CENSUS OF INDIA 1901.

VOLUME XXI.

GWALIOR.

PART I.

REPORT

BY

J. W. D. JOHNSTONE,

CENSUS COMMISSIONER, GWALIOR STATE.



LUCKNOW:

NEWAL KISHORE STEAM PRINTING PRESS,

1902.

Price Four Rupees or Six Shillings.

CONTENTS.

		PAGE.
INTRODUCTION	... ...	1— 12
CHAPTER I.—Distribution of Population	... ...	13— 19
CHAPTER II.—Movement of Population	... ...	20— 31
CHAPTER III.—Religion and Sect	... ...	32— 48
CHAPTER IV.—Age, Sex and Civil Condition	... ...	49— 77
CHAPTER V.—Education	... ...	78— 92
CHAPTER VI.—Language	... ...	93—105
CHAPTEE VII.—Infirmities	... ...	106—117
CHAPTER VIII.—Caste, Tribe or Race	... ...	118—152
CHAPTER IX.—Occupation	... ...	153—173

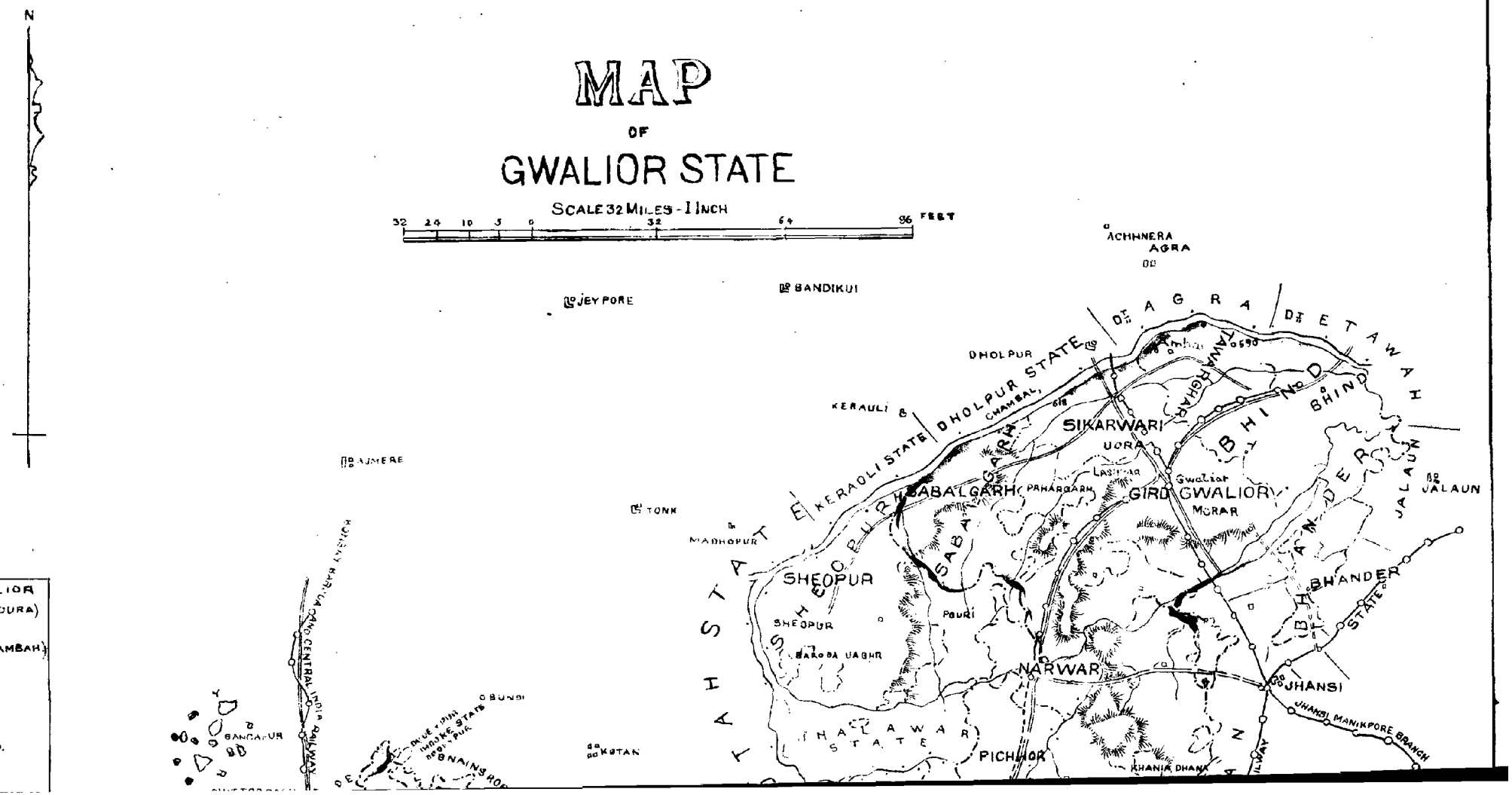
MAP

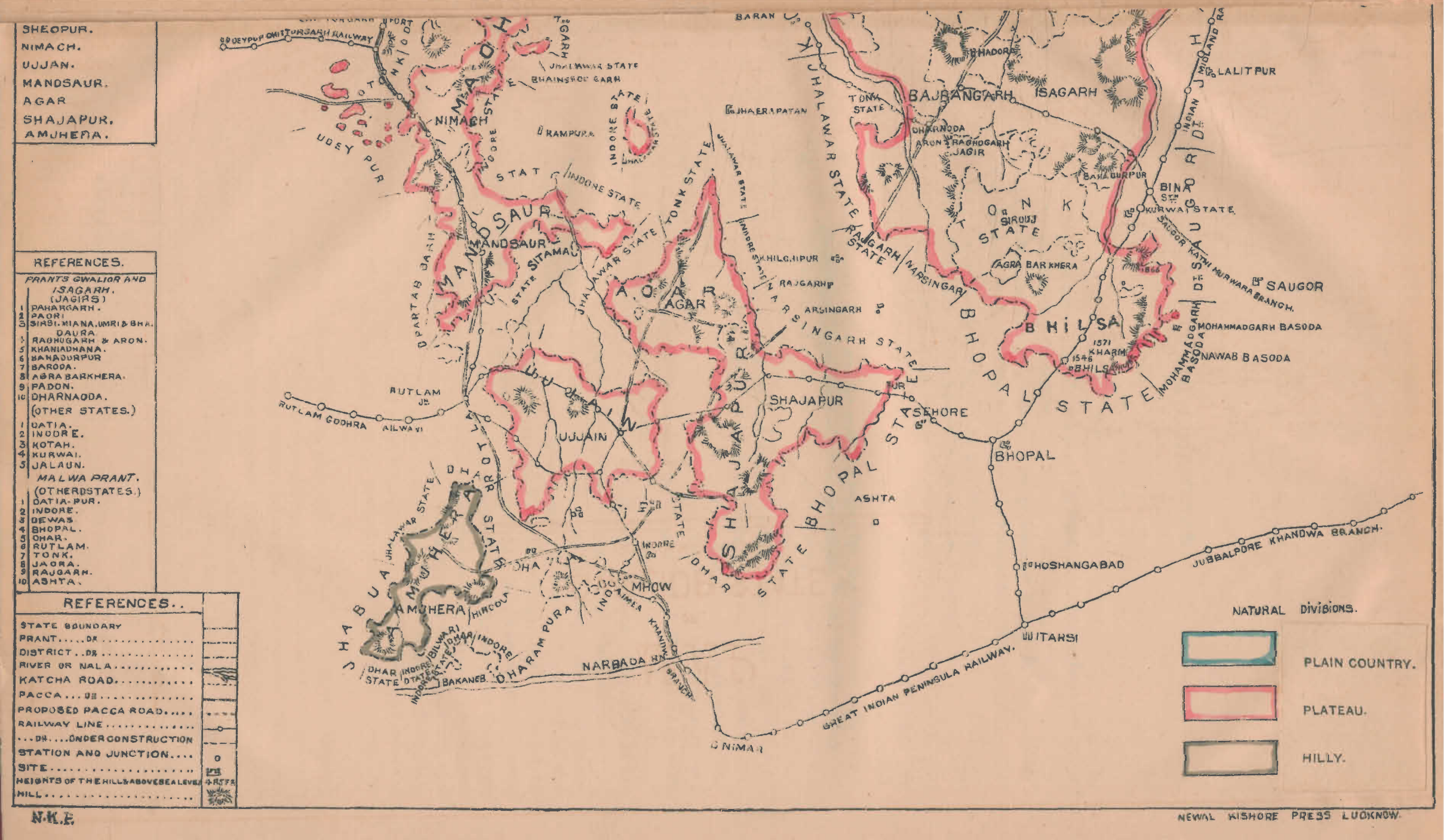
OF

GWALIOR STATE

SCALE 32 MILES - 1 INCH

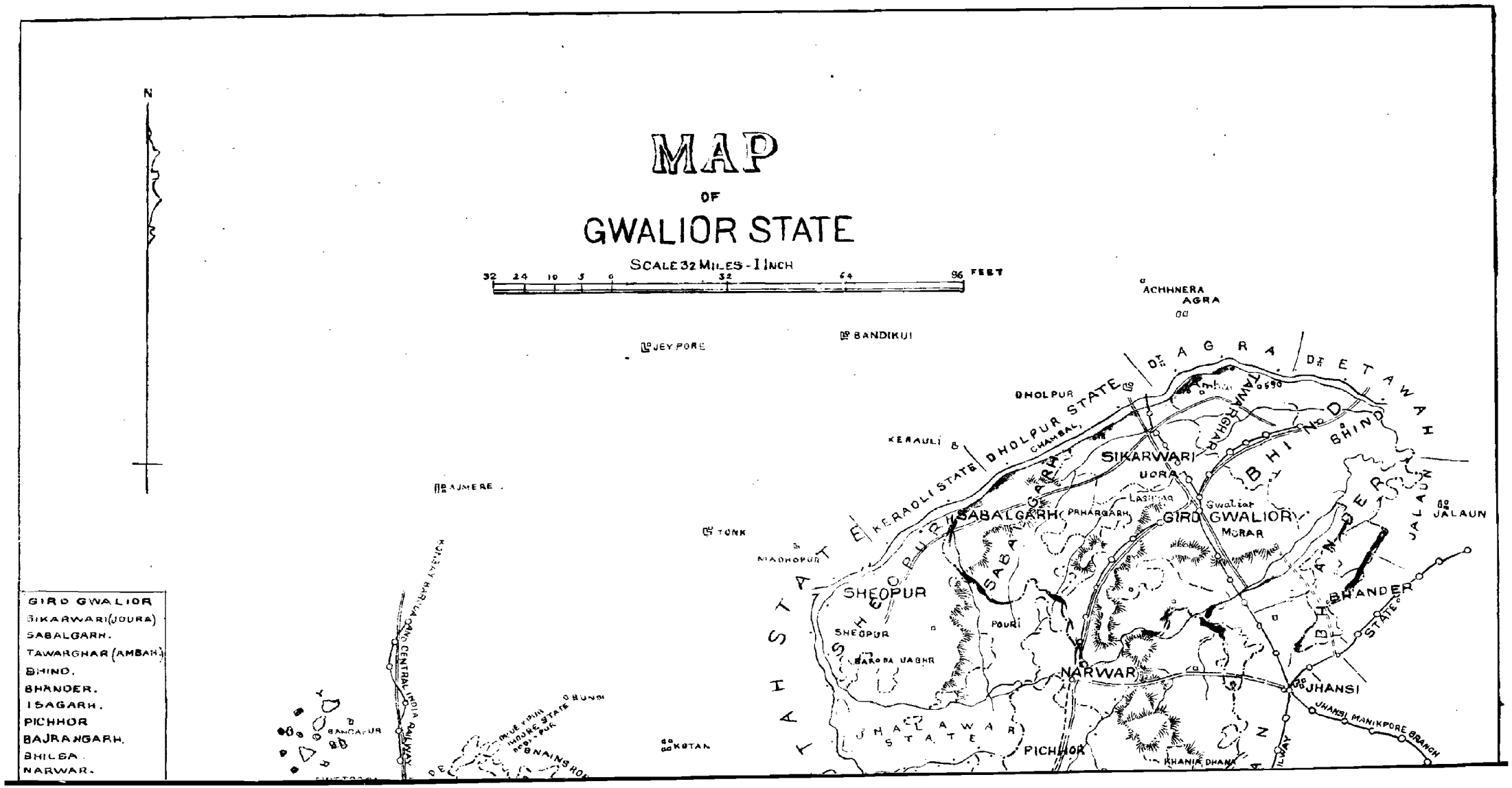
32 24 16 8 0 32 64 96 FEET

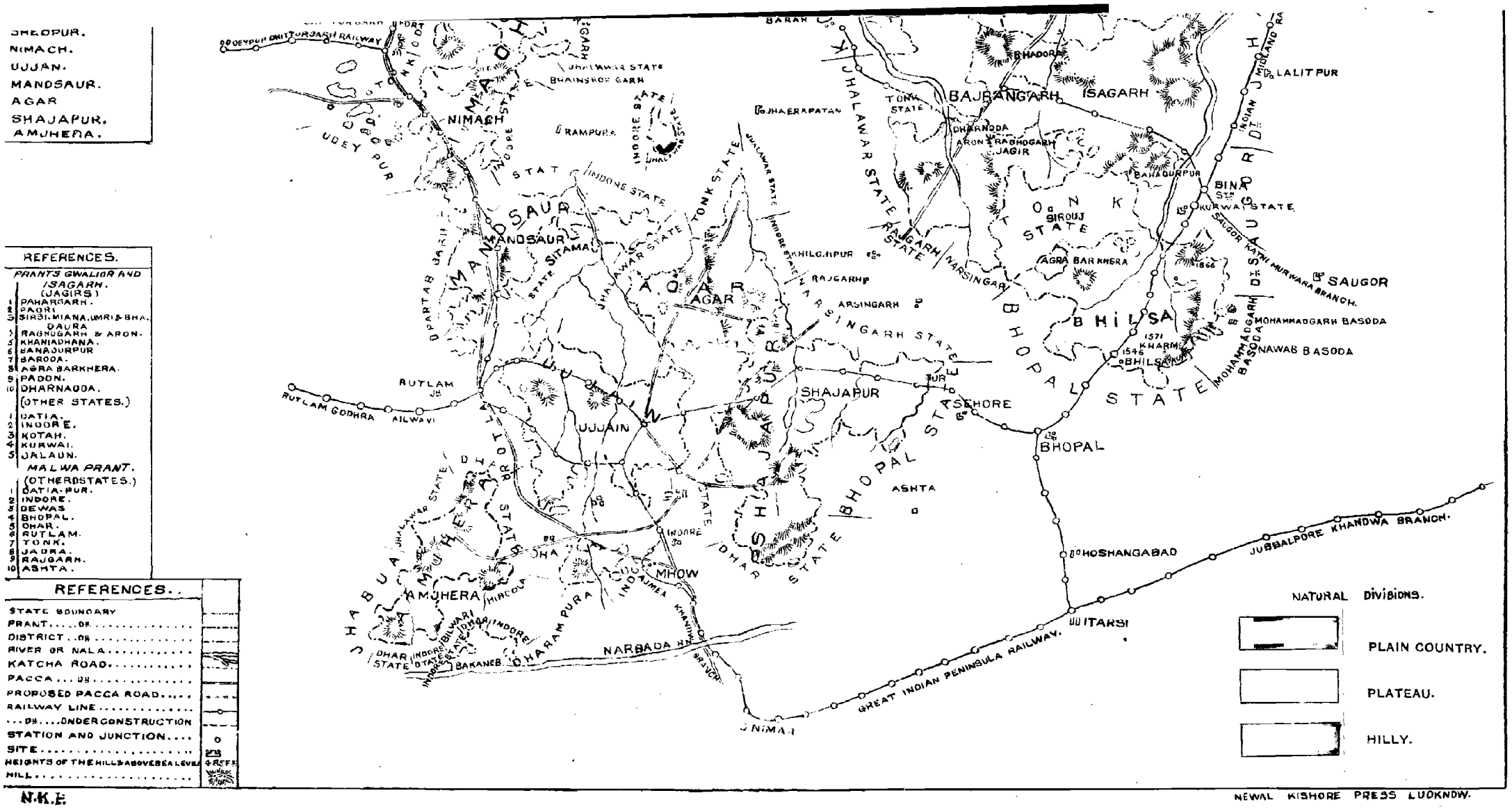



SHEOPUR.
NIMACH.
UJJAIN.
MANDSAUR.
AGAR
SHAJAPUR.
AMJHERA.
REFERENCES.
PRANTS GWALIOR AND ISAGARH. (JAGIRS)
1 PAHARGARH.
2 PAORI
3 SIRSI. MIANA. UMRI & BHA. DAURA
4 RAGHUGARH & ARON.
5 KHANIADHANA.
6 BAHADURPUR
7 BARODA.
8 AGRA BARKHERA.
9 PADON.
10 DHARNAODA.
(OTHER STATES.)
1 DATIA.
2 INDORE.
3 KOTAH.
4 KURWAI.
5 JALAUN.
MALWA PRANT. (OTHERDSTATES.)
1 DATIA-PUR.
2 INDORE.
3 DEWAS
4 BHOPAL.
5 DHAR.
6 RUTLAM.
7 TONK.
8 JAORA.
9 RAJGARH.
10 ASHTA.
REFERENCES..
STATE BOUNDARY
PRANT....DR
DISTRICT..DR
RIVER OR NALA
KATCHA ROAD
PACCA...DR
PROPOSED PACCA ROAD
RAILWAY LINE
...DR....UNDER CONSTRUCTION
STATION AND JUNCTION....
SITE
HEIGHTS OF THE HILLS ABOVE SEA LEVEL
HILL
NIMACH
MANDSAUR
AGAR
SHAJAPUR
AMJHERA
UJJAIN
RUTLAM
RAMPURA
MHOW
DHARAMPURA
BAKANER
BHILSA
BHOPAL
ASHTA
SEHORE
SAUGOR
HOSHANGABAD
ITARSI
LALITPUR
BAJRANGARH
ISAGARH
BINA
KURWAI
SIROOJ
RAJGARH
NARSINGARH
JHALAWAR
TONK
INDORE
DHAR
BARODA
KHILCHIPUR
AGRA BARKHERA
DHARNAODA
RAGHOGARH JAGIR
BAHADURPUR
MOHAMMADGARH BASODA
NAWAB BASODA
KHARI
UDEYPUR
JHAERAPATAN
BHAINSRORGARH
BARAN
RUTLAM GODHRA RAILWAY
GREAT INDIAN PENINSULA RAILWAY.
JUBBALPORE KHANDWA BRANCH.
SAUGOR KATNI MURWARA BRANCH.
NARBADA R.
NATURAL DIVISIONS.
PLAIN COUNTRY.
PLATEAU.
HILLY.
N.K.E.
NEWAL KISHORE PRESS LUCKNOW.

CONTENTS.

	PAGE.
INTRODUCTION	1— 12
CHAPTER I.—Distribution of Population	13— 19
CHAPTER II.—Movement of Population	20— 31
CHAPTER III.—Religion and Sect	32— 48
CHAPTER IV.—Age, Sex and Civil Condition	49— 77
CHAPTER V.—Education	78— 92
CHAPTER VI.—Language	93—105
CHAPTEE VII.—Infirmities	106—117
CHAPTER VIII.—Caste, Tribe or Race	118—152
CHAPTER IX.—Occupation	153—173


MAP
OF
GWALIOR STATE
SCALE 32 MILES - 1 INCH
32 24 16 8 0 32 64 96 FEET
N
GIRD GWALIOR
SIKARWARI (JOURA)
SABALGARH.
TAWARGHAR (AMBAH)
BHIND.
BHANDER.
ISAGARH.
PICHHOR
BAJRANGARH.
BHILSA.
NARWAR.
ACHHNERA
AGRA
BANDIKUI
JEYPORE
AJMERE
TONK
MADHOPUR
KOTAH
DHOLPUR
DHOLPUR STATE
CHAMBAL
KERAULI &
KERAULI STATE
SIKARWARI
JOURA
TAWARGHAR
BHIND
SABALGARH
PRHARGARH
GIRD GWALIOR
MORAR
JALAUN
SHEOPUR
SHEOPUR
POURI
BARODA JAGHR
NARWAR
BHANDER
BHANDER STATE
JHANSI
JHANSI MANIKPORE BRANCH
JHARAWAR STATE
PICHHOR
KHANIADHANA
BANDAPUR
BUNDI
INDORE STATE
BANSWARA
KOTAH CENTRAL INDIA RAILWAY


SHEOPUR.
NIMACH.
UJJAIN.
MANDSAUR.
AGAR
SHAJAPUR.
AMJHERA.
REFERENCES.
PRANTS GWALIOR AND
/SAGARH.
(JAGIRS)
1 PAHARGARH.
2 PAORI.
3 SIRSI. MIANA, UMRI & BHA.
DAURA.
4 RAGHUGARH & ARON.
5 KHANIADHANA.
6 BANAJURPUR.
7 BARODA.
8 AGRA BARKHERA.
9 PADON.
10 DHARNAODA.
(OTHER STATES.)
1 DATIA.
2 INDORE.
3 KOTAH.
4 KURWAI.
5 JALAUN.
MALWA PRANT.
(OTHERSTATES.)
1 DATIA-PUR.
2 INDORE.
3 DEWAS.
4 BHOPAL.
5 DHAR.
6 RUTLAM.
7 TONK.
8 JAORA.
9 RAJGARH.
10 ASHTA.
REFERENCES..
STATE BOUNDARY
PRANT.....DO.....
DISTRICT..DO.....
RIVER OR NALA.....
KATCHA ROAD.....
PACCA...DO.....
PROPOSED PACCA ROAD.....
RAILWAY LINE.....
...DO....UNDER CONSTRUCTION
STATION AND JUNCTION....
SITE.....
HEIGHTS OF THE HILL ABOVE SEA LEVEL
HILL.....
N.K.E.
UDEYPUR
CHITTORGARH
RUTLAM GODHRA RAILWAY
RUTLAM Jc
RUTLAM
UJJAIN
SHAJAPUR
AGAR
NIMACH
MANDSAUR
AMJHERA
JHABUA
DHAR
MHOW
INDORE
NARBADA R.
BARAN
JHALAWAR STATE
BHAINSROR GARH
INDORE STATE
RAMPURA
JHALAWAR STATE
TONK STATE
JHALAWAR STATE
RAJGARH
MARSINGARH
KHILCHIPUR
RAJGARHP
ARSINGARH
BHOPAL STATE
BHOPAL
ASHTA
TONK
BAJRANGARH
ISAGARH
JHARRAPATAN
DHARNODA
ARON RAGHOGARH
JAGIR
BANAJURPUR
SIROJ
STATE
AGRA BARKHERA
KURWAI STATE
BINA
Stn
SAUGOR
SAUGOR KATNI MURWARA BRANCH.
MOHAMMADGARH BASODA
NAWAB BASODA
BHILSA
KHARM
1546
1571
1866
LALITPUR
INDIAN MIDLAND R.
HOSHANGABAD
JUBBALPORE KHANDWA BRANCH.
ITARSI
GREAT INDIAN PENINSULA RAILWAY.
NATURAL DIVISIONS.
PLAIN COUNTRY.
PLATEAU.
HILLY.
NEWAL KISHORE PRESS LUCKNOW.

INTRODUCTION.

SECTION I.

The Operations of the Census.

1. *Introductory.*—The Census involves the following operations :—

(1). Preliminary operations.

(2). Enumeration which includes the preliminary filling in of the Schedules, the final Census and the submission of provisional totals.

(3). Abstracting the figures by means of slips.

(4). Tabulation of the figures by perganas and towns.

(5). Compilation of the results for the whole State.

On previous occasions in 1881 and 1891 only operations (1) and (2) were carried out by State Agency, while for the remainder Gwalior was treated as part of Central India and no separate tables for the State were prepared.

2. *Preliminary operations.*—Census operations began by parcelling out the State into blocks of about 50 houses, each being placed in charge of an Enumerator. These were grouped into circles each consisting of 10 to 15 blocks, over which were appointed officers called Supervisors. A collection of circles constituted a charge, which is the sphere of duty of a charge Superintendent. As it was deemed convenient to make charges correspond with administrative, revenue or other existing divisions, they varied largely in size, the smallest containing 464 houses and the largest 25,181. For the most part, a pargana or sub-division of a district was a charge under the Kamavisdar (Tahsildar), but large towns were formed into separate charges under the Kotwal or Police Magistrate. Supervisors were as a rule State employees of various Departments, and the Enumerators were literate persons of all classes whether State servants or private individuals. A Census Act issued by the Darbar made it incumbent on all persons to assist in the operations if called upon to do so by the Census authorities. The necessary facts were recorded by each Charge Superintendent in a register, which contained the names of each town or village, the number of houses, blocks and circles, and the names of the proposed Supervisors and Enumerators, and a copy of this was sent to the Head Office for inspection and sanction. The whole of the Agency employed up to the taking of the Census was unpaid, and though some difficulty was experienced here and there in finding qualified Enumerators, the task was achieved with a very fair measure of success.

The village registers having been compiled, and the Census Agency appointed, house-numbering was next undertaken. The numbers were consecutive throughout each town or village, except in the case of large towns where the different Mohallas or divisions were numbered in a separate series to avoid the use of very high figures. This operation can be completed in a month or six weeks and should be put off to as late a date as possible, since otherwise the numbers are apt to be defaced. Special provision had to be made for the enumeration of jails, and hospitals, which was generally carried out by the staff of those institutions, for fairs and other gatherings, and for wandering tribes.

These arrangements being complete, and each class of Census Officer having received a course of instruction from the officer immediately above him, all was ready for the actual enumeration.

To facilitate the demarcation of the Census divisions, maps were prepared of each charge on which the Circles were marked—a very useful provision.

3. *Enumeration.*—The schedules on which the particulars of each individual are recorded were despatched to Charge Superintendents in time to admit of their being distributed to the subordinate officers before the commencement of the preliminary enumeration. This operation began 6 weeks before the night fixed for the taking of the Census, and was generally finished in about 3 weeks, the remaining interval being utilised for checking entries and making corrections. The 1st of March was fixed for the great event, hence the preliminary enumeration began on 15th January.

The final Census, which was carried out between the hours of 7 and 12 on the night fixed, and was synchronous throughout the State, this consists of the checking by the enumerators of the entries already made in the schedules, cutting out absentees, and adding new comers, travellers and others not previously included. One or two days are then spent in compiling abstracts of the schedules for each block, circle and charge, the result, namely, number of houses, and of males and females, being immediately thereafter despatched to head quarters by telegram or other expeditious means according to circumstances. These are called the first totals, and the different provinces vie with each other for the honour of placing these earliest in the hands of the Census Commissioner for India. It is a further object of ambition to ensure such accuracy in the first totals that there shall be as little variation as possible between them and the final totals as subsequently tabulated. The variation in Gwalior was :—

		Total.	Males.	Females.
First total	...	2,931,490	1,537,955	1,393,535
Final ,,	...	2,929,621	1,536,663	1,392,958

giving a decrease in the latter equal to ·06 of the population. Nearly the whole of this error occurred in one charge, where the work was, I afterwards found, carelessly supervised by the Superintendent.

Contrary to the practice on previous occasions, identical schedules were prescribed for British Provinces and Native States, the particulars to be recorded being :—

(1) House Number.
(2) Serial Number.
(3) Name.
(4) Religion.
(5) Sex.
(6) Civil Condition.
(7) Age.
(8) Caste, Tribe or Race.
(9) Principal Occupation.
(10) Subsidiary Occupation.
(11) Dependency.
(12) Birth-Place.
(13) Language.
(14) Literacy.
(15) English.
(16) Infirmity.

After the despatch of the first totals, the Charge Superintendents were required to pack and send off without delay all the books of schedules (each block having a separate book) to Head Quarters at Lashkar, where the subsequent operations were to be conducted in a single office.

The Attitude of the people.—The population universally accepted the Census in a highly philosophical and satisfactory manner, and practically no difficulties were experienced. It is evident that the people are becoming accustomed to the regularly recurring event, and finding it does them no harm raise no objections and feel little or no apprehension. Formerly the idea generally was that enumeration was a preliminary to new taxation and that the numbers placed on houses had a sinister purpose, but these imaginations seem now to be things of the past. Even the timid and primitive animistic tribes appear to have showed no uneasiness, and to have been scheduled with as little friction as the rest of the population. During my inspections I invariably made inquiries on the subject from the Census Staff and from district Officers, and one and all declared that they had not found, nor did they anticipate, any opposition or obstruction. It is true that one or two reports were received of persons declining to act as Enumerators, and a few others to the effect that house numbers had been intentionally defaced, but the provisions of the Census Act were sufficient to deal with these cases. One solitary instance occurred of a man, an official of the State, refusing to tell his wife's age, but a little persuasion overcame his reluctance. Some mild bewilderment was caused by the proclamation about not going to bed or putting out lights till the Enumerator had passed, and I was told of some servants in Morar Contonment sitting on their doorsteps with trembling limbs and lighted lamps awaiting they knew not what. But these cases of whatever kind were few and isolated and are the exceptions which prove the rule that the Census is now regarded as a harmless event.

As to the treatment of the people by the Census Agency, strict orders were issued that the real object of the Census should be explained to all, and that no one should be treated with harshness. No complaints reached my office of the conduct of the Census Officers in this respect.

5. *Abstraction, Tabulation and Compilation*—These three processes transform the raw materials of the schedules into the finished articles, the final tables.

Abstraction consists in the grouping of the individual entries of the books by classes, such as, sexes, religions, castes, occupations, and the like, and in giving the totals of these classes for small territorial units, such as villages; tabulation combines these totals by large units, such as Tahsils, while Compilation arranges the tabulation totals by Districts, Provinces or States.

6. *Abstraction by Slips.*—The great distinguishing feature of this, the first census of the 20th Century, is the introduction of the slip system for abstraction in place of the old "ticking" system, which had previously been always used in India. I have never seen the old system at work, but there can be no doubt that it is incomparably inferior to the new one in speed and accuracy.

Shortly, the system is as follows :—

The particulars recorded in the schedules are extracted on one or two slips, according to the method adopted, for each individual. To save labour in writing, certain particulars are denoted by the colour and others by the shape of the slips. When all particulars have been thus extracted, the slips can be sorted in any number required for the various tables in turn, *e. g.*, by ages

birth-place, caste or so on. Two slips were used in the Gwalior Office for each person, marked respectively A and B. but otherwise identical in size and shape.

On A slip were entered:—

1. Sect.
2. Age.
3. Caste.
4. Literacy.
5. English.
6. Infirmities.

On B slip were entered:—

1. Caste.
2. Principal Occupation.
3. Subsidiary Occupation.
4. Dependency.
5. Birth-place.
6. Mother tongue.

The colour of the slips indicated religion and were selected as follows :—

Brown for Hindus.
Half bleached for Mahommedans.
Magenta for Jains.
Green for Animists.
Telegraphic red for others.

The shape of the slips denoted sex and civil condition. A rectangular slip signified a married male; a slip with the right hand top corner cut off, a married female. For the unmarried both lower corners were cut off and for the widowed a wedge-shaped peice was cut out at the lower end. There would thus be with religion, sex and civil condition combined, 30 different kinds of slips.

7. To work the system, gangs of copyists were engaged corresponding to the number of districts in the State, with one Supervisor and five Checkers to each gang. Each copyist had a set of 30 pigeon-holes in which were arranged a supply of every different kind of slips. The unit of abstraction being the village, the book or books for one village at a time were served out to each copyist who then proceeded to select one A and one B slip of the correct sort and to copy the requisite particulars on them from the books. When one village was finished, the slips were compared with the books by checkers, tied in bundles of 100, wrapped in the books to which they belonged and returned to the Supervisor. Thus village by village the district was finished. The average number of persons (2 slips per person) abstracted per day by one copyist was during the first month 158, in the second month 257, and a few smart men did as many as 450. The time occupied by abstraction was from 12th March 1901, to 1st June 1901, or nearly 12 weeks. The system is extremely simple and can be worked by men of very slender educational qualification, but checking at every stage is essential. As compared with the "ticking" system, it is quicker, and errors are more readily detected and capable of being corrected without the aid of fudging.

8. *Slip Sorting and Tabulation.*—The unit of tabulation was the pergana, (tahsil) or the town. To tabulate the figures, it is first necessary to sort slips for each table. the result being entered by the Sorters in Tabulation Registers, which are afterwards combined for the pergana by the Supervisor. Sorting by sex and religion was done in the abstraction office, so that when the

slips came to the tabulation section, 2 Sorters took charge of the A slip (one of males and the other of females) and 2 more of the B slips. The first piece of sorting to be begun by the tabulation office was for civil condition, a plan which formed a final check on the correctness of the abstraction.

From the A slip the following tables were prepared :—

VII. Age, sex and civil condition.

VIII. Education.

IX. Education by Selected castes, Tribes or Races.

XII. Infirmities.

XII A. Infirmities by Selected Castes, Tribes or Races.

XIV. Civil condition by Age for Selected Castes.

XVII. Territorial Distribution of the Christian population by Sects and Race.

XVIII. Europeans, Armenians and Eurasians by Age.

From the B slips the following Tables were prepared :—

X. Language.

XI. Birth-place.

XIII. Caste, Tribe, Race or Nationality.

XV. Occupation or means of livelihood.

XV A. Subsidiary occupations combined with selected principal occupation.

XVI. Caste, Tribe and Race by Traditional and Actual Occupation.

Table VI. Religion was made up from Register No. I, kept in the Abstraction office.

Tabulation by slips is a rapid process and only requires careful supervision to check carelessness or scamping of work. It was commenced after the abstraction work was well in hand, and both were carried on concurrently, until the latter was complete, after which tabulation proceeded alone. The tabulation office was opened on 1st of May 1901 and the process was finished on the 10th of August 1901. The average speed of work in slip sorting was 2,712 per man per day all round, but certain tables are much more difficult and laborious than others.

9. *Compilation.*—This is a very laborious process, and requires much care and patience, but it is not necessary to describe it here in detail, as the present Census did not introduce any essentially new features into it, so far as I know.

10. *Cost of the Census.*—No complete accounts are forthcoming for the Census of 1891, and none of any kind for that of 1881. In the former year only the operations ending with the enumeration of the people were performed by State Agency, the remainiug work having been carried out either by the Political Agencies or in the Central Office at Indore. I may, however, give the cost of the present Census and compare it as far as possible with 1891. The cost up to the Enumeration stage was Rs. 11,681-5-0 or a small fraction under Rs. 4 per thousand of the population. This expenditure alone can be compared with 1891, when the amount of expenditure was over Rs. 67,000. This great excess is largely due to the employment of paid Agency at the last Census, a large sum having been spent on Supervisors and Enumerators.

Abstraction cost nearly the same, Rs. 11,553, which must be, in my opinion, far less than the corresponding expenditure in 1891, for the work has been done with much greater speed. This again gives a rate of nearly Rs. 4 per thousand. Tabulation cost Rs. 6,751 or about Rs. 2/3 per thousand and compilation up to the end of January 1902 Rs. 6,428-14- 6 or about Rs. 2-3 per thousand. It is estimated that about Rs. 2,500 more will be required to complete this operation, a total of say Rs. 10,000, which gives a rate of about Rs. 3/6. Allowing a sum of Rs. 15 000 for the printing of the Report, we have a total of about Rs. 55,000, or a little over Rs. 18/12 per thousand. This result is probably higher than the rate of large provinces will be, for in a small population many charges must work out to a higher ratio than where the people are counted by tens of millions. I may mention also that the indent for schedules and other Enumeration forms as well as for slips was calculated for a possible popualation of four millions, whereas the actual number proved to be under three millions. On the other hand, it should be noted that I, as Census Commissioner, and the Assistant Census Commissioner for Malwa who was in charge of the early operations in that division, worked without remuneration and in addition to our ordinary duties, and further that the Superintendent and Assistant Superintendent of the Central Office received only a deputation allowance from the Census Department, their salaries being paid by the Educational Department to which they belonged, while for the Supervisors of the Abstraction office, who were chiefly officials of the Land Records and Revenue Departments a similar provision was made. Had special officers been employed for all these duties a considerably larger expenditure would have been incurred. The Travelling allowance is a small item, because while on tour I combined School with Census inspection, the expense being borne by the Education Budget.

SECTION II.

The Gwalior State.

1. *Area of the State.*—The Gwalior State, the dominion of the Sindhia family, is situated in Central India and is by far the largest of the numerous principalities comprised in this area. It consists of two well defined parts which may roughly be called the Northern and the Southern. The former is a compact mass of territory, 16,019·96 square miles in extent, bounded on the North and North-west by the Chambal river, which separates it from the British districts of Agra and Etawah, and the Native States of Dholpur, Karauli, and Jaipur of Rajputana; on the East by the British districts of Jalaun, Jhansi, Lalitpur and Saugor; on the South by the States of Bhopal, Tonk, Khilchipur and Rajgarh, and on the West by those of Jhalawar, Tonk, and Kotah of Rajputana. The southern or Malwa portion, on the other hand, is made up of detached or semi-detached districts, between each of which are interposed parts of other States, which again are mixed up with each other in the most bewildering intricacy. The area of these districts taken together is 8,021·12 square miles. This gives a total for the State of 25,041·08 square miles. To this figure, ought to be added the areas of a number of Estates, situated within the limits of Gwalior and tributary to it, but guaranteed by the British Government; but the Census Operations for these were carried out under the Census Superintendent for Central India, and the figures have not been supplied to me, nor do I expect them to be supplied in time to be used for this report. Still another complication should be noted. The Chiefs of some of the petty States hold of the

Gwalior Darbar villages which are not guaranteed but leased by them on a *patta* or settlement. The figures for these, an almost negligible quantity, are included in the area of the whole State. Again I have included in the figures given above the areas of the Jagirs, which are an integral part of the State. Most of these are comparatively small, but a few were considered large enough to be constituted separate census divisions, the enumeration of which was carried out by the Jagirdars themselves.

On previous occasions the area of the State appears to have been considerably exaggerated, for in Hunter's Imperial Gazetteer it is given as over 29,000 square miles. The figures used in this Report are according to tht latest survey by the Land Records Department and are without doubt accurate.

2. *Administrative and Political Divisions.*—With an area, then, somewhat less than Scotland, the Gwalior State is divided for administrative purposes into 3 Prants or divisions each administered by a Sar Subah or Commissioner. Two of these divisions, called the Gwalior and Isagarh Prants, make up what I have described as the Northern part of the State, while the third or Malwa Prant includes all the Gwalior districts situated in Malwa.

The Gwalior Prant contains nominally 7 districts or Subats, but as one of these consists only of 8 villages and was formed for the purpose of instructing young men in State work, it need not be counted separately. The other two Prants are each divided into six districts. The chief district officer is called the Subah. The Subat again is sub-divided into 3 or 4 Perganas or Tahsils, under the jurisdiction of Kamavisdars or Tahsildars. These are the Revenue units.

Large towns are few and far between. Lashkar and Ujjain alone have any claim to be so described, the former being the largest in Central India.

Nothing will illustrate better the variety and complexity of jurisdiction in Central India generally as well as in Gwalior, than the fact that the territory of the State is distributed over no less than six Political Agencies, as marginally noted.* Politically Gwalior forms part of the Central India Agency or area under the political charge of the Agent to the Governor-General for Central India. The 2 Prants of Gwalior and Isagarh come wholly under the Resident at Gwalior, and the greater part of Malwa Prant under the Political Agent for Malwa, but small portions are also included in the Bhopal, (comprising the perganas of Shujalpur, Sonkach, and Tappa Sundarsi, District Shajapur), Bhopawar (comprising Amjhera District) and Indore (comprising the Jagirs of Neori and Bhonrasa District Shajapur). Agencies of Central India, and one pergana (Gangapur, District Nimach) in the Mewar Agency of Rajputana.

* Gwalior Agency.
Malwa „
Bhopal „
Bhopawar „
Indore „
Mewar „

3. *Natural Divisions.*—Since many of the subsidiary tables in this report will be prepared by natural divisions, it will be convenient to particularise them in this place. According to the schemes issued by the Census Commissioner for India the whole of the State is included in the Central Indian Plateau. This, though accurate enough when dealing with such an enormous area as the entire Indian Continent, does not give a strictly true idea of the State as a separate unit of population. I therefore venture to employ a scheme of natural divisions somewhat more in detail. These divisions correspond so closely to the administrative divisions that by a very slight

re-arrangement of the latter a good idea of the former will be obtained. There being no high mountains in the State, natural divisions may he classified into Plain, Plateau and Hilly country. The plain country extends from the line of the Chambal River in the extreme North of the State southwards about 80 miles with a maximum width from East to West of about 120 miles, and to all intents and purposes coincides with the Gwalior Prant already mentioned, the area of which is 5,884 square miles. This plain, though sprinkled in its Southern portion with low hills, has generally an elevation of only a few hundred feet above the sea level. For instance, the height of Gwalior Railway Station is 697† feet above sea level. In the summer season, the climate is very hot, the shade temperature rising frequently to 112° F, but in the winter months from November to February inclusive it is usually temperate and for short periods extremely cold. Unfortunately no regular record of temparature has been kept in any part of the State. The avearage rainfall of this region was said to be about 30 inches, but the last decade has been a period on the whole of short rainfall, and distress on account of famine. Hence the yearly average since 1896, the first year in which a regular district record was kept, has been only about 21 inches.

South of this tract there is a gradual ascent to the Central India Plateau, and by the time Sipri, the head quarters of Isagarh Prant is reached, we are 1,515 feet above the sea. On this Plateau lies the remainder of Gwalior State namely, the entire prants of Isagarh and Malwa, with the exception of the small district of Amjhera in the extreme South. The area of this division is 17,855·64 square miles and its general elevation about 1,500 feet above the sea. The principal points are Sipri 1,515 feet, Bajrangarh 1,869, Bhilsa 1,546, Ujjain 1,745, Agar 1,723, Mandsaur 1,516, Nimach 1,616, and Shajapur 1999. The Isagarh Prant with a maximum breadth of about 100 miles extends southwards about 160 miles towards the southern districts of the Malwa Prant, which stretches thence to the North-West about 190 miles in a broken series of districts. The map will show more clearly than a verbal description how the territory lies.

The effect of the elevation of this region is most evident in its moderate climate as compared with the plain country during the summer, while the winter is warmer and more equable. The average rainfall recorded for this division since 1895 is 28 inches, which appears to be nearly equal to the previous average, though owing to the absence of regular registration it is difficult to speak with certainty. But it may be noted that in one year, *viz.*, 1899 there was an almost complete failure of rain in the Malwa portion of the plateau, and in 1900 there was an excessive fall in most districts.

The remaining portion of the State, classed as hilly, comprises only the small district of Amjhera with an area of 1301·44 square miles. This is known as the Bhil country, and lies among the Vindhya mountains with a mean elevation of about 1,808 feet above sea level. The rainfall of this tract was first regularly recorded in 1897, and since then shows an average of 23 inches. In the two years 1899 and 1900 the monsoon was very weak, the result being a severe famine which is hardly yet at an end and which has caused great distress among the unfortunate Bhil population.

Of the three natural divisions the plateau possesses the most fertile soil, the prevailing class being what is known as black cotton, but the low-lying plain has the densest population.

† The elevation given in the survey map of 1,088 feet must be that of a hill in the neighbourhood.

4. *Historical.*—The Sindhia family, in whose possesesion the territories just described now are, belongs to the Mahratta nation and hailed from the neighbourhood of Poona. Their first appearance in Central India was early in the 18th century in the person of Ranoji, the whilom commander of the first Peshwa's bodyguard, who held part of Malwa in fief and fixed his capital at the famous town of Ujjain; but the real founder of the State of Gwalior was Ranoji's son and successor, Madhoji or Madhava Rao. This remarkable man after narrowly escaping with his life from the terrible slaughter of Panipat in 1761 obtained from the Peshwa, though with some difficulty, a re-grant of his father's possessions in Central India. From this time forward his rise was steady and rapid. He abandoned the irregular method of warfare associated with the Mahratta name, formed regular brigades and battalions and proceeded to consolidate as well as extend his power. Though nominally a deputy of the Peshwa, he became eventually ruler of a vast territory including the greater part of Central India and the districts North-west of the Chambal as far as Delhi, while his lieutenants exacted tribute from the high born chiefs of Rajputana. His occupation of Delhi gave him possession of the person of the Emperor and the authority of his name. There can be no doubt that he looked with suspicion and apprehension on the growing power of the British, but Madho Rao was a born Statesman as well as a military commander, and he therefore wisely avoided any serious collision with them. The consequence of his prudence was that at his death in 1794 he was master of a vast dominion, and though still in name a deputy, he in reality wielded all the prestige contained in the name of the Great Moghal. The best justification of his policy is to be found in the fate of his successor, Daulat Rao. This young chief entered into a confederation against the British power with the result that his forces were utterly defeated in a series of battles ending with Laswari, and he was compelled to sign the treaty of Sarji Anjangaom in 1804, which stripped him of his territories north of the Chambal and South of the Ajanta Hills. By a number of subsequent treaties the State was fixed at its present dimensions.

Thus the Sindhias and their followers were a conquering race who established themselves by force of arms in the country they now govern, their occupation being confirmed by the British Government when it became the paramount power. The year 1818 may be taken as the date at which this result was brought about. The Peshwa's kingdom came to an end, as did that of Nagpur, while Holkar and Sindhia were bound by definitive treaties. But during the years preceding 1818, Central India was in a state of utter anarchy and chaos. The contest between the various Mahratta chiefs and the indifference shown to the sufferings of the native inhabitants must have caused a terrible depopulation of the country and may partly account for the sparseness of its population at the present day.

Since the turbulent days of the Pindaris, order and good government have been gradually established under the aegis of British rule. The late Maharaja Jiyaji Rao Sindhia remained staunch during the Mutiny of 1857, and was rewarded with the districts of Nimach and Amjhera, while he left to his son a prosperous dominion, and ample resources. Since the present chief, His Highness Colonel Sir Madho Rao Sindhia, G.C.S.I., attained his majority, the administration has been brought more and more into line with modern require-

metns, the country has been opened up by roads and railways, and every year sees the inauguration of new schemes for improvement and progress, interrupted or retarded, it is true, by the periodical famines which scourge the country, but steadily pursued in spite of these calamities.

6. *The Mediatised States.*—At the close of the Pindari war the districts of Malwa and Central India were in so disorganised a state as to be unsafe even for troops to pass through. It had been the policy of the chief Mahratta powers during the preceding years of anarchy to reduce to subjection the petty Rajput chiefs within their influence. The Mahratta leaders parcelled out the districts among themselves, and thus at the introduction of the British Power, the smallest States were found under tributary obligations to Sindhia or other Mahratta chiefs. The tributary claims were in some cases well defined, but generally varied with the power to exact them. Many of the smaller chiefs, who had been driven from their possessions, found refuge in the hill fastnesses and jungles and avenged themselves by levying contributions from, or destroying the detached villages which had been seized by, the stronger powers. Their example was followed by men, who, having no claims to territory, had influence enough to gather round them a sufficient body of robber followers to make themselves feared. Unable to suppress such outrages, the larger States were obliged to purchase the good will of the plundering leaders by allowing them a share of the revenues of their districts as black-mail or *tankha* on condition of their abstaining from aggressions. In the midst of this confusion, all parties called in the interference of the British Government who undertook the task of bringing order out of chaos. The policy it pursued was to declare the permanency of the rights existing at the time on condition of the maintenance of order ; to adjust and guarantee the relation of such chiefs as owed mere subordination or tribute, so as to deprive the stronger powers of all pretext for interference in their affairs ; and to induce the plundering leaders to betake themselves to peaceful pursuits either by requiring their superiors to grant them lands under British guarantee, or by guaranteeing to them payments equivalent to the *tankhas* which they levied.

Such was the origin of the " Mediatised " or guaranteed States mentioned in para. 1 of this section of chapter I.

7. *Explanatory.*—The present is the first Census report for the Gwalior State except one on the operations of the Census left on record by Rao Raja Raghu Nath Rao Dinkar, Census Commissioner in 1891. On that occasion the figures for Gwalior were abstracted and tabulated under the orders of the Political Officers of the different Agencies in which the State lies, and were finally compiled by Political Agencies at Indore under the superintendence of the Census Superintendent for Central India. Thus though the total population of the state in 1891 can be ascertained and compared with 1901, complete comparison is not possible in other respects.* It should further be noticed that the schedule for native States in 1891 contained only the following particulars:—Sex,

*It is true that among the records of the last Census the population of the state by perganas was found but the total of the sub-divisions does not agree with the total given in the Census Report, and I have therefore decided not to use the pergana population in Table No II.

The population of nearly all the towns for 1891 and of a number for 1881 is *extant* and is shewn in Table IV so far as possible.

Age, Religion, Caste, Birth-place, Occupation, while the British India schedule which contained other particulars such as, Education, Civil Condition, Infirmities, etc., was only used for the enumeration of Cantonments and Agency Headquarters, of the Railway population and of European residents in Native States. At the present Census a uniform schedule was adopted throughout. The Census of 1881 which was the first taken for Central India gives still fewer materials for comparison than that of 1891, and was admittedly unreliable and inaccurate. It will be evident then that the report which follows will be rather a basis of comparison for future occasions than a record of progress and change in the past.

After the work of Compilation had made considerable progress, figures for the Railway population resident in stations in Gwalior territory were received from Indore. This was a complete surprise as no previous intimation was given on this point, and several tables had to be revised, but the Superintendent for Central India consented that the railway figures should only be included in the first 6 tables, and that in the others a note should be added to the effect that these figures were excluded. It would have been more convenient had this railway population been completely censused in the Gwalior office.

It will be observed that in most of the subsidiary tables I have not given percentages by districts but by Natural Divisions. My reasons are that the population of the State districts is in most cases small and that the preparation of these tables by Districts threatened to take more time than could be spared.

Gwalior, in common with Central India, labours under the great disadvantage that no Gazetteer of the state exists, and the articles in Hunters' Imperial Gazetteer are generally meagre, as is inevitable in a work dealing with the whole of India. Malcolm's account of Central India is, of course, excellent, but not up-to-date.

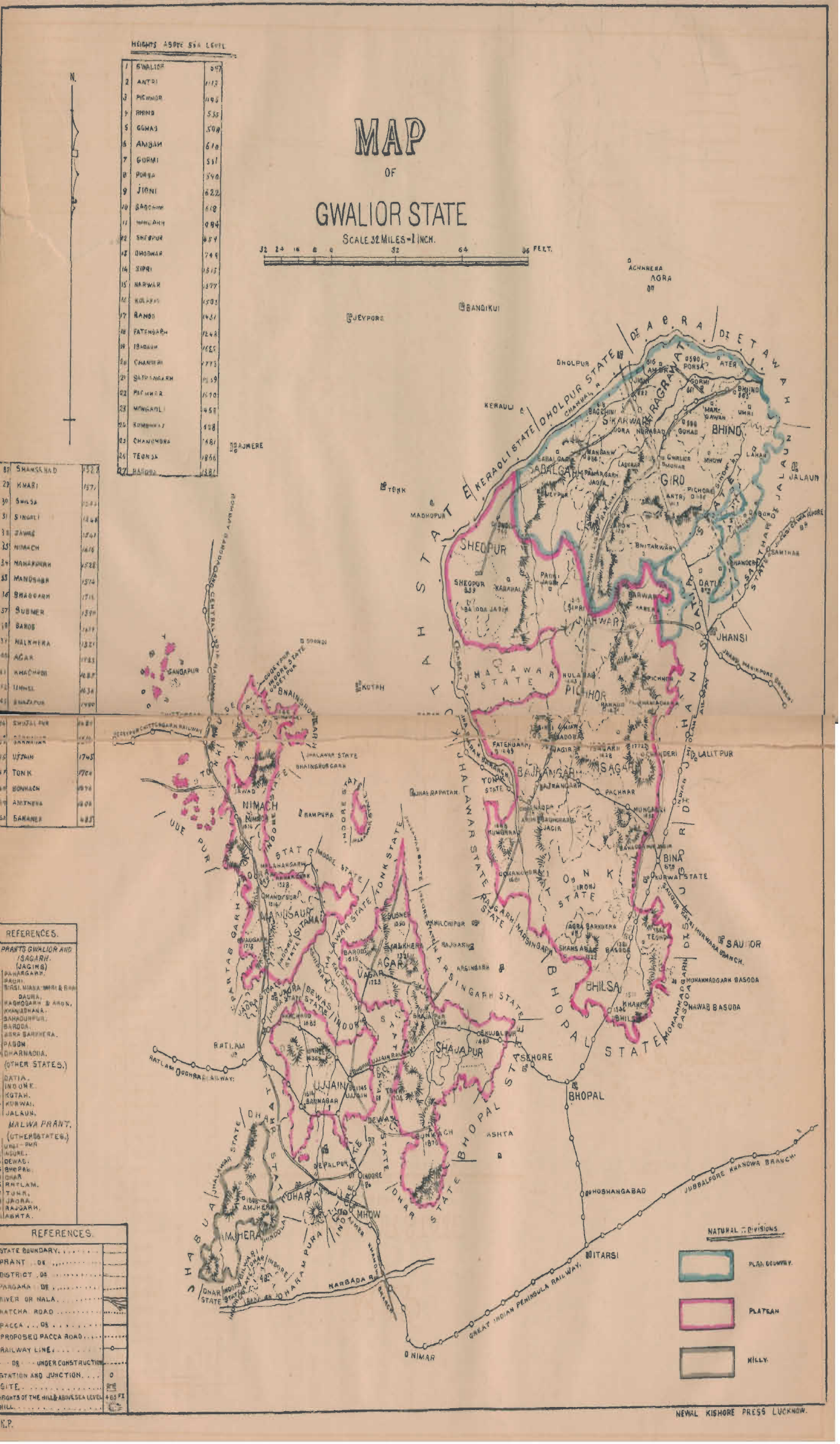
Moreover, Gwalior State from its situation presents few points of speciality in respect of population. In the North and East it borders on the North-Western Provinces and has affinities with them, in the South and West with the North-Western Provinces., Central Provinces and many Native States; and it is besides mingled with the other States of Central India, so that its interest tends to be absorbed in that of the larger area.

I may be allowed to mention here that the whole of the Censns work was carried out concurrently with my ordinary duties and hence it was not possible for me to give my undivided attention to it; the result being that within the time allowed barely the fringe of the wide subjects included in the Tables could be touched, and that I could not exercise the amount of personal supervision that I should have wished. I consider the various Census operations to have been on the whole carried out with creditable accuracy when the inexperience of the entire Agency is considered, but here and there want of care has undoubtedly resulted in mistakes. In this connection I would specially mention the case of the Amjhera district, the figures for which are in some cases so extraordinary that I shrink from attempting to draw any conclusions from them. Even, however, with all allowances, I am fully conscious of the defects in the following pages due not to anything in the nature of the subject or to the deficiencies of the instruments employed but to the imperfections of the writer.

8. *Acknowledgments.*—It is impossible to particularise by name all who have given assistance to me in the operations of the Census. For the purpose of Enumeration every State Department as well as private individuals were called upon for aid and to all thanks are due. The staff of the Land Records Department was employed at every stage, in Enumeration, in preparation of maps, in supplying statements of area, irrigation works and rainfall, and in the abstraction and tabulation offices. Several of the men did excellent work and I was much indebted to the Director of Land Records for so unreservedly placing his officials at my disposal. The revenue officers, Sar Subas, Subas, and and Kamavisdars, especially the last, had a considerable addition to their ordinary work, and on the whole co-operated with me efficiently and loyally. The same praise is due to the Kotwals of Lashkar and Ujjain, who had charge of those two towns. The former took up the work after the Municipality had failed to deal with it. The Assistant Census Commisioner for Malwa, Babu Puran Chand, carried out the preliminary operations and the Census itself for that area in an able and careful manner. I have also to acknowledge the assistance of the two committees formed at Lashkar and Ujjain to collect information regarding castes and other matters. Each was presided over by the Principal of the college, Pandits Pran Nath and B. N. Dhekne M.A. and both did their best to furnish the information asked for.

As to the Head Office, my Personal Assistant, Rai Sahib Pandit Dwarka Nath Sheopuri, was Superintendent and managed the working of the different operations with much ability and devotion. By thoroughly mastering the processes leading up from Abstraction to Compilation, he was able to watch over the details of the work, and thus from beginning to end afforded me the most valuable assistance. The Assistant Superintendent, M. Haq Dad Khan, also worked diligently and conscientiously. I have also to thank Professor Gyan Dass, M. A., of the Victoria College and his co-adjutors for their diligence in preparing the figures for the Subsidiary tables—a task requiring great care and labour.

Finally and above all, His Highness the Maharaja Sindhia always gave me his countenance and support and by empowering me to draw upon the services of every Department ensured such success as my labours have attained.



NEWAL KISHORE PRESS LUCKNOW.

CHAPTER I.

DISTRIBUTION OF THE PEOPLE.

1. *Introductory.*—The figures dealt with in this Chapter are chiefly useful for administrative purposes. As already mentioned in the introduction, the area of the State seems to have been hitherto exaggerated, and on this supposition the percentages taken on previous occasions cannot be employed in the present tables. During the last decade the Land Records Department have carried out a survey of the land for revenue purposes the results of which have been here accepted. Indeed, it is impossible from the Census Report of 1891 to discover what was taken as the area of the Gwalior State alone, one figure only being given for Central India as a whole. While therefore using the statistics of population in 1881 and 1891, the density and other particulars are calculated on the area as given by the latest survey. The want of regular surveys in the past makes a complete adjustment of areas transferred from one Prant or District to another impracticable, but the population of the corresponding areas has been adjusted as far as possible.

The natural divisions used for the Tables of this and other Chapters have been described in the Introduction, and are classed as plain, plateau and hilly. The accompanying map will show what parts of the State they respectively occupy.

2. *Distribution over area, i. e., Density.*—By far the greater part of the population of the Gwalior State, in common with the rest of India, is rural, consisting almost entirely of husbandmen. The village trader, artisan and menial servant exist solely to minister to the needs of the agriculturist, without whom they would find their occupation gone. In such a country density of population is determined on the whole by the conditions which make agriculture possible, in other words by the quantity and quality of culturable land combined with a supply of water either natural or artificial. Thus under natural conditions, a dense population can exist in a district where a large percentage of the land is capable of tillage and where the rainfall is regular and sufficient. Artificial irrigation can to a large extent compensate for defective rainfall. But where these essentials are not present, the population is of necessity sparse. Where large industries assemble vast numbers of men in towns, as in England and other European countries, the average density will no doubt be high, but this result depends on other causes which are not operative in the Gwalior State. Where, however, the soil is fertile and irrigation by wells, tanks, or other means general, extreme density of rural population is possible, as is proved by several of the most thickly populated districts of the North-Western Provinces and Oudh in which there are hardly any industries besides agriculture.

3. The present conditions in the Gwalior State are not favourable for a dense population. The country is not well suited to canal irrigation, on a large scale, chiefly because the rivers do not provide a perennial supply of water and partly also because the river beds lie much below the level of the surrounding land. Irrigation by tanks and wells is, however, capable of indefinite expansion, and it would appear that in some districts this system was in much more general

use than it is at present, for in many districts, more especially in Gird Gwalior, and Sikarwari of the plain country, and in Sheopur, Pichhor, and Shajapur of the plateau, remains of old works are found in large numbers, a fact which points to the conclusion that in former times these areas may have contained a large population than they do now.

The existing means of supplementing the natural water-supply for purposes of cultivation may be judged from the following figures. For every ten square miles of area there are 16 *kachcha-pakka* wells, and 17 *kachcha* wells, and for every 100 square miles there are 9 tanks throughout the State as a whole. Of the natural divisions the plain country has about 21 *kachcha-pakka* wells, and 18 *kachcha* wells to ten square miles, and 12 tanks to 100 square miles, while the plateau has about 14, 19 and 8 respectively and the hilly country 3, 8 and 2. Thus the lowlying tract surpasses the other divisions in the advantages arising from artificial irrigation, but I should note that of the two sections comprised in the plateau, *viz.*, Isagarh and Malwa, the latter is nearly equal to the plain in its supply of wells and tanks, while the former is much more scantily provided. Even at the best the means for combating the effects of deficient rainfall are clearly meagre, but the Irrigation Department, re-organized within the last decade, may be expected to increase and improve them.

4. According to the returns of the Land Records Department the Gwalior State has more than three square miles of uncultivated land for every square mile that is cultivated.† In the former category are included large tracts that are incapable of cultivation. The proportion in the plain division, which is co-extensive with the Gwalior Prant, is about 28 uncultivated to 10 cultivated, in the plateau about 34 to 10, and in the hilly about 30 to 10. Here again it is necessary to observe the great difference between the Isagarh and Malwa portions of the plateau, the former of which shows a proportion of over 45 square miles of uncultivated land to 10 cultivated while the latter shows only about 22. Malwa is thus the most fully cultivated part of the State, having a higher average than even the plain country, but the fact is that the former is more uniformly cultivated, while in the latter the existence of a large extent of uncultivable land in the one district of Gird Gwalior considerably reduces its average. As to Isagarh, large areas of untilled land are capable of cultivation, and only await the necessary population and additional facilities for artificial irrigation. Unfortunately the construction of wells in some districts of this Prant, notably Sheopur, is costly on account of the hard rock which is met with at a short distance beneath the surface.

5. The principal sorts of soil found in the State are, in order of productiveness, *már* (black cotton), *kábar*, *padwa*, *ránkar*. The first two are the prevailing kinds in the plateau area, and the last two in the plain country, while those of the hilly region where cultivable are also mainly *már* and *kábar*. These statements must be taken as general, for a certain quantity of each soil is, as might be expected, found in each of the natural divisions. The famous Malwa opium is grown on the black cotton soil of that province.

---

* These figures refer only to the Khalsa area, which alone has been surveyed by the Land Records Department and not to the Jagirs.

† See note to para. 3.

6. It would perhaps be unsafe from the irrigation figures given above to found any general theory as to their bearing on the density of the population, but we may take it as certain that the soil is capable of supporting a vastly larger number than 117 to the square mile which is the present average throughout the State, if the conditions for cultivation were more favourable. According to the Census of 1881 the density in the Punjab (by no means an over-crowded province) was 177. As to the natural divisions, the plain country has a population of more than 186 to the square mile, the plateau about 90 and the hilly district 74. Of the two portions of the plateau Malwa has about 108 persons to the square mile, while Isagarh has the very small average of 79. It might have been anticipated that the hilly tracts of Amjhera would be more sparsely populated than the more favourably situated divisions, especially after a period of famine which was extremely acute in this region, but it is noticeable that the plain country occupied by the Gwalior Prant with its comparatively inferior soil should be far in advance of the plateau with its *már* and *kabár*. A clue to this superiority may be found in the larger means of artificial irrigation possessed by the Gwalior Prant, * which is strengthened by a comparison with the Malwa portion of the table land.

Malwa and Gwalior Prants have approximately equal advantages in respect of wells and tanks, and if we allow for the fact that the former was far the greater sufferer from famine and its concomitant diseases, while the population of the latter increased since 1891, the normal difference in density will probably be found insignificant. In the present comparatively backward condition of irrigation, I would not press this theory too far, but it is worthy of remark that the 2 phenomena, density of population and irrigation do correspond. As between these two tracts, just mentioned, it may be worth noting that the relatively larger population of the plain cultivate a relatively smaller proportion of the soil than the inhabitants of Malwa. This may be accounted for by the greater fertility of soil in Malwa requiring less labour and hence fewer hands to raise the crops than in the less favored fields of the north, added to the great loss of population by famine which would leave fewer workers.

I have not said any thing special about rainfall, because except in Bhilsa and the southern portion of the Isagarh Prant where it is heavier the average is nearly the same throughout the State, that is to say, in the neighbourhood of 30 inches. When, therefore, the monsoon is normal and timely, it is everywhere sufficient for the production of good crops, and it does not seem probable that the slight variation in rainfall has any effect on the relative density of population in different divisions of the State.

7. *Density in Cities.*—Though there are technically no cities in Gwalior State, I think it may be of interest to give in this place the density of population in the 2 largest towns it contains, one of which, Lashkar, is situated in the plain and the other, Ujjain, on the table land of Central India. The city of Lashkar including the Palace grounds covers an area of a small fraction under 4 square miles with a population of 89,154. Hence the average per square mile is 22,288 souls, but exclusive of the Palace over 30,000. The area of Ujjain,

*See para 5.

the capital of the Malwa Prant, is 2·2 square miles, with a total population of 39,892, and an average population per square mile of 17,573. From this it appears that the latter town is much less crowded than the former. As compared with these figures, Bombay with its area of 22 square miles and London with its 118 have each an average of over 35,000 per square mile. The high average of Lashkar is accounted for by its compactness, by the absence of unoccupied open spaces, by the narrowness of all but the main streets and by the number of stories in the houses of many of the central bazars.

8. *Variations in Density.*—The variations of density in the State cannot be traced back beyond 1881, and even for that year only the figures for the total population are available. Over the area of the State as a whole the average is now almost identical with what it was twenty years ago, *viz.*, 117·12 in 1901 as compared with 117·54 in 1881, to the square mile, while in 1891 it was 134·92. The retrogression is due to natural calamities which will be noticed in another place, calamities which have more or less arrested increase of population throughout the country. No useful purpose would be served by entering into further details, as the few *data* obtainable from previous records are either incomplete or open to doubt. Nor shall I make any comment on the figures for Lashkar and Ujjain, which appear in Subsidiary Table I., for it is not known exactly what areas were included in 1881 and 1891.

9. *Towns and Villages.*—The distinction between a Town and a Village in India is not so easy to draw as in England. A Village implies a collection of people almost wholly engaged in agricultural or pastoral pursuits, while the inhabitants of a Town are considered to be engaged chiefly in professions, trades, or manufactures. In India, however, it often happens that a large number of the town population are agriculturists, whereas in villages there are found persons practising trades or manufactures on a small scale. It may be said then that in India towns are less distinctly urban than in England, and villages less distinctly rural. For these reasons, the distinction between small towns and large villages must be somewhat arbitrary.

I have taken a town to include (1) a collection of houses inhabited permanently by about 5,000 persons, provided it does not appear to be a mere overgrown village; (2) any large cantonment of State troops; (3) all municipalities. The list of towns is the same as that found in the last Census Report for Central India, with three exceptions. The old town of Gwalior has been separated from Lashkar, with which I conjecture it to have been amalgamated, for while the Census Report gives the population of Lashkar in 1891 as 104,083, its present population is only 89,154 and the town of Gwalior with a population of 16,807 does not appear in the Census Tables of 1891 at all. Another change in the list of towns is that I have counted the *Cimpoo* or Lashkar Brigade, which adjoins the town of Lashkar, as a town by itself. So far as I can ascertain, it seems in the last Census to have been simply included in the general military population of the State. The third exception is the inclusion of Goona with a population of 5,415 among towns. It will be found that some of the places included among Towns have somewhat less than 5,000 inhabitants, (see margin), but I have thought it right to count them as such, partly because they were so counted at the last Census,

Karaya	...	...	4,989
Mongaoli	...	...	4,797
Chanderi	...	...	4,093
Narwar	...	...	4,929

since when their *status* has been in no way altered, partly because they are headquarters of districts or parganas, and partly because they contain sufficient industries to give them a claim to the appellation.

For the Imperial Tables Gwalior State contains no city, its largest town being Lashkar, but under the orders of the Agent to the Governor-General for Central India Lashkar has been treated as a city for provincial purposes.

10. The Village is considered as equivalent to the revenue *mauza* which is the only possible definition in this State. Many villages have small *puras* or hamlets attached to them. These *puras* are included in the *mauza*. The mass of the people live in such villages, their boundaries are defined ; and as a rule there is no difficulty in locating any building or body of persons. Many of the Animistic tribes who are not nomads, live in small collections of huts. In some cases each collection has a separate name, in others they are included in the boundaries of some regular village. The Saharias' abodes are generally made of leaves and thus village sites are easily moved, but as a rule they do not trek to any great distance and on the whole live a fairly settled existence. The Bhils are said to remove from a site whenever a death occurs in a family, but the migration is usually only to a spot a few yards off.

11. *Number and Size of Towns and Villages.*—There are 25 places classed as urban in the Gwalior State with an average population of 13,005. Of these only 7 have a population of over 10,000 each, including the large towns of Lashkar and Ujjain, the former of which has more than double as many inhabitants as the latter. The plain country, that is, the Gwalior Prant contains 9 towns, but these are very unevenly distributed for 4 of them lie within a few miles of each other, namely, Lashkar, Lashkar Brigade, Gwalior old town, and Morar Cantonment, with 89,154, 13,472, 16,807, and 19,142 inhabitants respectively. The other 5 are much smaller. The average urban population of this division is 18,679, a great contrast to the plateau region, where it only amounts to 9,813, but as before the difference between the two portions of the plateau must be noticed. While the average population of the Town in Isagarh Prant is 5,687, in Malwa it is 13,022. This is accounted for by the fact that Malwa among its 9 towns contains the three considerable ones of Ujjain 39,892, Mandsaur, 20,936, and Barnagar, 10,856, whereas in Isagarh none of the 7 towns contains as many as 8,000 inhabitants.

The hilly tract of Amjhera has no town.

As regards the average size of villages, the figure for the whole State is only 273 inhabitants, which indicates a large number of very small collections of houses, the fact being that out of a total of 9,538 villages 8,368 have less than 500 inhabitants each. The plain country again shows a higher average than the other natural divisions, 424 as compared with 224 on the plateau, Isagarh and Malwa being in this respect nearly equal, and 207 in the hilly district, where are the diminutive hamlets of the Bhils.

Throughout the whole area of the State there are 38 villages to every 100 square miles. The plain with its larger villages has 40, the plateau 37, (Isagarh 34, Malwa 42) and the hilly country 36.

12. *Urban and Rural Population.*—As might be anticipated from the comparative number of towns and villages, the ratio of urban to rural popula-

tion is very low, being only 11 per cent. of the whole. The Punjab in 1881 showed a percentage of 11·5, which has probably increased considerably during the past 20 years owing to the growth of industries in that province. The urban population of England at the same Census was just over 56 per cent. In the plain country the percentage is 14, and on the plateau 10, but for Malwa by itself it is 15, thus beating the northern plain by 1, and for Isagarh only 5.

The rural population reaches the enormous ratio of 89 per cent. which is distributed thus :—7 per cent. in villages from 2,000 to 5,000 inhabitants, 32 in those of 500 to 2,000, and 50 in those of under 500.

It is curious that the hilly region should show a higher percentage of inhabitants in the larger villages, than the other natural divisions. The reason is that while it has a fair sprinkling of these, the remainder are chiefly very small collections of Bhil huts. The plain country again accommodates exactly half of its rural population in villages, of from 500 to 2,000 souls each, while the plateau favours the small villages with a percentage of 62 out of 90.

This great preponderance of rural population is readily accounted for. While England, for instance, is an industrial country abounding in large towns and cities, the population of Gwalior is almost wholly agricultural or pastoral.

13.—*House-room.* Very little need be said on this subject, since no previous *data* are available for comparison, and since the rate of persons per house is nearly uniform throughout the State. Five is practically the average number occupying one house, but the distribution of houses varies greatly. Whereas in the plain, there are 33 to the square mile, on the plateau the number is 20 (16 for Isagarh and 25 for Malwa separately) and 15 for the hilly tract, the mean for the whole State being 22.

I should have expected that the average number of occupants per house in the large towns would be far in excess of that in rural oreas, but such is not the case as Subsidiary Table III will show.

The number of persons per house in Lashkar town is only a fraction over 4, though a few houses contain more than 100 persons each. The low average is due to the large number of shops in which only a care-taker resides at night, and to the numerous single storied houses in the suburbs. Lashkar town, including the Palace precincts, comprised 45 Circles. The Circle with the highest average per house gives between 5 and 6 persons, and the lowest under 3.

Subsidiary Table I.

Density of Population.

Natural Divisions and Cities.	Mean Density per square mile.				Variation. Increase. (+) Decrease (—).			Net Variation. 1872-1901 (+) or (—).
	1901	1891	1881	1872	1891-1901	1881 1891	1872-1887	
1	2	3	4	5	6	7	8	9
I.—Plain—Gwalior Prant ...	186·41							
II.—Plateau—Isagarh Prant	79·38							
II.—Plateau—Malwa Prant except Amjhera	108·27							
II.—Plateau—Total of Plateau	90·24							
III,—Hilly—Amjhera ...	74·09							
Mean	117·13	134·93	119·55		—17·80	+15·38		
Large Towns—Lashkar ...	22288	26,021	22,016·5		—3733	+4004·5		
Large Towns—Ujjain ...	17,573·5	15,282·4	14,507·5		+2291·1	+774·9		

Subsidiay Table II.

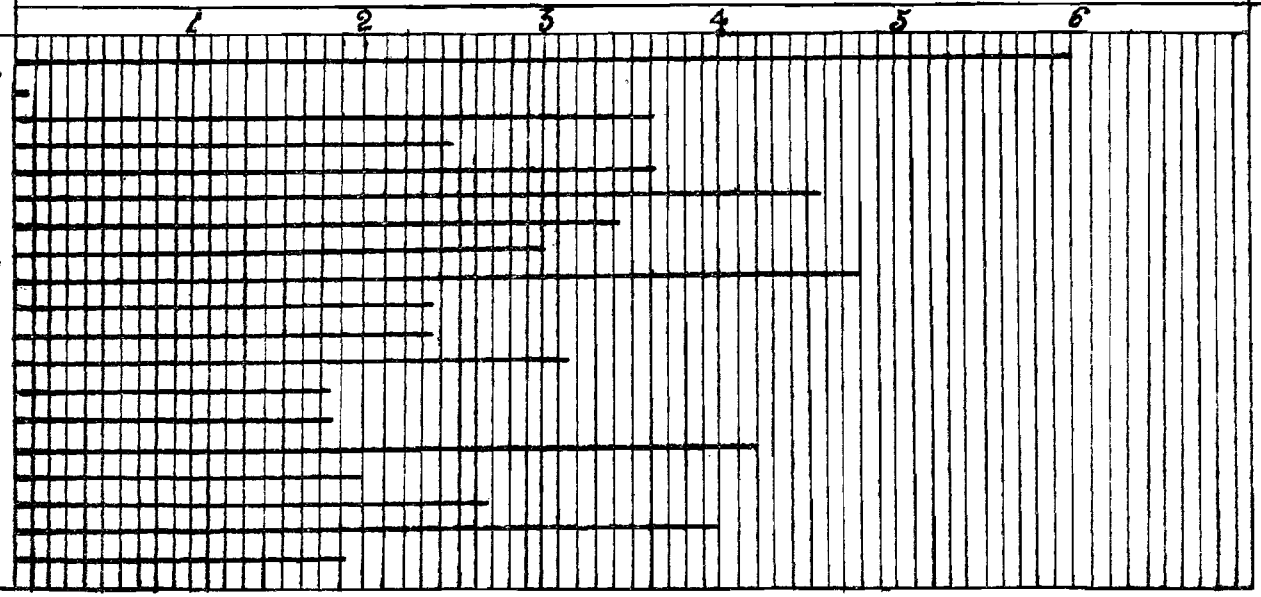
Distribution of the Population between Towns and Villages.

Natural Divisions	Average population per		Percentage of population living in		Percentage of Urban population in Towns of				Percentage of Rural population in villages of				Remarks.
	Town.	Village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000	5,000 to 10,000	Under 5,000	5,000 and Over	2,000 to 5,000	500 to 2,000	Under 500	
1.	2	3	4	5	6	7	8	9	10	11	12	13	14
I—Plain—Gwalior Prant ...	18,679	424	14	86	8	4	2	...	...	10	43	33	
II—Plateau—Isagarh Prant ...	5,687	220	5	95	...	...	3	2	...	3	26	66	
II—Plateau—Malwa Prant except Amjhera.	13,022	229	15	85	8	1	6	...	...	6	23	56	
II—Plateau—Total of Plateau ...	9,813	224	10	90	4	1	4	1	...	5	23	62	
III—Hilly—Amjhera	...	207	...	100	...	...	...	...	...	19	26	55	
GRAND TOTAL ...	13005	273	11	89	5	2	3	1	...	7	32	50	

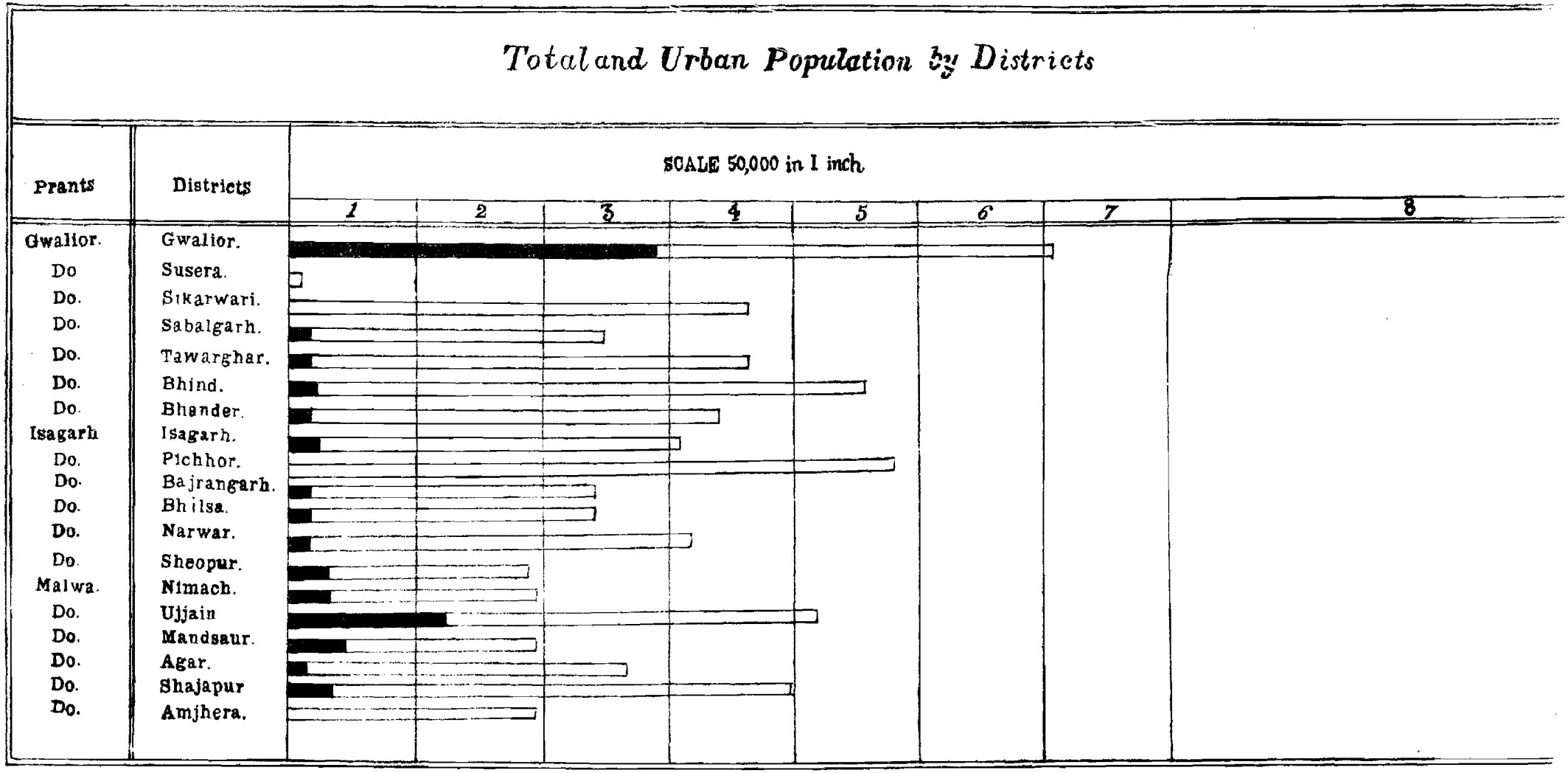
Subsidary Table III.

House-room.

Natural Divisions and Cities.	Average number of persons per house.			Average number of houses per square mile.		
	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7
I.—Plain—Gwalior Prant	6			33		
II.—Platean—Isagarh Prant	5			16		
II.—Platean—Malwa Prant except Amjhera ...	5			25		
II.—Platean—Total of Plateau	5			20		
III.—Hilly—Amjhera	5			15		
Mean	5			22		
Large Towns—Lashkar	4			5,201		
Large Towns—Ujjain	5			3,721		

Natural Divisions	Districts.	Prants.	Scale 50,000 in 1 inch. Population.
Plain.	Gwalior.	Gwalior.	
Do.	Susera.	Do.	
Do.	Sikarwari.	Do.	
Do.	Sabalgarh.	Do.	
Do.	Tawarghar	Do.	
Do.	Bhind.	Do.	
Do.	Bhander.	Do.	
Plateau.	Isagarh.	Isagarh.	
Do.	Pichhor	Do.	
Do.	Rajrahgarh	Do.	
Do.	Bhilsa.	Do.	
Do.	Narwar.	Do.	
Do.	Sheopur.	Do.	
Do.	Nimach	Malwa.	
Do.	Ujjain.	Do.	
Do.	Mandsaur	Do.	
Do.	Agar.	Do.	
Do.	Shajapur.	Do.	
Hilly.	Amjhera.	Do.	

Total and Urban Population by Districts



CHAPTER II.

MOVEMENT OF THE PEOPLE.

SECTION I.

MIGRATION.

1. *General.*—This section of Chapter II deals with the interchange of population between the various districts of Gwalior State and between Gwalior State and outside countries, states and provinces. No comparison is possible with 1891, and thus it is difficult to say how far migration was due to the famines which scourged the territory of Gwalior during the past decade.

The returns for immigration are full and complete, but those for emigration are somewhat imperfect, as the provinces of Burma and Ajmere Merwara have not sent any, and the Hyderabad figures do not give the number of their immigrants born in Gwalior, but only in Central India.

2. *Migration between different districts of the State.*—Part III of Table XI, appended to this chapter, shows more clearly than any verbal description could do the net interchange of population between the different districts of the State. A few districts have given very largely of their people, receiving few in exchange, some have had the contrary fate, while in others the balance is fairly even. In the first class, as to actual numbers, the Headquarter district of Gwalior stands first, where the proportion of emigrants to immigrants is about 5 to 1, but the rate in the Sheopur district is even higher, about 8 to 1, though the actual number is less. The districts of Bhind, Sabalgarh, and Agar have gained most by emigration from Gwalior District, while nearly the entire immigration of the distant district of Amjhera has been from the same area. I am tempted to believe that some of these persons were recorded as born in Gwalior, in the sense of the Gwalior State, instead of their own proper districts, for famine would not seem to provide a sufficient motive for their moving to those particular districts, which were themselves acute sufferers. Sheopur district experienced the famines of both 1876–7 and 1900–1, hence a large emigration from it to Narwar is intelligible, the latter district having been less severely afflicted. Another district which shows a large excess of emigration is Bhander, most of whose emigrants betook themselves to Bh[illegible]fa[illegible]

Of th[illegible] net [illegible]stricts which received more people than they gave the most noticeable[illegible]ndia n[illegible]Narwar about 7 to 1, mostly from Sheopur and Bhind, Agar about 2·[illegible]ce of 8,[illegible]iefly from Gwalior, Isagarh about 5·5 to 1 chiefly from Gwalior, Pichho[illegible]vour of Gw[illegible]angarh, and Nimach about 3·5 to 1, chiefly from Sheopur and Narw[illegible]39 males and[illegible]hera though the total numbers are small, the proportion of imm[illegible]in a balance [illegible]igrants is about 40 to 1, chiefly from Gwalior district, but I susp[illegible]mine, though [illegible]e birth-place must in many cases have signified Gwalior State and[illegible]uthorities as ha[illegible]strict.

In respect o[illegible]le shows a certain amount of general interchange of popula- tio[illegible]favour of Bengal [illegible]districts, but the remaining figures do not seem to call for sp[illegible]to Bengal of 1,58[illegible]

side of the latter b[illegible]

St[illegible]Punjab also has g[illegible]a is 113,182 of whom 49,838 are males and 63,344 females. T[illegible]females, or 4,410 in[illegible]rder on Gwalior territory naturally contribute most largely more than she recei[illegible]

to its population; Indore leads the way with the substantial figure of 39,748, 17,744 being males and 22,004 females, and Bhopal follows with about half the number, while the small state of Datia, which is more or less enveloped by Gwalior, gives of its people 14,519 souls, of whom as many as 10,233 are females. Settlers also from Dewas, Rajgarh, Narsingarh, Rutlam and Dhar, are counted in thousands, while from some of the remaining Central India States a few hundreds have made Gwalior their abode.

In respect to the total population of Gwalior, immigration from Central India amounts to 3·86 per cent. or 386 per 10,000.

Extending our survey to other feudatory states, we shall expect to find the largest contribution from the principalities of Rajputana. On the opposite side of the Chambal, lie Jaipur, Dholpur, Karauli and Bhartpur, all of which have sent forth several thousands of their sons and daughters to settle in Gwalior. But still more numerous are the immigrants from the ancient Raj of Udaipur, which marches with the North-Western portion of Malwa, while those from Tonk, Kotah and Jhalawar, also neighbours of Gwalior, range from six to ten thousand in each case, and even distant Marwar has furnished its quota of over 8,000 souls.

The Gwalior famine reports speak of large bodies of persons who came over the border from Rajputana to seek work and food, and it may be taken as certain that a proportion of the immigrants were driven away from their home by scarcity and distress.

The total amount of immigration from Rajputana is 82,781 souls, or 2·82 per cent. of the population of Gwalior, but from other states there has been very little.

The British Provinces which are on the confines of Gwalior State naturally show the largest interchange of population. From the N.-W. P. and Oudh there has been an influx of more than 70,000 immigrants, Bombay coming next with about one-seventh of this number, and then the Punjab and Central Provinces with more than 5,000 persons each, but the contributions of other provinces are insignificant. A considerable proportion of those from the N.-W P. and Oudh are probably recruits for the army and their belongings. In a British India has given 99,394 persons or 3·39 per cent. of the population of G or, of whom 37,517 are males and 61,877 females.

Gwalior being situated far from the outer frontiers of I ndia, any large immigrations from countries beyond that limit would be ble. A few individuals from Nipal, Afgahnistan, etc., are recorded, an umber from European countries.

It is remarkable to how large an extent females prepond s in all these figures, as the appended tables will prove. The tota om all sources amounts to 295,562 persons, of whom 125,463 are 99 females.

4. *Emigration.*—Following the same order as in th we find the large number of 222,924 natives of Gwalior enume es of Central India, 101,704 being males and 121,220 fema t. of the present population of Gwalior. A certain amount o y have been due to famine, but, as I have said elsewhere, th s

being in a worse plight than Gwalior, any extensive movement from this cause is not probable.

Rajputana received over 35,000 persons from Gwalior.

As Gwalior received most, so far as British India is concerned, from the North-Western Provinces and Oudh so she gave most to those provinces in return, 77,546 being the total contribution, of whom it may be concluded that retired sepoys and their families form an appreciable part, for the state army is still largely recruited from that source.

The Central Provinces received slightly over 10,000 from this state, Bengal 2,742, Bombay 1,084, and the Punjab and Madras smaller numbers. Burma has sent no returns, probably there are none to send.

The Bengal figure is remarkably high, especially as out of it 2,079 are males and only 663 females, which is contrary to the rule in the cases of all other areas from which Gwalior receives or to which it contributes any considerable number of people. This peculiarity may be owing to the fact that a number of men, chiefly Tanwar Thakurs, belonging to the northern districts of Gwalior, especially Tanwarghar, obtain service regularly as Durwans or door-keepers in Calcutta.

The total emigration to British India amounts to 42,684 males and 49,935 females, total 92,619 persons, in which again, as in the case of immigration, females are in excess.

In fine, Gwalior State has sent forth 351,066 souls, 157,593 males and 193,473 females to other parts of India.

5. *The net result.*—A few words will suffice to give the net result of the processes of immigration and emigration as between Gwalior and other parts of India, but it must be borne in mind that the returns of the latter are not quite complete.

As regards the States of Central India, the net balance of males is 51,866, and of females 57,876 in favour of the other States, the total of both sexes being 109,742.

As between Rajputana and Gwalior, the result is 24,796 males and 22,462 females in favour of the latter, total 47,258.

The net balance from the interchange of population between Gwalior and British India may also be shortly stated. the North-Western Provinces figures give a balance of 8,660 males in favour of the British province and of 4,398 females in favour of Gwalior, or a net emigration of 4,262 ; the Central Provinces received 2,139 males and 2,565 females in excess of what they gave to Gwalior, leaving again a balance against Gwalior of 4,704 persons. Part of this may be due to famine, though Gwalior took back all emigrants who were reported by British authorities as having come on relief works in British territory.

In respect of the province of Bengal, a balance of 1,712 males is shown in favour of Bengal and of 127 females on the other side, giving a net credit balance to Bengal of 1,585 souls ; as between Bombay and Gwalior the result is on the side of the latter by 3,916 males and 7,565 females or a total of 11,481. The Punjab also has given more than it has received by 2,882 males, and 1,528 females, or 4,410 in all, while Madras contributed 34 males less, and 35 females more than she received, shus leaving a balance to Gwalior of one soul.

No figures showing emigration to other parts of British India have been received, but a comparison of the total immigration with the available statistics for emigration between Gwalior and British India gives a balance of 5,167 males in favour of British India, and of 11,942 females in favour of Gwalior, or a net credit balance for Gwalior of 6,774 persons.

To sum up for the whole State, so far as figures are available, the excess of emigrants over immigrants is 32,120 males and 23,374 females, making a total of 55,504, which is equivalent to 1·89 per cent. on the present population of the state.

This portion of the present chapter gives the results of interchange of population between Gwalior and other areas; the next portion will deal with the general variation of population since the last census.

——:o:——

SECTION II.

INCREASE AND DECREASE OF POPULATION.

3. *Comparative.*—The population of the Gwalior State in 1881 is given in the Census Report as 2,993,652. No further details are avalable for that year, nor indeed any full details for 1891 except in the case of towns.* Ten years ago the total population amounted to 3,378,774 an increase of 385,122, equivalent to 12·53 per cent on 1881. The figures for 1881 are avowedly unreliable, and though they might be sufficiently accurate to form an approximate basis of comparison, yet, as no percentage of increase was given for Gwalior in the Census Report of 1891, I calculate the expected increase from 1891 to 1901 by the rate given by Mr. Hardy for all India, *viz.*, 9·2 per 1,000. On this calculation an increase of 423,360 persons might have been anticipated between 1891 and 1901, but the contrary has occurred. So far from recording the growth of population, which is so much needed in this territory for the full development of its recources, the figures for 1901 show a reversion to the almost indentical total of 1881, or even a little less, *viz.*, 2,933,001.†

This is equivalent to a decrease of 13·19 per cent. during the past ten years. The result is so startling that at first sight inaccuracy of enumeration might reasonably be suspected, but there is no room for such suspicion, and the calamity to Gwalior is understood by a glance at other areas which were subjected to similar conditions during the period under review. Some States in Rajputana suffered a loss of population amounting to over 40 per cent. and the diminution throughout the Ceneral India Agency is 16·38 per cent. or slightly in excess of Gwalior.

4. *Causes of decrease.*—The figures just given tell of themselves the malancholy tale of the past decade. The possible causes of this great catastrophe are famine, disease, migration owing to famine, omission of areas in enumeration and exaggeration of the population at the last Census owing to the defective system of abstraction, together with certain other circumstances tending to the same end which are mentioned by one or two officers and will be noticed presently. The last two of the foregoing causes may be dismissed without argument. Certainly no omission of areas has been brought to notice as having taken place at

* The map attached to this Chapter which shows the increase and decrease since 1891 in different districts was compiled from figures found among the records of 1891. I have not inserted these figures in the Tables, because though sufficient to give an approximate idea of the changes that have taken place, they are not, as previously stated in the Introduction, accurate.

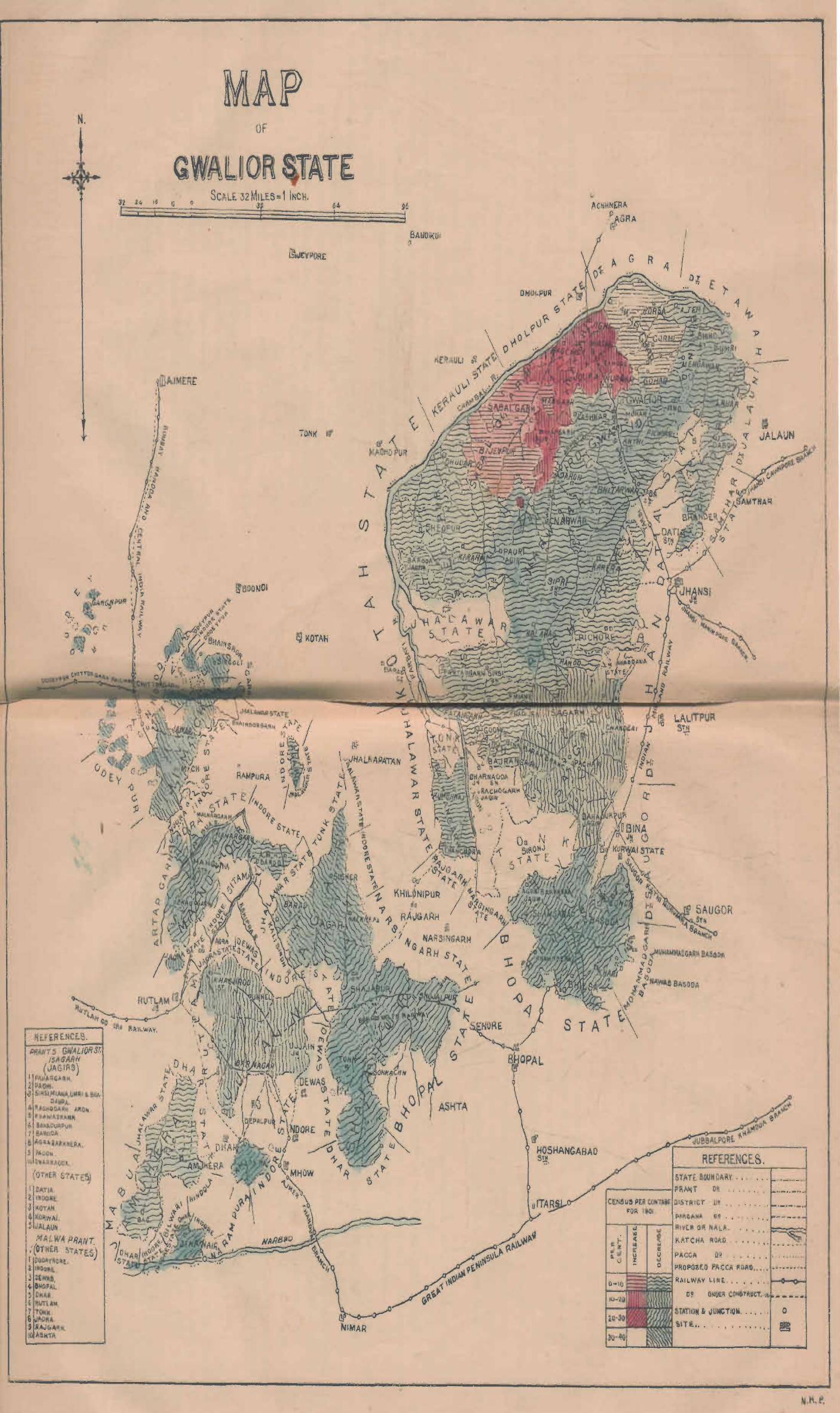
† This includes the Railway population.

MAP

OF

GWALIOR STATE

SCALE 32 MILES = 1 INCH.



N.H.P.

the present Census, and the exaggeration of population is not more likely than underestimation. Undoubtedly in the fore front of the causes answerable for the loss of population stands the grim figure of famine, with its attendant satellites, debility and disease. The main cause of this scourge is the failure of the monsoon, which usually prevails in this region from the middle of June in the Southern districts or beginning of July in the northern to the middle of September. A failure or premature cessation of this life-bearing current results in the withering of at least the *Kharif* or autum crop, and may also prevent the sowing and germination of the *Rabi*. The trouble began seriously in 1896, when the monsoon after making a good start suddenly ceased in July, throughout the plain country in the North, and to a great extent in the Isagarh portion of the plateau. The consequence was a severe famine, for which, however, provision was made in good time in the form of relief works and poor houses. In consequence, though distress was acute, the loss of life by starvation was not heavy, and the extremely favourable conditions of the following year restored to a great extent the balance of prosperity, particularly in the northernmost districts bordering on the Chambal. Further, these districts though not altogether escaping, were not so severly afflicted by the great famine of 1899-1900 as the other divisions of the State. The net result to the Gwalior Prant of the events of these years has been that 3 out of the 6 districts show an increase of population, and the remaining 3 a decrease of under 10 per cent., while the Isagarh Prant shows a decrease in all districts varying from under 10 per cent. in the North to nearly 30 per cent. in the South.

Meanwhile, the Malwa Prant, which, like Isagarh, is a portion of the Central India Plateau, had its share of troubles. The famine of 1896-1897 affected Malwa chiefly in the enhancement of prices which left the people less than their normal means of meeting the difficulties that followed. When, therefore, the rains failed in 1899, this province suffered most actutely.

A famine in Malwa is an almost unheard of calamity. It is a country of fertile soil and general prosperity. Its past immunity from the dread scourge became actually the chief cause of its misfortunes. The Darbar and the people themselves were alike taken by surprise, and relief measures were somewhat late in being undertaken, the consequence being a terrible loss of life which finds its ghastly proof in the Census figures before us. To aggravate the condition of Malwa, the rainfall of 1900 was generally in excess to the no small damage of the crops. Hence this hitherto favoured country shows a decrease of population varying from 10 per cent. to over 30 per cent in different districts, a higher deficit than any other portion of the Gwalior State.

It is true that all this loss of life was not due directly to starvation. Fever, cholera, dysentery and other diseases are equally responsible for it, but the mortality from these causes must have been vastly increased owing to the weakness induced by famine. Unfortunately the absence of vital statistics makes it impossible to give actual figures to prove the loss from this cause, but my inquiries tend to show that the epidemics of cholera and fever which followed each year of scarcity carried off more persons than the want of food, the people being unable to resist the ravages of disease. Add to the foregoing causes, diminished fecundity, and we need hardly go further to account for the melancholy result.

---

* The figures here discussed are not given in Table II for reasons stated above.

So far as I have been able to ascertain, emigration owing to famine has not played a large part in bringing about the decrease of numbers. The only figures on this subject that I have been able to find are certain statements in the State Famine Report, from which it would appear that most of those who left their homes returned when better times succeeded, leaving only a few thousand persons unaccounted for. * Moreover, it is most improbable that subjects of Gwalior would have emigrated in search of food to the neighbouring States, which were in a worse condition than their own. Therefore, what migration may have taken place would naturally be from one district to another.

5. *Special Areas.*—Not only the rural but also the urban areas show a decrease of population to have occurred in this disastrous decade. I believe that area for area the town of Lashkar has really a larger population than it had in 1891, and Ujjain certainly has, but in most of the other towns there is a decided falling off. The actual urban figures show an increase, it is true, of 868 souls, but this is owing to the inclusion of Goona among towns, but for which there would be a decrease of 4,547.

The districts which have suffered most severely are Nimach and Agar in the Malwa Prant. In the Isagarh Prant, Bhilsa is the greatest sufferer. The 3 districts in Gwalior Prant where there has been an increase are Sabalgarh, Sikarwari and Tawarghar.

The Sar Subah of Isagarh Prant has given some details in regard to his districts, parts of which may be worth while reproducing, in order to illustrate the special circumstances affecting particular areas. He writes as follows :—

"*Sheopur District.*—The decrease is accounted for by the following facts,

(1). The famines of Sammat 1953 (1896-1897) and 1956 (1899-1900) the last of which was very serious.

(2). The havoc wrought by outbreaks of cholera after each famine.

(3). Nomads come in large numbers to Sheopur district every year from Marwar and other States with their cattle. At the Census of 1891 a large number of them was counted in Sheopur, whereas in 1901 they had left before the Census took place.

(4). A very virulent type of fever broke out in 1899 which is said to have carried off 3,000 persons.

* * * * * *

Bhilsa District.—The figures for this district really demand serious consideration, the decrease being 21·97 per cent. Almost the whole of the past decade has been specially bad for this district. From Sammat 1948 (1891) the distress began. During 1891 and 1892 there was a very unfavourable harvest. In the next year weeds began to grow in the fields and by 1900 half the area of the district was covered with very thick *Kans* (a kind of grass).

From 1893 to 1895 the crops were invariably affected by rust or frost. Cholera raged several times during the 10 years and swept away a large number of the inhabitants. Further, a detachment of artillery and infantry has been removed from Bhilsa since 1891, and the Indian Midland Railway had

* In the first part of this Chapter I have shown the effect which migration has had on the population of Gwalior as evidenced by the figures received from the Census Superintendent of the different provinces.

gangs of labourers in the district in that year, who were taken away on completion of the works."

6. *Causes Retarding Population.*—The last 10 years of the 19th Century may be fairly regarded as abnormal in relation to the population. It may be anticipated that their history will not be repeated in the coming years.

But there are certain causes tending to retard the growth of population which have hitherto been in more or less permanent operation. Though large areas of Gwalior State are unculturable, yet vast tracts remain barren not from any deficiencies in the soil, but from want of cultivators. This is true more especially of the upland districts in the Central India Plateau. Now it is proverbially difficult to move the Indian peasant from his native district. No mere invitation to come and settle in an uncultivated tract will induce him to leave his home, however small his homestead and however congested the population of his district, but the success of the new Chenab settlements in the Punjab has shown that the task is not impossible. Irrigation and liberal terms of occupation are the attractions which most certainly draw a fresh population to an unoccupied area. The operation is expensive but it cannot be doubted that it would be remunerative in the long run. It would moreover be difficult in Gwalior, for the new comers would have to be brought from outside, but with a liberal construction of tanks and wells a good deal might gradually be done.

The abolition of Sair or internal customs, though involving a temporary loss of revenue, would probably give a stimulus to population by encouraging trade.

The state of village sanitation is largely responsible for a high death-rate and hence retards increase of population, but if waste and fever-bearing areas were brought under cultivation, a vast improvement would be likely to result.

I have already * spoken of the chaotic condition of the country in the early years of the 19th Century. The comparative sparsity of the population especially on the Plateau, I believe, still bears evidence to the misfortunes of that period of anarchy.

With the gradual process of improvement now taking place in Gwalior these adverse influences will no doubt become weaker, and denser population will in that case grow up to the great benefit of rulers and ruled.

In all phenomena of Indian administration stands out the pathetic figure of the peasant with his lean-ribbed oxen, ploughing his fields and patiently bearing his debts and his misfortunes as decrees of fate, with a sort of passive courage which it is impossible not to admire. It is often difficult to see what makes life worth living to this being, whose existence is one monotonous round of toil and generally of proverty, but nevertheless here we find the true *arkan-i-daulat*, pillars of the States, and in their well-being depends in the last resort the stability of the superstructure.

---

*Introduction.

Subsidiary Table I.

Variation in relation to Density since 1872.

Natural Divisions and Cities.	Percentage of variation increase (+) or decrease (—).			Net variation period 1872—1901 increase (+) or decrease (—).	Mean density of population per square mile.			
	1891 to 1901.	1881 to 1891.	1872 to 1881.		1901.	1891.	1881.	1872.
1	2	3	4	5	6	7	8	9
I.—Plain ... Gwalior Prant ...	...	...	...	...	186·41	...	...	...
II.—Plateau ... Isagarh Prant ...	...	...	...	...	79·38	...	...	...
Malwa Prant except Amjhera ...	...	...	...	...	...	...	...	...
	...	...	...	...	108·27	...	...	...
Total of Plateau ...	...	...	...	...	90·24	...	...	...
III.—Hilly ... Amjhera	...	...	...	...	74·09	...	...	...
Mean for the State ...	— 13·18	+ 12·86	...	...	117·13	134·93	119·55	...
Large Towns Lashkar	— 14·34	+ 20·93	...	...	2,228·8	2,602·1	22,016·5	...
Large Towns Ujjain	+ 14·99	+ 5·34	...	...	17,572·5	15,282·4	14,507·6	...
Mean for the Towns...	— 5·79	+ 15·93	...	...	25,452·85	28,511·62	21,760·3	

Subsidiary Table II.

Detailed distribution of population by Birth-Place.

Birth-Place.	Population.		
	Persons.	Males.	Females.
A.—Born in India—			
Total enumerated population born in Gwalior State—			
Gwalior	349,013	172,573	167,440
Susera	2,662	1,447	1,215
Sikarwari	170,996	96,917	74,079
Sabalgarh	109,856	59,563	50,293
Tawarghar	177,760	100,158	77,602
Bhind	207,332	97,473	109,859
Bhander	161,633	95,087	66,546
Isagarh	126,999	67,081	59,910
Pichhor	236,644	127,089	109,855
Rajrangarh	114,063	59,642	54,421
Bhilsa	101,911	53,771	48,140
Narwar	86,578	79,506	7,072
Sheopur	119,847	41,787	78,060

SUBSIDIARY TABLE II.—(*Continued*).

BIRTH-PLACE.	POPULATION.		
	Persons.	Males.	Females.
A.—Born in India.—(Continued)			
Nimach	70,084	38,093	31,991
Ujjain	172,914	87,625	85,289
Mandsaur	86,560	44,528	42,032
Agar	88,349	54,331	34,018
Shajapur	181,702	93,878	87,924
Amjhera	77,856	40,643	37,213
Indore	39,748	17,744	22,004
Dewas	7,169	2,867	4,302
Bhopal	19,905	9,108	10,797
Rajgarh	9,279	6,509	2,770
Narsingarh	6,694	1,897	4,797
Khilchipur	55	35	20
Kurwai	567	310	257
Maksudangarh	22	16	6
Orchha	508	300	208
Datia	14,519	4,286	10,233
Samthar	851	415	436
Panna	506	81	425
Charkhári	43	6	37
Bijawar	13	13	.....
Riwan	167	104	63
Ratlam	3,954	2,046	1,908
Jaora	882	882	.....
Sailana	368	173	195
Sitamau	342	81	261
Sarwan	7	7	.....
Dhar	7,019	2,918	4,107
Ali Rajpur	125	46	79
Barwani	439	.....	439
Alwar	887	603	284
Banswara	71	24	47
Bharatpur	2,253	654	1,599
Bikaner	724	228	496
Bundi	702	450	252
Dhaulpur	7,998	4,036	3,962
Jaipur	13,991	7,527	6,464
Jesalmer	98	33	65
Jhalawar	6,817	3,514	3,303
Jodhpur	8,496	4,585	3,911
Karauli	3,516	1,282	2,234
Kishangarh	408	132	276
Kotah	8,718	3,113	5,305

SUBSIDIARY TABLE II.—(*Continued*).

BIRTH-PLACE.	POPULATION.		
	Persons.	Males.	Females.
A.—Born in India.—(Continued).			
Sirohi	6	3	3
Tonk	10,003	4,431	5,572
Udepur	17,253	6,706	10,547
Partabgarh	810	380	430
Ajmer	1,204	362	842
Panjab	5,366	3,387	1,979
Kapurthala	36	8	28
N.-W. Provinces	66,129	23,596	42,533
Oudh	6,723	1,818	4,905
Rampur	432	293	139
Bengal	1,157	367	790
Burma	4	4	.....
Central Provinces	5,450	2,795	2,655
Madras	102	28	74
Hyderabad	49	12	37
Bombay	10,741	3,687	7054
Baroda	1,805	948	857
Junagarh	19	10	9
Goa	4	2	2
India (Unspecified)	226	214	12
B.—Born in Countries adjacent to India—			
Nepal	33	12	21
Afghanistan	52	43	9
Turkistan	2	1	1
C. Born in other Asiatic Countries—			
Arabia	2	2	.....
D.—Born in Countries in Europe—			
Europe	23	12	11
England	30	18	12
Scotland	1	1	.....
Ireland	8	4	4
Iceland	.....	.....	.....
F.—Born in America—			
America	1	.....	1

Subsidiary Table III.

Internal Migration.

Districts of the Gwalior State.	Immigrants born in the Gwalior State.	Emigrants born in Districts.	Excess of Immigrants (+) or Emigrants (−).	Net intercharge of population between Districts of the State.																	
				Gwalior.	Susera.	Sikarwari.	Sabalgarh.	Tawarghar.	Bhind.	Bhander.	Isagarh.	Pichhor.	Bajrangarh.	Bhilsa.	Narwar.	Sheopur.	Nimach.	Ujjain.	Mandsaur.	Agar.	Shajapur.	Amjhera.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
	+	−																				
Gwalior ...	17,166	90,420	−73,254	...	− 728	− 3,995	−11,350	+ 1,391	−24,332	− 564	− 5,636	+ 36	− 1,610	− 4,403	− 474	− 31	− 16	− 4,876	− 291	−1,2338	− 2,088	− 19,49
Susera ...	1,252	...	+1,252	+ 728	...	+ 350	+ 5	+ 118	+ 6	+ 6	+ 6	+ 13	+ 1	...	+ 14	+ 2	...	+ 2	...	...	+ 1	...
Sikarwari ...	14,460	7,881	+6,576	+ 3,995	− 350	...	+ 109	+ 4,306	+ 323	+ 65	− 556	− 939	− 3	− 75	+ 173	− 370	+ 1	+ 16	+ 60	+ 38	+ 1	...
Sabalgarh ...	14,467	4,563	+9,904	+11,350	− 5	+ 109	...	− 30	+ 5	+ 44	− 14	− 83	− 27	− 35	− 523	− 782	+ 2	− 53	− 2	− 42	+ 4	− 5
Tawarghar ...	7,097	13,517	−6,420	− 1,391	− 118	− 4,306	+ 30	...	+ 957	+ 117	− 183	− 48	− 14	− 74	− 641	+ 4	+ 12	+ 4	+ 26	− 800	+ 5	...
Bhind ...	48,310	32,428	+15,882	+24,332	− 6	− 323	− 5	− 957	...	+17,683	− 258	+ 12	− 331	− 101	−24,151	+ 15	+ 8	− 3	+ 23	− 45	− 11	...
Bhander ...	3,140	20,415	−17,266	+ 564	− 6	− 65	− 44	− 117	−17,683	...	− 35	+ 405	...	− 79	− 241	− 1	− 2	+ 23	+ 4	− 1	+ 12	...
Isagarh ...	17,337	3,629	+13,708	+ 5,636	− 6	+ 556	+ 14	+ 183	+ 258	+ 35	...	+ 2,633	+ 3,661	+ 361	+ 179	+ 9	− 2	+ 135	+ 3	+ 15	+ 30	+ 8
Pichhor ...	6,018	9,607	−3,589	− 36	− 13	+ 939	+ 83	+ 48	− 12	− 405	− 2,633	...	+ 42	+ 1,893	− 2,951	− 12	− 485	+ 18	+ 6	− 3	+ 39	− 107
Bajrangarh ...	4,379	5,425	−1,046	+ 1,610	− 1	+ 3	+ 27	+ 14	+ 331	...	− 3,661	− 42	...	+ 851	− 199	− 64	+ 4	+ 14	...	+ 66	+ 1	...
Bhilsa ...	6,705	4,073	+2,632	+ 4,403	...	+ 75	+ 35	+ 74	+ 101	+ 79	− 361	− 1,893	− 851	...	+ 801	− 23	+ 53	− 23	+ 11	+ 116	+ 25	...
Narwar ...	79,231	10,864	+68,367	+ 474	− 14	− 173	+ 528	+ 641	+24,151	+ 241	− 179	+ 2,951	+ 199	− 801	...	+40,660	− 446	+ 5	+ 2	+ 5	+ 123	...
Sheopur ...	5,225	44,642	−39,417	+ 31	− 2	+ 370	+ 782	− 4	− 15	+ 1	− 9	+ 12	+ 64	+ 23	−40,660	...	...	− 9	+ 1	− 1	...	− 1
Nimach ...	1,298	343	+ 955	+ 16	...	− 1	+ 2	− 12	− 8	+ 2	+ 2	+ 485	− 4	− 53	+ 446	...	...	− 24	+ 47	− 20	+ 99	− 22
Ujjain ...	6,457	3,044	+3,413	+ 4,876	− 2	− 16	+ 53	− 4	+ 3	− 23	− 135	− 18	− 14	+ 23	− 5	+ 9	+ 24	...	69	− 424	− 869	+ 4
Mandsaur ...	558	367	+ 191	+ 291	...	− 60	+ 2	− 26	− 23	− 4	− 3	− 6	...	− 11	− 2	− 1	− 47	+ 69	...	+ 7	+ 5	...
Agar ...	16,097	671	+15,426	+12,338	...	− 38	+ 42	+ 800	+ 45	+ 1	− 15	+ 3	− 66	− 116	− 5	+ 1	+ 20	+ 424	− 7	− ...	+ 1,993	+ 6
Shajapur ...	3,356	2,736	+ 620	+ 2,088	− 1	− 1	− 4	− 5	+ 11	− 12	− 30	− 39	− 1	− 35	− 123	...	− 99	+ 869	− 5	− 1,993	...	...
Amjhera ...	2,117	51	+ 2,066	+ 1,949	...	...	+ 5	...	...	...	− 8	+ 107	...	...	...	+ 1	+ 22	+ 4	...	− 6	...	...

Subsidiary Table IV.

Variation in Migration since 1891.

Natural Divisions		Percentage by Natural Divisions of population born in		Percentage of Increase among.	
		1901.	1891.	District-born.	Total population.
1		2	3	4	5
I.—Plain ...	Gwalior Prant	92·61	.....	.....	.....
II.—Plateau ...	Isagarh Prant	87·92	.....	.....	.....
	Malwa Prant except Amjhera	78·05	.....	.....	.....
	Total of Plateau ...	83·45	.....	.....	.....
III.—Hilly ...	Amjhera	80·69	.....	.....	.....
	GRAND TOTAL ...	89·91	.....	.....	.....

Subsidiary Table V.

Migration to British India.

State.	Gives to British India.		Receives from British India.	
	Males.	Females.	Males.	Females.
1	2	3	4	5
Gwalior State	42,684	49,935	37,517	61,877

Subsidiary Table VI.

Comparison of Actual and Estimated Population.

Natural Division.		Actual population by Census 1901.	Population estimated from Vital statistics.	Population estimated from rate of Increase 1881-1891.	Actual populatron by Census 1891.
1		2	3	4	5
I.-Plain ...	Gwalior Prant	1,185,472	.....	.....	.....
II.-Plateau	Isagarh Prant	883,949	.....	.....	.....
	Malwa except Amjhera	767,154	.....	.....	.....
	Total of Plateau ...	1,651 103	.....	.....	.....
III.-Hilly ...	Amjhera	96,426	.....	.....	.....
	GRAND TOTAL ...	2,933,001	.....	3,409,959	3,378,774

CHAPTER III.

RELIGION

1. *General.*—The Tables dealing with the subject of the religions of the people are V. VI. XVII and XVIII and Provincial Table B. The first gives the distribution of the various religions in towns, the second their general distribution throughout the State, and Tables XVII and XVIII deal with the Christian population, while the last gives the religions together with the sects recorded under each in the enumeration schedules. The figures I believe to be on the whole accurate and reliable, but a few explanatory remarks are required regarding the method adopted for classifying Hindus and Animists. The indeterminate and comprehensive character of the Hindu religion makes it difficult to draw a hard and fast line between it and the Animistic creeds, while the Animistic tribes in nearly all cases try to prove themselves Hindus. A number of the latter do undoubtedly worship Hindu deities and follow certain Hindu customs. In the Census of 1891 a large number of tribes were classed as aborigines, and on the present occasion the Superintendent of Census operations for Centeral India and myself, starting with these as a basis, instituted inquiries as to which were really Animists and which should be called Hindus. In the course of these inquiries, names of new tribes cropped up, but no uniform opinion could be obtained on the subject at issue. The confusion became greater at every step. In these circumstances, it was necessary to fix on those tribes which could without doubt be placed in the Animistic category and to include the remainder among Hindus or Muhammadans.

The Census Superintendent, therefore, decided to take as Animists only the 12 tribes marginally noted,

1. Arakh.
2. Gond & Raj Gond.
3. Bhil.
4. Bhilala.
5. Kurku.
6. Kol.
7. Saharia.
8. Patlia,
9. Kotwal.
10. Mina.
11. Kirar.
12. Bharod.

As the Gwalior figures are submited for incorporation in the Central India figures, I accepted the arrangement proposed. Though the plan is not an ideal one, it seems to be the most satisfactory in the circumstances, but one or two points must be borne in mind. No effective comparison can be made, as far as Gwalior is concerned, between the figures of 1901 and 1891, as the decrease in the number of Animists (called aborigines in 1891) is due to the restriction in the application of the term to the 12 tribes aforesaid, as well as to famine and other causes which led to loss of population during the decade. As to 1881 also only totals can be compared. It may be said that each tribe classed as aboriginal in 1891 might be compared with the same tribes in 1901, and thus the increase and decrease in each be ascertained; but this is impracticable, since, although a supplementary table was prepared in 1891 showing the totals by States of each main religion, the detail of castes and tribes in the Imperial Table is given by Agencies only. I am aware that the present arrangement will cause difficulties of the same kind at the next Census, but at all events the numbers of each tribe for Gwalior State will be available for comparison. The only way in my opinion to settle this knotty point is to begin an inquiry into the subject a good while beforehand, so as to decide on some logical basis the tribes which properly come, and those which do not so come, under the head of Animists. Had I realised the difficulty earlier, a more satisfactory classification might now be possible.

2. *Main Religions.*—In dealing with Indian religions it is easier to say too much than too little, yet so much has been written on the subject in all its bearings that we cannot hope to find much that is new. I have attempted simply to set down the religions and principal sects found in the Gwalior State, and I can only say that the information whether new or old has been obtained by consultation with followers of the various forms of belief residing in the State. The main religions recorded in the State, in the order of the classification prescribed by the Census Commissioner for India's note, dated 26 August 1901, are Hindu, Sikh and Jain of the Indo-Aryan class, Zoroastrian of the Iranian Class, Muhammadan and Christian of the Semitic class, and Animists.

3. *Distribution of Main Religions.*—The distribution of these religions proves Gwalior to be a stronghold of Hinduism. Throughout the whole area more than 84 per cent. of the people are of this faith, while the Census of 1881 gives 88 per cent. and that of 1891, 81. These variations are accounted for by the different manner in which the Animists have been dealt with on each occasion, for in 1881 the number of tribes classed as Animists was small, in 1891 a vastly greater number was so classed, and at the present Census a compromise was arrived at by the selection of 12, as already explained. Hinduism probably fully holds its own, but the doubtful position of the Animists is a disturbing factor in the problem. Going into detail, we find the Hindus in greatest force in Gwalior Prant or plain country (more than 89 per cent.), but both portions of the plateau have also a percentage of over 82, while in the hilly country on the other hand, they muster less than two-thirds of the population, owing to the presence of the great Animistic tribes in this area.

The Muhammadans number nearly 6 per cent. of the total population, a slight advance on the figure of 1891, which in its turn was a small fraction above that for 1881. The Malwa province, however, shows a remarkable predominance of the followers of Islam as compared with other tracts, for while here they are nearly 10 per cent. of the whole, in the Gwalior division they are somewhat over 5 per cent. in Isagarh under 4, and in the hilly district of Amjhera little over 2.

Similarly, Malwa possesses a larger proportion of Jains than any other division, who muster slightly over three per cent. of the people, but the small number in Isagarh reduces the percentage for the whole plateau division to slightly over 2 per cent. In the hilly tract the Jains have a percentage fo a good deal over 2, and the plain comes last with less than 1½. The figures for the State show a considerable increase in the proportion of the Jain population since the last Census, but the probable reason for this is more accurate enumeration, since there can be no doubt that many Jains were included among Hindus owing to the nonrecording of sect.

The Animistic figures which rose cent per cent between the Census of 1881 and that of 1891, now show again a drop of more than 30 per cent. as compared with the latter year. This decrease is partly apparent and partly real. In the first place as already stated many tribes classed as aborigines are in the present tables included among Hindus, and in the second place these tribes suffered very severely in the famine years of the past decade. Still they form more than one-third of the population of the hilly region of Amjhera, which is in the midst of the Bhil Country. In other divisions they are in a much smaller proportion ; amounting to under 4 per cent. in the plain, and un-

der 9 per cent in the plateau, but the Malwa portion of this division claims a very small number, the percentages for Malwa and Isagarh being a little over 2 and nearly 13 respectively. The Christian population, though still small, has steadily increased during the past 20 years, being now nearly 3 times as large as in 1881.

The greater part of this increase has taken place within the past decade and is largely owing in my opinion to the many famine stricken children who were provided for and frequently saved from starvation by the missionary bodies and other benevolent persons.

4. *Religions in two large Towns.*—It may be of interest to compare the foregoing figures with those for the 2 large towns of Lashkar and Ujjain. Though Hinduism still holds a commanding position over all other faiths, its superiority is not quite so overwhelming in the towns as in the State as a whole, and there is consequently a larger proportion of other religions. Lashkar contains 76 per cent. of Hindus, over 2 per cent. of Jains, and 21 per cent. of Muhammadans, while a small fraction of the population consists of Christians and others. Thus compared with the State as a whole the Hindus in Lashkar are 8 per cent. fewer and the Jains are nearly one per cent. more, but the Muhammadans and the Christians show the most remarkable difference, the proportion of the former being nearly 4 times as high and of the latter nearly ten times. The Animists are an insignificant number, chiefly Kirars.

The figures for the town of Ujjain show the same general characteristics, but the Muhammadans, Christians, Jains and Animists muster stronger than in Lashkar, whence the proportion of Hindus is of course somewhat lower, being 69 per cent. of the population.

In comparing the Hindus, Animists and Jains in the present Census with those of 1881 and 1891, no further remark is necessary, as the variations have been explained above.

The Muhammadans remain on the whole stationary, but there is a most remarkable increase in the Christian population similar to that alluded to in discussing the figures for the whole State and due probably to the same cause. The increase is specially marked in Ujjain where there is a branch of the Canadian Mission, the number having sprung from 9 per 10,000 in 1891 to 35 in 1901. The religion figures for towns in 1881 are not forthcoming.

5. *The Hindus.*—Hinduism as already indicated is the prevailing, indeed the almost universal, religion of the inhabitants of the Gwalior State, but it cannot be said that there is any thing distinctive about the Hindus in this territory, which is intermingled with the rest of Central India. Perhaps the most noticeable attribute of Hinduism is the great diversity of form which it may assume. All faiths no doubt possess this quality to some extent. The religion of the educated and cultured is under every system different from that of the ignorant masses, but in theory at least the greater number have unity and uniformity. With Hinduism this is not so. It embraces the loftiest monotheism or pantheism as well as the most primitive worship of natural objects. The phases through which it has passed have also impressed upon it a distinct character at different periods of its history. The Vedic gods are now little heard of, more modern scriptures being the guide of worship

and belief. Each of these inculcates the worship of a special deity or set of deities, and in spite of mutual contradictions all are considered to be of divine inspiration. The absence of a central controlling authority has allowed the admission of extraneous elements and of an almost countless number of deities, and though the greater deities are still largely worshipped and revered, yet local godlings abound in nearly every village, while in addition to the worship of the regular gods of the Hindu Pantheon, we find the worship of ancestors, of ghosts, and of sacred animals and plants. Hinduism abounds in this kind of popular religion, but the subject is too wide to be fully treated here even were the materials prepared. The leading idea of all such worship is propitiation, which implies fear of the anger or vengeance of a higher power.

Certain trees are considered to be holy and are tended and reverenced even by high class Brahmans. The principal of these are the Pipal (*Ficus religiosa*), the Mango (*Mangifera Indica*), the Banian (*Ficus Indica*), the Ashoke (*Jonesii Ashoke*), the White Basil (*Ocymum Sanctum*) and the Nim (*Melia Azadirachta*). Of these the pipal is the most important. It is believed to be loved by the god Vishnu and is universally revered almost as an embodiment of him, but particularly by women of the higher caste. Though worshipped at all times, its special days are the 15th and 30th days of the Hindu month, Amavassa and Poornima. It is looked upon as a Brahman among trees and hence is invested with the sacred thread and daubed with red and yellow sandal marks. It is supposed to flower only once a year on the night of the Diwali exactly at midnight. Who so can forestall the gods in securing this flower can afterwards want for nothing, but no successful case seems to be recorded, though people are known to have watched year after year for the purpose.

The Nim is the abode of the god Hiraman, the presiding deity of cattle. It is worshipped to propitiate the deity and induce him to cure their cattle in disease, and to multiply their numbers.

The legend of the Tulsi or basil shrub is well-known. The Hindus look upon it as very holy and regard it as an emblem of virginity.

Snake worship, which is a very ancient and widespread custom, is among Hindus based on several different beliefs. The earth rests upon the head of a serpent, and the god Narayan reposes on Shesh Nag, guarded by its hood. The *Nag Panchami* festival celebrates the birthday of Nag, when serpents are fed with milk. There is a superstition connected with thie custom. More milk must be provided than the snake can consume, for if all the milk is drunk some misfortune is sure to happen to the worshipper. There is likewise a belief that every house is guarded by a large unseen snake. Those who have buried money rely with confidence on the protection of this sentinel over the treasure, since it is gifted with an instinctive love of justice and will allow only the rightful owner to lay hands on it.

The Panja (hand with 5 fingers) is worshipped at certain seasons as a representative of the Devi, particularly by those who desire children.

It is natural that in a country like India great honour should be paid to the power that presides over agriculture, who corresponds to Ceres. Hence the implements of agriculture are worshipped to earn its favour, or as others

describe it, with a view to secure their willingness to go always in the interest of the worshipper. Similarly weapons such as gun and sword are worshipped by their owners as safeguards of human life.

Here I may mention a case of a curious local superstition related to me by the Sar Soobah of Isagarh. In a village near Surwaya, in the Narwar district, there lived a Dhobi, called Khubat, who was, unknown to the people, possessed of extraordinary powers. One day when he was washing clothes in a stream near his home, his wife brought him his meal. The bread was bad, so he was offended and said he would go into the jungle and kill some beast. If on his return his wife saw him in any other shape than his own, she was not to be frightened. He returned in the form of a lion (or tiger) carrying a buffalo which he had caught. The wife fled in alarm, he pursued her and tore her in pieces. He retained his assumed shape and the popular belief is that he still roams about and occasionally visits the shrine built to his memory. His transformation occurred about 200 years ago, but Khubat Baba is still worshipped and the number of his votaries is said to be increasing. His shrine is a fine masonry building containing representation of a lion and a drum. Worshippers beat the drum and pour liquor on the image, to supply which a liquor seller sits near the spot all day and is said to drive a good trade. He replenishes his stock from the water of the neighbouring stream which is believed to turn into wine. Khubat is worshipped as a divinity by the low caste population including the Animistic Saharias on the occasion of births and marriages, but not infrequently even high caste Hindus visit the shrine to pour wine on the image. Lately when the Gwalior-Sipri Railway was being constructed, it was first intended to carry it along the Agra-Bombay road in front of the shrine, but finally it was decided to take it behind the building. This increased the *prestige* of Khubat, for it was supposed that he had terrified the Sahibs into changing the alignment of the Railway.

I think it will be obvious how near some of the practices abovementioned approach to Animistic belief; indeed Hindus and Animists could hardly have lived together for so long a period as they have done without mutually influencing one another's religious, faith and worship.

6. *Hindu Sects.*—The recording of sects has greatly enlarged the range of information obtainable from the Census returns of 1901 as compared with those of any previous Census of India. It is not of course to be expected that every individual belongs to any regular sect, but sects have been as far as possible recorded, and in the case of those who do not profess any sect, the name of the deity or deities whom they specially worship. I shall attempt to give the result as far as concerns this State, but it will not be necessary to give the tenets of widespread and well-known sects which can be found in ordinary books.

In all 26 sects are recorded. Among them is the Arya Samaj, which might perhaps have been classed as a separate religion. I have not, however, followed this course for two reasons, first, because the number is extremely small, only 160 in all, and secondly, because the professors of the faith all returned themselves as "Hindu Arya Samaj" thereby denoting to my mind that they still consider themselves Hindus.

The sects professed by the Hindus of Gwalior are of various kinds. First, there are the large Indian sects which are spread more or less over the whole

country, next worshippers of some special god, goddess or saint, and, thirdly, the followers of a local divinity or deified mortal, confined to this State or nearly so. The second class of sects may generally be included under one of the larger bodies but there is much doubt and confusion regarding the local gods and godlings.

7. *The Great Sects and their offshoots.*—The Smarths are the most numerous sect, being found in every part of Gwalior Territory in considerable strength, though most largely in Gwalior Prant, or Northern Division, which contains more than the other 2 divisions put together. More than one-fourth of the whole population are stated to be Smarths. They are the worshippers of the 5 Gods Vishnu, Shiva, his consort Bhawani, Ganpati and the Sun, the meaning of the term being those who follow the dictates of the Smritis or Hindu Codes of Law.

Not far behind in point of numbers and importance come the Vaishnavas, worshippers of Vishnu or his incarnations, of which Krishna seems to be the most popular. Under the general appellation of Vaishnavas many sub-sects must be included, for even Ballabhacharyas have not been separately recorded. We find, however, a few sub-divisions of this wide-spread sect, such as Ramanandis numbering over one hundred thousand souls, whose special object of adoration is Ram, and Kabir-Panthis numbering nearly 9,000, whose religious guide is Kabir, the teacher famed for his attempt to reconcile and bring into one fold both Hindus and Muhammadans, whereby he is claimed by both religions. The first of these occur equally in all parts of the State, but the second are most numerous in certain districts of Malwa.

There are in addition to these other Vaishnava sub-sects of minor importance. That of Narsingh, the man-lion-avatar, is found to some extent in every division of the State, as is that of Pandhari Nath, a name of Krishna signifying Lord of Pandhari, a village in the Deccan where that god is said to have paused to meditate over the extermination of the Yadho Kshatryas to which he belonged. Then we have the followers of Mahabir or Hanuman, the monkey-god and ally of Ram, who may come under this head in virtue of Ram's being an incarnation of Vishnu, and lastly a very few Nath Panthis.

The Shaivite sects, though numbering far fewer worshippers than the Vaishnava sects in Gwalior State, are of great importance on account of their wide prevalence throughout India. Their followers amount to about one hundred thousand, but it is not necessary to give a description of these sects here, since accounts of them may be found in many well-known works. I may, however, allude in this place to certain deities who are said to be worshipped as forms of Shiva, and whose worshippers though few in point of numbers have been separately recorded in the Census returns-Khande Rao, Bhairon and Bhumia. The votaries of Khande Rao are chiefy found among Marathas and Deshast Brahmans, especially, according to my information, those of the Vaishnava and Smarth sects. It is curious to find Vaishnavas worshipping what is undoubtedly a form of Mahadeo or Shiva. The chief seats of Khande Rao's cult are Pali and Taniari in the Dekhan. Turmeric is applied to the forehead of this god instead of sandalwood by all who worship him, and those who are dedicated to the deity put the same substance on their foreheads in the form of a sort of crescent, and habitually wear yellow garments. This form, it is related, was assumed by Shiva to kill two Rakshasas or demons who long ages ago oppressed gods, cows and men.

Bhairon and Bhumia according to local information are looked upon as forms of Shiva, but the identification is doubtful and is subject to correction.

These are both guardians of the soil and in all probability are originally village godlings who have risen in status. Bhumia is associated with the dog, and is sometimes known as Bara Deo.

The worshippers of Khande Rao number only 8421, those of Bhairon and Bhumia only 15,218 and 438 respectively, but they are found in every division of the State.

Ganeshji, being a son of Shiva, may be mentioned here. He is the god of prudence and of luck and has 20,491 separately recorded worshippers.

8.—*Worshippers of Female Deities.*—Goddess worship in Gwalior State according to the Census returns consists of *Devi ka Puja*, *Gangaji ka Puja* and *Bali Puja*, though of course this does not represent all the forms of such worship that are followed. Devi has votaries to the number of over six hundred thousand, distributed over every district of the State, and including even large numbers of Animists. The word means of course simply "goddess" and she is usually considered the consort of Shiva, but she has numerous forms in different localities.

Gangaji, the most sacred river of India and daughter of Himalaya, finds her special worshippers in Malwa and Isagarh Prants, while followers of Bali Puja are confined to Lashkar town and Gwalior district. So far as I can learn there is little difference between them, though one account says that the worshippers of the former do not take meat or offer sacrifices, while those of the latter do both.

9. *Minor and Local Deities.*—The cults of the numerous class of deities are interesting on many grounds. They show the importance attached by Hindus to the local divine powers who are believed to control their lives and fortunes, and the mere number of the recorded worshippers should not be taken as a measure of importance, for many others certainly worship the gods in question. Again, in some cases the interaction of Hinduism and Muhammadanism is apparent in the worship by both Hindus and Musalmans of the same objects, whether saints or deities. The intermixture among the low castes is remarkable.

The followers of Baba Kapur, about whom I can find nothing in the ordinary books, are, I believe, confined to Gwalior State, where there are many Muafi grants of land for the up-keep of his shrine. Strictly considered this is not a Hindu sect, for the Baba was a Muhammadan Faqir whose real name was Shaikh Muhammad Abdul-Ghafur, and belonged to the Madaria family. In his youth he constituted himself a spiritual guide and used to bring water at night to the weak and destitute. One day he acquired spiritual knowledge through a Darwesh and is said to have become a fanatic and more or less insane, eating the leaves of trees as food, and wearing only a rag to hide his nakedness. His sanctity seems to have arisen from his great benevolence in giving away all he possessed, and from his power of solving mysteries and of foretelling the future. He died in A. D. 1562. The few who return themselves as his worshippers are found in Gwalior district.

Some account of Hardaul, who claims over 4,000 worshippers, distributed over all parts of Gwalior, is given in Mr. Crooke's Folklore. He was a historical personage and is variously adored in Bundhelkhand as a god of marriage, and North of the Jamna as the Cholera god.

Nearly 4,000 persons, chiefly Gujars and Ahirs, pay special worship to Karas Deo, who along with his brother Hiraman is associated with the Nim

tree and is the protector of cattle. He is stated to have had miraculous powers by means of which he gave hands and feet to a potter who was without limbs, and afterwards breathed life into a clay horse moulded by the potter. He and his brother eventually went to the Himalayas and returned no more.

Of Khubat Baba, the Dhobi, I have given some account in para 5 of this chapter. His worshippers as returned in the Census papers are very few, and confined to the Gwalior district, but in truth his cult is much wider than the figures indicate, as I have already mentioned.

Lal Beg is the principal god of the sweepers and has over 11,000 special votaries in this State. Many legends regarding him are given in Mr. Crooke's "Tribes and castes of the North Western Provinces and Oudh." He is another instance of the introduction of Muhammadan saints into the Hindu hagiology. Still another example of the same is Zahir Pir or Guga Pir who has a few worshippers in Gwalior district.

Sanichar (Saturn) like Baba Kapur and Khubat Baba is probably a purely local deity for he is not mentioned in any books I have seen. He has a shrine near the town of Gwalior, at which offerings are made by pilgrims from distant parts, but his special votaries are found almost entirely in Gwalior district, though a few also in Ujjain.

Lalman is the god of the Chamars. He was a Jatowa Chamar, a native of Gormi—a town in this State, who went to Bengal and there learnt the art of sorcery. By the time he returned from that country, he had become skilful in his art, and as he tried to lessen the oppression of the Thakurs and Zamindars, they became his enemies. The weak and the rich were fond of him, because by his art he was able to secretly oppose the Thakurs without himself appearing. Many times they caught him and shut him up in a cell, but by his special knowledge he was able to get free. At last they buried him up to the waist in the ground and cut him to pieces with an axe,—the only weapon which could kill him, but still he was able to trouble them, for he became a ghost and began to destroy the Thakurs' children. Finding it necessary to propitiate him, they built a chabutra and worshipped him with sacrifices of goats and offerings of wine. Liquor distillers also offer him sacrifices of wine and *poas* (flour and sugar fermented and fried in butter) because he used to spoil their distilleries. Only 147 persons in Lashkar Town and Gird Gwalior district have returned themselves as worshippers of Lalman, but I imagine there must be many more who give him a share of their homage, as in the case of Khubat Baba and other local deities.

10. *Brahmanism.*—Amid all the diversity of the Hindu religion, one point of resemblance stands out prominently—the supremacy of the Brahman. Whether the priestly profession has been always hereditary or not, the priest remains pre-eminently the pinnacle of the religious edifice. Some sects may refuse to recognise the sanctity of the Brahman, but among the people generally his position is still unassailable. His assistance is essential in approaching and propitiating the gods, and as religion enters into most details of a Hindu's life, it is impossible for him to dispense with the priest. I am here referring only to the religious aspect of the Brahman's position, and not to his rank in the caste system, for it is only a small fraction of the Brahmanical caste that does, or indeed can, perform priestly functions, and, though the consideration in which

priests are held differs greatly according to the special duties they perform and to the classes to whom they are attached, yet for the peformance of these duties and to the people to whom they minister, their presence is essential. So great is the all-prevailing influence of the Brahman priests that they are employed not only by Hindus, but also by some sections of the Jains on special occasions, by Muhammadan converts who in spite of their conversion to Islam continue to worship Hindu gods, and even by some of the Animistic tribes.

11. *The Working Belief of the Hindus.*—It is difficult to arrive at any definite idea of the every day working belief of a native of India, but certain broad facts may be stated with some confidence. An ordinary Hindu believes in the existence of a number of personal gods, who are so many manifestations of one supreme god, and have the power to mould the destiny of man. They are pleased or displeased according as the votary is mindful or negligent of his duties with reference to them, but notwithstanding this a man's lot in this world is believed to be chiefly determined by his actions in a former state of existence. Thus he is responsible for all his actions and is rewarded or punished according to their merit, and hence the result of a vicious life is a degradation of personality in the next life, while that of a good life is a further elevation of the individual. As to what is right or wrong, the accepted standard of morality are the Shastras as propounded by the religious preceptors and the precepts put in a simple form are "Speak the truth and wound not the susceptibilities of others by word or deed." Side by side with these articles of faith, it is believed that neglect of religious duties and disregard of the commands of the Shastras lead to perdition, but that sins can be atoned for by religious ceremonies, penances and sacrificial rites. Herein an inconsistancy is observable. If a man's actions by the law of cause and effect determine his future state, no penances or ceremonies should have the power to modify his destiny, and further if a man's soul after death enters into a new material body, what is the hell to which disobedience of the Shastras consigns him? The answer is that the expiatory rites counteract the bad effects of sins, that the soul after death does not at once enter into another body but temporarily has to reside in paradise or hell according to its good or bad *Karmas* or acts. Thus the dual system is reconciled. Such apparent inconsistencies, however, are not confined to Hinduism and merely tend to show how hard it is for human beings to realise a state of existence into which the supernatural, in the form of one or more personal gods, does not enter. The examples given of forms of popular worship show how large a part the idea of propitiation plays in the Hindu religious system for the purpose of securing blessings or of warding off calamities.

One noticeable feature of the Hindu's belief is that followers of other religions may achieve salvation as well as he, in other words he does not make the joining of his fold a necessary condition of redemption. Though his way of salvation is in his view the safest and best, yet it is not the only one. For this reason he makes no provision for the conversion or admission into his system member of other communities. Is this toleration a peculiarity of Aryan religions? The Hindus have adopted Budha as an incarnation of Vishnu, while the Greeks erected an altar to "The unknown God," but the two principal Semitic religions with which we are concerned, the Muhammadan and the Christian, if strictly interpreted, extend no such indulgence to those who differ from them, and the same may be said of the Jewish.

12. *The Muhammadans.*—The general distribution of the followers of Islam in Gwalior State has already been given in para. 2 of this Chapter. The religion is considered to have been first introduced into this part of India in or about 712 A. D. corresponding to 93 Hijra, by Imad-ud-din Muhammad Qasim, son of Aqil Saqafi generally called by historians Muhammad Qasim. The circumstances appear to have been shortly as follows:—Muhammad Qasim was the general of the Khalifa Walid Abdul Malik and a cousin of Hajjaj Bin Yusuf, Governor of Iraq. It is said that the Raja of Ceylon sent some presents to the Khalifa Walid in a ship, which was looted near Thata. The Naib Khalifa, Hajjaj, with the permission of the Khalifa sent Muhammad Qasim, then a boy of 17, to punish the Raja of that place. Having defeated the Raja he extended his conquest as far as Kalinjar and Gwalior, and annexed these places to his kingdom while as usual with the Arabs, he established his religion as far as possible in the new conquests.

Musalmans are usually distinguished as original and converted. The first class includes settlers who have migrated from Muhammadan countries, or the descendants of such settlers, while the second consists of converts from Hinduism or other religions. It is not in all cases possible to recognise those who belong to each of these classes, but it is certain that the second is far more numerous than the first. Those who continue to worship Hindu gods and to follow Hindu customs are of course invariably converts, but the test is not exhaustive since there must be a number of converts who have entirely abandoned their old religion.

13. *Muhammadan Sects.*—The two main sects recorded are the Shias and Sunnis. The vast majority of the Musalman population of Gawlior belongs to the Sunni sect, the numbers being 132,746 and 21,362 respectively, exclusive of those Muhammadans whose sect is not stated. In every part of the state the Sunnis far outnumber the Shias except in the district of Amjhera where the latter are in the majority and in Shajapur district where they are nearlyin equal strength. It is worth remarking that Malwa contains four-fifths of the entire Shia sect resident in the State. The distinctive tenets of the two sects are well-known. Broadly speaking the difference relates to the succession to the Khilafat after the death of Muhammad. The Shias hold that the Khilafat should have gone as a matter of right to Ali, the prophet's son-in-law and cousin, but as the consensus of opinion was against this course it was not carried out. Hence the Shias consider the first three Khalifas, Abu Bakr, Umar and Usman, and even their electors to have been usurpers. The Sunnis, on the other hand, are in favour of the decision regarding the Khilafat on the ground that merit was in those days held superior to birth. The Shias again believe in 12 Imams as part of their faith, *viz.*,Ali, Hasan, Huasin, Zain-ul-Abdin, Muhammad Baqir, Jafar Sadiq, Musa Kazim, Ali Raza, Muhammad Taqi, Ali Naqi, Hasan Askari, and Muhammad-al-Mahdi. The 1st 11 are dead and the last named is yet to come. The Sunnis have 4 Imams of their own,*viz*, Abu Hanifa, Shafi, Hambal and Malik, but as a rule each follows only one Imam out of the 4. There is also in Gwalior a small number of followers of the sect called Ahl-i-Hadis,* a sub-sect of the Sunnis. They are, as their designation implies, strict followers of the Quran and Hadis. They do not follow a single Imam as other Sunnis do, but follow all four so far as their commands are in agreement with the Quran and Hadis. The followers of this sect, however, have not caused themselves to be separately recorded.

14. *Effects of Conversion.*—Islam being an actively proselytising faith, it might be expected that its converts would be required to abandon all the practices

* Hadis means words from the mouth of the Prophet.

and beliefs of their old religion. And this may be true of those who live in towns or in the midst of a large Muhammadan community, but in country districts or where they reside among an overwhelmingly large Hindu population, they frequently retain Hindu customs and worship Hindu gods, in a curious mixture with the Muhammadan faith. A few instances taken from reports of district officers may be of interest.

In the Bagchini tehsil of the district of Joura, a village called Khora is inhabited by Pathans, who appear to follow strictly the rulesof the Muhammadan religion, while in other parts of the same district Muhammadans of low caste such as Nilgars and Bhishtis on account of their association with Hindus worship certain Hindu gods, though at the same time they follow the customs of Islam in regard to marriage. Jigni, another pergana of the same district, contains newly converted Muslim Mewatis who worship Hindu gods, adhere to Hindu marriage rites and often give Hindu names, such as Hari Singh, to their children. This description seems, in fact to apply to Mewatis where ever found, as in the districts of Sabalgarh, Gwalior, Bhilsa, Bagrangarh, Sheopur and Shajapur, as well as to many other classes of converts who are scattered among the Hindu population, such as Chhipas, Nats, Ghosis, Kunjras, Julahas, Banjaras, Gaddis, Dhobis, and Bazigars. Nor is the retention of Hindu rites and worship confined to new converts, for the Suba of Bhilsa mentions Mewatis converted during the reigns of the Muhammadan kings as still worshipping Bhairon and other Hindu gods. Bhairon, and Sitla appear to be the deities chiefly worshipped by these people, and they also generally take part in the Holi and Dewali festivals. To the lowest classes of Hindus and to animistic tribes conversion makes as a rule even less difference than in the cases just cited. Their Muhammadanism is a mere name, perhaps adopted as a means of rising in the social scale, but without the least idea of its meaning or obligations. Most Mewatis and other converts in Gwalior belong to the Sunni sect. Some account of the Bohras will be given in the chapter on Caste, Tribe and Race.

15. *Working Belief of the Muhammadans.*—Belief in God (Allah) and in Muhammad as his prophet is the cardinal point of a Muhammadan's faith. Without this none can obtain salvation. Hence in the view of a Muhammadan, all others are unbelievers and must inevitably perish everlastingly. It is this belief that justifies the proselytising character of Islam, even to the point of forcible conversion. Right and wrong are determined according to the rules contained in the Shariat. At the day of judgment all will be dealt with according to their deserts. An offender may be punished by God even in this world. True believers in Muhammad will be saved from punishment for their sins, since the Prophet will plead for them. Some hold, however, that great sinners will, notwithstanding their belief, be first consigned to perdition and afterwards released through the intercession of the Prophet and Saints.

Both by Quran and Hadis, all intoxicating liquors and drugs are said to be strictly prohibited, but among the lower classes of converts this command is more followed in the breach than the observance.

16. *The Jains.*—Dr. J. Wilson in discussing Indian religions describes the Jains as simply Buddhist seceders. Other writers consider that they were those Buddhists who did not adopt Brahmanism at the rivival of Hinduism under Shankar Acharya, others again that they are merely a Hindu sect. The Jains themselves, however, utterly reject all such explanations of their origin,

and claim that their religion is distinct from both Hinduism and Buddhism, that it is indeed far more ancient than the latter and of at least equal antiquity with the former. They trace it back through a succession of 24 saints or Tirthankars for a period measured by thousands of years, and affirm that the 23rd of these saints, Parasnath by name, who lived about 527 B. C. or a pupil of his, was the teacher of Buddha, who subsequently founded a sect or religion of his own. According to this view the Jains are the direct successors of the Nigranthis who appear in the Asoka inscriptions as a sect distinct from, and opposed to, the Buddhists. Scholars appear now to be coming round more or less completely to this idea. It is even said that Asoka's early religion was Jainism. Without accepting in its entirety the great antiquity of the Jain religion, it must be allowed to be an independent and ancient faith, though some maintain that it was an offshoot originally from Brahmanism. The existence of certain Hindu gods is admitted by the Jains, as for example when Indra and Indrani take part in the arrangements preceding the miraculous birth of the 1st Tirthankar Adinath, and the figures of these 2 deities are frequently found below the images of the saints, but they are not worshipped by the Jains, who affirm that these deities are themselves devout worshippers of the Tirthankars. Further, some, if not all, Jains observe certain Hindu festivals, and employ Brahmans on certain occasions such as for marriage ceremonies and for casting horoscopes, though it is asserted that they are employed not on account of their superior sanctity but of their possessing the requisite knowledge of these matters.

It would appear that Jainism was in olden times a far more influential and wide-spread religion than it has been in recent times. The comparatively recent date of most Jain temples is explained by the fact that the faith was at several periods exterminated by persecution on the part of Hindus, and that after each suppression it was resuscitated by the preaching of a new Tirthankar, sometimes at an interval of thousands of years, sometimes after shorter periods. The supremacy of the British Government with its toleration for, and protection of, all religions, has given Jainism a fresh impetus, under which it is once more growing in influence and importance.

17. *The Jains of Gwalior.*—Jain traditions connect that faith with Gwalior at a very early period, and tend to prove that at some period or periods it was the ruling religion of this part of India. It is said that Adinath, the 1st of the 24 Tirthankars all of whom are believed by the Jains to have been human beings, preached his Gospel for thousands of years in every part of Arya-Khanda including Central India. The 10th of these saints, by name Shital Nath, was born at Bhadalpore, the modern Bhilsa, a town in Gwalior State, where also he attained *Kevala Gyan*, or perfect knowledge of the universe in the past, the present and the future. During the period covered by the lives of the Tirthankars, millions of monks also found *Nirvana* on hills in Central India. In what may be called historical times there are many records of Jain Rajas who ruled in various parts of what is now Gwalior State. Shishupal was chief of Budhi Chanderi near Lalitpur where there are temples supposed to be 2,000 years old. Gandhavali in Joura district was once ruled by a Jain Raja called Gandharva Sain. Dashang Nagar (the modern Mandsaur in Malwa) was the capital of yet another Jain Raja by name Bajrakarna, who was tribu-

tary to the non-Jain Raja of Ujjain. The latter eventually embraced Jain religion. Shreevarma was also a Jain Raja of Ujjain.

The dates of these rulers are no doubt vague, but the ruins of temples and the existence of thousands of images at the places named prove that Jainism was once the prevailing religion in those localities. Jain remains are found at a great many places, among the most important of which are those in the Gwalior fortress. Here I have seen images of at least 9 different Tirthankars, most of which are repeated several times. All of these figures appear to pertain to the Digambari sect, as they are naked. They are supposed to belong to the 15th century, though some may be earlier. Much might be written on this subject, but perhaps the examples I have given are sufficient to illustrate the once wide prevalence of the Jain faith in the country now occupied by the Gwalior State. There are now no Jain Rajas, Hinduism having long since re-asserted its supremacy, and most of the Jains now-a-days belong to the commercial classes, to whom the quietism of this religion seems to have most strongly appealed, but as so many of the monied classes belong to it the community is of far more influence and importance than its mere numbers would indicate.

The Jains of this part of India are said to be much more strict in faithfully observing the precepts of their Shastras than those of most parts of India. Unlike most of the Jains in the N.-W. P. and Punjab, for instance, they consider it their first duty to visit the temple every morning, perform puja and read the Shastras. They totally abstain from taking food at night, never perform *puja* at night, and never allow people in woollen clothes to enter the temple. Nor do they touch the offerings of the temples, though, according to my informants, these are eaten unhesitatingly by Jains in the Deccan. Further, while Jains in upper India have permitted modifications in the special dress of the community, those of Central India have retained substantially the ancient fashion, *viz.*, the turban, angrakha and dhoti. Thus the Jains of Central India are regarded with great esteem by those of other provinces. Nevertheless, religiously considered all Jains are members of one community and follow one faith.

18. *Jainism.*.—Jainism differs from Hinduism in being a religion to which any person may be admitted provided he is prepared to accept its tenets, while on the other hand it is not, like Muhamadanism, an actively proselytising faith. Though it is divided into sects, certain fundamental doctrines are common to all. The Jains do not believe in God as a creator, protector and destroyer. The world has existed from all eternity, and contains two elements—soul and matter. Man is the highest manifestation of this union, but all living things have soul in a higher or lower stage of development. This soul is God in man and in other living creatures. Thus injury to any thing that has life is an offence against the divine essence, and hence the first and most important precept of the faith is "Do injury to no living thing." This involves the obligation of leading a virtuous life and of doing one's duty to all with whom one is brought in contact. But this rule of life is but a means to an end. Life in the world is an intermediate and temporary stage in the existence of the soul, which is ever striving to free itself from the Karmas (*lit.* actions) or matter and to attain Moksha or salvation, which consists in its final separation from matter. This state is attained by a life of self-denial which enables the soul to become indifferent to the things of this life, and to fix its thoughts on itself. When the

soul parts from the body at death it goes to heaven or hell strictly in accordance with the deeds done in the body, but this also isa temporary state, in which the soul is restless and impatient for the final separation from matter. For the achieving of this great end an elaborate discipline is prescribed, but since men in this world have to work in order to live, all can not follow the rules in their entirety, whence the division into monks or munnis, and laity or sharawaks (*lit.* listeners). The former live in a state of complete isolation from the affairs of this world, while the latter are compelled by circumstances to concern themselves more or less with temporal affairs. The examples of a perfect life which the Jain places before himself are the 24 Tirthankars or Saints whom he holds in the highest reverence.

19. *Jain Sects.*—The principal Jain sects are three, the *Digambaris or naked, the Swatambaris or white robed and Dhondias. The 1st are so-called because their monks are supposed to go naked, and because they worship naked images; the second because their monks wear white clothes, and their images are likewise clothed in white when being worshipped. The Dhondias are generally said to be an offshoot of the Swatambaris. They worship no images and are recognised by wearing a strip of cloth over their mouths lest they should cause the death of living creatures. Most of them are said to live as celibates and travel from place to place on foot more or less as mendicants, a manner of life followed even by the women of this sect. Each sect has special customs of its own, with its own shastras. According to the recorded figures, the Digambaris outnumber the Swetambaris by more than 2 to 1, but the Jains have returned their sects in a very disappointing and unsatisfactory manner, requiring a good deal of re-adjustment. Sects and castes have been confused with each other, and more than one-fifth of the population did not state any sect at all. The Swatambaris, however, though fewer in numbers, are a class of great importance, and one of the principal Seths (bankers) in Lashkar is of this persuasion. They are on the whole more numerous in Malwa than elsewhere, more especially in the districts of Nimach, Ujjain, and Agar.

Only 564 Dhondhias have been returned, all in Lashkar and Gird Gwalior districts.

20. *Animists.*—The term Animists I conceive to be properly applied to the follower of a primitive form of religion which supposes that each of the forces of nature is controlled by a spirit or spirits who must be worshipped and conciliated. As already mentioned, 12 tribes only have been classed in this category as compared with 33 at the census of 1891. Probably many other tribes might with almost equal correctness have been included, but the difficulties in the way of a satisfactory decision are many and great. In the first place, the tribes referred to with very few exceptions call themselves Hindus and profess to follow the Hindu religion, but on the other hand the Hindus themselves as a rule do not recognise them. Again in some cases the members of a tribe in one part of the country are treated as Hindus by Hindus, but those in another district are not. Owing to this ambition on the part of Animistic tribes to be Hindus, it is difficult to induce them to admit that they have any objects of worship save Hindu gods. In the next place, there is no consensus of opinion among the local authorities consulted regarding the position of many of the tribes. By some they are called Sudras, by others Hindus, and by others non-Hindus. Even the 12 tribes, which

* Digambari is a compound of Dig-directions, South, North, West, East, and Amber = Clothes, *i.e*, one whose clothes are the directions.

it has been decided to class as Animists, mostly profess to be Hindus. In dealing with the popular religion of the Hindus, we have seen how near it comes in some points to Animism, and thus it is obvious that so far as religion is concerned distinctions are hard to draw. To elucidate this subject satisfactorily, ample time is required and an investigation by intelligent persons actually residing among the tribes concerned, who can by personal observation and inquiry discover the real nature of their religious observances.

Provincial Table F. shows how far the Animistic tribes claim to be Hindus. The principle of compilation was that those persons were classed as Animists who either declared themselves such or who called themselves Hindus without specifying a sect or deity, while those were classed as Hindus who were able to name their sect or deity. The result is very remarkable and would have been still more so, had all who call themselves Hindus been classed in this category. In every case the great majority of Animists have called themselves Hindus and have named their sect or deity, but inasmuch as they are not recognised by the Hindus, the mere borrowing of a god cannot bring them into this religion. Still the figures are interesting as clearly proving what the aim of Animistic tribes is. A large number profess to be Vaishnavas and Smarths, and Devi again claims, as in the case of the Hindus, many thousands of votaries, while Ramji, Lalman, Hanuman or Mahabir, and Bhairon has each his *quota* of worshippers. The probability is that they have objects of worship peculiar to different tribes and profess Hinduism for the purpose of raising their *status* by incorporation into the prevailing religion of India. One set of inquiries among the Saharias near Sipri in Narwar district elicited the declaration that they had no god but Karasdeo, but when I personally pressed them on the point they admitted that they worshipped the pipal and other trees with offerings of water. Yet Karasdeo is not among the sects recorded for Animists in the Census figures. Saharias have no respect for the cow and do not employ Brahman priests.

21. *Christians.*—More than half of the Christians in Gwalior have not stated the denomination to which they belong in spite of repeated instructions on the point. Of those who have done so, the Roman Catholics outnumber all the rest put together. A few persons of each of the following denominations are found:—

American Church, Church of England and other Protestants, Presbyterian, and Unitarian. Most of these are in the towns, but there is one village settlement at Baghana in the Nimach district belonging to the Canadian Presbyterian Mission.

22. *Other Religions.*—Besides the religions which have been dealt with, the only others recorded in the Census returns are a few Parsis, 17 in all, and 9 Sikhs of the Guru Nanak sect. Their numbers being so small, a mere mention of them is sufficient.

Subsidiary Table I.

General Distribution of Population by Religion.

Religion.	1901.		1891.		1881.		Percentage of variation increase (+) or 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
Hindus ...	2,484,207	8,469·84	2,755,294	8,153	2,655,411	8,870	−9·7	+ 3·72	−171,204
Others ...	48	·16	72	·21	190	1	− ·3	− 62·10	− 142
Jains ...	54,024	184	34,882	103	9,982	33	+54·8	+ 249·45	+ 44 042
Musalmans ...	171,520	585	183,844	545	162,997	544	−6·7	+ 12·78	+ 8,523
Christians ...	866	3	393	1·16	208	1	+120·3	+ 88·94	+ 658
Animists ...	222,336	758	404,289	1,197·63	164,864	551	−45	+ 145·22	+ 57,472
Total ...	2,933,001	10,000	3,378,774	10,000	2,993,652	10,000	− 13 19	+ 12·53	− 60.651

Subsidiary Table II.

Distribution of Religions by Natural Divisions.

Natural Divisions And Cities	*Hindus.* Proportion per 10,000 in			*Others.* Proportion per 10,000 in			*Jains.* Proportion per 10,000 in			*Musalmans.* Proportion per 10,000 in			*Christians.* Proportion per 10,000 in			*Animists.* Proportion per 10,000 in.		
	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
I. Plain—Gwalior Prant	8,955	...	...	·07	...	...	131	...	...	539	...	...	3·64	...	...	372	...	...
II. Plateau—Isagarh „	8,209	...	...	·19	...	...	144	...	...	374	...	...	·71	...	...	1,273	...	...
Malwa—except Amjhera,	8,367	...	...	·30	...	...	304	...	...	904	...	...	5·11	...	...	211	...	...
Total of Plateau ...	8,282	...	...	·24	...	...	219	...	...	620	...	...	2·75	...	...	875	...	...
III. Hilly—Amjhera ...	5,721	...	...	...	...	...	237	...	...	238	...	...	...	...	...	3,504	...	...
Grand Total ...	8,470	8,153	8,870	·16	·21	1	184	103	33	585	545	544	2·95	1·16	1	758	119763	551
Large towns Lashkar ...	7,616	7,385	8,033	·79	·29	...	230	186	...	2,114	2,213	1 946	23·33	9·51	...	15	206·2	...
Large towns Ujjain ...	6,928	6,724·8	7,031	1	3·5	...	316	266·3	...	2,643	2731·6	2,737	35·60	9·2	...	77	264·6	...

Subsidiary Table III.

Distribution of Christians by Districts.

Districts.	Number of Christians.			Variation.		
	1901.	1891.	1881.	1891-1901.	1881-1891.	1881-1901.
1	2	3	4	5	6	7
Gwalior	366	...	...	...	...	...
Susera	...	...	...	...	...	...
Sikarwari	2	...	...	...	...	...
Sabalgarh	...	...	...	...	...	...
Tawarghar	2	...	...	...	...	...
Bhind	6	...	...	...	...	...
Bhander	2	...	...	...	...	...
Total Gwalior Prant ...	378	...	...	...	...	...
Isagarh	...	...	...	...	...	...
Pichhor	2	...	...	...	...	...
Rajrangarh	24	...	...	...	...	...
Bhilsa	...	...	...	...	...	...
Narwar	5	...	...	...	...	...
Sheopur	6	...	...	...	...	...
Total Isagarh Prant ...	37	...	...	...	...	...
Nimach	225	...	...	...	...	...
Ujjain	145	...	...	...	...	...
Mandsaur	7	...	...	...	...	...
Agar	1	...	...	...	...	...
Shajapur	1	...	...	...	...	...
Amjhera	...	...	...	...	...	...
Total Malwa Prant ...	380	...	...	...	...	...
GRAND TOTAL ...	795	392	208	+ 403	+ 184	+ 587

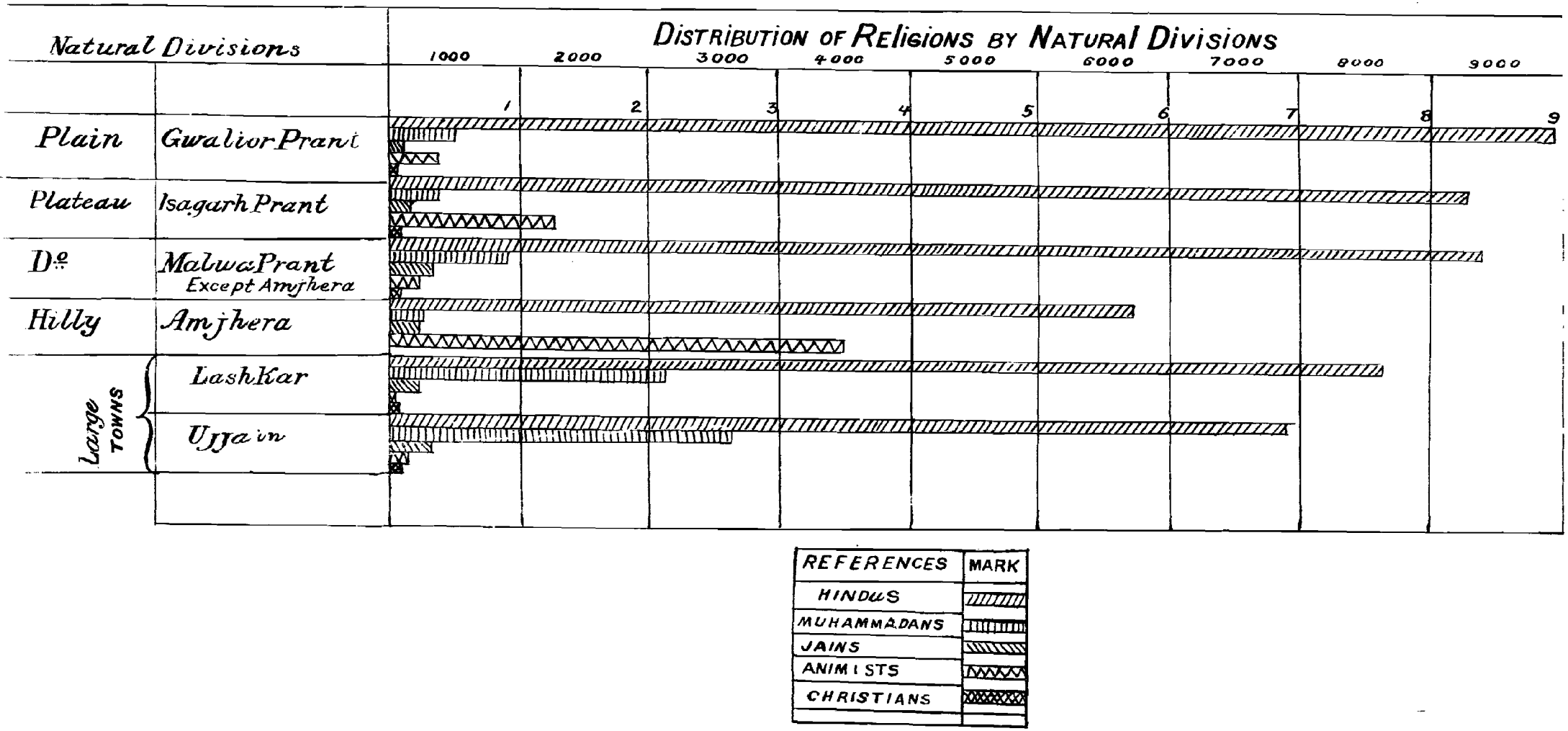
Subsidiary Table IV.

Distribution of Christians by Race or Denomination.

Denomination.	*Europeans.*		*Eurasians.*		*Natives.*		*Total.*		Variation + or —
	Males.	Females.	Males.	Females.	Males.	Females.	1901.	1891.	
1	2	3	4	5	6	7	8	9	10
Roman Catholic	18	23	27	17	60	60	205	...	...
Presbyterian	3	15	2	1	1	...	22	...	...
Anglican Communion ...	20	19	8	4	21	42	114	...	...
Indifinite Beliefs ...	2	1	...	...	...	...	3	...	...
Religion not returned ...	...	...	...	...	174	277	451	...	...
Total ...	43	58	37	22	256	379	795	393	+ 402

Diagram showing the distribution of Religions per 10,000

Scale 1000 in 1 Inch



CHAPTER IV.

AGE, SEX AND CIVIL CONDITION.

SECTION I.

—:o:—

The ages of the people

1. *The Nature of the figures.*—The most cursory glance is sufficient to prove that the figures for the ages of the people as presented in Imperial Table VII are highly inaccurate. They move up and down in an apparently inexplicable manner from period to period, but there is doubtless a law by which even such eccentricities are governed, and some causes for them are discernible. (1) A native of India is always uncertain as to his exact age and apt to state it in round numbers, and hence the numbers at the ages of tens and fives will be exaggerated while the intermediate numbers will be too few. (2) The rule laid down by Government for counting age by completed years is contrary to native custom, which calls, for instance, a child of over one year two years old. Hence there will be too few persons between 1 and 2 and too many between 2 and 3. (3) The ages of unmarried females of marriageable age would be likely to be understated, owing to the reproach attaching to parents with unmarried adult daughters. (4) The "personal equation" of the enumerator must also exercise an influence on the ages. If a man hesitates about his age, this official would be very likely to say " Shall I put down 40" or any other age, and it would be entered accordingly. (5) Some times a man will object to give the age of a woman of his household, in which case the enumerator will enter it by guess. A case of this sort came to my notice as having occurred in Lashkar.

2. *Adjustment of ages.*—To illustrate the characteristic errors found in the age statistics of Gwalior, I append to this section of the present Chapter a table showing the unadjusted ages of 100,000 persons of either sex together with an attempt at adjustment by Bloxsam's Arithmetical Smoothing method. Examination of this table shows clearly the influence of the causes of error mentioned in paragraph 1.

The slips were taken at random, and curiously enough the females at birth came out more numerous than the males. This. however, is an accident.

Cause (1) acts almost as a law at every stage, so constant is the sudden inflation of the figures at all fives and tens. Up to the age of 16, there is also a trace of a habit of counting by fours, the numbers at 4, 8, 12, and 16 being abnormally high, while cause (2) has its share in bringing about irregularities. On the unadjusted figures the smoothing processes have been carried out, first for fives and next for tens, but even these are far from effecting a perfect adjustment, and I have not ventured to attempt an adjustment by means of curve.

3. *Ages of males.*—Subsidiary Table II attached to this section gives the number of persons per 10,000 of the population at the different age-periods, and I shall deal with the figures on this basis, as it is more convenient than the absolute figures of the table. Figures are given only for 1901, as the Tables in 1891 were prepared by Agencies, and therefore statistics for Gwalior alone

are not available. The figures are very extraordinary. The number of persons at any age above infancy must be the survivors from previous periods, and therefore should always be less than the one before it. Hence we should expect to find the largest number of persons in the period 0—1, and a gradually diminishing number in each succeeding period. But this is far from being th case. As a matter of fact, infants appear to be fewer than children of any othe age-period up to 5. After an increase up to the age of 3, there is a drop in the period 3—4 and again a rise between the ages of 4—5. Cause (2) mentioned in para. 1 will probably account for the high rate between the ages 2-3, but why the previous period should exceed the infants I cannot fully explain, for one would imagine that it would not be easy to make a mistake about the latter.

A comparison of the two periods 0—5 and 5—10 reveals further puzzles. Whereas the total for the former is 972. for the latter it is 1269. Two circumstances may help to clear up this difficulty. In the first place cause (1) has probably operated to swell the number at the age of 5, by removing some that properly belonged to earlier periods into this category. The second circumstance gives us a reason for believing that the figures, though perplexing, are not so far wrong as they at first sight appear. During the 5 years preceding the Census Gwalior was the scene of two severe famines, in 1896-97 and in 1899-1900, one or other of which affected more or less acutely every part of the State. Privation and disease must have played great havoc among the young during those years, though in the absence of vital statistics it is not possible to say precisely to what extent, while diminished fecundity would prevent the loss by death from being made up. This cause may also partly explain the small number of infants under one year.

4. *Female Ages.*—If the male age figures are unreliable, those for females are much more so, for in addition to the causes which vitiate the former, others are peculiar to the latter. In the periods between 0—5, the numbers rise and fall precisely as in the case of males, and there is also a rise at 5—10. At this stage new causes appear to come into play, for there is a heavy drop in the periods 10—15 and 15—20. Here we might be led to suspect the operation of the third of the causes enumerated in the 1st paragraph of this section, these being the years during which women ought ordinarily to marry. But while allowing for the reverting of a certain number of unmarried women into the previous period who ought to come into these periods, we should remember that there is a good reason why the actual numbers in these periods should be relatively small. The years 10—20 are specially critical for young married women, for it is then that they usually have their first experience of child bearing, and with the rough and insanitary obstetric methods in use among the people, it is certain that mortality must be heavy. Why there should be, however, a sudden leap between the period 15—20 and 20—25 from 853 in 10,000 of the population to 1883, is not easy to explain. Of course, 20 is a convenient number for persons slightly below that age, but only married women would be likely to be returned as of more than their real age, and these would hardly account for such a large difference. From this period to the age of 40, the figures remain higher than might be expected, and only then they resume what may be called their normal decrease with the increase of years.

5. *Ages by Religions.*—Imperial Table VII gives age figures for the State by each religion and subsidiary Table III, reduces these to a manageable form. The eccentricities already mentioned may now be disregarded as they affect every religion, nor does it seem worth while to take into consideration the columns containing "Others" who consist of a very few Parsis and Sikhs. The figures for Christians also seem to me hopelessly erratic probably owing to smallness of total numbers, witness the difference in age periods 0—5 and 5—10. 56—III.

As for the large religions, beginning with the first five years of life, we find the animists most prolific, the next in order being the Muhammadans, after them the Jains and lastly the Hindus.

The position of the Hindus is not surprising for constituting as they do the great bulk of the population, and including many low castes who live in poverty and in unwholsome surroundings, infant mortality would naturally be high, but it is strange that so large a proportion of Animistic children should survive till the age of 5. During the periods from 5 to 40 the numbers tend on the whole to approximate in all religions, but soon after that age they again diverge till at three score and over the animists have entirely lost their superiority and retrograded to the lowest place, the Jains now taking their position at the top, followed at a considerable interval by the Hindus who beat Islam by a small margin. The precarious existence of the jungle evidently tells upon the endurance of the animists, great as that is in the prime of life, but one would not expect the Muhammadans to give way to the Hindus, for they live largely in towns and generally have an easier life. The quiet and sedentary life of the Jains, who are usually merchants and bankers would seem to be favourable to longevity, though this is not Mr. Ibbetson's conclusion, (Punjab Census Report for 1881.) the Punjab Muhammadans easily outstripping the Hindus and Jains in that province.

6. *Comparative longevity of the sexes.*—In the Punjab Census Report for 1881, Mr. Ibbetson draws attention to the fact that throughout that province females are in excess of males in the earliest years of life but in defect at its close, and explains the circumstance by saying that, while females are liable to most of the dangers to which males are exposed, they are subject to others peculiar to themselves, especially in connection with child bearing, which are highly inimical to life. *A priori* we might be inclined to accept this statement but the Gwalior age figures lead to a directly contrary conclusion. During the first five years of existence the male children exceed the female and even up to the age of 20 the latter are in the minority. I have already endeavoured to show why the number of females between 10 and 20 years of age should be few, but beyond that period the weaker sex appear to withstand the "ills that flesh is heir to" with decidedly greater success than their compeers of the stronger persuasion. 55—II.

The figures for different religions modify but do not controvert those for the State as a whole.* The Hindus on account of their overwhelming majority must exercise a dominating influence over all statistics and accordingly we find them following the same rule as the total population. The other main reli-

* I again leave out of consideration the figures for Christians and "Others" as being too few to base conclusions on.

gions, though exhibiting certain variations in the intermediate ages, one and all tend to prove the superiority in the long run of the female over the male in staying power through the race of life. It is only the comparative longevity of the sexes that is here dealt with, the relative numbers at different ages will be appropriately noticed in the next section of this Chapter.

7. *Mean age.*—However unreliable the age statistics may be, it does not follow that they are without value. Over a large population an approximately correct result can probably be obtained, and I have, therefore, worked out the mean ages of the Gwalior population, together with those of the main religions as well as of one of the districts which were severely afflicted by famine and one of those where famine was less acute. In face, however, of the warnings of statisticians against drawing conclusions as to longevity from mean ages, I abstain from any such attempt, simply giving the results for what they are worth. The mean age of the whole population of both sexes is slightly over 25 years,
55—II. the male figure being nearly 24½ years while the female is nearly 27. Unfortunately these cannot be compared with 1891 for reasons already given, but though relative mean ages are not sure tests of relative longevity, in this case as well as in the various religions, the results agree with those of the age periods already discussed.* The Jains head the list with an average for men of 30½ years, followed by Muhammadans 26½, Hindus slightly over 24, and Animists slightly over 23. As to females the Hindus come first with a mean age
56—III. of 27½, the Jains next with 26½, the Muhammadans with nearly 25, and the Animists slightly over 24. It will be observed that among Hindus and Animists, the mean age of women is higher than that of men, whereas among Jains and Muhammadans the situation is reversed. The experiment of working out the mean ages of a famine and non-famine district is interesting. The mean age of males in Tawarghar, a non-famine district, is 23 nad for females 26, and in Nimach, a famine district, 24 for males and 26 for females. It might on first thoughts be supposed that the latter ought to be lower than the former, but on consideration it will be apparent that as great mortality among the young always occurs in time of distress, and as impaired fecundity is also an effect of famine, the mean age in a severely affected district ought to be higher than in those not so affected—a theory borne out by the male figures of the 2 districts here compared.

* Christians and "Others" are not considered.

SUBSIDIARY TABLE I.

Unadjusted age return of 100,000 of each sex.

AGES.	Gwalior Males & Females.							
	Actual.		Smoothed Arith (Intermediate).		Smoothed Arith (Final).		Additional Smoothing from curves.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0	1,980	2,164	1,980	2,164	1,980	2,164	...	...
1	2,032	2,350	2,054	2,479	2,075	2,325	...	...
2	2,451	2,324	2,091	2,332	2,153	2,381	...	...
3	1,811	2,032	2,226	2,330	2,241	2,430	...	...
4	2,183	2,388	2,309	2,[illegible]	2,344	2,487	...	...
5	2,654	2,700	2,337	2,[illegible]	2,439	2,[illegible]6	...	...
6	2,444	2,614	2,584	2,652	2,510	2,517	...	...
7	2,553	2,723	2,544	2,614	2,5[illegible]6	2,493	...	...
8	3,016	3,035	2,861	2,764	2,611	2,463	...	...
9	1,918	1,939	2,657	2,512	2,667	2,449	...	...
10	4,242	3,450	3,075	2,672	2,646	2,378	...	...
11	1,421	1,354	2,769	2,277	2,637	2,334	...	...
12	4,683	3,521	2,766	2,219	2,584	2,253	...	...
13	1,517	1,059	2,587	2,005	2,555	2,246	...	...
14	1,965	1,713	2,844	2,283	2,459	2,187	...	...
15	3,348	2,378	2,080	1,708	2,403	2,175	...	...
16	2,709	2,742	2,743	1,672	2,279	2,113	...	...
17	862	616	1,993	1,760	2,185	2,090	...	...
18	2,331	2,380	2,228	2,535	2,121	2,077	...	...
19	715	650	1,807	2,111	2,078	2,086	...	...
20	4,524	6,255	2,041	2,382	1,983	2,041	...	...
21	604	626	1,715	1,994	1,868	2,065	...	...
22	2,033	2,000	1,728	2,022	1,930	2,055	...	...
23	698	441	2,062	2,075	1,943	2,086	...	...
24	781	792	2,114	2,108	1,927	2,039	...	...
25	6,193	6,519	1,803	1,782	1,965	2,042	...	...
26	866	786	1,916	1,971	1,964	2,000	...	...
27	473	373	1,823	1,873	1,992	1,990	...	...
28	1,268	1,383	2,141	2,102	1,947	1,905	...	...
29	314	304	2,050	2,010	1,877	1,821	...	...
30	7,785	7,665	2,223	2,146	1,782	1,716	...	...
31	412	326	2,028	1,911	1,716	1,647	...	...
32	1,336	1,654	2 020	1,[illegible]94	1,638	1,560	...	...
33	294	205	1,235	1 085	1,611	1.550	...	...
34	273	221	1,294	1,144	1,5[illegible]7	1,513	...	...
35	3,861	3,618	1,066	962	1,496	1,490	...	...
36	706	624	1,083	1,021	1,426	1,447	...	...
37	196	141	1,060	1,017	1,372	1,424	...	...
38	379	499	1,523	1,762	1,255	1,302	...	...
39	159	204	1,438	1,696	1,207	1,251	...	...
40	6,176	7,342	1,492	1,756	1,148	1,189	...	...
41	281	294	1,445	1,671	1,110	1,145	...	...
42	467	439	1,[illegible]41	1,652	1,069	1,096	...	...
43	141	77	726	556	1,065	1,095	...	...
44	139	107	714	527	1,018	1,027	...	...
45	2,603	1,861	641	455	981	963	...	...
46	220	150	647	485	938	899	...	...
47	104	80	636	478	899	838	...	...
48	168	226	1,013	1,012	793	708	...	...
49	84	73	1,001	1,011	751	677	...	...
50	4,489	4,532	1,036	1,041	707	646	...	...
51	159	140	1,015	1,000	669	621	...	...
52	280	227	1,016	997	630	594	...	...
53	65	23	276	225	615	607	...	...
54	85	56	268	217	564	572	...	...
55	790	672	227	181	514	537	...	...
56	120	109	229	189	461	499	...	...
57	75	45	219	183	410	464	...	...
58	74	64	463	623	325	383	...	...
59	34	25	454	620	307	376	...	...
60	2,013	2,870	457	630	289	356	...	...
61	75	94	448	620	274	346	...	...
62	91	95	449	619	258	335	...	...
63	26	17	89	101	247	329	...	...
64	39	19	77	85	213	284	...	...
65	213	278	64	68	180	238	...	...
66	17	18	62	70	147	191	...	...
67	24	10	56	68	114	145	...	...
68	16	23	94	12	75	92	...	...
69	8	9	92	119	69	85	...	...
70	405	538	94	120	63	79	...	...
71	8	14	91	116	58	75	...	...
72	32	16	90	114	54	71	...	...
73	1	1	19	28	52	71	...	...
74	3	2	18	26	48	66	...	...

SUBSIDIARY TABLE I.—*(Continued.)*

Unadjusted age return of 100,000 of each sex

AGES	GWALIOR MALES & FEMALES.							
	Actual.		Smoothed Arith (Intermediate).		Smoothed Arith (Final).		Additional smoothing from curves.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
	10	11	12	13	14	15	16	17
75	49	108	12	23	43	62	...	...
76	6	3	13	24	39	57	...	...
77	2	1	13	25	34	53	...	...
78	4	6	41	66	27	43	...	...
79	3	5	41	68	26	41	...	...
80	199	315	42	69	24	39	...	...
81	13	13	44	68	24	38	...	...
82	8	8	43	68	23	36	...	...
83	1	...	44	9	22	35	...	...
84	6	4	8	6	19	30	...	...
85	10	20	5	6	16	25	...	...
86	...	...	3	7	13	20	...	...
87	...	6	4	6	10	15	...	...
88	3	5	2	13	6	9	...	...
89	...	1	8	14	5	8	...	...
90	37	55	8	13	5	8	...	...
91	...	1	9	12	5	8	...	...
92	3	2	8	12	5	7	...	...
93	...	...	8	2	5	7	...	...
94	...	...	2	2	4	6	...	...
95	7	9	2	2	3	5	...	...
96	1	...	2	3	2	3	...	...
97	...	3	2	3	2	2	...	...
98	1	2	...	1	1	1	...	...
99	...	2	...	1	1	1	...	...
100 & Over.	8 1,00,000	20 ...	8 Not smoothed	20 Not smoothed.	8 Not smoothed.	20 Not smoothed.	... ...	... ...

Subsidiary Table II.

Age distribution of 10,000 *of each sex.*

Age.	1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0— 1 ...	171	139	...	...	...	...
1— 2 ...	187	165	...	...	...	...
2— 3 ...	214	225	...	...	...	...
3— 4 ...	176	186	...	...	...	...
4— 5 ...	219	216	...	...	...	...
0— 5 ...	967	931	...	...	...	...
5—10 ...	1,269	1,061	...	...	...	...
10—15 ...	1,323	884	...	...	...	...
15—20 ...	1,027	853	...	...	...	...
20—25 ...	988	1,183	...	...	...	...
25—30 ...	957	1,034	...	...	...	...
30—35 ...	995	1,003	...	...	...	...
35—40 ...	615	753	...	...	...	...
40—45 ...	678	728	...	...	...	...
45—50 ...	306	462	...	...	...	...
50—55 ...	401	450	...	...	...	...
55—60 ...	151	191	...	...	...	...
60 and over ...	318	467	...	...	...	...
Mean age ... Year ...	24	26	...	...	...	...
Mean age ... Month ...	4·032	10·5	...	...	...	...

Subsidiary Table III.

Age distribution of 10,000 *of each sex by Religion.*

Age.	Hindus.		Others.		Jains.		Mohammadans.		Christians.		Animists.	
	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
0— 1 ...	175	130	...	...	200	191	191	191	89	65	168	188
1— 2 ...	191	100	476	...	152	204	159	206	289	22	163	182
2— 3 ...	212	218	...	4,000	192	231	239	258	119	152	227	271
3— 4 ...	170	170	...	...	175	200	181	228	149	196	240	330
4— 5 ...	217	204	1,429	...	189	244	190	242	357	282	276	327
0— 5 ...	965	882	1,905	4,000	908	1,070	960	1,125	1 003	697	1,074	1,298
5—10 ...	1 276	1,030	476	...	967	1,070	1,119	1,188	1,429	2,222	1,377	1,300
10—15 ...	1,353	840	1,429	...	1,095	997	1,023	1,109	1,339	2 527	1,287	1,109
15—20 ...	1,039	827	952	...	821	913	830	928	1,042	850	1,030	1,080
20—25 ...	934	1,195	...	...	1,091	1,058	870	1,125	596	479	989	1,132
25—30 ...	957	1,070	1,429	4,000	906	899	934	948	655	479	966	718
30—35 ...	989	1,009	952	...	1,022	918	1,038	979	1,577	1,133	1,020	972
35—40 ...	614	705	476	...	703	602	653	523	298	240	560	496
40—45 ...	650	737	476	...	785	856	945	766	327	153	754	584
45—50 ...	293	486	1,429	...	470	390	469	265	357	588	200	352
50—55 ...	391	447	476	2,000	561	538	557	505	863	218	360	421
55—60 ...	153	194	...	...	225	204	166	107	208	109	102	216
60 and over ...	326	482	...	...	393	486	366	430	387	305	182	322
Mean age { Years ...	24	27	23	22	30	26	26	24	25	20	23	24
Mean age { Months ...	2·55	6·02	7·85	0	6·45	5·87	8·22	11·10	·85	6·992	2·9	1·41

Statement showing comparison between Famine and Non-Famine Districts.

Age.	*Tavarghar.*		*Nimach.*	
	Males.	Females.	Males.	Females.
1	2	3	4	5
0— 1	1,581	1 150	897	244
1— 2	2,578	2,4[illegible]	992	325
2— 3	2,204	2,3[illegible]	1 101	531
3— 4	1,779	1,527	1,102	739
4— 5	2,483	1,902	1,117	835
0— 5	10,625	9,041	5,359	2,674
5—10	12 661	1[illegible]	5, 48	5,403
10—15	13.049	7,072	5,842	5,334
15—20	12,166	6,[illegible]	4,934	4,954
20—25	8.337	8,114	5,581	5,774
25—30	8,203	7,[illegible]	4,908	4,938
30—35	9,761	7,191	4,987	4,886
35—40	5,446	5,[illegible]	3,[illegible]	3,118
40—45	5,686	6,964	3,383	4,325
45—50	3.831	2,722	2,098	1,532
50—55	4,835	4,523	2,023	2,459
55—60	1,940	1,102	[illegible]86	405
60 and over	2,190	4,490	1,031	1,336
Total ...	98,785	82,148	49,328	47,178
Mean Ages { Years ...	23	26	26	26
Mean Ages { Months ...	11·76	1·56	6·6	1·56

SEXION II.

Sex.

1. *General.*—The great question of sex cannot be settled in a Census report, more especially for an area like Gwalior where birth statistics are not systematically kept, nor has any information which appears to have a scientific value been elicited by my inquiries on the subject. Many are the theories which have been put forward in Europe as to the determining cause of sex in children, but these are so diverse that it appears extremely doubtful whether any real approach has been made to an explanation of the matter. Still as some cause must exist, all facts bearing on the point may be of use. As regards the periods deemed auspicious for marriage the Hindus consider that during the period commencing from *Asarh Sudi Gyaras* (*i. e.* the eleventh day of the second half of *Asarh* corresponding generally to the last week of June) and ending *Katk Sudi Gyaras* (corresponding to the last week in October) the Gods are in recess or asleep, and therefore prohibit marriages. The month *Paoosh* (from the end of December for a period of 30 days) is also avoided. In the remaining months matrimonial celebrations are allowed, but only on such days as the stars are propitious, a fact ascertained by astrological calculations. Marriages are, however, also prohibited during the period that Venus (*Shukra*) is set. Muhammadans avoid only the month of *Muharram* for marriages.

Now it is true that male children are more valued than females, and there may be some supposed connection between the marriage season and the birth of sons, but I have been able to obtain no confirmation of this idea, and the custom of performing the marriage ceremony long before cohabitation begins, leaves the whole question in uncertainty.

As regards the sex being determined by dates, there appears to be a belief that counting from the period at which a girl attains puberty, if conception takes place on the odd days, the issue will be male, if on the even days, female. Similarly, conception on the odd days of the Hindu month is considered favourable for the birth of males, and on even days of females. But there seems to be no reasonable explanation of these ideas except the supposed general propitiousness of odd over even numbers.

2. *The figures.*—The sex figures for Gwalior State give a proportion of 906 females to 1,000 males. The excess of males is not confined to this part of India, but occurs in all Census returns for this country that I have seen, though it is in direct contrast to the condition of things in the British Isles, where there is a preponderance of females, according to the Census of 1891, 1047 to 1000. For the present let the fact be accepted as it stands. Comparing with previous enumerations, we find in 1881, 849 females to 1,000 males and in 1891, 873. Thus the proportion of females appears to have steadily increased during the past 20 years, but this conclusion cannot be safely drawn, and it is probable that the result is due to more correct enumeration, for it is certain that attempts are made to conceal females and hence the approximation to equality between the sexes is a test of accuracy. Moreover, in the disastrous decade which has just ended, it is most unlikely that the proportion of females has increased, since in time of famine and distress it is they who suffer most, especially if infants, their loss being of comparatively minor importance in the eyes of parents. Turning

to the Natural Divisions of the State, we find that the proportion of females to males is smallest in the plain country and highest in the hilly region, the plateau taking an intermediate place. On the other hand, the town of Ujjain which is on the plateau contains only 915 women to 1,000 men while Lashkar in the plain has 943.

The low proportion of females in the plain country lying in the Northern part of the State might suggest a possibility of the existence of infanticide, and it is true that Thakurs of those parts have been suspected of still following the practice, but the district officers do not admit its existence, and the Rajputs as a whole show an excess of females.

The actual number of females in defect throughout the whole State is 144,715, as compared with 244,070 in 1881 and 229,594 in 1891. For the 3 natural divisions the figures at the present Census are, in the plain country, 91,188, in the plateau 52,737 (36,443 in Isagarh and 16,295 in Malwa), and in the hilly district 790. Thus the first shows a much larger deficiency than the remaining divisions put together.

3. *The sexes at different ages.*—When we come to consider the proportion of the sexes at different ages, we are confronted with the difficulty of the admittedly erratic nature of the age figures themselves, but as the eccentricities are equally applicable to both sexes, it may be worth while to say a few words about them. Commencing with the plain country, that is Gwalior prant, the northern division of the state, we find in infancy only 743 females to 1000 males, while during the early child bearing ages 10–20 the proportion of women again falls, as might be expected, but from that point onward the variations are less violent, and woman fairly holds her own until the period 55-60 in which we find 524 to 1000 males. Probably a number who ought to be in this place have been included in the higher age 60 and over, as here they are in excess of males.

If we pass to the plateau region, a somewhat different state of things meets the view. In infancy the females are greatly in defect, a fact which obtains up to the age of 20, when there is a sudden excess of females which lasts with fair consistency till the end of life. This certainly looks as if girls were concealed at early ages, but we should also cousider the probable large mortality among them during the famine, and during the first years of married life, though in spite of all these explanations the figures are still incredible as they stand.

The hilly tract of Amjhera in the south of the State exhibits even greater marvels, for the females commence by an excess over males in infancy and then during the period 0-5 are as 2 to 1, after which they suddenly sink to less than one half. Later on they approach nearer equality and finally end as they began in excess. It is useless to comment on such vagaries. To bring them into workable form, it would be necessary to adjust all ages before showing the proportions of the sexes, a process which time forbids.

4. *Sexes in different religions at different ages.*—On one point all the religions agree in every division with two exceptions and that is the excess of women in the latest period of life. The exceptions are the Muhammadans of the plateau and the Hindus of the hilly tract; in every other case it is

as I have said, the Hindus and Animists of the plateau and the Muhammadans and Animists of the hills showing more than 3 women to 2 men.

As regards infants, the Animists of the plain have the fewest females, but in the plateau the two sexes are approximately equal, and in the hilly district more than 3 females appear for every male. This figure however contrasts strangely with the period 5-10 where the proportion is 653 females to 1000 males. Famine mortality may partly account for this drop, but it is incredible that such a difference should take place from this cause alone, and it is not known that the animists practise female infanticide. 67—II.

It would be unprofitable to enter into the details of each religion at each age, and I can only conclude by saying that on the whole women are in defect throughout every religion, but that their ratio stands to increase towards the end of life. I have gone over part of this ground already in the age section of the present Chapter.

5. *Sexes in different castes.*—The purpose of Subsidiary Table IV is to bring out any indications that may be forthcoming as to the existence of female infanticide by giving the proportion of females to males under 5 years old in the selected castes. The figures do not favour the theory that this barbarous custom is now practised, though it would be rash to affirm its total extinction. It is true that the ratios of the sexes are in several castes sufficiently startling, but their very extravagance proves that female infanticide cannot be the cause, for it could not be concealed if carried on in so wholesale a manner. 63—IV.

Subsidiary Table V is intended to show how far the suggestion is true that the proportion of females to males varies inversely to the social standing of the caste and it has therefore been arranged in order of recognised social precedence, which seems to give the information at a glance better than if the arrangement were in order of female predominance. The figures in a general way bear out the idea above suggested, but with some modifications. The majority of low castes have a very, or fairly, high ratio of females, but some of the high castes have the same. Still perhaps in combination with a larger body of figures more definite results may appear. Here I would refer to certain castes in which the proportion of the sexes appears extraordinarily uneven. Such irregularities are often due to the small number of persons in the caste, so that a very few more or less on either side would make a large difference in percentages. As instances of such castes I would mention Dakauts, Doms, and Kanjars. I fear another cause of these peculiarities must be the carelessness of enumerators in recording caste, for in a few cases the excess of females is as remarkable as their defect in others. The Ajnas may be noticed in this connection. They exist only in Malwa, where in three districts the proportions of the sexes are slightly in favour of the females, but in 2 districts about 10 males are shown to one female. This causes the Ajnas to give 314 females to 1000 males. It is obvious that this must be an error in enumeration, owing to many Ajna females being entered as something else. Looking at the Rajputs for the same districts, we find a considerable excess of females. In some other districts, such as. Bhilsa, the Rajputs show the same tendency in so high a degree that again the only explanation is error in enumeration, for the total of males and females in the districts referred to are in no way abnormal. Enumerators are frequently men of the lowest attainments and 61 & 65—V.

would certainly not be critical regarding entries in the schedules, while Supervisors and other officials either through press of other work or lack of interest may have been remiss in checking returns. With this explanation, I can only regret the unsatisfactory results in the case of certain castes but unfortunately there was no remedy.

6. *Causes of defect of females.*—It has already been mentioned that the defect in the number of females in India contrasts strongly with the circumstances of the British Isles. The first explanation that would naturally occur to one is the practice of female infanticide, and there can be no doubt that among certain classes, notably Rajputs, the practice was once very prevalent. Whether or not it still continues to any large extent, it is hard to discover. District officers whom I have consulted in the matter one and all deny the existence of the custom at the present day, though they allow that as sons are more valued than daughters, less care is taken of the latter in their early years or in times of distress. The Medical Officer to His Highness the Maharaja Sindhia on the other hand informs me that nearly all reports of *postmortem* examinations on children are of females. The female infanticide Act is not in force in Gwalior, and altogether the question cannot be decided with any confidence, but my opinion is that the custom of actually destroying female children does not exist, though they may be allowed to die more frequently than males owing to neglect and other causes. This would be naturally most common in castes which find difficulty in providing husbands for their daughters, and more especially among hypergamous castes of which there are few if any in Gwalior State, so far as I have been able to ascertain.

63—III.

7. But though female infanticide may be very uncommon at this time, its prevalence in the past may have acted in another way to bring about a preponderance of males. The destruction of female children would occur most often in families in which the daughters largely outnumbered the sons, while in those which produced a majority of sons, both sons and daughters would be allowed to live. Hence the female-bearing families would tend to die out and the son-bearing families to survive. Mr. Ibbetson in his Report for 1881 notices this theory and quotes a passage from Darwin in which that great investigator expresses his belief in the possibility of the result under the conditions stated.

8. After full weight has, however, been given to these considerations, it is still doubtful whether female infanticide would wholly account for the excess of males in India, for only a few castes are alleged to have practised the custom. What has probably contributed in an equal or even greater degree to the result is the high rate of mortality at the child-bearing age. The Medical Officer has given me some description of the obstetric methods of native midwives and of the treatment of women at the time of child-birth. One might imagine that every thing is deliberately done to render the recovery of the mother impossible, so contrary is the system to all western notions of treatment, sanitation and humanity. The evil effects of the treatment would tell most severely on the higher classes whose mode of life is more artificial than that of the lower; not necessarily on the higher castes, but on those classes who are comparatively well-to-do and who yet employ the old methods at accouchments.

Subsidiary Table I.

General Proportion of the Sexes, by Natural Divisions and Cities.

Natural Division or City.	Females to 1,000 Males.			
	1901.	1891.	1881.	1872.
1	2	3	4	5
I.—Plain—				
Gwalior Prant ...	857			
II.—Plateau—Isagarh Prant ...	921			
Malwa Prant—except Amjhera...	958			
Total of Plateau ...	938			
III.—Hilly—				
Amjhera ...	984			
Large Towns—				
Lashkar ...	943	908	885	
Ujjain ...	915	897	941	
Proportion for State ...	906	873	849	

Subsidiary Table II.

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

Age Periods.	*Plain—Gwalior Prant.*							*Plateau—Isagarh Prant and Malwa Prant (except Amjhera).*							*Hilly—Amjhera.*						
	All Religions.	Hindus.	Others.	Jains.	Musalmans.	Christians.	Animists.	All Religions.	Hindus.	Others.	Jains.	Musalmans.	Christians.	Animists.	All Religions.	Hindus.	Others.	Jains.	Musalmans.	Christians.	Animists.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
0— 1	743	743	...	718	922	1,500	532	658	598	...	873	1,146	...	966	1,177	574	...	1,418	557	...	3,289
0— 5	906	914	...	1,083	1 001	1,310	612	762	696	667	995	1,015	429	1,102	2,168	2,356	...	2,011	2,381	...	1,882
5—10	894	878	...	932	931	581	1,243	675	632	...	1,020	1,006	4,000	780	452	314	...	516	116	...	653
10—15	698	679	...	813	1,211	1,250	612	536	483	...	813	840	4,005	817	799	834	...	801	1,016	...	715
15—20	760	752	...	1,056	842	533	768	740	710	...	902	1,012	1,500	831	914	445	...	513	1,059	...	1,646
20—25	941	930	...	741	1,231	1,294	770	1.149	1,176	...	946	1,157	...	930	1,664	1,769	...	729	438	...	1,758
25—30	862	874	...	798	877	1 000	649	1,074	1,116	...	929	946	...	709	751	877	...	815	519	...	538
30—35	787	780	...	815	877	1,750	632	1,027	1,050	...	805	832	1,118	1,021	560	704	...	638	581	...	326
35—40	811	847	...	718	631	1,833	1,067	1 320	1,431	...	763	733	...	838	681	872	...	1,130	1,330	...	307
40—45	984	1,018	...	859	585	773	1 075	934	1,062	...	1,003	854	...	631	583	636	...	1,300	575	...	396
45—50	846	906	...	629	378	545	1,666	1.755	2,007	...	727	630	...	898	1,849	1,678	...	1,416	1,030	...	2,668
50—55	936	961	...	773	725	1,111	790	1,038	1,125	1,000	834	854	...	1,105	1,210	1,203	...	869	1,300	...	1,244
55—60	521	505	...	741	635	714	648	1 396	2,096	...	796	489	...	2,036	1,640	1,104	...	1,895	2,097	...	6,018
60 and over	1,200	1,190	...	1,157	1,321	1,030	1,308	1,466	1,525	...	1,059	844	667	1,755	1,126	874	...	1,263	1,814	...	1,504
Total ...	857	858	...	863	869	948	821	938	947	290	901	910	1,676	888	934	989	...	931	924	...	989

Subsidiary Table III.

Actual excess or defect of Females by Natural Divisions.

Natural Divisions.		Number of Females in excess (+) or in defect (—).			
		1901.	1891.	1881.	1872.
1		2	3	4	5
I.—Plain	... Gwalior Prant	— 91,188	.....	.....	.....
II.—Plateau	... Isagarh Prant	— 36,443	.....	.....	.....
	Malwa Prant except Amjhera	— 16,294	.....	.....	.....
	Total of Plateau ...	— 52,737	.....	.....	.....
III.—Hilly	... Amjhera	— 790	.....	.....	.....
	GRAND TOTAL ...	— 144 715	— 229,594	— 244,066	.....

Subsidiary Table IV.

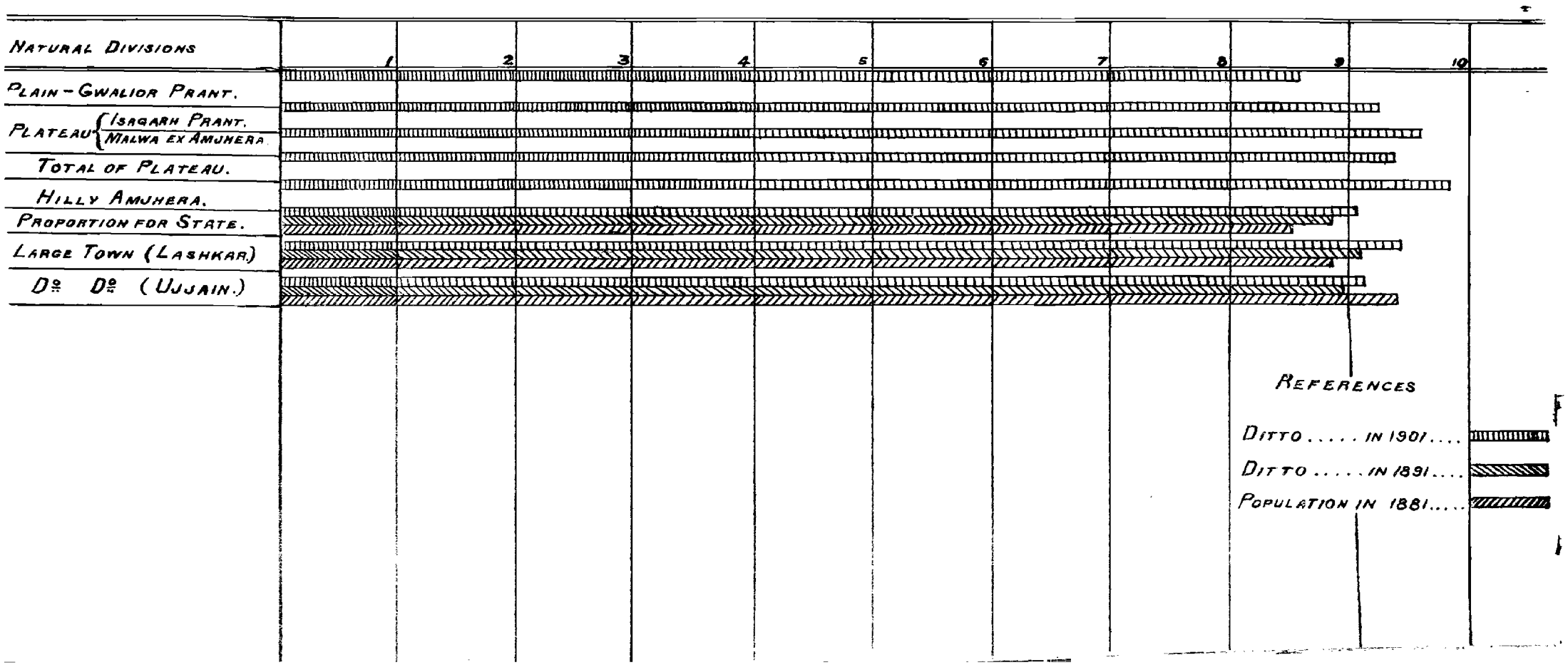
Females to 1,000 males under 5 (five) years old by selected castes.

Caste.	Females to 1,000 Males.	Caste.	Females to 1,000 Males.
Hindus—		**Muhammadans—**	
Rajput Thakur	1138·08	Shaikh	1,330·60
Maratha	1,288·85	Saiad	642·40
Jat	1,218·72	Moghal	645·27
Gujar	912·52	Pathan	1,425·57
Ajna	205·71	**Animists—**	
Brahman, Jajotia	153·66	Bhil	1,059·68
„ Shrimali	6,000·00	Bhilala	766·59
„ Shrigaur	1,464·29	Gond or Raj Gond	228·57
Galot	500·00	Kol	.....
Bhat	639·85	Mina	1,058·47
Joshi	738·87	Patlia	771·74
Bania, Agarwal	772·04	Kurku	500·00
„ Oswal	1,220·00	Saharia	1,509·27
„ Maheshwari	553·26	Bharod	1,000·00
„ Others	516·08	Kotwal	830·09
Kandhera	652·34	Kirar	893·69
Dhangar	435·68	Arakh	
Sondia	450·03		
Khangar	1,016·32		
Jains—			
Saraogi	1,390·91		
Oswal	2,483·78		

General Population of the sexes by natural divisions & cities.

Females to 1,000 Males

Scale :- 100 in 1 inch.



SECTION III.

The Civil Condition of the People.

1. *Introductory*—The figures for the Civil Condition of the people are contained in Table VII and are probably substantially accurate. The only motive for falsification that occurs to me is to conceal the reproach of having a marriageable daughter unmarried, but it is probable that for this object a parent would sooner understate a daughter's age than represent as married one who was still a maid. At the same time it is quite likely that enumerators, being such as they are, may have been at times in doubt regarding the relations of men and women living together after having gone through some form of marriage other than the regular one. The instructions were to enter such cases as married, but they may not have been consistently carried out. So again other enumerators may have erred in the other direction, and recorded as marriage what was not in any way entitled to be so called.

2. *Marriage and Cohabitation.*—The principal circumstance which distinguishes marriage in India and in Europe is that in the latter cohabitation commences immediately after marriage, where as in the former country it generally does not. The interval between the two ceremonies varies in different cases, and is usually though not invariably determined by astrological considerations. Among certain classes it depends upon the discretion of the parents, who however, are guided in their decision by the propitiousness of the stars. Other classes again, such as some of the Dakhani Brahmans and the Marathas, commence married life as soon as the bride attains maturity. Even when a second ceremony is necessary, called *gauna* or *muklawa*, it does not invariably mark the beginning of married life. Among Muhammadans again the case is somewhat different. They usually marry after both parties have attained maturity, hence cohabitation begins at once as with Europeans. Thus the life of a Hindu girl may for a considerable interval after marriage undergo practically no change, and this consideration must give us pause in drawing conclusions as to the period at which real married life begins, but I believe that enquiries on the subject at the time of enumeration would not be well received.

3. *Restrictions on and Inducements to Marriage.*—The restrictions on marriage are chiefly connected with the endogamous and exogamous rules of caste which are noticed in Chapter VIII., but it may be laid down as an axiom that the chief end of the Indian parent is to marry his sons and daughters. The obligation in the case of the son is less strong and amounts to an important duty, but to possess a nubile unmarried daughter is a reproach. In some castes the difficulty of finding husbands leads to evil results, for a father, rather than keep an unmarried adult daughter, will accept any husband for her, a course which must frequently end in misery. For these reasons, added to the existence of celibate orders, we shall expect to find a far greater number of unmarried males than females.

In addition, however, to rules of exogamy and endogamy, the prohibition of the re-marriage of widows may be counted as an important restriction. This custom prevails only in the higher castes, and it might be expected that the rule would be relaxed with the advance of education. Movements are on foot in parts of India for the removal of the disability, but their effects have not, so far as I can

learn, been felt in Gwalior. On the contrary, there is a tendency among the lower castes to adopt the custom of prohibition in the hope of raising their social status, and even Mohammadans now look with disfavour on widow marriage. With men the case is the reverse. Widowers are expected to re-marry in nearly all castes. In reference to special customs which must limit the number of marriages, the Chaube Brahmans may be mentioned. They can only enter into marriage contracts by the exchange system, that is, if A wants to marry his son to a daughter of B. he must be able to give a daughter in marriage to B's son. Thus it often happens that members of this caste remain bachelors to a comparatively late age.

4. *Polygamy and Polyandry.*—As regards this State there is little to be said on these subjects. Hindus are permitted to have more than one wife, as are Mohammedans and Jains, but the practice of polygamy is not at all general, so far as I can ascertain, the fact being that most people cannot afford the luxury. Animistic tribes as a rule permit the possession of more than one wife, but where the privilege is made use of, it will probably be found that the first wife is barren, or that the man wants another pair of hands to work for him. Subsidiary Table No. VIII fully bears out these remarks. They certainly serve to prove that polygamy is very rare.

77—VIII.

As to polyandry, I have been able to hear of no class among whom it is permitted even including animists.

5. *Civil Condition in Gwalior**.—Taking the State as a whole, we find that among males, infant marriage is practised to an extremely limited extent, and even up to the age of 15 the great majority are still in single blessedness. From this period the run on the matrimonial market evidently begins, for, whereas from birth to the age of 15 the benedicts and widowers number under 400 per 10,000 of the population, between 15 and 40 they amount to well over 3,000. Yet even then what seems surprising is that so many as 1277 should remain unmarried up to this late period, while a not inconsiderable number appear never to marry at all.

70—I—II.

As to females, it cannot be said that the figures show any wide prevalence of infant marriage, and, though the average at each period is higher than in the case of males, it would seem that women generally postpone the responsibilities of marriage till after the age of 15. Then nearly all marry, but in process of time death's "icy hand" removes the life partners of many, who thenceforward are forbidden by the stern law of caste to enter again the married state, except when they belong to castes whose rules are more indulgent.

" "

6. *Civil Condition of the Sexes compared.*—Subsidiary Table II clearly exhibits the large divergence between the ratios of males and females in connection with Civil Condition. At every age we find a much larger proportion of married females than of married males, from which we may infer both that they are on the whole married earlier, and that comparatively few remain eventually unmarried. Above the age of 40 there are 5 unmarried males to each single female.

70—II.

* When figues are given, it should be understood that the calculation is made on 10,000 of each sex.

It is of course to be expected that the females in the category of widowed should largely outnumber the males, partly owing to their relatively greater longivity, * and partly to the prohibition of re-marriage. 70—I—II.

Thus throughout the whole of life there are more than 2 widows to every widower, while in its closing years the proportion rises to about 4 to 1.

7. *Civil Condition in Natural Divisions.*—I proceed to notice a few points relating to civil condition in the 3 natural divisions though I do not profess to account for all the differences. For all ages together the plain country contains the largest proportion of unmarried and the smallest of married males; in the hilly country the reverse is the case, while the plateau holds an intermediate position. The widowed, however, of both sexes show a larger number in the latter division, a circumstance which may be accounted for by the severe famines which have occured in that area. 73—VI.

When we turn to the female figure we find the plain exhibiting the highest proportion of married and therefore the lowest of unmarried, the plateau again taking the middle place. The theory may be hazarded, though not with complete confidence, that, as Gwalior Prant contains a relatively large urban population among whom polygamy is more prevalent than in rural areas, the comparatively large number of married females may be thus explained. Perhaps this idea also finds confirmation in the fact that in the two parts of the plateau region, Malwa, which has the larger urban population, surpasses Isagarh in the number of married women. It is true that the proportion of married females is greater in the hilly tract which has no towns than in Malwa, but we have seen that the ratio of married men is highest in the hilly country. „ „

Taking civil condition at different ages, we observe that early marriage, that is, under the age of 10, for both sexes, is also commonest in the hilly district of Amjhera but as stated in the introduction, I have very little confidence in the Amjhera figures and do not found any conclusions on them. In some cases the returns were obviously and glaringly wrong. 76—VII.

8. *Civil condition in different religions.*—The most noticeable point in the Hindu figures is the great difference in the proportion of married males and females respectively in the different divisions, specially in the earlier periods of life. The figure for married females from 0-10 in the Isagarh Prant of the Plateau is so small that there is strong suspicion of its incorrectness owing to ignorance or error on the part of the enumerators, while the figure for the hilly country seems unduly high. It, certainly, is strange that Amjhera should have six married women to each married man, while Isagarh has two married men to each married woman. 76—VII.

Similar peculiarities appear in all religions, and civil conditions. I would draw attention, for instance, to the married figures of Mohammedans in Amjhera the hilly district, for the age period 0-10. This huge proportion of married females to males is due to a circumstance mentioned at the end of para 7 of this section. Again, the widowed Mohammadans of Gwalior Prant at ages 0-10 are as 31 females to one male. It happens that only 4 males are recorded as widowed

* Vide Chapter IV Section I para. 7.

against 189 females, hence the divergence. I might give other instances, but as no explanation occurs to me beyond possible error in the work of the enumerators, peshaps these will suffice.

With regard to marriage I am of opinion, that the influence of the Hindus is so powerful that all other religions tend to approximate to their usages. This is specially evident in the ratio of widows to widowers. It will be observed that all through life in all religions the former far outnumber the latter—a proof that prohibition of widow marriage is a spreading and increasing practice, though only among the higher castes of Hindus it is enjoined as an authoritative rule.

9. Civil Condition in two large towns.—In the Subsidiary Tables appended to this section, I have included statistics for the two large towns of Lashkar and
70—76—I—VII. Ujjain. As compared with the figure for the whole State they show a somewhat greater prevalence of polygamy and a larger number of bachelors, but the difference is not so marked as might have been expected. In the two towns themselves, however, some curious divergences are observable. Among the Hindus of Ujjain, early marriage among females would appear to be far more prevalent than among the same class in Lashkar, while on the other hand married Jain females under 10 in the northern town are as 2 to 1 when compared with those of Ujjain. Again, the remarkable contrast in the animistic figures for the two towns is noteworthy as indicating that a much larger proportion of these tribesmen take up their permanent residence in Ujjain than in Lashkar, for while the females of each civil condition in the first bear a high ratio to the males, the number in the second is altogether insignificant.

71—III. *10. Civil condition at previous Censuses*—I have prepared Subsidiary Table No. III for 1901, but no figures are available for comparison with previous censuses. I therefore append it only in case it may be of use on any future occasion.

Subsidiary Table I.

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

Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarrid.	Married.	Widowed.
1	2	3	4	5	6	7
0— 5 ...	961	11	1	899	29	3
5—10 ...	1,189	76	4	929	123	8
10—15 ...	1,024	284	16	392	460	32
15—40 ...	1,277	2,944	358	695	3,377	755
40 and over ...	210	1,195	450	42	869	1,387
Total ...	4,661	4,510	829	2,957	4,858	2,185

Subsidiary Table II.

Distribation by Civil Condition and main-age periods of 10,000 of each sex.

Age.	Unmarried.		Married.		Widowed.		Females per 1,000 Males.		
	Males.	Females.	Males.	Females.	Males.	Females.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
0— 5 ...	961	899	11	29	1	3	848	2,487	3,211
5—10 ...	1,189	921	76	123	4	8	708	1,467	2,039
10—15 ...	1,024	392	284	460	16	32	347	1,467	1,816
15—40 ...	1,277	695	2,943	3,377	359	755	493	1,040	1,906
40 and over ...	210	42	1,195	869	419	1,387	181	649	2,794
All ages ...	4,661	2,957	4,510	4,858	829	2,185	575	976	2,387

Subsidiary Table III.

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

Age.	MALES.									FEMALES.								
	Unmarried.			Married.			Widowed.			Unmarried.			Married.			Widowed.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0—10 ...	2,150	...	...	87	...	...	5	...	...	1,828	...	...	152	...	...	11	...	...
10—15 ...	1,024	...	...	284	...	...	16	...	...	392	...	...	460	...	...	32	...	...
15—40 ...	1,277	...	...	2,944	...	...	358	...	...	695	...	...	3,377	...	...	755	...	...
40 and over ...	210	...	...	1,195	...	...	450	...	...	42	...	...	869	...	...	1,387	...	...
All ages ...	4,661	...	...	4,510	...	...	829	...	...	2,957	...	...	4,858	...	...	2,185	...	...

Subsidiary Table IV.

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

Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—10	2,929	97	16	2,258	154	35
10—15	1,394	319	58	484	468	104
15—40	1,740	3,302	1,278	858	3,435	2,435
40 and over ...	286	1,340	1,601	52	884	4,473

Subsidiary Table V.

Distribution by Civil Condition of 10,000 of each sex for each mainage periods.

Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—10	9,596	386	18	9,183	762	55
10—15	7,730	2,148	122	4,429	5,205	366
15—40	2,789	6,427	784	1,439	6,997	1,564
40 and over ...	1,132	6,442	2,426	182	3,782	6,036

Subsidiary Table VI.

Proportion of the Sexes by Civil Condition for Hindus by Natural Divisions.

Natural Divisions.	Group of Districts.	Number of females per 1,000 males.														
		At all ages.			0—10.			10—15.			15—40.			40 and over.		
		Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
I.—Plain ...	Gwalior Prant	1,003	488	2,423	2,024	800	2,040	2,221	307	1,436	1,081	70	2,099	560	68	2,607
II.—Plateau	Isagarh Prant	962	677	2,363	488	400	1,845	379	184	1,829	926	1,620	1,754	1,546	320	3,000
	Malwa Prant (except Amjhera)	988	556	2,623	3,444	903	1,598	2,728	451	1,880	1,096	131	2,178	370	256	3,245
	Total of Plateau ...	974	624	2,501	1,260	657	1,686	944	302	1 869	1 006	930	1 916	867	304	3,170
III.—Hilly ...	Amjhera	1,055	627	2,654	6,069	1,000	750	5,312	175	333	1,040	406	2,091	420	488	3,182
	GRAND TOTAL ...	9_9	582	2,470	1,603	742	1,741	1,432	301	1 731	1 038	538	1 974	702	171	2,901
Large Towns	Lashkar	988	453	2,600	3,431	842	2,067	4,502	283	2,250	1,030	92	1,769	550	272	3,011
	Ujjain	961	463	3,275	7,435	596	1,000	3,204	390	2,103	1,152	112	2,908	391	216	4,077

Proportion of the Sexes by Civil Condition for Others by Natural Divisions.

I.—Plain ...	Gwalior Prant	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
II.—Plateau	Isagarh Prant	2,000	400	500	...	500	...	...	...	...	...	...	...	...	...	500
	Malwa Prant (except Amjhera)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Total of Plateau ...	500	333	333	...	500	...	...	...	...	...	...	...	...	...	333
III.—Hilly ...	Amjhera	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	GRAND TOTAL ...	200	286	250	...	400	...	1,000	...	...	750	...	...	...	...	333
Large Towns	Lashkar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Ujjain	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Subsidiary Table VI.—(*Continued*).

Proportion of the Sexes by Civil Condition for Jains by Natural Divisions.

Natural Divisions.	Group of Districts.	Number of females per 1,000 males.														
		At all ages.			0—10.			10—15.			15—40.			40 and over.		
		Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
I.—Plain ...	Gwalior Prant	970	513	1,772	2,519	991	700	2,079	238	1,000	1,047	123	1,618	457	33	1,021
II.—Plateau	Isagarh Prant	1,033	517	2,512	1,735	954	5,833	3,868	284	7,333	1,136	66	2,757	460	49	2,326
	Malwa Prant (except Amjhera)	986	499	2,011	2,741	993	417	3,851	543	972	1,138	73	1,955	467	67	2,106
	Total of Plateau ...	1,002	505	2,119	2,075	977	2,222	3,859	448	1,462	1,133	71	2,175	465	62	2,130
III.—Hilly ...	Amjhera	1,043	498	2,696	26,000	887	8÷0	3,720	198	0/9	1,000	170	1,886	366	520	2,961
	GRAND TOTAL ...	986	507	2,162	2,617	978	1,437	2,992	413	1,353	1,106	903	1,998	458	77	2,133
Large Towns	Lashkar	1,002	556	1,777	8,000	833	...	3,750	206	2,000	1,249	26	1,083	381	54	2,889
	Ujjain	872	480	2,089	4,000	914	...	3,667	48	2,000	1,005	381	2,125	421	83	2,080

Proportion of the Sexes by Civil Condition for Musalmans by Natural Divisions.

I.—Plain ...	Gwalior Prant	877	821	1,959	4,000	890	31,667	3,813	708	3,700	1,085	500	1,410	385	252	2,194
II.—Plateau	Isagarh Prant	937	662	1,430	1,833	945	9,058	2,256	607	3,706	1,176	222	1,434	391	314	1,272
	Malwa Prant (except Amjhera)	967	641	2,127	2,628	965	500	2,551	613	1,152	1,197	229	1,649	399	218	2,635
	Total of Plateau ...	953	648	1 844	2,332	975	3,053	2,457	611	1,972	1 190	227	1 573	397	251	2,023
III.—Hilly ...	Amjhera	1,024	503	3,211	394,000	408	...	7,190	561	...	808	472	1,317	220	3,052	4,850
	GRAND TOTAL ...	928	646	1 912	4,259	925	5,778	3,002	666	2,459	1 139	260	1,513	387	274	2,139
Large Towns	Lashkar	1,158	712	1,362	3,692	808	45,750	6,073	2,060	27,750	2,398	302	1,401	375	305	940
	Ujjain	1,022	703	1,973	3,533	980	...	2,280	55	2,000	1,202	409	1,046	430	492	2,597

Subsidiary Table VI.—(*Continued*).

Proportion of the Sexes by Civil Condition for Christians by Natural Divisions.

Natural Divisions.	Group of Districts.	Number of females per 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	17
I.—Plain ...	Gwalior Prant	1,371	709	1,000	...	800	...	1,000	1,261	...	2,440	314	625	657	1,333	1,375
II.—Plateau	Isagarh Prant	300	4,000	...	...	...	...	...	...	...	125	...	...	1,000	...	...
	Malwa Prant (except Amjhera)	1,295	2,467	500	...	2,375	...	1,000	4,250	...	1,625	1,160	...	895	2,000	2,000
	Total of Plateau ...	**1,111**	**2,543**	**333**	...	**2,903**	...	**1,000**	**4,250**	...	**1,250**	**1,036**	...	**905**	**1,000**	**1,333**
III.—Hilly ...	Amjhera	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	GRAND TOTAL ...	**1,250**	**1,531**	**714**	...	**1 654**	...	**1,000**	**2,651**	...	**1,772**	**635**	**294**	**750**	**1,200**	**1,364**
Large Towns	Lashkar	696	1,071	2,000	...	846	...	...	1,556	...	1,333	500	1,667	286	...	2,250
	Ujjain	1,094	722	800	...	353	...	...	1,083	...	1,556	1,000	...	429	...	...

Proportion of the Sexes by Civil Condition for Animists by Natural Divisions.

I.—Plain ...	Gwalior Prant	892	556	1,802	3,225	854	3,000	1,841	313	5,143	904	88	1,829	655	45	2,035
II.—Plateau	Isagarh Prant	840	681	1,836	1,506	841	3,331	1,310	683	2,131	860	370	1,684	636	365	1,938
	Malwa Prant (except Amjhera)	1,063	632	2,293	2,607	1,003	1,357	2,690	602	2,250	1,195	175	1,850	383	257	3,405
	Total of Plateau ...	**832**	**671**	**1 968**	**1,589**	**869**	**2,917**	**1,516**	**665**	**2,163**	**929**	**320**	**1.747**	**594**	**347**	**2,151**
III.—Hilly ...	Amjhera	853	891	2,489	467	1,391	11,000	3,403	990	1,643	1,291	25	1,049	230	1.051	4,876
	GRAND TOTAL ...	**881**	**677**	**1 996**	**1,070**	**924**	**3.175**	**1,121**	**508**	**2,221**	**972**	**272**	**1,588**	**559**	**302**	**2,436**
Large Towns	Lashkar	194	74	182	...	133	...	...	125	...	308	...	...	...	...	250
	Ujjain	988	614	3,416	...	880	...	2,000	667	...	1,103	304	2,000	591	...	4,833

Subsidiary Table VII.

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

Natural Divisions.	Group of Districts.	CIVIL CONDITION OF 10,000 MALES.														
		At all ages.			0—10.			10—15.			15—40.			40 and over.		
		Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
I.—Plain ...	Gwalior Prant	4,478	4,779	743	63	2,249	3	230	966	8	2,851	1,278	246	1,334	286	486
II.—Plateau	Isagarh Prant	4,450	4,747	803	129	2,191	5	446	1,111	15	2,986	1,258	367	889	187	416
	Malwa Prant (except Amjhera)	4,578	4,409	1,013	51	1,961	8	182	1,026	31	3,037	1,295	534	1,308	127	410
	Total of Plateau ...	4,509	4,591	900	93	2,085	6	325	1,071	23	3,010	1 275	444	1 081	160	427
III.—Hilly ...	Amjhera	4,909	4,346	745	267	1986	2	297	947	13	2,996	1,318	359	1,349	95	371
	GRAND TOTAL ...	4,509	4 661	830	86	2,150	5	284	1 024	16	2 944	1,277	359	1 195	210	450
Large Towns	Lashkar	4,716	4,160	1,124	30	1,810	8	123	903	7	2,736	1,179	391	1,827	268	718
	Ujjain	5,025	4,228	747	19	2,372	5	152	877	19	3,044	886	398	1,810	93	325

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

		CIVIL CONDITION OF 10,000 FEMALES.														
I.—Plain ...	Gwalior Prant	5,175	2,782	2,043	157	2,203	7	596	368	16	3,570	123	574	852	28	1,446
II.—Plateau	Isagarh Prant	4,571	3,479	1,950	90	1,189	14	232	318	33	3,011	1,906	637	1,238	66	1,266
	Malwa Prant (except Amjhera)	4,716	2,602	2,682	179	1,874	13	502	507	58	3,510	190	1,175	525	31	1,436
	Total of Plateau ...	4,639	3,067	2,294	132	1,510	13	358	407	45	3,246	1 100	890	903	50	1,346
III.—Hilly ...	Amjhera	4,893	3,118	1,989	424	2,184	8	607	405	9	3,370	457	581	492	72	1,371
	GRAND TOTAL ...	4,858	2.957	2,185	152	1,829	11	460	391	32	3,377	695	755	869	42	1 387
Large Towns	Lashkar	5,067	2,241	2,692	111	1,585	49	598	411	41	3,410	166	673	948	79	1,929
	Ujjain	5,288	2,419	2,293	122	1,736	5	489	412	42	3,887	222	1,062	790	49	1,184

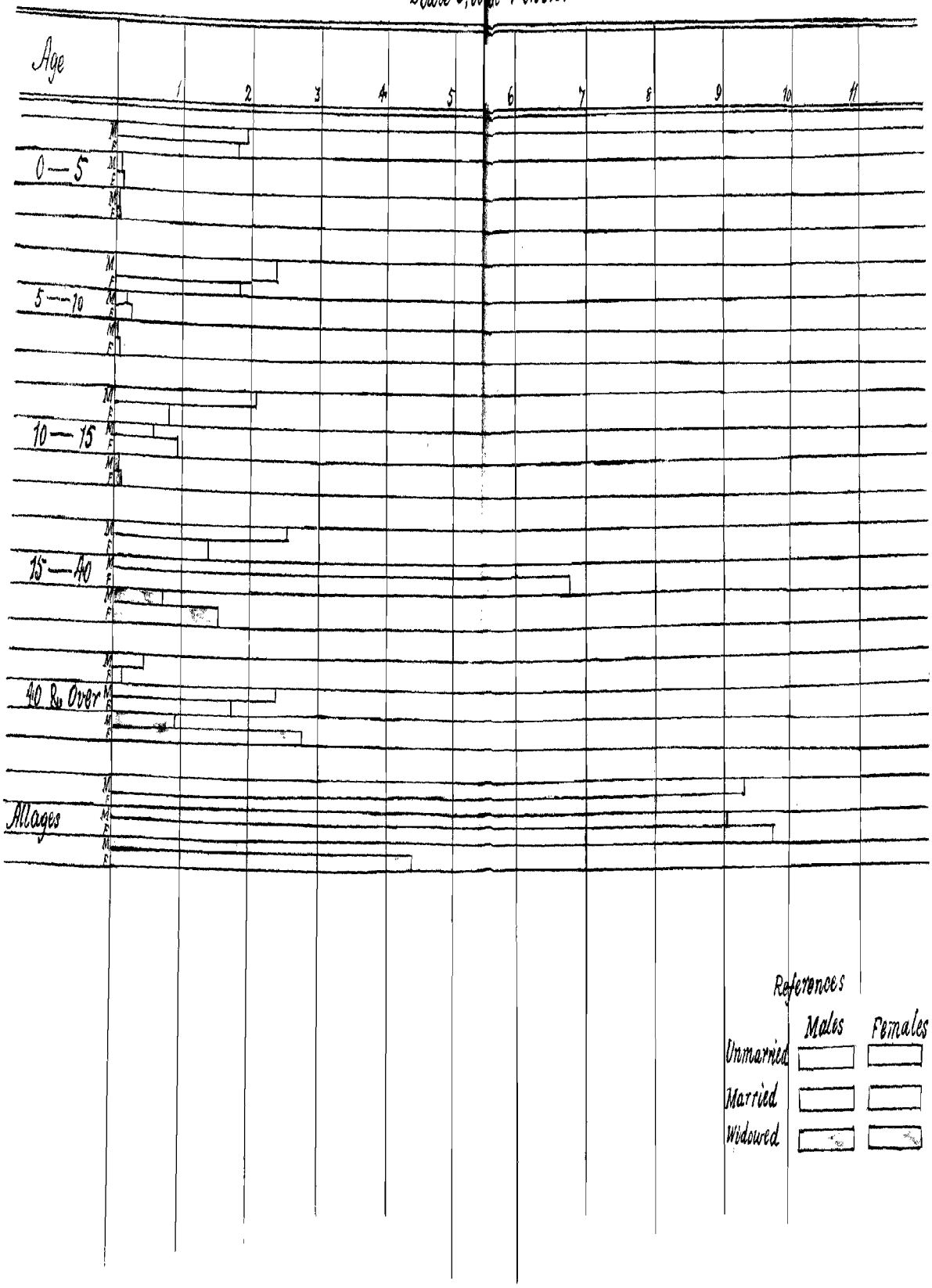
Subsidiary Table VIII.

Proportion of wives to husbands for Religions and Natural Divisions.

Natural Division (or groups of Districts)	Number of married Females per 1,000 married Males.								
	All Religions.	Hindus.	Others.	Jains.	Musalmans.	Christians.	Animists.	Cities.	Rural areas.
1	2	3	4	5	6	7	8	9	10
I.—Plain ... Gwalior Prant	991	1,003	...	970	877	1,371	892	1,018·00	988·70
II.—Plateau ... Isagarh Prant ...	946	962	2,000	1,033	937	300	840	...	545·87
Malwa Prant, (except Amjhera)...	989	988	...	986	967	1,295	1,063	973·44	989·69
Total of Plateau ...	966	974	500	1,002	958	1,111	882	...	965·66
III.—Hilly ... Amjhera ...	981	1,055	...	1,043	1,024	...	853	...	984
GRAND TOTAL ...	977	989	200	986	928	1,250	881	...	975·40

Distribution by Civil Condition and main ages versus of 10,000 of each Sex

Scale 5,000 to 1 inch.

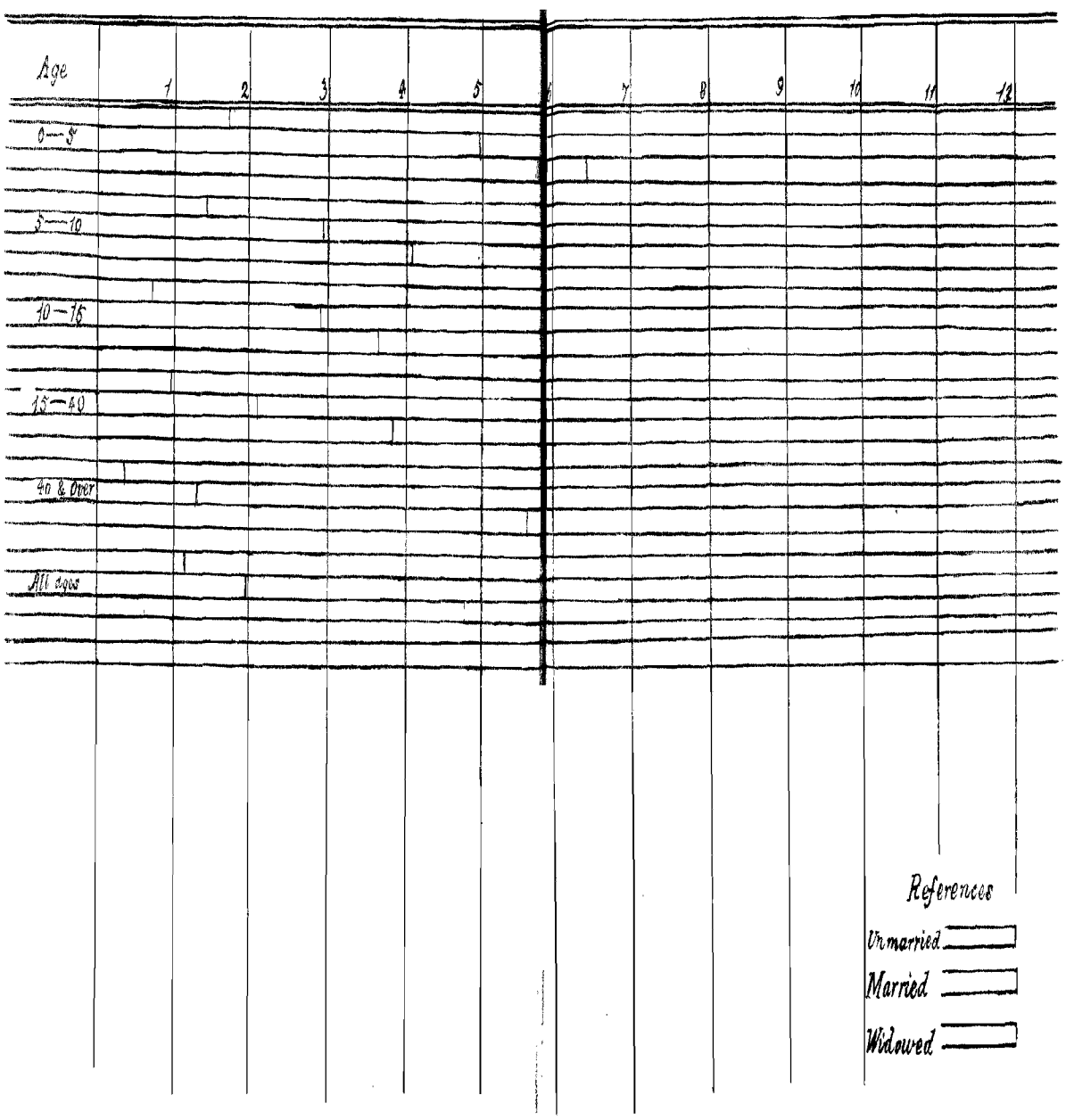


References

	Males	Females
Unmarried		
Married		
Widowed		

Distribution by Civil Condition and main age periods Females per 1000 Males

Scale 5 in 1 inch



CHAPTER V.

——:o:——

Education.

1. *Education in Gwalior State.*—Though the figures for literacy cannot with any useful result be compared with those of the Educational Department, yet it may be of interest to give a short account of the progress of Education in the Gwalior State. No information is forth-coming before the year 1846, and there appear to have been no State Schools previous to that date, though a few private schools may have existed; therefore State-supported education may be said to date from that year, the third of the reign of the late Maharaja Jiyaji Rao, who was at the time a minor, the administration being carried on by a Council of Regency. In 1846-47 a school was opened in the house of a Sardar called Dádá Khasgiwala in Chhatri Bazar, Lashkar, but no particulars of it are extant. In 1854-55 vernacular Schools were established in certain districts at an expenditure of Rs. 4380 per annum, while the Lashkar School at this time cost Rs. 4810. There is no record of the number of pupils. In December 1857 the number of pupils throughout the State was 2653. In 1860, His Highness having now attained his majority, the expenditure was increased to Rs. 17,517. A further increase to the Budget up to Rs. 22,980 was made in 1861-62. In 1863 an Educational Department was formed under Sir Michael Filose K. S. S. as Director of Education, who found the Lashkar School located in a large stable in the town. All improvements possible within the allotment were then carried out. It appears that English instruction was first introduced into the Lashkar School as early as 1854, but it was for many years of a very elementary description. The other departments of the institution provided for tuition in Marathi, Hindi, Vedic lore and astrology.

2. We may now pass over some years of slow and uneventful progress till the death of the Chief in 1886, when a Council of Regency was appointed to administer the State during the minority of the present Maharaja, Madho Rao Sindhia G. C. S. I. Nawab Ghulam Ahmad Khan Ahmadi was appointed Member of Council for Education, who at the request of Sir Lepel Griffin, Agent to the Governor General for Central India raised the status of the Lashkar School to the High Standard. From this time education both in English and Indian languages made considerable strides, English Schools being opened at some of the District towns, and numerous primary schools in villages. In 1891 there were in all 143 Schools throughout the State, including the two lagre institutions at Lashkar and Ujjain which had in 1890 been affiliated to the Allahabad University up to the B. A. Standard.

In 1894 His Highness, being 18 years of age, reeeived powers of administration and the Conncil of Regency was dissolved, upon which the present writer was appointed Inspector-General of Education. There being now two Colleges with High Schools attached and 16 Anglo-Vernacular Schools besides about 170 village schools, endeavours were made to increase the number of the primary venacular institutions with the result that in 1901 there were in all 353 schools supported by the State at a cost Rs. 2,27,661, including administration and inspection, with 17,612 pupils of all grades. I may mention that the Colleges at Lashkar and Ujjain are now provided with noble buildings

called respectively Victoria College after Her late Majesty, and Madhava College after His Highness the Maharaja.

3. In addition to these ordinary educational institutions His Highness had several schools opened for special purposes. The year 1895 saw the commencement of the Service School for the training of young men for the Revenue and other departments of the State. Most of the pupils are Marathas, one main object being to fit this class for State employment. To supplement the Service School, a miniature Subat or district was formed close to Lashkar, where students were drafted for practical training in Revenue and Police work previous to obtaining regular appointments.

A special school was also opened in 1898 for young Sardars, on the lines of a Rajkumar College, which has turned out an admirable institution. It is now attended by about 40 young gentlemen, including not only Maratha Sardars, but also a few young Rajputs from the petty States subsidiary to Gwalior.

The next special school to be started was the Military School to provide education for youths destined for commissions in the State Army.

To these may be added a type-writing class attached to the Victoria College for teaching clerks the use of type-writing machines in all Head Offices.

4. No account of education would be complete without mention of female education. Up to the year 1897 there was no Girls' School in Gwalior. The first was opened at Ujjain and is now a flourishing institution with some 238 pupils. The Maharani's Girls' School at Lashkar was commenced soon after and is now the largest of its kind in the State. A few small Girls' Schools have also been started at the Head Quarters of certain districts, and quite recently a new school for Sardar's daughters has been inaugurated by Her Highness the Maharani Sahibah. The total number of girls on the rolls was 837 in 1901.

5. Of private schools outside Lashkar I have little information. A few of these do exist in towns throughout the State, but the instruction is extremely elementary. In Lashkar, however, there are no less than 44 private Schools with a roll of 935 pupils, in which elementary Hindi, Marathi, Urdu, Sanskrit and Marwari are taught.

6. *The Figures Considered Generally.*—The foregoing account of Education in this State, though showing considerable progress in recent years, will probably have prepared the reader not to expect a very high average of literacy as recorded in the Census figures.. These figures themselves, though giving a fair general idea of the spread of education, must not altogether be relied on when different parts of the State are compared. Particularly I must reiterate a warning already given against trusting those for the hilly district of Amjhera. These are so unsatisfactory that I shall as far as possible avoid alluding to them. The principal cause for doubt in respect of Education statistics lies of course in the different ideas of the local Census officers, Charge Superintendents, Supervisors and especially Enumerators, as to what constitutes literacy, and in the varying amount of care with which the inquiries are made, for however plain the instructions may be, they are sure to be variously interpreted, and men will always differ also in the degree of conscientiousness with which they carry out orders. For instance, it is probable that many persons who can only read were recorded as literate, though the test of literacy was clearly declared to be ability to read and write some language. So much being premised, we find that 24 souls out

of every thousand of the population are classed as literate. Since 7 per mille are shown as literate between the ages 0-10, we may conclude first that a fair proportion begin such Education as they acquire at that early age, and secondly that learners have been, in some cases at least, classed as literate. The next two periods 10-15 and 15-20 show a great advance from 7 to 31 and 40 repectively, 84—I. these being the usual school going years, but in the period 20 and over there is again a drop to 26 per mille, from which it would appear that after the age of 20 few learn to read and write. Another probable reason for the low average at the higher ages is the comparatively recent introduction of anything like an Educational system. The elder generation are naturally almost wholly uneducated, but the greater opportunities now available for the rising generation ought to make a great difference in these figures at the next Census.

7. *Education in the two Sexes.*—The Education figures for the two sexes read very curiously when compared with a country like England where the ratio of literates in either differs little. Here on the other hand, whereas 44 males in 1000 can read and write, these accomplishments are only possessed by one female. 84—I. To any one who has even a slight acquaintance with this country, the contrast is not surprising. There is still a strong feeling in some quarters against female education, and in others it is looked upon as unnecessary and useless. It has been mentioned in the 1st para. of this Chapter that up to 1897, there was no State school for girls throughout the Gwalior territory, and the one mission school which was opened at Ujjain did not succeed.

8. *Education in Towns.**—The state of education in towns forms a somewhat strong contrast to the figures just dealt with. The proportion of literates *per* 1000 of the urban population is 176·74 among males, and 5·78 among females, a rate four times as high for the former and five times as high for the latter as that prevailing in the State as a whole. The towns of Gwalior Prant show the highest average for males, while those of Malwa Prant bear the palm for females. It is curious that Isagarh Prant, which is educationally a very backward division, should excel Malwa in its population of male urban literates, for Malwa contains the large town of Ujjain, one of the centres of learning in the State, but it would seem that nearly all the education in Isagarh is in the towns.

Between 9 and 10 persons per thousand of the urban population are literate in English, a rate 6 times as high as that for the whole State. Here again the towns of the Northern Division take the lead in respect of males, but Malwa has a slight advantage in respect of females.

In the matter of education by age the figures follow the same course as they 85, 86—II. do for the whole State, that is, they rise up to the period 15-20 and then begin to decline. This rule applies equally to English education, and to main religions.

Urban population affords a better basis for comparing Hindus with other religions in the matter of education, than the whole population of the State, for the latter includes the vast agricultural classes, who are nearly all Hindus and generally uneducated. In Towns, however, Hindus and others meet on more equal terms, and accordingly we find the former, though still far behind " " the Jains, yet rather superior to the Mnhammadans in the ratio of literacy as regards the male sex. In female education they appear to be backward even

* The figures dealt with in this paragraph are for all places classed as towns throughout Gwalior territory.

85, 86—II. in towns. But when we look at English, the Hindus show a higher ratio than either Jains or Muhammadans, and here their women too leave their rivals of other faiths far behind.

86—II. Among Christians the ratio for males and females approaches nearer to equality than among other religions, a fact for which there are obvious reasons, given in a subsequent paragraph.

Animistic children in towns are apparently quite illiterate, no persons of this persuasion being returned as literate under the age of 20, and so for English education, all who possess any claim to it live in rural areas, for not a single English knowing animist is recorded in the Towns.

9. *Literacy in different Languages.*—The Principal languages used for educational purposes in Gwalior are Hindi, Urdu, Marathi, and English. Of these the vast majority of people who learn to read and write, use Hindi and naturally so, for Hindi or some dialect of it is the tongue almost universally spoken throughout the State. Urdu is employed by most classes of Muhammadans, to some extent by the higher classes of Hindus and officials. Judicial records are kept in this language and it shares with English and Marathi the honour of being an official language. Marathi is the tongue of the ruling race in Gwalior
84—I. State and of the large number of Deccani Pandits who have always acted as officials and clerks under the Maratha rulers. English is altogether an exotic in this territory and as yet has not made extensive progress. The knowledge of English is not an indispensable qualification for even high employment, most of the official proceedings being conducted in an Indian vernacular. Hence it will be observed that a very small percentage of the people are literate in any language but Hindi. Of the languages included under others, the most largely used is Gujarati, which is the native tongue of the Muhammadan traders known as Bohras of whom there is a considerable population in some of the towns of Malwa.

10. *Literacy in Religions.*—Hindi has been seen to be the tongue most largely professed by the literate portion of the Gwalior population, being used by the Hindus who are in an overwhelming majority, but when the various religions are examined, the Hindus generally take a low place in the scale of literacy as compared with the followers of other religions. Christians, though few in number, take the highest place in point of education which is easily accounted for by the fact that a considerable proportion of them are Europeans and Eurasians, and Native Christians, being usually attached to missions, are as a rule given the elements of education. The superiority of the females in
85, 86—II. this respect as compared with other religions is even more marked than that of the males. The languages commonly learned by them are Hindi and English. Among followers of Indian religions, the Jains head the list by a large margin at all ages, and this is not wonderful since most of them belong to the mercantile classes to whom a knowledge of reading and writing is essential. They chiefly learn Hindi, but have in addition a character and language peculiar to themselves called Marwari. There is, however, a remarkable contrast between the male and female figures of the Jains. Whereas the proportion of their literate males far exceeds that of the Mohammadans, the latter bear the palm in regard to females. Similarly, in the matter of English education, the Jains are behind both Mohammadans and Hindus. It would appear from these facts

that they care to acquire only sufficient knowledge for the conduct of their business and leave higher education severely alone. There are of course exceptions, and I know Jains who have taken honours at College, but these generally follow occupations other than mercantile. Next to the Jains stand the Muhammadans after whom come the Hindus. The low position of the last does not necessarily imply that unlike most parts of India the Hindus of Gwalior are behind the Muhammadans in the pursuit of learning. It must be borne in mind that Hindus include the vast agricultural population which is notoriously illiterate as well as many tribes which might be, and indeed at the last Census were, called Animists, among whom education is virtually unknown. The Animists, as was to be expected, occupy by a long way the lowest position of all religions in the matter of Education. Still even among them a few can read and write and here and there some are found with a knowledge of English. The latter belong principally to the tribes of Kirars and Minas, who live a good deal among Hindus. 85, 86—II.

11. *Education in Natural Divisions* —The smaller the areas and the populations dealt with, the less confidence can one feel in making comparisons of statistics, for relatively slight errors and the idiosyncrasies of officials in different localities have a proportionately larger disturbing effect. On the whole, however, the hilly tract, the figures for which are inexplicable, being omitted, the Gwalior Prant, or plain country shows a higher percentage of literacy than the plateau region, though the Malwa portion of the latter runs it very close. The Isagarh Prant is a large, sparsely populated and generally backward region, whereas the Gwalior and Malwa Prants both contain large towns and are in every way more advanced. Though the average of literates in English is very small, the plain country again takes the first place. It is remarkable that the two parts of the plateau should be nearly equal in respect of English, and I am inclined to suspect that the Census Officers in Malwa must have been more strict in their judgment of literacy than their compeers in Isagarh. It is worth noting that not a single female is returned as knowing English in the hilly tract. 86—III & IV.

The different religions follow the same order in the Natural Divisions as in the State as a whole, and since the same peculiarities are discernible, it is not necessary to discuss them in detail. I may, however, mention here an interesting experiment in Education carried out by order of His Highness the Maharaja Sindhia, near the town of Mungaoli in the Isagarh Prant a small settlement has been formed of Moghias and Bagries, two criminal tribes who have been responsible for much violent crime in this State. Orders have been given to send as many as possible of the boys in their little village to the district School at Mungaoli and some 23 boys now attend. It is too early to judge of results yet, but the younger generation of these turbulent tribes may learn the uses of honesty and order by association with boys of other classes and by the peaceful pursuit of knowledge. 86, 87-88—III.

12. *Education among the selected Castes, Races and Tribes.*—Imperial Table IX gives the figures of Literacy for those castes selected for separate compilation. The list was decided by the Agent to the Governor-General in Central India on the advice of the Census Superintendent, but for Gwalior it is not altogether suitable, and I should have been inclined to substitute others in cer- 90—91—V.

tain cases were it not for the conditions under which the Census of the State has been carried out. Table IX is interpreted by Subsidiary Table V attached to this chapter, from which the relative literacy of the selected castes and
90—91—V. the relative prevalence of different languages among them can be seen at a glance. The caste which shows on the whole the highest rate of literacy is the Banias, but two points are worthy of notice among them, *viz.* the large variation between one sub-caste and another and the extremely small proportion of literate females. There is no caste which seems to show quite such poor results in the latter respect, a fact which admits of the same explanation as the low rate of literacy among Jain females already noticed.* It was a surprise to me to find so large a population of literates among the Marathas both males and females, who are generally considered to be indifferent to education, but the fact is that most of them live in towns and though many can read and write, they seldom persue their education to a high standard. The Rajputs who belong generally to the agricultural class are in education behind the Marathas and the same may be said of the other military agricultural classes such as Jats and Gujars.

The selected Brahman sub-castes, Jajotia, Shrimali and Shrigaur, though showing a respectable proportion of literate males, do not in my opinion give a fair idea of education in this class, for in school of all kinds throughout the State, especially elementary institutions in villages, the Brahmans share wi h Banias a virtual monopoly of the pupils. On the other hand, they resemble the mercantile class in the backwardness of education among females.

Among the lower selected castes the Kanderas, Dhangars, Sondias and Khangars, literacy is almost non-existent.

Compared with the Hindus the Muhammadan races make a very respect-
90—V. able show. The Saiads take the first place among their co-religionists as to both males and females, but neither Saiads, Shaikhs, Moghals or Pathans seem to encourage female education to any considerable extent.

Of the 12 selected animistic tribes, only 4 show any signs of education. Those holding this proud distinction are the Kirars, Minas, Saharias and Bhils, among whom there are even a few literate females. Their superiority over the remaining tribes is probably due to a larger association with Hindus and other higher races.

I have already dealt with the literary languages in use in Gwalior State and anything that might be said here would be but a repetition of my former remarks. Except among the Muhammadans, who learn Urdu, and the Marathas, whose native tongue is Marathi, Hindi is the almost universal language for education purposes. English is chiefly confined to the Marathas, Rajputs, Brahmans, Joshis, Muhammadans, and Jains, but even among the four Animistic tribes above mentioned, a tiny fraction, is returned as literate in this language.

---

* See para 9 of this chapter.

Subsidiary Table I.

All Religions.

Age-Period.	No. in 1,000 Literate.			No. in 1,000 Illiterate.			No. in 1,000 Literate in								No. in 1,000 Literate in English.			Females to 1,000 Males.		
							Hindi.		*Urdu.*		*Marathi.*		*Other.*							
	Both Sexes.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
0—10 ...	7	12	·5	993	988	9,995	9	·2	2	·2	·81	·01	·2	·01	·3	·4	·05	35	993	107
10—15 ...	31	50	2	969	950	998	27	·6	7	·8	12	·01	2	·6	1	2	·4	27	636	59
15—20 ...	40	68	2	960	932	998	49	·9	9	1	3	·03	3	·03	2	4	·2	25	806	35
20 and over ...	26	52	1	974	948	999	36	·5	8	·5	4	·05	3	·02	·07	1	·06	22	1,108	51
Total ...	24	44	1	976	956	999	30	·47	7	·502	4	·042	2	·071	·84	2	·08	24	948	52

Subsidiary Table II.

Hindus.

Age-Period.	No. in 1,000 Literate.			No. in 1,000 Illiterate.			No. in 1,000 Literate in								No. in 1,000 Literate in English.			Females to 1,000 Males.		
							Hindi.		*Urdu.*		*Marathi.*		*Others.*							
	Both Sexes.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
0—10 ...	6	10	·402	994	990	999·58	8	·19	·82	·19	·83	·013	·24	•	2	·43	·004	30	783	8
10—15 ...	28	43	1	972	957	999	22	·51	4	·62	14	·02	1	·06	1	2	·100,005	17	592	34
15—20 ...	36	60	2	964	940	998	46	·655	5	·818	3	•	3	·0,204	2	3	·102	19	768	28
30 and over...	22	45	·868	978	955	999	33	·4155	4	·359	4	·0,633	2	·01,055	·523	1	.0,198	21	113	20
Total ...	21	39	·876	979	961	999	27	·4122	4	·38	5	·044	2	·01	·63	1	·03	21	945	24

Others.

0—10 ...	714	800	500	286	200	500	...	...	200	...	...	...	400	500	143	200	...	250	1,000	...
10—15 ...	1,000	1,000	...	...	...	...	...	...	...	...	...	...	333	...	667	667	...	...	...	...
15—20 ...	1,000	1,000	...	...	...	...	...	...	...	...	...	...	500	...	1,000	1,000	...	...	...	...
20 and over ...	929	909	1,000	71	91	...	...	...	91	333	...	...	455	667	286	364	...	300	...	...
Total ...	885	905	800	115	95	200	...	...	95	200	...	...	429	600	308	381	...	211	500	...

Jains.

0—10 ...	49	98	·549	951	902	999	89	·549	7	...	...	...	1	...	·37	74	...	6	1,134	...
10—15 ...	156	276	6	844	724	994	258	5	10	·394	·32	...	7	...	1	3	...	16	1,118	...
15—20 ...	179	335	9	821	665	991	298	9	17	·43	5	...	5	...	5	10	...	25	1,378	...
20 and over...	157	290	3	843	710	997	271	3	6	·066	·741	...	9	·132	2	3	...	10	1,210	...
Total ...	137	257	3	863	743	997	238	3	8	·118	·912	...	7	·078	2	3	...	12	1,196	...

Subsidiary Table II. (Continued)

Muhammadans.

Age-period.	No. in 1,000 Literate.			No. in 1,000 Illiterate.			No. in 1,000 Literate in								No. in 1,000 Literate in English.			Females to 1,000 Males.		
							Hindi.		*Urdu.*		*Marathi.*		*Others.*							
	Both Sexes.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females	Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
0—10 ...	16	30	2	984	970	998	14	·589	15	1	·266	...	1	·214	·213	·426	...	63	1,025	...
10—15 ...	101	185	13	899	815	987	85	2	64	5	2	...	19	7	8	16	...	68	1,162	...
15—20 ...	117	216	11	883	784	989	80	4	89	7	8	·534	15	·133	13	24	·133	47	1,178	5
20 and over...	66	118	4	934	882	996	29	·855	61	3	4	·043	19	·22	3	5	·0219	28	951	4
Total ...	63	115	5	937	885	995	36	1	47	3	3	·074	15	·966	4	7	·024	40	1 066	?

Christians.

0—10 ...	106	98	112	894	902	888	61	...	...	...	...	...	...	...	83	37	112	1,875	1,003	5,000
10—15 ...	186	289	147	814	711	853	200	...	...	...	...	...	...	...	130	89	147	1,308	3,004	4,250
15—20 ...	351	429	282	649	571	718	114	...	114	26	...	...	29	...	216	171	256	738	1,100	1,667
20 and over...	407	552	259	593	448	741	34	6	109	...	23	...	80	...	279	305	253	458	1,615	811
Total ...	275	393	190	725	607	810	71	2	68	2	12	...	45	...	190	196	185	659	1 824	1 288

Animistics.

0—10 ...	·55	1	...	999	999	1,000	·832	...	·034	...	...	...	...	...	·107	·208	...	...	944	...
10—15 ...	1	2	·086	999	998	999·914	2	·086	·26	...	...	...	...	...	·149	·23	...	27	768	...
15—20 ...	3	5	·177	997	995	999·823	4	·177	·082	...	·082	...	...	...	·427	·82	...	31	937	...
20 and over...	2	3	·091	998	997	999·909	2	·091	·178	...	...	...	·032	...	·258	·487	...	27	888	...
Total ...	1	3	·076	999	997	999·9	2	·076	·0144	...	·008	...	·017	...	·224	·425	...	25	891	...

Subsidiary Table III and IV.

All Religions.

Natural Division or District.	Literate per 1,000.								Number per 1,000 Literate in English.							
	0-10		10-15		15-20		20 and over.		0-10		10-15		15-20		20 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
I. Gwalior Prant ...	12	·603	75	2	86	3	56	1	·684	·0,603	4	·187	6	·225	2	·083
II. Isagarh Prant ...	5	·365	20	2	35	2	41	·413	·374	·018	·719	·121	2	·147	1	·019
Malwa Prant, (excluding Amjhera) ...	19	·594	56	3	76	2	57	2	·089	·0,904	2	35,009	2	·155	·7[illegible]	·123
II. Total ...	11	·499	35	3·	53	2	49	·976	·253	·0,605	1	·263	2	·152	2	·0,616
III. Amjhera ...	36	...	49	·2,047	121	·472	53	·076	·0,912	...	1	...	2	...	1	...
Grand Total ...	12	·5	50	2	68	2	52	1	·4	·05	2	·4	4	·2	1	·06
Hindus.																
I. Gwalior Prant ...	10	·371	69	1	78	2	50	1	·709	·0084	3	·146	5	·137	2	·035
II. Isagarh Prant ...	4	·388	17	2	32	2	38	·363	·311	...	·456	·19	1	·196	·923	·0179
Malwa Prant (excluding Amjhera) ...	15	·509	38	1	57	1	42	1	·089	...	1	0	1	0	·509	...
II. Total ...	9	466	26	1	43	1	40	·767	·215	...	·705	·06	1	·073	·715	·0108
III. Amjhera ...	49	...	62	·348	161	2	65	·119	...	...	.29	...	2	...	·31	...
Grand Total ...	10	·402	43	1	60	2	45	·868	·43	·004	2	·1,00,005	3	·102	1	·0198
Others.																
I. Gwalior Prant ...	1,000	...	1,000	...	1,000	...	1,000	...	1000	...	1,000	...	...	...	500	...
II. Isagarh Prant ...	750	...	1,000	...	...	...	667	1,000	...	...	...	...	...	...	...	...
Malwa Prant (excluding Amjhera) ...	...	...	...	...	1,000	...	1,000	...	...	...	...	...	1,000	...	500	...
II. Total ...	750	...	1,000	...	1,000	...	857	1,000	...	...	...	...	1,000	...	500	...
III. Amjhera ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Grand Total ...	800	500	1,000	...	1,000	...	909	1,000	200	...	667	...	1,000	...	364	...

Subsidiary Tables III and IV. (CONTINUED.)

Jains.

Natural Division or District.	Literate per 1,000.								Number per 1,000 Literate in English.							
	0–10.		10–15.		15–20.		20 and over.		0–10.		10–15.		15–20.		20 and over.	
	Males.	Females.	Males	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
I.—Plain ... Gwalior Prant	87	1	246	6	303	17	237	6	...	...	5	...	24	...	7	...
II.—Plateau ... Isagarh Prant	44	...	225	...	281	2	282	2	2	...	1	...	7	...	2	...
Malwa Prant, (except Amjhera)	112	·482	326	9	334	8	341	3	...	...	·734	...	3	...	·382	...
Total of Plateau ...	86	·279	289	6	317	6	322	2	·843	...	·9233	...	5	...	1	...
III.—Hilly ... Amjhera	374	...	283	...	781	...	176	...	5	...	14	...	17	...	4	...
GRAND TOTAL ...	98	·549	276	6	335	9	290	3	·74	...	2·5	...	10	...	3	...

Muhammadans.

I.—Plain ... Gwalior Prant	34	4	277	11	232	14	128	4	·416	...	34	...	40	·372	4	·048
II.—Plateau ... Isagarh Prant	13	1	102	7	173	6	113	2	1	...	9	...	19	...	9	...
Malwa Prant, (except Amjhera)	33	·7002	166	20	222	11	105	5	·139	...	7	...	13	...	3	...
Total of Plateau ...	26	·8124	145	15	207	10	108	4	·456	...	9	...	15	...	5	...
III.—Hilly ... Amjhera	62	...	145	...	203	...	108	...	...	...	13	...	...	...	13	...
GRAND TOTAL ...	30	2	185	13	216	11	118	4	·426	...	16	...	24	·183	5	·0219

Subsidiary Tables III and IV. (Continued.)

Christians.

Natural Division or District.	Literate per 1,000.								Number in 1,000 Literate in English.							
	0–10.		10–15.		15–20.		20 and over.		0–10.		10–15.		15–20.		20 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
I.—Plain ... Gwalior Prant	98	152	167	100	667	625	626	150	59	150	125	100	267	500	354	140
II.—Plateau ... Isagarh Prant	...	62·5	...	...	...	...	667	500	...	62·5	...	...	...	...	111	500
II.—Plateau ... Malwa Prant, (excluding Amjhera)	97	95	429	163	250	200	385	443	...	95	48	163	100	200	281	443
II.—Plateau ... Total of Plateau ...	97	89	429	133	250	194	463	444	...	89	43	163	100	194	240	444
III.—Hilly ... Amjhera	...	...	...	...	...	...	...	..	..	...	...	...	...	...	...	...
GRAND TOTAL ...	93	112	239	147	429	282	552	259	37	112	89	147	171	358	304	253

Animistics.

I.—Plain ... Gwalior Prant	...	...	3	...	9	1	1	·2740	...	...	...	...	...	...	...	...
II.—Plateau ... Isagarh Prant	2	...	3	·1509	6	...	5	·0372	·4008	...	·488	...	2	...	·962	...
II.—Plateau ... Malwa Prant, (except Amjhera)	·3203	...	·931	...	2	...	1	·1076	...	...	...	...	...	...	...	...
II.—Plateau ... Total of Plateau ...	2	...	3	·1196	5	...	4	·0553	·3316	...	·391	...	1	...	·7623	...
III.—Hilly ... Amjhera	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
GRAND TOTAL ...	1	...	2	·086	5	·178	3	·091	·208	...	·28	...	·82	...	·487	...

SUBSIDIARY TABLE V.

Education by Selected Castes, Tribes and Races.

Caste, Tribe or Race.	Proportion of Litarates per 1000, to Corresponding provincial total of Literates.			Proportion of Caste Total of persons per 1000, literate in.															Proportion of illiterates per 1,000, among.		
				English.			*Hindi.*			*Urdu.*			*Marathi.*			*Other languages.*					
	Persons.	Males.	Female.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Hindus.																					
Rajpur Thakur ...	56·36	57·44	11·00	30·93	30·30	168·67	836·25	837·54	555·55	127·25	126·56	277·78	1·52	1·52	...	4·05	4·07	...	986·71	973·49	993·87
Maratha ...	39·74	38·91	74·57	102·44	101·50	122·95	424·87	413·16	680·33	58·95	57·52	90·16	377·07	390·60	81·97	36·67	37·22	24·59	839 68	698·72	985·68
Jat ...	6·01	5·13	42·79	...	...	...	883·61	860·40	1000·00	104·51	125·36	...	4·75	5·69	...	7·13	8·55	...	982·91	971·33	994·35
Gujar ...	7·30	7·47	...	23.48	23·48	...	935·42	935·42	...	31·31	31·31	...	1·96	1·96	...	7·83	7·33	...	994·93	990·84	1000·00
Ajna ...	·41	·42	...	...	...	...	1000·00	1000·00	...	...	...	...	...	...	...	...	...	...	998·35	997·83	1000·00
Brahmin Jajotia ...	5·54	5·66	·61	15·16	15·50	...	961·34	961·24	1000·00	20·62	20·67	...	2·58	2·59	...	...	...	...	953·41	915·74	999·73
„ Shrimali ...	·60	·61	...	...	...	...	571·43	571·43	...	...	...	...	71·43	71·43	...	357·14	357·14	...	884·61	827·16	1000·00
„ Shrigaur ...	8·59	8·72	3·06	1·66	1·68	...	953·41	953·02	1000·00	18·30	18·46	...	14·98	15·10	...	11·65	11·74	...	857·04	710·96	997·66
Galot ...	·06	·06	...	...	...	...	1000·00	1000·00	...	...	...	...	...	...	...	...	...	...	971·83	846·15	1000·00
Bhat ...	6.56	6·58	5·50	...	...	...	984·75	984·45	1000·00	10·89	11.11	...	...	...	...	4·36	4·44	...	953·11	917·70	997·91
Joshi ...	5·63	5·75	·61	5·08	5·09	...	949·24	949·11	1000·00	2·54	2·54	...	25·38	25·45	...	17·76	17·81	...	922·89	855·62	993·58
Bania Agarwal ...	27·64	28·07	11·00	28·42	28·69	...	894·06	893·06	1000·00	42·38	42·38	...	9·82	9·91	...	25·32	25·56	...	876·53	782 94	997·36
„ Oswal ...	3·30	3·38	...	38·96	38·96	...	813·85	813·85	...	38·96	38·96	...	38·96	38·96	...	69·27	69·27	...	920·91	857·23	1000·00
„ Maheshwari...	28·07	28·73	·61	11·20	11 20	...	872·77	872·71	1000·00	95·67	95·67	...	4·07	4·07	...	16·29	16·30	...	734·23	688·15	999·64
„ Others ...	100·49	102·20	28·72	62·84	62 69	85·11	757·32	757·41	744·67	111·46	111·61	85·11	45·14	45·37	85·11	22·74	22·80	...	880·81	815·84	997·76
Kandera ...	·21	·22	...	...	...	...	733·33	733·33	...	266·67	266·67	...	...	...	...	...	...	...	998·61	997·55	100·000
Dhangar ...	·09	·09	...	...	...	...	833·33	833·33	...	166·67	166·67	...	...	...	...	.	...	...	998·33	997·37	1000·00
Sondia ...	·71	·73	...	...	...	...	660·00	660·00	...	340·00	340·00	...	...	...	...	...	...	...	998·38	996·90	1000·00
Khangar ...	2·01	2·06	...	14·18	14·18	...	886·53	886·53	...	99·29	99·29	...	...	...	...	...	...	...	986·41	972·92	1000·00

SUBSIDIARY TABLE V. (CONTINUED)

Education by Selected Castes, Tribes and Races.

CASTE, TRIBE OR RACE.	Proportion of Literates per 1000, to Corresponding of provincial total of Literates.			PROPORTION OF CASTE TOTAL OF PERSONS PER 1000, LITATE IN.															PROPORTION OF ILLITERATES PER 1000, AMONG.		
				English.			*Hindi.*			*Urdu.*			*Marathi.*			*Other languages.*					
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Muhammadans.																					
Shaikh ...	49·70	49·89	41·56	46·85	47·79	...	242·60	241·86	279·41	609·08	608·91	617·65	24·15	24·63	...	77·32	76·81	102·94	940·84	887·74	997.61
Saiad ...	18·09	17·98	22·62	76·62	78·93	...	164·30	157·85	378·38	688·78	695·69	459·46	36·33	37·43	...	33·97	30·10	162·16	894 53	829·09	992·31
Moghal ...	4·04	4·04	4·28	45·94	47·10	...	268·55	268·12	285·71	628·97	626·81	714·29	...	...	...	56·54	57·97	...	947·62	915·69	996·71
Pathan ...	43·83	43·60	53·18	46·28	47·30	11·49	230·44	228·11	310·35	603·65	605·17	551·72	14·02	14·42	...	105·61	105·00	126·44	935·36	877·39	996·26
Jains.																					
Saraogi ...	16·54	16·64	12·22	25·91	26·36	...	905·87	904·22	1000·00	48·36	49·21	...	1·73	1·76	...	18·13	18·45	...	856·48	746·49	994·41
Oswal ...	30·60	31·08	10·39	18·67	18·82	...	926·24	925·65	1000·00	23·81	24·00	...	1 87	1·88	...	29·41	29·65	...	913·30	622·89	998·57
Animists.																					
Bhil ...	·24	·23	·61	117·65	125·00	...	823·53	812·50	1000·00	58·82	62·50	...	...	...	...	...	...	...	999·55	999·19	999·94
Bhilala ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1000·00	1000·00	1000·00
Gond or Raj Gond ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1000·00	1000·00	1000·00
Kol ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1000·00	1000·00	1000·00
Mina ...	1·99	2·00	1·22	201·44	204·38	...	748·20	744·53	1000·00	35·97	36·50	...	...	...	...	14·39	14·59	...	997·73	995·52	999·93
Patlia ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1000·00	1000·00	1000·00
Kurku ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1000·00	1000·00	1000·00
Saharia ...	·89	·88	1·22	177·42	183·33	...	258·06	750·00	1000·00	64·52	66·67	...	...	...	...	...	...	...	998·41	997·29	992·88
Bharod ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1000·00	1000·00	1000·00
Kotwal ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1000·00	1000·00	1000·00
Kirar ...	1·49	1·48	1·83	86·53	89·11	...	836·54	631·68	1000·00	67·31	69·31	...	9·62	9·90	...	...	...	...	998·33	996·24	999·89
Arakh ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1000·00	1000·00	1000·00

SUBSIDIARY TABLE VI.

Progress of Education since 1881 by Natural Divisions.

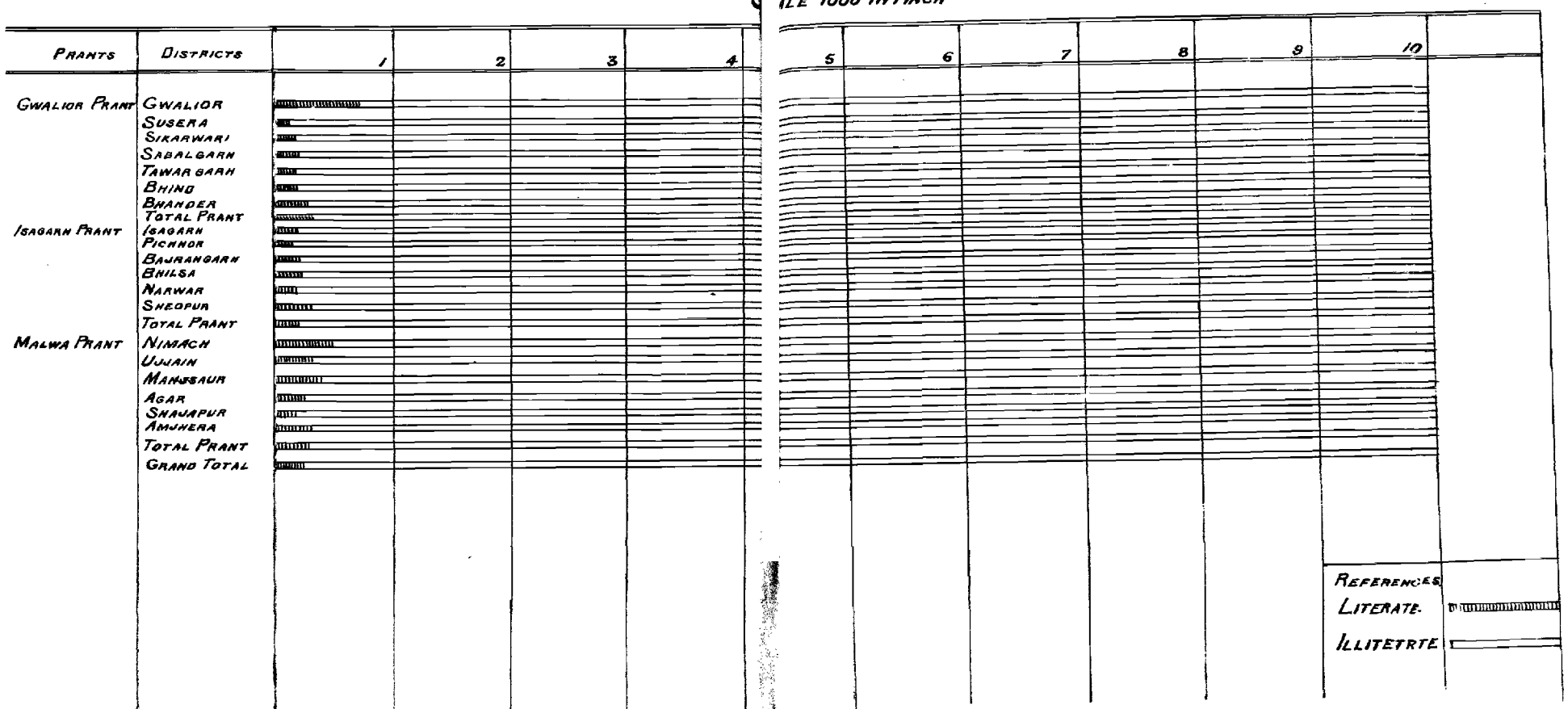
Natural Divisions.	Number of Literates in 1,000 Males.			Number of Literates in 1,000 Females.			Variation + or —					
							1891—1901.		1881—1891.		1881—1901.	
	1901.	1891.	1881.	1901.	1891.	1881.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
I.—Plain ... Gwalior Prant	51·10	.....	.....	1·16	.....	.....	.....	.....	.....	.....	.....	.....
II. Plateau ... Isagarh Prant	28·59	.....	.....	·55	.....	.....	.....	.....	.....	.....	.....	.....
Malwa (minus Amjhera) ...	51·07	.....	.....	1·75	.....	.....	.....	.....	.....	.....	.....	.....
Total of Plateau ...	30·14	.....	.....	·92	.....	.....	.....	.....	.....	.....	.....	.....
III.—Hilly ... Amjhera	55·11	.....	.....	·10	.....	.....	.....	.....	.....	.....	.....	.....
GRAND TOTAL ...	44·48	.....	.....	1·17	.....	.....	.....	.....	.....	.....	.....	.....
Large Towns ... Lashkar	203·80	.....	.....	6·70	.....	.....	.....	.....	.....	.....	.....	.....
Ujjain	167·95	.....	.....	15·16	.....	.....	.....	.....	.....	.....	.....	.....

[redacted]nIICATION

DIAGRAM SHOWING THE NUMB[redacted] OF LITERATE & ILLETERATE BY DISTRICTS & PRANTS

PER 10,000

ILE 1000 IN 1 INCH



CHAPTER VI.

THE LANGUAGES OF THE PEOPLE.

1. *Classification of the Languages*—English included, thirty-six languages are returned as spoken in Gwalior State (*vide* Imperial Table X and Subsidiary Table I), but this list would have to be considerably lengthened if all dialects were included and if the people could give a name to all the dialects they speak. 100—1.
As it is, though the Census returns afford a basis on which to proceed for a complete enumeration of languages, they are neither complete nor unimpeachable. A minute linguistic survey, such as is now being carried out under the orders of the Government of India, can alone check and rectify them. For example, when we find languages of the same name in different and distant districts, we may suspect that they belong to distinct groups, but only actual comparison can determine the point. To take one instance out of many, the term Bagri is applied to a branch of Rajasthani and also to a gipsy language, but both are entered under one head, and we can only conjecture that as Nimach is near Rajputana, the Rajasthani dialect is spoken in that district. Of course, an examination of the two languages would clear up the point, but I have not had time to enter into these particulars, and can only suppose that no distinction was made between one Bagri and another.

I do not purpose to treat of the philological peculiarities of the languages spoken in the State as I have not been able to examine them with any minuteness, but my office has submitted to the officer-in-charge of the Linguistic Survey specimens of the various dialects, which may be useful in compiling results for the whole of India. The tree accompanying this Chapter will show the affinities of the different languages and dialects as far as possible according to Mr. Grierson's classification. In treating of each group I shall begin with those of least importance and spoken by the fewest persons and proceed from them to those that are more widely prevalent.

2. *Foreign Languages.*—To begin with the languages alien to the country and spoken only by a few persons, we have English, belonging to the Indo-European family and Arabic to the Semitic, and next the Dravidian languages of Southern India, Telinga and Tamil. The Iranian branch of the Aryan Sub-family is represented by Balochi and Pashto. 99.

3. *Minor Indian Languages.*—But it is with the Indian branch of the Aryan tongue that we are almost entirely concerned, though some of its subdivisions touch Gwalior very slightly. The two representatives of the Eastern group are Bengali and Purbi, of which the first is a foreign language used only by the few Bengalis employed in the State, and the second the language spoken in the east of the North-Western Provinces. Naipali and Pahari of the Northern group and Panjabi and Gurmukhi of the Western group are likewise foreign to Gwalior.

4. *South Western Group.*—The South Western Group has but one representative in Gwalior State, but that is an important one more on account of the classes whose parent tongue it is than of their numbers. I refer to Marathi, perhaps the most direct and most unadulterated descendant of Sanskrit that India possesses. While Urdu and Hindi follow the example of Persian in having only 2 genders, Marathi has retained all three, and its inflections and grammar generally are much more elaborate than those of its com-

peers of the North. It is strictly speaking foreign to this part of India, but I include it among vernaculars because it is habitually spoken by the ruling race of Gwalior and by the majority of the administrative class, the Dakhani Brahmans, who are invariably attached to Maratha principalities. It is, moreover, the language in which most of the official correspondence is conducted, and holds in fact a position in this State similar to that of English in the Indian Empire. The close connection maintained by the Marathi speaking population with their old home in the Deccan tends to preserve its distinctive character, but naturally the proximity of Hindustani influences to some extent its vocabulary, and accordingly we find many Persian words employed both colloquially and in official documents. I am told by purists from the Deccan that up country Marathi is to some extent corrupt.

5. *Western Group. Rajasthani.*—The Western Group of Indian languages, however, claims the great majority of the forms of speech current in this territory.

Gujerathi is an importation from the South and is confined to one or two classes, such as Bohras, who were originally immigrants from Gujerat, but the Rajasthani dialects prevail over the whole of Malwa. I have already alluded to the ambiguous nature of the term Bagri, but I have classed it entirely under Rajasthani, as the greater number of persons who use it belong to Nimach district. Shekhawati ought probably to be included in Bagri and the position of Gujari is doubtful. Other dialects of minor importance as regards the numbers who use them are Mewati, Nimari, Haroti and Haroti Sipari Sondwari and Marwari. These are closely related to each other as well as to Malwi, the special and almost universal language of Malwa. It has the alternative designations of Rangri and Ahiri, both of which differ in some particulars from Malwi. Rangri is the form spoken by the Rajputs and Ahiri that used by the Ahirs in the district of Bajrangarh. So far as I see this language is also allied to Hindi and differs from it chiefly in certain inflections.

6. *Western Group. Western Hindi.*—But the Western Hindi set of languages are the tongues *par excellence* of the Gwalior State. That widely spread speech the Brij Bhasha has two representatives the Jadowati and the Sikarwari, both confined mainly to the northern districts. Hindustani or Urdu is the *lingua franca* of India, and though not spoken in its purest form claims a considerable population in all parts of Gwalior, though more especially as might be expected in the north. Bundeli with its dialects is the most widely spoken language in the whole of the territory, and is closely allied to Hindi. Its dialects are Tawarghari or Bhadauri, Banwari, Saharai and Bhilali. Mr. Grierson identifies the last two, but I have kept them separate, because it appears from the Census figures that Bhilali is confined almost entirely to Amjhera district, which is the Bhil country, while Saharai is spoken chiefly in the Sheopur districts where the greatest number of Saharias are found. I suggest that perhaps the Bhil language of Central India is called Bhilali and the language of the Rajputana Bhils is called Bhili. As for the Saharias, I am informed that they are in the habit of adopting the language of the people in whose neighbourhood they live with certain variations due probably to their isolated manner of life.

7. *Distribution of Languages.*—In dealing with the distribution of the languages above described according to Mr. Grierson's classification, it will be most convenient to take them in groups, to examine first the locality of their greatest prevalence and then to observe how they spread to others. I shall, however, omit all mention of those which appear to be insignificant. A language does not necessarily come under this description because it is spoken by few persons, for its presence may indicate a settlement of foreigners who retain their own language and customs. Such a language is an interesting phenomenon and worthy of notice, but where it is only thinly scattered over a large area, it may be disregarded.

8. *Distribution of Foreign and Minor Languages.*—A very few words will suffice on this subject. Two hundred and fifty-three persons claim English as their mother tongue, all of whom are Europeans and Eurasians chiefly in the service of the State. They are wholly confined to a few of the principal towns in the State, and almost exclusively to the town of Lashkar, the Cantonment of Morar and the town of Ujjain. The next language I shall mention under this head is Pushto, which is spoken by 664 persons chiefly males. The majority live in Malwa and the largest number is found in the Mandsaur district, though there is a slight sprinkling of them throughout the State. Some may be recent settlers, others descendents of the Pathans who served among the Pindaris or in the Maratha armies. Gujerati, though a foreign tongue in these territories, is of interest as being that used by the class of Muhammadan traders known as Bohras. Nearly one-fourth of the population of the town of Ujjain consists of this class, who are an enterprising and well-to-do community. More than half of the speakers of Gujerati reside in the Malwa Prant, and most of these in Ujjain and Mandsaur, while about one-fifth are found in Gwalior Prant, chiefly in the town of Lashkar, and a few in Isagarh. They are however, to some extent distributed over the whole State even in the remote district of Sheopur.

9. *Distribution of Marathi.*—Under the South Western Group we have Marathi. This, being as already stated the official language, and being spoken only by the Maratha ruling race and the Dakhni Pandits, is found almost wholly in towns and head quarters of districts or perganas. As might be expected its centre is at the Capital, and accordingly in Gird district 1,098 out of 10,600 inhabitants use Marathi as their mother tongue, where as only 2 other districts Bhind and Ujjain have as much as one-tenth of this average. At Lashkar, the the capital of the State. reside His Highness the Maharaja and family and all the great Sardars or Nobles, most of whom are Marathas ; here also are located the Central Offices of every department, a large proportion of whose establishment consists of Brahmans whose real home is in Maharashtra. About two-thirds of the Marathi speaking population are congregated in this one city. No district, however, is without its complement of this class, for the correspondence of the revenue department is conducted in Marathi and for this branch of public business the Dakhani Pandit is indispensable. Hence though no more than 47,541 persons use Marathi as their native language, it holds an important place among the local forms of speech.

10. *Distribution of Purbi.*—The head-quarters, so to speak, of Purbi, so far as Gwalior is concerned, lie in the Narwar, Bajrangarh and Sheopur districts of the Isagarh Prant. It is surprising to find so large

a proportion as 4,000 out of 10,000 professing Purbi in the last of these districts, which is remote from the home of this language, but I suspect that the distinction between Purbi, Hindustani and their allied dialects has not always been strictly preserved. From this nucleus Purbi spreads north into the Gwalior Prant and south and west into Malwa to about an equal, though a small, extent. Out of the 1½ lakhs of persons whose mother tongue is Purbi nearly three-fourths reside in the 3 districts above mentioned.

11. *Distribution of Rajasthani. Minor Dialects.*—The Rajasthani group of languages is practically confined to Malwa. It is true that two of them are principally spoken in districts of the Isagarh Prant, but these districts belong to what is historically known as Malwa and are only included in the other division for administrative convenience. I allude to Haroti and its offspring Haroti Sapari. The tracts known as Haroti includes the Rajputana States of Bundi, Kota and Jhalawar, the 2 last of which adjoin the Gwalior district of Sheopur, where nearly three-fourths of the Haroti speaking population are found. Thence it spreads to the neighbouring district of Sabalgarh to the north. Farther south in Bajrangarh district we again find Haroti, and slight traces of it also in the districts of Ujjain, Agar and Shajapur in Malwa Prant, which bound the Haroti country on the west, but the total of persons speaking this language is small, amounting only to a little over 13 thousand. As for the dialect Haroti Sapari, more than double this number of persons use it, but, curious to say, they belong one and all to the Sheopur district. The name of this dialect is also spelt Sipari, and properly means the languages of the dwellers on the banks of the river Sip, a tributary of the Chambal.

In Marwari we have a language which, though far more largely spoken in Malwa than elsewhere, nevertheless extends over the whole State. And this is to be expected, for it is the tongue of that ubiquitous section of the mercantile population every where known as Marwaris, whose home is in the deserts of Bikaner. Their actual number is not large, under 40 thousand, but their influence and wealth are great. The speakers of the Marwari language then are found in every district, but are most numerous in the Malwa districts of Ujjain and Nimach, where more than half of them have taken up their habitation. Of every ten thousand, over 7 thousand belong to Malwa, over eleven hundred to Gwalior Prant, and the remainder in about equal proportions to Isagarh Prant and Amjhera district. Some affirm that Marwari is not a language but merely a character.

The Sondias, a clan of Thakurs living in the north of the Agar district of Malwa, speak the Sondwari dialect. Nimari is confined to the extreme south of the State in the Amjhera district.

12. *Malwi.*—For the first time we now come to a language the speakers of which can be counted by hundreds of thousands. Malwi is the only generally spoken language in Malwa. If we exclude Nimach district nine-tenths of the population of this country use it as their native tongue, as do nearly half the population of the districts of Isagarh, Pichhor, and Bajrangarh in Isagarh Prant. There is a slight sprinkling of it in every district, but its headquarters are the above mentioned areas. A dialect of Malwi, known as Dhanderi or

Dangi is found in considerable strength in Bajrangarh, Agar and Amjhera districts, but as Dangi signifies the language of the "broken hill country" it is probable that more than one is included under this designation.

13. *Distribution of Western Hindi Languages. Bundeli.*—Leaving now the Rajasthani languages, we come to a group which claims even more adherents. Bundeli with its dialects is the native tongue of close on one million souls. The parent stock largely prevails in the district of Bhilsa and Pichhor of Isagarh Prant, and Bhander in Gwalior Prant, and includes also one-third of the inhabitants of Isagarh and Narwar districts. It further extends in a small degree into Malwa as well as the Northern districts of the State, but nine-tenths of the population using it are found in the districts mentioned.

The principal dialect of Bundeli is Bhadauri or Tawarghari. An average of 8,500 out of 10,000 speakers of this tongue belong to the 2 districts of Tawarghar and Bhind, both of which are on the right bank of the Chambal river, but it also filters away in small runlets to nearly every district.

The Panwari dialect, called after the Panwar Thakurs, hardly extends beyond the Gwalior district where more than three-quarters of its speakers (in all under 50,000) live.

The nucleus of the Saharia dialect is naturally in the Sheopur district where that tribe is found in the largest number. About one-third of the total reside here, and about one-fourth in Narwar district, while a considerable contingent are found in the Isagarh and Bajrangarh districts. Outside the Isagarh Prant it is hardly met with except in the south of the Sabalgarh district of Gwalior Prant which marches with the northern boundary of Sheopur. From the *habitat* of this dialect, it seems doubtful whether it belongs to the Bundeli language, but further investigation will no doubt set this matter at rest.

The Bhilali dialect, being identified by Mr. Grierson with Saharai, has been classed under Bundeli, but since it is returned as the language of the Bhils of the hilly district of Amjhera in the south of the State, it would seem that further inquiry is required on this point, for though the Bhils do extend into the Saharia country, there are few of them outside Amjhera. The figures shew that 8,500 in every 10,000 of the speakers of Bhilali belong to this district, small numbers are found in the Sheopur and Bajrangarh districts of Isagarh Prant, and a very slight sprinkling in a few other districts.

14. *Brij Bhasha.*—Two dialects of this well-known language are spoken in the Gwalior State—namely, Sikarwari and Jadowati. The latter is used by under 40,000 persons, three-fourths of whom live in the 2 districts of Sabalgarh and Tawarghar. A considerable number are, curiously enough, also found in the Sheopur district.

The Sikarwari dialect as its name implies is the form of Brij Bhasha spoken in Sikarwari district, and the only other tract in which it is found in any numbers is in the neighbouring district of Sabalgarh. It is used by the large number of 200,000 persons of whom more than three-fourths belong to the single district of Sikarwari.

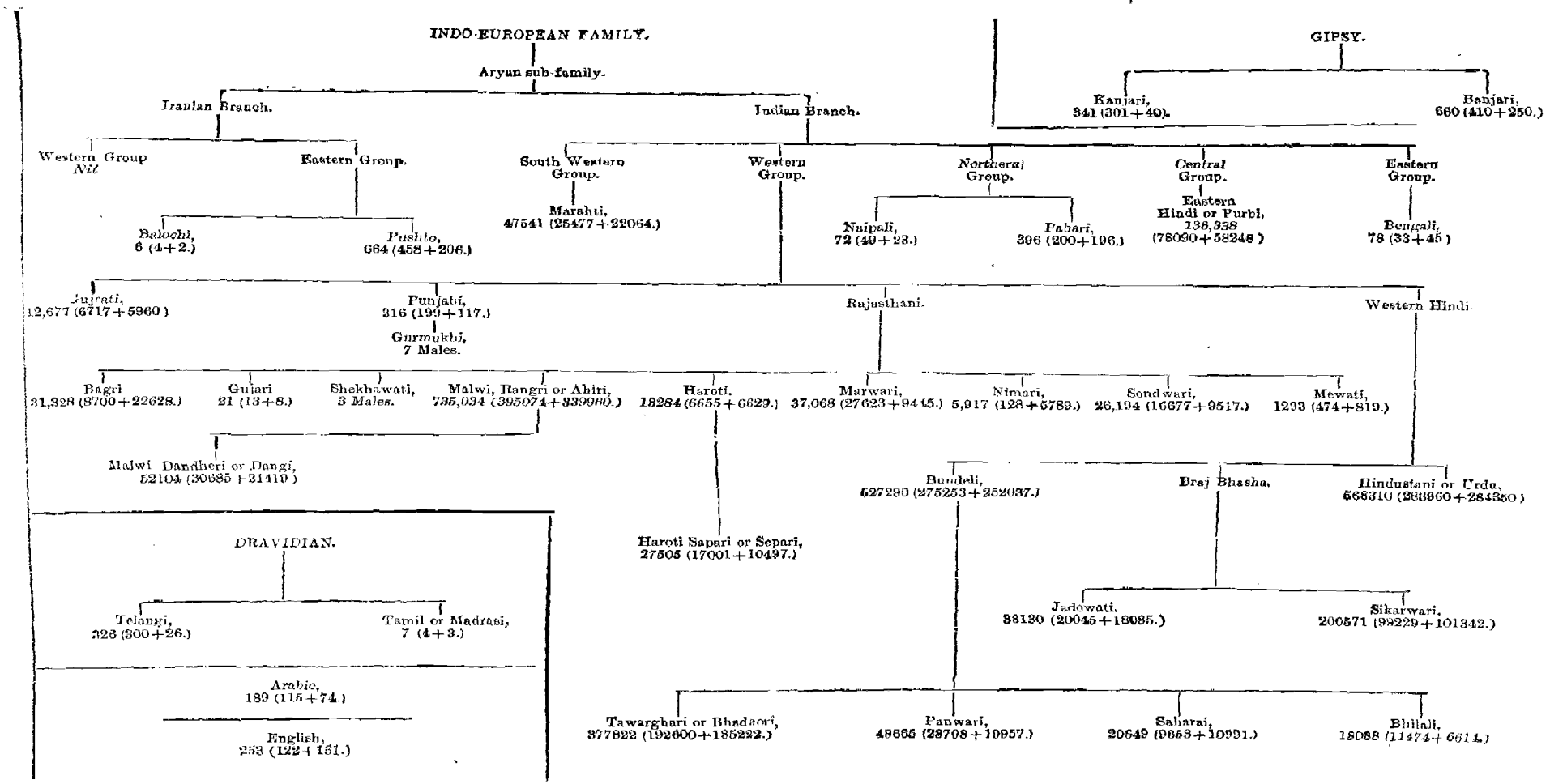
These districts are near the bank of the Chambal on the other side of which Brij Bhasha is the prevailing tongue.

15. *Hindustani or Urdu.*—This is the *lingua franca* of India and is spread over the whole State. The form known as Urdu contains a large number of Persian words and is chiefly used by Muhammadans, the other form adheres more to Hindi words and is spoken by Hindus. This rule, however, is subject to many exceptions. More than half a million persons are recorded as using this language of whom 371,841 live in the Gwalior Prant or Northern division of the State. Outside this area it is found chiefly in the Isagarh and Narwar district of Isagarh Prant and in the Nimach District of Malwa, though no district is without persons who use this universal language as their mother tongue.

16. *Gipsy Dialect*—The only Gipsy dialects returned for Gwalior are Kanjari and Banjari, spoken respectively by 341 and 660 persons. The Kanjars are a wandering tribe, and the Banjaras are the well-known carriers of this country. The dialect spoken by them are more or less secret tongues and very little seems to be known about them. I believe that the Bagri dialect spoken in the Isagarh and Gwalior Prants ought to come under the head of Gipsy languages, but no distinction was made in the returns, and the number of persons using it would be very few.

17. *Character Dialects.*—The different written characters used for the languages of Gwalior are few. They are English or Roman, Persian, Hindi or Nagri, Marathi, including Balbodha and Mori, and Marwari. The Roman character is employed only for English, Roman-Urdu not being in use for any purpose in the State. The Persian character is used for Urdu only, and the Marwari is the special character used by the Marwari bankers in their hundis and other transactions, and also in the Treasury accounts kept by the treasuries. The printed Marathi character is called Balbodha and resembles Nagri very closely, but contains one letter which does not occur in the latter, and there are one or two minor differences. In hand writing a totally distinct character is used called Mori, which corresponds to the Shikasta of Persian. But Hindi or Nagri is the character in most general use for all other languages and dialects which are reduced to writing at all.

18. *Books and Papers.*—The Gwalior State possesses so far as I am aware two printing presses, though there may be small lithographing presses in addition. One is the Alijah's Darbar Press at Lashkar, and the other the Madhava Press at Ujjain. It can hardly be said, however, that any publishing is not done at either. A few school text books appear from them, and departmental reports and such official documents are locally printed, but very little else. The only newspaper is the *Gwalior Gazette*, which is an official publication and appears weekly from the Alijah's Darbar Press.


INDO-EUROPEAN FAMILY.
Aryan sub-family.
Iranian Branch.
Indian Branch.
Western Group
Nil
Eastern Group.
Balochi,
6 (4+2.)
Pushto,
664 (458+206.)
South Western Group.
Marahti,
47541 (25477+22064.)
Western Group.
Northern Group.
Nuipali,
72 (49+23.)
Pahari,
396 (200+196.)
Central Group.
Eastern Hindi or Purbi,
136,938
(78090+58248)
Eastern Group.
Bengali,
78 (33+45)
Gujrati,
12,677 (6717+5960)
Punjabi,
316 (199+117.)
Gurmukhi,
7 Males.
Rajasthani.
Western Hindi.
Bagri
31,328 (8700+22628.)
Gujari
21 (13+8.)
Shekhawati,
3 Males.
Malwi, Rangri or Ahiri,
735,034 (395074+339960.)
Harauti.
18284 (6655+6629.)
Marwari,
37,068 (27623+9445.)
Nimari,
5,917 (128+5789.)
Sondwari,
26,194 (16677+9517.)
Mewati,
1293 (474+819.)
Malwi Dandheri or Dangi,
52104 (30685+21419)
Bundeli,
527290 (275253+252037.)
Braj Bhasha.
Hindustani or Urdu,
568310 (283960+284350.)
Haroti Sapari or Separi,
27505 (17001+10497.)
Jadowati,
38130 (20045+18085.)
Sikarwari,
200571 (99229+101342.)
DRAVIDIAN.
Telangi,
326 (300+26.)
Tamil or Madrasi,
7 (4+3.)
Arabic,
189 (115+74.)
English,
253 (122+131.)
Tawarghari or Bhadaori,
377822 (192600+185222.)
Panwari,
48865 (28708+19957.)
Saharai,
20649 (9658+10991.)
Bhilali,
18088 (11474+6614.)
GIPSY.
Kanjari,
341 (301+40).
Banjari,
660 (410+250.)

Subsidiary Table I.

Population of Language.

Name of Language.	Persons.	Males.	Females.	Proportion per 10,000 population.
Bundelkhandi...	527,290	275,253	252,037	1,799·86
Bhadaori or Tawarghari	377,822	192,600	185,222	1,289·69
Panwari	48,665	28,708	19,957	166·11
Malwi, Rangri or Ahiri	735,034	395,074	339,960	2,508·97
Malwi, Dhanderi or Dangi ...	52,104	30,685	21,419	177·86
Bagri	31,328	8,700	22,628	106·93
Harauti	13,281	6,655	6,629	45·34
Harauti Sipari	27,505	17,008	10,497	93·89
Marwari	37,068	27,623	9,445	126·53
Nimari	5,917	128	5,789	20·19
Sondwari	26,194	16,677	9,517	89·41
Western Hindi Jadowati	38,130	20,045	18,085	130·15
Western Hindi Sikarwari	200,571	99,229	101,342	684·62
Kanjari	341	301	40	1·16
Banjari	660	410	250	2·25
Sahrai	20,649	9,658	10,991	70·48
Bhilali	18,088	11,474	6,614	61·74
Marathi	47,541	25,477	22,064	162·28
Eastern Hindi or Purbi	136,338	78,090	58,248	465·37
Hindustani or Urdu	568,310	283,960	284,350	1,939·88
Gujrati	12,677	6,717	5,960	43·27
Panjabi	316	199	117	1·08
Bengali	78	33	45	·27
Mewati	1,293	474	819	4·41
Nepali	72	49	23	·25
Pahari	396	200	196	1·35
Telangi	326	300	26	1·11
Gurmukhi	7	7	...	·02
Gujari	21	13	8	·07
Madrasi	7	4	3	·02
Karnatiki	10	6	4	·03
Shekhawati	3	3	...	·01
Arabic	189	115	74	·65
Pashto	664	458	206	2·27
Balochi	6	4	2	·02
English	253	122	131	·86
Not Stated	464	204	260	1·58

SUBSIDIARY TABLE II.

Distribution by Languages per 10,000.

Natural Division and Districts.			Bundelkhandi.	Bhadawri.	Panwari.	Malwi Rangri or Ahiri.	Malwi Dhandheri or Dangi.	Mewari Bagri.	Haroti.	Haroti Sipari.
			1	2	3	4	5	6	7	8
I. PLAIN-	(1)	Gwalior. ...	53·74	46·69	1321·40	46·76	·57	1·37	·57	...
	(2)	Susera. ...	16·16	177·76	1615·63	...	...	...	...	...
	(3)	Sikarwari. ...	15·97	564·68	128·29	9·37	5·67	2·45	1·09	...
	(4)	Sabalgarh. ...	977·05	...	8·00	7·84	6·69	...	111·41	...
	(5)	Tawarghar. ...	42·61	7293·64	11·23	2·87	44·82	·55	5·53	...
	(6)	Bhind. ...	291·77	8526·92	...	10·79	4·74	.26	...	...
	(7)	Bhander. ...	6982·67	11·11	64·29	·12	·12	...	...	...
	(8)	Total II. ...	1151·09	2868·97	370·41	16·03	9·49	·86	12·67	...
II. PLATEAU-	(9)	Isagarh. ...	3925·92	10·94	6·26	4168·75	305·29	23·33	...	...
	(10)	Pichhor ...	6663·64	97·92	131·51	2476·69	86·77	6·20	6·45	...
	(11)	Rajmangarh ...	21·05	12·61	100·05	4350·40	1426·05	8·94	172·96	...
	(12)	Bhilsa. ...	8462·00	3·76	3·84	114·26	13·35	5·34	...	...
	(13)	Marwar. ...	3332·76	1461·17	...	952·59	32·97	·25	...	...
	(14)	Sheopur. ...	13.30	12·56	25·65	3·62	...	1·59	989·97	2926·90
	(15)	Total Isagarh Prant	4234.98	292·97	53·66	2151·02	277·02	7·84	130·51	311·36
	(16)	Nimach. ...	2·38	2·79	·62	1372·66	31·71	2867·49	·10	...
	(17)	Ujjain. ...	15·39	13·24	1·19	8141·97	1·49	34·62	2·64	...
	(18)	Mandsaur ...	5·53	5·33	·10	9080·71	...	114·95	·10	...
	(19)	Agar. ...	5·15	408·23	·75	5719·93	1023·64	19·49	6·19	...
	(20)	Shajapur. ...	707·61	22·75	...	5811·68	·09	16·00	5·03	...
	(21)	Total Malwa Prant ...	215·88	82·86	·59	7095 79	183·62	394·19	3 32	...
	(22)	Total II. ...	2369.26	195·45	29·03	4445·58	233·69	187·16	71·47	166·84
III Hilly-	(23)	Amjhera	30·69	594·24	..	2·49	1291·46	38·48	...	...
Cities		Lashkar	38·74	126·26	959·26	154·95	...	1·47	·45	...
		Ujjain	19·62	69·30	·76	5871·79	·76	27·01	...	...

SUBSIDIARY TABLE II.—(*Continued*).

		Marwari.	Nimari.	Sondwari.	Western Hindi Jadowati.	Western Hindi Sikarwari.	Kanjari.	Banjari.	Sahrai.	Bhilali.	Marathi.
		9	10	11	12	13	14	15	16	17	18
(1)	...	109·88	...	...	...	72·21	...	·53	1·27	·27	1098·13
(2)	...	10·16	...	...	...	5650·08	...	...	...	...	30·47
(3)	...	12·26	...	...	123·95	8512·70	...	...	...	...	10·08
(4)	...	31·61	...	...	1053·66	2674·75	...	...	115·58	...	99·32
(5)	...	7·63	...	...	912·66	147·79	1·66	...	...	...	11·77
(6)	...	5·70	...	...	12·27	8·53	...	...	...	...	166·97
(7)	...	4·31	...	...	...	20·03	...	...	·42	...	14·14
(8)	...	35·59	...	...	269·86	1658·84	·25	·13	12·32	·07	325·62
(9)	...	78·22	...	...	9·42	·26	...	5·60	121·12	·46	34·93
(10)	...	15·86	...	...	2·08	·21	·12	·21	56·97	...	9·32
(11)	...	43·43	...	...	8·02	1·26	...	2·00	225·83	66·31	25·89
(12)	...	54·21	...	...	·17	5·25	...	12·34	21·44	...	50·88
(13)	...	11·55	...	...	·51	...	...	...	390·52	6·59	18·13
(14)	...	9·05	...	...	575·06	...	11·07	1·49	730·10	165·26	11·71
(15)	...	33·98	...	...	64·56	·98	1·21	3·12	217·22	27·82	23·43
(16)	...	1516·90	...	25·49	14·92	...	...	6·53	...	...	43·31
(17)	...	397·49	·05	...	5·18	...	...	2·54	...	4·99	161·86
(18)	...	68·17	...	...	6·24	...	·10	·20	...	...	60·34
(19)	...	47·56	...	1937·23	8·66	...	·45	17·25	...	...	36·66
(20)	...	95·32	...	...	1·24	...	·93	·39	...	7·9	30·29
(21)	...	345·05	·013	342·33	5·99	...	·37	4·68	...	1·59	72·79
(22)	...	178·36	·006	158·89	37·37	·53	·82	3·845	116·39	15·65	46·34
(23)	...	357·53	613·53	...	...	411·17	18·25	1·04	...	1607·45	137·51
		327·51	...	...	...	...	...	...	...	...	3478·38
		338·37	...	...	9·43	...	...	...	...	...	6640·00

SUBSIDIARY TABLE II.—*Continued.*

	Purbi.	Urdu.	Gujrati.	Punjabi.	Bengali.	Mewati.	Nepali	Pahari.	Telingi.	Gurmukhi.
	19	20	21	22	23	24	25	26	27	28
(1) ...	41·88	7089·29	57·08	3·04	1·87	12·76	·230	1·24	10·29	·23
(2) ...	...	2483·29	...	22·85	...	...	...	...	...	...
(3) ...	10·41	593·13	7·03	·44	...	1·69	·11	...	...	...
(4) ...	·98	4910·23	1·55	·08	...	·82	...	...	...	...
(5) ...	187·09	1283·46	39·02	·28	...	1·99	...	...	...	...
(6) ...	234·18	727·57	8·58	·78	...	·39	·04	...	...	...
(7) ...	21·73	2877·09	...	·30	·24	...	...	1·46	...	...
(8) ...	89·31	3138·34	23·29	1·16	·51	3·95	·61	·52	2·59	·06
(9) ...	79·99	1225·54	·33	·46	...	·86	...	1·38	...	...
(10) ...	338·67	100·38	4·91	...	...	·29	...	·79	...	...
(11) ...	2949·74	580·61	·50	1·17	...	·17	...	2·34	...	...
(12) ...	621·54	709·37	3·17	...	1·26	...	...	16·76	...	...
(13) ...	1404·24	2381·09	3·99	...	...	·38	...	·13	...	...
(14) ...	4216·53	287·10	17·98	·21	...	...	...	·74	...	...
(15) ...	1289·32	869·19	4·52	·26	·17	·32	...	3·15	...	...
(16) ...	199·68	3782·15	118·75	3·21	·31	...	...	...	...	...
(17) ...	338·29	696·69	168·47	2·49	...	3·12	...	·05	·86	...
(18) ...	82·87	333·28	153·87	·70	...	65·67	...	5·43	...	...
(19) ...	98·92	622·42	24·86	...	...	5·52	...	·15	...	...
(20) ...	21·91	542·77	32·49	.22	...	·22	...	...	...	...
(21) ...	152·87	979·99	94·93	1·24	·04	10·42	...	·74	·24	...
(22) ...	761·85	920·62	46·48	·72	·11	5·60	...	2·03	·11	...
(23) ...	17·01	4635·78	233·75	6·33	...	...	...	...	...	...
	7·34	4600·61	104·32	1·24	1·69	41·33	7·79	4·18	34·78	·79
	677·50	1508·91	801.59	4·84	...	1·77	...	...	...	...

SUBSIDIARY TABLE II.—*Continued.*

	Gujari.	Madrasi.	Karnatiki.	Shikhawati	Arabic.	Pashto.	Balochi.	English.	Not stated.
	29	30	31	32	33	34	35	36	37
(1) ...	...	...	...	...	6·31	5·11	...	7·18	·03
(2) ...	...	...	...	...	...	...	...	...	...
(3) ...	...	...	...	...	...	·33	...	...	2·34
(4) ...	...	...	...	...	...	·16	...	...	·24
(5) ...	...	...	...	...	...	1·44	...	·11	3·76
(6) ...	...	...	...	...	...	·48	...	...	...
(7) ...	...	...	...	...	...	1·46	...	...	·49
(8) ...	...	...	...	...	1·59	1·87	...	1·83	1·04
(9) ...	...	...	...	...	...	·39	...	...	·53
(10) ...	...	...	...	...	...	·21	...	...	·29
(11) ...	...	...	...	...	...	...	...	·42	...
(12) ...	...	...	...	...	...	·17	...	...	...
(13) ...	...	...	...	...	...	·32	...	...	...
(14) ...	...	...	...	...	...	·11	...	...	...
(15) ...	...	...	...	...	...	·22	...	·06	·17
(16) ...	...	·31	...	·31	...	6·01	...	·73	3·63
(17) ...	...	...	...	...	...	2·25	·09	1·10	4·79
(18) ...	...	...	·20	...	...	12·27	...	...	3·02
(19) ...	1·34	·29	...	...	...	7·39	...	...	7·91
(20) ...	·13	...	·35	...	...	3·13	·18	·04	3·44
(21) ...	·27	·09	·13	·04	...	5·19	·08	·41	4·26
(22) ...	·13	·04	·06	·02	...	2·52	·04	·22	2·07
(23) ...	...	...	...	...	...	2·69	...	...	...
	...	...	...	...	21·34	14·57	...	12·8	·11
	...	...	...	...	...	1·02	...	3·31	...

SUBSIDIARY TABE II.

Distribution by Residence per 10,000.

Natural Divisions & Districts.			Bundelkhandi	Bhadawri.	Panwari.	Malwi Rangri or Ahiri.	Malwi Dhandheri or Dangi.	Mewari Bagri.	Haroti.	Haroti Sipari.
			1	2	3	4	5	6	7	8
I. PLAIN-	(1)	Gwalior. ...	30·51	37·00	81·307	19·05	3 26	13·09	12·79	...
	(2)	Susera. ...	·08	1·66	130·69	...	...	...	...	...
	(3)	Sikarwari. ...	5·56	274·20	467·11	2·34	19·96	14·36	15·06	...
	(4)	Sabalgarh. ...	226·86	...	20·14	1·31	15·74	...	1026·79	...
	(5)	Twarghar. ...	14·62	3492·81	42·12	·71	155·66	3·19	75·28	...
	(6)	Bhind. ...	127·12	5184·82	...	3·37	20·92	1.92	...	...
	(7)	Bhander. ...	2181·38	4·84	217·61	·03	·38	...	...	...
	(8)	**Total II.** ...	2586·13	3995·53	9016·71	26·80	215·91	32·56	1129·03	...
II. PLATEAU-	(9)	Isagarh. ...	1129·87	4·39	19·52	860·67	889·18	112·99	...	...
	(10)	Pichhor ...	3636·69	62·28	649·34	809·66	400·16	47·56	116·68	...
	(11)	Bajrangarh ...	4·78	3 99	246·17	708·67	3277·68	31·16	1559·02	...
	(12)	Bhilsa. ...	1924·29	1·19	9·45	2·33	30·71	20·43	...	...
	(13)	Marwar. ...	996·98	610·02	...	204·43	99·80	1·28	...	...
	(14)	Sheopur. ...	2·37	3·12	49·52	·46	...	4·79	7003·16	10000
	(15)	**Total Isagarh Prant**	7094.99	685·01	974·00	2586·20	4697·53	221·21	8671·86	10·000
	(16)	Nimach. ...	·44	·71	1·23	180·22	58·73	8333·31	·75	...
	(17)	Ujjain. ...	6·09	7·31	5·14	230·09	5·95	230·46	41·40	...
	(18)	Mandsaur ...	1·04	1·40	·82	122·843	...	364·85	·75	...
	(19)	Agar. ...	1·31	144·72	2·06	1042·33	2631·46	83·31	62·48	...
	(20)	Shajapur. ...	304·39	13·56	...	2626·57	·38	115·87	85·82	...
	(21)	Total Malwa Prant. ...	313·26	167·80	9·25	7386·65	2696·54	9627 81	191 21	...
	(22)	**Total II.** ...	7408.26	852·80	988·25	9972·87	7394·06	9849·02	8870·06	10·000
III Hilly-	(23)	Amjhera.	5·61	151·66	..	·33	2390·03	118·42	...	...
Cities.		Lashkar	6·50	29·59	1745·40	18·67	...	4·15	3·01	...
		Ujjain	1·46	7·20	·62	313·52	·58	33·84	...	...

SUBSIDIARY TABLE II.—(*continued*).

		Marwari.	Nimari.	Sondwari.	Western Hindi Jadowati.	Western Hindi Sikarwari.	Kanjari.	Banjari.	Sahrai.	Bhilali.	Marathi.
		9	10	11	12	13	14	15	16	17	18
(1)	...	879·46	...	...	...	107·79	...	242·424	18·40	4·42	6916·14
(2)	...	1·08	...	...	...	110·93	...	...	...	...	2·52
(3)	...	60·69	...	...	596·38	7786·77	...	...	...	...	28·91
(4)	...	104·40	...	...	3383·16	1632·69	...	...	685·26	...	255·78
(5)	...	37·23	...	...	4330·71	133·32	879·77	...	...	...	44·80
(6)	...	35·34	...	...	73·96	9·77	...	...	...	...	806·88
(7)	...	19·16	...	...	...	16·45	...	...	3·39	...	49·01
(8)	...	1137·37	...	...	8384·21	9797·73	879·77	242·424	707·06	4·42	8114·05
(9)	...	320·22	...	...	37·50	·19	...	1287·87	890·12	3·87	111·48
(10)	...	102·78	...	...	13·11	·25	87·98	75·75	662·99	...	47·12
(11)	...	140·28	...	...	25·18	·75	...	363·636	1309·50	438·97	65·21
(12)	...	175·36	...	...	·52	3·14	...	2242·424	124·56	...	128·31
(13)	...	48·29	...	...	2·09	...	...	...	2983·19	57·49	60·16
(14)	...	22·93	...	...	1417·26	...	3049·85	212·121	3322·67	858 58	23·14
(15)	...	809·86	...	...	1495·67	4·34	3137·83	4181·818	9292·94	1358·91	435·41
(16)	...	3949·23	...	93·91	37·77	...	...	954·54	...	...	87·92
(17)	...	2235·36	1·69	...	28·32	...	...	803·03	...	57·49	709·70
(18)	...	182·91	...	...	16·26	...	29·33	30·303	...	...	126·21
(19)	...	171·85	...	9006·09	30·42	...	175·95	3500	...	...	103·28
(20)	...	583·26	...	...	7·31	...	615·84	136·36	...	9·95	244·51
(21)	...	7122·59	1·69	10·000	120·12	...	821·114	5424·242	...	67·45	1171·62
(22)	...	7932·45	1·69	10·000	1615·76	4·34	3958·94	9606 060	9292·94	1426·36	1607·03
(23)	...	930·18	9998·31	...	...	197·93	5161·29	151·515	...	8569·22	278·92
		782·35	...	...	...	...	...	...	...	...	6478·62
		358·26	...	...	9·70	...	...	...	...	...	548·16

SUBSIDIARY TABLE II.—*Continued.*

	Purbi.	Urdu.	Gujrati.	Punjabi.	Bengali.	Mewati.	Nepali	Pahari.	Telingi.	Gurmukhi.
	19	20	21	22	23	24	25	26	27	28
(1) ...	91·89	3739·77	1348·11	2879·75	7179·49	2954·37	9583·3	934·34	9447·85	10·000
(2) ...	...	17·209	...	284·81	...	...	...	...	...	...
(3) ...	14.01	191·48	101·76	253·16	...	239·75	277·7	...	...	...
(4) ...	·88	1057·80	14·99	31·65	...	77·34	...	...	...	...
(5) ...	248.28	408·62	556·91	158·25	...	278·42	...	...	...	...
(6) ...	394·61	294·12	155.39	569·62	...	69·61	138·8	...	...	...
(7) ...	26·26	833·93	...	158·23	512·82	...	...	606·060	...	...
(8) ...	776·01	6542.93	2177·17	4335·44	7692·31	3619·49	10·000	1540·404	9447·85	10·000
(9) ...	89·04	327·25	3·94	221·52	...	100·54	...	530·30	...	...
(10) ...	596.89	42.65	93·08	...	...	54·14	...	479·79	...	...
(11) ...	2590·55	122·33	4·73	443·04	...	15·47	...	707·070	...	...
(12) ...	546.58	149·65	29·98	...	1923·08	...	...	5057·75	...	...
(13) ...	1624.63	661·72	49·69	...	...	46·40	...	50·50	...	...
(14) ...	2906.31	47·47	133·31	63·29	...	...	...	176·76	...	...
(15) ...	8354·02	1351·08	314·74	727·84	1923·08	216·55	...	7020·202	...	...
(16) ...	141.34	642·36	903·99	931·01	284·61	...	...	...	...	...
(17) ...	571·54	255·55	2770.37	1645·57	...	502·71	...	25·25	552·14	...
(18) ...	69·44	58·31	1211.64	221·52	...	5050·27	...	1363·63	...	...
(19) ...	97·18	146·69	262·68	...	...	572·31	...	50·50	...	...
(20) ...	41·44	216·62	581,37	158·23	...	38·67	...	...	...	...
(21) ...	857.94	1319·44	5730·06	3006·33	584·61	6173·96	...	1439·39	552·14	...
(22) ...	9211·96	2670·51	6044·81	3734·18	2307·69	6380·51	...	8459·59	552·14	...
(23) ...	12·03	786·56	1778·02	1930·38	...	...	...	...	...	...
	4·77	716·81	1147·75	348·10	1923·08	2830·63	9583·33	934·34	9447·85	10000·09
	195·03	104·20	2481·66	601·27	...	54·14	...	...	...	...

SUBSIDIARY TABLE II.—*Continued.*

	Gujari.	Madrasi.	Karnatikı.	Shikhawati	Arabic.	Pashto.	Balochi.	English.	Not stated.
	29	30	31	32	33	34	35	36	37
(1) ...	...	...	...	...	10·000	2304·22	...	8498·02	21·55
(2) ...	...	...	...	...	...	...	...	...	...
(3) ...	...	...	...	...	...	90·36	...	...	926·72
(4) ...	...	...	...	...	...	30·12	...	...	64·66
(5) ...	...	...	...	...	...	391·57	...	79·05	1465·52
(6) ...	...	...	...	...	...	165·66	...	...	...
(7) ...	...	...	...	...	...	361·45	...	...	172·41
(8) ...	...	...	...	...	10·000	3343·37	...	8577·07	2650·87
(9) ...	...	...	...	...	...	90·36	...	...	172·41
(10) ...	...	...	...	...	...	75·30	...	...	150·86
(11) ...	...	...	...	...	...	...	...	197·63	...
(12) ...	...	...	...	...	...	30·12	...	...	...
(13) ...	...	...	...	...	...	75·30	...	...	...
(14) ...	...	...	...	...	...	15·06	...	...	...
(15) ...	...	...	...	...	...	286·14	...	197·63	323·28
(16) ...	...	4285·71	...	10,000	...	1875·49	...	276·68	754·31
(17) ...	...	...	...	...	...	707·83	3333·3	909·09	1659·48
(18) ...	...	...	2,000	...	...	1837·35	...	...	646·55
(19) ...	8571·43	5714·22	...	...	...	1490·96	...	...	2284·48
(20) ...	1428·57	...	8,000	...	...	1069·28	6666.6	39·53	1681·03
(21) ...	10·000	10·000	10·000	10·000	...	5978·91	10·000	1225·29	7025·86
(22) ...	10·000	10·000	10·000	10·000	...	6265·06	10·000	1422·92	7349·14
(23) ...	...	...	...	...	...	391·58	...	...	...
	...	...	...	...	10000·00	1942·77	...	4505·92	21·55
	...	...	...	...	...	62·41	...	513·83	...

Subsidiary Table IV.

Number of Books and Newspapers published in the Gwalior State in each Language during 1891-1900.

Language.	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	Total	Percentage.
1	2	3	4	5	6	7	8	9	10	11	12	13
English Books	...	1	1	...	...	...	...	1	2	3	8	23·52
Hindi „	...	...	...	...	1	2	2	6	7	5	23	67·64
Marathi „	...	...	...	...	...	...	...	1	1	1	3	8·82
Weekly Gwalior Gazette, (Hindi and Urdu) ...	31,138	32,344	35,736	43,940	40,196	44,148	44,876	43,992	31,928	31,096	379,394	...

Language Diagram

Scale 1,000 in 1 inch

Name of Prt	Name of Dist	1	2	3	4	5	6	7	8	9	10
Gwalior	Gwalior										
Do	Susera										
Do	Sikarwari										
Do	Sabalgarh										
Do	Tawarghar										
Do	Bhind										
Do	Bhander										
	Total 1										
Isagarh	Isagarh										
Do	Pichhor										
Do	Bajrangarh										
Do	Bhilsa										
Do	Narwar										
Do	Sheopur										
	Total ISAGARH GRAUP										
Malwa	Nimach										
Do	Ujjain										
Do	Mandsaur										
Do	Agar										
Do	Shajapur										
Do	Amjhera										
Do	Total										
	Total II										

References

Bundeli

Malvi

Hindostani

CHAPTER VII.

Infirmities.

1. *General.*—The statistics for infirmities are contained in Imperial Table XII which gives the total infirmities by age, as well as the figures for each individual infirmity, and XII A. in which are found the infirmities among the selected castes. It will be observed that the ratios in the subsidiary tables of this chapter involve fractions inspite of their being calculated on 10,000 of the population. This is of course owing to the small total number of the afflicted, and I have allowed the fractions to remain, as 10,000 is the standard for nearly all the tables throughout this report. In discussing the figures in the text I occasionally take 20,000 as the standard to avoid fractions, using approximate numbers only. No comparison is possible with the figures of 1891 or 1881, because the schedules for native States did not on those occasions contain a column for infirmities. The sources of error and uncertainty are many, all arising from the difficulty of making all the enumerators interpret orders in one way.

(1). Insanity is a vague term. There is absolutely no certainty that enumerators would all gauge it by the same standard. Deaf-muteness might, moreover, often be mistaken for insanity or idiocy.

(2). Blindness in both eyes might often include cases of blindness of one eye and extreme short-sightedness in the other, or even persons blind of only one eye might be brought under this category.

(3). Persons would often be put down as deaf-mutes whether so born or not.

(4). The terms leper would not always be confined to corrosive leprosy.

(5). The recording of double infirmities would have the effect of raising the average of afflicted, though as a fact in Gwalior State only 172 of these have been returned.

With these cautions I shall deal with the figures under different aspects giving them for what they are worth, but not forming any confident theories.

2. *The Figures.*—The chances of error I have enumerated will serve to indicate what degree of reliance is to be placed on the figures in these tables. The Superintendent of Census Operations for Central India has informed me that the number of afflicted in that portion of the State contained in Gwalior Residency is very high as compared with the rest of Central India and has asked me if I can suggest any explanation. The figures are certainly highest in this part of the State, but I cannot see any reason for it unless it lies in the varying ideas of the enumerators. The northern portion of the area referred to, namely, Gwalior Prant, is the low lying division of the State, while the southern portion is on the Central India plateau, and this difference of elevation causes a considerable variation in the climate of the two regions. It is true that the commonest occupation in both is agriculture, but so it is in Malwa where the percentage of afflicted is much smaller.

Proceeding to examine the general figures for the State, we find that the total number of afflicted is 3240, of whom 1768 are males and 1472 females,

I—III. equivalent to about 11 in every 10,000 of the population. By far the commonest affliction is blindness, which claims 1951 persons out of the whole, deaf-muteness coming next with 873, followed by leprosy with 251 and insanity with 165. With one or two exceptions, Gwalior Prant (the plain country) contains a higher rate of infirmities under every head than the other natural divisions, its female blind reaching the high average of nearly 11 per 10,000 souls whereas the plateau has under 5 and the hilly country under 3. The only noticeable exception is that the plateau takes the head in the proportion of the male blind, which, however is owing to the high ratio in the Isagarh Prant, nearly 8 in 10,000, the Malwa figure being only 4·76.

I—III. 3. *Infirmities in two large towns.*—As the plain country shows on the whole the highest rate of infirmities in the three natural divisions of the State, so Lashkar the chief town of this division has a considerably higher ratio than Ujjain, the chief town of the plateau. The difference is remarkable, and combined with the figures for the entire division would appear to indicate that the climate has much to say to the prevalence of infirmities. Both regions are dry, though the plateau is perhaps more so than the lowlying country, but the principal difference is in the temperature, which on the former is far more equable than in the latter. Whether this is sufficient to account for the phenomena we are considering is very doubtful, for many other factors may affect the result, among them soil, water and food. We shall see in the sequel what effect, if any, caste or occupation seems to have on the existence of the infirmities. To return to the relative prevalence of infirmities, in Lashkar and Ujjain, while the latter town submits a blank return as regards insanity, the former and larger has slightly over one male and a little less than one female per 10,000 in this unhappy condition. Of male lepers both places have an almost identically equal supply, nearly one in 20,000 but in the matter of females Ujjain again shows a clean bill of health while Lashkar, less fortunate, has about one in 15,000. Proceeding to the commoner afflictions, we find further notable variations between these two centres of population. Among deafmutes the ratio of females far exceeds that of males in both, but while Lashkar shows nearly 5 males and 9 females in 20,000, Ujjain has only 1 and 5 respectively. The blind here as throughout the State are the most numerous class of afflicted persons, and again Lashkar retains its former unenviable pre-eminence, but in this case while both towns have approximately the same ratio of males, about 19 in 20,000, Lashkar has not far from double the rate of females as compared with Ujjain, about 21 as against 11.

If these figures are compared with those for the State generally, it appears that Lashkar has a higher ratio of insane persons both male and female, as well as of blind, while of deaf-mutes the ratio among males is less, among females more than for the general population. I have already noted that no insane are returned from Ujjain, but in other respects it follows more or less the lead of Lashkar except that its blind females are fewer in comparison to the total population of the State. In the matter of leprosy, however, the towns, specially Ujjain, shows a decided superiority, for the proportion of these is considerably less than in the State as a whole. Can we infer that rural life is more favourable to the propagation of this terrible disease than urban ?

4. *Infirmities of the sexes.*—Taking all 4 infirmities together, we find from the figures that they are commoner among males than among females, for while more than 11 males in every 10,000 have some infirmity, the corresponding number of females is between 10 and 11 a difference of one in 10,000. This comparative immunity of the female appears further in each separate infirmity except blindness and this exception is due solely to the high rate in Gwalior Prant, the lowlying tract, for in the remaining divisions blind females are fewer than males. Insane males are relatively more than twice as numerous as females save in the hilly region of Amjhera where the females are slightly in excess. Among deaf-mutes, the proportion of males to females is nearly as 7 to 5, the latter being also fewer in each natural division. In the same manner female lepers are in a minority both throughout the State and in each division, but in the Isagarh portion of the plateau they are somewhat in excess. The difference indicated by the figures would seem to point to a greater liability in the males to infirmities as compared to females. 112—II.

5. *Infirmities at different ages.*—In all cases where ages intervene, figures become difficult to deal with, as has been already exemplified in respect to sex and civil condition. Infirmities are no exception to the rule, for sudden upward jumps and downward drops occur in several adjacent age periods. Witness the period 3-4, at which every affliction and both sexes show a large increase, though in the next period 4-5 the number again falls. Again, the absolute number of afflicted at any age is small, a fact which makes all deductions of doubtful value. It is, therefore, possible to treat this subject only in a very general manner without venturing on any dogmatic conclusions. Allowance being made then for eccentric figures, infirmities appear, according to Subsidiary Tables V and VI, to be few in the earlier years and to grow in numbers as life advances. For men the worst periods are between the years of 10 and 20, and 40 and 45, and 60 and over, for women 30 to 35, 40 to 45, 50 to 55, and 60 and over, but, whereas we found that throughout life men were more liable to infirmities, than women, in the later periods women are less immune than men. 114—V—VI

Going more into detail, we may see how far this general proportion is modified by the figures for individual infirmities. Among males no recorded cases of insanity occur during the first five years of life, and among females only in the last year of that period. Thereafter the highest numbers of insane males are found in the periods 10 to 15, 30 to 35, 40 to 50, and 55 and onwards, and of females from 5 to 10, 20 to 30, 40 to 45, and 55 to 60. The different ratios for males and females after the age of 60, which are 2·45 and ·15 respectively, might prove a vastly greater prevalence of insanity among the former at the close of life, were the absolute numbers larger, but since they amount only to 12 men and 1 woman, it is probably not safe to make such an assertion. Except for the same reason, I would further infer that while males show a tendency to increased liability to insanity in old age, females do not. 114—VI.

The figures for deaf-mutes clearly prove that instructions have not been correctly interpreted by the enumerating and supervising Census staff, for, though only persons deaf and dumb from birth were supposed to be included in this category, yet the earlier years of life exhibit the smallest number of afflicted, which gradually grows as time goes on, though with rather violent fluctuations at some periods. It is obvious, therefore, that many who have subsequently become deafmutes are described as having been so from birth.

Total blindness is comparatively rare in childhood among both sexes, but more than any other infirmity it tends to increase in frequency during the latter years of life, when, moreover, women appear to become much more liable to it than men.

Leprosy like other infirmities, becomes commoner during the closing periods of life in both sexes, but in the early years, that is, up to 5 years, females show a clean bill of health, and only male lepers are recorded. It is hard to say how far this terrible disease is hereditary and how far acquired. The first impulse might be to conclude that cases among infants are inherited and among adults acquired, and before the investigations of the Leprosy Commission it was looked upon as generally hereditary, but this body decided that it was neither specifically hereditary nor contagious, but contracted like any ordinary disease. As, however, this decision is not universally accepted, suspension of judgement seems to be the only safe attitude.

6. *Infirmities in selected castes.*—The connection between caste as such and infirmities is not clear, unless food may be a factor in their production,

116—VIII. Subsidiary Table VII shows at a glance the ratio of afflicted in each selected caste both for all infirmities and for each separately, but it is misleading in some respects. Several of the castes have very few representatives in the State and hence the presence of one afflicted person among them may give a high average for that caste. For instance, Galots, a sub-division of Rajputs, show the highest rate of infirmities among males, *viz.*, 384 per 10,000, but they are found only in the district of Shajapur and are only 26 in number. Hence the existence of a single afflicted person would alone give a very high ratio, and this is actually the case, for one leper is returned. Cases of this kind are accidental and can of course justify no generalisation.

If, however, the figures are taken as they stand, it would appear that of the Hindu castes the Shrimali Brahmans, the Galots, and the Banias generally, have the highest proportion of afflicted, while at the other end of the scale come the Rajputs, Ajnas and Jajotia Brahmans. The Shrimalis and Galots, however, are few in number, but the high rate among Banias may indicate a tendency to disease owing to their sedentary occupation. Insanity is not found among the selected Brahmans nor among several other castes.

The Jain selected castes are very free from infirmities, the Saraogis having only blind, while the Oswals show no insanity and a very small fraction of other infirmities, but the Jains as a whole do not enjoy so great immunity.

Of the Muhammadan selected races, three, the Shaikhs, Saiads and Moghals

117—VIII. are free from leprosy, and the Saiads and Moghals from insanity.

Of the 12 selected animistic tribes only 5 show any infirmities at all, and of these 5, the Bhils, the Bhilalas, and Minas are free from insanity and the first named from leprosy also, while the general average of infirmities is low among all.

7. *Infirmities by occupations.*—The total number of infirmities is so small that it is hard to draw conclusions. The principal fact that emerges from subsi-

113—IV. diary Table IV is that nearly half the afflicted are beggars, an occupation which is probably the consequence and not the cause of their infirmities, and of the 1454 persons thus employed about 1150 are blind. A considerale number of the blind

(nearly all females) are found among corngrinders, also a few deaf-mutes, lepers and insane (the last all dependents), but it is obvious that this is an occupation which such people are capable of carrying on. It is the same with the other occupations followed by the afflicted, for we find deaf-mutes among day and field labourers and cultivators, and the insane among the dependents. At the same time, *primâ facie*, it would be natural to expect that occupation was the most fruitful source of infirmities, and perhaps the high ratio among the Banias already noticed may serve to show some connection between the two. I offer these remarks in relation to subsidiary Table IV, but it appears to me that infirmity figures are of less use for reliable conclusions than any other. 112—IV

8. *Infirmities in different religions.*—Religion as such would not appear to have any connection with infirmities, but as a fact there are most marked variations among their respective adherents. The Christians while possessing no lepers, exhibit a far higher rate of affliction than any other religion, but the total number of Christians is too small to warrant a comparison with the others. Of the more prevalent religions, the Muhammadans have the highest rate particularly among the blind and the deaf-mutes. After them come the Jains, among whom the ratio is in every case larger than among Hindus and Animists. The two latter are afflicted to a nearly equal extent. The position of the Jains in this Table (II) lends further support to the suggestion already expressed regarding Banias, as the commonest occupation of both is of a sedentary character. 110—II

9. *Double infirmities.*—A few cases of double infirmities have been recorded, which are given on the title page of Imperial Table XII. Fortysix blind are also deaf and dumb, 12 are lepers and 6 are insane; of deaf-mutes the large number of 79 are also lepers, 3 are insane and 5 are blind ; of lepers 15 are deaf-mutes, 2 are blind and one is insane, and 3 insane persons are also lepers.

SUBSIDIARY TABLE I.

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

Division or Tract of Country.	Insane.						Deafmutes.						Blind.						Lepers.					
	Male.			Female.			Male.			Female.			Male.			Female.			Male.			Female.		
	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
I.—Plain ... Gwalior Prant	1·07	...	...	·44	...	...	4·14	...	...	3·71	...	...	6·18	...	...	10·84	...	...	1·14	...	...	·71	...	...
II.—Plateau { Isagarh Prant	·85	...	...	·34	...	...	4·00	...	...	2·29	...	...	7·79	...	...	6·35	...	...	·87	...	...	1·09	...	...
II.—Plateau { Malwa Prant exclusive (of Amjera).	·32	...	...	·11	...	...	1·45	...	...	1·01	...	...	4·76	...	...	2·88	...	...	·87	...	...	·16	...	...
Total II ...	·60	...	...	·23	...	...	2·83	...	...	1·68	...	...	6·40	...	...	4·72	...	...	·87	...	...	·65	...	...
III.—Hilly ... Amjhera	·41	...	...	·42	...	...	4·11	...	...	2·30	...	...	5·97	...	...	2·93	...	...	1·65	...	...	1·05	...	...
GRAND TOTAL ...	·79	...	...	·32	...	...	3·42	...	...	2·50	...	...	6·29	...	...	7·06	...	...	1·01	...	...	·69	...	...
Large Towns { Lashkar	1·10	...	...	·93	...	...	2·42	...	...	4·41	...	...	9·68	...	...	10·45	...	...	·44	...	...	·70	...	...
Large Towns { Ujjain	...	...	...	...	...	...	·49	...	...	2·65	...	...	9·32	...	...	5·83	...	...	·49	...	...	...	...	...

SUBSIDIARY TABLE II.

Average number of afflicted per 10,000 of each sex by religions—(continued).

Religions ... { Hindus	·62	...	...	·26	...	...	2·36	...	...	·177	...	...	5·32	...	...	5·59	...	...	·84	...	...	·58	...	...
Muhammadans	3·55	...	...	1·24	...	...	13·53	...	...	10·66	...	...	19·63	...	...	27·64	...	...	3·22	...	...	1·49	...	...
Jains	·70	...	...	·39	...	...	13·30	...	...	5·90	...	...	14·03	...	...	15·34	...	...	2·10	...	...	1·97	...	...
Animists	·42	...	...	·19	...	...	4·76	...	...	3·63	...	...	4·33	...	...	5·45	...	...	·93	...	...	·96	...	...
Christians	29·76	...	...	...	...	...	59·52	...	...	...	...	...	238·10	...	...	87·15	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
TOTAL ...	·79	...	...	·32	...	...	3·42	...	...	2·50	...	...	6·29	...	...	7·06	...	...	1·01	...	...	·69	...	...

SUBSIDIARY TABLE III.

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

Castes.	*Insane.*						*Deafmute.*						*Blind.*						*Leper.*					
	Males.			Females.			Males.			Females.			Males.			Females.			Males.			Females.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
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
Rajput Thakur	·337	...	...	·067	...	...	1·755	...	...	1·341	...	...	4·454	...	...	3·090	...	...	1·147	...	...	·804	...	...
Maratha	...	...	...	1·173	...	...	3·398	...	...	5·866	...	...	2·152	...	...	4·692	...	...	...	...	...	...	...	...
Jat	...	...	...	...	...	...	3·266	...	...	2·421	...	...	1·061	...	...	1·614	...	...	1·633	...	...	4·034	...	...
Gujar	·358	...	...	·445	...	...	1·793	...	...	3·784	...	...	7·348	...	...	7·346	...	...	·538	...	...	1·335	...	...
Ajna... ...	...	...	...	...	...	...	...	...	...	2·375	...	...	·746	...	...	...	...	...	...	...	...	...	...	...
Brahman Jajotia ...	...	...	...	...	...	...	...	...	...	2·667	...	...	...	...	...	...	...	...	...	...	...	...	...	...
,, Shrimali	...	...	...	...	...	...	...	...	...	82·64	...	...	...	...	...	82·64	...	...	41·15	...	...	...	...	...
Gatol	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	384 62	...	...	...	...	...
Bhat... ...	...	...	...	...	...	...	18·29	...	...	6·94	...	...	3·657	...	...	9·260	...	...	1·829	...	...	6·94	...	...
Joshi	...	...	...	...	...	...	...	...	...	...	...	...	25·72	...	...	8·380	...	...	...	...	...	...	...	...
Bania Agarwal	...	...	...	...	...	...	19·25	...	...	13·16	...	...	32·84	...	...	26·31	...	...	6·794	...	...	...	...	...
,, Maheshwari ...	...	...	...	3·56	...	...	...	...	...	...	...	...	31·76	...	...	60·52	...	...	...	...	...	24·92	...	...
Other Banias	1·054	...	...	...	...	...	5·271	...	...	11·86	...	...	26·36	...	...	37·96	...	...	4·216	...	...	47·45	...	...
Kandhera	...	...	...	2·168	...	...	...	...	...	2·168	...	...	14·66	...	...	15·18	...	...	...	...	...	...	...	...
Dhangar	...	...	...	...	...	...	...	...	...	7·513	...	...	8·764	...	...	...	...	...	...	...	...	7·513	...	...
Sondhia	...	...	...	...	...	...	...	...	...	1·354	...	...	4·33	...	...	...	...	...	...	...	...	...	...	...
Khangar	...	...	...	...	...	...	7·822	...	...	...	...	...	27·38	...	...	11·34	...	...	...	...	...	...	...	...
Saraogi	...	...	...	...	...	...	...	...	...	...	...	...	6·683	...	...	...	...	...	...	...	...	...	...	...
Oswal	...	...	...	...	...	...	2·500	...	...	2·525	...	...	9·168	...	...	2·525	...	...	·833	...	...	·841	...	...
Shaikh	·329	...	...	...	...	...	1·646	...	...	2·462	...	...	6·919	...	...	2·462	...	...	...	...	...	...	...	...
Saiad	...	...	...	...	...	...	1·391	...	...	10·39	...	...	2·781	...	...	...	...	...	...	...	...	...	...	...
Moghal	...	...	...	...	...	...	...	...	...	9·385	...	...	15·27	...	...	14·077	...	...	...	...	...	...	...	...
Pathan	·429	...	...	...	...	...	·823	...	...	·858	...	..	21·39	...	...	3·861	...	...	·823	...	...	3·003	...	...
Bhil	...	...	...	...	...	...	2·019	...	...	1·675	...	...	5·047	...	...	·558	...	...	...	...	...	...	...	...
Bhilala	...	...	...	...	...	...	3·223	...	...	...	...	...	3·223	...	...	...	...	...	1·074	...	...	...	...	...
Mina	...	...	...	...	...	...	6·533	...	...	·652	...	...	26·133	...	...	·652	...	...	...	...	...	·326	...	...
Kirar	·301	...	...	·313	...	...	·905	...	...	1·711	...	...	6·030	...	...	5·132	...	...	·603	...	...	1·026	...	...
Saharia	·451	...	...	·592	...	...	4·965	...	...	4·736	...	...	58·68	...	...	4·144	...	...	·451	...	...	1·184	...	...

SUBSIDIARY TABLE IV.

Showing the different occupations of the afflicted people.

Infirmities.	Total afflicted population.			Total.		Occupations, Beggars.		Shop-keepers.		Corn grinders.		Cotton spinners.		Grass cutters.		Day labourers.		Hay sellers.		Fruit sellers.		Field labourers.		Cultivators.		Hunting.		Grain sellers.	
	Persons.	Males.	Females.	Males.	Females.	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	26	27	28	29	30
Insane ...	165	121	44	1 0 / 1 0 4	2 / 1 2	1 9 / 6	2 / 1 0	0 / 0	...	...	0 / 0 0	...	...	...	...	0 / 2 1	...	...	...	...	...	0 / 0	0 / 1	0 / 4 6	...	...	...	...	...
Deafmutes ...	873	525	348	4 5 6 / 6 9	2 2 5 / 1 2 0	5 5 / 2 0	7 5 / 2 9	1 0 / 6	0 / 1	0 / 7	6 3 / 2 4	1 0 / 1 0	2 / 2	4 / 1	...	4 2 / 7	5 3 / 1 1	5 / 2	...	4 / 0	...	3 4 / 4	3 1 / 2 0	1 5 / 2	...	4 / 0	...	3 / 1	...
Blind ...	1951	967	984	5 2 6 / 2 1 1	4 8 3 / 1 0 1	5 0 1 / 2 1 0	1 5 4 / 3 3 7	2 0 / 2 8	0 / 6	0 / 0	3 0 7 / 1 0 6	0 / 4	1 5 / 0	...	...	0 / 7	0 / 1 9	...	...	...	...	0 / 1 2	1 / 4	1 6 / 3 5	...	0 / 1	...	...	...
Lepers ...	251	155	96	1 2 3 / 5 1	6 1 / 3 2	1 7 / 7	1 1 / 2	1 1 / 1	0 / 1	...	1 / 0	0 / 1	...	6 / 0	...	1 6 / 2	8 / 5	...	...	1 / 1	3 / 0	1 3 / 3	2 2 / 1 7	2 / 2	...	1 / 0	...	...	...
Total ...	3240	1768	1,472	1 1 0 4 / 6 0 4	7 7 7 / 6 0 5	6 4 3 / 3 1 2	2 4 3 / 2 6 8	5 1 / 4 1	0 / 4	0 / 1 2	5 4 7 / 2 3 6	0 / 1 5	2 0 / 2	1 0 / 1	...	6 8 / 3 7	4 7 / 3 9	3 / 2	...	6 / 1	3 / 0	3 1 / 2 4	6 6 / 5 1	1 0 0 / 1 3 0	...	5 / 2	...	4 / 1	...

Infirmities.	Occupations, Tobacco sellers.		Singing.		Weavers.		Grain Parchers.		Dyers.		Gunpowder makers.		Vegetable sellers.		Milk sellers.		Wool spinners.		Cook.		Sewing.		Private servants.		Water carriers.		Herdsmen.		Carpenters.		Temple servants.		Cart loaders.		Sweepers.		Bamboo workers.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68
Insane	1 0 / 1	...	...	...	1 0 / 0	...	0 / 2	...	0 / 2	...	...	...	0 / 1	...	...	...	...	4 0 / 0	...	...	...	...	...	...	1 0 / 1	...	...	...	...	...	...	0 / 0	...	...	...	0 / 1	...
Deafmutes ...	...	...	...	...	0 / 0	...	1 / 0	...	...	...	1 / 0	...	...	...	...	4 / 1	...	0 / 1	...	2 / 1	1 0 / 0	1 3 / 1 7	...	...	5 / 1	3 / 1	1 5 / 0	...	0 / 3	...	3 / 2	...	1 2 / 0	...	3 / 1	1 / 1	3 / 3	...
Blind	...	...	3 / 0	...	1 0 / 4	...	0 / 1	...	0 / 0	...	0 / 1	...	0 / 1	...	...	1 0 / 0	...	0 / 0	...	0 / 3	...	...	...	0 / 0	0 / 0	1 / 3	...	0 / 2	...	...	...	...	...	...	0 / 0	...	...
Lepers	2 / 0	...	...	...	4 / 0	...	1 / 0	...	3 / 0	...	1 / 0	...	1 / 0	...	...	2 / 1	...	0 / 0	...	2 / 1	3 / 2	...	...	3 / 1	3 / 1	1 / 0	...	2 / 0	...	0 / 1	...	1 0 / 0	...	2 / 1	1 / 1	3 / 1	...
Total ...	3 / 1	...	0 / 0	...	7 / 4	...	3 / 1	...	3 / 4	...	2 / 1	...	1 / 2	...	...	6 / 3	...	1 1 / 1 0	...	3 / 3	1 8 / 8	1 2 / 1 1	...	3 / 1	4 / 0	0 / 1	2 8 / 1 7	...	5 / 0	...	0 / 1	...	2 2 / 0	...	2 / 1	3 / 4	4 / 5	...

N. B.—In columns 5 to 68 against Blind, Deaf-mutes, Lepers, Insane and Total numerators represent the actual workers and Denominators dependents on persons following that occupation but not themselves afflicted.

SUBSIDIARY TABLE V.

Distribution by age 10,000 *persons for each infirmity.*

Age Period.	Males.					Females.				
	Total.	Insane.	Deafmute.	Blind.	Lepers.	Total.	Insane.	Deafmute.	Blind.	Lepers.
1	2	3	4	5	6	7	8	9	10	11
0-1	16·97	...	19·05	10·34	64·52	20·38	...	28·74	20·33	...
1-2	56·56	...	57·14	51·71	129·03	57·93	...	57·47	81·30	...
2-3	33·94	...	38·10	41·37	...	40·76	...	...	60·98	...
3-4	141·40	...	228·57	82·73	322·58	135·87	...	287·36	101·63	...
4-5	73·53	...	133·33	41·37	129·03	88·32	681·82	86·21	71·14	...
0-5	32 ·39	...	476·19	227·51	645·16	353·26	681·82	459·77	325·37	...
5-10	607·42	247·93	323·81	809·70	709·68	658·97	1136·36	1063·22	426·83	1354·13
10-15	950·23	1239·67	1142·86	920·37	258·06	591·03	454·55	804·60	528·46	520·83
15-20	995·48	661·16	1276·19	837·64	1290·32	495·92	681·82	833·33	335·37	83.33
20-25	633·48	909·09	590·48	672·18	322·58	740·50	1363·63	890·80	660·57	729·17
25-30	893·67	826·45	685·71	920.37	1483·87	794·84	1590·91	977·01	601·06	833·33
30-35	791·86	1487·60	685·71	765·25	774·19	849·18	454·55	804·60	914·63	520·83
35-40	752·26	330·58	857·14	775·60	580·65	576·30	454·55	545·98	518·29	416·67
40-45	1023·76	1570·25	1390·48	734·23	1161·29	957·83	1363·63	669·66	995·93	1354·17
45-50	786·19	1157·02	914·29	734·23	387·10	563·86	909·09	517·24	548·78	729·17
50-55	820·14	247·93	857·14	858·32	903·23	930·71	2 7·27	919·54	1006·09	520·83
55-60	407·24	330·58	133·33	527·40	645·16	332·88	454·55	287·36	335·37	416·67
60 and over.	955·83	991·74	666·67	1127·20	838·71	2214·67	227·27	1206·80	2703·25	1770·83

SUBSIDIARY TABLE VI.

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

Age Period.	Males.					Females.				
	Total Afflicted.	Insane.	Deafmute.	Blind.	Lepers.	Total. Afflicted.	Insane.	Deafmute.	Blind.	Lepers.
1	2	3	4	5	6	7	8	9	10	11
0-1	1·11	...	·37	·37	·37	1·55	...	·52	1·04	...
1-2	3·49	...	1·05	1·74	·70	4·36	...	·87	3·48	...
2-3	1·82	...	·61	1·21	...	1·92	...	...	1·92	...
3-4	9·24	...	4·44	2·96	1·84	7·70	...	3·85	3·85	...
4-5	3·86	...	2·08	1·19	·59	4·32	·99	·99	2·32	...
0-5	3·82	...	1·67	1·47	·67	4·01	·23	1·23	2·54	...
5-10	6·05	·15	·87	4·46	·56	6·56	·34	2·50	2·88	·88
10-15	8·26	·74	2·95	4·37	·20	7·06	·16	2·27	4·22	·41
15-20	11·15	·51	4·25	5·13	1·27	6·14	·25	2·44	2·78	·67
20-25	7·38	·72	2·04	4·28	·33	6·61	·36	1·88	3·94	·42
25-30	10·76	·68	2·45	6·06	1·57	8·13	·49	2·36	4·72	·56
30-35	9·16	1·18	2·36	4·84	·78	3·95	·14	2·00	6·44	·36
35-40	14·08	·42	4·76	7·94	·95	7 25	·19	1·81	4·86	·38
40-45	17·38	1·82	7·01	6·82	1·73	13·89	·59	2·36	9·66	1·28
45-50	29·56	2·98	10·21	15·10	1·28	12·91	·62	2·80	8·40	1·09
50-55	23·50	·49	7·29	13·45	2·27	21·86	·16	5·11	15·80	·80
55-60	31·01	1·72	3·02	21·97	4·31	18·46	·75	3·77	12·43	1·51
60 and over.	34·55	2·45	7·15	22·28	2·66	50·14	·15	6·46	40·91	2·62

SUBSIDIARY TABLE VII.

Proportion of Females Afflicted to 1,000 Males at each age.

Age Period.	Total Population.	Insane.	Deafmute	Blind.	Lepers.
1	2	3	4	5	6
0- 1	1000·00	...	1000·00	2000·00	...
1- 2	1000 00	...	666·67	1600·00	...
2- 3	1000·00	...	...	1500·00	...
3- 4	800 00	...	833·33	1250·00	...
4- 5	1000·00	...	428·57	1750·00	...
0- 5	912·28	...	640·00	1500·00	...
5-10	822·03	1666·67	2176·47	482·76	1181·82
10-15	517·86	133·33	466·67	584·27	1250·00
15-20	414·77	375·09	432·84	407·41	400·00
20-25	973·21	545·45	1000·00	1000·00	1400·00
25-30	740·51	700·00	944·44	764·04	347·83
30-35	892·86	111·11	777·78	1216·22	416·67
35-40	571·43	500·00	422·22	680.00	444·44
40-45	779·01	315·79	328·77	1380·28	722·22
45-50	597·12	285·71	375·00	760·56	1166·67
50-55	944·83	333·33	711·11	1192·77	357.14
55-60	680·56	500·00	1428·57	647·06	400 00
60 and Over	1928·39	83·33	1200·00	2440·37	507 60
ALL AGES.	832·58	333·64	662·86	1017·58	619·35

SUBSIDIARY TABLE VIII.

Infirmities by selected castes, tribes or races.

Caste, tribe or race.	Percentage of afflicted among.			Percentage of Insane among.			Percentage of Deafmute among.			Percentage of Blind among.			Percentage of lepers among.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
I.—HINDUS.															
Rajput Thakur	·06497	·07694	·05306	·00202	·003375	·00067	·01549	·01755	·01341	·03770	·04454	·03090	·00976	·01147	·00804
Maratha	·1844	·2492	·1173	·00576	...	·01173	·04610	·03398	·05866	·1325	·2152	·04692	...	...	...
Jat	·1177	·1551	·08069	...	...	...	·02841	·03266	·02421	·06088	·1061	·01614	·02841	·01633	·040348
Gujar	·1132	·1004	·1291	·00398	·00358	·00445	·02681	·01793	·3784	·07347	·07348	·07346	·00894	·00538	·01335
Ajna	·01135	·00746	·02375	...	...	...	·00567	...	·2375	·005675	·00746	...	...	...	...
Brahman, Jajotia	·01201	...	·02677	...	...	...	·01201	...	·2677	...	...	...	...	...	...
Brahman, Shrimali	·8242	·4115	1·6529	...	...	...	·02747	...	·8264	·2747	...	·8264	·2747	·4115	...
Galot	·7042	3·846	...	...	...	...	...	...	...	...	...	...	·7042	3·8462	...
Bhat	·1430	·07315	·2315	...	...	...	·04086	·1820	·0694	06130	·03657	·0926	·04086	·01029	·0694
Joshi	·1761	·2572	·0838	...	...	...	...	...	...	1·761	·2572	·0838	...	...	...
Bania, Agarwal	·5041	·5888	·3947	...	...	...	·1659	·1925	·1316	·2091	·3284	·2631	·03828	·06794	...
Bania, Maheshwari	·4941	·3176	·8900	·01098	...	·0356	...	...	...	·4063	·3176	·6052	·07686	...	·2492
Other Banias	·4321	·3690	·5457	·006771	·01054	...	·07625	·0527	·1186	·3050	·2636	·3796	·04406	·04216	·4745
Kandhera	·1674	·1466	·1952	·007301	...	·02168	·00730	...	·02168	·1168	·1466	·1518	...	...	...
Dhangar	·1107	·0876	·15026	...	...	...	·0277	...	·07513	·0553	·08764	...	0·277	...	·07513
Sondhia	·2911	·0433	·01354	...	...	...	·00647	...	·01354	·02264	·0433	...	...	...	...
Khangar	·2307	·3519	1135	...	...	...	·03845	·07822	...	·1923	·2738	·1134	...	...	...

SUBSIDIARY TABLE VIII. (*Continued.*)

Infirmities by selected castes, tribes or races.

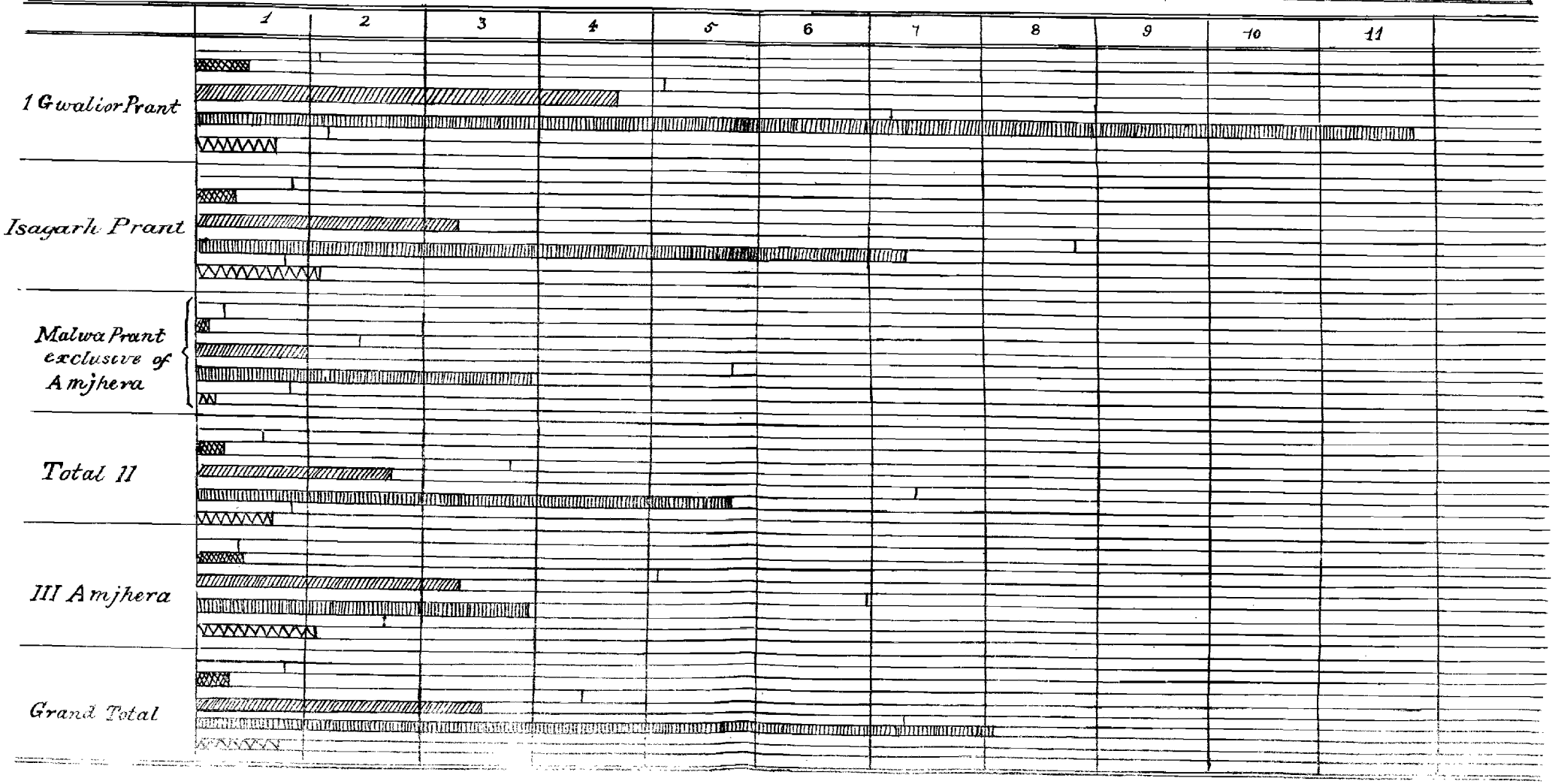
Caste, tribe or race.	Percentage of afflicted among.			Percentage of Insane among.			Percentage of deafmute among.			Percentage of Blind among.			Percentage of lepers among.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
II.—Jains.															
Saraogi	·03718	·0668	...	...	...	...	...	...	...	·03713	·06683	...	...	...	...
Oswal	·09213	·1250	·05891	...	...	...	·02513	·25500	·02525	·05863	·09168	·02525	·00838	·00823	·00851
III.—Muhammadans.															
Shaikh	·06971	·0888	·4925	·001700	·0033	...	·02040	·1646	·02462	·04761	·0692	·02462	...	...	...
Saiad	·6664	·04172	·1039	...	...	...	·04998	·01391	·1039	·01666	·02781	...	...	...	...
Moghal	·1850	·1527	·2346	...	...	...	·03700	...	·09385	·1480	·1527	·14077	...	...	...
Pathan	·1575	·2303	·08151	·0021	...	·00429	·0084	·00823	·00858	·1281	·2139	·03861	·0189	·00823	·03003
IV.—Animists.															
Bhil	·04771	·7066	·02233	...	...	...	·01855	·02019	·01675	·02915	·05047	·00558	...	...	...
Bhilala	·04083	·0752	...	...	...	...	·01750	·03223	...	·01750	·03223	...	·00583	·01074	...
Mina	·02448	·3267	·01631	...	...	...	·00653	·06533	·00652	·01632	·26133	·00652	·00163	...	·003261
Kirar	·08013	·7839	·08211	·00321	·00301	·00342	·01282	·00905	·01711	·05609	·0603	·05132	·03801	·00603	·01026
Saharia	·1127	·1174	·1066	·00512	·0045	·00592	·04865	·04965	·04736	·05122	·5868	·04144	·00768	·00457	·01184

Infirmities' Diagram Per 10,000 of each sese

Scale 1in 1inch.

REFERENCES

NAME OF INFIRMITY	MALES	FEMALES
INSANE		
DEAFMUTE		
BLIND		
LEPER		



CHAPTER VIII.

Caste, Tribe and Race.

1. *Caste and its origin.*—The caste system as it is found in India is unique. Whatever analogies may be observed in the social classes of other countries, it must be allowed that the Hindus have elaborated a system with a character essentially its own; for whatever may be its origin, caste does not depend solely on community or heredity of occupation. Its most distinctive features are the extraordinary exclusiveness of its divisions and their equally extraordinary complexity. Small wonder is it then that this remarkable phenomenon should have attracted the attention of ethnologists and writers of many nations, and every variety of theory been put forward to account for its origin and to explain its existing condition.

2. One set of writers, who have been called traditionalists, accept the origin of caste as it is given in the religious books of the Hindus. Their proper atmosphere is the Brahmanical theory and their point of departure literary chronology. In other words they derive the modern caste system from the four so-calledcastes, Brahmans, Khatryas, Vaishyas and Sudras, and trace their history in the successive religious works of the Brahmans. They assume that the succession of literary monuments must correspond to historical evolution and reflect accurately its phases. For instance, the *Brahmanas*, which most nearly follow the Vedic hymns in order of time, cannot contain anything but what is the normal development of the ideas found in the earlier writings. Starting from the Vedas and invariably assuming that the four traditional classes (*varnas*) are indissolubly connected with the birth of the institution of castes, they derive their subsequent subdivisions, as found in the books of the Law, from the pretensions and interests of the sacerdotal class, aided by an alliance with the secular power. One would date the birth of caste from the period between the Vedic hymns and the *Brahmanas*, another its modern form from the period of re-action against Buddhism, or as late as the 8th century of the Christian era.

3. Another theory is that which bases caste on occupation, and it counts among its exponents perhaps the most dogmatic writer on the subject that has yet appeared. Mr. Nesfield admits no other origin than function, and gives us a cut-and-dry classification of castes arranged in order of social precedence from the casteless tribes at the bottom of the ladder to the priestly orders at the top. The rank assigned to each is precisely that which is held by the particular occupation followed by it. Castes corresponding to occupations which indicate a low stage of culture are held in low esteem by the Hindus, and so on through all variations of caste and all stages of industry.

He deliberately excludes all influence of religion or race, but he is obliged to face the fact that caste implies more than mere heredity of occupation for example, restrictions on marriage. These in his view have been borrowed from the ancient type of the tribe from which caste has emerged, according to a principle by which caste becomes, as he describes it, the solvent of the tribe, fragments of different tribes which follow the same occupation breaking away and reforming themselves into a new group united by community of function. As to race, though he admits that the Aryans invaded India, he denies all distinctive Aryan influence in the formation of castes, holding that the Aryans

were long ago absorbed in the native populations. Following this theory, we might expect to find that the evolution of castes began from the lowest grade, but on the contrary he informs us that the Brahman caste was the first to be formed and that all others followed its example and adopted similar rules of marriage and isolation. How this position is reconcilable with the derivation of caste marriage rules from tribal customs, it would be hard to say. The introduction of the influence of the tribe to account for the exclusiveness of caste seems to have been due to a consciousness that, if function alone could explain caste as it is in India, the system ought to have developed on the same lines elsewhere, that in fact the occupation theory proved too much.

Less absolutely but yet positively, Mr. Ibbetson likewise adopts the functional theory of the origin of caste. The steps by which he conceives it to have been evolved are : (1) the tribal divisions common to all primitive societies, (2) the guilds based upon hereditary occupation common to the middle life of all communities, (3) the exaltation of the priestly office to a degree unexampled in other countries, (4) the exaltation of the Levitical blood by a special insistence on the necessarily hereditary nature of occupation, (5) the preservation and support of this principle by the elaboration from the theories of the Hindu creed or cosmogony of a purely artificial set of rules regulating marriage and intermarriage, declaring certain occupations polluting, and prescribing the conditions and degree of social intercourse permitted between the several classes. He further considers this "network of artificial rules and restrictions the only characteristic peculiar to the institution of caste."

4. It is natural to ask the question "Do these theories account for the facts ?" The traditionalists may for the present be passed over with the remark that they assume, probably without justification, that the four traditional classes have a fundamental connection with the labyrinthine sub-divisions which we see at the present day. In judging of the adequacy of any explanation, the part which caste plays in the social life of the Hindu must be borne in mind. It is probably the most important factor in his existence. From birth to marriage, from marriage to death, he is bound and hemmed in by its regulations. He must eat, drink and avoid as his caste rules bid, under the severest penalties of excommunication ; he must marry only where the same laws allow, and with a certain latitude he must follow only certain occupations. Caste restrictions in fact permeate every relation of his life, they follow him into the most secret recesses of his home, and affect even his fate in a future existence. When, therefore, it is affirmed that caste is based on occupation, may it not be that the eye is fixed too exclusively on the present external aspect of the system, without considering whether the cause is sufficient to explain the phenomenon? True, many, perhaps most, of the castes have occupational names, but the restrictions as regards food and marriage are not co-extensive with the occupation, and it is precisely in respect of occupation that the caste rules are most elastic. While breach of the *jus connubii* or *jus convivii* involves loss of caste, change of occupation, save where polluting contacts are necessitated, does not. It is hard to believe that such laxity would be allowed in a fundamental part of a system so strict in other respects. Equally hard is it to admit that any set of artificial rules could have taken such a hold of any community as to dominate its life in every particular.

5. Mr. Risley has sought the origin of caste in race, considering it a matter not of profession but of marriage, and this theory may have fruitful

results when a more thorough ethnographic survey has been carried out in India, for in the presence of the numerous ethnic groups in the country, the enquiry is evidently in the right direction.

6. All these views are criticised and combated as insufficient by a French writer, *who in a most suggestive work traces the origin of caste back to the ancient constitution of the Aryan family, and thus accounts for the powerful hold the system has retained over the Hindu world. The author shows how the most important conditions which affect caste are apparent in the old Aryan family and in the clan and tribe which are an expansion of the family, the idea of common descent, the jurisdiction which so strictly rules private life, marriage, food and drink, ceremonial usages, the practice of particular forms of worship, the corporate organisation. In both we have the law of exogamy for the smaller groups, the clan or the *gotra*, and endogamy for the larger, the tribe or the caste.

What is the long struggle of the Roman *plebs* for the right of intermarriage with the patricians but an endeavour to break through the exclusive marriage law of the latter? And how do they achieve success? By admission to Roman citizenship, or, so to speak, by an acknowledgement that they belonged to the Roman family. And here we have a key to the contrast between the treatment of the family idea by the Romans and other branches of the Aryan stock, and by the Hindus. The former, with the spread of empire, widened the family circle until citizenship, was extended to the whole dominion, while the Hindus at every advance and at every accretion of extraneous elements made their subdivisions more exclusive, and eventually by a strange but innate indifference to organization, ended in the complex maze of hermetically sealed sections and sub-sections which is known as the caste system.

As to food, the Aryans from all time attributed a sacred character to the repast, as being produced from the sacred hearth and as being the external mark of the common family. How rigid are the prohibitions on this point among the various castes! Water was coupled with fire or food in excommunicating a member of a family or clan. It is also the basis of the distinction between *kachchi* and *pakki*, which plays so large a part in the intercourse of castes.

Closely connected with this subject are the scruples of purity so strongly entertained by the ancient Aryans, and the pollution attaching to contact or association with those who had not the same family rites or who followed certain occupations, regarded as unclean. Compare this with the rules regarding pollution by contact with inferior castes or with the excommunicated.

The idea of the family runs through every detail. Even the supposed impurity incurred by touching a corpse may have arisen from the notion that the dead was no longer a member of the family or clan. Finally the corporate organization of the family bears a close resemblance to the internal autonomy of the caste.

7. Bearing these facts with us, we find the Aryans in their Indian domicile, divided into clans and tribes. By this time, the equality of clan to clan and tribe to tribe is passed. Military and religious prestige have commenced their work. Groups, by prowess in war, acquisition of wealth and other means have acquired influence and have combined to form a nobility which claims authority over the rest. The increasingly technical and complex character of religious observan-

* M. Senart—"Les Castes dans e' Inde."

ces gives birth to a sacerdotal class, which rests its pretensions on descent from noted priests of past times. The rest of the Aryan community are merged in a single category, in which the different groups retain their separate customs and administration. As they advance into their new domain, they come in contact with and have to combat races of darker colour and of inferior culture. Their pride of birth and fear of pollution keep them aloof from the conquered and the original inhabitants are relegated in a confused mass to a subordinate position. But in the struggle, which spread over a vast area, the primitive groups become divided and are obliged to substitute new bonds of union, geographical or otherwise, for the genealogical principle. When the people settle in villages, their wants increase and hence new occupations spring up the followers of which are obliged to form themselves into the general type of organization around them. In all these changes, some intermixture of race must occur, and as the ruling race preserves its ideas of purity, these ideas are adopted by the hybrid population and even by the aborigines. Thus subdivisions are multiplied by the scruples concerning occupation and concerning descent. The crossing and recrossing of these groups, together with the addition of aboriginal tribes, who decide to abandon their savage existence, bring about the complicated network of caste.

No political constitution seems to emerge from this confusion to give it organic form. Only the sacerdotal class retained some solidarity in spite of its sub-divisions; this gives it a force which though entirely moral is yet effective. It uses this power to strengthen its own position and to extend its privileges, as well as to establish, under its supremacy, a sort of order and cohesion by reducing the actual state of things to an ideal system. This constitutes the legal regime of caste, an amalgamation of the actual situation with the gradation of classes, which has since attained such wide acceptance. It is not pretended that the present caste system is a purely organic development of primitive Aryan elements. This would be impossible in a movement spreading over so large an area and so long a period, but it is claimed that the root of the matter is there.

8. *Caste in Gwalior.*—I have attempted a summary of M. Senart's views, though I feel it to be brief and imperfect, because they appear to reconcile the other theories which I have mentioned and, while accounting for the deep and universal influence of the Hindu caste system, give due weight to the accessory circumstances which contributed to its formation. But I do not profess, where so many learned doctors disagree, to decide between them. Whatever the true explanation of the system may be, no description in this place can present an adequate picture of its endless ramifications and sub-divisions, nor of the strange and manifold rules by which it is regulated, even in a comparatively small population such as that of Gwalior.

All, or almost all, the castes found in the State exist in far greater numbers in other provinces, hence there can be little of a distinctive nature to say regarding them, and even the few which appear to be peculiar to this territory are numerically weak. Nor does the system differ in any material aspect from what prevails in adjacent parts of India, though it is probably true that, the solvent of Western education being comparatively speaking absent, less relaxation of rules has taken place than in British India. More than this, my own previous ignorance of the details of the subject and of the precise kind of information to be

asked for to elucidate it prevented my obtaining full knowledge of it while the reports of district officers, whether on account of indifference or want of leisure, were not in most cases satisfactory. I have not on this account attempted a tabulation of the connubial groupings of any caste, but perhaps, even an imperfect description of the system as gathered from the Census schedules and from local information may serve the purpose of presenting some idea of its wonderful intricacies, though the number of castes and sub-castes here found are not to be compared with that in large provinces. Nevertheless, the main castes, in a population of under three millions, reach a total of one hundred and one which are popularly distributed under the 4 traditional Hindu castes, as is shown, so far as is possible, in Subsidiary Table I. The first six classes comprise those which are reputed to belong to one or other of the twice-born, while all below come under the general appellation of Sudras, but it must not be supposed that the castes included in each class associate on equal terms. Probably no two of them will eat or drink together or intermarry, though they can in most cases accept *Pakki* food from each other. Thus the gradation goes from the Brahmans at the top to the unclean castes at the bottom of the scale, each having its own customs and rules, and it is hard to know when the lowest limit has been reached, for owing to the numerous sub-divisions it would almost seem as if no caste is so low as not to have a lower beneath it.

The great majority of caste names are occupational terms, but this does not prove that occupation is the original basis of caste, as I have already endeavoured to show. Eachcastehas no doubt a principal occupation, but change of occupation does not necessarily involve loss of caste. To go no further than the Brahmans how far they have wandered from their proper and strict function of priests! Mr. Ibbetson remarks that a Brahman who becomes an agriculturist ceases to be a Brahman, but this seems to me an adumbration of the fact, at least when applied to Gwalior State. No doubt the traditional Brahman occupation is abandoned, but caste is not lost. The Brahmans of Gwalior take service, practise money lending, act as administrators, officials and clerks, and even follow the plough. Handling the plough is according to the Shastras a sure degradation to a Brahman, and I am told that in the N.-W. P. the prohibition is strict, but in this State the Brahmans do actually handle the plough without loss of caste. No doubt they do this from necessity and are looked down upon for it, but yet their caste remains. It would appear as if the very name of Brahman inspired respect, however much he may have fallen from his high estate. A similar latitude as to occupation is allowed to all castes, and the exclusiveness of the subcastes in respect of food and intermarriage would appear to indicate that the true cleavage is not by occupation.

9. *Caste sub-Divisions.*—But the mere consideration of the number of main castes would give a very inadequate idea of the system without some notice of subordinate groupings. Of the 101 main castes 2895 sub-divisions are recorded in the Census returns. Though many of these are not true sub-castes but *Gotras* yet there is a considerable residuum of endogamous groups. For the sake of illustration a few of the castes with the greatest number of recorded divisions may be mentioned—Brahmans, 216, Ahirs 193, Badhai 134, Chamars 208, Dhobi 99, Dhimar 67, Gujar 93, Kachhi 188, and so on. Even this statement, however, does not convey a complete view of the complexity of the problem, for such of

these as are *gotras*, are as a rule strictly exogamous, while the larger groups are as strictly endogamous. Then again certain sub-castes of the same caste will eat and drink together but will not intermarry, others will eat *pakki* together but not *Kachhi*, others will do none of these things, though the most general restriction is undoubtedly regarding marriage. The more that the sub-dividing of castes is examined, the more support, it seems to me, the theory receives that the real caste is the sub-caste, whereas the caste, in the ordinary sense is a generic term for a number of heterogeneous groups, linked perhaps by some common traditional occupation, but otherwise so distinct from each other that they do not intermarry and generally do not eat together. One or two concrete examples will serve to illustrate the subject, and I will select one from the top and one from the bottom of the social ladder, the Brahmans and the Chamars.

139-143—I.

10. Subdividing as illustrated by the Brahmans.—The Census returns give 216 sub-divisions of Brahmans, but these are not all sub-castes, some being minor divisions and some mere *gotras*. The two great divisions of Brahmans, the Panch Gaur and the Panch Dravid, whose home is north and south of the Narbada respectively, are both represented in Gwalior State. Of the 5 divisions of the former, three, the Saraswats, Kankubja (Kanaujiya) and Gaur, occur, but not Maithila or Utkal. Each of these has sections of its own which are mutually exclusive and endogamous. For example, the Saraswats are of four kinds : Punjabi, Rajputana, Kashmiri and Shenwi, the last of which now live in the Deccan. Each of these sections has exagamous *gotras*, but are themselves strictly endogamous. Another point is that each endogamous sub-division has two classes, a higher and a lower, the latter having been at some period degraded, generally for violation of some caste rule. They eat together, and the higher are permitted to take daughters in marriage from the lower but not to give theirs in return, but in practice inter-marriage is very rare. Among Kashmiris the 2 classes are known as Kula and Akula. This distinction into a higher and lower class seems to exist in most Brahman castes.

The Kanaujiya Brahmans have 9 principal sub-divisions denoted by surnames, Awasthi, Misra, Dikshit, Shukul, Dube, Tiwari, Chaube, Pande and Bajpai, each of which has many sub-sections with special rules for matrimonial purposes. The Misra, Shukul and Bajpai are said to hold the highest position ; the Misras inter-marry with Shukul, Tiwari, Dube and Pande. The Kanaujiyas are very strict in matters of food and drink and like the Dekhani Brahmans make little or no difference between *pakki* and *kachchi*.

The Gaur Brahmans have about 30 surnames denoting sub-divisions but inter-marriage is allowed between them, while each also has *gotras* of its own.

The most numerous sub-caste of Brahmans in Gwalior are the Sanadhs, who according to one account belong to the Kanaujiyas and according to another to the Gaur. They are said to have 26 main sections and 400 *gotras*. The most respected among them are the Dandotiyas, who are nearly all found in the districts of Gird Gwalior, Sikarwari, and Mandsaur and they may be said to be peculiar to Gwalior. They do not take alms and avoid inter-marrying with those who do. The Sanadhs are now nearly all agriculturists

Of the Panch Dravids or Brahmans of the country south of the Narbada, Gwalior contains members of Dravid, Maharashtra, Telanga and Gujarati Brahmans, but the numbers are few except in the case of the Maharashtra Brahmans,

who have for generations been employed by the Marathas for administrative work. Of these three sub-castes are found in considerable numbers in Gwalior, Deshast, Kokanast and Karhade. These do not as a rule inter-marry, though I believe instances do occur.

The Telanga Brahmans are generally cooks to those just mentioned and form a caste apart.

The Gujarati Brahmans are said to have 37 endogamous sub-castes and are very strict in regard to caste observances and rules.

The Shrimalis, one of the selected castes, are a branch of the Gujarati Brahmans.

The sub-divisions mentioned, though not by any means exhaustive, will give some idea of the possibilities in respect of complicated connubial arrangements, and prohibited degrees and the special rules of certain castes greatly increase the complexity.

A very minute account of the Brahmans is to be found in Dr. J. Wilson's work on Caste.

11. Subdividing as illustrated by Chamars.—Traditionally the Chamars, or leather worker caste, are sprung from five different kinds of union: (1) Brahman father and carpenter mother, (2) Carpenter father and Brahman mother, (3) Groom father and Kshatrya mother, (4) Kirsan father and Brahman mother, (5) Tiwar father and Chandal mother; thus there may be said to be 5 kinds of Chamars. From the first union are said to have sprung the Mochis, who now consider themselves superior to other Chamars and virtually form a separate caste. As already stated 208 subdivisions of Chamars have been recorded. Of these 24 are endogamous groups called *Khaps*, the remainder being smaller exogamous divisions or *Gotras*, several being included in one *Khap*. The first or *Goliya Khap* is generally looked upon as the progenitor of the first 21 *Khaps*, and consequently these can eat, drink and smoke with one another, though not with the remaining three, who are supposed to be the representatives of the last three of the five unions mentioned above, but on the other hand inter-marriage between any one *Khap* and another is prohibited, each confining itself to its own branches for matrimonial purposes. As to the *Gotras*, not only must marriage take place outside a man's own *Gotra*, but further he may not marry into the *Gotra* of (1) his mother's father, (2) his paternal grand-mother, (3) his maternal grand-mother.

The *Goliya Khap* seems to be the most respected, and of its *Gotras* the Nat whose occupation is taking alms, singing and dancing before the first 21 *Gotras* is given the highest place, its supposed original ancestress being the famous witch Lona Chamari. This caste is the most numerous in the State, and many have given up their traditional occupation and taken to field labour, trading in grass or the work of *Saises*, with probably some improvement in social status. Their touch, however, is pollution to the Hindu as they eat beef and carrion, and they have separate wells in villages. Widow marriage is of course allowed.

This short account of the Chamars of Gwalior will give an idea of how caste rules and restrictions reach even the lowest classes of society.

12. The Marathas.—Though the Gwalior State is not the original home of the Marathas, yet since its ruling family belongs to that interesting race, it seems

appropriate to say a few words about them. Mr. Enthoven describes the Marathas as one of the ethnological puzzles of the Deccan, and is of opinion that they were originally a tribe with totemistic subdivisions, who eventually formed themselves into groups with some resemblance to caste. It is not necessary here to examine their origin, for the Marathas of these parts are not acquainted with anything more than the present organization of their nation. What is said about them in the sequel is derived from local inquiries. There are, however, traces of the totem among them. Each sub-division, called *Kula*, has a symbol (*dewak*) of its own, which may be an animal, a plant, a stone and so forth. The *Kula* is exogamous and as a rule inter-marries with any other, but if *Kulas* have the same *dewak*, intermarriage is not allowed. The *dewak* of the Sindhias is the *samudra-bel* or sea-creaper, of the Surves the sun-flower, of the Mohites and Kadams the kadam-tree, of the Nikams the bamboo, of the Bhonsles the conch, of the Jadons the serpent, and so on.

Marathas of pure descent claim to be Kshatriyas of the solar or Surajbansi Race. They are divided into 96 Kulas or clans of *khas* (pure) Marathas. Purity depends on a strict observance of the marriage law that a Maratha must take a bride from a pure Maratha house, and if he fail to do this, his issue, though bearing his name, are known as *Kharchi*. The *Khasa* and *Kharchi* may eat together, though not from the same dish, but cannot inter-marry. The degradation, however, is not necessarily permanent, for after 14 generations a *Kharchi* Maratha may be accepted as a *Khasa*, it being supposed that after such a lapse of time the taint is lost, though the restoration seems to depend to a great extent on the social position which the family holds. Many a house of despised rank has risen in the social scale and been received into the *Khasas* by the attainment of power or wealth. Thus, owing to lapse of time and to the want of records the purity of a Maratha house is not easy to establish, and tradition is generally relied on. Allusion has been made to the *Dewak* or clan symbol. As in all high Hindu castes the clans are strictly exogamous. Any Kula may inter-marry with any other under the restrictions imposed by the distinction of *Khasa* and *Kharchi*, and by the Dewak. Portions of some of the Kulas have assumed special names on account of their place of residence or of some family exploit, thus largely swelling the original number of 96. For example, the Patankars, Ghargas and Mahadiks all belong to the Solanki clan, Jadhawas and Marals to the ancient Yadava clan.

In the Deccan the cultivating Maratha is known as Kunbi, but no Maratha Kunbis have been returned in this State.

13. *Special Sub-castes.*—I have already mentioned the Dandotiyas as a sub-division of the Sanadh Brahmans peculiar to Gwalior. It may be of interest to allude shortly to two other sub-castes which are confined to the State or the territory bordering on it.

The *Golapurabs*, according to the Suba of Sikarwari, claim to be Brahmans. Their legendary progenitor was *Gol Rishi* from whom they take their name, and they have inhabited the Sikarwari district bordering on the Chambal for 2,000 years, their original home having been Dholpur on the opposite side of the river. They appear to have a close connection with the

Brahmans, they can eat it cooked by Sanadhs, whom they also revere as their spritual advisers and priests. Further they observe the same marriage customs as the Sanadhs. They do not take alms, but assume the sacred thread either when they choose a spritual adviser or at the time of marriage- It appears to me possible that they have raised themselves to the position of Brahmans by copying the customs and usages of the Sanadhs. They are now chiefly cultivators. They were not separately tabulated and thus their exact number cannot be given.

The Sondhias come somewhat lower in the social scale and claim to be Thakurs or Rajputs. They are found only in Malwa, mainly in the districts of Nimach, Mandsaur, Agar and Shajapur, and number over 30,000. They are probably a mixed race, and are said to have come to their present *habitat* from Mewar, and to have got their name from Sondhwara, the country in which they settled. They are divided into clans, many having the same names as those of Rajput clans. These sub-divisions constitute *Gotras* and are strictly exogamous. Formerly, the Sondhias and Rajputs proper appear to have intermarried with each other, but for the last 100 years this practice has been discontinued, because the former have allowed widow marriage which the latter abhor. As, however, the Sondhia clans of Chouhan, Solanki, Galot and Parwar have now abolished the permissive rule, Rajputs will eat and drink with them. These people were not long ago a turbulent tribe much given to violent crime, but they have now to a large extent settled down to agriculture.

These few remarks on *Golapurabs* and Sondhias are not meant to be complete, as descriptive details of castes had been declared to be not required in this report, but they may serve to give a direction to more detailed enquiries when the *Gazetteer* of Central India and the Ethnographic survey are taken in hand.

There are other classes of Brahmans and Thakurs which are more or less peculiar to Gwalior State or its neighbourhood, but which for the reason just given I have not described. As, however, they may be of interest in subsequent enquiries, I may mention them here. The Bhagaurs and Rikeshwars who are found in and near the capital of the State, are looked on as low class Brahmans because they perform menial service for high class Brahmans, such as washing their dishes. The Bhadauria Thakurs live in Bhind district, on the banks of the Chambal, and also in the Etawah district across the river. The Sikarwar and Tanwar Thakurs also live south of the Chambal in the districts named after them, in fact the native home of the latter is said to be the tract they now inhabit. Yadhav Thakurs are found in Sabalgarh, allied of course to those of Karauli, and Khichi Thakurs, though found in N.-W. P., are, so far as Gwalior is concerned, confined to the Bajrangarh district.

14. Caste among Jains.—Though caste is, so to speak, a speciality of the Hindus, yet it is not confined to them. The Jains observe caste distinctions and customs quite as strictly, but their attitude towards them is different. Jindharama, they say, is a religion which admits to its fold persons of any other faith, and caste, therefore, is not an essential part of it ; but since it has been established in India, there is no alternative but to acquiesce in the social system of the country. Hence, conversion to Jainism does not affect the convert's

caste, and the castes existing among Jains are subject to the same restrictions as among Hindus. In Europe the case would be different; there the trammels imposed by the Indian system would be unnecessary. If this is so, Jainism is one of many instances of the extraordinary power which caste exerts over all classes of the community.

Fourteen castes of Jains are stated to be found in Gwalior in greater or less numbers, all of which are bound by caste rules of the strictest kind, but there are signs that this stringency is the result of close association with Hindus. For example, a leading Jain affirms that inter-marriages between the 3 higher orthodox castes were formerly allowed but have now become obsolete, and that properly converts from them can eat both *Kachchi* and *Pakki* with each other, though through ignorance they abstain from doing so.

From the fact of Jainism being a religion and not a social system, it follows that part of a caste is sometimes Hindu and part Jain. In such cases the two sections do not inter-marry, though there are a few exceptions: Agarwal Jains may inter-marry with Agarwal Vaishnawas, and in some places it is said Nima and Brahman Jains inter-marry with the same Hindu caste. Other castes do not allow these unions, and we may say generally that Jain castes at the present day are regulated by rules in virtually the same way as Hindu castes.

15. *Social precedence of Hindu castes.*—Subsidiary Table I is an attempt to classify the castes of this State according to social precedence, but though the groups have been formed after consultation with various local authorities, it is not claimed that the arrangement precludes all dispute. The ratio of each class to the total of the religion can be at once ascertained by a reference to this table.

The principle of classification was adopted in accordance with the proposal of the Census Superintendent for Central India, and is based partly on inclusion within the 4 traditional castes and partly on the degrees of restriction as to eating and drinking. By this means all castes are grouped under one or other of 12 classes.

Classes I, III, and V contain Brahmans proper, Kshatriyas proper, and Vaishas proper, in other words the true twice-born castes, while classes II, IV and VI comprise those which are allied to the classes immediately above, but which are of minor importance or whose claims are doubtful From class VII onwards we have the lower castes in a descending scale arranged according as they can or cannot associate in certain ways with the higher castes. In class VII come those who can prepare certain articles of food which are eaten by all the twice-born and whose *lota* water is taken without question ; in class VIII, those who can give *pakki* to some twice-born castes and whose *lota* water all the twice-born will accept ; and in class IX those who are allowed to give their *lota* water to some of the twice-born but not to all. Class X is a lower social *stratum* containing those who, though their touch is not defiling, cannot give water from their *lotas* to any of the twice-born, while with classes XI and XII we come to those whose touch is defiling.

16. I cannot pretend that the castes included in each class are arranged precisely in order of social precedence, as all the authorities I consulted declared that it was an impossible task. Class I gave rise to no difficulty, for though it is true that different kinds of Brahmans are regarded with very varying

degrees of reverence, yet there seems to be no doubt as to those who should come into the category. At the same time the three sub-castes selected by the Census Superintendent of Central India are not suitably representative of Brahmans in Gwalior, all three being numerically weak. The Shri Gaur, however, are said to have been formerly considered as low Brahmans in Malwa, but have now risen in the social scale and are on an equality with high class Brahmans. As to class II, the Jogis, Bairagis, etc., are doubtful, but as they are holy men and reverenced as Brahmans, this appears to be the most appropriate place for them. In class III, it will be observed that I have given the Marathas the highest position, though Rajputs are generally regarded as of superior rank; but having consideration to the fact that the Marathas are the ruling race in Gwalior, I think their right to be first will not be disputed. Khatris have been included here by special order of the Census Commissioner for India. Class IV contains those who claim more or less connection with the ancient military caste, most of them being now largely engaged in agriculture. The Kayasths are the well-known writer caste and call themselves Kshatriyas, but, since this is strongly disputed in many quarters, I have placed them at the top of class IV, for, though they are often relegated to the Sudra caste, their present social position entitles them to this precedence. Class V. is entirely composed of Banias, the great representatives of the traditional Vaishyas, and Class VI contains the more respectable traders and artisans. Only one caste has been placed in class VII, the Halwai or sweetmeat-man. The remaining classes present no special features requiring notice.

17. Infant marriage, widow marriage, and hypergamy.—Three very characteristic features of the Hindu caste system are infant marriage, widow marriage and hypergamy. By infant marriage I understand marriage under the age of 8, it being considered adult after that age. In chapter IV, it has been said that so far as the figures show infant marriage is not widely prevalent in practice, and inquiries bear out generally the verdict of the figures. Thus, though Dakhani Brahmans are ambitious of marrying their daughters as early as possible, and among Gaurs the custom is general, yet among most classes of Brahmans, such as Kashmiri, Bengali, Bhagaur, Kankubj, Chaube, Sanadh, Jajotia, Awasi, adult marriage is the rule. The same is the case with other high castes, including Rajputs, Marathas and Kayasths, as well as with most of the lower castes. The most important point is that daughters should be married before the age of puberty. There seems to be a general consensus of opinion that early cohabitation results in weak offspring, but child widowhood is the most melancholy result of early marriages. Whether early marriage is a growing custom or not, is uncertain, but the most advanced members of many castes are undoubtedly recognising its evils and endeavouring to bring about its abolition.

Among the twice-born castes, the prohibition of widow marriage appears to be as stringent as ever. Under the countenance of the Arya Samaj and among the advanced classes of the community, a feeling in favour of permitting it is no doubt springing up, but in Gwalior it is extremely rare, if it ever occurs at all. Any such marriage in the higher castes involves expulsion of both parties. Even some so-called Sudra castes follow in this matter the example of the twice-born, for since prohibition is a mark of high caste, its introduction tends to raise the social position of a low caste. The lower castes and some of the inferior

divisions of the higher,* such as Ahirs, and Gujars, on the other hand allow the marriage of widows. The evils of prohibiting the marriage of widows, so often dwelt upon, are obvious, but, so long as caste retains its present strong hold on the people of this part of India, any relaxation of the rule is not probable.

On the subject of hypergamy, district reports are almost silent and I cannot say how far it is practised in the State. Minute enquiries alone seem likely to lead to systematic information and these I have not been able to institute, but among certain castes of Brahmans, such as Sanadhs and Gaur, indications of it probably will be found, as also among Rajputs.

18. *Standard theory of caste.*—How different is the standard theory of the origin of this unique system from the existing facts! Several different accounts are given in the Hindu scriptures of the origin of caste, some of which are inconsistent with others. According to the orthodox theory as stated by the law-giver, Manu, and in many other authoritative works, there are four castes and no more,—the Brahmans, the Kshatriyas, the Vaishyas and the Sudras. The Brahmans sprang from the head of Brahma, the Khatriyas from his arm, the Vaishyas from his thigh, and the Sudras from his foot. The relative position assigned to each is clear from the source of their creation. The duty of the Brahman was to read and teach the Veda, to sacrifice, to give alms and to receive gifts. To defend the people, to give alms, to sacrifice, to read the Veda, to shun the allurements of sexual gratification, are shortly the duties of a Kshatriya. To keep herds of cattle, to bestow largesses, to sacrifice, to read the scripture, to carry on trade, are the chief functions of a Vaishya. One principal duty the supreme ruler assigns to a Sudra—to serve the before-mentioned classes. This scheme at first sight seems simplicity itself.

Each caste has its position and its duties, and as the picture opens out to our view, we find ourselves in presence of a society divided into castes strictly isolated and governed by rules regarding marriage and food similar to those in use at the present day. Exclusion from caste is the supreme sanction for these rules, though not without right of appeal, an offender being able under certain conditions to be re-admitted. This resemblance between caste in the Law books and in our own day is no doubt striking, but there is one cardinal difference. Modern castes are endless in number and complexity, the theory knows only four. All beside are foreigners or Mlechhas. But it soon appears that this simplicity is rather a counsel of perfection than an actual fact, for the law books give us an elaborate account of mixed castes, all of which, however, have sprung from the intermingling of the four. The general principle on which the gradation of these rests is that the caste is considered the more humble according as it supposes the association of a woman of a higher caste with a man of a lower. But this is not all. The neglect, even on the part of couples of equal caste, of obligatory ceremonies sinks their offspring to a lower rank called Vratyas, and these again ramify according as they spring from Brahmans, Kshatryas, Vaishyas or Sudras. Each one of these branches is, so to speak, labelled with a name of its own and assigned its own proper occupation. These mixtures lead to others and thus a series of almost countless sub-divisions comes into being. So much for the theoretical simplicity from which we started.

* See precedence Table of Castes at the end of this Chapter.

19. Again, the 4 castes have theoretically each fixed occupations, but here too concessions are necessary. Each caste may under stress of necessity adopt that of the caste next below it, nor need the necessity be very pressing. For example, among the occupations which are deemed to render a Brahman unworthy to take part in a funeral feast are those of a butcher, a salaried servant, an actor, a singer, a keeper of a house of illfame. From this it would appear that the means of livelihood followed by Brahmans were then nearly as numerous as at the present day. Manu recognises this, but declares that a Brahman should always be considered a great divinity to whatever occupation he may devote himself.

In short, at every point concessions are made—in marriage and food as well as in occupations, and it is even said that the real rule depends on the custom of different places and castes. There are also texts according to which high origin is indicated by purity of conduct, while others throw back to an earlier and more perfect age of the world the period when the ordinances of caste were strictly observed.

20. Mr. Bhattacharya in his book on Hindu castes says, "It seems utterly impossible that any new caste could be formed in the manner described by Manu or any Hindu law giver. It would have been necessary to keep a careful record of every case of irregular marriage and illicit sexual intercourse and to list and include the progeny of the parties under separate groups by royal edicts." This remark appears indisputable. A system like that of caste as it actually exists could never have been produced by legislation. It is too complex and has too many anomalies to be the result of such a process. Conversely no system produced by legislation would be expected to resemble caste. It would be more systematic and organised. The British constitution is far more largely a growth than a creation. Consequently it is full of anomalies. The Cabinet itself, now virtually the ruling body in the Government, is unknown to the statute book. The position of the sovereign is anomalous. Thus it is with all institutions which have developed spontaneously according to the growing and changing needs of a community. I have tried earlier in this chapter to give an idea of the development of the caste system according to M. Senart, but, nevertheless, we do find Hindu lawgivers insisting upon the existence of only 4 castes. And here according to the same writer we can discern the work of the Brahmans. They could not have invented the existing system, but in their passion for symmetry, which they indulged with complete indifference as to whether it agreed with facts or not, they amalgamated two systems of totally different origins and aims, and gave to that amalgamation a religious sanction—the hierarchy of classes, as expressed in the fourfold division, and the caste *regime* which sprang from the organisation of the ancient Aryan family! The first is, or might be, found in nearly all communities, the second is peculiar to India. By this means the sacerdotal class immeasurably strengthened their own position and established themselves at the head of Hindu society. But there are many proofs that the two phenomena are fundamentally distinct. Even the names applied to the two sets of divisions are different. The name properly used of the four orthodox castes is *Verna*, which means colour, and the rights and privileges accorded to the first three as contrasted with the degradation of the fourth point to a difference of race—the conquerors and the

conquered. The Brahmans, Kshatryas and Vaishyas wear the sacred thread, and are hence twice-born, the Sudras are a subject and servile class, obviously despised and hated by their superiors. On the other hand the name for caste in the Indian system is *Jati*, which means birth, and refers to quite a distinct set of circumstances, as has been seen. The subject seems to have been much obscured by the confusion of the two terms, the one denoting a gradation which is common to many nations, the other properly applicable to a system found only in India.

21. *The Muhammadan Classes.*—Theoretically Islam recognises no caste system. The 4 great divisions of Musalmans are Sayads or descendants of the martyrs Hasan and Husain, Shaikhs, tribes of pure Arab descent, Pathans and Moghals, tribes from Afghanistan and Central Asia, but in India, the real signification of these terms has been very much lost sight of owing to the inclusion of converts. It is said that a convert assumes the name of the class to which the person belongs through whose instrumentality he has been converted, and also that converts from the Hindu military castes usually take the style and title of Khan and come to be looked on as Pathans. The Sayads are the most highly respected class, whence the others try to rise to this rank, and owing to wealth or increased social influence are sometimes able to do so.

There is one Muhammadan community in Gwalior State, chiefly found in Ujjain and some other towns in Malwa, the members of which nearly all call themselves Sayads, but, since they were originally Hindu converts, can have no right to the title. These are the Bohras, probably so-called on account of their occupation of traders. They are said to have been first converted by Mullas from Yaman in the reign of Raja Sadraj Jai Singh (1096-1143 A. D.), from various Hindu castes, which, though they gave up their exclusiveness in the matter of food and drink, adhere to their original caste distinctions in respect of marriage. At the present day Bohras do not inter-marry with other Muhammadans, nor do the Sayads and Shaikhs of their own community marry with each other.

The term Shaikh now includes a heterogenous mass of Hindu converts of all castes and classes, as will be evident from the statement subjoined to this chapter. There is no law forbidding intercourse in respect of food or marriage between different classes, but as a matter of practice they are almost as exclusive as the Hindu castes and for the same kind of reasons, such as polluting contacts and the like.

In short, the effect of caste on Muhammadans is very strong and is manifested in the manner aforesaid as well as in the adoption of Hindu custom such as prohibition of widow marriage, which is said to be enforced especially among Sayads

This caste influence may be ascribed to two causes: the survival of caste feelings among converts, and the domination of the majority over the minority of the population.

22. *Animistic Tribes.*—The further we enquire, the more universal is found to be the penetrating and all-pervading force of caste. Does it not affect even the Anglo-Indian, when he resents the delivery of a letter by the hand of a sweeper? Among the Animistic tribes caste distinctions are traceable. We have seen

when dealing with religion that they claim to be Hindus, no doubt with the view of raising their social *status* and of bringing themselves into line with their Hindu neighbours. The Saharyas are a quiet and primitive tribe with many exogamous sub-divisions, which, however, are said to be totemistic and not social; but when they come in contact with other tribes, such as Bhils, caste influence supervenes, for Bhils will not eat with or from Saharyas, though the latter have no such scruple as regards Bhils. The cause of this is that the Saharyas eat carrion and are therefore polluted.

As an instance of how an Animistic tribe may to some extent raise itself into the Hindu system, the Kirars of Gwalior may be cited. Different sections of the tribe live in the districts of Sikarwari and Sabalgarh. The former have come to be closely associated with Hindus, who have taken to employing them as servants. By this means the *status* of the Kirars has risen to such an extent that, with the exception of the Dakhani Brahmans, I believe any caste will accept *pakki* food from them or water from their *latas*. No doubt the Hindus have allowed the concession for their own convenience, while the Kirars have benefited by gaining several steps in social precedence. The Sabalgarh Kirars, however, have not been similarly brought into close relations with the Hindus, so they remain without the pale; and not only that, but their fellow tribesmen of Sikarwari will not eat or inter-marry with them, and claim a separate traditional origin.

The 12 tribes classed in the present Census as Animistic have been selected out of a large number on the principle described in the 1st paragraph of Chapter III.

The arrangement in Subsdiary Table I brings the Kirars and Minas to the first place. The justification for the Kirars' position is found in the foregoing remarks about them. The Minas come next because they claim to be allied to the Kshatriya caste. As to the remainder, the order of precedence is not easy, but I have placed the Saharyas at the bottom of the list and under the Bhils because the latter will not accept food from them.

23. *Caste Figures.*—This being the first attempt at arranging castes for the Gwalior State as a separate unit, there are no doubt inaccuracies arising from incorrect enumeration and information, but it may be hoped that the tables now prepared will be of some assistance to future officers of Census and Ethnographic operations and to the compilers of the new *Gazetteer* in their investigations. It is only after entering on a subject like caste that one can realise its vastness and one's own ignorance. I have endeavoured to avoid giving separate headings to various names of the same caste and generally to make the list as correct as possible, but I do not flatter myself that my success has been anything like complete and indeed some castes I have as yet been unable to identify.

The Imperial Tables concerned with Caste, Tribe and Race are IX,XIIA, XIII,XIV, and XVI. Of these, Nos. IX. and XIIA. dealing with Education and infirmities have already been considered in the Chapters on those subjects. An interesting inquiry would have been the variation in castes since previous censuses, but unfortunately this is impracticable owing to the want of materials, and must be left, like so many other matters, to a future occasion. As a basis of comparison, however, I have appended Subsdiary Table II, giving the present numbers of all the recorded castes.

141-149—III

In Subsidiary Table No. III. again will be found civil condition, and in No. IV. the proportions of the sexes among the selected castes by age-periods. After what has been already said regarding civil condition in Chapter IV. it does not seem necessary to examine the table in detail, but it may prove useful for purposes of comparison with other provinces. As for the ratio of the sexes, the eccentricities of the age records render any useful examination of this table hopeless. Even the total figures of some of the castes are sufficiently startling, but these are due, I am convinced, not to the operation of any natural law or to the prevalence of any custom such as female infanticide, but either to mistakes made by enumerators, or to the small number of persons in the caste. The Ajnas are probably an illustration of the first cause and the Galots of the second.

150—IV

135-138

24. *Traditional and Actual Occupation in Selected Castes.*—Subsidiary Table VI enables us to gain an idea how far certain castes, races and tribes have departed from the occupations traditionally assigned to them. When any caste has a double traditional occupation, such as agriculture and military service, the present occupation of the majority is considered as the traditional occupation and those following the other are placed in the column assigned to it.

151-152—VI

To commence with the Hindus of the great military agricultural classes, more than half the Rajputs, 40 per cent. of the Marathas, 67 and 65 per cent. of the Jats and Gujars respectively still follow agriculture in one form or another, the Marathas chiefly as land-holders. Further, nearly one-third of this class take military or other service in the State, but the other three serve in such capacity to a very limited extent, no doubt because the rulers of Gwalior are Marathas, and because the State army is largely recruited from the North-Western Provinces. The principal occupation other than their traditional one followed by Rajputs is labour, and 16 per cent. of them are classed as independent, probably in most cases pensioners of one kind or another, but it is remarkable in what a wide range of occupations these aristocrats of India engage including the pastoral, private service, and manufacture or sale of fabrics. The Marathas abstain entirely from all low occupations such as working in leather, but otherwise a few of them are found in nearly all occupations. The Jats and Gujars when not following their traditional occupations seem generally to take to labour.

The record for Brahmans is a very remarkable one, for it shows them to be engaged in every "order" of occupation except working in leather which, of course, is polluting—a notable commentary on the functional theory of castes. The number adhering to the traditional priestly occupation is very small, probably not more than 6 per cent, while they are very largely agriculturists, and to some extent take state service and engage in labour. A fair proportion also, as might be expected, are independent, living on pensions or charitable grants.

The Bhats and Joshis (genealogists and astrologers) bring out very strongly the predominant position which agriculture holds in Gwalior State, since only a little more than 3 per cent. of the former and less than two per cent. of the latter follow their traditional occupation, while 46 and 31 per cent. respectively are connected with the tilling of the land. More than half the Joshis and about one-fifth of the Bhats are recorded as independent of any occupation, but the table shows them as performing certain functions very foreign to those proper to them, such as, personal service, labour, preparation of food.

The Banias are traditionally the great commercial class of India, and more than one-fourth seem to strictly adhere to their proper function of commerce, while a further large proportion engage in the kindred occupation of selling articles of food. Nearly another fourth of the Banias (of the Oswals one-third) are connected with agriculture, proving that here as well as elsewhere they have certain grip on the land. 151-152—VI.

The Kandheras (cotton-cleaners) have to the extent of more than half their numbers taken to agriculture, some to service and miscellaneous occupations, leaving little more than one-fourth for their proper function. The Dhangars also seem to prefer agricultural to their own proper pastoral life. The Sondhias, who are allied to Rajputs, adhere to their hereditary connection with the soil to the extent of 68 per cent. of their number, but many of them are also labourers and indeed they seem to have no scruples regarding any but polluting occupations. Khangars (village watch-men and agriculturists) chiefly follow the plough or are private servants and labourers.

Of the Muhammadan selected classes, the proper occupation of Sayads and Shaikhs may be said to be civil employment and that of Moghals and Pathans military employment, but as a fact they all appear to engage to some extent in every "order" of occupation, not excluding those deemed polluting by the Hindus. The largest numbers, however, are engaged in agricultural occupations, while 10 or 12 per cent. take private or personal service, about the same number are labourers, and small fractions are shop-keepers.

The Jains like the Banias are chiefly a commercial and trading community. Of the two selected sub-divisions, the Saraogis seem chiefly to follow the professions of banking and commerce, while the Oswals devote themselves more to the sale of grains and food stuffs.

The Animistic tribes have to a large extent given up their primitive pursuits of hunting and procuring jungle produce, and to have taken to pasturage, agriculture and general labour. The Kotwals who are found chiefly in the Malwa districts of Nimach and Ujjain, are also largely engaged in the preparation of textile fabrics. The Minas and Kirars are on a somewhat higher level than the rest, being classed as agriculturists. It may be noted here that there are two distinct classes of Minas, probably in origin identical, one of which is still a criminal tribe, and the other agricultural, but as the latter are the more numerous I have taken agriculture as their traditional occupation.

List of castes showing the different traditional occupations and districts they are generally found in.

No.	Name of Castes.	Traditional Occupations.	Remarks.
	HINDUS.		FOUND IN
1	Ahir	Agriculture	All districts.
2	Ajna	do	Malwa Prant.
3	Bachhera	Acrobats and Tumblers	do.
4	Bagdi	Labourers and Cultivators	Isagarh, Pichhor, Bajrangarh and Malwa Prants.
5	Bairagi	Ascetics and Devotees	All districts
6	Balai or Barabar	Weavers, Dyers and Village Service	do.
7	Bania Agarwal	Merchants and Bankers	do.
	Bania Oswal	Traders	
	Bania Maheshwari	do.	
8	Banjara	Carriers by pack animals	Isagarh & Malwa Prants.
9	Bargunda	Mat and Basket Makers	Gwalior district & Malwa Prant.
10	Barhai	Carpenters	All districts.
11	Bari	Labourers and makers of leaf plates	do
12	Basod	Basket, Broom and mat-makers	Gwalior & Bhind districts & Isagarh & Malwa Prants.
13	Bedia	Jugglers and Acrobats	Gwalior & Isagarh Prants.
14	Bedar	Earth workers and stone quarriers	Bhind district and Isagarh and Malwa Prants.
15	Bhami	Weavers	Gwalior & Isagarh Prants.
16	Bhand	Mimes	Gwalior Prant and Pichhor, Nimach & Anjhera districts.
17	Bhangi	Sweepers	All districts.
18	Bhatkhunja	Grain Parchers	do.
19	Bhat or Rai	Genealogists	do.
20	Bhoi, Dhimar, Kahar Kir or, Mallah	Fishermen and Palki bearers	do.
21	Bohra	Money-lenders	Gwalior & Malwa Prants and Pichhor district.
22	Brahman Jajotia ...	Priests	All districts.
	Brahman Shrimali	do.	
	Brahman Shriganr	do.	
23	Chamar	Leather workers	do.
24	Charan	Genealogists	Malwa Prant.
25	Chidar	Agriculturists	Gwalior Prant and Sabalgarh & Bajrangarh districts.
26	Chhipa	Dyers and Weavers	All districts.
27	Chobdar	Service	Gwalior & Isagarh Prants.
28	Dakaut	Astrologers and Harbalists	Malwa Prant.
29	Dangi	Village watchmen and Menials	Gwalior and Malwa Prants, & Pichhor & Bhilsa districts.
30	Darzi	Tailors	All districts.
31	Dhakar	Labourers and Cultivators	Isagarh & Malwa Prants.
32	Dhangar	Shepherds and Wool-weavers	Gwalior & Bhind districts & Malwa Prant.
33	Dhanuk	Village watchmen and domestic servants	All districts.
34	Dhobi	Washermen	do.
35	Dholi	Drummers	Malwa Prant.
36	Dom	Sweepers	Sabalgarh & Pichhor districts.
37	Gadaria	Shepherd and Wool-weavers	All districts.
38	Ghosi	Cattle breading and grazing	do.
39	Gole	Salt makers	do.

List of castes, Traditional Occupations and districts.—Continued.

No.	Name of Caste.	Traditional Occupations.	Remarks.
	HINDUS.		FOUND IN
40	Gosain	Ascetics and Devotees	All districts.
41	Gujar	Agriculture and Service	do.
42	Halwai	Confectioners	Sabalgarh district & Isagarh & Malwa Prants.
43	Huzuria	Domestic service	Nimach & Ujjain districts.
44	Jaga	Genealogists	Sikarwari, Tawarghar & Sheopur districts.
45	Jasondia	Agriculture	Gwalior & Isagarh Prants.
46	Jat	Agriculture and Service	All districts.
47	Jogi	Devotees	do.
48	Joshi	Astrologers, Harbalists	do.
49	Julaha	Weavers	Bajrangarh district.
50	Kachhi	Agriculture and market gardening	All districts.
51	Kalar, Khalal or Mahajan ...	Distillers & Toddy-drawers	do.
52	Kamnigar	Painters	Malwa Prant.
53	Kamaria	Agriculture	Gwalior district & Malwa Prant.
54	Kamawat	do.	Sikarwari, Sabalgarh, Bajrangarh & Bhilsa districts & Malwa Prant.
55	Khandera	Cotton cleaners	All districts.
56	Kanjar	Miscellaneous & disreputable wagrants	Amjhera district.
57	Kansera...	Dealers in brass & copper wares	All districts.
58	Kayasth...	Writers	do.
59	Khangar...	Village service	do.
60	Kharol	Labourers	Isagarh & Malwa Prants.
61	Khatik	Butchers	All districts.
62	Khatri	Traders	Gwalior & Bhind districts & Isagarh Prant, Shajapur & Amjhera districts
63	Kori or Koli	Weavers & Dyers	All districts.
64	Kumhar	Potters & brick-markers	do.
65	Kumbi	Agriculture	Isagarh & Malwa Prants.
66	Kurmi	do.	All districts.
67	Kshatriya, Rajputs or Thakurs ...	Agriculture & military service	do.
68	Lakhera	Glass & Lac workers	do.
69	Lodhi or Lodha	Agriculture & trading in fodder	do.
70	Lohar	Blacksmiths	do
71	Lunia	Salt & lime workers	Nimach and Ujjain districts.
72	Madhugal	Cultivators	Gwalior & Isagarh Prants & Amjhera district.
73	Mahar	Village watchmen & menials	Gwalior, Sikarwari & Sabalgarh districts, Isagarh Prant, Nimach & Mandsaur districts.
74	Mali	Agriculture & gardening	All districts.
75	Manihar	Pedlers	do.
76	Maratha	Agriculture & military service	do.
77	Mirdha	Miscellaneous & watchmen	Gwalior & Isagarh Prants.
78	Mochi	Leather-workers	All districts.
79	Moghia	Hunter, Fowlers. (Partially Criminal)	Gwalior & Sikarwari districts & Isagarh & Malwa Prants.
80	Nai	Barbers	All districts.

List of castes, Traditional Occupations and districts.—Continued.

No.	Name of Caste.	Traditional Occupations.	Remarks
	HINDUS.		FOUND IN.
81	Nayak	Carriers by pack animals	Isagarh & Malwa Prants.
82	Nat	Jugglers & acrobats	All districts.
83	Nath	Devotees	Sabalgarh & Tawarghar districts & Isagarh & Malwa Prants.
84	Od	Earth workers & stone quarriers	Sabalgarh, Tawarghar, Narwar, Sheopur, Nimach, & Mandsaur districts.
85	Pahar	Stone workers	Sabalgarh, Tawarghar, Isagarh & Mandsaur districts.
86	Pala	Labourers & Cultivators	Bhind district.
87	Pardhi	Hunters & Fowlers	Sabalgarh district & Isagarh & Malwa Prants.
88	Patwa	Beads & Necklace makers	Gwalior Prant, Isagarh district and Malwa Prant.
89	Pirola	Miscellaneous	Ujjain district.
90	Rangara or Rangrez ...	Dyers	Gwalior & Bhind districts and Isagarh & Malwa Prants.
91	Rawat	Cattle breeding & grazing	All districts.
92	Sadhu	Devotees	Gwalior Prant & Bajrangarh Bhilsa Nimach, & Ujjain districts.
93	Safardai	Musicians	Ujjain district.
94	Saniasi	Devotees	Gwalior & Isagarh Prants.
95	Sikligar	Knife grinders	All districts.
96	Silawat	Stone workers & Carpenters	do.
97	Sonar	Gold & silver-smiths	do.
98	Sondhia	Agriculture, (Partially Criminal)	Gwalior, Bhind, Isagarh Narwar districts & Malwa Prant.
99	Tamboli	Betel sellers	All districts.
00	Teli	Oil pressers & sellers	do.
101	Thatera	Brass & coppersmiths	Gwalior & Isagarh Prants.
	JAINS.		
1	Oswal	Traders	All districts.
2	Saraogi	do.	do.
	MUHAMMADANS.		
1	Banjara	Carriers by pack animals	Bhind & Mandsaur districts.
2	Bhand	Mimes	Gwalior, Sabalgarh, Bajrangarh & Bhilsa districts.
3	Bhangi	Sweepers	All districts.
4	Bharbhunja	Grain parchers	do.
5	Bhatiara	Bakers & inn keepers	Gwalior & Sikarwari districts.
6	Bhishti	Water carriers	All districts.
7	Bohra	Merchants & traders	Gwalior, Bhind & Isagarh & Malwa Prants.
8	Chhipa	Weavers & dyers	Malwa Prant.
9	Churigar	Glass & lac workers	Tawarghar & Mandsaur districts.
10	Darugar	Fire-works makers	Sikarwari & Narwar districts.
11	Dhobi	Washermen	Gwalior and Sikarwari, Isagarh & Narwar districts & Malwa Prant.
12	Fakir	Ascetics & devotees	All districts.
13	Hammal	Corn carriers	Narwar district.
14	Julaha	Weavers	Gwalior, Bhind and Isagarh districts.

List of castes, Traditional Occupations and districts.—Continued.

No.	Name of Castes.	Traditional Occupations.	Remarks.
	MOHAMMADANS.		FOUND IN
15	Kalamat	Singers & dancers	Gwalior & Isagarh Prants.
16	Kasai	Butchers	All districts.
17	Kunjra	Green grocers	Gwalior & Malwa Prants. & Isagarh district.
18	Lakhera	Glass & Lac workers	Sikarwari district & Isagarh & Malwa Prants.
19	Lohar	Blacksmiths	Nimach & Agar districts.
20	Madari	Jugglers	Gwalior & Isagarh Prants & Ujjain district.
21	Mirasi	Singers & drummers	Gwalior district & Isagarh & Malwa Prants.
22	Mochi	Leather workers	Bhind & Bajrangarh districts & Malwa Prant.
23	Moghal or Mirza	Service	All districts.
24	Nai	Barbers	Ujjain & Shajapur.
25	Nat	Acrobats	All districts.
26	Nilgar	Dyers	Ujjain district.
27	Pathan	Military service	All districts.
28	Pinjara	Cotton Cleaners	do.
29	Rangrez	Dyers	do.
30	Saiad	Service	do.
31	Shaikh	Service	do.
32	Shishgar	Glass workers	Gwalior, Tawarghar & Isagarh districts
33	Sikligar	Knife grinders	Gwalior Prant, & Pichhor, Bajrangarh & Ujjain districts.
34	Tawaif or Randi	Singers & dancers	All districts.
35	Teli	Oil pressers & sellers	do.
1	Arakh	Village watchmen & menials	None in Gwalior State.
2	Bharod	Shepherds & wool-weavers	Amjhera district.
3	Bhil	Hunting & collecting Jungle produce, (Partially criminal) ...	All districts.
4	Bhilala	Agriculture	do.
5	Gond or Rajgond	Hunting & Agriculture	Gwalior Prant & Narwar district.
6	Kirar	Agriculture	All districts.
7	Kol	Labourers	Ujjain & Sheopur.
8	Kotwal	Watchmen	Gwalior & Malwa Prants.
9	Kurku	Hunting & collecting Jungle produce	Nimach & Shajapur districts.
10	Mina	Agriculture	All districts.
11	Patlia	Hunting & Agriculture	Gwalior & Isagarh Prants.
12	Saharia	Hunting & collecting Jungle produce	All districts.

Subsidiary Table I.

Caste, Tribe and Race by Social Precedence and Religion.

Group.	Caste Tribe or Race.	Persons.	Males.	Females.	Percentage of Group on Total Population of—							
					Hindus.	Musalmans.	Jains.	Sikhs.	Parsis.	Animists.	Christians.	All Religions.
1	2	3	4	5	6	7	8	9	10	11	12	13
	Hindus—											
I	Other Brahmans unspecified ...	2,97,044	1,62,876	1,34,168	...	...	...	...	...	...	...	...
	Brahman Jajotia	8,328	4,593	3,735	...	...	...	...	...	...	...	...
	„ Shrigaur	4,204	2,062	2,142	...	...	...	...	...	...	...	...
	„ Shrimali	364	243	121	...	...	...	...	...	...	...	...
	Total I ...	3,09,940	1,69,774	1,40,166	12·49	...	...	...	...	...	...	10·58
II	Joshi	5,110	2,722	2,388	...	...	...	...	...	...	...	...
	Dakaut	497	398	99	...	...	...	...	...	...	...	...
	Jogi	5,467	3,104	2,363	...	...	...	...	...	...	...	...
	Bairagi	17,003	9,660	7,343	...	...	...	...	...	...	...	...
	Gosain	12,902	7,840	5,062	...	...	...	...	...	...	...	...
	Sanyasi	629	319	310	...	...	...	...	...	...	...	...
	Sadhu	1,156	416	740	...	...	...	...	...	...	...	...
	Total II ...	42,764	24,459	18,305	1·72	...	...	...	...	...	...	1·46
III	Marathas	17,353	8,829	8,524	...	...	...	...	...	...	...	...
	Rajput Thakur	2,97,051	1,48,168	1,48,883	...	...	...	...	...	...	...	...
	Jat	24,639	12,247	12,392	...	...	...	...	...	...	...	...
	Khatri	825	583	242	...	...	...	...	...	...	...	...
	Total III ...	3,39,868	1,69,827	1,70,041	13·70	...	...	...	...	...	...	1,1·30
IV	Kayastha	28,999	16,617	12,382	...	...	...	...	...	...	...	...
	Bhat	9,788	5,468	4,320	...	...	...	...	...	...	...	...
	Jaga	193	83	110	...	...	...	...	...	...	...	...
	Gujar	1,00,720	55,798	44,922	...	...	...	...	...	...	...	...
	Ahir	1,08,715	56,215	52,500	...	...	...	...	...	...	...	...
	Sondhia	30,921	16,154	14,767	...	...	...	...	...	...	...	...
	Charan	828	757	71	...	...	...	...	...	...	...	...
	Dhangar	3,613	2,282	1,331	...	...	...	...	...	...	...	...
	Hazuria	482	298	184	...	...	...	...	...	...	...	...
	Jasondia	479	361	118	...	...	...	...	...	...	...	...
	Kunbi	3,998	2,225	1,773	...	...	...	...	...	...	...	...
	Kurmi	17,984	9,932	8,052	...	...	...	...	...	...	...	...
	Kamaria	331	206	125	...	...	...	...	...	...	...	...
	Rawat	31,082	16,706	14,376	...	...	...	...	...	...	...	...
	Total IV ...	3,38,133	1,83,102	1,55,031	13·63	...	...	...	...	...	...	11·54
V	Bania Agarwal	15,672	8,832	6,840	...	...	...	...	...	...	...	...
	„ Oswal	2,921	1,618	1,303	...	...	...	...	...	...	...	...
	„ Maheshwari	9,107	6,298	2,809	...	...	...	...	...	...	...	...
	Other Banias	59,014	37,940	21,074	...	...	...	...	...	...	...	...
	Total V ...	86,714	54,688	32,026	3·49	...	...	...	...	...	...	2·9 9

Subsidiary Table I—(*Continued*).

Group.	Caste, Tribe or Race,	Persons.	Males.	Females.	Percentage of Group on Total Population of—							
					Hindus.	Muslmans.	Jains.	Sikhs.	Parsis.	Animists.	Christians.	All Religions.
1	2	3	4	5	6	7	8	9	10	11	12	13
	Hindus-(*continued*).											
VI	Bohra	96	63	33	...	...	...	...	...	...	...	...
	Dangi	7,102	4,029	3,073	...	...	...	...	...	...	...	...
	Kalar	14,947	7,808	7,139	...	...	...	...	...	...	...	...
	Sunar	25,845	10,998	14,847	...	...	...	...	...	...	...	...
	Kasera	1,265	787	478	...	...	...	...	...	...	...	...
	Total VI ...	49,255	23,685	25,570	1·93	...	...	...	...	...	...	1·68
VII	Halwai	300	180	120	...	...	...	...	...	...	...	...
	Total VII ...	300	180	120	...	...	...	...	...	...	...	·01
VIII	Mali	29,130	13,418	15,712	...	...	...	...	...	...	...	...
	Bhoi	48,182	27,749	20,433	...	...	...	...	...	...	...	...
	Kachhi	1,57,969	74,435	83,534	...	...	...	...	...	...	...	...
	Ghosi	3,998	1,869	2,129	...	...	...	...	...	...	...	...
	Total VIII ...	2,39,279	1,17,471	1,21,808	9·64	...	...	...	...	...	...	8·17
IX	Thathera	436	302	134	...	...	...	...	...	...	...	...
	Gadaria	73,930	38,772	35,158	...	...	...	...	...	...	...	...
	Tamboli	8,773	4,740	4,033	...	...	...	...	...	...	...	...
	Nai	57,474	31,268	26,206	...	...	...	...	...	...	...	...
	Bari	1,292	873	419	...	...	...	...	...	...	...	...
	Kumhar	46,547	21,787	24,760	...	...	...	...	...	...	...	...
	Lodhi	73,070	39,304	33,766	...	...	...	...	...	...	...	...
	Badhai	55,026	29,847	25,779	...	...	...	...	...	...	...	...
	Bharbhunja	1,057	566	491	...	...	...	...	...	...	...	...
	Banjara	5,259	3,013	2,246	...	...	...	...	...	...	...	...
	Lohar	21,917	10,796	11,121	...	...	...	...	...	...	...	...
	Nayak	1,643	992	651	...	...	...	...	...	...	...	...
	Total IX ...	3,47,024	1,82,260	164,764	13·98	...	...	...	...	...	...	11·85
X	Ajna	17,615	13,404	4,211	...	...	...	...	...	...	...	...
	Darzi	17,346	9,396	7,950	...	...	...	...	...	...	...	...
	Patwa	675	398	277	...	...	...	...	...	...	...	...
	Chhipa	8,999	3,898	5,101	...	...	...	...	...	...	...	...
	Rangara	5,471	2,821	2,650	...	...	...	...	...	...	...	...
	Bhand	221	109	112	...	...	...	...	...	...	...	...
	Dhakar	17,162	9,491	7,671	...	...	...	...	...	...	...	...
	Gole	9,157	5,280	3,877	...	...	...	...	...	...	...	...
	Beldar	884	508	376	...	...	...	...	...	...	...	...
	Julaha	11	8	3	...	...	...	...	...	...	...	...
	Kamnigar	63	42	21	...	...	...	...	...	...	...	...
	Kamawat	3,355	1,341	2,014	...	...	...	...	...	...	...	...
	Khangar	10,403	5,114	5,289	...	...	...	...	...	...	...	...
	Khatik	7,409	4,370	3039	...	...	...	...	...	...	...	...

SUBSIDIARY TABLE I—(*Continued*).

Group.	CASTE, TRIBE OR RACE.	Persons.	Males.	Females.	PERCENTAGE OF GROUP ON TOTAL POPULATION OF—							
					Hindus.	Musalmans.	Jains.	Sikhs.	Parsis.	Animists.	Christians.	All Religions.
1	2	3	4	5	6	7	8	9	10	11	12	13
	Hindus—(*continued*).											
X	Kandhera	10,752	6,141	4,611	...	...	...	...	...	...	...	...
	Lakhera	2,044	1,070	974	...	...	...	...	...	...	...	...
	Lunia	35	19	16	...	...	...	...	...	...	...	...
	Chobdar	1,186	715	471	...	...	...	...	...	...	...	...
	Safardai	5	...	5	...	...	...	...	...	...	...	...
	Manihar	247	71	176	...	...	...	...	...	...	...	...
	Mirdha	8,448	8,346	4,102	...	...	...	...	...	...	...	...
	Kharol	622	288	334	...	...	...	...	...	...	...	...
	Dhobi	31,278	15,925	15,353	...	...	...	...	...	...	...	...
	Mochi	1,253	782	471	...	...	...	...	...	...	...	...
	Silawat	1,191	528	663	...	...	...	...	...	...	...	...
	Madhugal	1,093	695	398	...	...	...	...	...	...	...	...
	Od	374	225	149	...	...	...	...	...	...	...	...
	Nath	4,084	2,417	1,667	...	...	...	...	...	...	...	...
	Pirola	3	3	...	...	...	...	...	...	...	...	...
	Pahar	258	103	155	...	...	...	...	...	...	...	...
	Pala	579	369	210	...	...	...	...	...	...	...	...
	Pardhi	3,001	1,354	1,647	...	...	...	...	...	...	...	...
	Siqligar	4,715	2,126	2,589	...	...	...	...	...	...	...	...
	Teli	42,584	22,303	20,281	...	...	...	...	...	...	...	...
	Total X ...	2,12,523	1,05,660	1,06,863	8·56	...	...	...	...	...	...	7·25
XI	Balai	70,926	33,051	37,875	...	...	...	...	...	...	...	...
	Basor	3,208	1,813	1,395	...	...	...	...	...	...	...	...
	Dhanuk	3,932	2,061	1,871	...	...	...	...	...	...	...	...
	Dholi	526	251	275	...	...	...	...	...	...	...	...
	Mahar	399	216	183	...	...	...	...	...	...	...	...
	Chidar	4,653	2,749	1,904	...	...	...	...	...	...	...	...
	Kori	66,512	36,598	29,914	...	...	...	...	...	...	...	...
	Moghia	1,209	587	622	...	...	...	...	...	...	...	...
	Total XI ...	1,51,365	77,326	74,039	6·10	...	...	...	...	...	...	5·17
XII	Bachhera	241	135	106	...	...	...	...	...	...	...	...
	Nat	10,344	7,620	2,724	...	...	...	...	...	...	...	...
	Bagri	3,261	1,643	1,618	...	...	...	...	...	...	...	...
	Barganda	1,372	646	726	...	...	...	...	...	...	...	...
	Bedia	2,402	783	1,619	...	...	...	...	...	...	...	...
	Bhanmi	1,854	1,008	846	...	...	...	...	...	...	...	...
	Bhangi	23,225	12,165	11,060	...	...	...	...	...	...	...	...
	Chamar	3,19,517	1,56,795	1,62,722	...	...	...	...	...	...	...	...
	Dom	76	66	10	...	...	...	...	...	...	...	...
	Kanjar	270	206	64	...	...	...	...	...	...	...	...
	Total XII ...	3,62,562	1,81,067	1,81,495	14·61	...	...	...	...	...	...	12·38
	Not stated	1,963	427	1,536	·08	...	...	...	...	...	...	07

SUBSIDIARY TABLE I—(*Continued*).

Group.	CASTE, TRIBE OR RACE.	Persons.	Males.	Females.	PERCENTAGE OF GROUP ON TOTAL POPULATION OF—							
					Hindus.	Musalmans.	Jains.	Sikhs.	Parsis.	Animists.	Christians.	All Religions.
1	2	3	4	5	6	7	8	9	10	11	12	13
	Musalmans—											
I	Saiad	12,004	7,191	4,813	...	...	...	...	...	...	...	...
	Shaikh	58,812	30,387	28,425	...	...	...	...	...	...	...	...
	Moghal	5,405	32,74	2,131	...	...	...	...	...	...	...	...
	Pathan	47,623	24,314	23,309	...	...	...	...	...	...	...	...
	Total I ...	1,23,844	65,166	58,678	72·48	...	...	...	...	...	...	4·23
II	Bohra	5,110	2,364	2,746	...	...	...	...	...	...	...	...
	Total II ...	5,110	2,364	2,746	...	2·99	...	...	...	...	...	·17
III	Julaha	1,568	769	799	...	...	...	...	...	...	...	...
	Pinjara	4,331	1,441	2,890	...	...	...	...	...	...	...	...
	Rangrez	981	449	532	...	...	...	...	...	...	...	...
	Lakhera (Churigar)	204	99	105	...	...	...	...	...	...	...	...
	Shishgar	154	33	121	...	...	...	...	...	...	...	...
	Chhipa	257	150	107	...	...	...	...	...	...	...	...
	Nilgar	106	...	106	...	...	...	...	...	...	...	...
	Siqligar	91	26	65	...	...	...	...	...	...	...	...
	Lohar	4	...	4	...	...	...	...	...	...	...	...
	Darugar	37	19	18	...	...	...	...	...	...	...	...
	Faqir	4,800	2,107	2,693	...	...	...	...	...	...	...	...
	Bhishti	658	358	300	...	...	...	...	...	...	...	...
	Bhatiara	66	11	55	...	...	...	...	...	...	...	...
	Bharbhunja	960	769	191	...	...	...	...	...	...	...	...
	Kasai	383	174	209	...	...	...	...	...	...	...	...
	Hammal	4	2	2	...	...	...	...	...	...	...	...
	Banjara	81	54	27	...	...	...	...	...	...	...	...
	Kunjra	273	137	136	...	...	...	...	...	...	...	...
	Nai	183	2	181	...	...	...	...	...	...	...	...
	Dhobi	161	77	84	...	...	...	...	...	...	...	...
	Teli	481	276	205	...	...	...	...	...	...	...	...
	Mochi	136	18	118	...	...	...	...	...	...	...	...
	Madari	160	108	52	...	...	...	...	...	...	...	...
	Bhand	52	24	28	...	...	...	...	...	...	...	...
	Mirasi	59	21	38	...	...	...	...	...	...	...	...
	Kalamat	95	41	54	...	...	...	...	...	...	...	...
	Tawaif	384	105	279	...	...	...	...	...	...	...	...
	Nat	493	259	234	...	...	...	...	...	...	...	...
	Bhangi	1,196	778	418	...	...	...	...	...	...	...	...
	Total III ...	18,358	8,307	10,051	...	10·74	...	...	...	...	...	·63
	Not stated	23,550	14,344	9,206	...	13·78	...	...	...	...	...	·80

Subsidiary Table I—(*Continued*).

Group.	Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of Group on Total Popu lation of—							
					Hindus.	Musalmans.	Jains.	Sikhs.	Parsis.	Animists.	Christians.	All Religions.
1	2	3	4	5	6	7	8	9	10	11	12	13
	Jains—											
	Oswal	23,880	11,998	11,882	...	...	44·23	...	...	...	...	·82
	Saraogi	8,069	4,489	3,580	...	...	14·96	...	...	...	...	·28
	Not stated	21,982	12,019	9,963	...	...	40·76	...	...	...	...	·75
	Total Jains ...	53,931	28,506	25,425	...	...		...	...	...	...	
	Others—											
	Sikhs	9	6	3	...	...	...	100	...	...	...	·0003
	Parsis	17	15	2	...	...	...	...	100	...	...	·0006
	Total Others ...	26	21	5	...	...	...	...	...	...	...	...
	Christians—											
	Europeans	101	43	58	...	...	...	...	...	...	12.70	·003
	Eurasians	59	37	22	...	...	...	...	...	...	7·42	·002
	Native Christians	635	256	379	...	...	...	...	...	...	79·87	·02
	Total Christians ...	795	336	459	...	...	...	...	...	...	...	...
	Animists—											
	Kirar	62,397	33,169	29,228	...	...	...	...	...	28·07	...	...
	Mina	61,274	30,613	30,661	...	...	...	...	...	27·56	...	...
	Bhilala	17,145	9,309	7,836	...	...	...	...	...	7·71	...	·58
	Bharod	429	201	228	...	...	...	...	...	·19	...	·02
	Kotwal	1,037	447	590	...	...	...	...	...	·47	...	·04
	Gond or Raj Gond	935	484	451	...	...	...	...	...	·42	...	·03
	Kurku	249	150	99	...	...	...	...	...	·11	...	·01
	Arakh	...	...	...	...	...	...	...	...	...	...	...
	Kol	13	4	9	...	...	...	...	...	·01	...	·0004
	Bhil	41,248	21,514	19,734	...	...	...	...	...	16·97	...	1.29
	Patlia	2,065	1,347	718	...	...	...	...	...	·93	...	.07
	Saharia	35,525	20,455	15,070	...	...	...	...	...	17·56	...	1·33
	Total Animists ...	222,317	117,693	104,624	...	...	...	...	...	...	...	...

Subsidiary Table II.

Variation in caste, Tribe or Race since 1872.

Caste, Tribe or Race.	Persons.				Percentage of variation increase + or decrease —			Net variation increase + | decrease —
	1901.	1891.	1881.	1872.	1891-1901.	1881-1891.	1872-1881.	
Ahir	1,08,715	...	...	...	...	...	...	...
Ajna	17,615	...	...	...	...	...	...	...
Bachhera	241	...	...	...	...	...	...	...
Barhai	55,625	...	...	...	...	...	...	...
Bagri	3,261	...	...	...	...	...	...	...
Bairagi	17,003	...	...	...	...	...	...	...
Balai or Balahar	70,926	...	...	...	...	...	...	...
Bania : Agarwal	15,672	...	...	...	...	—	...	...
„ Oswal	2,921	...	...	...	...	...	...	...
„ Maheshwari	9,107	...	...	...	...	...	...	...
„ Others unspecified	59,014	...	...	...	...	...	...	...
TOTAL BANIAS	86,714	...	...	...	...	...	...	...
Banjara	5,259	...	...	...	...	...	...	...
Bargunda	1,372	...	...	...	...	...	...	...
Bari	1,292	...	...	...	...	...	...	...
Basor	3,203	...	...	...	...	...	...	...
Beldar	884	...	...	...	...	...	...	...
Beria	2,402	...	...	...	...	...	...	...
Bhami	1,354	...	...	...	...	...	...	...
Bhand	221	...	...	...	...	...	...	...
Bhangi	23,225	...	...	...	...	...	...	...
Bharbhunja	1,057	...	...	...	...	...	...	...
Bhat or Rai	9,788	...	...	...	...	...	...	...
Bhoi, Dhimar, Kahar, Kir or Mallah ...	48,182	...	...	...	...	...	...	...
Bohra	96	...	...	...	...	...	...	...
Brahman, Jajotia	8,328	...	...	...	...	...	...	...
„ Shrigaur	4,204	...	...	...	...	...	...	...
„ Shrimali	364	...	...	...	...	...	...	...
Others unspecified Brahmans	2,97,044	...	...	...	...	...	...	...
TOTAL BRAHMANS	309,940	...	...	...	...	...	...	...
Chamar	3,19,517	...	...	...	...	...	...	...
Charan	828	...	...	...	...	...	...	...
Chidar	4,653	...	...	...	...	...	...	...
Chobdar	1,186	...	...	...	...	...	...	...
Chhatri or Rajput	2,97,051	...	...	...	...	...	...	...
Chhipa	8,999	...	...	...	...	...	...	...
Dakaut	497	...	...	...	...	...	...	...
Dangi	7,102	...	...	...	...	...	...	...
Darzi	17,346	...	...	...	...	...	...	...

Subsidiary Table II.

Variation in caste, Tribe or Race since 1872.

Caste, Tribe or Race.	Persons.				Percentage of variation increase + or decrease −			Net variation increase + decrease −
	1901.	1891.	1881.	1872.	1891-1901.	1881-1891.	1872-1881.	
Dhakar ...	17,162	...	...	...	...	...	...	...
Dhanuk ...	3,932	...	...	...	...	...	...	...
Dhobi ...	31,278	...	...	...	...	...	...	...
Dhangar ...	3,613	...	...	...	...	...	...	...
Dom ...	76	...	...	...	...	...	...	...
Gadaria ...	73,930	...	...	...	...	...	...	...
Gole ...	9,157	...	...	...	...	...	...	...
Ghosi ...	3,998	...	...	...	...	...	...	...
Gujar ...	1,00,720	...	...	...	...	...	...	...
Gosain ...	12,902	...	...	...	...	...	...	...
Hazuria ...	482	...	...	...	...	...	...	...
Halwai ...	300	...	...	...	...	...	...	...
Jaga ...	193	...	...	...	...	...	...	...
Jasondia	479	...	...	...	...	...	...	...
Jat ...	24,639	...	...	...	...	...	...	...
Jogi ...	5,467	...	...	...	...	...	...	...
Joshi ...	5,110	...	...	...	...	...	...	...
Julaha ...	11	...	...	...	...	...	...	...
Kachhi ...	1,57,969	...	...	...	...	...	...	...
Kalar or Kalal	14,947	...	...	...	...	...	...	...
Kamnigar	63	...	...	...	...	...	...	...
Kamaria ...	331	...	...	...	...	...	...	...
Kamawat ...	3,355	...	...	...	...	...	...	...
Kanjar ...	270	...	...	...	...	...	...	...
Kasera ...	1,265	...	...	...	...	...	...	...
Kayasth ...	28,299	...	...	...	...	...	...	...
Khangar	10,403	...	...	...	...	...	...	...
Kharol ...	622	...	...	...	...	...	...	...
Khatik ...	7,409	...	...	...	...	...	...	...
Khatri ...	825	...	...	...	...	...	...	...
Kori or Koli	66,512	...	...	...	...	...	...	...
Kumhar ...	46,547	...	...	...	...	...	...	...
Kandhera	10,752	...	...	...	...	...	...	...
Kunbi	3,998	...	...	...	...	...	...	...
Kurmi	17,984	...	...	...	...	...	...	...
Lakhera ...	2,044	...	...	...	...	...	...	...
Lodhi	73,070	...	...	...	...	...	...	...
Lohar	21,917	...	...	...	...	...	...	...
Lunia	35	...	...	...	...	...	...	...
Mahar	399	...	...	...	...	...	...	...
Mali ...	29,130	...	...	...	...	...	...	...
Manihar ...	247	...	...	...	...	...	...	...
Maratha ...	17,353	...	...	...	...	...	...	...
Mirdha ...	8,448	...	...	...	...	...	...	...
Mochi ...	1,253	...	...	...	...	...	...	...
Moghia ...	1,209	...	...	...	...	...	...	...
Madhugaj	1,093	...	...	...	...	...	...	...
Nai ...	57,474	...	...	...	...	...	...	...
Nayak ...	1,643	...	...	...	...	...	...	...
Nat ...	10,344	...	...	...	...	...	...	...
Nath ...	4,084	...	...	...	...	...	...	...
Od ...	374	...	...	...	...	...	...	...
Pahar ...	258	...	...	...	...	...	...	...
Pala ...	579	...	...	...	...	...	...	...
Pardhi ...	3,001	...	...	...	...	...	...	...
Patwa ...	675	...	...	...	...	...	...	...
Pirola ...	3	...	...	...	...	...	...	...
Rangara or Rangrez ...	5,471	...	...	...	...	...	...	...
Rawat ...	31,082	...	...	...	...	...	...	...
Sadhu ...	1,156	...	...	...	...	...	...	...
Safardai ...	5	...	...	...	...	...	...	...
Sanyasi ...	629	...	...	...	...	...	...	...
Silawat ...	1,191	...	...	...	...	...	...	...
Sikligar ...	4,715	...	...	...	...	...	...	...
Sondia ...	30,921	...	...	...	...	...	...	...
Sunar ...	25,845	...	...	...	...	...	...	...
Tamboli ...	8,773	...	...	...	...	...	...	...
Teli ...	42,584	...	...	...	...	...	...	...
Thathera...	436	...	...	...	...	...	...	...
Not stated Hindus ...	1,963	...	...	...	...	...	...	...
OTHERS.								
2 Sikhs ...	9	...	...	...	...	...	...	...
1 Parsis ...	17	...	...	...	...	...	...	...
JAINS.								
Saraogi ...	8,069	...	...	...	...	...	...	...
Oswal ...	23,880	...	...	...	...	...	...	...
Not stated Jains ...	21,982	...	...	...	...	...	...	...

Subsidiary Table II.

Variation in caste, Tribe or Race since 1872.

Caste, Tribe or Race.	Persons.				Percentage of variation increase + or decrease —			Net variation increase + / decrease
	1901.	1891.	1881.	1872.	1891-1901.	1881-1891.	1872-1881.	
MUHAMMADANS								
Banjara	81	...	...	...	...	...	...	...
Bhand	52	...	...	...	...	...	...	...
Bhangi	1,196	...	...	...	...	...	...	...
Bharbhunja	960	...	...	...	...	...	...	...
Bhatiara	66	...	...	...	...	...	...	..
Bhishti	658	...	...	...	...	...	...	...
Bohra	5,110	...	...	...	...	...	...	...
Chhipa	257	...	...	...	...	...	...	...
Churigar	21	...	...	...	...	...	...	...
Darugar	37	...	...	...	...	...	...	...
Dhobi	161	...	...	...	...	...	...	...
Fakir	4,820	...	...	...	...	...	...	...
Hammal	4	...	...	...	...	...	...	...
Julaha	1,568	...	...	...	...	...	...	...
Kalamat	95	...	...	...	...	...	...	...
Kasai	383	...	...	...	...	...	...	...
Kunjra	273	...	...	...	...	...	...	...
Lakhera	183	...	...	...	...	...	...	...
Lohar	4	...	...	...	...	...	...	...
Madari	160	...	...	...	...	...	...	...
Mirasi	59	...	...	...	...	...	...	...
Mochi	136	...	...	...	...	...	...	...
Moghal	5,405	...	...	...	...	...	...	...
Nai	183	...	...	...	...	...	...	...
Nat	493	...	...	...	...	...	...	...
Nilgar	106	...	...	...	...	...	...	...
Pathan	47,623	...	...	...	...	...	...	...
Pinjara	4,331	...	...	...	...	...	...	...
Rangrez	981	...	...	...	...	...	...	...
Sikligar	91	...	...	...	...	...	...	...
Saiad	12,004	...	...	...	...	...	...	...
Shaikh	58,812	...	...	...	...	...	...	...
Shishgar	154	...	...	...	...	...	...	...
Tawaif or Randi	384	...	...	...	...	...	...	...
Teli	481	...	...	...	...	...	...	...
Not stated Muhamadans	23,550	...	...	...	...	...	...	...
CHRISTIANS								
Europeans	101	...	...	...	...	...	...	...
Eurasians	59	...	...	...	...	...	...	...
Native Christians	635	...	...	...	...	...	...	...
ANIMISTS								
Arakh	...	...	...	...	...	...	...	...
Bharod	429	...	...	...	...	...	...	...
Bhil	41,248	...	...	...	...	...	...	...
Bhilala	17,145	...	...	...	...	...	...	...
Gond or Rajgond	935	...	...	...	...	...	...	...
Kurku	249	...	...	...	...	...	...	...
Kol	13	...	...	...	...	...	...	...
Kotwal	1,037	...	...	...	...	...	...	...
Kirar	62,397	...	...	...	...	...	...	...
Mina	61,274	...	...	...	...	...	...	...
Patlia	2,065	...	...	...	...	...	...	...
Saharia	35,525	...	...	...	...	...	...	...

SUBSIDIARY TABLE III.

Civil Condition by Age for Selected Castes.

Caste, Tribe or Race.	Percentage of each Sex Unmarried in													
	Total.		0-5.		5-12.		12-15.		15-20.		20-40.		40 andover.	
	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
HINDUS—														
Rajput Thakur	43·16	31·92	99·09	95·00	85·20	80·52	67·56	55·68	47·60	15·82	22·55	7·47	15·41	4·78
Maratha	33·63	26·61	96·45	95·85	82·84	74·88	47·29	35·49	38·71	22·35	16·92	6·56	8·08	7·78
Jat	48·87	27·69	98·66	86·68	89·42	77·61	63·18	29·70	41·23	16·87	30·91	5·73	18·03	2·25
Gujar	46·98	32·97	97·42	98·20	87·05	78·82	68·39	39·50	41·72	17·62	27·68	7·13	11·70	6·46
Ajna	31·60	20·38	100·00	98·76	91·22	70·65	63·86	13·78	7·91	3·89	1·27	·44	·60	2·26
Brahmin Jajotia	47·38	58·39	98·05	88·59	65·25	65·89	52·66	51·89	48·61	50·48	37·37	68·36	15·60	43·10
„ Shrimali	11·11	50·41	100·00	100·00	60·00	80·00	80·00	57·14	3·06	23·08	15·00	26·83	37·50	36·84
„ Shrigaur	34·97	35·85	97·86	99·02	85·85	87·81	59·51	72·76	32·66	25·20	16·67	4·78	7·53	2·35
Gulot	53·85	25·86	100·00	100·00	100·00	81·82	100·00	50·00	28·57	11·76	...	8·33	...	53·33
Bhat ...	41·73	26·02	94·70	96·00	80·91	69·16	46·36	29·92	32·85	16·89	23·93	3·26	18·35	3·42
Joshi	47·02	32·71	97·03	96·39	80·69	78·17	59·94	37·18	38·38	12·95	21·31	9·08	18·86	7·35
Bania, Agarwal	46·67	20·80	98·78	93·03	78·54	80·54	58·64	33·81	33·13	13·54	51·92	8·86	12·68	2·32
„ Oswal	28·99	34·84	100·00	95·08	81·19	82·53	19·38	48·79	22·83	23·75	5·10	5·08	2·23	3·88
„ Maheshwari	37·03	36·13	93·64	100·00	69·40	76·57	45·76	47·13	35·64	17·53	10·50	7·88	16·02	2·66
„ Others	27·40	18·30	97·23	95·02	56·87	62·25	65·09	23·47	54·15	11·96	13·03	7·69	3·94	1·56
Kandhera	47·53	27·39	95·51	96·28	88·74	76·82	63·99	28·85	32·27	20·03	26·69	12·36	16·57	3·58
Dhangar	31·99	22·16	100·00	99·05	83·39	70·53	29·72	9·63	9·36	3·94	2·98	2·90	9·59	2·44
Sondia	36·24	17·57	100·00	99·31	85·40	68·94	46·16	39·75	25·91	4·78	15·80	1·54	9·31	2·65
Khangar	47·40	29·87	98·14	100·00	57·34	77·63	72·55	53·42	64·31	8·71	21·60	2·90	12·16	2·31
MUHAMMADANS—														
Shaikh	38·16	34·25	99·85	97·53	97·47	96·17	83·14	16·20	65·17	27·67	15·47	4·55	3·87	4·08
Saiad	43·93	33·33	98·72	99·40	96·11	92·19	74·66	48·68	59·72	22·10	16·63	6·08	8·23	5·13
Moghal	40·93	34·68	98·31	98·43	89·67	93·67	66·29	62·86	37·77	18·03	23·56	4·48	5·80	1·62
Pathan	39·87	30·47	99·88	86·44	96·12	91·54	87·56	65·83	61·76	20·51	21·37	4·05	8·89	4·53
JAINS—														
Saraogi	47·43	28·46	98·18	96·08	93·69	84·84	69·87	45·92	50·54	19·21	27·41	2·52	27·86	1·78
Oswal	39·06	35·69	99·56	98·75	95·42	94·16	86·52	60·14	61·87	9·45	20·53	3·85	9·06	1·67
ANIMISTS—														
Bhil	30·90	24·11	99·54	88·31	61·58	78·90	64·85	40·17	41·23	10·17	16·67	3·62	2·89	2·29
Bhilala	54·50	39·68	98·96	96·35	85·47	90·31	37·83	56·75	60·20	24·93	39·27	7·28	3·65	2·41
Gond or Raj Gond	62·40	16·19	100·00	100·00	94·12	57·14	69·81	36·37	51·85	25·76	41·73	5·46	34·93	8·33
Kol	...	33·33	...	100·00	...	100·00	...	...	...	...	...	...	...	...
Mina	49·22	32·99	95·95	91·69	92·27	86·15	81·29	65·30	50·26	12·74	25·00	7·27	5·93	1·22
Patlia	23·61	26·88	100·00	100·00	54·07	33·82	77·66	61·22	21·76	9·49	8·57	15·32	·77	2·22
Kurku	29·35	12·12	100·00	100·00	75·00	33·33	62·50	60·00	42·86	...	37·04	...	1·39	16·13
Saharia	51·92	53·48	99·64	93·15	95·73	90·31	81·22	54·52	62·38	64·67	11·66	8·18	4·76	7·23
Bharod	46·27	42·11	100·00	100·00	100·00	47·06	66·67	20·69	...	...	...	...	...	...
Kotwal	50·34	20·51	99·00	98·80	100·00	78·57	60·42	21·43	31·63	6·86	39·06	2·31	4·95	...
Kirar	44·63	31·59	99·81	93·39	95·05	88·59	93·18	67·90	63·61	37·44	11·22	1·26	10·88	·53
Arakh	...	...	...	...	...	...	...	...	...	...	...	...	...	...

SUBSIDIARY TABLE III.

Civil Condition by Age for Selected Castes.

Caste, Tribe or Race.	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.
	16	17	18	19	20	21	22	23	24	25	26	27	28	29
HINDUS—														
Rajput Thakur	42·02	48·62	·91	4·99	14·25	19·02	33·00	42·61	49·21	78·39	57·16	67·45	51·62	48·72
Maratha	53·82	47·02	3·38	3·15	15·90	23·22	39·04	54·35	49·36	65·52	74·51	73·36	61·22	29·06
Jat	37·14	38·06	1·34	13·32	9·73	19·11	32·23	34·86	46·30	75·33	59·26	65·89	50·83	61·66
Gujar	41·81	46·38	2·58	1·80	12·70	20·33	27·57	53·05	45·73	76·93	58·73	71·76	64·32	33 32
Ajna	41·74	51·15	...	1·23	8·49	27·90	34·68	75·62	87·94	80·74	53·88	25·60	22·30	19·98
Brahman Jajotia	41·13	35·61	1·95	11·11	34·09	33·97	36·09	34·13	37·50	47·14	50·84	27·02	59·72	47·00
„ Shrimali	86·42	37·18	...	...	40·00	20·00	20·00	21·43	95·92	76·92	75·00	51·22	37·50	47·37
„ Shrigaur	47·82	48·55	2·14	·98	11·32	10·75	28·52	19·07	46·80	68·02	68·25	79·05	62·61	50·91
Galot	38·46	62·94	...	...	...	18·18	...	50·00	71·43	85·29	83·33	75·00	...	20·00
Bhat	43·01	51·25	5·30	4·00	16·87	28·40	42·84	63·45	56·50	70·48	53·08	72·68	53·93	34·55
Joshi	39·20	51·05	2·97	3·61	17·35	20·30	30·28	60·68	47·30	67·39	61·43	77·68	52·36	43·84
Bania, Agarwal	40·48	47·00	1·22	1·57	20·93	18·93	34·35	61·36	56·99	76·35	41·17	56·93	52·55	42·76
„ Oswal	51·61	48·04	...	4·92	17·83	17·47	44·75	39·61	68·04	65·23	49·42	74·58	71·87	25·58
„ Maheshwari... ...	46·33	45·21	6·36	...	27·73	22·46	45·52	49·04	49·19	71·68	62·63	63·83	56·14	41·60
„ Others	33·09	26·68	2·65	3·66	41·23	26·68	28·94	46·09	38·32	40·81	67·81	57·91	13·42	6·93
Kandhera	41·30	50·27	4·49	3·72	10·28	21·93	30·85	62·56	57·13	67·85	59·57	63·96	57·37	46·76
Dhangar	57·32	60·48	...	·95	10·61	28·50	64·69	75·23	78·17	85·43	83·60	57·25	45·89	69·68
Sondia	42·32	54·38	...	...	13·31	24·18	31·61	50·34	60·60	69·82	50·50	76·14	51·27	23·62
Khangar	40·93	45·94	1·86	...	41·71	21·70	24·18	39·73	28·53	73·51	55·82	73·88	60·52	30·60
MUHAMMADANS—														
Shaikh	51·77	48·30	·05	2·43	2·19	2·89	15·08	30·49	32·38	71·05	74·83	81·03	71·81	30·72
Saiad	46·50	46·25	1·28	·60	3·26	7·50	24·22	45·15	34·50	69·55	75·13	74·65	66·50	39·59
Moghal	49·76	45·24	1·69	1·05	10·33	5·54	30·29	34·29	54·26	70·75	66·63	79·85	74·55	44·06
Pathan	49·77	52·14	...	13·34	2·98	7·01	11·46	29·89	36·62	77·18	67·35	78·83	70·69	54·53
JAINS—														
Saraogi	40·92	44·58	1·82	2·61	5·01	14·37	28·45	52·39	45·47	74·89	59·68	58·54	47·36	39·83
Oswal	44·97	41·94	·44	·42	5·93	4·92	11·15	38·06	35·62	83·71	65·85	72·83	54·28	81·95
ANIMISTS—														
Bhil	56·63	48·33	·35	11·46	38·07	20·61	30·11	52·54	50·40	79·90	62·14	68·37	76·48	16·39
Bhilala	32·35	44·12	1·04	3·65	14·20	7·48	61·52	39·23	36·67	67·50	42·42	76·11	38·32	31·18
Gond or Raj Gond... ...	32·64	77·61	...	...	5·88	42·86	28·30	63·63	37·04	62·12	51·08	87·82	56·64	86·91
Kol	75·00	44·44	...	...	...	...	...	...	...	100·00	100·00	100·00	...	33 33
Mina	42·61	50·14	3·80	7·78	6·65	11·68	18·06	31·66	45·32	81·29	65·20	73·23	68·16	47·71
Patlia	50·19	55·15	...	...	45·93	66·48	16·36	2·04	71·18	83·00	87·15	59·68	18·25	52·59
Kurku	41·33	72·73	...	...	...	...	...	10·00	19·05	100·00	33·33	100·00	68·05	67·74
Sahuria	38·27	35·85	·36	·82	3·94	8·04	17·75	40·86	34·18	31·63	71·90	71·49	66·35	56·86
Bharod	53·73	46·49	...	...	...	52·94	33·33	79·31	100·00	53·85	100·00	43·48	...	..
Kotwal	35·12	42·88	...	1·21	...	21·43	37·50	57·14	48·98	65·69	18·75	38·08	78 22	70·49
Kirar	49·94	42·34	·19	1·61	4·95	11·41	4·09	10·89	31·67	55·30	79·99	73·92	81·31	38·26
Arakh	...	...	...	...	...	...	...	...	...	...	...	...	...	...

SUBSIDIARY TABLE III.

Civil Condition by Age for Selected Castes.

Caste, Tribe or Race.	*Percentage of each Sex Widowed in*													
	Total.		0-5.		5-12.		12-15.		15-20.		20-40.		40 over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
	30	31	32	33	34	35	36	37	38	39	40	41	42	43
HINDUS—														
Rajput Thakur	14·82	19·46	...	·01	·55	·67	1·44	1·71	3·20	5·78	20·23	25·09	32·97	46·49
Maratha	12·55	26·37	·17	...	1·26	1·90	13·67	10·16	11·93	12·13	8·57	20·08	30·01	63·15
Jat	13·99	34.26	...	...	·86	3·28	4·59	35·43	12·47	7·80	18·83	28·38	31·14	36·09
Gujar	11·20	20·65	...	...	·26	·85	4·04	7·45	12·55	5·45	13·59	21·11	23·97	60·22
Ajna	26·66	28·47	...	...	·28	1·45	1·46	10·60	4·15	15·37	44·85	73·96	77·10	77·77
Brahmin Jajotia	11·50	6·00	...	...	·67	·15	11·25	13·98	13·89	2·28	11·78	4·61	24·68	9·60
„ Shrimali	2·47	12·40	...	...	...	...	...	21·43	1·02	...	10·00	21·95	25·00	15·79
„ Shrigaur	17·22	15·59	...	...	2·83	1·43	11·97	8·17	20·54	6·78	15·09	16·18	30·05	46·73
Galot	7·69	11·21	...	...	...	...	...	...	...	2·94	16·67	16·67	100·00	26·67
Bhat	15·25	22·73	...	...	2·21	2·44	8·80	6·63	10·65	12·63	22·99	24·07	27·72	62·03
Joshi	13·78	16·25	...	...	1·95	1·52	9·78	2·14	14·32	19·66	17·26	13·24	28·79	48·82
Bania, Agarwal	12·85	32·19	...	·39	2·53	·54	7·00	4·83	9·88	10·11	6·92	34·21	34·77	54·92
„ Oswal	19·41	17·11	...	...	·99	...	5·86	11·60	9·13	11·02	45·48	20·34	25·89	70·54
„ Maheshwari	16·64	18·65	...	...	2·87	·97	8·72	3·83	15·17	10·79	26·86	28·30	27·84	55·74
„ Others	39·51	54·93	·12	1·32	1·90	12·07	5·97	30·44	7·53	47·23	19·18	34·40	82·63	91·59
Kandhera	11·17	22·34	...	...	1·01	1·25	5·16	8·59	10·61	12·11	13·74	23·68	26·06	49·67
Dhangar	10·70	17·36	...	...	...	·97	5·59	15·14	12·48	10·63	13·41	39·86	44·52	27·87
Sondia	21·43	27·99	...	·66	1·29	6·88	22·23	9·91	13·49	25·40	33·70	22·32	39·43	73·73
Khangar	11·67	24·18	...	...	·65	·67	3·27	6·85	7·16	17·79	22·59	23·22	27·32	67·08
MUHAMMADANS—														
Shaikh	10·07	17·46	·10	·04	·34	·94	1·78	3·31	2·45	1·27	9·70	14·42	24·33	65·20
Saiad	10·57	20·42	...	...	·63	·31	1·12	6·77	5·77	8·35	13·24	19·27	25·27	55·23
Moghal	9·32	20·08	...	·52	...	·79	3·43	2·85	7·98	11·22	9·81	15·67	19·66	54·32
Pathan	10·32	17·39	·12	·22	·90	1·44	·98	4·28	1·62	2·31	11·28	17·12	20·42	40·94
JAINS.—														
Saraogi	11·65	26·96	...	1·31	1·30	·79	1·68	1·69	3·99	5·90	12·91	38.94	24·78	58·38
Oswal	15·97	22·36	...	83	·65	·92	2·33	1·80	2·50	6·84	13·61	23·32	36·67	66·38
ANIMISTS—														
Bhil	12·47	27·56	·12	·24	·35	·49	5·04	7·29	8·37	9·93	14·19	28·01	25·63	81·32
Bhilala	1 ·16	16·21	...	...	·33	2·20	·65	4·02	3·13	7·57	18·31	16·61	58·02	66·41
Gond or Raj Gond	4·96	6·21	...	...	...	...	1·89	...	11·11	12·12	7·19	6·72	8·43	4·76
Kol	25·00	22·22	...	...	...	...	...	...	...	...	...	...	100·00	66·67
Mina	8·18	16·87	·26	·52	1·08	2·18	·64	3·04	4·42	5·98	9·79	19·50	25·91	51·01
Patlia	26·21	17·97	...	...	...	...	6·38	36·73	7·06	7·51	4·28	25·00	80·98	45·19
Kurku	29·33	15·15	...	...	25·00	66·67	37·50	30·00	38·09	...	29·63	...	30·56	16·13
Saharia	9·81	10·66	...	·03	·33	1·65	1·03	4·62	3·44	3·65	16·44	20·33	28·89	35·91
Bharod	...	11·40	...	...	...	...	...	...	...	46·15	...	56·52	...	100·00
Kotwal	14·54	36·61	1·00	...	...	...	2·08	21·43	19·39	27·45	42·19	59·62	16·83	29·51
Kirar	15·42	26·27	...	...	...	...	2·73	21·21	4·71	7·26	8·80	24·81	7·81	61·21
Arakh	...	...	...	...	...	...	...	...	...	...	...	...	...	...

SUBSIDIARY TABLE IV.

Proportion of sexes in selected castes.

Caste Tribe or Race.	Number of females per 1,000 males.						
	At all ages.	0—4	5—11	12—14	15—19	20—39	40 and over.
1	2	3	4	5	6	7	8
Hindus—							
Rajput Thakur	1004·22	1,138·08	938·38	1,452·02	863·61	900·82	933·72
Maratha	965·45	1,288·85	965·68	701·23	983·50	653·19	1423·54
Jat	1011·84	1,218·72	864·24	1,073·64	730·79	1900·98	3,161·59
Gujar	805·08	912·52	856·41	653·05	625·29	920·49	790·87
Ajna	314·16	205·71	438·78	158·81	253·95	888·61	619·84
Brahman Jajotia	813·19	153·66	913·45	981·46	1,093·75	893·94	582·07
„ Shrimali	497·94	6,000·00	2,000·00	1,400·00	66·33	2,050·00	2,375·00
„ Shrigaur	1038·79	1,464·29	1316·04	904·93	1,242·42	1,138·60	685·15
Galot	4461·46	500·00	2750·00	1,500·00	4,857·14	8,000·00	15,000·00
Bhat	790·05	639·35	905·95	743·28	755·83	922·98	702·72
Joshi	877·30	738·87	854·66	738·17	1,127·03	1,045·10	710·44
Bania Agarwal	774·46	722·04	566·23	385·12	518·75	736·29	1,203·72
„ Oswal	805·32	1,220·00	1,645·56	638·89	742·01	821·35	575·89
„ Maheshwari	446·01	553·26	539·06	499·49	399·53	435·27	365·27
„ Others	555·46	516·08	938·92	678·44	751·56	332·20	567·77
Kandhera	750·85	652·34	513·74	740·70	711·60	819·20	957·76
Dhangar	583·26	495·68	578·21	762·24	495·13	186·99	2,801·37
Sondia	914·14	456·03	1,173·79	478·47	780·92	1,089·50	1,370·59
Khangar	1,034·22	1,016·32	726·83	1,471·03	822·09	1,160·38	1469·28
Muhammadans—							
Shaikh	935·43	1,330·60	891·43	1,551·66	1,017·60	923·51	673·01
Saiyad	669·31	642·40	686·64	550·31	811·79	632·87	714·10
Moghal	650·89	645·27	832·97	500·00	781·91	584·51	631·82
Pathan	958·67	1,425·57	1,222·40	927·97	883·89	877·65	883·02
Jains—							
Saraogi	797·51	1,390·91	942·48	597·64	829·71	844·34	663·77
Oswal	990·33	2,483·78	1,521·05	1103·72	743·94	877·74	722·61
Animists—							
Bhil	904·06	1,959·68	641·71	951·70	1,923·17	669·52	883·28
Bhilala	841·77	766·59	703·81	403·63	1,053·54	1,336·83	742·12
Gond or Rajgond	931·62	228·57	164·71	622·64	1,222·22	1,712·23	1,012·05
Kol	2,250·00	...	...	...	...	333·33	3,000·00
Mina	1.001·57	1.058·47	1,036·69	770·68	825·85	1,104·49	611·17
Patlia	533·04	771·74	1,007·41	521·28	1,488·24	265·53	347·04
Kurku	650·00	500·00	250·00	1,550·00	196·48	925·93	861·11
Saharia	762·40	1,509·27	932·75	777·81	1,390·80	493·40	695·30
Bharod	1,134·33	1,000·00	781·61	9,666·67	...	442·31	...
Kotwal	1,319·91	830·00	389·44	1,458·33	1,040·82	4,062·50	603·26
Kirar	881·18	893·69	813·62	350·37	638·78	803·58	1,333·35
Arakh	...	...	...	...	...	...	...

SUBSIDIARY TABLE VI.

Occupation by Selected Castes, Tribes or ***Races.***

Caste, Tribe or Race.	Percentage of actual workers following traditional occupation.	Percentage of Actual workers following other Occupations.																				
		III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV	XVI	XVII	XVIII	XIX	XX	XXI	XXII	XXIII	XXIV
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
HINDUS—																							
Rajput Thakur	55·00	3·46	3·77	...	3·46	1·24	·23	·72	·01	·10	1·20	·07	·03	·04	·04	·06	3·27	·11	·03	·02	10·90	·15	16·08
Maratha	40·45	30·72	6·56	...	5 62	·77	·20	·01	·10	...	·13	·43	·04	...	...	...	3·77	·03	·74	·02	7·75	·53	2·14
Jat	67·83	1·80	4·38	...	7·40	·42	·06	...	·11	...	·39	·06	...	·02	·05	·08	·27	·05	·05	·49	11·97	·19	1·37
Gujar	65·60	1·14	8·36	...	4·02	4·47	·07	·17	·004	·02	·02	·01	·14	·14	·01	...	·61	·12	·05	·01	14·27	·06	·85
Ajna	78·58	·44	2·73	...	1·17	·44	·11	·11	...	·68	...	...	...	...	...	·08	·71	...	·41	·22	14·15	...	·16
Brahman Jajotia	10·24	3·12	·41	70·28	·05	·36	...	...	...	·02	·75	...	...	...	...	...	3·10	...	...	...	3·17	...	·787
Do. Shrimali	15·87	10·58	·48	35·58	6·25	1·44	...	...	...	...	3·85	...	...	...	...	...	3·85	...	...	...	7·69	...	14·42
Do. Shrigaur	17·26	4·40	...	42·20	1·12	1 27	...	...	...	·29	20·04	...	...	...	...	...	4·99	·59	...	...	4·79	2·004	19 07
Do. Others	5·76	8·37	2·30	44·33	5·33	2·85	·11	·08	·01	·01	·61	·04	·01	·05	·22	...	1·99	·33	...	·05	14·32	·08	12·69
Bhat	3·32	1·43	4·27	46·39	2·34	3·56	·32	·06	...	·10	·76	...	...	...	·02	...	3·62	·40	...	·06	11·09	·64	21·64
Joshi	1·96	·04	.08	31·27	1·06	1·37	...	...	...	...	·16	...	...	...	...	...	·08	...	...	1·92	3·14	2·67	56·26
Bania Agarwal	30·48	1·99	·16	19·21	·34	31·44	...	...	...	...	14·33	·01	...	...	...	...	...	·98	·29	...	·47	·12	17
Do. Oswal	25·59	4·87	·47	30·81	3·05	22·75	...	...	...	...	10·90	...	...	...	...	...	...	...	·47	...	·88	·20	...
Do. Maheshwari	33·47	6·09	·18	16·14	1·52	24·78	...	...	...	...	14·96	...	...	...	...	...	...	·39	·20	...	1·73	....	·55
Do. Others	26·32	2·54	·33	23·06	2·12	17·13	...	·20	...	...	7·63	·03	·15	...	·06	...	...	·39	1·16	·03	11·59	·12	7·13
Kandhera	27 96	·23	1·79	58·18	·35	1·67	·02	·07	...	1·88	...	·37	·02	·11	...	·02	·11	·05	...	·14	6·75	·02	·27
Dhangar	7·01	...	...	75·12	2·18	·44	...	·49	...	...	1·20	...	...	...	...	...	·55	·65	4·36	·22	7·26	·33	·16
Sondia	69·39	·45	1·88	...	1·33	·74	·04	·01	...	...	·75	·05	...	·07	...	...	·27	·01	...	...	23·31	·60	1·12
Khangar	60·14	2·51	2·24	...	11·53	·45	2·27	...	...	...	·04	...	...	...	...	·07	·07	...	...	...	20·03	·09	·57

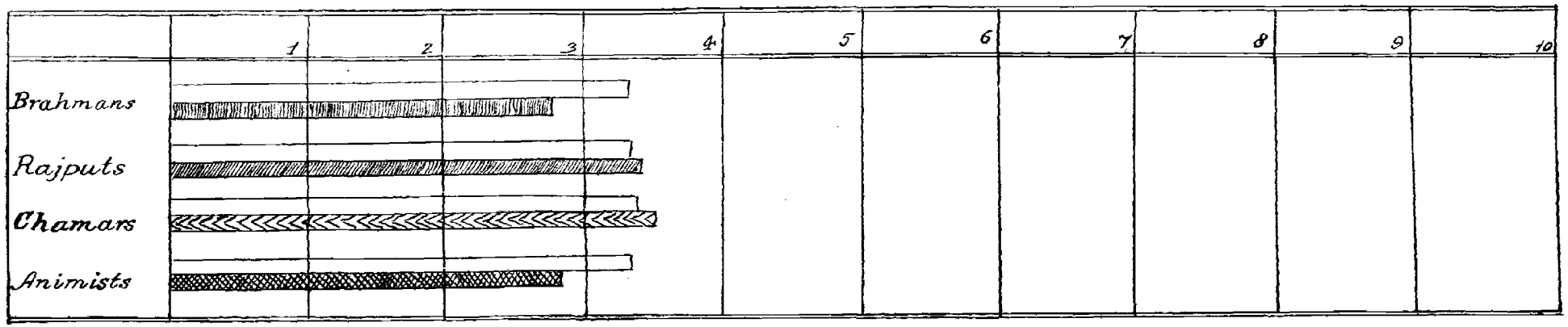
SUBSIDIARY TABLE VI.

Occupation by Selected Castes Tribes or Races—(continued).

Caste, tribe or race.	Percentage of actual workers following traditional occupation.	Percentage of actual workers following other Occupations.																				
		III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV	XVI	XVII	XVIII	XIX	XX	XXI	XXII	XXIII	XXIV
1	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47
Muhammadans—																							
Shaikh	9·71	...	2·18	27·36	12·65	5·40	·46	·38	·36	3·45	10·06	2·39	·30	·08	·27	·18	3·67	·48	1·47	·75	12·29	·56	5·53
Saiad	18·33	...	2.47	30·75	9·05	2·31	·11	.05	·10	2·18	1·40	1·61	...	·02	·66	·85	2·79	98	1·71	·52	11·95	·39	11·78
Moghal	14·08	...	7·56	33·00	12·57	4·74	·41	·60	·38	1·28	3·84	·08	·08	·08	·38	...	2·41	·04	·56	·11	12·42	1·24	4·14
Pathan	19·55	...	3·14	26·67	11·48	2·21	·30	·28	·15	·93	4·43	·46	·08	·08	·01	·18	3·37	·26	·84	·21	21·92	·20	3·25
Jains—																							
Saraogi	48·19	1·06	·11	7·40	5·15	22·95	·24	...	...	·19	4·98	·95	...	·32	·21	·05	...	·16	·19	·68	5·75	...	1·41
Oswal	22·18	1·63	·29	12·14	3·32	47·16	·01	·09	·01	·02	5·60	·30	0·5	·01	·10	...	...	·52	·58	...	3·48	·01	1·41
Animists—																							
Bhil	·04	1·38	1·79	64·71	2·40	1·15	·48	·005	·02	34	·30	·02	...	·31	...	...	·67	·41	·04	...	23·23	1·06	1·65
Bhilala	85·24	...	·12	...	·33	...	·12	...	·10	...	...	...	...	·13	...	...	·11	...	...	·01	10·22	...	3·53
Gond or Raj-Gond	...	...	·95	37·40	·16	...	·16	...	..	...	...	...	...	...	54·04	...	...	...	·16	...	6·66	...	·47
Kol	...	...	...	20·00	...	...	...	...	...	...	...	...	...	...	20·00	...	60·00	...	...	...	...	...	...
Mina	54·24	3·13	2·03	...	·87	·38	·12	·01	..	·11	·02	·06	·19	·50	·04	·17	·21	4·03	·21	·05	32·90	·05	·69
Patlia	...	...	...	43·17	...	...	55·86	...	...	...	...	...	...	...	...	...	...	...	...	...	·96	...	...
Rurku	...	22·22	23·61	5·56	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	49·21	...
Saheria	·03	·74	·01	40·39	·41	·35	6·58	·01	...	...	·02	·03	...	·57	2·01	...	...	·03	·01	...	45·28	·22	2·42
Sharod	22·73	...	...	34·85	12·12	...	...	...	...	...	3·03	...	...	...	...	...	...	...	...	...	27·27	...	...
Kotwal	1·18	·20	19·13	37·67	·40	...	...	...	...	...	24·06	...	...	2·76	...	...	·79	...	...	...	12·62	·79	·40
Kirar	83·61	·69	·74	...	·83	·41	·18	·03	...	·02	·06	0·03	...	·13	·03	...	·02	·01	·32	·12	10·51	·70	1·80
Arakh	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Diagram Showing the proportion of Sexes Females to 1000 Males

Scale 300 in 1 Inch



References	
Females	Males

CHAPTER IX.

The Occupations of the People.

1. *General.*—Probably no list of occupations that could be devised would be quite complete or exhaustive, and in India particularly specialisation of function has not gone far enough to admit of each branch of an occupation connected with a certain commodity being carried on by a different set of persons. For instance, the maker and seller is sometimes one and the same individual, and though the second function might have been entered as subsidiary, it is questionable whether this was always or even generally done. A case in point are the vegetable oil pressers and sellers for lighting (groups 143 and 144). None of the latter are recorded, which proves either that the 2 functions are conjoined or that oil is combined with trade in other articles. Probably both propositions are true. Again I doubt whether the classes connected with land have always returned themselves strictly according to official instructions. Still the column in the schedule for subsidiary occupations has fulfilled a useful purpose in at least enabling us to discover what occupations of distinctly different kinds one person practises. Further, it is not to be expected that the distinction between actual workers and dependents has always been correctly understood, specially in the case of women and children assisting in field and other labour without remuneration. I think the rules on this point in the Census Code must have been found difficult to interpret, for some of the figures in Table XV are decidedly eccentric, the proportion of actual workers to dependents varying largely for the same occupation in different divisions, for example under Group No. 78, Isagarh Prant shows an inordinate number of dependents.

As in the case of most other subjects and for the same reason, the Gwalior figures do not admit of comparison with those for any previous Census, and for this reason the Subsidiary Tables VII and VIII are prepared only for 1901 ; but if Gwalior takes any part in the industrial development which is going on in India, the figures may be useful at a future time. The Tables with which we are here concerned are XV, which gives a classified list of occupations with the number of persons engaged in each group, and of their dependents, XV A., which shows by selected cases how certain occupations are combined with others, and XVI which gives the different occupations followed by selected castes compared with traditional occupations. The Subsidiary Tables show so clearly the conditions of the different classes of occupation that detailed comment would hardly seem to be required. 166—VII, VIII.

I have, in showing the distribution of occupations, given the figures for the two large towns of Lashkar and Ujjain separately, in the Subsidiary Tables (except in Table I), though they are not classed as cities for Imperial purposes, because both have a sufficiently urban character to make the contrast between them and the total area of the State interesting. 161—I.

2. *General Distribution of Population by Occupation.*—The General distribution of the population by occupation is given in Subsidiary Table I in which the population of each order and sub-order to the total population is shown, together with the percentage of dependents and actual workers in 161—1.

each, and of dependents to actual workers. As the Census Commissioner for India has ruled that for the purposes of this table rural areas mean everything except cities, columns 6 and 8 have been left blank and 100 (that is the whole population) inserted in column 7, since there is no city in Gwalior State for imperial tables., I do not purpose to examine this table in any detail, partly because it is very clear in itself, and partly because the principal heads of occupation will be shortly dealt with in the succeeding portion of this chapter.

Agriculture absorbs an overwhelming majority of the people, and the greater part of the remainder belong to industries or labour, both of which
163—I. are of multifarious kinds. Of the whole population 47·07 per cent are returned as actual workers and 52·93 as dependents, or about 112 of the latter to 100 of the former. The highest number of dependents is naturally found in those occupations which women and children are least capable of adopting in this country, namely, those requiring education, skill or special instruction, such as agricultural training (sub-order 13), railway and tramway plant (sub-order 24), carving and engraving (sub-order 30), tools and machinery (sub-order 36), literature and law (sub-order 65 and 66), engineering and survey (sub-order 68). Civil and military services show an unexpectedly small number of dependents, but this may be because a large proportion of these consist of out-siders, who have left their families at home. On the other hand, the fewest dependents are among the unskilled occupations, in which women and children can take part, as in the care of animals, wood-cutting, collecting jungle produce, earth work and general labour, and the like.

3. *The Gwalior Army.*—From the time when the first Madhava Rao Sindhia organised his famous army to the present day, Gwalior has been a State of considerable military importance, and I think it is worth while, before proceeding to consider the later "orders" of occupation, to supplement the figures of the Table by a short statement showing the present strength of the army. The late Maharaja Jiyaji Rao was an enthusiastic soldier and his son, the present Maharaja Madhava Rao, carries on in his person the martial traditions of his family. The father was a General in the British Army, the son, at present a Colonel, saw active service in the recent China expedition, and would always welcome a similar chance in the future. He has, since attaining his majority in 1894, diligently applied himself to the improvement of his army and it now presents a smart and businesslike appearance on parade. The regular army consists in the first place of 3 Cavalry Regiments, of which the 1st & 2nd Lancers are Imperial Service Troops, each 610 strong and armed with the Martini Henry Carbine and the lance. Though they have not yet had their baptism of fire, they are kept in readiness for service, and are under the inspection of 2 British officers. The 3rd Lancers are not an Imperial service regiment, but His Highness has exerted himself strenuously to bring them up to that standard. They number all told 704.

Of Artillery there are two Horse Batteries each consisting of 244 men, well horsed with Australians, but up to the present carrying, like the rest of the artillary, obsolet guns. The bullock batteries are 3 in number, one of 162 men and the other two of 160 each, and one heavy elephant battery with 189 men completes the tale of this branch of the service.

Of the 7 infantry battalions four are each 1012 strong, while the other 3 have each a strength of 502.

In addition to this combatant force His Highness maintains an Imperial Service Supply and Transport corps of 500 ponies, 200 carts, and 374 men, as well as a similar but smaller corps of his own with 147 men. The former of these served in the Chitral and Tirah expeditions, in which it proved a most useful auxiliary to the British army.

Such are the regular troops kept up by the State, numbering in all 9173 men, but besides them there are 5 corps of irregular cavalry numbering 1588 in all and three corps of infantry altogether 2895 strong. The cavalry corps are known as *Beras*, and are named Huzurat Paigah, Zaripatka Paigah, Risala Ekkan, Risalah Pagnisi and Risalah Silhadari Huzurat. These corps are the representatives of the old Maratha cavalry once so famous in Indian annals, and are highly picturesque bodies of men. The irregular infantry are called Nizamat Tuman. Thus the whole force of the State amounts to 13,656 men. Having now an idea of the composition of the State army, we may proceed to the more prosaic task of considering the figures for other classes of occupations as exhibited in the Subsidiary Tables.

4. *Distribution of Agricultural population.*—There has already been occasion to notice the great preponderance of agriculture over all other occupations in Gwalior State, and it may be added that a large portion of the rural population not included under agriculture is also dependent more or less indirectly on the land and its tillage. Throughout the whole State slightly more than half the population is described as supported by agriculture, in other words directly dependent on the cultivation of land.* The highest proportion is in the plain country, Gwalior Prant, where the figure reaches more than 58 per cent. The hilly country of Amjhera follows with slightly over 57 per cent, and the plateau region with more than 47 per cent., the Isagarh portion having nearly 50 and the Malwa portion nearly 45 per cent. 164—II.

As regards the ratio of dependents to workers, the Malwa Prant alone has fewer of the former than of the latter, though the difference is only a small fraction, whereas in the other divisions of the State, the dependents considerably outnumber the actual workers, especially in Isagarh Prant where they are nearly 2 to 1. In the two portions of the plateau together they are nearly 6 to 4, in the hilly country practically the same and in the plain about 5 to 4. " — "

Contrasting agriculture with pastoral pursuits we find only 2·57 per cent. of the population engaged in the latter, and the proportion of dependents is far smaller, for while the workers among the agricultural classes are 42·97 per cent. and the dependents 57, among the pastoral classes the 161—I. 164—II.

* Subsidiary Table II.

workers constitute 66·60 per cent. and the dependents only 39·40. This is natural and every one is familiar with the sight of small children herding cattle.

162—I.

The two large towns of Lashkar and Ujjain have of course a much lower ratio of agricultural population than the areas just considered. In the former under 11 per cent. and in the latter 12·51 per cent. are of that occupation, but it may be remarked that whereas in Lashkar the actual workers are in a majority of 2 to 1, compared to dependents, in Ujjain the dependents somewhat outnumber the workers, a record which would seem to imply that many persons reside in Lashkar, leaving their families behind in villages, but it is not obvious why they act thus for the sake of agricultural occupation, or why they should do it in one town and not in another.

163—II.

5. *Distribution of Industrial Population.*—Industries fill a much smaller part of the life of the Gwalior people than agriculture, under 15 per cent. being supported by them, or little more than one fourth of the number dependent on agriculture.* Under this head Gwalior Prant takes the lowest place with a very slight fraction over 14 per cent. while the plateau and hilly country each show a percentage of close on 15½.

164—III.

The ratio of industrial population in the two large towns is more than double of that in the State as a whole, being nearly 35 per cent. in Lashkar and nearly 34 in Ujjain.

" — "

Except in Lashkar town where there is a slight balance in favour of workers, the dependents everywhere outnumber actual workers, but no where is the difference very marked, a fact which would appear to indicate that a considerable proportion of women and children assist in the carrying on of industries.

According to Subsirdiary Table IV. Factory industries hardly exist. Cotton ginning, cleaning and pressing, and manufacture of leather articles are alone recorded ; and under these heads the proportion of factory to home workers is in the first case 1·02 per cent. and in the second ·53 per cent. ; but these figures, although it is true that factory industries are really a small item, do not accurately represent the facts. It must be remembered that the staff and workpeople are not enumerated at the Factories, but at their homes, and most of them have probably returned themselves under the head of service or labour without further particulars, the enumerators entering them accordingly without more enquiry. Thus these persons would be lost to the Factories. This want of specification has made Table XV a very difficult one to compile under many other heads, for instance, in groups 21, 22, and 23, where it was generally impossible to tell whether a person was an officer, a clerk, or a menial, and a great number had to be classed as unspecified. The instructions for filling in the details of occupations were evidently over the heads of the classes generally available as enumerators in this State. They either had not the capacity to understand them or did not take the trouble to carry them out, and there is further no doubt, as I have been told by many officials, that the schedules were found far more difficult than those used at the Census of 1891.

165—IV.

* Subsidiary Table III.

It must also be borne in mind that the operatives are not permanently employed in the factories but may work there for a time and then go away to other kinds of labour. By the operation of the foregoing causes, there is no trace in Table XV of the only Cotton Mill at work in the State, nor of some of the Cotton Presses. In order, however, to present a true idea of the numbers engaged in factories, I have obtained from each the actual strength of the staff employed. The following statement, which I apologise for introducing into the text of my report, gives the information indicated:—

	Name of Factory.	*Total Persons.*	*Managing Staff.*	*Operatives.*	
				M.	F.
1	Leather Factory at Morar ...	120	10	110	...
1	Cotton Press at Morena ...	220	20	100	100
1	„ „ Baghana ...	134	20	55	59
1	„ „ Ujjain ...	126	20	82	24
1	Ginning Factory at Agar ...	141	9	116	16
1	„ „ „ ...	32	2	20	10
1	„ „ Nalkhera ...	32	5	15	12
1	„ „ Shajapur ...	81	21	32	28
1	„ „ Sonkach ...	45	9	22	14
1	Cotton Mill at Ujjain ...	658	25	468	165
	TOTAL	1,589	141	1,020	428

The Leather Factory at Morar turns out by machinery Military Equipment, Saddles, Boots, Shoes, &c., but does not cure its own leather.

6. Most of the industrial occupations in Gwalior are of no special interest being such as are necessary to the life of every community, but the cotton industry seems to contain possibilities of considerable development, as may be seen from Imperial Table XV, groups 263 to 264 and 271 to 278, where something like 55,000 persons are shown to be engaged in or supported by it.

All these with the exception of those employed in the few cotton presses above mentioned, are represented as working at home and by hand.

The cotton spinners and weavers of Chanderi, a town in the Isagarh district are famous for the manufacture of the beautiful Chanderi muslin, an old industry chiefly carried on by Muhammadans. Unfortunately the demand for this fine class of fabric is small and the industry is said to be declining. I am further told that the yarn is not up to the former standard, because the Chanderi workmen find it cheaper and easier to buy it from outside than to make it themselves as in olden days.

Stamped cotton cloths of good quality and artistic patterns are obtainable at several places in the State, such as Ujjain and Barode, both in Malwa, and Lashkar has a large industry in the dying of *Nainsukh* cloth, which is exported thence to many outside markets.

An industry of a different kind, for which Gwalior is well-known, is worth mentioning here, since, although a small one, it rises like the Chanderi muslin to the level of art—I refer to stone-carving. The sandstone of Bamor, near Lashkar, is eminently suited for this work, whence no doubt the industry arose in this locality. Though no artificers (group 166) are recorded as residing in Lashkar, yet most of them live in this neighbourhood and must have been returned as masons (group 163). They are both Hindus and Muhammadans and their work is of the most delicate description, but the small demand for it in these utilitarian days greatly restricts the number who can make their living by it.

7. *Distribution of Commercial Population* —The recorded ratio of the population supported by commerce is 2·76, the total number of persons being 80,914.* Here the plain country takes the lead with 3·47 per cent. followed at a short interval by the hilly tract of Amjhera, while the plateau has the lowest percentage under this head. Lashkar and Ujjain with their 11 and 10 per cent. absorb a very large portion of the business population.

The proportion of dependents to workers is higher than in the case of the industrial population, both in urban and rural areas.

8. *Distribution of professional Population.*—The pecentage of professional population in Gwalior is only 1·17, with a total numerical strength of 34,327.† The plain country again takes the first place, no doubt both under this head and under that of commerce on account of its containing the important town of Lashkar, which is the headquarters of the State Government and the centre of trade. The plateau has a percentage of 1·04, its two portions being nearly equal. I should have judged that Malwa with its comparatively large urban population would far surpass Isagarh in professional population, but the large number of persons returned under groups 444 and 447 seems chiefly accountable for the excess in Isagarh. Naturally professions are chiefly concentrated in the towns, and hence we find that Lashkar and Ujjain have a ratio for this class of occupation five times as high as the ratio for the whole State.

The figures for dependents and actual workers are curious. In the Gwalior division, the dependents are nearly twice as numerous as the workers, in the plateau region the two are approximately equal, and in the hilly country the workers are in a large majority, from which we may perhaps infer that in the latter district the professional classes, numbering only 436 souls in all, are chiefly outsiders who do not bring their families with them.

* Subsidiary Table V.

† Subsidiary Table VI.

Lashkar shows a very high ratio of dependents among these classes, actual workers being 27·99 per cent. and dependents 72·01, while in Ujjain the ratios are 39·24 and 60·76 respectively. 167—VI.

No professions call for special notice. The largest numbers are recorded under groups 444 (Priests, ministers, etc.) and 452 (Teachers).

8. *Occupations of Females.*—In Subsidiary Table IX will be found the proportion of females to males among actual workers by "Orders." These figures are interesting as showing what a large number of women assist in the different employments followed by the subjects of this State. In all occupations together, women workers number a small fraction under 40 to one hundred men, but there are great variations under different heads. The highest proportion of females is in "Order" XXII. General Labour, more than 65, to 100 men. This includes earth-work on roads, tanks, etc., and no one who has seen the crowds of women and girls employed in such undertakings will doubt the truth of the figures. Next comes the Order XXI, the world of sport, with 52 females to 100 males, including tumblers, acrobats, fortune tellers and the like. Occupations connected with Drugs, Gum, Dyes, (Order XVI) also show a high proportion of women workers, 48 to 100 men, who are chiefly engaged in collecting and selling jungle produce. 167—IX.

The total number in "Order" XXII is over 77,000, in the other two orders just mentioned it is comparatively small; but the next category, that of agriculture, is the largest of all, containing more than 200,000 female workers, with a proportion of 45 to 100 males. Among the pastoral classes, they seem to be proportionately much fewer, only 24 to 100 males. „ — „

Other orders worth notice on account of the large percentage of women employed, are VIII, Light, Fuel, and Forage, which includes wood and grass cutters, carriers and sellers, 43 to 100; VII., preparation of food and drink, XII., textile fabrics, and dress, XIV., glass, earthen and stoneware, and XVII., leather work. „ — „

The smallest percentage of females is found in "Order" III. State service, wherein they number only 5 to 100men, but this is to be expected, since women can at present be employed in very few capacities under government. A few are school mistresses in the Girls' Schools established during recent years. „ — „

I have not mentioned "Order" XXIII, in which the females far outnumber the males, but it is hardly necessary to specify the particular occupation in which this occurs. „ — „

9. Subsidary Table X gives the proportion of female workers in certain selected occupations, and takes us into more minute sub-divisions—sub-orders and groups. 167—X.

In the landlord or rent-receiving group, we find more than 72 females to 100 males, while among the cultivating or rent paying class the percentage is only 31, and among the herds 30. On the other hand a higher percentage than 19 might have been anticipated for females who carry on the industry of cotton weaving by hand, and I should be inclined to think that this was understated. Persons whose main occupation is money-lending are returned as 2,420 males and 797 females, or a ratio of nearly 33 females to 100 males. „ — „

It is curious to find females forming one-fifth of the actual workers in the group of priests and ministers of religion. The workers in leather are in the ratio of 4 males to 1 female, and the goldsmiths nearly 5 to 1. „ — „

167—X. Two of the selected occupations show no female worker.—clerks and pleaders; from which it may be concluded that the question of women's rights and the higher education of women has not yet reached the acute stage.

11. *Combined Occupations.*—The recording of subsidiary occupations in the Census schedules enables us to form some idea of what different kinds of occupations are followed by the same person. Table XVA. is intended to show to what extent combined occupations prevail under certain selected heads, and subsidiary Table XI gives the different "Orders" of occupation together with percentages of occupations combined with each. The most noticeable fact that emerges is that nearly every occupation is combined to a greater or less extent with cultivation of the land or with labour of one kind or another. It is also curious to note how many different subsidiary occupations cultivators follow, though the percentage under each head is usually very small, such as shoe-making, grain-dealing, private service, business of a barber, begging, cotton spinning, shopkeeping, pottery, leather-work, clerical work, and so on. No other class seems to have such a variety of subsidiary occupations as the cultivator, and he is even not altogether above the low occupation of leather work, but we may presume that in such a case he would be of the Chamar caste.

168—XI

One more point worth remarking is the variety of persons who practise in a greater or less degree the business of money-lending as a secondary occupation. Money-lenders are found among village servants, landlords, cultivators, field-labourers, washermen, water-carriers, oil-sellers, tailors, gold-smiths, leather workers, clerks, contractors, shop-keepers, priests, pleaders, and even beggars and the highest percentage is among water carriers. It is not surprising that many classes should go in for this occupation, as it is one that can be carried on concurrently with any other and more over is generally profitable. If the complete truth were elicited, I imagine that this business is even more Generally distributed than the figures in the table indicate.

172-173—XII. 12. *Occupation and Caste.*—Subsidiary Table XII. gives the same information as subsidiary Table VI. of Chapter VIII, together with the absolute figures of actual workers in each selected caste. From this, as from the other table, it can be seen to what extent these castes still follow their traditional occupations, and though there may be a little uncertainty as to what are the traditional occupations of one or two, I have tried to make the figures as intelligible as possible. In some cases, a caste has more than one traditional occupation according to the official published list, and when this is so, I have in Subsidiary Table XII put as the traditional occupation that one which is followed by the largest number of persons in the caste. It is not necessary to go over this ground again and reference may be made to Chapter VIII, but I would like to refer shortly to a few special cases in which I may have assigned to a caste a traditional occupation differing from that assigned to it in the list circulated by the Census Commissioner for India, in which the "usual occupations" are given. I have been guided in this by local information and have done my best to give accurately the usual or traditional occupations. The Sondhias have been classed as agriculturists, the Bhils and Kotwals as hunters and collectors of jungle produce, and the Joshis as astrologers. In no case have I given robbery as a traditional occupation.

SUBSIDIARY TABLE I.

General distribution by occupation.

ORDER & SUB-ORDER.	PERCENTAGE ON TOTAL POPULATION.		PERCENTAGE IN EACH ORDER & SUBORDER OF:—		PERCENTAGE OF ACTUAL WORKERS EMPLOYED.		PERCENTAGE OF DEPENDENT TO ACTUAL WORKERS	
	Persons supported.	Actual worker.	Actual workers.	Dependents.	In cities.	In Rural areas.	In cities.	In Rural areas.
1	2	3	4	5	6	7	8	9
III (6) Civil Officers ...	2·92	1·38	47·14	52·86	...	100·00	...	112·13
(7) Military Officers ...	·88	·35	40·25	59·75	...	100·00	...	148·47
TOTAL III ...	3·79	1·73	45·55	54·45	...	100·00	...	119·55
IV (8) Stock breeding and dealing	2·56	1·55	60·67	39·33	...	100·00	...	64·83
9 (1) Training and care of animals	·01	·01	45·77	54·23	...	100·00	...	118·47
TOTAL IV ...	2·57	1·56	60·60	39·40	...	100·00	...	65·02
V (10) Landholders and Tenants	42·83	18·18	42·45	57·56	...	100·00	...	135·58
(11) Agricultural labour ...	9·17	4·16	45·34	54·66	...	100·00	...	120·54
(12)Growth of special products	·31	·15	47·55	52·45	...	100·00	...	110·29
(13) Agricultural training and supervision of Forests,	·04	·01	22·08	77·92	...	100·90	...	352·82
TOTAL V ...	52·34	22·49	42·97	57·02	...	100·00	—	132·72
VI. (14) Personal and domestic service	6·08	2·87	47·14	52·86	...	100·00	...	112·14
(15) Non-domestic entertainment	·01	·004	72·33	27·67	...	100·00	...	38·26
(16) Sanitation ...	·71	·41	58·23	41·77	...	100·00	...	71·74
TOTAL VI ...	6·80	3·29	48·31	51·69	...	100·00	...	106·98
VII. (17) Animal food ...	·94	·32	33·71	66·29	...	100·00	...	196·63
(18) Vegetatable food ...	2·40	1·11	46·31	53·69	...	100·00	...	115·92
(19) Drinks, condiments Stimulants	·74	·51	68·89	31·11	...	100·00	...	45·16
TOTAL VII ...	4·08	1·94	47·49	52·51	...	100·00	...	110·56
VIII. (20) Lighting ...	·06	·03	50·51	49·49	...	100·00	...	97·97
(21) Fuel and Forage ...	·51	·28	54·70	45·30	...	100·00	...	82·81
TOTAL VIII ...	·57	·31	54·28	54·72	...	100·00	...	84·21
IX. (22) Building materials,	·07	·04	49·15	50·85	...	100·00	...	103·45
(23) Artificers in building...	·21	·11	53·77	46·23	...	100·00	...	85·97
TOTAL IX. ...	·28	·15	52·55	47·45	...	100·00	...	90·28
X. (24) Railway and Tramway Plant	·002	·001	21·13	78·87	...	100·00	...	373·34
(25) Carts Carriages etc. ...	·08	·03	33·91	66·09	...	100·00	...	194·86
(26) Ships and Boats ...	...	...	...	...	...	...	...	...
TOTAL X ...	·08	·03	33·52	66·48	...	100·00	...	198·32
XI. (27) Paper ...	·01	·005	57·37	42·63	...	100·00	...	74·31
(28) Books and Prints ...	·02	·01	41·09	58·91	...	100·00	...	143·40
(29) Matches, Clocks and Scientific instruments ...	·003	·002	63·16	36·84	...	100·00	...	58·33
(30) Carving and engraving,	·02	·005	24·67	75·33	...	100·00	...	305·30
(31) Toys and Curiosities...	·02	·01	43·73	76·27	...	100·00	...	128·69
(32) Music and Musical instruments	·01	·005	49·32	50·68	...	100·00	...	102·78

SUSIDIARY TABLE I.

General distribution by occuption

ORDER & SUB-ORDER	PERCENTAGE ON TOTAL POPULATION.		PERCENTAGE IN EACH ORDER AND SUB-ORDER OF.		PERCENTAGE OF ACTUAL WORKERS EMPLOYED.		PERCENTAGE OF DEPENDENT TO ACTUAL WORKERS	
	Persons supported	Actual worker.	Actual Workers.	Dependents.	In cities	Rural areas.	In cities.	In Rural areas.
1	2	3	4	5	6	7	8	9
(33) Bangles Necklaces, Bead Sacred threads ...	·26	·12	44·03	55·97	...	100·00	...	127·12
(34) Furniture ...	·003	·001	33·77	66·23	...	100·00	...	196·15
(35) Harness	·01	·004	62·64	37·36	...	100·00	...	59·65
(36) Tools and Machinery...	·05	·02	32·99	67·01	...	100·00	...	203·15
(37) Arms and ammunition,	·03	·02	48·29	51·71	...	100·00	...	107·07
TOTAL XI ...	·45	·18	42·93	57·07	...	100·00	...	132·92
XIII. (38) Wool and Fur....	·06	·03	48·47	51·53	...	100·00	...	106·31
(39) Silk	·11	·06	54·42	45·58	...	100·00	...	83·74
(40) Cotton	1·88	·94	50·10	49·90	...	100·00	...	99·61
(41) Jute Hemp, Flax coir etc.	·04	·02	50·08	49·92	...	100·00	...	99·68
(42) Dress	·91	·51	56·28	43·72	...	100·00	...	77·68
TOTAL XII ...	3·00	1·56	52·10	47·90	...	100·00	...	91·96
XIII. (43) Gold, Silver and precious stones ...	·45	·15	34·29	65·71	...	100·00	...	100.00
(44) Brass Copper and belt metal	·05	·02	44·13	55·87	...	100·00	...	126·63
(45) Tin, Zink, Quicksilver and Lead	·04	·02	42·15	57·85	...	100·00	...	137·25
(46) Iron and Steel ...	·44	·18	40·06	59·94	...	100·00	...	149·65
TOTAL XIII ...	·98	·37	37·70	62·30	...	100·00	...	165·24
XIV. (47) Glass and China ware	·04	·02	42·64	57·36	...	100·00	...	134·51
(48) Earthen and Stone ware	·99	·41	41·35	58·65	...	100·00	...	141·83
TOTAL XIV ...	1·03	·43	41·40	58·60	...	100·00	...	141·55
XV. (49) Wood and Bamboo	·70	·26	37·11	62·89	...	100·00	...	169·50
(50) Cane work, mating and leaves	·23	·13	56·75	43·25	...	100·00	...	76·22
TOTAL XV ...	·93	·39	41·90	58·10	...	100·00	...	138·68
XVI. (51) Gum, Wax, Resin and similer forest produce,	·44	·37	84·01	15·99	...	100·00	...	18·98
(52) Drugs, Dyes Pigments etc.	·14	·06	43·23	56·77	...	100·00	...	131·30
TOTAL XVI ...	·58	·43	74·15	25·85	...	100·00	...	34·86
XVII. (53) Leather Horn, Bone etc.	2·94	1·20	40·96	59·04	...	100·00	...	143·88
TOTAL XVII ...	2·94	1·20	40·96	59·04	...	100·00	...	143·83
XVII. (54) Money and securities	·65	·26	40·24	59·76	...	100·00	...	148·52
(55) General merchandise...	·09	·02	17·98	82·02	...	100·00	...	456·14
(56) Dealing unspecified ...	1·81	·76	41·45	58·55	...	100·00	...	141·27
(57) Middlemen, Brokers & Agents	·17	·08	46·82	53·18	...	100·00	...	113·58
TOTAL XVIII ...	2·76	1·12	40·70	59·30	...	100·00	...	145·72

SUBSIDIARY TABLE I.

General distribution by occupation.

ORDER & SUB-ORDER.	PERCENTAGE ON TOTAL POPULATION.		PERCENTAGE IN EACH ORDER & SUBORDER OF:—		PERCENTAGE OF ACTUAL WORKERS EMPLOYED.		PERCENTAGE OF DEPENDENT TO ACTUAL WORKERS	
	Persons supported.	Actual worker.	Actual workers.	Dependents.	In cities.	In Rural areas.	In cities.	In Rural areas.
1	2	3	4	5	6	7	8	9
XIX (58 Railway	·03	·01	46·79	53·21	...	100·00	...	113·73
(59) Road	·16	·07	42·30	57·70	...	100·00	...	136·39
(60) Water	·01	·01	60·80	39·20	...	100·00	...	64·48
(61) Messages	·02	·01	41·77	58·23	...	100·00	...	139·41
(62) Storage & weighing ...	·06	·03	51·35	48·65	...	100·00	...	94·72
TOTAL XIX ...	·28	·12	45 29	54·71	...	100·00	...	120·78
XX (63) Religion ...	·71	·30	42·57	57·43	...	100·00	...	134·92
(64) Education ...	·12	·04	38·72	61·28	...	100·00	...	158·30
(65) Literature... ...	·03	·01	19·63	80·37	...	100·00	...	409·33
(66) Law	·05	·01	27·37	72·63	...	100·00	...	265·30
(67) Medicine	·06	·03	43 03	56·97	...	100·00	...	132·39
(68) Engineering & Survey,	·04	·01	31·74	68·26	...	100·00	...	215·09
(69) Natural Science ...	·0003	·0001	44·44	55·56	...	100·00	...	125·00
(70) Pictorial art & Sculpture	·002	·001	50·00	50·00	...	100·00	...	100·00
(71) Music, Acting & Dancing	·17	·09	50·21	49·79	...	100·00	...	99·18
TOTAL XX ...	1·17	·49	41·92	58·08	...	100·00	...	138·56
XXI (72) Sport ...	·01	·01	48·62	51·38	...	100·00	...	105·70
(78) Games & Exhibitions...	·11	·06	56·45	43·55	...	100·00	...	77·15
XXII TOTAL XXI ...	·02	·06	55·70	44·30	...	100·00	...	79·54
(74) Earthwork etc. ...	·12	·06	49·14	50·86	...	100·00	...	103·49
(75) General Labour ...	10·22	6·61	64·69	35·31	...	100·00	...	54.58
TOTAL XXII ...	10·34	6·67	64·51	35·49	...	100·00	...	55·02
XXIII (70) Indefinite ...	·12	·04	34·08	65·92	...	100·00	...	193·40
(77) Disreputable ...	·15	·09	61·69	38·31	...	100·00	...	62·09
TOTAL XIII ...	·27	·13	49·50	50·50	...	100·00	...	102·01
XXIV (78) Property and alms	4·46	2·30	51·56	48·44	...	100·00	...	93·96
(79) At the public-charge...	·21	·11	54·05	45·95	...	100·00	...	85·02
TOTAL XIV ...	4·67	2·41	51·67	48·33	...	100·00	...	93·55
GRAND TOTAL FOR THE STATE...	100·00	47·07	47·07	52·93	...	100·00	...	112·46

Subsidiary Table II.

Distribution of the Agricultural Population by Natural Divisions and Districts.

Natural Divisions and Districts.	Population supported by Agriculture.	Percentage of Agricultural population to District population.	Percentage on Agricultural Population of	
			Actual-workers.	Dependents.
1	2	3	4	5
I.—Plain ... Gwalior Prant	694,854	58·65	44·52	55·48
II.—Plateau ... Isagarh Prant	439,451	49·75	34·44	65·56
II.—Plateau ... Malwa Prant, (except Amjhera) ...	343,928	44·95	50·92	49·08
Total of Plateau ...	783,379	47·52	41·67	58·33
III.—Hilly ... Amjhera	5,5211	57·26	41·87	58·13
GRAND TOTAL ...	1,583,444	52·34	42·97	57·03
Large Towns Lashkar	9,653	10·90	66·38	33·62
Large Towns Ujjain	4,908	12·51	45·65	54·35

Subsidiary Table III.

Distribution of the Industrial Population by Natural Divisions and Districts.

Natural Divisions and Districts.	Population supported by Industries.	Percentage of Industrial population to District population.	Percentage on Industrial Population of	
			Actual-workers.	Dependents.
1	2	3	4	5
I.—Plain ... Gwalior Prant	166,040	14·02	45·60	54·40
II.—Plateau ... Isagarh Prant	141,200	15·98	48·98	51·02
II.—Plateau ... Malwa Prant, (except Amjhera) ...	114,112	14·91	46·67	53·33
Total of Plateau	255.312	15·49	47·95	52·05
III.—Hilly ... Amjhera	14,852	15·40	43·67	56·36
GRAND TOTAL ...	436,204	14·89	46·91	53·09
Large Towns Lashkar	30,857	34·85	51·09	48·91
Large Towns Ujjain	13,237	33·73	46·34	53·66

Subsidiary Table IV.

Distribution of the Industrial Population by Domestic Factory Industries.

Name of Industry.	Owners, Managers and Superior Staff.	Operatives and other Subordinates.	Total Actual Workers.	Percentage on Actual Workers of—	
				Home workers.	Factory workers.
1	2	3	4	5	6
Cotton ginning, cleaning and pressing ...	10	5,013	5,023	98·98	1·02
Shoe, boot and sandal making	14	20,721	20,735	99·47	·53

N. B.—Column 3 includes factory workers 51 and 110 respectively.

Subsidiary Table V.

Distribution of the Commercial Population by Natural Divisions and Districts.

Natural Divisions and Districts.	Population supported by Commerce.	Percentage of Commercial population to District population.	Percentage on Commercial Population of	
			Actual-workers.	Dependents.
1	2	3	4	5
I.—Plain ... Gwalior Prant	41,135	3·47	40·74	59·26
II.—Plateau ... Isagarh Prant	18,042	2·04	33·68	66·32
II.—Plateau ... Malwa Prant, (except Amjhera) ...	18,515	2·42	46·72	53·28
II.—Plateau ... Total of Plateau	36,557	2·22	40·29	59·71
III.—Hilly ... Amjhera	3,222	3·34	44·79	55·21
GRAND TOTAL ...	80,914	2·76	40·70	59·30
Large Towns { Lashkar	9,987	11·28	41·84	58·16
Large Towns { Ujjain	4,034	10·28	42·51	57·49

Subsidiary Table VI.

Distribution of the Professional Population by Natural Divisions and Districts.

Natural Divisions and Districts.	Population supported by Professions.	Percentage of Professional population to District population.	Percentage on Professional Population of	
			Actual-workers.	Dependents.
1	2	3	4	5
I.—Plain ... Gwalior Prant	16,749	1·41	35·16	64·84
II.—Plateau ... Isagarh Prant	9,386	1·06	49·35	50·65
II.—Plateau ... Malwá Prant, (except Amjhera) ...	7,756	1·01	46·52	53·48
II.—Plateau ... Total of Plateau ...	17,142	1·04	48·07	51·93
III.—Hilly ... Amjhera	436	·45	59·63	40·37
GRAND TOTAL ...	34,327	1·17	41·92	58·08
Large Towns { Lashkar	4,994	5·64	27·99	72·01
Large Towns { Ujjain	1,985	5·06	39·24	60·76

SUBSIDIARY TABLE VII.

Occupation by order 1901-1891.

Order.	Population supported in 1901.	Population supported in 1891.	Percentage of variation.
I ...	...		
II ...	...		
III ...	111,133		
IV ...	75,388		
V ...	1,533,444		
VI ...	199,208		
VII ...	119,411		
VIII ...	16,640		
IX ...	8,264		
X ...	2,309		
XI ...	12,501		
XII ...	87,970		
XIII ...	28,566		
XIV ...	30,085		
XV ...	27,281		
XVI ...	17,010		
XVII ...	86,167		
XVIII ...	80,914		
XIX ...	8,063		
XX ...	34,327		
XXI ...	3,388		
XXII ...	302,953		
XXIII ...	7,848		
XXIV ...	136,751		
GRAND TOTAL ...	2,929,621		

SUBSIDIARY TABLE VIII.

Selected Occupations 1901 & 1891.

Occupation.	Population supported in 1901.	Population supported in 1891.	Percentage of variation (+) or (—)
Land Lords	123,964		
Cultivators	1,130,690		
Herdsmen	46,229		
Weavers	26,506		
Clerks	14,177		
Moneylenders	8,172		
Priests	10,150		
Pleaders	541		
Leather workers... ...	73,759		
Gold Smiths	10,570		

Subsidiary Table IX.

Occupations of Females by orders.

Order.	No. of actual workers.		Percentage of Females to Males.
	Males.	Females.	
1	2	3	4
I	.....	.....	.....
II	.....	.....	.....
III	48,178	2,441	5·06
IV	36,797	8,888	24·15
V.	454,221	204,708	45·06
VI	74,684	21,563	28·87
VII	42,612	14,100	33·08
VIII	6,289	2,744	43·63
IX	3,581	762	21·27
X	663	111	16·74
XI	4,324	1,043	24·12
XII	33,430	12,398	37·08
XIII	9,120	1,650	18·18
XIV	9,282	3,173	34·18
XV	9,772	1,658	16·95
XVI	8,414	4,199	48·71
XVII	26,953	8,338	30·93
XVIII	26,803	6,127	22·85
XIX	3,025	627	20·72
XX	12,025	2,364	19·65
XXI	1,240	647	52·25
XXII	118,004	77,430	65·61
XXIII	855	3,030	354·03
XXIV	57,099	13,555	23·73
Grand Total ...	987,371	3,915,556	39·65

Subsidiary Table X.

Occupation of Females by selected sub-orders and groups.

Sub-order or Group.	Number of Actual workers		Percentage of Females to Males.
	Males	Females.	
1	2	3	4
V. 10, (36) Land lords	33,352	24,504	72·39
V, 10, (37) Cultivators	361,540	112,682	31·17
IV, 8, (27) Herdsmen	23,955	7,244	30·24
XII, 40, (272) Weavers	11,182	2,205	19·71
III, 6, (21) Clerks	4,217	.....	.....
XVIII, 54, (392) Money lenders	2,420	797	32·93
XX, 63, (444) Priests	3,173	650	20·48
XX, 66, (459) Pleaders	100	.....	.....
XVII, 53, (386, 387, 388, 391) Leather-workers	23,889	5,897	24·68
XIII, 43, (317) Goldsmiths	2,923	624	21·31

SUBSIDIARY TABLE XI.

Combined Occupations.

No.	Order.	PERCENTAGE RETURNED AS.																											
		Money-lenders.	Cultivators.	Landowners.	Daylabourers.	Tenure-holders.	Village servants.	Labourers.	Milk-selling.	Sheemaking	Cart hire.	Contractors.	Private servants.	Patels.	Grain dealings.	Kotkhanadars.	Wood sellers.	Cloth merchants.	Grain and seed carriers.	Pensioners.	Bankers.	Beggars.	Cotton spinners.	Tanners.	Tailors.	Fruit sellers.	Goldsmiths.	Potters.	Glass sellers.	Shoekeepers.
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
III ...	Clerks	·09	4·56	·12	...	...	...	...	...	...	...	...	...	...	·02	...	...	·02	...	...	...	...	...	...	...	...	·05	...	...
IV ...	Herdsmen	...	2·55	·18	·30	...	·05	2·50	5·21	...	·003	...	...	...	...	...	...	...	...	...	...	·03	·08	...	...	...	·04	·06	·01
V ...	Landlords	·26	5·46	...	·04	...	·01	·01	·003	...	...	...	·11	...	·02	...	...	·36	...	...	...	·01	...	...	...	...	·01	·02	·32	·04
	Cultivators	·02	...	13	·04	·0002	35	2·26	·05	1·56	·003	·01	·05	·01	·02	·08	·01	·01	004	·0002	·04	·02	·003	...	...	...	·12	·15	·02	·17
	Field labourers ...	·002	2·03	·14	·03	...	·02	·57	·001	·02	·001	...	·002	...	...	...	·08	...	...	...	...	·02	...	...	...	...	·15	...	...	...
VI ...	Washermen ...	1·21	5·81	...	·47	·20	...	8·10	...	...	...	...	1·81	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Water carriers ...	6·09	16·52	...	2·01	1·15	...	15·95	...	...	...	...	6·18	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Barbers	...	7·04	·10	·01	·02	·73	12·20	...	...	...	...	·66	...	·56	...	·23	...	...	...	...	...	...	...	...	...	...	...	...	...
	Sweepers	...	3·41	...	·09	...	...	1·39	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VII ...	Butchers	...	29·21	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Milk sellers ...	...	27·19	...	...	...	·13	...	...	...	...	...	...	...	...	...	·19	...	...	...	...	...	...	...	...	...	...	...	...	...
	Fishermen ...	...	2·69	...	...	...	...	5·38	...	...	...	...	...	...	5·38	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Grain and pulse dealers...	...	2·38	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Fruit and Vegetable sellers	...	5·48	...	...	...	...	·96	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Betel sellers ...	...	3·13	·28	...	...	...	4·53	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Wine sellers ...	...	10·89	...	...	...	·15	4·19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VIII ...	Oil sellers	·06	13·42	...	·15	...	·44	5·45	...	...	...	...	...	...	·91	...	·38	...	...	...	...	·06	...	...	...	...	...	...	·12	·77
	Wood sellers ...	...	4·36	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

SUBSIDIARY TABLE XI.

Combined Occupation.

No.	Orders.	PERCENTAGE RETURNED AS.																												
		Money lenders.	Cultivators.	Land owners.	Day labourers.	Tenure holders.	Village servants.	Labourers.	Milk selling.	Shoe making.	Cart hire.	Contractors.	Private servants.	Patels	Grain dealing.	Karkhanadars.	Wood sellers.	Cloth merchants.	Grain and seed dealing	Pensioners.	Barbers.	Beggars.	Cotton spinners.	Teachers.	Doctors.	Fruit sellers.	Herdsmen.	Service.	Ghee sellers.	Shop keepers.
		31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59
XII	Weavers	...	9·32	·14	...	...	...	5·01	...	...	...	...	·01	...	·01	...	...	·01	...	...	...	...	...	...	...	·07	...	...	...	·01
	Tailors	·03	6·35	...	·03	...	...	2·21	...	...	...	...	·05	...	·15	...	·13	...	...	...	...	·03	...	...	...	...	...	...	...	...
XIII	Goldsmiths... ...	·14	12·32	·25	·37	...	...	·20	...	...	...	...	...	...	·03	...	...	...	...	...	...	...	...	...	...	...	·06	·09	...	1.61
	Blacksmiths' ...	...	8·95	...	·16	...	...	·16	...	...	...	...	...	...	·04	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
XIV	Potters	...	9·07	·02	·52	...	...	·24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
XV	Carpenters	...	9·53	·37	...	...	...	25·31	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
XVII	Leather workers ...	·34	6·01	·21	·16	·003	·11	1·97	...	...	...	...	...	...	...	...	...	...	...	...	...	·01	...	...	...	...	...	·01	...	...
XVIII	Money lenders ...	...	7·27	·31	·09	...	...	...	...	...	...	·03	·12	...	·78	...	...	...	...	...	...	...	...	...	·03	...	...	...	·12	·25
	Contractors... ...	5·26	5·26	...	...	...	5·26	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2·63
	Shopkeepers ...	4·27	7·04	·23	...	...	...	42	·04	...	...	·21	...	...	·01	...	·02	...	...	...	...	...	...	...	...	...	...	...	·07	...
XX	Priests	·10	16·74	·10	...	...	·05	·47	...	...	...	·10	.21	...	·18	...	·08	...	...	...	...	2·90	...	·03	...	...	...	...	...	...
	Pleaders	1·00	5·00	...	...	...	...	...	...	...	...	...	...	...	4·00	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1·00
	Actors and Singers ...	...	2·64	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
XXII	Labourers	...	·93	·002	·21	...	·003	...	...	·02	...	...	...	...	·002	·002	1·68	...	...	...	...	·0005	...	...	...	...	·01	...	...	...
XXIV	Beggars	.01	·75	·01	·09	·002	...	2·09	...	...	...	...	...	...	·04	...	·01	...	...	...	...	...	...	...	...	...	·01	...	...	...

SUBSIDIARY TABLE XI.

Combined Occupation.

No.	Order.	PERCENTAGE RETURNED AS.																						
		Traders.	Bankers.	Potters.	Leather workers.	Wine sellers.	Field labourers.	Clerks.	Water carriers.	Worshippers.	Indoor servants.	Blanket sellers.	Oil sellers.	Flour grinders.	Tailors.	Prostitutes.	Sweepers.	Carpenters.	Weavers.	Betel sellers.	Bangle makers.	Goldsmiths.	Coachmen.	Watchmen.	Fishermen.	Washermen.
		60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84
III	Village Servants ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IV	Herdsmen ...	...	...	...	...	...	·22	...	...	...	·04	·003	...	...	...	...	...	...	...	...	...	...	...	...	...	...
V	Landlords ...	·01	·003	...	...	...	·003	...	...	...	...	...	·01	...	...	...	...	...	...	...	...	...	...	...	...	...
	Cultivators ...	...	...	·03	·01	·002	·24	·01	·01	·02	...	...	·02	·002	·003	·004	·004	·02	·003	·003	·0004	·01	·01	·01	...	...
	Field labourers ...	...	...	...	...	...	...	...	...	...	...	·02	·01	...	...	...	...	...	...	...	...	...	...	...	...	...
VI	Washermen ...	...	...	...	...	...	·17	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Water carriers ...	...	...	...	...	...	·72	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Barbers ...	...	...	...	...	...	·16	...	...	...	·12	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Sweepers ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VII	Butchers ...	...	...	...	...	...	2·25	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Milk sellers ...	...	...	...	...	...	...	...	...	...	...	...	...	·10	...	...	...	...	...	...	...	...	...	...	...	...
	Fishermen ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Grain and Pulse dealers...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Fruit & Vegetable sellers.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Betel sellers ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Wine sellers ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	—
VIII	Oil sellers ...	...	...	...	...	...	·71	...	...	...	·24	...	...	·41	...	...	...	...	...	...	...	...	...	...	...	...
	Wood sellers ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

SUBSIDIARY TABLE XI.

Combined Occupations.

No.	Order.	PERCENTAGE RETURNED AS.																						
		Traders.	Bankers.	Potters	Leather workers.	Wine sellers.	Field labourers.	Clerks.	Water carriers.	Worshippers.	Indoor servants	Blanket sellers.	Oil sellers.	Flour grinders.	Tailors.	Prostitutes.	Sweepers.	Carpenters.	Weavers.	Betel sellers.	Bangle makers.	Goldsmiths.	Coachmen.	Watchmen.	Fishermen.	Washermen.
		85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109
XII	Weavers ...	...	...	...	...	...	·07	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Tailors ...	...	...	...	...	...	·05	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
XIII	Goldsmiths ...	...	...	...	...	...	1·01	...	·03	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Blacksmiths ...	...	...	...	...	...	·20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
XIV	Potters ...	...	...	...	...	...	·08	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
XV	Carpenters ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
XVII	Leather workers ...	...	...	...	...	...	·04	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
XVIII	Money lenders	...	...	...		...	...	...	·15	·06	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Contractors ...	...	...	...	...	...	·12	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Shopkeepers ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
XX	Priests ...	...	...	...	...	...	·52	...	2·90	...	·16	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Pleaders ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Actors and Singers ...	...	...	...	...	...	·33	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
XXII	Labourers ...	...	...	...	...	...	·17	...	...	...	·0005	...	·005	·01	...	...	·03	...	·02	·02	·05	...	...	...	·001	...
XXIV	Beggars ...	...	...	...	...	...	·16	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·02

Subsidiary Table XII.

Occupation and Castes.

Caste.	Traditional occupations.	Total actual workers.	Percentage of actual workers returned under.																						
			Traditional occupations.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	XI.	XII.	XIII.	XIV.	XV.	XVI.	XVII.	XVIII	XIX.	XX.	XXI.	XXII.	XXIII	XXIV.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
Hindus.																									
Rajput Thakur	Agriculture ...	134,507	55·00	3·46	3·77	...	3·46	1·24	·23	·72	·01	·10	1·20	·07	·03	·04	·04	·06	3·27	.11	·03	·02	10·90	·415	16·08
Maratha	Do.	9,385	40·45	30·72	6·56	...	5·62	·77	·20	·01	·10	...	·13	·43	·04	...	...	...	3·77	·03	·74	·02	7·75	·53	2·14
Jat	Do.	11,007	67·83	1·80	4·38	...	7·40	·42	·06	...	·11	...	·39	·06	...	·02	·05	·08	·27	·05	·05	·49	14·97	·19	1·37
Gujar	Do.	52,786	65·60	1·14	8·36	...	4·02	4·47	·07	·17	·004	·02	·02	01	·004	·14	·01	...	·61	·12	·05	·01	14·27	·06	·85
Ajna	Do.	3,660	78·58	·44	2·73	...	1·17	·44	·11	·11	...	·68	...	...	...	...	...	·08	·71	...	·41	·22	14·15	...	·16
Brahman Jajotia	Priests ...	4,129	10·24	3·12	·41	70·28	·65	·36	...	...	...	·02	·75	...	...	...	...	...	3·10	...	...	...	3·17	...	7·87
„ Shrimali	Do.	208	15·87	10·58	·48	35·58	6·25	1·44	...	...	...	...	3·85	...	...	...	...	...	3·85	...	...	...	7·69	...	14·42
„ Shrigaur... ...	Do.	2,015	17·26	4·40	...	42·20	1·12	1·27	...	...	...	·29	2·004	...	...	...	...	...	4·99	·59	...	...	4·79	2·004	19·07
„ Others	Do.	147,855	5·76	8·37	2·30	44·33	5·83	2·85	·11	·08	·01	·01	·61	·04	·01	·05	·22	...	1·99	·33	...	·05	14·32	·08	12·69
Bhat	Geneologist ...	5,033	3·32	1·43	4·27	41·39	2·34	3·56	·32	·06	...	·10	·76	...	...	...	·02	...	3·62	·40	...	·06	11·09	·64	21·64
Joshi	Astrologer ...	2,549	1·96	0·4	·08	31·27	1·06	1·37	...	...	...	...	·16	...	...	...	...	...	0·8	...	...	1·92	3·14	2·67	56·26
Bania Agarwal	Trader ...	8,034	30·48	1·99	·16	19·21	·34	31·44	...	...	...	...	14·33	·01	...	...	...	...	...	·98	·29	...	·47	·12	·17
„ Oswal	Do.	1,477	25·69	4·87	·47	30·81	3·05	22·75	...	...	...	...	10·90	...	...	...	...	...	...	...	·47	...	·88	·20	...
„ Maheshwari ...	Do.	49·27	33·47	6·09	·18	16·14	1·52	24·78	...	...	...	...	14·96	...	...	...	...	...	...	·39	·20	...	1·73	...	·55
„ Others	Do.	34,390	26·32	2·54	·33	23·06	2·12	17·13	...	·20	...	...	7·63	·03	·15	...	·06	...	...	·39	1·16	·03	11·59	·12	7·13
Kandhera	Cotton Cleaner	5,641	27·96	·23	1·79	58·18	·35	1·67	·02	·07	...	1·88	...	·37	·02	·11	...	·02	·11	·05	...	·14	6·75	·02	·27
Dhangar	Shephard ...	1,833	7·04	...	...	75·12	2·18	·44	...	·49	...	...	1·20	...	...	...	...	...	·55	·65	4·36	·22	7·26	·33	·16
Sondia	Agriculture ...	16,947	69·39	·45	1·88	...	1·33	·74	·04	·01	...	...	·75	·05	...	·07	...	...	·27	·01	...	...	23·31	·60	1·12
Khangar	Village Service	5,587	60·14	2·51	2·24	...	11·53	·45	2·27	...	...	...	·04	...	...	...	...	·07	·07	...	...	...	20·03	·09	·67

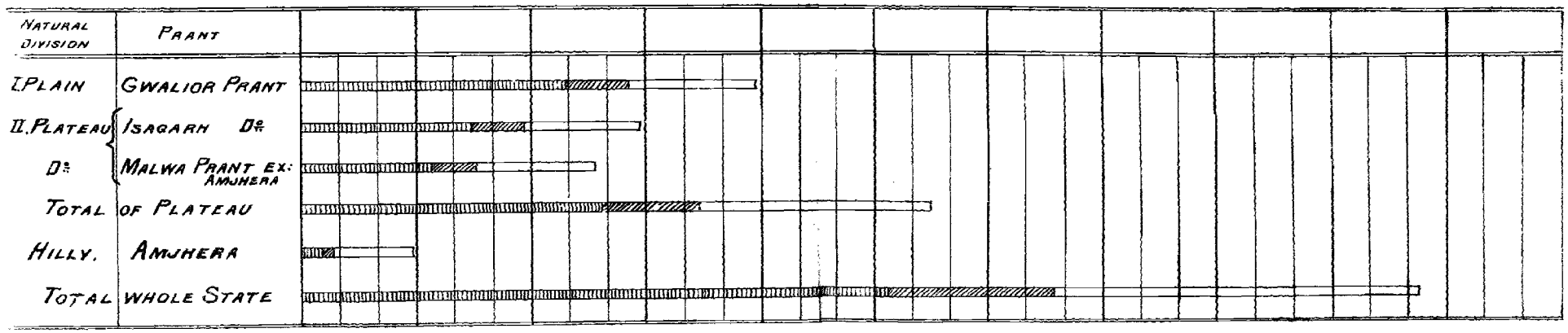
Subsidiary Table XIII.

Occupation and Caste.

Caste.	Traditional occupations.	Total actual workers.	Percentage of actual workers returned under.																					
			Traditional occupations.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	XI.	XII.	XIII.	XIV.	XV.	XVI.	XVII.	XVIII	XIX.	XX.	XXI.	XXII.	XXIII	XXIV.
	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51
Mohammadans.																									
Shaikh	Service ...	26,455	9·71	...	2·18	27·36	12·65	5·40	·46	·38	·36	3·45	10·06	2·39	·30	·08	·27	·18	3·67	·48	1·47	·75	12·29	·56	5·53
Saiad	Do. ...	6,199	18·33	...	2·47	30·75	9·05	2·31	·11	·05	·10	2·18	1·40	1·61	...	·02	·66	·85	2·79	·98	1·71	·52	11·95	·39	11·78
Moghal	Do. ...	2,657	14·08	...	7·56	33.00	12·57	4·74	.41	·60	·38	1·28	3·84	·08	·08	·08	·38	...	2·41	·04	·56	·11	12·42	1·24	4·14
Pathan	Military Service	2,611	19 55	...	3·14	26·67	11·48	2·21	·30	·23	·15	·93	4·43	·46	·08	·08	·01	·18	3·37	·26	·84	·21	21·92	·20	3·25
Jains.																									
Saraogi	Trader ...	3,689	48·19	1·06	·11	7·40	5·15	22·96	·24	...	...	·19	4·98	95	...	·32	·21	·05	...	·16	·19	·68	5·75	...	1·41
Oswal	Do. ...	9,752	22·18	1·63	·29	12·14	3·32	47·16	·01	·09	·01	·02	5·89	·30	·85	·01	·10	...	...	·52	·58	...	3·48	·01	1·41
Animists.																									
Bhil	Hunting ...	19,289	·04	1·38	1·79	64·71	2·40	1·15	·48	·005	·02	·34	·30	·02	...	·31	...	...	·67	·41	·04	...	23·23	1·06	1·65
Bhilala...	Agriculture ...	9,331	85·24	...	·12	...	·33	...	.12	...	·19	...	...	...	...	·13	...	...	·11	...	...	·01	10·22	...	3·53
Gond or Raj Gond... ...	Hunting ...	631	...	...	·95	37·40	·16	...	·16	...	...	...	...	...	...	...	54·04	...	...	...	·16	...	6·66	...	·47
Kol	Do. ...	5	...	...	...	20·00	...	...	...	...	...	...	...	...	...	...	20·00	...	60·00	...	...	...	...	...	...
Mina	Agriculture ...	20,451	54·24	3 13	2·03	...	·87	·38	·12	·01	...	·11	·02	·06	·19	·50	·04	·17	·21	4·03	·21	·05	32·90	·05	·69
Patlia	Hunting ...	725	...	...	...	43·17	...	...	55·86	...	...	...	...	...	...	...	...	...	...	...	...	...	·96	...	...
Kurku...	Do. ...	126	...	22·22	23·01	5·56	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	49·21	...
Sahuria	Do. ...	24,943	·03	·74	·91	40·39	·41	·35	6·58	·01	...	...	·02	·03	...	·57	2·01	...	...	·03	·01	...	45·28	·22	2·42
Bharod	Shephard ...	66	22·73	...	...	34·85	12·12	...	...	...	...	...	3·03	...	...	...	...	...	...	...	...	...	27·27	...	...
Kotwal	Hunting ...	507	1·18	·20	19·13	37·67	·40	...	...	...	...	...	24·06	...	...	2·76	...	...	79	...	...	...	12·62	·79	·40
Kirar	Agriculture ...	29,405	83·61	·69	·74	...	·83	·41	·18	·03	...	·02	·06	·003	...	·13	·03	...	·02	·01	·32	·12	10·51	·70	1·60
Arakh	Do. ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

DIAGRAM

SHOWING THE DISTRIBUTION OF AGRICULTURAL AND INDUSTRIAL OCCUPATIONS BY NATURAL DIVISIONS AND PRANTS.



SCALE 1 INCH TO 3,00,000

REFERENCES.
AGRICULTURAL .....
INDUSTRIAL .....
OTHER OCCUPATIONS.