CENSUS OF INDIA, 1931.

VOLUME I.

BIKANER STATE.

Part I

REPORT

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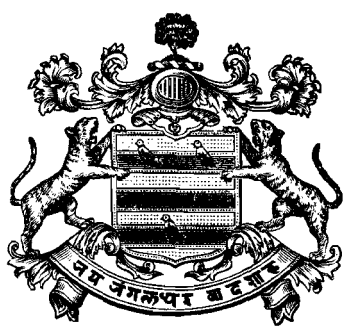
Part I

REPORT

COMPILED BY

Rai Bahadur D. M. Nanavati, B.A., LL.B.,

Superintendent, Census Operations, Bikaner State.



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INTRODUCTION.

1. *Preface.*—This report embodies the results of the Sixth regular Census of the Bikaner State, which was taken on the 26th of February, 1931. The dates of previous censuses taken in the State are (1) 17th February, 1881, (2) 26th February, 1891, (3) 1st March, 1901, (4) 10th March, 1911 and (5) 18th March, 1921. No reports were written in 1881 and 1901, and in 1911 no Tables Volume was published. An attempt has been made this time to collect all available statistics regarding the Bikaner State for all the past censuses from the reports for the province of Rajputana and Ajmer-Merwara from 1881 to 1921. The minor details not available in those reports were kindly supplied by Colonel B. L. Cole (to whom my thanks are due for it) from the archives of the Agency Records Office. Figures were in many cases ascertained also from the archives of the State Record Office regarding past censuses. In this way all defects in the way of omissions of figures of the past censuses in the Tables Volume have been supplied. Figures for previous censuses, however, have been so reproduced only after adjusting them to the existing area of the administrative units so as to make a correct comparison possible. In the General Report also these statistics have been fully discussed, differences have been explained, all discrepancies have been pointed out, and in dealing with each chapter the discussion of the statistics regarding the State in all the past census reports, not only of the State but also of Rajputana and Ajmer-Merwara, has been kept in view. An endeavour has been made in the report of this census to obviate the necessity of conducting a search in the past records or reports on account of the omission of a necessary detail or the explanation of a difference or discrepancy. When there were reasons for suspecting inaccuracies, they have been unhesitatingly pointed out so that correct conclusions could be arrived at.

2. *Form of the report.*—The report of the Sixth Decennial Census consists of 2 volumes as follows :—

Volume I.—Part I.—General Report (*i. e.*, the present Volume).

Part II.—Imperial, Provincial and State Tables.

Volume II.—Administrative Report.

The main census statistics are contained in Part II, and these statistics have been discussed in Part I of Volume I. At the end of each chapter in the General Report (Part I), subsidiary or derivative tables have also this time been added, their object being to facilitate the comprehension of the statistics contained in Part II by presenting them in a simpler and more intelligible form. In Part II, an explanatory note has also been added this time to each Table for elucidating any point of importance about it. Volume II is a technical account of the procedure of taking the current census and compiling its results.

3. *Census arrangements.*—As Volume II of the report contains full particulars on the subject, the broad outlines of census organisation need only be repeated here for the information of the general reader. The routine followed in this census closely corresponded to that of 1921 except in that, (1) a whole-time Census Superintendent was appointed this time; and that (2) the entire census operations from beginning to end were for the first time carried out in the State whereas in the past all post-enumeration work consisting of slip-copying, sorting, compilation and tabulation used, until 1921, to be done at some outside centre fixed by the Provincial Census Superintendent under his supervision.

The very first work was to appoint Census Officers and get from the Tehsildars (Charge Superintendents) a complete register of villages and towns in the tehsils. Some discrepancies were noted in the Tehsil lists and the Census lists of villages prepared in 1921. These were due to the term 'village' being loosely interpreted. This time all confusion in this respect was cleared up by treating the revenue village as the unit and all hamlets (*dhanis*) as a part of the parent village. After the registers were prepared, the villages and towns were next parcelled into blocks of about 50 to 60 houses in which the enumeration could be carried out by one Enumerator, the rule, however, being relaxed in case of Enumerators being scarce. In no one block more than one village was included. Ten to twelve blocks were grouped in circles under Supervisors, and the circles in charges under Charge Superintendents. Blocks and circles were first fixed roughly by the end of July, and then revised after the completion of the house-numbering wherever necessary. Each Tehsil and Town were treated as a charge, and where a Tehsil was very large, Assistant Charge Superintendents were appointed. Revenue officers were largely appointed as Charge Superintendents and Supervisors, the latter being also recruited from the Police and Customs Departments. The Enumerators were generally non-official workers. In Bikaner City, the census was carried out under the immediate control of the President, Municipal Board. All appointments were made individually under the State Census Act so as to confer on each the status of a public servant The Supervisors and Enumerators were appointed by the 15th of September.

4. *Training of Census Staff.*—A translation in Hindi of the important chapters of the Provincial Census Code was issued to the District Census Officers and Charge Superintendents. A conference was held at the capital to impart instructions in house-numbering and preliminary enumeration to all District Census Officers and the Charge Superintendents. Similar conferences were held at the headquarters of every Tehsil for instructing the Supervisors and the Enumerators. These instructions were imparted orally and by practical lessons. Written instructions, explanatory circulars, standard entries for filling up the column about language, birth-place and occupation, and lists of likely errors to be guarded against were issued from time to time in order to obtain an accurate record of census.

5. *House-numbering.*—This work was taken up after the rainy season was over and was carried out by the Supervisors with the help of the Enumerators. In Bikaner City each Supervisor was given the help of a peon to carry about the materials for painting numbers on houses, the services of peons for this purpose being obtained from the Municipality and the State Departments. The work of house-numbering was completed by the 1st of December in all places except the City where, it having been started after the *diwali* when people generally whitewash their houses, and it being also found necessary to rectify mistakes in numbering committed by several Supervisors, it was prolonged till the 15th of December. The definition of a house for the purposes of census was based on the structural and not the social unit,

Along with the work of house-numbering, a block-list was prepared by each Enumerator showing in his block the numbers of houses therein, the descriptions of such houses and the names of the heads of the families residing in them. The expenses of house-numbering were met in towns and the city by the Municipalities and in villages from the Mulba Fund.

6. *Preliminary Enumeration.*—Before starting the work, specimen schedules were got filled up by the Enumerators and checked. With all the instructions imparted, a further precaution was taken by requiring the Enumerators to make the original record on blank paper and to copy it in the printed schedules after the entries had been checked. This checking was done by the Supervisors, Charge Superintendents, District Census Officers and finally by me. I visited every Tehsil and checked not less than 25 per cent of the books in any place but in most places even 75 per cent of them were inspected. In the City also, quite a thorough inspection of the books was made. In villages, the movement of population being small and there being thus no fear of large changes being necessitated in the final record, the preliminary enumeration was started by the 15th December, 1930 ; whereas in towns, the movement of population being more frequent, the work was not undertaken till the 10th of January, 1931.

7. *Final Census.*—The final census commenced everywhere at 7 p. m. and continued till midnight on the 26th February, 1931. This part of the work consists in checking and correcting the preliminary record by striking out the entries of persons who may have died or gone away and adding the entries of new births and arrivals. Special arrangements were made for train and platform enumerations and for the enumeration of other floating population. In the City, a few men were kept in reserve to take the place of an Enumerator who, by any mischance, might not be able to attend to his work on the final night. The Census Officers for the City, my Deputy and myself inspected the work in the City till late after midnight. Everywhere in the State throughout the night the census staff worked hard and with feverish haste in adding up the totals. The first to send in his totals was the Tehsildar of Reni closely followed by the Tehsildar of Raisinghnagar. Special arrangements were made to get in the totals of distant places. The totals of all places were received by the evening of the 27th February except those of Rajgarh Tehsil which were got in the morning of the 28th. The Bikaner City totals were telegraphed to the Provincial Census Superintendent by 12 noon on the 27th and of the whole State by 11 a. m. on the 28th. The difference between the provisional totals and the final number ascertained in the Tabulation Office was only 1,425 or 0·15 per cent, which speaks for the accuracy with which the provisional totals were compiled.

8. *Abstraction and Tabulation.*—By the 4th March, that is to say, within a week of the final census, enumeration books were got in at Bikaner from all places, and the work of abstraction was started. This work consists of slip copying, sorting and compilation. Slip-copying is simply the process of posting the entries about each person in the enumeration books on a small piece of paper, different colours being used for persons of different religions. This work was started on 12th March and completed on 21st April. Sorting is the process of arranging these slips under the heads required for the various Tables and counting the slips as thus arranged. Compilation is the process of combining the figures of all sorters so as to obtain the totals for the whole State. The work of sorting was commenced on 30th April, and that of compilation a fortnight later after the sorters had sorted out sufficient material for compiling the Tables. This part of the work was finished by 1st August.

9. *Special features.*—A number of Tables were omitted this time as a measure of economy, such as that of Infirmities by Castes, Subsidiary Occupations of Agriculturists, Mixed Occupations with details of principal and subsidiary means of livelihood, Organised Industry, and Distribution by Religion in different Occupations. Some statistical data was also curtailed in respect of Tables VI and XI. A new inquiry undertaken in this census was as regards *Educated Unemployment*, but in the light of the minimum standard of Matriculation that was set in, no unemployment was revealed. Two new Provincial Tables have been prepared this time relating to the Distribution of Selected Castes and of Population by Languages in the different parts of the State. Two State Tables have been compiled this time, one relating to Literacy in Urban Area and the other in connection with the Special Economic and Industrial Census held in the State. The last two chapters of this part of Volume I also deal with this special Census.

10. *Report.*—Before the writing of the report could be taken in hand, it was necessary to prepare Subsidiary Tables. These were finished by the 1st of November. From this date, however, the Census Office was closed, and I also reverted to my original post in the Legislative Department. Every endeavour was made to push on the work of report-writing, but there were many details to be looked to, figures to be worked out and difficulties to be overcome single-handed, which necessarily prevented me from submitting this report earlier.

11. *Cost of the Census.*- So far an expenditure of Rs. 36,947 has been incurred over the census. To this may be added an extra amount of about Rs. 1,053 for the printing of the report. This census has thus cost in all Rs. 37,000 or about Rs. 40/- per mille, or 7·6 pies per head, of the population. The complete details of the census expenditure incurred in 1921 are not available and hence a comparison is not possible.

12. *Acknowledgments.*—I am much indebted to the Prime Minister who, amidst his manifold duties, always found time to help and guide me throughout the census operations. To Colonel B. L. Cole, the Census Superintendent for Rajputana and Ajmer-Merwara, who visited this State twice, I am not a little obliged for the helpful advice I received from him by his notes, circulars and personal talks. For a smooth working of the census operations, my special obligations are due to the Ministers and Heads in charge of the various Departments especially the Revenue, Education, Customs and Police, for having placed at my disposal the services of their staff for working as Enumerators and Supervisors. The Revenue Department also ungrudgingly placed its senior staff at my disposal for the post-enumeration work. My special thanks are due to the Superintendent, Government Press, for having rushed to my help by printing off a large amount of slips for our Tabulation Office at a critical time when the work therein was about to come to a standstill by the Lucknow Press, with which the Provincial Census Office had arranged for their supply, being unable to cope with the demand in time. Coming to the staff in charge of the Census Operations, they all did their duty well. Amongst the District Census Officers, special mention, however, may be made of the names of Mr. L. P. La Joie, O. B. E. and Byas Sita Ram; and amongst the Charge Superintendents, those of Pandit Chhotey Lal, Sani Hazari Singh, M. Durga Prasad, Thakur Dal Singh, Rajvi Sri Gulab Singhji, Pandit Gopal Dutta, Pandit Sewa Ram, Pandit Bhura Ram and Choudhri Mukh Ram for the zeal and interest they brought to bear upon the work. In my own office, my Deputy, Mr. S. K. Mukerjee, and my Head Clerk, B. Ram Kishan Chowdhri, showed a signal devotion to their work. In the Tabulation Office, both Mr. Mukerjee and the Inspector Sardar Balwant Singh, who bore the brunt of the work, did very well. Amongst the

Supervisors in that office, I would specially mention the names of Th. Ridmal Singh, Vyas Sewaram and Pandit Ram Kirpal, the last of whom had already four censuses to his credit. They deserve credit for dispatch and the mastery they showed in figure-work. In the compilation office the Assistant Supervisor, Pandit Radha Kishan, did very efficient work. Later on, he along with the Accountant of my office Pt. Purshottamlal, Sheshkaran Rakhecha and Achal Singh prepared the Subsidiary Tables, and the painstaking accuracy with which they carried out this important work deserves to be commended.

Lastly, thanks are due to Seth Anand Mal Srimal for having placed his commodious *Katla* at our disposal for the Tabulation Office.

D. M. NANAVATI,
RAI BAHADUR,
Census Superintendent,
Bikaner State.

Bikaner, 22nd July 1932.

REPORT

ON THE

CENSUS OF THE BIKANER STATE

1931.

CHAPTER I.

Distribution and Movement of the Population.

STATISTICAL DATA.

Subject.	Tables.		
	Imperial.	Provincial.	Subsidiary.
Area, Houses and Population by Nizamats and Tehsils. ...	I		
Area, Houses and Population by Nizamats and Tehsils with percentages of variation and densities.	...	I	
Density, Water-supply and Crops.	...	...	I
Distribution of the population classified by densities ...	...	...	II
Variation in Population by Nizamats and Tehsils. ...	II	...	...
Variation in relation to density since 1881	...	...	III
Variation by Nizamats	...	...	IV
Persons per House and Houses per square mile.	...	...	V

PART I.

Distribution of the Population.

1. Area.—The State covers an area of 23,317 square miles, and is the seventh largest State in the whole of India and second largest in the whole of Rajputana. It covers more than one-sixth of the Natural Division of Rajputana and Ajmer-Merwara and is more than twice as big as Belgium, almost twice as big as Holland and one and one-half times as big as Switzerland. During the last decade the area of the State has increased by about 2 square miles on account of the addition of a portion of the village Gumjal from the Punjab.

2. Administrative Units.—The State is divided into two Divisions, which are further divided and sub-divided into 5 Nizamats and 19 Tehsils as against 4 Nizamats and 16 Tehsils in 1921 as follows:

Sadar Division.

1. Bikaner Nizamat.	2. Sujangarh Nizamat.	3. Reni Nizamat.
1. Bikaner Tehsil ...	4. Sujangarh Tehsil ...	8. Rajgarh Tehsil ...
2. Lunkaransar „ ...	5. Sardarshahr „ ...	9. Churu „ ...
3. Surpura „ ...	6. Ratangarh „ ...	10. Bhadra „ ...
	7. Sri Dungargarh „ ...	11. Reni „ ...
		12. Nohar „ ...

Sri Ganganagar Division.

4. Suratgarh Nizamat.	5. Sri Ganganagar Nizamat.
13. Suratgarh Tehsil	16. Sri Ganganagar Tehsil ... ...
14. Hanumangarh ,, ...	17. Sri Karanpur ,, ...
15. Anupgarh ,, ...	18. Sri Raisinghnagar ,, ...
	19. Padampur ,, ...

The addition of 1 more Nizamat and 3 more Tehsils is due to the fact of the Mirzawala Tehsil of old having been split up, on the advent of Sri Gang Canal, from the Suratgarh Nizamat and constituted a separate Nizamat (*viz.*, that of Sri Ganganagar) with 4 Tehsils mentioned thereunder. The Sub-Tehsil of Tibi is now included in Hanumangarh Tehsil and boundaries have further been revised of this Tehsil and of the Tehsils of Suratgarh and Anupgarh. This re-grouping of Tehsils in Sri Ganganagar Division and revision of their boundaries, involving transfer of villages from one to the other, have necessitated the adjustment of the figures of their population at previous Censuses to their area in 1931 so as to bring about an accurate comparison of those figures with the figures of 1931 Census.

3. Distribution of Area.—The area of the State is distributed in the Nizamats as in the margin. The average area of a Nizamat in the State comes to 4,663 square miles, which more or less corresponds to the average size of a District in British India which is 4,745 square miles in the Bombay Presidency, 4,537 in the Central Provinces and 3,326 in the Punjab. The average area of a Tehsil in the State comes to 1,227 square miles.

Name of Nizamat.	Area in Square miles.
Bikaner Nizamat including City.	9,806
Sujangarh Nizamat ...	3,789
Reni ,, ...	4,647
Suratgarh ,, ...	3,271
Sri Ganganagar ,, ...	1,804

4. Population.—The statistics regarding Area, Houses and Population are given in the Imperial Table I by Tehsils, Nizamats and Towns, and Provincial Table I by Tehsils and Nizamats. The Census as taken on the night of the 26th February, 1931, throughout the State resulted in a population being returned of 9,36,218 distributed as in the margin for each district. In respect of population, Bikaner held the fifth place in 1921 amongst the States in Rajputana. It now holds the fourth place topping over Alwar with a lead of almost 200,000 and ranking after Jaipur, Jodhpur and Udaipur. Compared to the Division of Rajputana and Ajmer-Merwara as a whole, the population of the State, roughly speaking, is 8 per cent. of that of this whole tract.

Name of Nizamat.	Population.
Bikaner Nizamat ...	2,25,410
Sujangarh ,, ...	2,20,956
Reni ,, ...	2,46,369
Suratgarh ,, ...	1,17,107
Sri Ganganagar ,, ...	1,26,376

The Reni Nizamat having 26·32 per cent of the population of the whole State comes first. The Bikaner Nizamat, despite the Capital of the State situated therein, comes next with 24·07 per cent of the population. Next comes Sujangarh Nizamat with 23·60 per cent of the total population. Sri Ganganagar and Suratgarh Nizamats come next with 13·50 and 12·51 per cents respectively.

5. Relation of Area to Population.—The diagram given below shows the relation between area and population of the 5 Nizamats:—

Diagram showing relation of Area and Population in Nizamats to the Total Area and Population of the State.

	0	5	10	15	20	25	30	35	40	45	
Bikaner Nizamat ...	)	00000	00000	00000	00000	00000	00000	00000	00000	00	43·05%
	)	·····	·····	·····	·····	····					24·07%
Sujangarh Nizamat ...	)	00000	00000	00000	0						16·28%
	)	·····	·····	·····	·····	····					23·60%
Reni Nizamat ...	)	00000	00000	00000	00000						19·92%
	)	·····	·····	·····	·····	·····	·				26·32%
Suratgarh Nizamat ...	)	00000	00000	0000							14·02%
	)	·····	·····	···							12·51%
Sri Ganganagar Nizamat	)	00000	000								7·73%
	)	·····	·····	····							13·50%

NOTE.—O=1% of Total Area. ·=1% of Total Population.

6. Density of Population.—Assuming the total population of the State as returned in 1931 to be evenly distributed over the entire area, each square mile in the State could have been inhabited by 40 persons, which is, so to say, the mean density of the State. In other words, if the area of the whole State were divided by the total population, there would be 16 acres per each individual, and if all persons were stationed at equal distances over the surface of the whole State, each individual would be separated from his nearest neighbour by 278 yards. The increase or decrease in the mean density for all the past six Censuses is given below:—

Variation in Relation to Density since 1881.

Year.	Mean Density.	Actual increase or decrease.
1881	22	...
1891	36	+ 14
1901	25	− 11
1911	30	+ 5
1921	28	− 2
1931	40	+ 12

Since 1881 the mean density of the State has increased by 18.

7. Density by Nizamats.—The table below gives for the past 2 censuses the figures of density per square mile by Nizamats, calculated on the total urban and rural area of each, along with the

mean density of the State as a whole for the sake of comparison :—

Density in the whole State and by Nizamats calculated on their respective total areas both rural and urban.

Name of Unit.	Density in		Increase in Density.
	1921.*	1931.	
Bikaner State	28	40	+12
„ Nizamat	19	23	+ 4
Sujangarh „	47	58	+11
Reni „	42	53	+11
Suratgarh „	21	35	+14
Sri Ganganagar „	12	70	+58

*Densities of 1921 have been given as per adjusted area and population.

It will be seen that the decade shows an increase of 12 persons to a square mile for the whole State. It will also be noticed that the density of every Nizamat has increased. Such increase, however, is in excess of the mean density in the Sujangarh, Reni and Sri Ganganagar Nizamats, whereas it falls short of it in the Bikaner and Suratgarh Nizamats. Bikaner Nizamat, though the largest in area, shows the lowest density and is the most thinly populated district inspite of the Capital of the State with its large population being situated therein. Sujangarh, which shewed the highest density in 1921, is, despite its many towns and large urban population, easily beaten by Sri Ganganagar Nizamat although it boasts of only one town. Thus Sri Ganganagar, which now takes, the first place, represents the most thickly populated district, shewing a density almost double the average for the whole State. But it also stands out from all other districts in that it had the lowest density in 1921 and yet shows the highest percentage of increase during the decade. Coming next after Sri Ganganagar, Sujangarh and Reni Nizamats respectively occupy the 2nd and 3rd places.

8. Density by Nizamats calculated on purely rural area. – As it is necessary to appreciate correctly the influence of physical conditions on the distribution of population in the rural area, the population of the City and towns have been left out of account in the figures of density for the State and Nizamats given below:—

Density in the whole State and by Nizamats calculated on their respective rural areas only.

Name of Unit.	Density in		Increase in Density.
	1921.	1931.	
Bikaner State	21	31	+10
Bikaner Nizamat	12	14	+ 2
Sujangarh „	33	40	+ 7
Reni „	35	43	+ 8
Suratgarh „	20	34	+14
Sri Ganganagar Nizamat	12	64	+52

It will be seen from the above and the previous tables that the densities as calculated on the rural area only considerably vary from the density as calculated on the total area. The density of the whole State has considerably fallen and Sujangarh with its large urban population now yields its second place to Reni, and the densities of both these as well as of Bikaner Nizamat have been appreciably lowered. Sri Ganganagar Nizamat, largely rural in character, of course, maintains its first place here also.

9. Factors of Density.—Considering the vast area of the State, its population, notwithstanding the large increase in 1931, is still undoubtedly small. In an agricultural country, like Bikaner, where people mostly depend on the land for their sustenance, the physical factors of (1) Rainfall and (2) Soil principally govern the density of population; but to this may also be added (3) Economic factors, such as the facilities of markets and communications.

People generally concentrate on fertile lands and fertility of land depends on water-supply. Water-supply in its turn depends on Rainfall, and if facilities exist, also on irrigation.

10. Water-supply and Density.—As regards the soil, though sandy and poor elsewhere it is, no doubt, very fertile in the North of the State, but rainfall is, as a rule, very scanty and precarious over the whole State. The average rainfall for the past 10 years for the whole State as recorded in the State Administration Reports is given below:—

Year.	Average Rainfall.	
	Inches.	Cents.
1921	6	99
1922	8	22
1923	7	93
1924	9	2
1925	10	96
1926	15	70
1927	9	15
1928	12	6
1929	8	40
1930	14	17
Total ...	102	60

The average of the above past 10 years comes to a little more than 10 inches, which is the normal rainfall for the whole State. This average is generally sufficient and has been well maintained during the last decade except in 1921. But generally that is no index to its adequacy. Its even distribution is what counts. It often happens that the rainfall is not evenly distributed in the State. Thus in 1929 as against the average of 8·40 for the whole State, while the rain recorded was as high as 16·61 at Ratangarh, it was as low as 2·95 at Padampur, 3·87 at Sri Raisinghnagar and 3·9 at Sri Lunkaransar. Again in 1928 as against the average of 12·6 for the whole State, while the rain recorded was as high as 20·36 at Palana, it was as low as 5·75 at Reni. Even where the rainfall is about or above the average, it sometimes proves abortive by the precipitations being out of season. Although rainfall during the past decade was on the whole satisfactory, these facts explain the comparative sparseness of the population in the State.

What the rainfall withholds, however, has been made up by irrigation in the North of the State. Conditions are fast changing in Sri Ganganagar Nizamat after the advent of Sri Gang Canal in 1927-28. When the soil over here, already fertile but kept barren by the vagaries of rainfall, was flooded with the waters of Sri Gang Canal, as a result of the ceaseless and untiring efforts of His Highness the Maharajah, the big possibilities of this combination readily attracted a large population to this area. Every part of the State has contributed to enhance the mean density of the State, but the contribution made by Sri Ganganagar Nizamat by far exceeds the quota of any other Nizamat. The Gang Canal area has, however, still been expanding, and there being still great room for further expansion, it will show a much bigger record at the next Census. Once the most barren and thinly populated part of the country, with the advent of Sri Gang Canal, the very face of its surface has been changed and in future it promises to turn into a still much more thickly populated area in the State.

11. Cultivation and Density.—Another criterion for judging density is afforded by calculating the proportion of—

(1) cultivable land to the total area;
(2) cultivated land to total area;
(3) cultivated land to cultivable land; and
(4) cultivated area to irrigated area.

The proportion of the cultivable area to the total area represents the quantity of the land available for cultivation, that of cultivated land to the total area the resources of the population, that of the cultivated area to cultivable indicates the quality of the soil and adequacy of rainfall, and that of the cultivated area to irrigated area the resources of artificial watersupply. Density is directly influenced by all these factors in combination. The latest figures available, namely for 1929-30, illustrating these factors are given in Subsidiary table I for the whole State and also by Nizamats. Double cropping is also a test of the quality of the soil but no figures of soil under double crops are available—although there is little doubt that a large area in the North of the State yields more than one crop in a year.

12. Correspondence of density with factors governing it.—Ordinarily all the factors mentioned in para 11 above combined together should have in each Nizamat an exact correspondence with its density. As, however, the figures relating to these factors are available only in respect of Khalsa land in the various Nizamats, as the proportions of Khalsa land vary extremely in the different Nizamats, and as the conditions obtaining in Khalsa and Patta areas are not necessarily uniform, the sum total of these factors existing in different Nizamats does not exactly correspond with their order of density as illustrated in the following statement:

Name of District.	Proportion of cultivable to total area.	Proportion of cultivated to		Proportion of cultivated area which is irrigated.	Order according to column 2.	Order according to column 3.	Order according to column 4.	Order according to column 5.	Sum of columns 6 to 9.	Order according to result in column 10.	Order according to density.
		Total area.	Cultivable area.								
1	2	3	4	5	6	7	8	9	10	11	12
Bikaner Nizamat ...	94·6	18·7	19·8	·03	5	5	5	5	20	5	5
Sujangarh „ ...	94·7	35·1	37·0	·02	4	3	3	4	14	4	2
Reni „ ...	98·00	47·0	47·9	·01	2	1	1	3	7	1	3
Suratgarh „ ...	98·1	25·9	26·4	6·4	1	4	4	2	11	3	4
Sri Ganganagar „ ...	97·2	43·1	44·4	66·8	3	2	2	1	8	2	1

It will be seen from the above statement that the Nizamats do not stand in the same order in the last two columns. As regards the quantity of cultivable land compared to total area (being only the Khalsa area for which statistics are available), the different Nizamats ranked as in column 6, do not actually show much variation (see column 2), as there are no important forests in the State and as even in Nizamats where the soil is sandy, it is generally capable of cultivation. When we compare, however, the actually cultivated area with the total area (column 3), the order is very much disturbed (see column 7), Suratgarh, yielding its first place to Reni, now ranks fourth and Sri Ganganagar and Sujangarh come second and third respectively. The preponderance here, in the case of the Reni and Sri Ganganagar Nizamats, of cultivated to total area, shows the superior resources of the people and the agricultural character of the country. Suratgarh would certainly not rank so low in this column but for the fact that the proportions of the areas of the different Nizamats for which figures are available vary a good deal. The proportion of the cultivated to cultivable area (column 4) illustrates the quality of soil as well as adequacy of rainfall. The order according to this proportion (see column 8) remains the same as in column 7, but is generally liable to great disturbance every year according as the rainfall is sufficient or not in different Nizamats. As regards the proportion of irrigated to cultivated area, Sri Ganganagar, of course, maintains a senior rank owing to its area being largely irrigated (columns 5 and 9).

13. Agricultural statistics.—A comparison, however, of some of the statistics regarding agricultural soil as they stood at the beginning of the decade with those at the end will prove very instructive as regards the increase of density during the period. They have been noted in the statement given below in acres for the whole State:—

Year.	Cultivable area.	Net cultivated area.	Irrigated area.
1919-20	3,973,290	1,367,265	10,831
1929-30	4,156,442	1,421,636	334,291

The increase of irrigated area is extraordinary. In fact there was no irrigation worth the name in the beginning of the decade. Although irrigation and Rabi cultivation are practically confined to the 3 Nizamats of Reni, Suratgarh and Sri Ganganagar, after the advent of Sri Gang Canal, the big and sudden fluctuations in the figures of net cultivated area from year to year, which obtained when rainfall constituted almost the sole source of water-supply, have disappeared as may be seen from the following statement:—

Statement of net Cultivated Area in Acres.

Year.	Area.	Year.	Area.
1917-18	1,701,604	1927-28	1,458,336
1918-19	168,136	1928-29	1,789,705
1919-20	1,367,265	1929-30	1,421,636
1920-21	747,868	1930-31	1,958,126

14. Economic Factors and Density.—The facilities of markets and of means of communications are, amongst other factors, important in operating upon the density of population. Before 1921, the total mileage of the Bikaner State Railway was only 497·81. During the last decade, the Railway was extended by 298·61 miles which gives an increase in mileage of 59·98 or say 60 per cent. This extension penetrated the country far and wide in the Nizamats of Bikaner, Reni, Suratgarh and Sri Ganganagar, linked together the distant parts and made markets easily approachable to the rural public. Many new *Mandis* and markets sprung up at various stations especially in Sri Ganganagar Nizamat, and the process of still more and more coming into existence is going on. The extension of Railway in the Canal Area has also given impetus to the Industrial life by encouraging the erection of cotton gins and a press, oil-mills, flour-mills, etc. These economic factors have also thus played not a small part in raising the mean density of population in the State. The separation of the Bikaner State Railway from the joint administration with the Jodhpur Railway during the last decade also contributed to a small extent to the influx of population in the State by the creation of separate offices, workshops etc.

PART II.

Movement of Population.

15. Introductory.—In the first Part the figures of population as returned on the night of the census have been discussed. In this Part we will now deal with the movement of population since 1881 when the first census was taken in the State. The expression "Movement of Population" means here the changes in the population that may have taken place from time to time owing to (1) births and deaths and (2) migration of people. Figures showing variations in the population are contained in the Imperial Table II and Provincial Table I.

16. Changes in area since 1881.—The table in the margin gives the area of the State as it stood at each census since 1881. The area of the State as mentioned in the Rajputana Census Reports for 1881 and 1891 is only 22,340 and 23,173 square miles respectively. But as may be seen from the Rajputana Census Report for 1901, these figures were incorrect, and were set right in 1901 after re-calculation in the office of the Surveyor-General by planimeter from the topographical sheets. The increase in 1911 was due to the transfer of the villages of Ratakhera and Babalwas from the Punjab. The increase in 1931 for a similar reason has already been mentioned.

Year.	Area.
1881	23,311 square miles.
1891	23,311 ,,
1901	23,311 ,,
1911	23,315 ,,
1921	23,315 ,,
1931	23,317 ,,

17. Actual Variations in Population of the State since 1881.—The marginal table will give at once a bird's-eye view of variations in population during the last 50 years. The net increase since 1881 is 4,27,141, which gives a percentage of 83·9.

Year.	Population.	Increase or decrease.		Annual rate of increase. or decrease.
		Actual.	Percentage.	
1881	5,09,077	...	...	...
1891	8,32,065	+3,22,988	+63·4	+6·34
1901	5,84,755	−2,47,310	−29·7	−2·97
1911	7,00,983	+1,16,228	+19·9	+1·99
1921	6,59,685	−41,298	−5·9	−0·59
1931	9,36,218	+2,76,533	+41·9	+4·19

The census figures of 1881, however, are generally not taken to be very accurate. The large increase of population in 1891 is, to a great extent, accounted for by the fact that the census became a regular organisation only from that year.

The decrease in the next decade (1891 – 1901) was due to a succession of famines. Of these, the 1899 famine, which was of the severest type, proved highly destructive.

The next decade which ended with 1911 showed a fairly good record, though the position gained in 1891 was not recovered.

In 1921, the population again declined owing to the decade witnessing years of scanty rainfall, high prices and wages due to the Great European War and the prevalence of the serious epidemics of Plague and Influenza, although the decline was indeed lesser than the Provincial average in Rajputana and Ajmer-Merwara.

The present Census, not only makes up all the loss, but easily beats the record of 1891. The population has no doubt increased all round in India, but while the general rate of increase, for the whole of India, is only 10·2 per cent over the figures of 1921, Bikaner shows the unprecedented increase of 41·9 per cent and easily surpasses the largest increase of 30 per cent in British India shown by Delhi, and the next large increase of 27 per cent shown by the Travancore State.

18. Increase of Population in Sri Gang Canal area as against other parts of the State.—The percentage of increase varies very much in the North and South of the State. In Sri Gang Canal area, it is 14·3 times higher than that in the remaining parts of the State. The following Table will prove very interesting:—

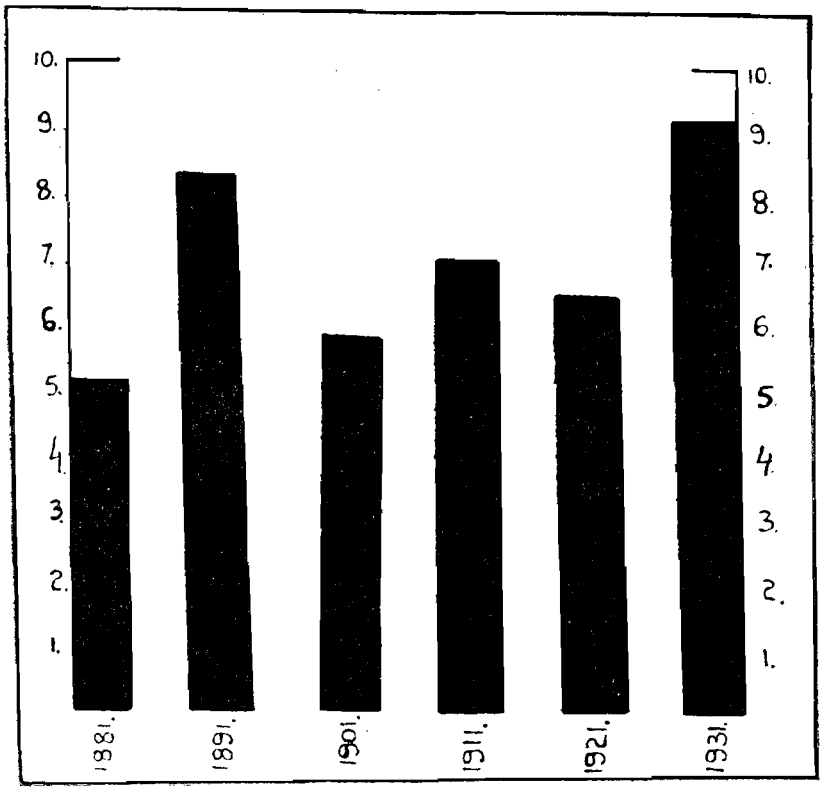
Table showing percentages of increase in Sri Gang Canal Area as against the remaining part of the State.

S. No.	Name of Unit.	Population.		Increase.	Percentage of increase.
		1921.	1931.		
	Bikaner State	6,59,685	9,36,218	+2,76,533	+41·9
1	Gang Canal Area :—	28,957	1,45,259	+1,16,302	+401·6
	(*a*) Anupgarh tahsil ...	6,104	18,883	+12,779	+209·3
	(*b*) Sri Ganganagar Nizamat ...	22,853	1,26,376	+1,03,523	+452·9
2	Remaining territories of the State ...	6,30,728	7,90,959	+1,60,231	+25·4

It will be seen from the above Table that on excluding the population of Sri Gang Canal area, the percentage of increase of 41·9 for the whole State is reduced to 25·4, which may be taken to represent the normal rate of increase during the decade. Even this increase is considerably higher than in the majority of Provinces and States in India.

The diagram below gives an idea of the variations in the population of the State since 1881. It shows a rise and fall in alternate decades:—

Diagram showing the Population of the Bikaner State since 1881.



19. Variation in Population of Districts.—The marginal table shows the variations in the population of the districts of the State. All the districts show an increase of percentage but the increase in the far North is extraordinarily high. It slides down towards the South and the East. The Sadar district, in spite of the location of the Capital City therein, shows the lowest percentage of increase. Sri Ganganagar Nizamat, which is in the heart of Sri Gang Canal area, when separated from the Anupgarh tehsil (part of which only is irrigated) shows a far greater percentage of increase than when all taken together in Sri Gang Canal area as done in the table given in para 18.

Name of District.	Total rural & urban population.		Increase.	Percentage of increase.
	1921.	1931.		
Bikaner Nizamat	1,90,249	2,25,410	35,161	18·5
Sujangarh „ ...	1,79,621	2,20,956	41,335	23·01
Reni „ ...	1,96,319	2,46,369	50,050	25·5
Suratgarh „ ...†	70,643	1,17,107	46,464	65·7
Sri Ganganagar,†	22,853	1,26,376	1,03,523	452·9

†NOTE.—In 1921 Suratgarh Nizamat included Sri Ganganagar Nizamat (then tehsil Mirzawala). The figures of population given therefore for 1921 for these two Nizamats are those adjusted according to area.

20. Brief review of conditions in 1921-31.—Famine was practically unknown in this decade. There were, of course, some lean years, in some parts due to defective rains or appearance of locusts but that did not interfere with the general growth of population in the State, as on the whole the rainfall was good and well-distributed (For average rainfall during the decade *vide* para. 10). Large tracts of more land were brought under cultivation in the North. The high prices of food-grain, fodder and piece-goods and the consequent high wages that prevailed in the previous decade declined, and made conditions favourable to the growth of population. There were also no epidemics of

serious type during the period. Extension of the Bikaner State Railway, erection of a large Railway Workshop at the capital, establishment of new factories at the capital and especially in the Canal area, and above all the advent of Sri Gang Canal itself helped to increase the population in rapid strides.

21. Assignment to causes of quota of rise in population.—Of the two ways of movement of population mentioned in the beginning of this part, *viz.*, (1) Births and Deaths and (2) Migration, it is difficult to assign to each its exact share in the percentage of increase of population in the State in the absence of statistics. Reliable vital statistics are not available. Statistics of migration are also not available for this census owing to instructions having been issued by the Census Commissioner for India this time that the name only of the province and not of the district or State, in which a person may have been born, should be sorted. Thus figures of emigration from the State were not (as they could not be) supplied by the Provincial Census Superintendent. As regards immigration, the large number 1,61,303 persons, born outside the State, were enumerated within it.

PART III.

Houses and Families.

22. Definition of house.—As in 1921, the definition of a house in rural area was based on a social unit while in urban area on structural unit. Thus a house in a village meant the building or part of a building or a hut occupied as a dwelling place by one commensal family. A commensal family was defined as a group of persons including their resident dependants and servants, if any, who live together and use the same *chulha*. In towns a house was taken to mean a dwelling place of one or more families, with their resident dependants and servants, having a separate principal entrance from the common way, compound, enclosure etc. Such a dwelling-house of more than one family in a town was given one principal number, and the rooms or the set of rooms occupied by the commensal families were given sub-numbers, so that the figures of average number of persons per house may be accurate, and overcrowding, if any, in the city and towns could be ascertained.

23. Figures for houses discussed.—Imperial Table I gives the actual figures for houses in urban and rural areas. The average number of persons per house for the whole State and for the Capital is given below:—

Persons per occupied house.

Name.	Average number of persons per house.					
	1931.	1921.	1911.	1901.	1891.	1881.
State including City	5·05	4·54	4·59	5·02	6·13	4·73
Bikaner City ...	4·8	4·6	4·2	4·6	4·9	3·4

The average number of houses per square mile for the whole State is given below :—

Occupied houses per square mile.

Year.	Average number of houses per square mile.
1931.	7·95.
1921.	6·2.
1911.	6·6.
1901.	5·0.
1891.	5·8.
1881.	4·6.

While the number of houses per square mile has almost doubled since 1881, the number of occupants per house in the State as a whole has not much varied. An inference may be drawn from this that the increase in the number of houses has kept pace with the increase of population in the State throughout the period and there is generally no over-crowding.

As a rule the houses in urban area should show a higher average number of persons per house than the houses in villages. The figures for the Bikaner City, however, actually show a lower average. Enumeration books were checked over again, but it was not found that sub-numbers were counted as separate houses. Even houses, that were numbered, were omitted from the list of occupied houses, if they were found vacant on the day of the final enumeration. The population of the City has again not decreased but increased considerably. The fact that the average number of persons per house in the City has still remained low instead of increasing may be assigned, amongst other things, to a higher standard of comfort of life, the gradual disintegration of joint family life, and the absence of people doing business outside.

24. Number of Families and Joint Family System.—Each census house does not necessarily represent a family. Thus a room resided by a single man may be a house for the purposes of the census, but such a single man cannot be regarded as a family in the real sense of the term. A rough idea of the number of families can be had by a comparison of the number of married females aged 15 and over with the number of houses. The number of houses per 100 such married females in 1911 was 105, in 1921, 122 and it is now 102. This shows that the Joint Family System is in the process of disintegration. For, if everything was well with the system. each house should have contained more married females than one, and hence as against 100 such females, a lesser proportion of houses would have been found. As it is, however, all the 100 such females, having each occupied a house for herself, left behind 5 in 1911, 22 in 1921 and 2 in 1931 to be occupied by bachelors, widowers etc. As already said this calculation can give only a rough idea and cannot be mathematically correct, but the fact that there is a house per married female and more is an indication of the decline of the joint family system.

*Subsidiary Table I.—Density, Water-supply and Crops.**

Serial number.	Name of unit.	Mean density per square mile in 1931.	Percentage to total area of		Percentage to cultivable area of		Percentage of gross cultivated area which is irrigated.	Normal rain fall.	Percentage of gross cultivated area under					
			Cultivable.	Net cultivated.	Net cultivated.	Double cropped.			Wheat.	Barley.	Bajra.	Jawar.	Gram.	Other crops.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Bikaner State ...	40	97·3	33·3	34·2	Details not available.	23·5	10·8	7·00	6·6	29·4	4·8	6·6	45·6
2	Bikaner Nizamat	23	94·6	18·7	19·8		·03	9·75	Nil.	Nil.	40·0	Nil.	Nil.	60·0
3	Sujangarh „	58	94·7	35·1	37·0		·02	11·55	Nil.	Nil.	42·2	Nil.	Nil.	57·8
4	Reni „	53	98·00	47·0	47·9		·01	11·70	Nil.	·3	52·9	·9	9·0	36·9
5	Suratgarh „	36	98·1	25·9	26·4		6·4	8·31	4·00	11·6	24·9	6·1	4·6	49·3
6	Sri Ganganagar Nizamat.	70	97·2	43·1	44·4		66·8	9·9	17·8	9·00	12·3	7·8	8·7	44·4

*Note.—It may here be noted that while the density has been worked out in this table as per total population inhabiting the total area in the State, the percentages of cultivated and cultivable area and of crops given here have been worked out only for *Khalsa* area in the State since figures in this respect are not available for *Patta* villages. Figures of *Khalsa* area, and of cultivated and cultivable land and of crops in *Khalsa* area have been taken from the statistics supplied for 1929-30 for incorporation in the Agricultural Statistics of India. Although a comparison of density in the whole State with the percentages of cultivated and cultivable land and of crops only in a part of the State can not be perfect, an attempt has been made to achieve accurate results by working out these percentages on the basis of only the *Khalsa* area and not the *total* area of the whole State ; and where the conditions obtaining in the *Khalsa* and *Patta* areas of one and the same Nizamat are not materially different, the statistics worked out in this table as regards a part of a Nizamat should be correct also as regards the whole.

Subsidiary Table II.—Distribution of the population classified according to densities.

Serial No.	Name of Unit.	Area.	Population per square mile.
1.	Bikaner State	23,317	40
2.	Bikaner City	5	15,200
3.	Suburban area of the Bikaner City	26	382
4.	Bikaner Nizamat	9,775	14
5.	Sujangarh Nizamat	3,789	58
6.	Reni Nizamat	4,647	53
7.	Suratgarh Nizamat	3,271	35
8.	Sri Ganganagar Nizamat	1,804	70

Subsidiary Table III.—Variation in relation to density since 1881.

Serial No.	Name of Unit.	Percentage of variation (Increase + and decrease −).					Net variation per cent 1881 to 1931.	Mean density per square mile.						Remarks.
		1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891		1931.	1921.	1911.	1901.	1891.	1881.	
1.	Bikaner State	+ 41·9	− 6	+ 19·9	− 29·7	+ 63.4	+ 83·9	40	28	30	25	36	22	
2.	Bikaner City (*proper*)	+ 23·7	+ 24·3	+ 5·2	+ 5·1	+ 52·4	+ 159·1	*15,200	12,413	13,928	13,194	12,512	8,266	
3.	Bikaner Nizamat	+ 15·4	− 13·7	+ 9·1	− 37·2	+ 99·4	+ 36·1	14	12	14	13	20	10	
4.	Sujangarh Nizamat	+ 23·01	− 5·8	+ 17·1	− 39·4	+ 142·4	+ 128·6	53	47	50	43	61	25	
5.	Reni Nizamat	+ 25·3	+ 1·4	+ 12·3	− 31·9	+ 81·4	+ 76·5	53	42	41	37	54	30	
6.	Suratgarh Nizamat	+ 65·7	− 21·7	+ 66·7	− 27·4	+ 40·7	+ 121·04	35	21	27	16	22	16	
7.	Sri Ganganagar Nizamat	+ 452·9	− 25·4	+ 119·3	+ 47·5	+ 19·4	+ 1,494·6	70	12	16	7	5	4	

*In the past Censuses in working out the density of the city the population of its suburbs was included but their area was excluded. The densities of the city at the past Censuses have accordingly been readjusted according to the area and population of the city proper.

Subsidiary Table IV.—Variation by Nizamats.

Serial No.	Name of Unit.	Decade.	Actual variation.	Proportional variation per cent.	Remarks.
1	Bikaner State ...	1881-91	+ 322,988	+ 63·4	
		1891-01	− 247,310	− 29·7	
		1901-11	+ 116,228	+ 19·9	
		1911-21	− 41,298	− 5·9	
		1921-31	+ 276,533	+ 41·9	
2	Bikaner City ...	1881-91	+ 23,098	+ 52·4	
		1891-01	+ 3,177	+ 5·1	
		1901-11	+ 2,751	+ 5·2	
		1911-21	+ 13,584	+ 24·3	
		1921-31	+ 16,517	+ 23·7	
3	Bikaner Nizamat ...	1881-91	+ 101,863	+ 99·4	
		1891-01	− 76,067	− 37·2	
		1901-11	+ 11,706	+ 9·1	
		1911-21	− 19,136	− 13·7	
		1921-31	+ 18,644	+ 15·4	
4	Sujangarh „ ...	1881-91	+ 136,139	+ 142·4	
		1891-01	− 71,324	− 30·4	
		1901-11	+ 27,806	+ 17·1	
		1911-21	− 11,151	− 5·8	
		1921-31	+ 41,335	+ 23·01	
5	Reni „ ...	1881-91	+ 113,614	+ 81·4	
		1891-01	− 80,796	− 31·9	
		1901-11	+ 21,164	− 12·3	
		1911-21	+ 2,792	+ 1·4	
		1921-31	+ 50,050	+ 25·4	
6	Suratgarh „ ...	1881-91	+ 21,584	+ 4·07	
		1891-01	− 20,448	− 27·4	
		1901-11	+ 36,130	+ 66·7	
		1911-21	− 19,601	− 21·7	
		1921-31	+ 46,464	+ 65·8	
7	Sri Ganganagar „ ...	1881-91	+ 1,541	+ 19·4	
		1891-01	+ 4,502	+ 47·5	
		1901-11	+ 16,671	+ 119·3	
		1911-21	− 7,786	− 25·4	
		1921-31	+ 103,523	+ 452·9	

Subsidiary Table V.—Persons per house and houses per square mile.

Serial No.	Name of Unit.	Average number of persons per house.	Average number of houses per square mile.
1	Bikaner State	5·05	7·9
2	Bikaner City	4·8	567·3
3	Bikaner Nizamat	4·6	3·08
4	Sujangarh „	5·03	11·6
5	Reni „	5·3	9·9
6	Suratgarh „	5·06	7·06
7	Sri Ganganagar „	5·1	13·6

CHAPTER II.

The Population of Cities, Towns and Villages.

STATISTICAL DATA.

SUBJECT.	TABLES.	
	Imperial.	Subsidiary.
General distribution of the population over urban and rural area in the State and by Nizamats	I	
Towns and villages classified by population in the State and by Nizamats	III	
Towns classified by population with variation for 50 years ...	IV	
Towns arranged territorially with population by religion ...	V	
Distribution of population between towns and villages ...	...	I
Number per mille of the total population and of each main religion who live in towns	...	II
Cities and Towns	...	III

Number and classes of towns including new towns.

1. Definition of Town.—All the places treated as towns in the State have a Municipality except Bidasar. Conversely all places having a Municipality have not been treated as towns. Suburbs not included within Municipal limits have been treated as a part of the place recognised to be a town. According to the definition of a town, which generally remained the same as in the last Census, a place, to be treated as a town, ought to have a population of not less than 5000, but the numerical limit has been relaxed in the case of places having urban characteristics.

2. Variation in number of Towns since 1881.—The following statement shows variations in the number of towns including the city from one Census to another in the State since 1881 :—

Year of Census.	Number of Towns including city.
1881	6
1891	9
1901	9
1911	9
1921	13
1931	15

The three places classed as towns for the first time in 1891 consist of Rajgarh, Nohar and Suratgarh, 4 such places in 1921 of Rajaldesar, Sri Dungargarh, Bidasar and Bhadra, 2 in 1931 of Sri Ganganagar and Hanumangarh. All places treated as towns in the previous Censuses continued to be so treated during this Census.

3. Distribution of Towns in Nizamats—The statement below shows the number of towns in each Nizamat in the various Censuses :—

Nizamat.	1881	1891, 1901 & 1911.	1921	1931
Bikaner	1	1	1	1
Sujangarh	3	3	6	6
Reni	2	4	5	5
Suratgarh	...	1	1	2
Sri Ganganagar	...	...	...	1

Sujangarh shows the largest number of towns and also the largest increase since 1881. The number has remained throughout stationary in Bikaner Nizamat and has not much increased in other Nizamats.

4. Classes of Towns.—The statement below will show the various classes under which the towns proper apart from the city fall :—

Class.	Number of towns.	Name of towns.
I. (20000-50000)	1	Churu.
II. (10000-20000)	3	Sardarshahar, Sujangarh and Ratangarh.
III. (5000-10000)	7	Sri Ganganagar, Rajgarh, Sri Dungargarh, Rajaldesar, Reni, Nohar and Bidasar.
IV. (Under 5000)	3	Bhadra, Suratgarh and Hanumangarh.

All places which were towns in 1921 have remained in the same class then assigned to them except Churu which has been raised from Class II to Class I. Of the two new places declared to be towns, Sri Ganganagar has been placed at once in Class III and Hanumangarh in Class IV.

Urban Population.

5. Variations since 1881.—The population in all the past Censuses, since 1881, of the various places which came to be treated as towns in subsequent Censuses until 1931 has been carefully traced and entered in Imperial Table IV. Variations per cent between the total population of all places treated as towns in 1931 and of the same places (whether a town or a village) in all earlier Censuses since 1881 have been given below (*vide* also Subsidiary Table III):—

1881-91	1891-1901	1901-11	1911-21	1921-31	1881-1931
+45·4	+3·06	+10·4	+16·1	+31·3	+152·1

The total urban population has consistently increased from decade to decade. The increase in 1881-91 is largely due to a more accurate enumeration in 1891. The increase during the last decade is exceptionally large. Comparing the population in 1921 and 1931 of places actually regarded as urban at either of the two Censuses, the increase works out to 34·0 per cent. Again were the population of the city excluded from the urban population of the two Censuses, the increase goes up to 41·2 per cent. This large increase in urban population, however, has not taken place at the expense of the country-side by desertion from villages. In fact the progress in villages has been better. Thus the rural population has increased by 44·6 per cent during the decade as against the general increase of 41·9 per cent for the whole State.

6. Growth of Population in Towns.—During the *last decade* all the towns have registered an increase of population. The largest increase in number (16,517) is shown by the Bikaner city, and the lowest (88) by the town of Suratgarh. Sri Ganganagar, however, shows the highest increase in percentage (471·4) compared to its population as a village in 1921, while Suratgarh the lowest (2·5). During the *last 50 years*, the largest increase in number is again shown by the Bikaner city (52,773), followed by Sardarshahr (13,583), while the lowest by Reni (1137). The largest percentage of increase during

the last 50 years is, however, returned by Sri Ganganagar (853·3), the lowest being that of Nohar (5). The places which have shown a steady increase of population from decade to decade during the last 50 years are the Bikaner city and the towns of Churu, Sardarshahr, Ratangarh and Sri Dungargarh. The precipitate fall in the population of Sri Ganganagar from 1043 in 1881 to only 377 in 1891 appears to be extraordinary, but the explanation is possibly to be found in frequent lean years just preceding the 1891 census and consequent emigration—a fact mentioned in the State Census Report of 1891 as the reason for a small return of the population in the Suratgarh Nizamat as a whole.

7. Towns Classed by Population.—The population in the various classes of towns is given below :—

Class.	Number of Towns.	Population.	Proportion per mille of urban population.
Bikaner City ...	1	85,927	382
Towns			
I	1	21,965	97
II	3	52,902	235
III	7	53,423	237
IV	3	10,931	49

The largest urban population belongs to the city. Next to it come towns of the III Class with the largest proportion of population. It is followed in order by Classes II, I and IV, the population of all of which put together is just a little less than that of the city. The largest number of towns is in Class III.

8. Average Population of Towns.—The population of towns varies from 85,927 in the largest (Bikaner city) to 3,468 in the smallest (Hanumangarh). The average population per town comes to 15,010 as against 13,684 for the State and 9,279 for Rajputana in 1921.

9. Average Area of Towns.—The area of towns varies from 5 square miles for Bikaner city proper to 30 square miles for Bidasar. The average area of a town works out to 20·6 square miles. The area of towns herein mentioned, however, is the area as recorded in the revenue registers, which includes cultivable and waste area and does not therefore correspond to the actual residential area at all. The total residential area of all the towns including the city and Suburbs comes up to about 18 square miles only, which gives but an average of 1·2 square miles per town.

10. Density of Population in Urban Area.—It varies from 147 (Suratgarh) to 15,200 (Bikaner city) per square mile (*vide* Subsidiary Table III). Three towns, the density of which runs beyond 3 digits, are Sardarshahar, Sujangarh and Sri Ganganagar. The density of the city has increased by 1,318 per square mile. The figures of density for towns proper are, however, vitiated by the fact that they have been counted on the gross areas recorded in the revenue registers and not on inhabited areas only. The exact pressure of the population in urban areas cannot, therefore, be gauged from these figures of density. Thus it is significant that while the average density per square mile on the gross areas of all the towns works out to 729, such density on the inhabited areas alone comes up to 12,508.

11. Sexes in Towns.—The proportion of females to every one thousand males residing in towns is 919 as against such proportion

of 868 for the total rural and urban population in the State. The comparatively high proportion of females in urban area may be attributed to the fact that in 5 towns in which the population of Jains is large, the females exceed males in number and that some of the large number of immigrants, who have colonised Sri Ganganagar Nizamat, have probably left their women-folk behind. It is remarkable that the females amongst the Jains outnumber the males in all towns in the State except Sri Ganganagar, where, however, the number of Jains is quite insignificant.

The figures given in Subsidiary Table III show that the proportion of females varies very much from town to town. It is as high as 1,077 in Rajaldesar and as low as 589 in Sri Ganganagar.

12. Proportion of Urban to Total Population.—Out of every 1,000 of the total population in the State, 240 persons live in the city and towns (*vide* Subsidiary Table I). The urban population in the Bikaner and Sujangarh Nizamats exceeds this proportion. The highest stands Bikaner Nizamat with a proportion of 381 on account of the Capital of the State being situated therein although that is the only urban area it has. Sujangarh comes next with its large number of towns, whose proportion of urban population is 335. Next come Reni, Sri Ganganagar and Suratgarh with a proportion of 194, 79 and 61.

13. Distribution of Urban Population by Religion.—Out of every 1,000 Jains 747 reside in urban area. Next come Christians, Muslims, Hindus and Sikhs with a proportion respectively of 597, 327, 216 and 22 (*vide* Subsidiary Table II). Comparing these figures with the proportion of general population that live in towns, we find that the Jains, Christians and Muslims show a greater inclination to reside in towns than the others.

The statement below gives two sets of figures by Nizamats, one giving the number per one thousand of each religion in the Nizamat who live in towns and the other the number of each religion per one thousand of the total urban and rural population of the Nizamat:—

Name of Nizamat.	Proportion per mille of population of each religion in the Nizamat who live in towns.					Proportion per mille of total population in the Nizamat.				
	Christian.	Hindu.	Jain.	Muslim.	Sikh.	Christian.	Hindu.	Jain.	Muslim.	Sikh.
Bikaner Nizamat ...	1,000	534	535	568	981	...	879·6	28·7	91·7	·03
Sujangarh „ ...	1,000	263	825	754	786	·04	861·3	60·2	78·4	·06
Reni „ ...	1,000	143	861	551	160	·1	884·4	16·0	99·0	·5
Suratgarh „ ...	875	74	291	43	12	·2	594·9	4·3	284·1	116·5
Sri Ganganagar Niz.	Nil.	130	313	35	16	·9	497·0	·5	292·5	209·1

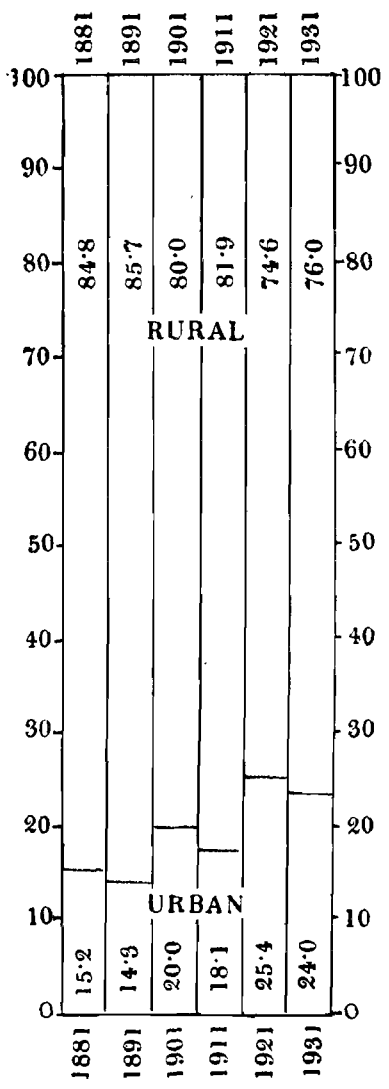
The first set of figures illustrates the inclination of the people of each religion to live in urban or rural area and the second set their respective total strength. The contrast is most remarkable in the case of the Hindus and Christians.

14. Average Composition of Urban Population.—If the total urban population of each religion were equally distributed amongst the towns, an average town would be formed of 69 Hindus, 20 Muslims, 10 Jains and 1 belonging to other religions in every hundred souls of the population. Hindus and Muslims together contribute 89 towards the urban population, and Jains almost the rest. The propor-

tions of different religions in towns do not differ much from those existing in the State as a whole except that the proportion of the Sikhs although larger than the Jains in the State is insignificant in urban area. In different towns, however, the conditions of course differ. Thus the Sikhs exceed the Jains in number in Sri Ganganagar and Jains exceed the Muslims in Bidasar, Rajaldesar, Sardarshahar and Sri Dungargarh. The Hindus, however, maintain the first rank in all the towns.

15. Distribution of Population Between Towns and Villages Since 1881.—The statement and the diagram below show the distribution between urban and rural areas, since 1881. In this statement the population given is of actual urban areas only and hence in the case of each Census it does not include the population of a place which was treated as a town for the first time in any subsequent Census :—

Year.	Population as constituted at each Census.			Proportion per cent to total population.	
	Total.	Urban.	Rural.	Urban.	Rural.
1881	5,09,077	77,806	4,31,271	15·2	84·8
1891	8,32,965	1,19,323	7,12,742	14·3	85·7
1901	5,84,755	1,17,267	4,67,488	20·0	80·0
1911	7,00,983	1,27,482	5,73,501	18·1	81·9
1921	6,59,685	1,67,991	4,91,694	25·4	74·6
1931	9,36,218	2,25,148	7,11,070	24·0	76·0



It will be noticed that the proportions of the urban and rural areas so vary that there is not a steady rise or fall in the one or the other from decade to decade. On the whole, however, during the 50 years the proportion of the rural population has decreased and that of the urban population has increased. Whereas thus only about 1/7th part of the total population in the State was urban in 1881, almost 1/4th part of it is urban now. It is also worth noticing that although the urban population in 1931 constitutes only 24 per cent of the total population in the State, it has contributed (as may be seen from para. 4 above) no less than 31·3 per cent towards the total increase.

Rural Population.

16. Definition of Village.—Village denotes for the purposes of Census the area demarcated for revenue purposes as a *Mauza*, although where the whole or part of a village forms part of the area of a town, it is included in such town. A hamlet situated within the area of a Revenue Mauza is included in the village.

17. Variation in Number of Villages Since 1881.—The marginal table shows the variations in the number of villages in the State since 1881. The number has consistently increased except in 1921, when there was a slight fall. The increase in 1931 by 28 per cent over the number in 1921 is exceptionally high. The reasons are explained in the next paragraph.

Year of Census.	Number of inhabited villages.	+ Increase – Decrease.
1881	1733	
1891	1959	+ 226
1901	2101	+ 142
1911	2177	+ 76
1921	2141	– 36
1931	2742	+ 601

18. Distribution of Villages in Nizamats.—The total number of villages in 1921 and 1931 was distributed as follows:—

Name of Nizamat.	Number of villages in	
	1921.	1931.
Bikaner Nizamat	508	509
Sujangarh ,, ...	486	500
Reni ,, ...	628	627
Suratgarh ,, ...	324	423
Sri Ganganagar ,, ...	195	683

The number of villages in 1921 has here been adjusted to changed boundaries as existed in 1931. The large increase in the Suratgarh and Sri Ganganagar Nizamats is due to the advent of Sri Gang Canal in 1927, after which 563 new villages sprang up—75 in Anupgarh Tehsil (Suratgarh Nizamat) and 488 in Sri Ganganagar Nizamat. The variations under Bikaner, Sujangarh and Reni Nizamats are due to ordinary causes such as desertion of a village, reinhabitation of a deserted village, inclusion of a hamlet in the parent village and the constituting of a hamlet into a separate village.

19. Villages Classified According to Population.—There is no village in the State with a population over 5,000, all such villages having been treated as towns. In the following statement all villages in the State have been divided into 3 classes, the number of villages and the proportion of their population under each class being given therein:—

Villages of	Number of villages in		Per mille of rural population.	
	1921.	1931.	1921.	1931.
Class I. Large size (2000-5000)	6	11	34	42
Class II. Average size (500-2000)... ...	207	342	329	391
Class III. Small size (under 500)	1928	2389	637	567

The largest number of villages in both the Censuses belong to Class III and the smallest to Class I. The largest proportionate increase, however, during the decade is shown by Class I (83 per cent) coming next in order Class II (65 per cent) and Class III (24 per cent).

The largest proportion of rural population in both the Censuses is likewise to be found in Class III and the smallest in Class I. But whereas in 1931 the proportion of population per one thousand in Class III has fallen, it has increased in Classes I and II.

The above statement is for the whole State. Respective proportions in Nizamats of rural population in 1931 under each class are given in Subsidiary Table I. Bikaner takes the lead in Classes I and II with the proportion per one thousand of 68 and 409 respectively, and Sri Ganganagar in Class III with that of 611. Bikaner, however, goes to the bottom in Class III (523) and Sri Ganganagar and Sujangarh tie for the last number in Class II (346), Suratgarh standing last in Class I (19).

The 11 villages included in Class I are mentioned below together with their respective population :—

Name of Nizamat.	Name of village.	Population.
Bikaner	Napasar	2,868
„	Deshnoke	4,484
„	Panchu	2,075
Sujangarh	Chhapar	2,068
„	Padihara	2,205
„	Ratannagar	3,634
„	Momasar	2,543
Reni	Rawatsar	2,584
Suratgarh	Dhanba	2,104
Sri Ganganagar	Lalgarh	2,837
„	Karanpur	2,138
	Total ...	29,540

Deshnoke (between 4,000 and 5,000) stands at the top, Ratannagar (between 3,000 and 4,000) comes next. All the rest return their population between 2,000 and 3,000. Deshnoke is largely rural in character. Ratannagar, however, has a municipality and is urban in character, and although it was not accepted to be a town in the 1931 Census, it will no doubt go on the list of towns in the next Census.

20. Variation in Rural Population. During the last decade, the rural population has increased by 44·6 per cent as against the increase of 41·9 in the whole State and of 31·3 in the urban area. The increase, however, varies very much in different Nizamats as may be seen from the marginal statement.

Name of Unit.	Percentage of increase in rural population during 1921-31.
Bikaner Nizamat ...	15·4
Sujangarh „ ...	21·2
Reni „ ...	24·1
Suratgarh „ ...	63·9
Sri Ganganagar „ ...	409·4

21. Distribution of Rural Population in 1931.—The proportion of rural population is 760 out of every 1,000 persons in the State. In the Nizamats (*vide* Subsidiary Table I) it varies from 619 (Bikaner) to 939 (Suratgarh). Next to Suratgarh, Sri Ganganagar

(921) and Reni (806) are a highly rural area. If Bikaner City were not taken into account, the Bikaner Nizamat would consist of an entirely rural population. Sujangarh (665) is more urban in character.

Distribution between the total urban and rural population at various Censuses since 1881 has been already given in para 15 above.

22. Average Population of a Village.—The average population per village is 259 as against 229 in 1921. It is significant that this general average for the whole State is exceeded by all the 4 old Nizamats, namely Reni (316), Sujangarh (293), Bikaner (274) and Suratgarh (260) and itself exceeds only Sri Ganganagar (170). This indicates room for a still further expansion in the new District with all its resources despite the very large increase that has already taken place in this once most thinly populated area.

23. Average Area of a Village.—The total area of the State excluding the urban area divided by the total number of villages gives an average of about 8·4 square miles per village as against 10·7 in 1921. This area, however, is of course not purely residential area but also includes cultivable and waste area. The decrease of average area in 1931 is due to the large increase in the number of villages.

24. Village Sites.—A tendency for the unity of a village site to break up may be gathered from the fact that besides the 2,742 villages, there are altogether 386 hamlets recognised in the State. This means that one village out of every 7 has a hamlet after it. Since 1921, new hamlets have grown up. The formation of such hamlets may generally be the result of old residents breaking away either to avoid congestion or to get nearer to their fields where the village site is not centrally situated or of new cultivators coming from outside. This process of the break-up of the village-site that is going on is an indication of the great security of life and property enjoyed by His Highness' subjects.

BIKANER CITY.

25. Variation in Population Since 1881.—The population of the Bikaner City including suburbs and percentages of variation* from decade to decade are given below:—

Year.	Population.	Actual increase.	Percentage of increase.
1881	33,154	...	...
1891	50,513	17,359	52·4
1901	53,075	2,562	5·1
1911	55,826	2,751	5·2
1921	69,410	13,584	24·3
1931	85,927	16,517	23·7

The percentage of increase since 1881 comes to 159·1, or in other words the population of the city has increased more than $2\frac{1}{2}$ times as much since 1881.

* NOTE.—The figures for the city for all the past censuses have been taken from the Provincial Census Report 1921 as advised by the Provincial Census Superintendent. The figures, however, for 1881 and 1891 given herein differ from the figures given in the Provincial Census Reports of 1881 and 1891 themselves, which are 43,283 and 56,252 respectively. These in their turn differ from the figures given in the State Census Report for 1891, in which the population of the city is mentioned to be 34,281 and 56, 240 for 1881 and 1891 respectively.

26. Comparison with other Cities.—As in 1921 Bikaner holds the third place in Rajputana in respect of population and the fourth in the whole province of Rajputana and Ajmer-Merwara. The 3 cities standing above in the list consist of Jaipur, Ajmer and Jodhpur in order. It is, however, notable that only two cities in the Province *viz.*, Bikaner and Ajmer stand alone in showing a continuous rise of population. The percentage of increase shown by Ajmer, however, is only 5·3 as against 23·7 by Bikaner.

27. Area.—The area of the city proper (Municipal limits) is estimated to be 5 square miles—1·04 inside and 3·96 outside the city walls. The *residential* area of the suburbs is estimated at about 3·2 square miles.

28. Population and Density in different Areas of the City.—Population enumerated in different parts of the City is detailed below:—

(*1*) *Within the Municipal limits*—	
(*a*) Inside the City walls	44,771
(*b*) Outside the City walls	31,085
TOTAL ...	75,856
(*2*) *Outside the Municipal limits*—	
Suburbs including a few stray houses just adjoining the Municipal limits	10,071
GRAND TOTAL ...	85,927

Although the density within the Municipal limits is 15,200, inside the City walls it is much higher, *viz.*, 43,049, whereas outside the City walls it is much lower, *viz.*, 7,850 per square mile. In the suburbs calculating the density on *inhabited* area alone it works out to 3,157. The area inside the City walls is no doubt rather thickly populated. Its density here exceeds that of Jaipur which was 40,069, and is not far behind that of Bombay which was 48,996, in 1921. The reason for overcrowding within the City walls may possibly be explained by the natural dislike of the people to get settled outside them so as to be cut off from their kith and kin. But there is not much room left for further expansion inside the City walls, and the Municipal area outside them has accordingly been fast developing and growing in importance now.

29. Sexes.—The number of males and females, and of females per mille of male population in the city during the past Censuses since 1881 is stated below:—

Year.	Number of males in the city.	Number of females in the city.	Proportion of females to 1 mille of males in the	
			City.	State.
1881	15,863	17,291	1,096	733
1891	24,979	25,534	1,022	891
1901	26,709	26,366	987	908
1911	28,275	27,551	974	886
1921	36,712	32,698	891	897
1931	45,832	40,095	875	868

It is striking to find from the above *statement that the proportion of females to males in the city has steadily decreased from decade to decade. The actual excess of females ever since 1881 vanished in 1901 and turned into a deficit of 125 per mille of males. It is also striking to note that the proportion of females to males has been higher in the city than in the State ever since 1881 until 1921 during and after which it attained almost the same level in both. It is also interesting to note that the proportion of females to males in the city is much lower than that in the case of the total urban population of all the towns (919). It is difficult to assign definitely any reasons for a steady decline in the population of females in the city since 1881. But the linking of the city to outside world in 1891 by Railway might explain it to some extent in that (1) the Railway afforded facilities to the large mercantile community who carry on trade in British India to take away their families also with them whereas they generally used to go alone before, and (2) it helped to increase the trade and industry in the city and attracted men (some of whom generally did not bring with them their women-folk) from outside for trade, education or employment.

30. Immigration.—In all 9,928 persons or 115 out of one thousand of population in the city was enumerated as born outside the State as against 5,357 or 77 out of one thousand in 1921. Out of these 5,305 were from the different States in Rajputana, 1,738 from the Punjab, 1,699 from the U. P., 1,130 from all the remaining parts of India and 56 from outside India. No figures, however, of emigration from the city being available, the balance of migration cannot be estimated.

31. Religion.—The Hindu population is predominant in the City as in the State. Thus 71·8 per cent of the total population in the city are Hindus. Next come Muslims and Jains with a percentage of 19·6 and 8·1 respectively, the number returned under all other religions combined together forming only ·5 per cent.

Vide note on page 23 against para 25.

Subsidiary Table I.—Distribution of the population between towns and villages.

Serial Number.	Name of Unit.	Average population per—		Number per mille residing in—		Number per mille of urban population residing in towns with a population of—					Number per mille of rural population residing in villages with a population of—			
		Town.	Village.	Town.	Village.	50,000 and over.	20,000 to 50,000	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	**Bikaner State**	15,010	259	240	760	382	97	235	237	49	...	42	331	567
2	Bikaner Nizamat	85,927	274	381	619	1,000	...	...	...	...	...	68	409	523
3	Sujangarh „	12,355	293	335	665	...	...	714	286	...	...	46	346	608
4	Reni „	9,600	316	194	806	...	458	...	463	79	...	31	436	533
5	Suratgarh „	3,574	260	61	939	...	...	...	...	1,000	...	19	397	584
6	Sri Ganganagar „	9,943	170	79	921	...	...	...	1,000	...	...	43	346	611

Subsidiary Table II.—Number per mille of the total population and of each main religion who live in towns.

Serial Number.	Name of Unit.	Number per mille who live in towns.					
		Total Population.	Christian.	Hindu.	Jain.	Muslim.	Sikh.
1	**Bikaner State**	240	597	216	747	327	22
2	Bikaner Nizamat	381	1,000	334	535	568	981
3	Sujangarh „	335	1,000	263	825	754	786
4	Reni „	194	1,000	143	861	551	160
5	Suratgarh „	61	875	74	291	43	12
6	Sri Ganganagar Nizamat ...	78	...	130	313	35	16

Subsidiary Table III.—City and Towns.

Serial Number.	City and principal Towns.	Population in 1931.	Number of persons per square mile.	Number of females to 1,000 males.	Proportion of foreign born per mille.	Percentage of Variation.						Remarks.
						1921-31.	1911-21.	1901-11.	1891-1901.	1881-91.	1881-1931.	
1	2	3	4	5	6	7	8	9	10	11	12	13
	Total Urban Population	*2,25,118*	*729*	*919*	...	*+31·3*	*+16·1*	*+10·4*	*+3·66*	*+45·4*	*+152·1*	
1	**Bikaner City**	75,999	15,200	875	116	+23·7	+24·3	+5·2	+5·1	+52·4	+159·1	
	Suburbs	9,928	382									
	Towns.											
2	Churu	21,965	915	978	...	+29·7	+5·6	+2·4	+11·7	+31·3	+106·2	
3	Sardarshahar	19,407	1,386	999	...	+35·3	+15·9	+23·1	+9·3	+57·8	+233·2	
4	Sujangarh	17,157	1,072	1,014	...	+37·0	+3·6	+23·8	−·2	+86·7	+227·5	
5	Ratangarh	16,338	710	993	...	+21·4	+5·2	+9·01	+11·5	+38·9	+115·5	
6	Sri Ganganagar	9,943	1,987	589	...	+471·4	+2·4	+11·6	+394·0	−63·9	+853·3	
7	Rajgarh	9,828	468	914	...	+74·8	+2·1	+9·4	−11·6	+26·8	+171·0	
8	Sri Dungargarh	8,212	316	1,038	...	+28·6	+60·6	+47·9	+8·5	+132·5	+673·3	
9	Bajaldesar	7,294	267	1,077	...	+9·6	+20·4	+24·9	−·7	+20·9	+98·4	
10	Reni	6,335	422	1,041	...	+9·5	−2·02	+2·7	−12·3	+25·9	+21·6	
11	Nohar	6,089	320	980	...	+18·5	+·07	+9·3	−16·9	−2·2	+5·0	
12	Bidasar	5,812	194	1,041	...	+12·5	+7·8	+18·6	−8·08	+21·08	+60·2	
13	Bhadra	3,783	252	913	...	+23·7	+7·8	+6·9	−18·6	+100·0	+132·3	
14	Suratgarh	3,680	147	777	...	+2·5	+28·9	+12·2	−9·8	+45·2	+100·9	
15	Hanumangarh	3,468	248	723	...	+95·0	+21·9	+12·6	−4·7	+5·4	+167·4	

CHAPTER III.

Birth-place.

STATISTICAL DATA.

Subject.	Tables.	
	Imperial.	Subsidiary.
Birth-place	VI.	
Immigration—Actual figures	...	I.

1. General.—The Statistics of Birth-place are useful for ascertaining the movement of population from one area to other and for studying the extent of variation in the natural population of a particular area. They cannot, however, afford a very accurate result as in taking the Census no detailed inquiries are made of a foreign born person as to how long he has been residing or will reside in a particular place and for what purpose, and thus even passengers and wayfarers would, on the night of Census, be returned as foreign born, and figure as immigrants in a locality in which they are enumerated.

Enumerators were instructed to write down the name of the State only in the case of a person born within an Indian State; the name of the Province and District in the case of a person born in British India; and the name of the country in case he was born outside India. The Census was taken accordingly but at the stage of compilation instructions were issued by the Government of India that statistics of migration should be compiled by Provinces only and not by Districts and States. The result was that no detailed figures of birth-places were compiled anywhere, and hence no information regarding persons born in the State but enumerated outside could be made available by the Provincial Census Department. Thus while figures of immigration in the State can be gleaned from Imperial Table VI, in the absence of the figures of emigration, the natural population of the State cannot be ascertained.

2. Types of Migration.—In discussing the figures of migration, it is important to distinguish between 5 different types of migration, namely:—

(*1*) *Casual:* movements between adjacent villages belonging to different jurisdictions, such as taking a wife from a village of another jurisdiction;

(*2*) *Temporary:* due to visits on business, pilgrimages of festivals or to a temporary demand for labour;

(*3*) *Periodic:* such as seasonal outflow of labour for employment at harvest time or in ginning factories;

(*4*) *Semi-permanent:* such as where the residents of one place settle to earn their living in another but retain their connection with their own homes where they leave their families and to which they return at intervals;

and (*5*) *Permanent:* where people leave a place due to overcrowding or settle in another due to its superior attractions.

3. Test of Types of Migration.—These are of course not distinguished in the schedules on which Census is taken, but the sex

ratios give an indication of the type of migration. Thus as a rule in type (1) females preponderate, in (2) and (3) males preponderate considerably and in (4) and (5) although the males may be in excess the sex ratio is not very unequal. But in the case of (2) temporary and (4) Semi-permanent migration the proportion of females amongst the immigrants would also vary inversely with the distance to be travelled from their place of birth to the State. These points are illustrated in the next paragraph.

4. Figures of Immigration.—Of the total population of 936,218 enumerated in the State 774,915 persons or 828 per mille were born within the State and 161,303 or 172 per mille were born outside it. Details about persons born in areas outside the State arranged roughly according to distance are given below:—

Immigrants born in	Persons.	Males.	Females.
Contiguous Areas—			
(1) Rajputana States and Ajmer-Merwara ...	58,067	28,030	30,037
(2) Delhi	268	190	78
(3) Punjab including Punjab States ...	98,289	57,400	40,889
Total ...	156,624	85,620	71,004
Non-Contiguous Areas—			
(1) United Provinces	3,442	2,232	1,210
(2) Other Provinces and States	1,168	634	534
Total ...	4,610	2,866	1,744
Foreign Countries	69	59	10

There is practically no periodic immigration in the State. The figures show that the migration from the Rajputana States is generally of a casual type as the females preponderate the males. The excess of males amongst immigrants from the Punjab, the Punjab States and the U.P., on the other hand, affords an instance of a semi-permanent or permanent migration. The excess of males amongst the Punjab and the Punjab States is no doubt considerable, but the immigration is still not temporary for the Sikhs, who form the bulk of immigrants from these areas, are generally known to be not inclined to bring their females with them until they feel completely settled in the place of their new domicile. The large excess of males amongst the immigrants from the U. P. may be explained by the comparative remoteness of the Districts of their birth from the State. The immigration from all other Provinces and States is insignificant, and the large proportion of males in it is an index of its being, on the whole, of a temporary type.

A large volume of immigration is from contiguous areas. Thus of the 172 immigrants per one thousand of the total population, 167 came from contiguous Provinces and States—105 from the Punjab including Punjab States and Delhi and 62 from the Rajputana Agency. Of the 5 remaining immigrants per mille from the non-contiguous areas almost 4 were from the U. P. The immigration from all other non-contiguous Provinces and States was thus numerically insignificant.

5. Comparison with 1921.—As against 161,303 immigrants in 1931, their number was only 53,273 in 1921. This excess of more than 200 per cent is mainly the result of the advent of Sri Gang Canal during the decade.

6. Immigration in the Districts.—The proportion of immigration in different Nizamats differs from the general proportion for the State. The rate of immigration from different Provinces and States in India also differs in different Nizamats. Thus the number of immigrants returned is the largest in Sri Ganganagar Nizamat and the majority is from the Punjab. The smallest immigration is shown by Bikaner Nizamat. Particulars of immigration in the various Nizamats are given below :—

Name of Unit.	Proportion per mille born outside the State.	Principal Provinces and State from which people immigrated.			
		Rajputana Agency.	Punjab including States.	United Provinces.	Other Provinces & States.
Bikaner State ...	172	62	105	4	1
Bikaner Nizamat ...	28	26	1	...	1
Sujangarh Nizamat ...	58	55	2	...	1
Reni Nizamat ...	84	36	43	1	4
Suratgarh Nizamat ...	339	143	183	...	13
Sri Ganganagar Nizamat ...	578	76	492	...	10

The immigration in the Nizamats of Bikaner and Sujangarh is of a casual type and insignificant. That in the Reni Nizamat is also not very important but it still shows a fairly high proportion of people migrating from the Punjab. These are mostly Jats who may have settled in a permanent or semi-permanent way on the rich soil available in many of the Tehsils of this Nizamat. In the Suratgarh and Sri Ganganagar Nizamats, leaving apart the casual immigration, the large influx is from the Punjab and consists mostly of Sikhs, and to some extent of Musalmans, who may have settled in these Nizamats on the advent of Sri Gang Canal. It is striking to note that the total immigrating population in Sri Ganganagar Nizamat exceeds the population born in the State and recorded in the District by 37 per cent.

7. Immigration in the City.—Of the total population of 85,927 in the city, 75,999 or 884 per mille were born within the State and 9,928 or 116 per mille outside the State. Of the latter 62 came from Rajputana States, 20 from the Punjab, 15 from the U. P., 9 from Ajmer-Merwara and 6 from all other Provinces and States in India and from foreign countries.

8. Figures of Emigration.—As already stated, these figures are not available for 1931 and the net result of migration cannot therefore be ascertained. In 1921, there were 126,615 emigrants from the State. This number, however, can be no sure guide to determine even approximately the ordinary rate of emigration, inasmuch as the large migration registered in 1921 was of a temporary nature and due to a special cause namely the repeated failures of rain in the State especially in the latter part of the decade (1911-21).

Subsidiary Table.—Immigration (actual figures.)

Names of Birth Places.	Bikaner State.			Bikaner City.			Bikaner Nizamat.			Sujangarh Nizamat.			Reni Nizamat.			Suratgarh Nizamat.			Sri Ganganagar Nizamat.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Total ..	**936,218**	**501,153**	**435,065**	**85,927**	**45,832**	**40,095**	**139,483**	**73,164**	**66,319**	**220,956**	**113,809**	**107,147**	**246,369**	**131,010**	**115,359**	**117,107**	**64,792**	**52,315**	**126,376**	**72,546**	**53,830**
Bikaner State	774,915	412,608	362,307	75,999	39,704	36,295	135,388	71,993	63,395	208,081	108,843	99,238	225,755	123,397	102,358	76,336	42,820	33,516	53,356	25,851	27,505
Rajputana Agency.	57,415	27,590	29,825	5,305	3,169	2,136	3,775	1,012	2,763	11,997	4,490	7,507	9,530	3,218	6,312	17,233	7,022	10,211	9,575	8,679	896
Ajmer-Merwara.	652	440	212	366	223	143	6	4	2	48	24	24	44	22	22	32	16	16	156	151	5
Delhi ...	268	190	78	152	108	44	3	3	...	12	9	3	36	17	19	6	4	2	59	49	10
Punjab ...	81,899	48,207	33,692	1,238	786	452	166	65	101	390	208	182	9,295	3,682	5,613	18,938	12,226	6,712	51,872	31,239	20,633
Punjab States Agencies.	16,390	9,193	7,197	500	358	142	54	37	17	80	41	39	1,260	434	826	3,980	2,301	1,679	10,516	6,022	4,494
U. P. ...	3,442	2,232	1,210	1,699	1,085	614	64	37	27	171	89	82	319	182	137	531	361	170	658	478	180
Other parts of India.	1,168	634	534	647	386	261	27	13	14	175	103	72	129	57	72	28	21	7	162	55	107
Outside India	69	59	10	21	13	8	...	...	...	2	2	...	1	1	...	23	21	2	22	22	...

CHAPTER IV.

Age.

STATISTICAL DATA.

Subject.	Tables.	
	Imperial.	Subsidiary.
Age		
(*a*) By all religions combined and each religion found	VII Part I	
(*b*) By each religion found and by different age-groups	,, ,, II	
(*c*) Bikaner city—All religions ...	,, ,, III	
Age by selected castes	VIII	
Age distribution of 10,000 of each sex ...	...	I
Age Distribution of 10,000 of each sex in each main religion	..	II
Age Distribution of 1,000 of each sex in certain castes	...	III
Proportion of children under 14 and of persons over 43 to those aged 14-43 in certain castes; also of married females aged 14-43 per 100 females	...	IV
Proportion in the whole State of children under 10 and of persons aged 60 and over to those aged 15-40; also of married females aged 15-40 per 100 females...	...	V

1. Accuracy of Returns.—The statistics regarding the ages of the population are considered to be the most interesting and important feature of a Census as they indicate the longevity of the people and their birth and death rates. Much allowance, however, has to be made for the inaccuracies that creep in the Census returns of age. The instructions to Enumerators were to enter the number of years to nearest birth-day or the nearest age (in years) known and for infants less than 6 months old to enter 0 and for infants over 6 months to enter 1. Instructions were quite clear but nevertheless inaccuracies especially in age returns do creep in owing to misstatements either unintentional or deliberate—arising from (1) a tendency to plump on numbers in multiples of 5 and 10, (2) a preference for certain numbers such as 2, 4, 8, (3) a tendency to exaggerate the age in the case of the old and to understate it in the case of unmarried girls and elderly bachelors and widowers, (4) the motive of escaping the penal provisions in the Bikaner Hindu Marriage Act and the Compulsory Primary Education Act, and (5) even ignorance about correct age in the case of the uneducated persons of lower classes. Carelessness of Enumerators may also be responsible for errors as where they may have entered the age on hearsay or their own imagination.

2. Correction of errors of age by age-distribution of population by Quinquennial Periods.—In the

absence of any unusual circumstances such as migration or epidemics, the number of persons returned under each age would normally decrease as the age rises from zero onward. The result, however, of the inaccuracies mentioned above is that figures are found heaped up at multiples of 2 or 5 and rarely at other numbers. These irregularities in age-returns have been smoothed over by the method of grouping the ages in quinquennial periods. As generally the inaccuracies of age are limited to a margin of five years, this device of adjusting the ages into quinary groups considerably minimises the effect of plumping on favourite years. Thus it will be seen from Subsidiary Table I that the proportion of population slides down gradually under the various age-groups and thus illustrates exactly the principle enunciated above. The figures for 1921, on the other hand, show many irregularities in spite of the grouping by quinquennial periods, which might be attributed to the ravages made on certain age-groups by epidemics and famines and to the consequent migration and mortality amongst them during the decade 1911-21. The decade 1921-31 had luckily no such epidemics and famines. The large number of immigrants, however, during the period 1921-31, who belonged more to certain age-groups than others, no doubt had the result of affecting the age-constitution, but they appear to have counterbalanced the inroads of the previous decade and smoothed down all irregularities.

With all the errors, however, that there may still be in the age returns, the data worked out from them affords a good basis for comparison as the margin of error at each Census may be taken to be a constant factor.

3. Ages of Children.—Population of children under 5 years has been given in the margin by single years for testing the accuracy of the age-returns of children. Were the returns correct, the largest number of children would have been found under 1 year with a gradual decrease in each succeeding year. Apparently, however many children between 0-1 have been returned as between 1-2 and those between 1-2 as between 2-3. Such errors in the ages of children commonly arise from vague and complicated replies like these एक दो, ढाई तीन या दो ढाई वर्षका है, resulting in the Enumerator being compelled to fill up the entry after his own discretion in such instances.

Year.	Population per 10,000
Total	1566
0-1	319
1-2	322
2-3	326
3-4	310
4-5	289

4. Mean Age.—The smoothed age-figures afford a basis for calculating the mean age of the population. Mean age means the average age of persons living at a Census and must not be confused with mean duration of life. The method adopted in determining the mean age was to multiply the individual age returns by $\frac{1}{2}$, $1\frac{1}{2}$, $2\frac{1}{2}$ and so on, and the quinary group figures by the mean age of each group, namely, $12\frac{1}{2}$, $17\frac{1}{2}$, $22\frac{1}{2}$ and so on. The results of these were then summed up and the mean age ascertained by dividing this total by the total population. The mean age in itself does not explain anything, but its variations from time to time indicate the inferences to be drawn from them. The mean age would naturally vary with the proportion of children and of old persons to the total population. A low mean age will therefore generally mean a high birth rate and a comparatively low mortality rate amongst children. It may, however, also mean in rare cases a high death rate amongst adults and old persons pointing to low longevity. A high mean age, on the other hand, will generally mean a low birth rate and a large number of adults and old persons. It may,

however, also mean in rare cases a high death rate amongst children. In a nutshell, the inference to be drawn is that "in a growing population with a large number of children the mean age of the living will be less than in a decadent one where the children are relatively few in number."

5. Mean age by Sex.—In Subsidiary Table I, the mean age has been calculated by sex for the whole State since 1901. Throughout the period, in the case of either sex the mean age, as may be seen from the marginal table, has fallen, and this points to the growing condition of population in the State. The females, after showing a higher mean age than the males in 1901 and 1911, started showing a slightly lower one in 1921 and the difference has widened in 1931. The falling down of the mean age of females in 1921 and 1931 is due to preponderance of female children as may be seen from Subsidiary Table I.

Years.	Mean age for	
	Males.	Females.
1901 ...	26·02	27·21
1911 ...	25·41	26·03
1921 ...	24·84	24·30
1931 ...	23·76	22·71

6. Mean age by Religion.—Subsidiary Table II gives mean age for religions in the State since 1901. The marginal statement gives the mean ages for important religions for 1931. The Jain females show a very high mean age not only because of fewer female children but also because of a larger proportion of old females. The much smaller mean age amongst (1) Jain males, and (2) Sikh and Muslim females is due to a very high proportion amongst them of male and female children respectively. The mean age for the Hindu males is almost equal to that of the females notwithstanding a higher proportion of female children, as it is counterbalanced by a higher proportion also of old women.

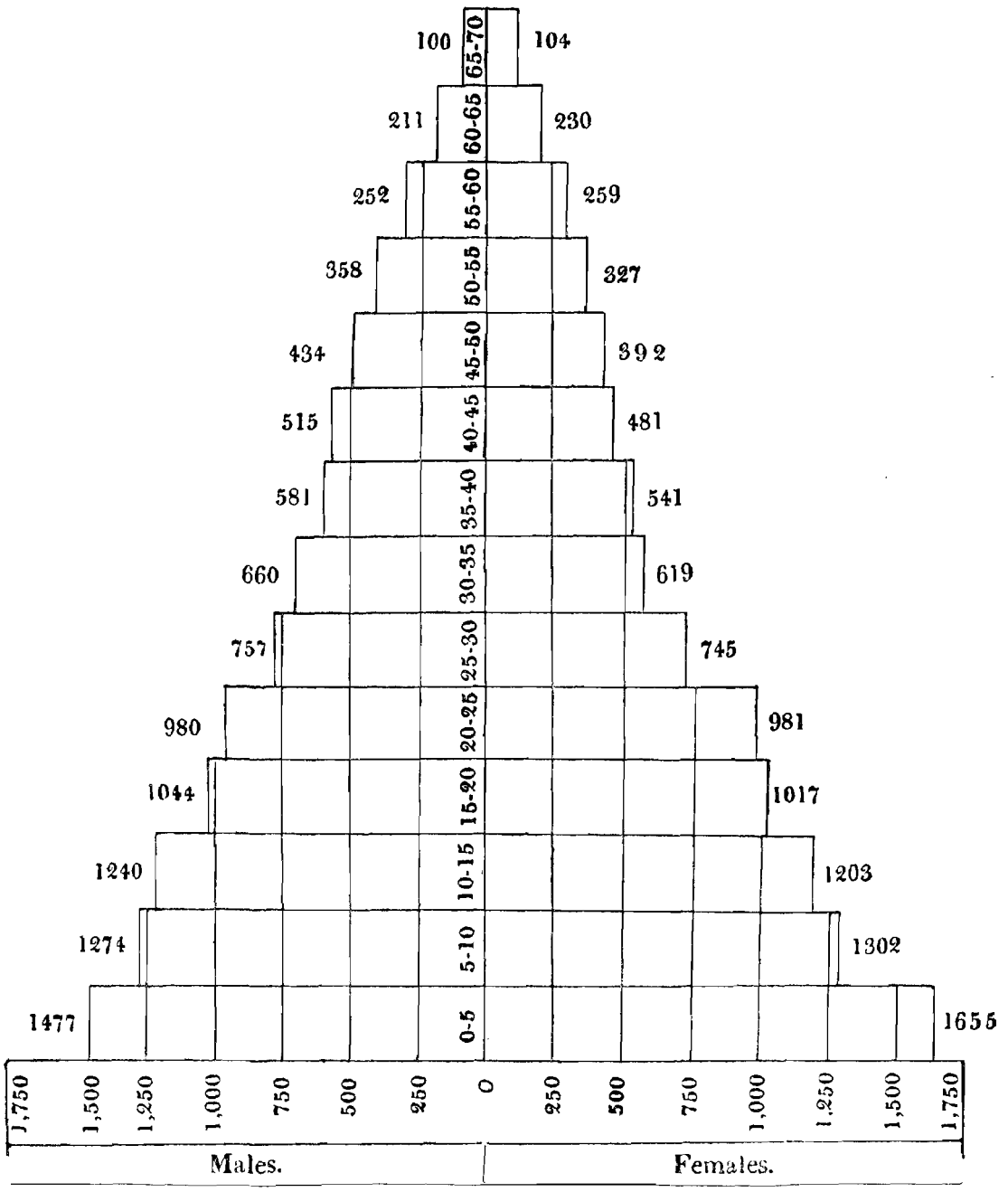
Religions.	Mean age.	
	Males.	Females.
Hindu ...	24·67	24·33
Jain ...	22·72	26·10
Sikh ...	23·30	21·87
Muslims ...	23·27	22·01

7. Longevity.—The consideration of longevity naturally follows that of the mean age. Subsidiary Table V gives the proportion of males and females aged 60 and over to those between 15 and 40 for the whole State since 1901. In this the highest proportion of old persons is witnessed in 1921. But the decade before 1921 was not a normal decade owing to epidemics and famines. Leaving 1921 apart, the proportion of old persons has on the whole increased pointing to increased longevity. The Table also shows a larger proportion of long-lived females than of males. In the margin are given figures for 1931 by religions, from which it may be seen that the average proportion for all religions is exceeded by every main religion except the Sikh and Muslim. Jains figure as the most long-lived. The proportion in the case of Sikhs, however, affords no indication of longevity as a large majority of them are immigrants from lower age-groups.

Religion.	Proportion of persons over 60 to 100 persons aged 15-40.
All religions,	11·4
Hindu ...	11·9
Jain ...	12·9
Sikh ...	8·4
Muslim ...	9·3

8. Distribution of the Population by Sex and Age-periods.—The proportionate distribution of population amongst

10,000 of each sex by quinquennial age-periods is given in Subsidiary Table I. The same distribution is illustrated in the diagram below :—



The above diagram forms a perfect pyramid. Thus it shows the highest returns in the lowest age-group and the lowest returns in the highest age-group, the population invariably sliding down in all the successive age-groups as they near the top. This is as it should be in normal circumstances. The proportion of females is higher than that of males in the first two and the last three age-groups. It is, however, considerably high in the first age-group and the excess is maintained also under each single year in this group. The proportion of females is almost equal to males in the group of 20-25. It is lower than males in all other groups, but the difference is most marked in the groups between 10-20 and 30-55. Instructions were not to compile by separate age-periods persons above 70. All ages above 70 were, therefore, put together, but ages 100 and above were specially compiled, as a result of which 40 persons were returned as 100 years old and 12 over 100 years. The highest age returned was 117.

9. Sundbarg's Theory re. Age-distribution.—The age groups between 15 and 50 (adults) account for almost 49 per cent of the total population in the State, those under 15 (children) for 41 per cent and those above 50 (old) for 10 per cent only. These percentages

are in keeping with the theory of age-distribution expounded by the Swedish Statistician Sundbarg, according to whom the number of persons aged between 15 and 50 is normally half of the total population, and any changes which occur in the age-constitution take place in groups below 15 or over 50. Taking the age-constitution in the first and last groups as an index, Sundbarg also distinguishes between 3 types of population: *progressive* where the first age group (0-15) preponderated over the last (50 and over); *stationary* where the first group was about one-third of the total population; and *regressive* where the last group preponderated over the first. According to this distinction the population of the State would be classed as *progressive* as the first group (0-15) is more than 4 times as much as the last (50 and over) and includes more than one-third the total population of the State.

10. Variation of the Population by Sex and Age-periods.—The distribution of population of 10,000 of each sex at different important age-periods since 1901, which has been worked out from Subsidiary Table I, is given below:—

Year of Census.	0—15.		15-40.		40-60.		60 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1901	3,502	3,431	4,379	4,182	1,714	1,814	405	573
1911	3,470	3,514	4,346	4,149	1,753	1,770	423	567
1921	4,000	4,074	3,777	3,606	1,686	1,667	537	653
1931	3,991	4,161	4,022	3,903	1,559	1,459	428	478

In group 0-15 (children) the total population has increased from decade to decade and points to a higher birth-rate; both the sexes have largely increased in number since 1901, but the increase amongst females is far greater and the preponderance in 1901 of males has also disappeared. In group 15-40, males are in excess of the females throughout, but the number of both went down the lowest in 1921 due evidently to influenza which took the largest toll of life amongst the adult in the decade 1911-21, and has not still reached the highest figures of 1901. In group 40-60, the males have stolen a march over, but here also the number of both has decreased. In group of old persons (60 and over) the females show throughout a higher proportion. It is interesting to note that the proportion of old persons in all decades has remained almost stationary except in 1921 when it stood very high. In the chapter on sex, the reasons for difference in the proportion of the two sexes at various age-periods have been dealt with.

11. Percentages of Variation by Age-periods.—Percentages at different important age-periods to total population returned at various Censuses since 1901 are given below:—

Year.	0-15.	15-40.	40-60.	60 and over.
1901	35	43	17	5
1911	35	42	18	5
1921	40	37	17	6
1931	41	40	15	4

The percentages in 1901 and 1911 do not show any very large change. In 1921 the proportion of children and the old has increased while that of the adults gone down. In 1931, the proportion of children has attained the highest level and of the old the lowest, while that of the adults has considerably increased.

The lesser percentage of adults in 1921 points to the ravages of influenza as stated above. As a result of it, the percentage of children in the age-group of 5-10 in 1931 also shows a decrease. Thus as against the percentage in this group of 14·7 to total population in 1921, it is only 12·9 in 1931. The increase in the total child-population (0-15) in 1931 is not, therefore, uniformly the same in different age-periods.

12. Distribution of the total Population by Sex and main Religions.—The age-constitution of 10,000 of each sex amongst Hindus, Jains, Sikhs and Muslims is given in Subsidiary Table II for the last four Censuses. Figures for 1931 for important age-periods worked out from it for different religions are given below :—

Religion.	0-15.		15-40.		40-60.		60 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Hindu	3,936	4,094	4,023	3,894	1,603	1,503	438	509
Jain	4,721	3,566	3,392	4,203	1,435	1,701	452	530
Sikh	3,734	4,531	4,344	3,982	1,515	1,191	407	296
Muslim	4,247	4,553	4,010	3,869	1,369	1,239	383	348

It will be seen that the proportion of total children (0-15) is the largest amongst the Muslims, though that of male children alone is the largest amongst the Jains. Female children preponderate most amongst the Sikhs. The proportion is almost equal amongst Hindus. In the adult group (15-40), the proportion of total population is the highest amongst the Sikhs due to immigration. In this group and group (40-60) the difference in favour of females is the largest amongst Jains and in favour of males amongst the Sikhs, the males preponderating the females also amongst Hindus and Muslims. In the case of the old (over 60) the females preponderate amongst all religions except the Sikhs, and the Jains maintain their reputation of generally containing the largest proportion of old persons.

13. Variation of Population by main Religions.—A comparison of the population of children (0-15) as well as of the old (60 and over) during the last 4 decades given in Subsidiary Table II will afford interesting results. Leaving Sikhs apart, who figure fairly high only in this Census, it will be noticed that each main religion individually shows a consistent increase in the proportion of children from decade to decade. On the other hand, each main religion shows the highest proportion of the old (60 and over) in 1921. Again all main religions return at all Censuses since 1901 a higher proportion of females to males in the age-group 60 and over, showing that a larger proportion of females live old than the males.

14. Age-distribution by Castes.—Subsidiary Table III contains the age-constitution of selected castes as calculated on the absolute (unsmoothed) figures given in Imperial Table VIII. The castes have been selected as representative of the different strata in society. In the statement given below worked out from Subsidiary Table III most of these selected castes have been arranged on the basis

of social grouping and their age-constitution has been given in 3 groups, 0-16, 17-43 and 44 and over :—

Castes classified according to social status.	Proportion per 1,000 of each sex in certain castes.					
	0-16.		17-43.		44 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.
Warrior Class :—						
Rajputs	**365**	**360**	**434**	422	**201**	**218**
Priestly Class :—						
Brahmins	418	394	396	409	186	206
Agriculturists :—						
Jats	426	462	403	378	171	160
Bishnois	469	489	379	373	152	138
Labouring Class :—						
Daroga	428	413	393	397	179	190
Nai	439	437	393	390	177	173
Mali	453	449	393	399	154	152
Artisans & Craftsmen :—						
Khati	433	452	400	390	167	158
Sunar	450	445	392	385	158	170
Kumbhar	457	**493**	394	374	**149**	**133**
Traders :—						
Agarwals	449	435	383	379	168	186
Maheshwaris	496	392	345	401	159	207
Oswals	**500**	387	**340**	**429**	160	184

Taking the group of children (0-16) under both sexes, the Agricultural, Trading and Artisan classes show a high proportion of children. Amongst the Labouring Classes also it is fairly high. It is low amongst the Brahmins and the lowest amongst the Rajputs. It is largest amongst the Bishnois. Turning to the adult group (17-43) we find that the situation is here reversed. The Rajputs and, next to them, the Brahmins now show the largest number of adults, whereas the Trading Classes as a whole and the Bishnois amongst the Agriculturists show a smaller proportion. In the group of 44 and over, the same conditions are noticed as in the adult group. Thus, the Rajputs stand the highest here also, the Brahmins coming soon after. The Trading classes have lost here too, but the Labouring and Artisan Classes show a still much lower proportion.

A few important facts emerge from the above analysis. First, we find that the upper classes show a larger proportion of old persons than the labouring and artisan classes. Secondly, the communities showing a lower ratio of children are not necessarily those having a lesser ratio of adults. On the contrary we notice many communities with a lesser proportion of adults possessing a higher proportion of children, and others with a higher proportion of adults possessing a lesser proportion of children. This indicates a higher fecundity amongst the former. Thirdly, we find that the communities showing a higher proportion of children exhibit a lower one of the old persons and *vice versa*, from which it may be concluded that longevity and fecundity do not generally go together.

15. General Fecundity of Population.—Proportion of children to the total population can not sufficiently indicate the fecundity of the people as the number of very young and very old, who do not contribute anything to the increase of population, vitiate the calculation. A fair idea of fertility can be had by the proportion of children to the total married women of child-bearing age. Subsidiary Table V gives proportion of children under 10 to 100 married females aged 15-40 since 1901. It will be seen that the proportion has steadily increased from 132 in 1901 to 156 in 1911 and 200 in 1921. In 1931 it has gone down to 182. This large increase in 1921 as well as the decrease in 1931 may be explained by a depleted female population of the child-bearing age owing to epidemics towards the close of the decade in 1921, and to some extent also by the disturbing factors of a large immigration.

16. Fecundity by Castes.—In Subsidiary Table IV, which has been worked out on the basis of the absolute figures in Imperial Table VIII, a proportion of children under 14 to married women between 14-43 has been given for certain castes. The Bishnois stand at the top in respect of fertility. But the Oswals, despite the high proportion of children amongst them, rank the last in this respect. Besides the Bishnois, amongst the fairly fertile castes may be mentioned in order the Chamar, Kumbhar, Teli, Jat, Agarwal, Kaimkhani, Sunar and Khati. The Brahmins, Rajputs, Mahesris and Oswals have comparatively a smaller proportion of children, and the fact is in keeping with the observation that the birth-rate is generally low in the socially higher classes.

Subsidiary Table I.—Age-distribution of 10,000 of each sex in the State.

Age.	1931.		1921.		1911.		1901.	
	M.	F.	M.	F.	M.	F.	M.	F.
1	2	3	4	5	6	7	8	9
0—1	304	333	329	344				
1—2	301	343	158	178				
2—3	302	350	227	257	1,349	1,485	862	866
3—4	292	329	259	296				
4—5	278	300	269	286				
Total 0—5	**1,477**	**1,655**	**1,242**	**1,361**	**1,349**	**1,485**	**862**	**866**
5—10	1,274	1,302	1,468	1,478	1,171	1,187	1,249	1,247
10—15	1,240	1,203	1,290	1,235	959	842	1,391	1,318
15—20	1,044	1,017	836	765	1,010	833	1,124	968
20—25	980	981	714	783				
25—30	757	745	799	707				
30—35	660	619	880	879	3,336	3,316	3,255	3,214
35—40	581	541	548	472				
40—45	515	481	680	732				
45—50	434	392	510	264				
50—55	358	327	512	517	1,753	1,770	1,714	1,814
55—60	252	259	184	154				
60—65	211	230	337	426				
65—70	100	104	77	69	423	567	405	573
70 and over	117	144	123	158				
Mean age	23·76	23·26	24·84	24·30	25·41	26·03	26·02	27·21

Subsidiary Table II.— Age-distribution of 10,000 of each sex in each main religion in the State.

Age.	1931.		1921.		1911.		1901.	
	M.	F.	M.	F.	M.	F.	M.	F.
1	2	3	4	5	6	7	8	9
1. Hindu.								
0—5	1,454	1,625	1,206	1,348	1,321	1,474	820	831
5—10	1,250	1,277	1,453	1,481	1,139	1,163	1,224	1,219
10—15	1,232	1,192	1,296	1,242	927	807	1,400	1,322
15—20	1,053	1,027	842	656	1,021	821	1,148	975
20—40	2,970	2,867	2,952	2,821	3,397	3,354	3,281	3,238
40—60	1,603	1,503	1,714	1,687	1,778	1,803	1,725	1,836
60 and over	438	509	537	765	417	578	402	579
Mean age	24·67	24·33	25·68	25·70	26·12	26·80	24·62	26·81
2. Jain.								
0—5	1,832	1,395	1,675	1,170	1,789	1,172	1,374	979
5—10	1,551	1,132	1,808	1,187	1,702	1,187	1,670	1,236
10—15	1,338	1,039	1,233	1,003	1,145	925	1,359	1,117
15—20	869	975	698	927	723	911	830	920
20—40	2,523	3,228	2,473	3,117	2,470	3,180	2,496	3,185
40—60	1,435	1,701	1,548	1,896	1,671	2,020	1,803	1,971
60 and over	452	530	565	700	500	605	468	592
Mean age	22·72	26·10	24·65	27·76	23·70	27 80	24·51	27·74
3. Sikh.*								
0—5	1,349	1,870	1,359	1,612	1,262	1,883	960	1404
5—10	1,205	1,431	1,398	1,573	1,163	1,430	1,157	1,532
10—15	1,180	1,230	1,167	1,383	1,225	908	1,029	1,149
15—20	1,082	940	855	740	1,150	801	1,118	638
20—40	3,262	3,042	2,850	2,837	3,166	3,174	3,778	3,575
40—60	1,515	1,191	1,736	1,481	1,589	1,367	1,523	1,532
60 and over	407	296	635	424	445	437	435	170
Mean age	23·30	21·87	26·01	23·42	25·28	23·49	26·27	23·62
4. Muslim.								
0—5	1,590	1,822	1,383	1,523	1,441	1,627	1,027	1,080
5—10	1,368	1,439	1,504	1,555	1,262	1,3 7	1,322	1,455
10—15	1,289	1,292	1,276	1,265	1,084	1,034	1,327	1,375
15—20	1,020	999	826	767	984	883	1,033	937
20—40	2,990	2,861	2,985	2,874	3,150	3,130	3,257	3,035
40—60	1,360	1,239	1,504	1,327	1,637	1,505	1,617	1,580
60 and over	383	348	522	689	442	504	417	538
Mean age	23·27	22·01	24·64	24·55	25·11	24·67	25·48	25·99

* The actual Sikh population was under 10,000 in 1921, 1911 and 1901 and the figures given for those years here are only the age-constitution as it would be in case the population were 10,000.

Subsidiary Table II.—Age distribution of 10,000 of each sex in each main religion in the State.—(Concld.)

Age.	1931.		1921.		1911.		1901.	
	M.	F.	M.	F.	M.	F.	M.	F.
1	2	3	4	5	6	7	8	9
5. Christian.								
0—5	1,000	2,101	1,518	1,392	928	1,852	1,290	909
5—10	1,250	1,231	1,339	1,392	928	926	1,290	606
10—15	875	1,087	982	1,013	515	370	807	606
15—20	564	1,087	636	760	1,031	185	807	1,516
20—40	3,562	2,826	3,482	3,671	4,330	5,185	4,032	4,848
40—60	2,312	1,523	1,697	886	1,959	926	1,451	1,212
60 nd over	437	145	446	886	309	556	323	303
Mean age	28·61	21·76	25·62	25·53	28·32	26·01	24·62	26·81

Subsidiary Table III.—Age distribution of 1,000 of each sex in certain castes.

Serial Number.	Castes.	Males—Number per Mille Aged						Females—Number per Mille Aged						Remarks.
		0—6	7—13	14—16	17—23	24—43	44 and over.	0—6	7—13	14—16	17—23	24—43	44 and over.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	Priestly class.													
1	Brahman	178	165	75	122	274	186	180	150	64	134	266	206	
	Warrior class.													
2	Rajput	147	149	69	135	299	201	164	137	59	135	287	218	
	Agriculturists.													
3	Jat	181	166	79	137	266	171	210	178	74	128	250	160	
4	Bishnoi	204	186	79	135	244	152	213	196	80	136	237	138	
	Craftsmen and Artisans.													
5	Khati	182	167	84	138	262	167	213	169	70	137	253	158	
6	Sunar	198	185	67	132	260	158	204	175	66	132	253	170	
7	Kumbhar	199	175	83	131	263	149	236	181	76	132	242	133	
8	Chhipa	208	162	77	118	266	169	204	175	71	136	256	158	
	Service.													
9	Daroga	177	174	77	119	274	179	179	158	76	113	284	190	
10	Nai	185	174	71	124	269	177	198	163	71	137	253	173	
	Labouring class.													
11	Mali	199	176	78	141	252	154	210	163	76	143	256	152	
	Traders.													
12	Agarwal	201	181	67	131	252	168	199	176	60	127	252	186	
13	Mahesri	224	208	64	110	235	159	171	160	61	122	279	207	
14	Oswal	232	207	61	114	226	160	177	152	58	136	293	184	
	Untouchables.													
15	Meghwal	189	173	82	133	283	140	217	151	81	142	274	135	
16	Chamar	203	179	86	128	257	147	232	181	73	132	251	131	
	Musalmans (local converts).													
17	Ranghar	165	139	128	140	222	206	175	155	164	133	204	169	
18	Kaimkhani	186	167	77	141	283	146	205	171	77	129	259	159	
19	Teli	212	187	76	138	265	122	213	196	73	131	256	131	

Note.—The figures in this table are based on Imperial Table VIII.

Subsidiary Table IV.—Proportion of children under 14 and of persons over 43 to those aged 14-43 in certain castes ; also of married females aged 14-43 per 100 females.

Serial No.	Castes.	Proportion of children both sexes per 100.		Proportion of persons over 43 per 100 aged 14-43.		Number of married females aged 14-43 per 100 females of all ages.
		Persons aged 14-43.	Married females aged 14-43.	Males.	Females.	
	Priestly class.					
1.	Brahman	71·6	187·3	81·7	86·1	36·4
	Warrior class.					
2.	Rajput	60·4	192·2	70·7	103·3	37·2
	Agriculturists.					
3.	Jat	77·8	210·3	62·1	82·2	38·9
4.	Bishnoi	87·4	214·8	58·7	70·1	40·5
	Craftsmen and Artisans.					
5.	Khati	77·1	203·1	61·9	77·7	39·4
6.	Sunar	83·6	204·1	67·7	76·3	39·3
7.	Kumhar	84·7	211·9	54·5	68·2	40·4
8.	Chhipa	80·9	199·6	65·2	77·4	41·1
	Service.					
9.	Daroga	73·0	185·9	75·9	80·9	38·2
10.	Nai	78·3	194·5	70·5	81·7	40·0
	Labouring class.					
11.	Mali	79·1	192·8	62·7	66·7	40·2
	Traders.					
12.	Agarwal	85·7	209·8	78·8	80·6	35·9
13.	Mahesri	85·5	194·8	102·7	71·9	34·5
14.	Oswal	80·4	175·8	99·9	62·9	37·7
	Untouchables.					
15.	Meghwal	73·4	154 8	53·6	57·1	42·3
16.	Chamar	85·4	212·8	55·6	65·8	39·9
	Musalmans (local converts).					
17.	Ranghar...	63·6	199·6	74·6	87·5	34·7
18.	Kaimkhani	74·8	207·7	55·1	72·6	38·8
19.	Teli	85·7	210·6	48·6	59·5	41·6

Subsidiary Table V.—Proportion, in the whole State, of children under 10 and of persons aged 60 and over to those aged 15-40 ; also of married females aged 15-40 per 100 females.

Year.	Proportion of chidren both sexes per 100.		Proportion of persons aged 60 and over per 100 aged 15-40.		Number of married females aged 15-40 per 100 females of all ages.
	Persons aged 15-40.	Married females aged 15-40	Males.	Females.	
1931	72	183	11	12	34
1921	75	200	14	18	29
1911	61	157	10	14	35
1901	49	133	9	14	34

CHAPTER V.

SEX.

STATISTICAL DATA

SUBJECT.	TABLES.	
	Imperial.	Subsidiary.
Sex by Religions	VII.	
Sex amongst selected castes	VIII.	
Variation in, and general proportions of, the sexes by State and Districts.	...	I.
Number of females per 1,000 males at different age-periods by religions at the last two Censuses.	...	II.
Number of females per 1,000 males for certain selected castes ...	...	III.

1. Sex-proportion.—The actual population by Sexes in the whole State and different Districts is given below :—

Name of unit.	Males.	Females.	Proportion of females per 1,000 males.
Bikaner State	501,153	435,065	868
„ Nizamat	73,164	66,319	894
Sujangarh „	113,809	107,147	941
Reni „	131,010	115,359	880
Suratgarh „	64,792	52,315	807
Sri Ganganagar „	72,546	53,830	742

As in the past Censuses, the males outnumber the females in the State as a whole and in every Nizamat. Of the total population in the State there are 868 females per 1,000 males, or in other words, for every 1,000 females, there is an excess of 152 males. The proportion of females in two Nizamats, namely Bikaner and Sujangarh, exceeds the general proportion in the whole State. It is the lowest in Sri Ganganagar Nizamat, where it has fallen considerably below the 1921 figure of 888, due to a large influx in that Nizamat of new settlers, many of whom have evidently not still brought their women-folk with them. Sujangarh which has at past Censuses shown the largest female ratio, maintains its first rank in this respect, at the recent Census also, the reason being that it has a big Jain population which sends out a large proportion of its males to seek their fortune in trade. Excluding Sri Ganganagar and Suratgarh, the other Nizamats do not show any large variation in the sex ratio of their population from Census to Census.

2. Comparison with other parts.—The marginal table compares the proportion of females in the State with that in India as a whole, some British Indian Provinces and Rajputana States. The female ratio in the State is lesser than that for India as a whole but is higher compared to some of the neighbouring parts of the country such as the Punjab, Delhi, Bahawalpur and Jaisalmer. Compared to all other parts of the country, it is low; but in 1921 it stood much higher (897), and has fallen this time owing to large immigration in the northern part of the State.

Name of country, Province or State.	Proportion of females to mille of males.
India	946
Madras ...	1024
Central Provinces ...	1009
Bihar and Orissa ...	1005
United Provinces ...	902
Bombay ...	891
Punjab ...	832
Ajmer-Merwara ...	825
Delhi ...	722
Rajputana Agency...	908
Mewar ...	941
Marwar State ...	915
Jaipur ...	897
Bikaner ...	868
Jaisalmer ...	801
Bahawalpur ...	806

The sex proportions given in the margin lend weight to the theory

that locality has some influence in their determination. Sir Alexander Baines pointed out in his All-India Census Report 1891 that the female ratio has a tendency to be higher along the sea-coast and in hilly tracts, and to be depressed by a dry and hot climate, particularly if accompanied by a considerable range of temperature. This explains the high masculinity in this State and the neighbouring territories.

3. Sex-Proportion in Natural population.—It would have been interesting to compare the sex proportion in the actual population with that in the natural population. The latter, however, cannot be ascertained this time owing to figures of emigration being not available. Still a comparison of the proportion of females in the population born and enumerated within the State might very profitably be made with that in the immigrating population and actual population. These figures are given below :—

Type of population.	Males.	Females.	Proportion of females to 1000 males.
Actual population	501,153	435,065	868
Immigrants	-88,545	-72,758	822
Population born and enumerated within the State.	412,608	362,307	878

The proportion of females amongst the immigrants is thus much less than that for the whole State. The proportion is also not uniform amongst the immigrants from different localities. Thus amongst those from the Rajputana States females actually exceed the males, the proportion of the former being 1084, and if immigration from the Rajputana States were left out of account as being casual, the proportion of females amongst immigrants from all other parts falls down to 704 only.

4. Distribution of Sex by Age.—The proportion of the females of all ages in the total population to 1,000 males of all ages is 868 ; in the Hindu population also it is *868 ;* Jain 1306 ; Sikh 685 and Muslim 851. It will further be seen from Subsidiary Table III that taking the total population, the females, at no age-period except at 2-3 and 70 and over, outnumber the males.

Comparatively there is a low proportion of females at ages 10-15 and 15-20. There is, however, a great deficiency of women in the age-groups between 30-55. In the period of girlhood and up to the 40th year women usually die more than men owing to premature maternity, general derangement at time of puberty, the effect of large families and diseases which attack females more than men. The proportion in the age-groups thereafter seems to have been affected by immigration.

Taking each religion individually, the sex proportions amongst the Hindus, we find, closely follow the proportions amongst the total population at all age-periods. Amongst the Jains, however, the females exceed the males at all age-periods except at 0-1, 4-5 and 5-10. The excess is most marked at all age-periods from 15-70 where the females are more than, or almost as many as, $1\frac{1}{2}$ times the males. On the other hand the Sikhs show a marked deficiency of females. They do not exceed the males at any age-period. The highest number

is 949 at age 0-5. The next age-periods of 5-10 and 10-15 return 813 and 715 respectively. After that there is a steep fall and the number goes down to as low as 479 (age 55-60) and never rises beyond 670 (age 25-30). The Muslims, like Hindus, follow the general proportions for the whole State at all age-periods except those above 55, where the proportion of females considerably slides down.

5. Sex-ratio at Birth.—It is singular that all the religions, including the Jain show in the age-period 0-1 a higher proportion of males, which means that birth-rate of males exceeds that of females. It is also singular that the Jains, having an excess of female population, show actually a far higher proportion of males in this age-period than all the other religions.

These facts are in consonance with the general proposition that there is a preponderance of males born throughout the human race, but that this preponderance is not equally spread as excess of masculinity at birth varies with different races.

6. Sex-ratio at Death.—It has been observed above that the proportion of females to males is not uniformly the same at all age-periods, that it varies considerably at different periods and amongst different religions and that at the other extreme of life the females outnumber the males in the total population and amongst the Hindus and Jains. This unequal variation is largely due to the difference in the relative mortality of either sex at different age-groups. The death figures are not available in the State, and it is not therefore possible to state in which of the two sexes mortality is generally greater. In many of the western countries, however, a larger mortality has been registered amongst the males than amongst the females, which results not only in balancing off the effects of higher masculinity at birth in their case but in the males being actually outnumbered by females in the case of some.

7. Distribution of Sex by Age amongst selected Castes.—Figures for 19 selected castes have been given in Subsidiary Table III. It will be seen that all of them show a smaller proportion of females than of males except the trading classes, namely, Agarwal, Mahesri and Oswal. While the female ratio amongst these 3 communities and amongst Brahmins, Sunar, Daroga, Nai, Mali, Meghwal and Chamar exceeds the general female ratio for the whole State, the female ratio in the case of Rajputs, Ranghar, Bishnois, Jat, Chhippa, Kaimkhani, Khati, Kumbhar and Teli is lower than that. In other words, the priests, traders, higher artisan class, personal servants and unclean castes show a higher proportion of females than, or at least equal to, that in the general population, whereas the military group, agriculturists and the labouring classes show a defect in the number of women. Wherever social custom imposes seclusion upon women or wherever they share in the hard work of the men, the female ratio seems to be low. In any case, the time-old and worn-out reason given for it of wilful destruction of life must be set aside for ever.

8. Sex-proportion in Urban and Rural Areas.—Whereas in urban areas there are 919 females for 1,000 males, in rural areas the proportion of females is only 853. This is in accordance with the theory that urbanisation lowers masculinity.

Subsidiary Table I.—Variations in, and general proportions of, the Sexes by State and Districts.

Serial Number.	State and Districts.	Number of females to 1,000 males.				Percentage of variation in actual population.					
		1931	1921	1911	1931	1921-31		1911-21		1901-11.	
		Actual population.	Actual population.	Actual population.	Actual Population excluding Rajputs.	Males.	Females.	Males.	Females.	Males.	Females.
1	**Bikaner State**	**868**	**897**	**887**	**879**	**+ 44·1**	**+ 39·4**	**- 6·4**	**- 5·3**	**+ 21·2**	**+ 18·4**
2	Bikaner Nizamat	894	890	909	918	+ 18·2	+ 18·8	- 1·8	- 3·9	+ 8·4	+ 7·5
3	Sujangarh „	941	950	936	958	+ 23·6	+ 23·4	- 6·5	- 5 1	+ 18·1	+ 15·9
4	Reni „	880	881	874	892	+ 25·5	+ 25·4	+ 1·0	+ 1·9	+ 13·5	+ 10·8
5	Suratgarh „	807	835	794	810	+ 68·3	+ 62·7	- 23·4	- 19·5	+ 68·8	+ 64·9
6	Sri Ganganagar , ...	742	888	818	744	+ 499·5	+ 400·6	- 28·2	- 22·0	+ 118·5	+ 120·4

Subsidiary Table II.—Number of females per 1,000 males at different age-periods by religions at the last two Censuses.

AGE.	All religions.		Hindu.		Jain.		Sikh.		Muslim.	
	1931	1921	1931	1921	1931	1921	1931	1921	1931	1921
0—1	952	940	952	942	804	881	975	830	951	962
1—2	989	1,015	992	1,005	1,004	1,160	972	739	975	1,075
2—3	1,006	1,017	1,004	1,025	1,088	1,000	953	890	1,014	972
3—4	977	1,027	975	1,034	1,025	1,072	941	991	1,000	979
4—5	935	952	933	964	967	854	904	832	944	922
Total 0—5	*972*	*981*	*971*	*989*	*994*	*973*	*949*	*855*	*977*	*921*
5—10	887	903	887	903	953	915	813	813	895	920
10—15	842	859	841	849	1,015	1,133	715	824	853	878
15—20	846	921	848	797	1,465	1,850	595	625	834	822
20—25	869	984	872	975	1,659	1,880	629	723	831	926
25—30	855	795	851	775	1,683	1,681	670	697	829	807
Total 0-30	*885*	*713*	*884*	*885*	*1,185*	*1,236*	*741*	*773*	*881*	*896*
30—35	815	896	807	913	1,628	1,895	636	627	799	881
35—40	808	772	800	752	1,729	1,511	614	889	782	752
40—45	812	966	802	660	1,657	1,905	600	423	806	914
45—50	784	766	782	753	1,555	1,470	528	500	761	714
50—55	794	907	800	884	1,436	1,874	596	709	742	890
55—60	894	751	915	739	1,495	1,280	479	371	786	733
60—65	945	1,133	974	1,139	1,733	1,984	468	517	793	966
65—70	894	800	836	814	1,468	961	495	547	660	604
70 and over	1,067	1,155	1,141	1,150	1,277	1,883	546	556	829	1,121
Total 30 and over ...	*833*	*902*	*836*	*827*	*1,591*	*1,719*	*569*	*613*	*782*	*862*
Total all ages (actual population.)	868	897	869	886	1,306	1,394	685	728	851	885

Subsidiary Table III.—Number of females per 1,000 males for certain selected castes.

Serial Number.	Castes.	According to Imperial Table XVII.		Number of females per 1,000 males according to Imperial Table VIII.						
		Females per 1,000 males in all ages.	Serial order according to proportion of women.	All ages.	0-6	7-13	14-16	17-23	24-43	44 and over.
1	Agarwal ...	1,004	3	1,004	998	977	892	977	1,002	1,112
2	Bishnoi ...	846	13	846	882	889	851	855	823	768
3	Brahman ...	962	4	962	971	877	815	1,060	935	1,061
4	Chamar ...	872	9	872	996	777	1,031	893	853	775
5	Chhipa ...	839	14	839	823	906	780	964	806	784
6	Daroga ...	936	7	936	948	854	915	885	968	995
7	Jat ...	804	18	804	930	863	754	751	757	752
8	Kaimkhani ...	818	17	818	904	839	819	745	748	879
9	Khati ...	837	15	837	983	849	696	831	811	790
10	Kumhar ...	850	12	850	1,004	883	772	860	781	758
11	Mahesri ...	1,264	2	1,264	964	967	1,211	1,283	924	1,637
12	Mali ...	941	5	941	988	879	908	943	947	924
13	Meghwal ...	938	6	938	1,091	819	930	1,006	908	904
14	Nai ...	871	10	871	932	840	864	963	818	857
15	Oswal ...	1,306	1	1,306	996	954	1,247	1,559	1,694	1,500
16	Rajput ...	716	19	716	895	657	625	714	686	774
17	Ranghar ...	835	16	835	887	928	1,070	790	768	685
18	Sunar ...	903	8	903	931	850	891	905	878	976
19	Teli ...	851	11	851	856	891	822	806	803	913

CHAPTER VI.

CIVIL CONDITION.

STATISTICAL DATA.

Subject.	TABLES.	
	Imperial.	Subsidiary.
Civil condition by Religions	VII	...
Civil condition by Age for Selected Castes	VIII	...
Distribution in the State by Civil condition of 1,000 of each Sex at certain Ages in each main Religion ...	...	I
Distribution by main Age-periods and Civil condition of 10,000 of each Sex and main Religion	...	II
Proportion in the State and Districts of the Sexes by Civil condition at certain Ages for main Religions ...	...	III
Distribution by Civil condition of 1,000 of each Sex at certain Ages for Selected Castes	...	IV

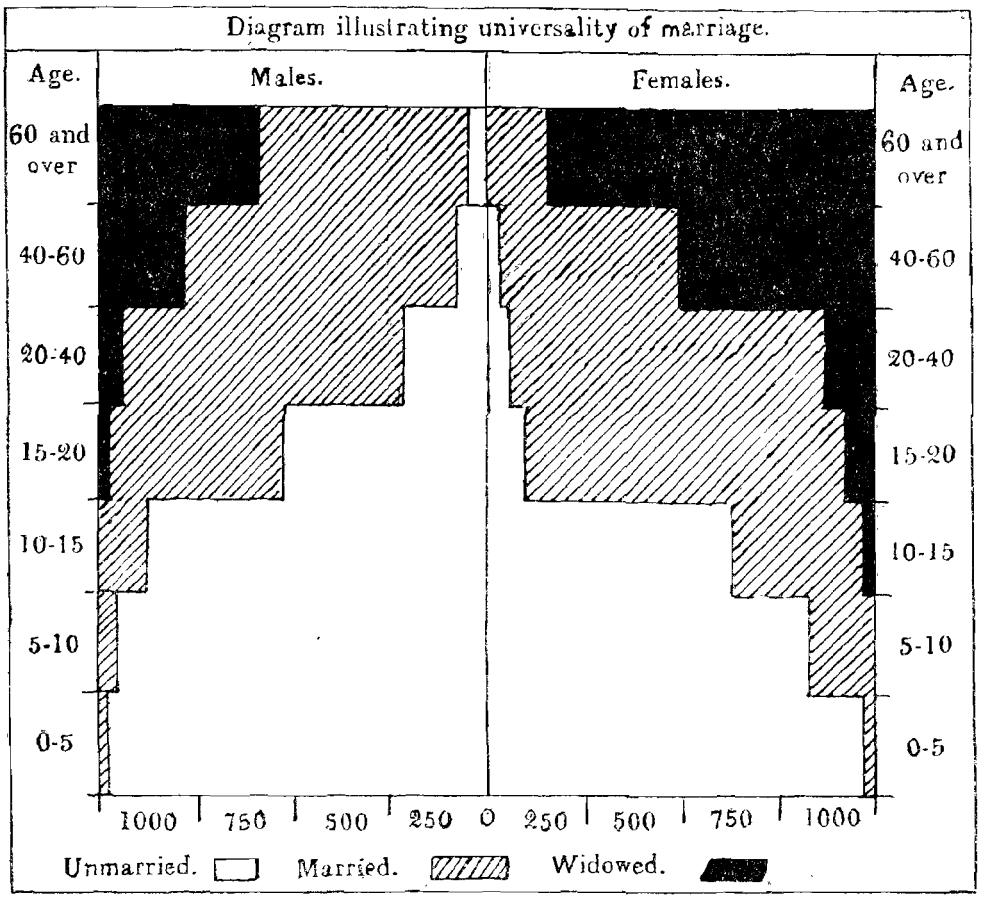
1. Meaning of statistics.—The instructions issued to the Enumerators regarding civil condition were to enter each person whether infant, child or grown-up as either married, unmarried or widowed; and to enter a divorced person as widowed; a widow taking a second husband under *Nata* system as married; and prostitutes and concubines as unmarried. Persons, who were, however, recognised by custom as married, were to be entered as such even though they had not gone through the full marriage ceremony. These instructions were clear and on the whole strictly followed. Such errors as were found were rectified at the stage of preliminary enumeration. It is not possible that the Hindu Marriage Act passed during the latter part of the decade may have resulted in a concealment of married condition. For the expedient of showing a wrong age in the case of married boys under 16 and married girls under 12 comes more readily than that of returning them as unmarried. The returns regarding civil condition may accordingly be accepted to be generally accurate.

2. Universality of marriage.—In India generally the main feature of statistics regarding civil condition is the universality of marriage. It is not unusual in any way. In the natural course marriage is indispensable and inevitable. It is rather the unnatural restraint imposed on this natural institution by the artificial social and economic conditions in the West, which is unusual. Marriage is regarded here as a sacrament, a duty or a necessity amongst various religions, and prudential and economic considerations which cause many to remain single in the West do not, generally speaking, hold any ground in India.

The general observations made above hold also good in the State. Of the entire population, per every 1,000 persons 446 are married, 442

are unmarried and 112 widowed. The proportions by sex which are, of course, different are given in the margin. Widows are more than twice as many as widowers. A little more than half the males and one-third the females are unmarried, but a great proportion of these consist of children upto 15 years of age as may be seen from Subsidiary Table I, and if these are eliminated, married state will appear to be the general rule. The diagram depicting the statistics in that Table pertaining to all religions for every 1,000 of each sex at certain ages, as given below, would illustrate the universality of marriage.

Civil condition.	Per 1,000.	
	Males.	Females.
Unmarried ...	518	366
Married ...	414	478
Widowed ...	68	156



3. Civil Condition by Religion.—The figures discussed above are for all religions combined. The ratios for each main religion given in the margin differ from the general proportions for all religions, but on the whole indicate the universality of marriage in the case of each religion. The Hindus form the majority of the population and hence the proportions of different civil conditions amongst them do not differ very much from the proportions in the general population. Even then, however, the proportion amongst the *Hindus* of unmarried males and females is lower and those of married and widowed males and

CIVIL CONDITION BY RELIGION PER MILLE FOR ALL AGES.

Religion.	*Male.*			*Female.*		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
Hindus ...	512	416	72	352	481	167
Jains ...	558	384	58	313	455	232
Sikhs ...	559	381	60	463	474	63
Muslims ...	527	426	47	427	467	106
All religions.	518	414	68	366	478	156

females higher than the general proportions. The larger number of married and widowed amongst them may be ascribed to marriage at an early age. As the *Jain*, *Sikh* and *Muslim* population is individually much smaller than the Hindu population, the proportions of different civil conditions amongst these religions differ much more from the general proportions than in the case of the Hindus. Amongst all these 3 religions, the ratio of the unmarried males and females is higher than the general proportion except in the case of Jain females. The ratio of the married males and females in the case of all the 3 religions is lower than the general proportion except in the case of Muslim males. The ratio again of widowed males and females in the case of all the 3 religions is also lower than the general proportion except in the case of Jain females. The much lower proportion of unmarried Jain females and much higher proportion of widows amongst them point to an early age of marriage as in the case of Hindus. The low number of widows amongst the Sikhs and the Muslims is due to there being no such bar on remarriage amongst them as in the case of Jains and the upper classes amongst the Hindus.

4. Early Marriages.—A passing reference has been made to the subject in the discussion above of the statistics regarding all ages. The marginal Table, giving statistics of married and widowed children between the ages of 0-10, will give an idea as to the extent of the prevalence of child marriages. The number of boy-husbands and widowers is naturally lower than the number of girl-wives and widows. Early marriages appear to be almost as common amongst the Muslims as amongst the Hindus and Jains. The Hindu Marriage Act, making penal the marriage of a boy under 16 and of a girl under 11 was passed only in 1928 and it may be hoped that as a result of it and also of spread of education early marriages will show a large decline at the next Census.

Religion.	Number married and widowed per 1,000 aged 0-10.	
	Males	Females.
All Religions.	21	61
Hindus ...	19	64
Jains ...	31	46
Sikhs ...	15	23
Muslims ...	33	61

5. Infant Marriages.—Taking only the age-period of 0-5, we find the marriage of persons in this period to be very rare. They are also decreasing. Only 3 boys and 3 girls under 5 years per 1,000 of each sex are married in the State as against 3 and 8 in 1921. The proportions amongst the Hindus and Sikhs do not differ very much from these general proportions. The Muslims, however, show twice the number of married boys, and almost thrice the number of married girls, in the age-period 0-5. It is strange that the Jains show only 3 married girls per mille as against 17 married boys per mille during this age-period. As all this difference cannot be due to disparate marriages, it could only be explained by the more probable circumstances of the boys having been married outside the State.

6. Marriages of persons aged 5-10.—Taking the age-period of 5-10 separately, the figures of married males in the State are 41 and of married females 131 in one thousand as against only 15 and 69 respectively in 1921. This increase may be ascribed to a large number of marriages celebrated earlier than would otherwise have been the case in order to anticipate the operation of the Hindu Marriage Act.

7. Early Marriage by Castes.—Subsidiary Table IV gives for a number of castes the distribution of the married, unmarried and widowed males and females in each age-period. It is based on Imperial Table VIII. The castes selected represent every strata in society. The

Subsidiary Table gives the crude age-periods adopted in Imperial Table VIII. In the margin are given the proportions of children under 13 married in some of the castes selected from various grades of society. The Bishnois are the greatest sinners in respect of early marriages. The next 5 castes consisting mostly of artisan and craftsman classes are also much guilty of them. Early marriages may be said to be rather common amongst the Brahmins and amongst the servants and labouring classes. They are comparatively rare amongst Rajputs, Oswals, Chamar, Maheshris and Agarwals. It may be broadly stated that generally amongst such higher castes as are educationally more advanced than others, the age of marriage tends to be higher. There has also, on the whole, been a decline in the proportion of the married amongst girls below 5. Marriages under 10 are also getting rare especially amongst the socially upper classes. Education and social legislation are also slowly tending to shift the age of marriage from 0-10 to 10-12.

Name of caste.		Number per 1,000 married and widowed.			
		Males.		Females.	
		0-6	7-13	0-6	7-13
	A.	*High*	*Figures.*		
Bishnoi	...	3	122	11	399
Chhipa	...	6	127	8	286
Teli	...	5	118	18	275
Nai	...	2	108	7	253
Sunar	...	2	61	5	278
Khati	...	2	57	3	239
	B.	*Average Figures.*			
Daroga	...	5	27	3	254
Meghwal	...	3	48	11	224
Jat	...	3	56	6	212
Mali	...	1	52	11	199
Brahman	...	3	37	1	220
Kumhar	...	3	8	3	214
Kaimkhani	...	4	48	4	162
	C.	*Low*	*Figures.*		
Rajput	...	...	36	3	173
Oswal	..	26	40	6	139
Chamar	...	2	40	2	166
Mahesri	...	2	20	1	176
Agarwal	..	1	22	2	129

8. Effect of paucity of girls.—A paucity of girls in certain castes also results in postponing the marriage of males.

Such paucity is especially noticeable amongst the Rajput, Daroga Jat and Ranghar communities. The mean proportion of the unmarried males aged 17 to 43 in the 19 representative castes selected for the purpose of Imperial Table VIII to the total number of unmarried males in those castes is 193. The highest proportion of unmarried males between 17-43 is shown by the Rajputs (317). Next come in order Daroga (215), Jat (209) and Ranghar (208). The proportion amongst all other castes falls below the mean proportion, the lowest being returned by Mali (125), Kumhar (123), Meghwal and Teli (125), Chamar (128) and Oswal and Mahesri (130).

9. Proportion of Widows in 1921 & 1931.—There are according to the recent Census, 156 widows in every 1,000 females of all religions and ages as against 205 in 1921. This decrease may at least to some extent be put to an increase in the age of marriage. The proportion of widows amongst infants (0-5) is, as in 1921, only 2 per 10,000. The proportion of widows per 10,000 females children aged 5-10 has fallen from 39 in 1921 to 30 in the recent census.

10. Proportion of Widows by Religion.—The general proportion of 156 widows in every 1,000 females in the whole State is very much exceeded by the Jains, the ratio in their case working out to as high as 232. The general proportion is also exceeded by the Hindus, in whose case the ratio is 167. In the case of Sikhs and Muslims, the proportion of widows is much smaller (63 and 106 respectively) owing to no enforced widowhood obtaining in their case.

11. Widows at child-bearing periods.—A statement is given in the margin showing the proportion of widows of the child-

Religion.	Number of widows per 1,000 women aged—	
	15—20.	20—40.
All Religions ...	37	132
Hindus ...	39	140
Jains ...	80	235
Sikhs ...	8	36
Muslims ...	22	89

bearing ages for different religions. Here also the largest proportion is shown by the Jains, more than a fifth of their women of the reproductive ages being widows. Amongst the Hindus also, the upper classes such as the Rajputs, Brahmins, Agarwals and Mahesris, amongst whom no widow-remarriage is permissible, shew a higher proportion of adult widows than the other castes (*vide* Subsidiary Table IV).

12. Polygamy.—The proportion of wives to husbands worked out in Subsidiary Table III should afford a clue as to the prevalence of polygamy. It will be seen from it that wives are slightly in excess of husbands amongst the Hindus, and very much in excess amongst the Jains. But the exact extent of polygamy cannot be estimated from this, since more men than women move out of the State and since this emigration would vitiate all calculations in respect of polygamy.

Subsidiary Table I.—Distribution in the State by Civil Condition of 1,000 of each Sex at certain ages in each main Religion.

	All ages.			0—5			5—10			10—15			15—20			20—40			40—60			60 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
MALES.																								
All Religions	518	414	68	997	3	...	958	41	1	878	119	3	551	436	13	222	729	49	77	700	223	59	519	422
Hindus	512	416	72	998	2	...	962	37	1	877	120	3	538	449	13	218	741	41	91	680	229	64	500	436
Jains	557	384	59	983	17	...	952	47	1	914	83	3	486	497	17	195	756	49	92	715	193	53	571	376
Sikhs	559	381	60	996	4	...	974	25	1	937	61	2	699	292	9	325	628	47	85	732	183	52	570	378
Muslims	527	426	47	994	6	...	935	63	2	863	135	2	579	408	13	213	743	44	40	784	176	36	596	368
FEMALES.																								
All Religions	366	478	156	997	3	...	866	131	3	628	363	9	94	869	37	11	857	132	1	500	499	1	168	831
Hindus	352	481	167	997	3	...	858	141	1	574	381	45	67	894	39	7	853	140	1	482	517	1	158	841
Jains	313	455	232	997	3	...	901	97	2	635	353	12	25	895	80	9	756	235	6	407	587	2	124	874
Sikhs	463	474	63	998	2	...	950	46	4	836	159	5	290	702	8	34	930	36	...	744	256	...	324	676
Muslims	427	467	106	992	8	...	874	123	3	709	287	4	209	769	22	27	884	89	3	588	409	3	222	775

Subsidiary Table II.—Distribution by main Age-periods and Civil Condition of 10,000 of each Sex and main Religion.

Religion and age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
All Religions.						
0—10 ...	9,787	206	7	9,387	598	15
10—15 ...	8,782	1,186	32	6,280	3,631	89
15—40 ...	3,076	6,531	393	330	8,602	1,068
40 and over ...	785	6,599	2,616	14	4,181	5,805
Hindus.						
0—10 ...	9,812	181	7	9,359	627	14
10—15 ...	8,766	1,201	33	6,003	3,898	99
15—40 ...	3,015	6,520	465	229	8,644	1,127
40 and over ...	220	6,417	3,363	11	4,000	5,989
Jains.						
0—10 ...	9,689	306	5	9,538	454	8
10—15 ...	9,138	826	36	6,350	3,526	124
15—40 ...	2,696	6,898	406	124	7,871	2,005
40 and over ...	824	6,802	2,374	47	3,398	6,555
Sikhs.						
0—10 ...	9,851	142	7	9,772	208	20
10—15 ...	9,368	607	25	8,361	1,590	49
15—40 ...	4,182	5,444	374	947	8,763	290
40 and over ...	778	6,979	2,243	...	6,607	3,393
Muslims.						
0—10 ...	9,673	320	7	9,392	595	13
10—15 ...	8,628	1,345	27	7,086	2,868	46
15—40 ...	3,066	6,574	360	745	8,542	713
40 and over ...	389	7,501	2,110	25	5,084	4,891

Subsidiary Table III.—Proportion in the State and Districts of the sexes by Civil Condition at certain Ages for main Religions. Number of Females per 1,000 Males.

State and Districts.	Religions.	All Ages.			0—10			10—15			15—40			40—60			60 and over.		
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	All religions.	614	1,002	1,976	881	2,705	2,182	602	2,518	2,365	90	1,109	2,289	14	582	1,864	20	312	1,903
	Hindus ...	598	1,007	1,990	889	3,218	2,209	576	2,732	2,506	64	1,103	2,363	10	577	1,841	15	318	1,947
1. Bikaner State.	Jains ...	734	1,547	5,115	960	1,450	1,500	701	4,326	3,500	74	1,840	7,982	91	881	4,695	67	332	3,557
	Muslims ...	690	943	1,748	912	1,747	1,800	706	1,820	1,500	199	1,064	1,625	48	575	1,906	57	289	1,627
	Sikhs ...	568	850	724	878	1,287	2,750	637	1,872	1,429	142	1,010	485	...	547	754	...	286	889
	Hindus ...	554	990	2,606	876	3,681	4,067	499	3,008	4,029	45	1,055	3,303	24	540	2,388	42	319	2,389
2. Bikaner Nizamat.	Jains ...	714	1,491	4,939	974	3,348	...	687	5,872	9,000	76	1,785	8,493	169	766	7,710	125	273	3,371
	Muslims ...	661	898	2,077	904	2,304	1,500	633	1,997	1,091	195	980	1,700	77	510	2,294	97	315	2,188
	Sikhs ...	481	382	438	750	...	...	1,138	1,000	...	63	469	444	...	136	200	...	...	1,000
	Hindus ...	613	1,056	2,235	904	3,400	2,727	554	2,789	3,633	44	1,166	2,861	5	600	1,975	4	323	2,226
3. Sujangarh Nizamat.	Jains ...	757	1,628	6,212	952	871	500	713	3,633	2,000	56	1,935	9,667	18	991	6,144	...	380	2,126
	Muslims ...	718	915	2,156	899	1,424	2,000	619	1,455	2,000	89	969	2,157	33	588	2,789	...	253	1,975
	Sikhs ...	...	200	...	...	...	...	...	...	...	...	222	...	...	...	...	...	...	...

Subsidiary Table III.—Proportion in the State and Districts of the sexes by Civil Condition at certain Ages for main Religions. Number of Females per 1,000 Males.—(Contd.)

State and Districts.	Religions.	All Ages.			0—10			10—15			15—40			40—60			60 and over.		
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
4. Reni Nizamat.	Hindus ...	615	1,046	1,898	896	3,595	1,947	629	2,586	1,855	79	1,168	2,217	3	625	1,640	3	316	1,779
	Jains ..	727	1,577	3,544	945	4,000	...	708	3,789	...	133	1,912	4,303	...	1,911	3,660	...	359	2,588
	Muslims ...	675	1,031	1,799	885	2,005	2,250	614	2,933	1,833	118	1,093	1,609	16	671	1,929	...	358	1,757
	Sikhs ...	326	462	...	588	...	...	333	1,000	...	59	500	...	...	167	...	...	1,000	...
5. Suratgarh Nizamat.	Hindus ...	617	956	1,014	907	2,332	2,143	642	2,558	1,500	102	1,071	1,351	6	536	1,385	22	221	1,297
	Jains ...	651	876	2,238	996	...	...	800	8,000	2,000	23	1,046	3,800	500	389	1,538	...	...	2,500
	Muslims ...	695	975	1,535	943	992	1,000	767	1,696	1,000	233	1,207	1,573	62	556	1,467	51	279	1,256
	Sikhs ...	599	855	413	887	1,656	1,333	676	1,923	200	201	1,006	477	...	557	906	...	274	1,060
6. Sri Ganganagar Nizamat.	Hindus ...	595	855	969	896	1,738	333	597	2,355	790	70	930	737	...	467	1,050	...	270	1,153
	Jains ...	706	455	2,000	1,111	...	...	667	...	...	...	563	...	...	...	...	...	...	...
	Muslims ...	699	910	1,392	912	2,210	...	763	2,205	3,000	223	1,064	1,381	29	581	1,454	42	267	1,307
	Sikhs ...	553	859	675	876	1,055	7,000	617	1,865	...	113	1,027	496	...	550	683	...	291	793

Subsidiary Table IV.—Distribution by Civil Condition of 1,000 of each Sex at certain Ages for Selected Castes.

CASTES.	DISTRIBUTION OF 1,000 MALES OF EACH AGE BY CIVIL CONDITION.																				
	All ages.			0—6			7—13			14—16			17—23			24—43			44 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
Agarwal	530	405	65	999	1	...	978	22	...	803	192	5	350	627	23	149	781	70	90	645	265
Bishnoi	494	440	66	997	3	...	878	115	7	620	365	15	348	629	23	93	840	67	54	655	291
Brahman	497	421	82	997	3	...	963	36	1	736	259	5	413	573	14	144	781	75	87	598	315
Chamar	510	430	60	998	2	...	960	39	1	770	225	5	363	619	18	71	866	63	29	687	284
Chhipa	465	464	71	994	6	...	873	123	4	614	386	...	319	656	25	100	841	59	33	660	307
Daroga	539	396	65	995	5	...	973	26	1	822	173	5	535	450	15	181	750	69	96	658	246
Jat	515	405	80	997	3	...	944	54	2	737	258	5	461	525	14	168	758	74	72	589	339
Kaimkhani	498	451	51	996	4	...	952	47	1	974	23	3	438	547	15	92	866	42	37	709	254
Khati	502	422	76	998	2	...	943	55	2	710	284	6	410	562	28	133	789	78	70	623	307
Kumhar	481	458	61	997	3	...	992	7	1	677	316	7	320	659	21	64	876	60	29	692	279
Mahesri	569	369	62	998	2	...	980	19	1	823	171	6	357	642	1	156	783	61	95	617	288
Mali	473	473	54	999	1	...	948	50	2	673	310	17	256	721	23	62	883	55	22	751	227
Meghwal	477	468	55	997	3	...	952	47	1	716	268	16	320	658	22	61	882	57	43	715	242
Nai	478	447	75	998	2	...	892	106	2	711	286	3	365	610	25	117	814	69	62	644	294
Oswal	554	389	57	974	26	...	960	40	...	773	222	5	341	639	20	144	792	64	68	677	255
Rajput	572	354	74	1,000	...	...	964	35	1	896	99	5	692	295	13	293	650	57	195	535	270
Ranghar	490	446	64	995	5	...	939	61	...	701	299	...	560	403	37	106	768	126	20	828	152
Sunar	488	457	55	998	2	...	939	60	1	620	377	3	311	684	5	100	836	64	54	710	236
Teli	480	466	54	995	5	...	882	115	3	936	40	24	299	662	39	70	864	66	4	761	235

CHAPTER VII.

INFIRMITIES.

STATISTICAL DATA.

Subject.	TABLE.	
	Imperial.	Subsidiary.
Infirmities in the State by ages ...	IX.	
Number afflicted per 100,000 of the population at each of the last 5 censuses ...	...	I.
Distribution of the infirm by age per 10,000 afflicted of each sex	...	II.
Number afflicted per 100,000 persons of each age period and number of females afflicted per 1,000 males	...	III.

1. Meaning of statistics and their accuracy.—The instructions regarding infirmities to Enumerators were: "If any person be blind of both eyes, or insane or suffering from corrosive leprosy or deaf and dumb, enter the name of the infirmity. Do not enter those who are blind of one eye only or who are suffering from white leprosy only". There was no change made from the instructions given in 1921. Although the instructions were both simple and clear, and the Enumerators were carefully explained the rules, such entries were found in the schedules as 'deaf', mute, lame and one-eyed, and they had to be eliminated in the process of tabulation. A special staff was engaged to extract slips about infirmities from the schedules, and the work was carefully scrutinised. There, however, still remains a margin for errors, which it is not possible to eliminate, such as where the Enumerators may have entered the merely weak-minded as insane, the dim-sighted as blind, and the hard of hearing or the mute as deaf-mute, or such as where the infirmity is wilfully concealed.

2. Statistics of Censuses since 1891.—The proportion of persons in the State suffering from each infirmity per 100,000 males or females is given in Subsidiary Table I. It will be seen that the rise and fall in the number of the afflicted persons at various Censuses follows the rise and fall in the population of the State.

3. Co-existent Infirmities.—During the recent Census, 9 persons were returned as suffering from double infirmities. Four of them were insane and blind, three deaf-mute and blind, one insane and deaf-mute and one insane and leper.

Insanity.

4. Proportion of the Insane since 1891.—In all 240 persons (167 males and 73 females) were returned as insane in the last Census. The marginal table gives the comparative figures of the prevalence of Insanity since 1891. The number of the lunatics has risen and fallen in alternate decades. During the recent Census were returned 13 more male and 7 more female lunatics per 100,000 of each sex than in 1921. On the whole, however, there is a fall of 20

under each sex compared to 1891. The drop in number in 1901 and 1921—especially the former—is sudden and might be attributed to the depletion in the number of the infirm by the famine or pestilence that prevailed in the year immediately preceding the two Censuses. The increase, therefore, in 1911 and 1931 is only apparent and does not indicate an abnormal condition.

Year.	Proportion of insane per 100,000.		
	Both sexes.	Males.	Females.
1931	25	33	17
1921	15	20	10
1911	23	29	16
1901	15	20	9
1891	45	53	37

5. Distribution by Sex.—The marginal table above shows the proportional figures by sex of insane persons. The figures show more insanity in men than in women. Generally there are only 437 females afflicted by insanity to 1,000 males. The reason is that the struggle for existence affects the males more than the females. Literacy and urban occupations involving greater mental strain also tend to produce insanity, and here also the male sex comes in for a greater proportion.

6. Insanity by Age.—Subsidiary Table III gives the proportion of the insane per each age-period. It shows that for males the onset of insanity is more frequent between the ages of 20 to 55. This is the period when mental balance is most liable to be upset in men owing to passions, worries and strain involved in carrying on the struggle for existence. In this period it is not possible to mark off one age as more liable to insanity than the other, as the danger of insanity in the case of man does not arise so much from his constitution as from his environments and circumstances which may be good, bad or indifferent at different ages in the case of different men. But this much is clear that the number of insane males, after showing an increase till the age of 45, begins to decrease thereafter. Amongst women, however, the danger-zone can be narrowed down to more definite limits. The critical ages for women are 15-20 and 45-50. Both these periods involve a change of life for them. The earlier period brings in motherhood and the latter menopause, and both are times of great mental stress. The later period is also beset with increased cares of the family, which may account for higher rate of insanity amongst the female age-periods of 25-30 and 55-60.

The number of the insane in early ages (0-15) is very small, because insanity generally affects the adult periods of life.

Deaf-mutism.

7. Proportion of the Deaf-Mutes since 1901.—In the recent Census 91 persons were returned as deaf-mutes of whom 65 were males and 26 females. The table in the margin gives the comparative figures of deaf-mutes since 1901.* They show a great decline in the number in the last Census compared to all previous Censuses. Figures previous to 1921 profess only to be concerned with congenital deaf-mutism, whereas the deaf-mutes of 1921 and 1931 also include those who may have

Year.	Proportion of deaf-mute per 100,000.		
	Both sexes.	Males.	Females.
1931	10	13	6
1921	47	63	30
1911	39	49	29
1901	40	49	30

* The Census of Deaf-mutes was not taken in Rajputana in 1891.

acquired deaf-mutism after birth. The figures for 1901, 1911 and 1921 are no doubt rather high considering the fact that this infirmity is generally more common in hilly and forested regions, in tracts near sea-coast or in areas with wet and humid climates than in an open and dry country.

8. Distribution by Sex and Age.—The distribution of the deaf-mute by sex will show that as in insanity so in this infirmity, the males suffer more than the females. Proportionately there were only 400 female deaf-mutes in 1931 to every 1,000 males afflicted with the same infirmity. As a rule the deaf-mutes are short-lived, and this fact is borne out by Imperial Table IX, which generally shows a diminishing return as the age rises. Thus their number decreases from 16 under the age-period 10-15 to 1 under the age-period 65-70. The reason why the number of deaf-mutes in the first two age-periods is lower than in the next period is ordinarily explained by the reluctance of parents to admit the existence of the defect in their children so long as there is the slightest hope that it might disappear.

Blindness.

9. Proportion of the Blind since 1891.—The total number of blind persons returned in 1931 Census was 2892, of whom 1287 were males and 1605 females. The marginal table gives the proportionate figures of the blind since 1891. Compared to 1891, there are now 305 less blind persons per 100,000 of the population. The number is reduced by almost half. The present returns are no doubt higher than in 1901, but this infirmity showed a significant decline all over India in that year. Although the number of the blind in proportion to the population shows a considerable decline since 1891, yet the figures are still high compared to those of other countries. The reason is this that the prevalence of blindness varies inversely with the rainfall of a country. The comparatively greater rainlessness and the glare and dust are responsible for a high ratio of blindness in the State. The steady decline, however, in the number point to the growing awakening of the people to the need of caring for their eyes by availing themselves of the ever increasing facilities for treatment in the State Hospital and Dispensaries.

Year.	Proportion of blind per 100,000.		
	Persons.	Males.	Females.
1931	313	257	369
1921	288	248	327
1911	350	282	418
1901	190	175	204
1891	618	468	768

10. Blindness by Sex and Age.—As will be seen from Imperial Table IX, the number of the blind mount up suddenly after the 35th and again after the 55th year. In the margin, a comparative statement is given of proportionate blindness in the age-periods from 35 and over in 1921 and 1931. The figures in 1931 after the age 35 are comparatively no doubt high, but allowance has to be made for the fact that most of the blind persons in 1931 are survivors of the past Censuses. The figures heap up as the age rises as blindness is especially an affliction of the old age.

Age-period.	Blind proportionately per 100,000.	
	1921	1931
35—40	187	216
40—45	306	310
45—50	447	498
50—55	652	613
55—60	885	1,401
60 & over.	2,313	3,104

Blindness is the only infirmity which affects the women more than the men. For every 1,000 blind males, there are 1,247 blind females. This preponderance of blind females over blind males is consistently found in all ages from 35 upwards. Under 35, however, the males preponderate the females at every age.

Leprosy.

11. Proportion of Lepers since 1891.—The total number of lepers returned in the last Census was only 35, of whom 24 were males and 11 females. The proportionate figures of leprosy since 1891 are given in the marginal table. The incidence of leprosy is very small and negligible in the State. The largest returns are noticed in 1891, since when the figures show a decline on the whole.

Year.	Proportion of lepers per 1,00,000.		
	Persons.	Males.	Females.
1931	4	5	3
1921	3	4	2
1911	10	18	2
1901	6	7	4
1891	30	44	16

12. Distribution by Age and Sex.—In this infirmity again, as in insanity and deaf-mutism, the males suffer more than the females. The proportion of female sufferers is only 458 per 1,000 male sufferers. The preponderance of males is, however, noticed from the age 35 and over.

As may be seen from Imperial Table IX, the ages most affected are between 40 and 65. According to medical authorities persons between 25 and 30, however, are most liable to the attack of leprosy, but the figures for ages under 35 are negligible as the disease remains latent and unnoticed for a number of years. Since on the whole the disease attacks the adult persons more than the old and since it considerably shortens the life of its victims, persons returned as lepers at age 60 and over are doubtful cases.

Subsidiary Table I: Infirmities. Number afflicted per 100,000 of the population at each of the last 5 Censuses.

Bikaner State.	Insane.		Deaf-Mute.		Blind.		Leper.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1931	33	17	13	6	257	369	5	3
1921	20	10	63	30	248	327	4	2
1911	29	16	49	29	282	418	18	2
1901	20	9	49	30	175	204	7	4
1891*	53	37	...	...	468	768	44	16

*The census of deaf-mutes was not taken in Rajputana in 1891.

Subsidiary Table II.—Distribution of the Infirm by age per 10,000 afflicted of each sex.

Ages.	Insane.				Deaf-mute.				Blind.				Leper.				Remarks.
	Males.		Females.		Males.		Females.		Males.		Females.		Males.		Females.		
	1931	1921	1931	1921	1931	1921	1931	1921	1931	1921	1931	1921	1931	1921	1931	1921	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
0—5	120	...	410	...	462	92	1,154	213	163	151	100	118	...	...	...	...	
5—10	539	563	959	...	1,231	963	1,154	532	365	360	212	176	...	...	909	...	
10—15	659	...	410	313	1,846	1,422	1,538	1,064	396	279	205	196	...	...	909	...	
15—20	898	986	1,233	313	1,692	1,055	769	213	331	279	187	186	...	...	...	...	
20—25	1,197	1,268	410	313	1,077	918	384	1,170	365	430	205	186	...	...	909	...	
25—30	1,198	1,690	1,095	937	769	963	769	532	365	325	224	265	...	...	909	...	
30—35	958	1,690	273	937	769	872	385	851	319	627	230	412	417	667	...	...	
35—40	1,138	845	1,378	937	462	826	385	532	420	290	424	373	833	...	909	1,666	
40—45	1,077	1,127	410	1,562	462	642	769	1,064	466	755	505	755	1,250	3,333	909	1,667	
45—50	898	422	1,643	1,563	462	138	385	...	636	534	679	382	2,083	1,333	909	...	
50—55	659	986	410	1,250	307	642	...	638	661	1,196	667	1,157	1,667	2,667	909	5,000	
55—60	240	141	685	313	154	229	385	319	1,057	581	1,209	480	1,667	667	909	...	
60 and over	419	282	684	1,562	307	1,238	1,923	2,872	4,483	4,193	5,153	5,314	2,083	1,333	1,819	1,667	

Subsidiary Table III.—Number afflicted per 100,000 persons of each age-period and number of females afflicted per 1,000 males.

Age.	NUMBER AFFLICTED PER 100,000.								NUMBER OF FEMALES AFFLICTED PER 1,000 MALES AFFLICTED.			
	INSANE.		DEAF-MUTE.		BLIND.		LEPER.					
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-Mute	Blind.	Leper.
All Ages...	33	19	13	6	257	391	5	2	437	400	1,247	458
0—5	2	4	4	4	28	22	...	...	1,500	1,000	762	...
5—10	14	12	13	5	73	60	...	2	778	375	723	...
10—15	18	6	19	8	82	63	...	2	273	333	647	...
15—20	29	20	21	5	82	68	...	...	600	182	698	...
20—25	41	7	14	2	96	77	...	2	150	143	702	...
25—30	53	25	13	6	124	110	...	3	400	400	766	...
30—35	48	7	15	4	124	103	3	...	125	200	902	...
35—40	65	42	10	4	185	247	9	4	526	333	1,259	500
40—45	70	14	12	10	232	387	11	5	167	666	1,350	333
45—50	69	70	14	6	358	637	23	6	800	333	1,397	200
50—55	61	21	11	...	474	752	22	7	273	...	1,259	250
55—60	32	44	8	9	1,079	1,722	32	9	1,250	1,000	1,426	250
60 and over	33	24	9	24	2,221	3,987	23	10	714	2,500	1,433	400

CHAPTER VIII.

OCCUPATION.

STATISTICAL DATA.

Subject.	TABLE.	
	Imperial.	Subsidiary.
Occupations or means of livelihood ...	X.	
Earners (with particulars of principal occupations) and working dependants.	...	I (a).
Earners with particulars of subsidiary occupations ...	...	I (b).
Occupations of females ...	...	II.

INTRODUCTORY.

1. Meaning of Statistics.—There were 3 columns for entry about occupations and the instructions given for filling them up are reproduced below :—

Column 9. Earner or Dependant.—Enter "Earner" or "Dependant." A woman who does house-work is a dependant but a boy or girl who works in the fields and earns separate wages is an earner.

A woman who collects and sells fire-wood or cow-dung is thereby adding to the family income, and should be shown as an earner. So also a woman who *regularly* assists her husband in his work (*e. g.*, the wife of a potter who fetches the clay from which he makes his pots). Boys and girls over the age of 10 who actually do field labour or tend cattle and earn wages in cash or in kind are adding to the income of their family and are earners. Boys or girls at School or College are dependants.

The intention is that only *all time* workers should be shown as earners. It will seldom happen that women and children living in the same house as the male earner are, except in the case of agriculture, seldom more than occasional workers and they should, therefore, ordinarily appear in column 9 as dependants.

Column 10. Principal occupation of actual workers.—For dependants make a × only. Enter the principal means of livelihood of all persons who actually do work or carry on business, whether personally or by means of servants, or who live on house-rent, pension, etc. If a person makes the articles he sells, he should be entered as "maker and seller" of them.

Domestic servants must be entered as Cook and Bhishti, etc. Persons temporarily out of employ should be shown as following their previous occupation.

Enter the exact kind of labour or service, and the nature of the goods sold. In the case of service, write whether Government service, Indian State service, Railway service, Municipal service, Village service, service in a shop or office, and domestic service, etc., and also show the exact occupation followed, *e. g.*, in the case of Government service, whether Collector, etc. In the case of clerks the occupation of their employer must be shown, *e. g.*, lawyer's clerk. Persons living on agriculture must be distinguished as owners (*i. e.* non-cultivating), cultivating owners, cultivating tenants or agricultural labourers. Where a person cultivates part of his land and sub-lets part, he should be shown as a cultivator and in column 11 as a landlord if he gets the greater part of his income from the land which he cultivates himself, and *vice versa* if otherwise. Gardeners and growers of special products such as *Pan*, cocoanut, etc., must be shown as such in detail. Persons, whose income is derived from the rent of houses or land in towns, are different to those who derive it from agricultural land.

Wherever large gangs of coolies are employed on earth-work of any kind, enter not only the word "earth-work" but also the nature of the undertaking (Railway road, canal, etc.), in connection with which it is being done.

Column 11. Subsidiary occupation of actual workers. Enter here any occupation which actual workers pursue at any time of the year in addition to their principal occupation. Thus if a person lives principally by his earnings as a boatman, but partly also by fishing, write the word "fisherman" in this column. If an actual worker has no additional occupation a cross (×) will be put. Dependants who help the family by work without actually earning wages *e. g.*, a woman who helps in the fields as well as doing housework or who does house-keeping only will be shown in this column.

Where a man has two occupations, the principal one is that on which he relies mainly for his support and from which he gets the major part of his income. A subsidiary occupation should be entered *if followed at any time of the year.* Only one subsidiary occupation (the most important one) should be entered in this column."

Column 12 was kept for record of industries in which persons enumerated may be employed. The material collected, however, by entries in this column was not utilised as the Table for which it was meant was cancelled.

In 1921 Census, the 3 columns 9, 10 and 11 were kept for the entry respectively of (1) the principal and (2) subsidiary occupations of actual workers and (3) the occupation, in the case of dependants, of the worker by whom they were supported. The distinction of *working* and *non-working* dependants, made on the occasion of the recent Census, was not clearly made in 1921. According to the distinction now made *all time* workers, regularly helping the earning member of the family in his work, were required to be returned as Earners under column 10, *occasional* workers helping such member, as working dependants under column 11, and non-working dependants as pure dependants under column 9.

2. Accuracy of the Returns.—The instructions themselves indicate the difficulties of a strict compliance with them for an ordinary Enumerator. Difficulties were also experienced regarding the exact interpretation of some of these instructions, and the explanatory notes received from time to time made the Enumerators' task more difficult. In fact most of the mistakes in filling up the Enumeration Schedules were committed in respect of the occupation columns, notwithstanding that the instructions were carefully explained to the Enumerators on the spot both theoretically and practically. Such vague entries as मज़दूरी, दुकानदारी, नौकरी, कारीगर etc. were especially common. Females, doing only household work, were also found to be entered as earners in some instances. These mistakes were, however, as far as possible corrected at the slip-copying stage. But apart from errors of this nature which were inexcusable, some others were unavoidable as where the occupations required a differentiation to be made between the maker of a commodity and its seller. Instructions were, of course, clear in this respect also, but division of labour is not so clear-cut in every case in India and the consequent uncertainty about such differentiation rendered errors on this account inevitable. Thus under group 35 coal, only 16 persons have been registered in the general Census whereas no less than 172 persons were returned as workers in colliery in the Special Industrial Census that was held this time. Evidently a large number of coal-diggers went in the general Census to swell the number of ordinary labourers.

There is also the possibility of incurring mistakes in the course of tabulation where thousands of entries have to be reduced to the standard classification of 4 classes, 12 sub-classes, 55 orders and 195 groups, although chances of such mistakes were reduced to a minimum by the sorters and compilers being supplied with a classified list of occupations together with an index specially prepared for the purpose. On the whole, however, the figures may be accepted to be correct so far as the occupational distribution of the people into main classes, sub-classes and orders is concerned. The detailed distribution, however into groups has to be accepted with reserve.

ANALYSIS OF THE RETURNS.

3. Main features of the Returns.—Out of every 1,000 persons in the State 511 are workers and 489 are non-working dependants. Out of 511 workers, again, 283 are earners and 228 are working dependants. If every 100 workers were distributed in proportion to the total returns under each of the 12 sub-classes, the result would be as follows :—

Class and sub-class.	Percentage.
A. Production of Raw Materials.	
Sub-class I—Exploitation of Animals and Vegetation ...	79.
B. Preparation and supply of material substances.	
Sub-class III – Industry	7
„ IV Transport	1
„ V—Trade	4
C. Public Administration and Liberal Arts.	
Sub-class VI –Public Force	1

Sub-class VII—Public Administration 1

„ VIII—Professions and Liberal Arts 1

D. Miscellaneous.

Sub-class X—Domestic Service 2

„ XI—Insufficiently described occupations ... 2

„ XII—Unproductive occupations 2

The percentages given above are in round numbers. The 10 sub-classes mentioned above exhaust almost hundred per cent workers, a very insignificant number representing persons living upon A. II *Exploitation of Minerals* and D. IX.—*Persons living upon their own income.*

It will be seen from the statement given above that *Agriculture and Pasture* supports not less than 79 per cent of the population. *Industry* supports 7 per cent of the population. *Trade* comes next with 4 per cent and *Domestic Service* and *Unproductive Occupations* represent 2 per cent each. The item *Insufficiently described occupations* claims only 2 per cent. This comparatively low percentage points to the small extent of vague entries. *Transport, Public Force, Public Administration, Liberal Arts and Professions*—each of them absorbs 1 per cent. Persons engaged in exploiting *minerals* and those living on their *own income* constitute only 3 and 1 per 10,000 of the population.

The actual figures in 1931, supported in different occupational sub-classes, will be found in Imperial Table X and the proportionate figures per 10,000 of total population in Subsidiary Table I (a).

4. Comparison with the occupational distribution in 1921.—The marginal statement shows that, compared to 1921, the occupational distribution has not changed very much. The principal occupation in the State, namely, *Agriculture* shows a much higher proportion owing to a large influx during the last decade in the State of agricultural classes consequent on the advent of Sri Gang Canal. This increase in agricultural classes, which already formed the bulk of the population, has inevitably resulted in reducing the ratio of other occupations, such as *Industry, Trade, Professions, Independent Income, Domestic Service*, and even *Unproductive*, the reduction in the last being also probably due to an absorbtion from its rank by Agriculture. *Transport* shows a larger return because of Railway extensions and of the number of mechanically driven vehicles having increased very much. The details of occupations falling under each of the sub-classes will be dealt with later on.

Occupational Distribution per 1,000.

Sub-class.		1931.	1921.
I	Agriculture	793	768
II	Minerals	1	1
III	Industry	69	87
IV	Transport	11	9
V	Trade	36	37
VI	Public Force	7	7
VII	Public Administration ...	9	9
VIII	Professions	14	26
IX	Independent income ...	...	2
X	Domestic service ...	22	23
XI	Unspecified	24	13
XII	Unproductive	14	18

5. Workers and Dependants.—There is a general increase in the proportions of Dependants as may be seen from the following statement :—

Year.	Proportion of Dependants in every 100 persons of the total population.		
	Persons.	Males.	Females.
1931	49	35	65
1921	44	34	55

The increase of Dependants amongst males is insignificant. That amongst females might be attributed to the changes made in 1931 in the heading of columns regarding the entry of Earners and Dependants. This change resulted in the Enumerators exercising extra care to see that females, who rendered only little help occasionally to the Earning male members of their family, were not put down as workers. The increase of Dependants may perhaps partially be explained also by increased prosperity of the people in the State, which has a tendency to induce people to start wage-earning a little later, and to stop it a little earlier, in life. As a result of the changes made in the occupation columns in 1931, no statistics are available for the recent census, whereby the proportions of the total dependants supported by each of the occupations could be ascertained.

6. Subsidiary Occupations.—Out of every 1,000 persons in the State 511 were returned as Workers in 1931. Of these 228 were Working Dependents and 283 Earners. Of the 283 Earners, every 25 persons have more than one occupation. In other words, 9 per cent of the Earners in the State have a dual occupation.

7. Composition of respective populations in City and State by Occupations.—The marginal table gives the comparative ratios—per 1,000 persons of the respective population in the City and the State (excluding the City),—of workers following the main occupations. The contrasts presented by the composition per mille of persons following various occupations in the City and elsewhere are striking. For every person who is an agriculturist in the City, there are almost 18 in the State (excluding the City), in relation to the total population of either. In all other occupations the proportions are larger in the City as is always to be expected. In the City, Industry forms the occupation of the largest number and thereafter come in order Trade, Domestic Service, Transport, Public Force, Agriculture, Professions, Public Administration, and unproductive and disre-

Occupation.	Number of workers per 1,000 in—	
	City.	State (excluding City.)
I Agriculture	25	444
II Minerals	...	...
III Industry	117	27
IV Transport	28	4
V Trade	60	14
VI Public Force	27	1
VII Public Administration ...	16	4
VIII Professions	24	5
IX Independant Income ...	1	...
X Domestic service ...	47	8
XI Unspecified	43	9
XII Unproductive	18	6
Total ...	406	522
Non-working dependants ..	594	478
Total ...	1,000	1,000

putable occupations. In the State (excluding the City) Agriculture is the occupation of the largest number, Industry and trade come next, while other occupations are negligible. Vague entries (sub-class XI) are comparatively very few in the State (excluding the City) because occupations in the villages are few and well-known and the Enumerator is therefore able to fill up the census-returns far more correctly in the villages than in a big city.

8. Distribution of total population by Occupations.—It need hardly be stated that while the marginal table in the above paragraph gives the *proportions* per mille in the respective populations of the City and the State (excluding the City), it has nothing to do with the *distribution*, in either, of the total number of persons following each occupation in the State as a whole. The figures of persons following each occupation in the State as distributed in either has been given in Subsidiary Table I (a), from which it will be seen that the percentages of actual workers as distributed in the State (excluding the City) are much larger than in the City in the case of all occupations, except VI-the Public Force. Taking all occupapations together, out of every 100 workers, only 7 belong to the City. Taking also each of the occupations separately, out of every 100 workers, less than half belong to the City in every case, except again VI-Public Force. The proportion of *agriculturists* in the City is very small indeed—only 5 per mille. *Industrial workers* of the City form 30 per cent of their total strength in the State. *Transport workers* of the City absorb 43 per cent. *Trade* in the City takes up 30% of total workers in that line. The bulk of the *Public Force* is concentrated in the City (70 per cent). *Public administration* requires 41 per cent of its personnel in the City. The various *professions* (Lawyers, Doctors, Priests, Teachers, authors etc.) in the City take up 32 per cent of their total number. *Persons living on their own income and domestic servants* in the City absorb 38 per cent of their total respective strengths. Lastly, the *inmates of jails, orphanages and such institutions, beggars, vagrants, prostitutes* etc., in the City account for about 22 per cent of all such persons in the State.

9. Occupations of Females.—In the State there are a few castes besides the Rajputs which insist on the seclusion of females, and the proportion of females amongst workers is accordingly not low. In 1921 there were 609 female workers to a 1,000 male workers as against the proportion of 637 for the whole of Rajputana. In the present census the ratio of female workers is 467. The large decrease is only apparent and may be accounted for by a detailed distinction being required to be observed this time between working and non-working dependants. No such distinction between working and non-working dependants was made in 1921, and evidently many females returned as non-working dependants at the present census were actually returned in 1921 as workers by reason of their rendering even some casual help to the earning members of the family. The marginal table gives the number of female workers per 1,000 male workers in the main occupations. As regards sub-classes II, IV, VI, VII and IX, the *absolute* number of workers under them being comparatively very few, their sex proportions are not really important. Agriculture etc., (subclass I) shows the highest proportion of female workers. Next come in order Un-productive

Sub-class.	Number of female workers per 1,000 males workers.
I Agriculture etc. ...	529
II Extraction of minerals ...	216
III Industry ...	336
IV Transport ...	26
V Trade ...	124
VI Public Force ...	3
VII Public Administration.	22
VIII Professions ...	275
IX Independent Income ...	236
X Domestic Service ...	293
XI Unspecified occupations.	327
XII Unproductive occupations	388

occupations, Industry, Domestic service, Professions and Trade.

As may be seen from the above marginal statement, the female workers do not preponderate the male workers under any sub-class. But taking the individual *groups* of occupations falling under various sub-classes, the females exceed the males in the case of several groups such as 7-Agricutural Labourers, 43-Cotton-spinning, 46-Wool-spinning, 71-Flour-Grinders, 100-Scavenging and 145-Dealers in fire-wood.

10. Review of Occupation-statistics by main Orders.—The principal occupations of the people of the State may now be dealt with a little more in detail. Subsidiary Table I (a) gives the proportionate number of workers in each class, sub-class and order of occupations. The main scheme of classification, as it existed in 1921, has not been altered on the present occasion. The changes made generally relate to groups and for them an appendix has been given at the end of Imperial Table X in Part II, showing the numbers of the groups of 1931 under which those of the 1921 census have been included.

11. Sub-class I.—Exploitation of Animals and Vegetation.—This sub-class, which supports 79 per cent of the population is composed of 2 Orders and 28 Groups. There are no returns under Order 2—*Fishing and Hunting*. Order 1— *Pasture and Agriculture*—is divided in 5 sub-orders. The most important of them in the State is Order 1 (a) *Cultivation*. The important Groups under it are given below with the actual number supported by them.

Group No.	Occupation.	Number of Workers	
		1931	1921
1	Non-cultivating Landlords	3,208	2,132
5	Cultivating Landlords	9,184	1,103
6	Tenant Cultivators	1,46,384	1,13,567
7	* Agricultural Labourers	2,15,277	1,62,737

The number of Landlords—both cultivating and non-cultivating—shows a considerable increase owing to sale of land in Sri Gang Canal area which conveyed proprietary rights to the buyers. The cultivating tenants and Agricultural Labourers have also increased in number owing to fresh lands being brought under cultivation in that area. Helpers in cultivation (who have been regarded as Labourers for the purposes of census) were in the first instance treated in the present census as *Dependants* according to printed instructions. These instructions, however, were later on modified at the compilation stage.

Under Order 1 (d) *Stock-raising*, the important group is 23 Shepherds and Herdsmen, whose number has increased from 3,195 in 1921 to 4,832. The number of those who follow this profession as a subsidiary occupation has also increased from 1,055 to 2,308.

12. Subsidiary occupations in relation to Agriculture.—No detailed statistics are available in the present census either (1) as regards each of the subsidiary occupations combined with Agriculture or (2) as regards each of the occupations

* The figures given for these for 1921 were not compiled under one head, but under 3 different heads "Helpers in cultivation" "Farm servants" and " Field Labourers", which have been totalled up here.

combining Agriculture as a Subsidiary occupation, for the reason that no Table has been compiled this time corresponding to Table XVIII-*Subsidiary Occupations of Agriculturists*, which was prepared in 1921 and that the column for "Partially Agriculturists," which was kept in Table XVII-A in 1921 does not find place in the corresponding Table X of 1931 Census. In Table X of the present Census the total number is only given, under each occupation, of persons, who follow it as a Subsidiary occupation, without details of their principal occupation. The total number of agriculturists having a subsidiary occupation is only 8,656 as against 29,723 in 1921. The number recorded in 1931 of the Subsidiary occupations of Agriculturists is no doubt comparatively small, but this is easily accounted for by the fact that in 1921 "Helping in cultivation" was registered as the Subsidiary occupation of Rent Payers (cultivators) and 'cultivating' was registered as the Subsidiary occupation of "Helpers in cultivation", both of which constituted a very large number.

13. Sub-class III.—Industry.—After 'Pasture and Agriculture', this is an important sub-class which supports 7 per cent of the total population. It covers 13 Orders and 59 Groups. The most important Groups are given below with the number of workers under each, side by side with their number in 1921:—

Number of group.	Name of group.	1931.		1921.
		Workers as principal occupation.	Workers as subsidiary occupation.	Workers as principal occupation.
43, 46	Spinning, Weaving, Sizing and Carding.	2,567	959	4,283
54, 55	Carpenters ...	2,447	1,474	1,953
59	Black-smiths ...	1,168	59	1,037
63	Potters ...	1,351	679	1,082
64	Brick-makers ...	994	18	4
82	Shoe-makers ...	2,363	873	1,895
83	Tailors ...	1,987	155	1,681
86	Barbers ...	3,036	1,443	2,690
90	Lime-burning, stone-cutting, masonry etc.	6,590	857	6,676
98	Making ornaments ...	2,176	266	2,963
100	Scavenging ...	1,920	99	1,987

The number of workers in 1921 as subsidiary occupation has not been given in the above statement as no statistics of subsidiary occupations except in respect of Agriculture are available for 1921. Leaving, however, out of account such workers in 1931, the number has increased of Carpenters, Black-smiths, Potters, Brick-makers, Shoe-makers, Tailors and Barbers. On the other hand, the number of Spinners and Weavers, Lime-burners and Builders, Ornament-makers and that of Scavengers has declined. The number of, in all, 4 brick-makers in 1921 is evidently not a correct return.

14. Sub-class IV.—Transport.—This sub-class which supports only 1 per cent of the total population consists of 4 Orders and 10 Groups.

Under the Order, Transport by road, the only important group is 110—that of Camel and bullock owners and drivers—who number 1,076 as against 287 in 1921.

Transport by rail (Groups 112 and 113) employs 3,123 souls as against 1,211 in 1921. The increase is evidently due to extension of the Railway line and erection of Railway Workshop as a result of separation from the joint working with the Jodhpur State Railway.

15. Sub-class V.—Trade.—This sub-class which supports 4 per cent of the total population is divided and sub-divided into 17 Orders and 38 Groups. The number of workers in important Groups both in 1931 and 1921 is given in the subjoined statement :—

No. of group.	Name of group.	1931.		1921.
		Workers as principal occupation.	Workers as subsidiary occupation.	Workers as principal occupation.
115	Bankers ...	1,023	59	1,456
116	Brokers, Commission Agents, Warehouse owners etc.	546	54	328
117	Cloth-merchants ...	4,214	161	3,370
129	Grain-dealers ...	1,503	57	1,072
130-136	Dealers in all other food-stuffs ...	7,586	492	4,920
146-147	Dealers in jewellery, bangles etc. ...	785	35	449

It will be seen that all the Groups show an increase in number except that of Bankers, whose number has, it appears, declined owing to trade depression during the latter part of the decade.

16. Sub-class VI.—Public Force.—This sub-class includes Army (Groups 153-154) and Police (Groups 157-158). The strength of the Army returned is 1,990 as against 1,546 and of the Police 1,412 as against 956 in 1921, the increase respectively being about 28 and 48 per cents.

17. Sub-class VII.—Public Administration.—The Service of the State (as apart from Municipal service and Village officials) has in its employ 3,769 persons (Groups-159-160) as against 2,863 in 1921, which yields an increase of about 32 per cent. The Municipal service (Group 161) consists of 381 persons and shows a decline of 10 in comparison to 1921. The number of Village officials has increased from only 204 in 1921 to 1,063 in the present Census. The figures here of 1921 are apparently unreliable, but considerable increase has no doubt taken place owing to new villages having sprung up in the canal area.

18. Sub-class VIII.—Professions and Liberal Arts.—The *Priestly class* (Groups 163 to 166) has apparently considerably decreased, the drop being from 6,441 in 1921 to 3,323 in

the present Census. The large return in 1921 may, however, be accounted for by the fact that beggars, who should have been included as such in Group 193, were included amongst Religious mendicants in Group 164. That also accounts for the apparently small number of beggars in 1921 (6,127 as against 7,407 in the present Census.)

The number of *Lawyers* (Group 167) has increased very largely—from 86 in 1921 to 157 in the present Census—the percentage of increase being almost 83.

The *Medical Practitioners* (Groups 169-171) also show an increase in number from 206 to 228. Correspondingly the number of Midwives, nurses, compounders, vaccinators etc. has also increased from 93 to 223.

The *Public Instruction* (Group 174) has not lagged behind and shows a rise from the number of 359 Teachers in 1921 to 580 in 1931—the increase being of no less than 61 per cent. The increase may be put to an increase in the number of schools generally and particularly owing to the introduction of the scheme of Compulsory Education in the State during the last decade.

Letters, Arts and Sciences do not contain any important group except that of Musicians (Group 182), under which 2,424 persons have been returned as against 2,099 in 1921. Apparently, however, a large number of these really belong to the disreputable class, who, instead of declaring themselves to be prostitutes and procurers (Group 194) preferred to get themselves registered under the more respectable denomination of musicians. This presumption is justified by the very small number of persons registered in the disreputable class both in 1921 and 1931 (namely 49 in 1931 and 81 in 1921).

19. Sub-class X.—Domestic Service.—It is significant that the return under private Motor Drivers and Cleaners (Group 186) was nil in 1921. Their number is now 121. Other domestic service (Group 187) has its personnel increased from 8,655 in 1921 to 10,709 in the present Census.

20. Sub-class XII.—Unproductive Occupations.—The decline in the number of the inmates of jails, asylums etc. (Group 192) from 315 in 1921 to 258 in the present Census would point to the lesser number of crimes in the State.

The increase in the number of *Beggars and Vagrants* (Group 193) from 6,127 in 1921 to 7,407 in 1931 is not really very large considering the ratio of increase in the total population of the State.

Subsidiary Table I (a).—Earners (with particulars of principal occupations) and working dependants.

Class, Sub-class and Order.	Number per 10,000 of total population.	Percentage recorded	
		in Bikaner City.	in Rural Area including Towns.
NON-WORKING DEPENDANTS ...	**4,887**	**11·1**	**88·9**
ALL OCCUPATIONS ...	**5,113**	**7·3**	**92·7**
1. Earners ...	*2,828*	*13·1*	*86·9*
II Working dependants ...	*2,285*	*·12*	*99·88*
A. Production of Raw Materials	**4,057**	**·5**	**99·5**
1. Exploitation of Animals and Vegetation	*4,054*	*·5*	*99·5*
1. Pasture and Agriculture	4,054	·5	99·5
(*a*) Cultivation	3,996	·4	99·6
(*b*) Cultivation of special crops, fruit etc. ...	2	72·9	27·1
(*c*) Forestry	2	92·5	7·5
(*d*) Stock-raising	54	·7	99·3
II. Exploitation of Minerals	*3*	*14·8*	*85·2*
4. Non-metallic Minerals	3	14·8	85·2
B. Preparation and Supply of material substances.	**596**	**31·7**	**68·3**
III Industry	*355*	*30·5*	*69·5*
5. Textiles	33	16·5	83·5
6. Hides, skins and hard materials from the animal kingdom.	8	10·6	89·4
7. Wood	29	28·2	71·8
8. Metals	13	23·5	76·5
9. Ceramics	25	27	73
10. Chemical products	9	18·1	81·9
11. Food Industries	16	32·2	67·8
12. Industries of dress and the toilet	97	28·3	71·7
13. Furniture Industries	2	96·3	3·7
14. Building Industries	70	37·5	62·5
16. Production and Transmission of Physical Force...	3	95·2	4·8
17. Miscellaneous and undefined industries ...	50	38·3	61·7
IV. Transport	*58*	*43·5*	*56·5*
19. Transport by water	1	·7	99·3
20. Transport by road	22	48·8	51·2
21. Transport by rail	33	41·5	58·5
22. Post-office, Telegraph and Telephone Services ...	2	50·3	49·7
V. Trade	*183*	*30·2*	*69·8*
23. Banks, establishments of credit, exchange and insurance.	11	33·8	66·2
24. Brokerage, commission and export... ...	6	3·8	96·2
25. Trade in textiles	45	22·4	77·6
30. Trade in chemical products	1	61·7	38·3
31. Hotels, *cafes*, restaurants etc.	2	71·4	28·6
32. Other trade in food-stuffs	97	30·8	69·2
33. Trade in clothing and toilet articles	2	73·4	26·6
34. Trade in furniture	1	35	65
36. Trade in means of transport	1	12·6	87·4
37. Trade in fuel	5	74	26
38. Trade in articles of luxury and those pertaining to letters, arts and sciences	8	30·4	69·6
39. Trade of other sorts	4	34·3	65·7
C. Public Administration and Liberal Arts ...	**151**	**41·1**	**58·9**
VI. Public Force	*35*	*69·8*	*30·2*
40. Army	21	95·5	4·2
43. Police	14	30·6	69·4

Subsidiary Table I (a)—Earners (with particulars of principal occupations) and working dependants—(concld.)

Class, Sub-class and Order.	Number per 10,000 of total population.	Percentage recorded	
		in Bikaner City.	in Rural Area including Towns.
VII. Public Administration	*47*	*31·2*	*68·8*
44. Public Administration	47	31·2	68·8
VIII. Professions and Liberal Arts	*69*	*32·3*	*67·7*
45. Religion	30	41·4	58·6
46. Law	3	34·6	65·4
47. Medicine	5	45·7	54·3
48. Instruction	6	36·5	63·5
49. Letters, Arts and Sciences (other than 44) ...	25	19·2	80·8
D. Miscellaneous	**309**	**31·8**	**68·1**
IX. Persons living on their income	*1*	*38·1*	*61·9*
50. Persons living principally on their income ...	1	38·1	61·9
X. Domestic Service	*113*	*38·2*	*61·8*
51. Domestic Service	113	38·2	61·8
XI. Insufficiently described occupations	*121*	*32·4*	*67·6*
52. General terms which do not indicate a definite occupation.	121	32·4	67·6
XII. Unproductive	*74*	*21·6*	*78·4*
53. Inmates of jails, asylums etc.	3	95	5
54. Beggars, vagrants and prostitutes	69	17·6	82·4
55. Other unclassified non-productive industries ...	2	62·2	37·8

Subsidiary Table I (b) — Earners (with particulars of subsidiary occupations).

Class, Sub-class and Order.	Number per 10,000 of total population.	Percentage recorded in Bikaner City.	Percentage recorded in Rural Area including Towns.
ALL OCCUPATIONS (followed by earners as subsidiary occupations)	**252**	**9**	**91**
A. Production of Raw Materials ...	**94**	**16·8**	**83·2**
1. Exploitation of Animals and Vegetation	*93*	*16·9*	*83·1*
1. Pasture and Agriculture	92	16·9	83·1
(*a*) Cultivation	65	23	67
(*b*) Cultivation of special crops	1	42·8	57.2
(*c*) Forestry	1	66·6	33·4
(*d*) Stock-raising	25	·04	99·96
II. Exploitation of Minerals	*1*	...	*100*
4. Non-metallic Minerals	1	...	100
B. Preparation and Supply of material substances	**105**	**3·3**	**96·7**
III. Industry	*85*	*1·6*	*98·4*
5. Textiles	12	·7	99·3
6. Hides, skins and hard materials from the animal kingdom.	1	...	100
7. Wood	19	·3	99·7
8. Metals	2	·6	99·4
9. Ceramics	7	5	95
10. Chemical products	2	·6	99·4
11. Food Industries	1	5·8	94·2
12. Industries of dress and the toilet	28	·7	99·3
14. Building Industries	9	5·7	94·3
17. Miscellaneous and undefined industries ...	4	·9	99·1
IV. Transport	*6*	*12·6*	*87·4*
20. Transport by road	5	13·6	86·4
21. Transport by rail	1	50	50
V. Trade	*11*	*0·7*	*99·3*
23. Banks, establishments of credit, exchange and insurance	1	13·5	86·5
24. Brokerage, commission and export	1	...	100
25. Trade in textiles	2	10·5	89·5
32. Other trade in food-stuffs...	6	4·3	95·7
36. Trade in means of transport	1	...	100
37. Trade in fuel	3	29·1	70·9
C. Public Administration and Liberal Arts.	**18**	**4**	**96**
VI. Public Force	*1*	...	*100*
43. Police	1	...	100
VII. Public Administration	*8*	*·7*	*99·3*
44. Public Administration	8	·7	99·3
VIII. Professions and Liberal Arts	*9*	*7·4*	*92·6*
45. Religion	6	7·1	92·9
49. Letters, Arts and Sciences (other than 44) ...	3	5	95
D. Miscellaneous	**35**	**8·3**	**91·7**
IX. Persons living on their income	*1*	*2·3*	*97·7*
50. Persons living principally on their income ...	1	2·3	97·7
X. Domestic Service	*3*	*5*	*95*
51. Domestic Service	3	5	95
XI. Insufficiently described occupations	*21*	*8·6*	*91·4*

Subsidiary Table I (b). - Earners (with particulars of subsidiary occupations.)—(Concld.)

Class, sub-class and Order.	Number per 10,000 of total population.	Percentage recorded	
		in Bikaner City.	in Rural Area including towns.
52. General terms which do not indicate a definite occupation	21	8·6	91·4
XII. Unproductive	*10*	*8·9*	*91·1*
54. Beggars, vagrants and prostitutes	10	8·9	91·1

Subsidiary Table II.– Occupations of Females in the State by Sub-classes and selected Orders and Groups.

Group No.	Occupation.	Number of actual workers.		Number of Females per 1,000 Males.
		Male.	Female.	
1	2	3	4	5
	Total of all sub-classes.	**326,281**	**152,371**	**467**
	Sub-class I.—Exploitation of Animals and Vegetation	**246,282**	**130,316**	**529**
	Order I.—Pasture and Agriculture	*246,282*	*130,316*	*529*
	(a) Cultivation	*241,213*	*132,013*	*551*
7	Agricultural labourers	89,375	125,887	1,408
	(d) Stock-raising	*4,716*	*382*	*81*
23	Herdsmen, shepherds and breeders of other animals	4,455	377	85
	Sub-class II.—Exploitation of minerals	**222**	**48**	**216**
	Sub-class III.—Industry	**24,860**	**8,360**	**336**
	Order 5.—Textiles	*1,066*	*2,043*	*1,916*
43	Cotton-spinning, sizing and weaving ...	765	1,544	2,018
46	Wool-carding, spinning and weaving ...	20	238	11,900
49	Dyeing, bleaching, printing of textiles ...	59	190	3,220
	Order 6.—Hides, skins and hard materials from the animal kingdom.	*671*	*74*	*110*
51	Working in leather	663	72	108
	Order 7.—Wood	*2,902*	*111*	*43*
56	Basket-makers etc.	169	97	574
	Order 8.—Metals	*995*	*180*	*181*
59	Blacksmiths and other workers in iron ...	890	178	200
	Order 9.—Ceramics	*1,874*	*507*	*270*
63	Potters and makers of earthenware ...	943	408	433
	Order 11.—Food Industry	*921*	*582*	*630*
71	Flour-grinders etc.	83	370	4,458
72	Grain-parchers etc.	60	61	1,017
	Order 12 --Industries of dress and the toilet ...	*6,030*	*2,446*	*369*
82	Boot, shoe, and sandal makers	1,769	594	335
83	Tailors, dress-makers and darners ...	1,358	629	463

Subsidiary Table II.—Occupations of Females by Sub-classes and selected Orders and Groups.– (Contd.)

Group No.	Occupation.	Number of actual workers.		Number of Females per 1,000 Males.
		Male.	Female.	
1	2	3	4	5
84	Embroiderers and makers of other wearing articles	43	41	954
85	Washing and cleaning	201	176	876
86	Barbers, hairdressers etc. ...	2,454	582	237
87	Other industries connected with the toilet ...	805	424	527
	Order 14.—Building Industries	*5,430*	*1,160*	*214*
90	Lime-burners, cement-workers etc. ...	5,430	1,160	214
	Order 17.– Miscellaneous and undefined industries	*3,539*	*1,155*	*326*
99	Other miscellaneous and undefined industries	351	151	436
100	Scavenging	945	975	1,032
	Sub-class IV.—Transport	**5,340**	**136**	**26**
	Sub-class V.—Trade	**15,209**	**1,885**	**124**
	Order 27.—Trade in wood	*7*	*8*	*1,143*
119	Trade in wood (not fire-wood)	3	8	2,667
	Order 29.—Trade in pottery, bricks and tiles ...	*1*	*12*	*12,000*
124	Trade in pottery, bricks and tiles ...	1	12	12,000
	Order 32.—Other trade in food-stuffs ...	*8,008*	*1,075*	*134*
131	Dealers in dairy product, eggs and poultry ...	372	220	591
134	Dealers in other food-stuffs	5,906	836	142
	Order 33.– Trade in clothing and toilet article...	*137*	*21*	*153*
138	Trade in ready-made clothing and other articles of dress	137	21	153
	Order 34.—Trade in furniture	*49*	*11*	*225*
140	Hardware, cooking utensils etc.	45	11	245
	Order 37.– Trade in fuel	*101*	*350*	*3,465*
145	Dealers in firewood, coal etc.	101	350	3,465
	Sub-class VI.—Public Force ...	**3,265**	**9**	**3**
	Sub-class VII.–Public Administration	**4,334**	**97**	**22**
	Order 44.—Public Administration	*4,334*	*97*	*22*
161	Municipal and other local service ...	295	76	258
	Sub-class VIII.—Professions and Liberal Arts	**5,002**	**1,375**	**275**
	Order 45.—Religion	*2,410*	*351*	*146*
164	Monks, nuns, religious mendicants ...	227	126	555
165	Other religious workers	58	24	414
166	Servants in religious edifices etc. ...	419	55	131
	Order 47.—Medicine	*302*	*129*	*427*
172	Midwives, compounders, nurses ...	88	126	1,432
	Order 48.—Instruction	*507*	*59*	*116*
174	Professors and teachers of all kinds ...	507	59	116
	Order 49.—Letters, Arts and Sciences ...	*1,523*	*836*	*549*
182	Musicians, actors, dancers etc.	1,325	833	628

Subsidiary Table II.—Occupation of Females by Sub-classes and selected Orders and Groups.—(Concld.)

Group No.	Occupation.	Number of actual workers.		Number of Females per 1,000 Males.
		Male.	Female.	
1	2	3	4	5
	Sub-class IX.—Persons living on their income	**106**	**25**	**236**
	Order 50.—Persons living principally on their income.	*106*	*25*	*236*
185	Proprietors, fund and scholarships holders and pensioners	106	25	236
	Sub-class X.—Domestic Service...	**8,186**	**2,406**	**293**
	Order 51.—Domestic Service	*8,186*	*2,406*	*293*
187	Other domestic service	8,067	2,406	298
	Sub-class XI.—Insufficiently described occupations	**8,495**	**2,783**	**327**
	Order 52.—General terms which do not indicate a definite occupation.	*8,495*	*2,783*	*327*
191	Labourers and workmen otherwise unspecified	7,229	2,701	374
	Sub-class XII. Unproductive ...	**4,980**	**1,932**	**388**
	Order 54.—Beggars, vagrants, prostitutes ...	*4,563*	*1,924*	*421*
193	Beggars and vagrants	4,563	1,894	415

CHAPTER IX.

Literacy.

STATISTICAL DATA.

Subject.	Imperial.	Provincial.	State.	Subsidiary.
Education by Religion and Age in the State ...	XIII	...	...	...
Population of Administrative Units by Religions and Education	...	II	...	...
Education by Age in Urban area	...	...	I	...
Education by Age, Sex and Religion	...	...	...	I
Education by Age and Sex in the City and State excluding City	...	...	...	II
Education by Main Religions in the State, City and Districts	...	...	...	III
English Education by Age and Sex in the State since 1901	...	...	...	IV
Literacy by Castes	...	...	...	V
Progress of Literacy by Age since 1901	...	...	...	VI
Literacy by Sex in Urban and Rural areas	...	...	...	VII

1. Statistics.—The ability to read and write a letter in any language is the criterion of literacy applied for the purposes of Census. In the Censuses of 1881 and 1891, a distinction was no doubt made between (1) persons able to read and write and (2) those still learning. But this distinction was not successfully maintained and there was overlapping of the two classes. Accordingly in 1901 only two main categories of 'literate' and 'illiterate' were kept. But even in that year as there was no standard of literacy prescribed, the figures of literacy were vitiated by the inclusion therein of persons who could merely sign their names. The present standard of ability to read and write a letter came to be fixed in 1911 and has continued ever since. In 1921, however, it was decided to assume as illiterate all children under 5 years and eliminate them in calculating literacy ratio inasmuch as normally such children are illiterate and as the proportions of literacy calculated on the whole population including them would not show the educational progress correctly.

2. Extent of Literacy in general.— In all 39,362 persons (36,266 males and 3,096 females) of 5 years of age and over were returned in the present Census as literate. The total population aged 5 and over in the State numbers 7,90,094 (4,27,059 males and 3,63,035 females). These figures yield 50 persons per mille of the population aged 5 and over as literate. Taking the sexes separately, the proportion of the literates amongst males comes to 85 per mille and amongst females to 9 per mille. In other words, excluding the child population, one out of every 21 persons, and taking the sexes separately, one out of every 12 males and one out of every 111 females are literate. As regards the sex proportions, for every 12 literate males there is one literate female. Taking all the literate persons as a whole, in every 100 literate persons 92 are males and 8 females.

Taking the figures by age-periods, however, the disparity as regards literacy between the two sexes appears to be gradually growing less and less. Thus the marginal statement would show that the disparity is the least in the early ages and increases with the older ages. In the last age-group 20 and over, only 7 per cent of the literates are females as against 12 in the earliest group 5-10. Again, whereas in the last group the proportion of female literates is only 1 to 14 males, it is 1 to less than 8 in the earliest group. This indicates that the female education is comparatively recent but is steadily growing.

Age-periods.	Proportion of literate males to	
	100 literate persons.	10 literate females.
5—10	88	75
10—15	89	77
15—20	90	87
20 and over.	93	140

3. Extent of Literacy by Localities.—The ratio of literates per 1,000 of the total population excluding children in each District has been given in the marginal statement. Bikaner Nizamat with the City stands at the top, but were the city excluded, it goes to the bottom and Sujangarh takes the lead, followed in order by Reni, Sri Ganganagar and Suratgarh.

Name of Locality.	Proportion of Literates to mille of population excluding children.		
	Persons.	Males.	Females.
Bikaner City	167	279	38
Bikaner Nizamat excluding City.	25	46	2
Bikaner Nizamat including City.	80	137	15
Sujangarh Nizamat	48	87	7
Reni Nizamat	39	68	7
Suratgarh Nizamat	29	48	5
Sri Ganganagar Nizamat ...	37	59	7

4. Literacy in Urban and Rural Areas.—The marginal table gives the comparative figures of litracy in the State as a whole and in urban and rural areas separately. As the educational facilities are inevitably greater in urban than in rural areas, the result is reflected in the large difference in the figures of literacy in either. The number of literates per mille in the City and each of the 14 towns individually is given in Subsidiary Table VII. It may be noted that the Bikaner City does not here hold first rank. Taking the literates irrespective of sexes, Hanumangarh stands at the top, closely followed by Suratgarh, and the Bikaner City standing third in order. As regards male literates, Churu stands first, followed by Suratgarh, the Bikaner City and Hanumangarh in order. As regards female literates Hanumangarh again takes the lead with Sri Ganganagar, the Bikaner City, Bhadra and Suratgarh following one after the other.

Area.	Proportion of literates to mille of population excluding children.		
	Persons.	Males.	Females.
State	50	85	9
Urban Areas ...	139	240	27
Rural Areas ...	21	37	2

5. Literacy by Religion.—In Subsidiary Table I is given the extent of literacy in the different Religions.

The Hindus, who constitute the largest majority of the population, principally govern the general ratio of literacy for the whole State.

They have 47 literates out of every 1,000 of their number. This proportion falls a little below the general ratio for the whole State, which is 50. The reason for this low level of education amongst the Hindus may be put to the fact that they include within their vast fold the agricultural communities like the Jats, Bisnnois etc., and the untouchable and depressed classes like the Chamars, Mehtars etc., who have very little tradition of learning amongst them. The Muslims with 24 literates out of every 1,000, show the poorest result. The Sikh ratio of literacy is 35 per mille. The ratio of literacy is very high amongst the Christians and Parsis (494 and 846 respectively), but their absolute number in the State is so small (298 and 16 respectively) that they really do not count. Excepting them both, the Jains top the list with 250 literates out of every 1,000.

6. Literacy by Religion, Sex and Age.—The Jains show the very large number of 541 male literates out of every 1,000, as against 81 amongst the Hindus, 55 amongst the Sikhs and 41 amongst the Muslims. In the case of the other sex also, the Jains show the largest return, *viz.*, 39 per mille, as against 8, 9 and 4 per mille amongst the Hindus, Sikhs and Muslims respectively. As regards the sex proportions, there is 1 literate female for every 10 male literates amongst the Hindus and Muslims each, 14 male literates amongst Jains, and 6 male literates amongst Sikhs. The Jains show the greatest sex-disparity as regards literacy.

Subsidiary Table I, besides giving the extent of literacy, gives the number of literates per 1,000 also at each age-period for all religions and for each religion separately. The ratios of literates in different age-groups in different religions show almost no variation in their position as revealed by the ratios of all ages, already discussed above.

7. Literacy by Religion and Locality.—In Subsidiary Table III, the general average literacy in each of the main Religions is compared to the different degrees attained by them in the different parts of the State. The Hindus in the State show the highest proportions in literacy in the Bikaner City with 295 male and 40 female literates per mille, and the lowest in the Bikaner Nizamat (40 and 2 respectively). Leaving aside the Suratgarh and Sri Ganganagar Nizamats where the absolute number of Jains is insignificant, the highest ratio of literacy is shown by their community in the Reni Nizamat (586 and 66), and the lowest in the Bikaner Nizamat (383 and 8). The actual number of Sikhs in Bikaner, Sujangarh and Reni Nizamats is extremely small. Ignoring them accordingly, the literacy ratios amongst Sikhs in Sri Ganganagar Nizamat (55 and 10) surpass the ratios in Suratgarh Nizamat (43 and 5). The Muslims are the strongest in education in the Bikaner City with 110 male and 9 female literates per 1,000, and the weakest in Suratgarh Nizamat where their respective proportions are only 18 and 3.

Leaving apart the Sikhs in the Bikaner, Sujangarh and Reni Nizamats, where, as already stated, their number is quite negligible, in all parts of the State, in point of literacy, the Jains beat all other religions, whereas the Muslims are beaten by all other religions.

8. Literacy amongst castes.—The castes selected for purposes of literacy in Imperial Table XIV are the same as those selected for the purposes of Civil Condition in Imperial Table VIII. These castes have, however, been rearranged in Subsidiary Table V according to their occupations and culture. Figures have been worked out in this Table on *all* ages including the group 0-5. Communities engaged in trade and commerce (Agarwals, Mahesris, Oswals,) etc., show the highest literacy with 489 male and 41 female literates per mille.

The Priestly class (Brahmins) comes next with respective proportions of 224 and 21. Amongst the Craftsmen and Artisans, the Sunars take their place after the Brahmins with their masculine and feminine literacy being respectively 208 and 19. The Warrior class (Rajputs) have 73 male and 12 female literates out of every 1,000. Amongst the Muslims, the Kaimkhanis follow close, with the ratios of 72 and 5 respectively. In the Service class, Darogas show the highest returns (54 and 4), while in the Labouring class the Malis come next (52 and 5). The Agriculturists show very poor results (Jats 21 and 1, and Bishnois 18 and 1 only). The untouchables, however, take the last place, the Meghwals and Chamars showing no female literate and returning only 4 and 1 male literates respectively per mille.

Subsidiary Table V gives figures of literacy by castes for 1921 side by side with those of the present Census. It is gratifying to note that during the last decade every caste has progressed in education except the Bishnois and Chamars. The percentage of progress of course varies with different communities. The Rajputs show an increase of literates by 85 per cent, the Darogas by 93, the Khatis by 100, and the Jats by 117 per cent. The literates amongst the malis have increased by 61 per cent, amongst the Kaimkhanis by 45 per cent, amongst the Brahmins by 18 per cent while amongst the Mahajans (trading classes) by 13 per cent.

9. English Education by Religion, Caste and Rural and Urban areas.—In the whole State 51 out of every 10,000 persons aged 5 and over are literates in the English language. Taking the sexes separately, 93 males and 4 females out of every 10,000 of their number aged 5 and over, are literate in that language.

The proportions of the literates in English per mille amongst the different *Religions* are given in Subsidiary Table I. Leaving aside the Parsis and Christians both of whom, although showing a high ratio of literacy in English, are a very small community, the Jains head the list with 12 per mille of their total strength. Sikhs, Hindus and Muslims have respectively 7, 5 and 3 literates in English per mille. Taking the sexes separately, amongst the Jains, 30 males out of every 1,000 are literate in English as against 10, 9 and 5 amongst the Sikhs, Hindus and Muslims respectively. English literacy amongst the females of all these 4 main religions in the State is quite insignificant. Only 3 in 10,000 amongst the Hindus, 2 in 10,000 amongst the Jains and 1 in 10,000 amongst the Sikhs (of all ages 5 and over) represent the literates in English among the females in these communities. Amongst the Muslim females, the English Education almost does not exist, there being only 1 literate in English amongst them.

As regards *Castes*, taking the *males*, literacy in English exists to a large extent amongst the Trading classes—Agarwals, Mahesris and Oswals (39 per mille), Brahmins (33 per mille), and Rajputs (14 per mille). After these, the Musalman Rajputs (Ranghar), Kaimkhanis, Sunars, Malis, Darogas, Nais and Chhipas show a ratio between 3 to 6 male literates in English per mille. The Jats, Khatis and Telis have a ratio of 2, and the Bishnois and Kumhars of less than 1. Amongst the untouchables, Meghwals show male literacy of 2 per 10,000. Literacy in English amongst *females* is still in an infant stage. Of the, in all, 98 Hindu female literates in English in the State, 29 are accounted for by Brahmins, 9 by Rajputs, 6 by Mahesris, 2 by Malis, 1 by Sunars and 41 by other castes. The Jains (Oswals) have in all 3 female literates, the Sikhs 2, Muslims 1, Parsis 4, the Indian Christians 18 and other Christians 21.

Compared to the ratios of 1921, all the castes show progress—and most of them indeed show considerable progress—as regards literacy in English.

As regards distribution of English Education between Urban and Rural areas, of the total number of 4,135 literates in the State, the majority consisting of 3,289, or 80 per cent, has been enumerated in Urban areas, and only 846, or 20 per cent in the Rural areas. This gives the proportions of 17 persons, and by sexes, of 31 males and 1 female, as literate in Urban areas per mille of their respective number aged 5 and over, as against the corresponding proportions of 1, 3 and nil in Rural areas.

10. English Education in the City and Towns.—In the City 27 persons per mille aged 5 and over, and taking the sexes separately, 48 males and 3 females per mille of their respective number aged 5 and over, are literate in English. It is strange that the City is excelled by Suratgarh (with 38 persons, 64 males and nil females per mille) and by Hanumangarh (with 35 persons, 57 males and 6 females per mille). The City is closely followed by Sri Ganganagar (with 27 persons, 41 males and nil females). Next come Bhadra with 16 and Churu and Rajgarh with 14 persons as literate in English per mille. The remaining towns comparatively show low literacy in English ranging from 1 to 10 persons per mille.

11. Progress in General Literacy since 1901.—Subsidiary Table VI gives the proportions of literacy since 1901. The results of the different Censuses prior to 1901 has not been included therein owing to difficulties of comparing them for reasons stated at the outset of this Chapter. Ages under 10 have been excluded from this Table according to the American plan.

Since 1901, the proportion of male literates aged 10 and over has increased from 59 to 95 per mille in the State. Female literates aged 10 and over have increased from 2 to 9 per mille. The general rate of increase has been more rapid between 1911 and 1921 than either between 1901 and 1911 or 1921 and 1931.

The increase during the last thirty years has been extraordinarily high in the City, where literate males and females aged 10 and over have increased from 168 and 12 per mille in 1901 to 307 and 39 respectively per mille in 1931.

12. Progress in English Education since 1901.—Subsidiary Table IV shows the progress of literacy in English since 1901. In that year only 12 males and 1 female in 10,000 of either sex, aged 5 and over, were literate in English. In 1911, the male figures rose to 27, in 1921 to 46 and in 1931 to 93. The female figures remained stationary in 1911, rose to 2 in 1921 and to 4 in 1931. The rate of increase has been much more rapid between 1901-1911 and 1921-1931 than between 1911-1921.

The proportions in the City of literates in English have increased still further. The proportion of male literates per 10,000, aged 5 and over rose from 94 in 1901 to 481 in 1931, and that of the females from 7 to 33 during the same period.

13. Education Returns.—The marginal table gives the total number of all kinds of State Educational Institutions, and the number of pupils and of the expenditure in 1901, 1921 and 1931. There is no record of private educational institutions in 1901, but presumably very few existed then. In 1921 there

Year.	Number of educational institutions.	Number of teachers.	Number of pupils.	Expenditure.
1901	15	45	1,563	21,824
1921	74	205	5,238	1,42,162
1931	98	328	7,091	1,91,799

were 93 private institutions with an enrolment of 4,744 pupils, and in 1931 the number increased to 141 of such institutions with 7,873 pupils on the roll. The number of teachers has also increased in proportion. The increase in State Institutions since 1901 is 553 per cent; and since 1921, 32 per cent; and the increase of scholars 354 and 35 per cents respectively. The increase of State and private institutions combined since 1921 is 43 per cent, and the increase of pupils in both since 1921 is 50 per cent. The girl-schools and girl-scholars have increased from 1 and 100 respectively in 1901 to 33 (19 being State) schools and 2,299 scholars in 1931. Amongst some of the features of educational progress during the last decade may be mentioned as (1) the opening of the College Classes up to the Intermediate Standard; (2) the raising of two more schools to the status of a High School; (3) the opening of a school by Her Highness the Maharaniji Sahib for the daughters of the Nobles; (4) the extension of female education by a girl-school being provided in every town and some villages even; (5) the chalking out of a programme of opening every year 5 new vernacular primary schools in the villages of the State; (6) the opening of schools for depressed classes and (7) last but not the least, the passing of a compulsory Primary Education Act, which, to start with, has already been enforced in the City and 4 important towns. As a result of all these activities, about 50 per cent more pupils are now added to the literate class every year than was the case 10 years ago.

Subsidiary Table I.—Education by Age, Sex and Religion.

Religion.	Number per mille who are literate.											Number per mille who are literate in English and are aged 5 and over.		
	All ages 5 and over.			5—10		10—15		15—20		20 and over.				
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.
All Religions	50	85	9	27	4	51	8	95	13	106	9	5	9	...
Hindus	47	81	8	26	4	49	7	91	12	100	8	5	9	...
Jains	250	541	39	146	19	311	42	673	59	724	39	12	30	...
Sikhs	35	55	9	9	4	30	11	49	20	75	7	7	10	...
Parsis	846	875	800	500	...	1,000	...	...	1,000	1,000	750	846	875	800
Muslims	24	41	4	11	1	22	4	46	6	59	5	3	5	...
Christians	494	514	468	105	59	286	267	333	667	634	581	404	368	358
(*a*) Indians	393	431	341	105	59	286	429	250	545	548	435	237	260	205
(*b*) Others	1,000	1,000	1,000	1,000	...	...	1,000	...	1,000	1,000	1,000	1,000	1,000	1,000

Subsidiary Table II.—Education by age and sex in the state and city.

Province, Natural Division and State or District.	Number per mille who are literate										
	All ages 5 and over.			5—10		10—15		15—20		20 and over.	
	Total	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
Bikaner State ...	50	85	9	27	4	51	8	95	13	106	9
Bikaner State, excluding city.	36	64	6	21	3	40	5	74	9	81	6
Bikaner City ...	167	279	38	92	20	171	38	302	56	335	36

Subsidiary Table III.—Education by main religions and sex in the State, City and Districts.

Province, Natural Division and State or District.	Number of literates per mille of population of all ages 5 and over.							
	Hindu.		Jain		Sikh.		Muslim.	
	M.	F.	M.	F.	M.	F.	M.	F.
Bikaner State	81	8	541	39	55	9	41	4
Bikaner city	295	40	570	53	506	121	110	9
Bikaner Nizamat	40	2	383	8	667	...	23	3
Sujangarh ,, ...	65	5	537	34	667	...	59	5
Reni ,, ...	62	5	586	66	26	71	50	4
Suratgarh ,, ...	56	5	674	82	43	5	18	3
Sri Ganganagar ,, ...	80	8	794	...	55	10	22	3

Subsidiary Table IV.—English Education by age and sex in the state since 1901.

Year.	Literate in English per 10,000.									
	5—10		10—15		15—20		20 and over.		All ages 5 and over.	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
1931	29	2	64	4	138	5	108	4	93	4
1921	2	...	29	2	79	1	57	2	46	2
1911	...	...	17	...	47	...	30	1	27	1
1901	...	...	...	...	...	...	...	...	12	1

Subsidiary Table V.—Literacy by Castes.

Caste.		Number of literates per 1,000 of population of all ages.			Number of literates in English per 10,000 of population of all ages.		
		Total.	Males.	Females.	Total.	Males.	Females.
Priestly Class.							
Brahman	1931	125	224	21	179	331	9
	1921	106	199	13	82	157	5
Warrior Class.							
Rajput	1931	48	73	12	85	144	5
	1921	26	44	5	35	59	1
Agriculturists.							
Jat	1931	13	21	1	12	21	...
	1921	6	11	...	...	...	...
Bishnoi	1931	9	18	1	3	6	...
	1921	11	20	...	...	...	...
Craftsmen and Artisans.							
Khati	1931	18	31	3	12	22	...
	1921	9	16	1	6	10	...
Sunar	1931	117	208	19	17	30	2
	1921	87	166	3	5	10	...
Kumhar	1931	7	13	1	3	6	...
	1921	4	8	...	2	4	...
Chhipa	1931	35	60	4	20	37	...
	1921	25	49	1	...	...	...
Service.							
Daroga	1931	29	54	4	18	34	...
	1921	15	26	4	8	16	...
Nai	1931	19	34	2	22	41	...
	1921	11	20	...	4	8	...
Labouring Class.							
Mali	1931	29	52	5	25	44	3
	1921	18	35	...	19	37	...
Traders.							
Mahajan (Agarwal, Maheshri and Oswal)	1931	240	489	41	199	387	6
	1921	201	434	24	70	162	...
Untouchables.							
Meghwal	1931	2	4	...	1	2	...
	1921	1	2	...	...	...	...
Chamar	1931	1	1	...	...	...	...
	1921	1	1	...	...	...	...
Musalmans (Local Converts.)							
Ranghar	1931	30	51	5	34	62	...
	1921	...	...	...	...	...	...
Kaimkhani	1931	42	72	5	22	40	...
	1921	29	49	3	3	6	...
Teli	1931	17	29	4	13	23	...
	1921	11	22	...	...	...	...

Subsidiary Table VI.—Progress of Literacy by age since 1901.

Year.	Number of Literates per mille.					
	All ages 10 and over.		15—20		20 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.
1931	95	9	95	13	106	9
1921	87	7	84	10	98	7
1911	71	3	62	3	78	4
1901	59	2	56	1	67	3

Subsidiary Table VII.—Literacy by Sex in Urban and Rural areas in the State.

Name of Unit.	Number of literates per mille of population of all ages 5 and over.			Number of literates in English per mille of population of all ages 5 and over.		
	Total.	Males.	Females.	Total.	Males.	Females.
Bikaner State	**50**	**85**	**9**	**5**	**9**	...
Rural area	**21**	**37**	**2**	**1**	**3**	...
Urban area	**139**	**240**	**27**	**17**	**31**	**1**
Bikaner City	167	279	38	27	48	3
Churu Town	146	292	28	14	28	...
Sardarshahar Town ...	99	179	20	4	8	...
Sujangarh Town ...	111	203	22	7	14	...
Ratangarh Town ...	99	190	9	10	19	...
Sri Ganganagar Town ...	141	197	39	27	41	...
Rajgarh Town	130	229	17	14	26	1
Sri Dungargarh Town ...	122	237	10	3	5	1
Rajaldesar Town ...	83	162	10	5	10	...
Reni Town	106	205	9	1	1	...
Nohar Town	105	180	26	6	10	1
Bidasar Town	123	239	12	1	2	...
Bhadra Town	151	253	37	16	29	2
Suratgarh Town	178	285	34	35	57	6
Hanumangarh Town	179	261	59	38	64	...

CHAPTER X.

Language.

STATISTICAL DATA.

Subject.	Tables.		
	Imperial.	Provincial.	Subsidiary.
Language	XV	...	...
Distribution of population in Districts by languages spoken in Rajputana and Ajmer-Merwara	....	IV	..
Distribution of total population by language	...	...	I
Distribution of important local languages of the population in each District	...	...	II

1. Accuracy of the returns.—The instructions to the enumerators were to enter each person's mother-tongue, and in the case of infants and deaf-mutes, the language of the mothers. A separate column was also kept this time for the entry of Subsidiary Languages, that is to say, the language or languages habitually spoken by each person in addition to his mother-tongue in daily or domestic life. The entries in this column, however, were found to be very faulty as a result of the heading in this column having been worded in the Hindi Forms that were received as **दूसरी बोली जो घर में बोली जाती हो.** In spite of clear instructions issued and explained on the spot to census staff that the word **घर में** was redundant, the mother-tongue was often noticed to have been entered in the column reserved for it as well as in the column kept for subsidiary language. It is also possible that in some instances the enumerators, misled by it, did not fill up the column for subsidiary language at all even where a person spoke it under the impression that both the columns were apparently meant for the entry of the mother-tongue only. On the whole, however, the statistics regarding language may be taken to be fairly accurate.

A list of the languages commonly spoken in Rajputana and Ajmer-Merwara, received from the Provincial Census Superintendent, contained the following languages. *A. Rajasthani* which included (1) Marwari, (2) Central Eastern Rajasthani (Jaipuri, Ajmeri, Harauti etc.), (3) North Eastern Rajasthani (Mewati, Ahirwati, etc.), (4) Malvi, (5) Nimadi. *B. Others* which included (6) Western Hindi, (7) Marathi, (8) Bhili, (9) Khandesi, (10) Sindhi and (11) Punjabi.

Many of these were divided into a number of sub-languages and dialects but it was proposed to record in Tabulation Office only the main languages mentioned above, and a list accordingly of the main languages with the sub-languages and dialects falling under each of them was circulated to the Census staff for guidance, as a result of which the Enumerators entered generally the main language. The *Rathi* (a dialect of the Punjabi) was hence in a majority of instances returned as Punjabi. Later on, instructions were received at the Tabulation Stage and after the enumeration was over, to compile the returns under *Rathi* separately from those under the Punjabi, and although this has been done where entries of *Rathi* were found, the result yielded does not indicate the real number of *Rathi* speakers at all.

2. Main Distribution of languages.—Marwari is the dominating language of the State. It is spoken by almost 84 per cent of the total population. Next comes the Punjabi which is spoken by almost 12 per cent. Western Hindi claims 1·5 per cent and Rathi and Sindhi a little less than 1 per cent each, the insignificant ratio of ·8 per cent

representing the speakers of all other languages. The following table gives the main distribution of the languages in the State :—

Languages.	Speakers.	
	Number.	Per 10,000.
Marwari with dialects	7,85,111	8,386
Punjabi	1,11,491	1,191
Western Hindi (Hindi, Urdu, Hariani, etc.) ...	14,248	152
Rathi	9,036	97
Sindhi	8,833	94
Gipsy	4,131	44
Central Eastern Rajasthani (Jaipuri, Ajmeri, Harauti, etc.). ...	2,700	29
All other languages	668	7

If the total population of the State is distributed by the family of languages, the Indian Branch of the Indo-European family is represented by 9,31,941 persons; the Iranian Branch by 60 persons; the Dardic Branch by only 1 person; and the European Branch by 56 persons (English being the mother-tongue of 54 of them). The Dravidian, Semitic and Hamitic Families claim respectively only 24, 2 and 3 persons. The unclassed languages claim 4,131 persons.

3. Comparison with previous Census.—The *Punjabi* speakers have, owing to large immigration from the Punjab in the Canal area of the State, increased from 2·6 per cent of the total population in 1921 to 12 per cent in 1931. Correspondingly the *Marwari* speakers have declined from 94 per cent to 84 per cent. The western Hindi is spoken now by 1·5 per cent of the total population as against only ·8 per cent in 1931.

There are no returns under *Gipsy* languages (spoken by *Bavris*, *Sansis* and other wandering tribes) for 1921 and evidently they were then included amongst some dialect of Marwari, which is also the reason for the comparatively higher percentage of Marwari speakers in 1921.

Of the two other languages *Rathi* and *Sindhi*, spoken in the State, no comparison is possible as there are no returns under Rathi for 1921 and the name Sindhi, has been given in the State Report for that year to the Language of the Raths. But it does not appear that the two languages are one and the same. Both are current in the State the Rathi being generally spoken by the Raths of the Suratgarh and Sri Ganganagar Nizamats and the Sindhi by persons residing in Tehsils on the border of the Bahawalpur State, where besides Punjabi, Sindhi is also an indigenous language and spoken by a large number of persons. The Rathi - a dialect of the Punjabi—is a local language and mainly spoken in this State. The Sindhi, on the other hand, is a foreign language being mainly spoken in Sindh and also in the Bahawalpur State. The few speakers that are able to speak Sindhi in the Bikaner State are either those on the western border of the State who often take out their cattle from the State for grazing in the Bahawalpur State and even beyond it in Sindh or those on the other side of the border who may have come in this State for a similar purpose and been counted here. In any case the Sindhi language is different to Rathi. This is also clear from the fact that in 1921, the number of Raths returned was only 13,474 as against 15,886 speakers of Sindhi (then described as the language of Raths) and this difference is evidently due to the fact that apart from pure Rathi, there are also a kind of Sindhi speakers in the State. The small number returned of Rathi speakers in 1931 (9,036 as against 52,671 Raths in the State) is accounted for by the reason already mentioned at the outset. In any case the small number of Rathi speakers returned, compared to the number of Raths, does not

signify that the Rathi dialect has to any extent been displaced by another more developed tongue, for the Raths are not known to take kindly to any other language.

4. Distribution in Districts.—Subsidiary Table II gives the proportional figures of the distribution of main languages used as mother-tongue in the various districts. Of the main languages, Marwari is of course spoken everywhere, but it is most in use in the Bikaner, Sujangarh and Reni Nizamats, where from 9,500 to 9,900 out of every 10,000 persons speak this language. It is least in use in Sri Ganganagar Nizamat where only 3,693 out of every 10,000 persons speak Marwari. The Punjabi speakers are extremely few in the Bikaner, Sujangarh and Reni Nizamats, where their proportion ranges from 8 to 22 per 10,000 persons. In Sri Ganganagar and Suratgarh Nizamats respectively every 5,136 and 3,829 out of 10,000 persons speak the Punjabi. The Hindi speakers are comparatively few in the State. The largest number is 410 per 10,000 in Sri Ganganagar Nizamat and the smallest 16 per 10,000 in the Sujangarh Nizamat. The largest returns under Sindhi are in the Bikaner Nizamat (424 per 10,000), Suratgarh and Sri Ganganagar following it with respective ratios of 169 and 64.

In the City, out of every 10,000 of its population, 9,225 persons have as their mother-tongue the Marwari, 602 the Western Hindi (Hindi, Urdu, Hariani etc.), 93 the Punjabi, 31 Central Eastern Rajasthani (Jaipuri, Ajmeri, Harauti etc.), 14 Gujarati, 12 Marathi, 6 Sindhi, 5 English and 12 persons other languages.

5. Bi-lingualism.—The Subsidiary languages were entered in the Schedules all over the State, but ultimately under instructions the entries about them were sorted and tabulated only in the case of areas which formed the meeting place of two languages. Again, Rajasthani, Urdu, Hindi, etc., and their dialects were considered in this connection to be one language so that the use of more than one of them even in such areas would not constitute bi-lingualism. Persons who may have left their home to take up employment elsewhere, and picked up another language in their new environment, were regarded as not coming within the scope of bi-lingualism. Bi-lingualism in this limited sense could possibly exist only on the frontier in the East, West and North of the State, where it adjoins the Punjab ; in other words, in the Tehsils of Rajgarh, Bhadra, Nohar, Hanumangarh, Sri Ganganagar, Sri Karanpur, Raisinghnagar and Anupgarh and Tehsil Sadar. In the first 4 Tehsils which adjoin the Punjab, excluding the Bahawalpur State, we might expect to find some persons with Marwari as their mother-tongue speaking also the Punjabi and *vice versa* ; while in the remaining 5 Tehsils which adjoin the Bahawalpur State we might expect to find some persons similarly speaking both (1) Marwari and Punjabi or (2) Marwari and Sindhi or (3) Punjabi and Sindhi or (4) persons speaking all the three tongues—Marwari, Sindhi and Punjabi. No such bi-lingualism was, however, found to exist in any of the Tehsils except Sri Ganganagar, Sri Karanpur and Anupgarh. Even in these 3 Tehsils the statistics show that bi-lingualism does not exist to any appreciable extent. Thus in Sri Ganganagar and Sri Karanpur Tehsils taken both together, the Punjabi and Marwari were returned as a subsidiary language only by 125 and 276 persons respectively out of a total of 29,480 Marwari and 51,872 Punjabi speakers in these Tehsils. In the Anupgarh Tehsil, Sindhi was returned as a subsidiary language by 13 persons out of a total of 10,932 Punjabi speakers. It is not improbable that the enumerators here and there may not have made very careful inquiries in respect of the subsidiary language of a person ; but from the general tendency that exists in the people even on the border to use one's own language, it may be presumed that bi-lingualism is practically non-existent in the State.

Subsidiary Table I.—Distribution of total population by Mother-tongue according to Census.

Family.	Sub-family	Branch and Sub-branch.	Group and Sub-group.	Language.	Number speaking language.		Where chiefly spoken.
					Total in 1931.	Per hundred thousand population of the State in 1931.	
A. Vernaculars of India	...	...	...	...	**9,36,146**	**99,992**	
I. Indo-European family	Aryan sub-family...	A.—Indo-Aryan Branch					
		I. Inner sub-branch ..	Central group ...	Rajasthani ...	7,87,854	84,153	All over the State.
				Punjabi	1,11,491	11,909	Sri Ganganagar Nizamat.
				Rathi (dialect of Punjabi)	9,036	965	Suratgarh and Sri Ganganagar Nizamats.
				Western Hindi ...	14,248	1,522	
				Gujrati	303	32	
			Pahari group ...	Pahari (unspecified) ...	4	1	
				Nepali	3		
		II. Mediate sub-branch	Mediate group ...	Eastern Hindi ...	13	1	
		III. Other sub-branches	North Western group...	Sindhi	8,833	944	On the border between Bikaner and Bahawalpur States.
			Southern group ...	Marathi	104	11	
			Eastern group ...	Bengali	49	5	
				Asamese	3	...	
		B.—Eranian Branch ...	Eastern group ...	Pashto	49	5	
		C.—Dardic Branch ...	Dard group ...	Kashmiri	1	...	
II. Dravidian family	...	...	Dravida group ...	Tamil	18	2	
			Andhra Language ...	Telugu	6	1	
III. Unclassed languages	...	...	...	Gipsy	4,131	441	
B. Vernaculars of other Asiatic countries and Africa.	...	...	...	...	16	2	
I. Indo-European family	Aryan sub-family...	I.—Eranian Branch ...	Persian group ...	Persian	11	1	
II. Semitic family	...	...	...	Arabic	1	*	
				Hebrew	1	1	
III. Hamitic family	...	...	...	African (unspecified) ...	3		
C. European languages	...	...	...	...	56	6	
I. Indo-European family	Aryan sub-family...	European Branch ...	Teutonic group ...	English	54	6	
				Dutch	2	...	

Subsidiary Table II.—Distribution, by main languages, of the population of the State and of each District.

Serial No.	Name of Unit.	Number per 10,000 of population speaking					
		Marwari.	Rathi.	Western Hindi.	Sindhi.	Punjabi.	Other Languages.
1	Bikaner State	8,386	97	152	94	1,191	80
2	Bikaner City	9,225	...	602	6	93	74
3	„ Nizamat ...	9,511	2	45	424	9	9
4	Sujangarh „ ...	9,857	...	16	...	8	119
5	Reni „ ...	9,896	2	65	3	22	12
6	Suratgarh „ ...	5,543	325	112	169	3,829	22
7	Sri Ganganagar Nizamat ...	3,693	408	410	64	5,136	289

CHAPTER XI.

Religion.

STATISTICAL DATA.

Subject.	Tables.	
	Imperial.	Subsidiary.
Towns arranged by Districts with population by Religion	V	...
Religion in the State as a whole and City	XVI	...
Europeans and Anglo-Indians by Race	XIX	...
General Distribution of population by Religions	...	I
Distribution of main Religions in the State and by Districts ...	...	II
Christians—Number and Variation	...	III
Religion of Urban and Rural population	...	IV

1. Meaning of statistics.—The Enumerators were instructed to enter in each case the religion to which a person claimed to belong. In the case of aborigines, the name of the tribe alone was to be mentioned, but no aboriginal tribes exist in the State. The sects were also to be entered in the case of Jains, Muslims and Christians. In the case of the Jains and Budhists desiring to be returned as 'Hindus', the term 'Hindu' was also to be added within brackets after the name of their own religion. Similar instructions were received also in the case of Sikhs but were cancelled. There are no Budhists in the State, and no instance has been noted of a Jain having returned himself as a Hindu.

2. Scope of Chapter.—In this chapter we are concerned only with the distribution of the people in the State according to various religions. The Imperial Tables mentioned at the outset contain all the statistics required for this purpose. And although there are other Tables, in which the distinction of religion co-exists with other data such as age, sex and civil condition (Tables VII and VIII) education (Tables XIII, XIV and Provincial Table II) and caste (Table XVII and Provincial Table III), this chapter is not directly concerned with them.

3. Distribution by Religion in the State.—The distribution of the various religions in the State is given in the margin both in absolute numbers and in proportions per 10,000 of total population. The *Hindus*, forming 77·4 per cent of the total population, are preponderately superior in number to all other religions. The *Muslims* come next but only with a percentage of 15·1. The *Sikhs* and *Jains* follow in order and claim respectively 4·3 and 3·07 per cent of the total

Religion.	Actual number in 1931.	Proportion per 10,000 of population in 1931.
Indo-Aryan.—		
Hindu	7,25,084	7,745
Jain	28,773	307
Sikh	40,469	432
Eranian.—		
Parsi	16	...
Semitic.—		
Muslim	1,41,578	1,512
Christian	298	3

population. The number of *Christians* and *Parsis* is insignificant and combined together their percentage in the total population is only ·13. Of the 298 Christians in the State, 33 belong to European and allied races and 12 are Anglo-Indians. Excluding them, the actual number of Indian Christians in the State is only 253 as against an estimate of 1,186 made before the census by the Methodist Episcopal Church which is located in the Bikaner State. Such a large difference can only be explained either by the estimate being materially wrong or by the reversion of wavering converts to their old faith. The Hindus exceed the Muslims by more than five times their number; and the Muslims in their turn exceed the Jains almost in the same proportion and the Sikhs by three and one-half times their number.

The density of the State is 40 persons to a square mile. If all religions were proportionately distributed everywhere in the State, each square mile would roughly be inhabited by about 31 Hindus, 6 Muslims, 2 Sikhs and 1 Jain.

4. Distribution by Religion in Districts.—Subsidiary Table II gives the distribution by Religion in the Districts. The *Hindus* are in majority everywhere, but they muster strong in Reni Nizamat where they form 88 per cent of its total population as against their general average in the State of only 77 per cent. Their general percentage is also exceeded by the Hindus in the Sujangarh and Bikaner Nizamats where it is 86 and 82 respectively. In the Suratgarh and Sri Ganganagar Nizamats the strength of the Hindu population is only about 60 and 50 per cents.

The *Jains* abound in the Sujangarh Nizamat where they constitute 6 per cent of its total population as against their general average in the State of only 3 per cent. The Jains in the Bikaner Nizamat (5 per cent) also exceed the general average. Their strength in the Reni Nizamat is less than 2 per cent, in the Suratgarh Nizamat less than ·5 per cent and practically nil in Sri Ganganagar Nizamat.

As against their general average of only 4 per cent in the State, the *Sikhs* form no less than 20 and 11 per cent respectively of the population in Sri Ganganagar and Suratgarh Nizamats. Their number elesewhere in the State is insignificant.

Like the Sikhs, the *Muslims* muster strong in the Sri Ganganagar and Suratgarh Nizamats where they constitute 29 and 28 per cent of their respective populations as against their general average of only 15 per cent in the State. The Muslims in Bikaner Nizamat form 13 per cent of its population and in Reni and Sujangarh Nizamats their strength is only about 10 and 8 per cent respectively.

All the *Parsis* except one have been returned in the City.

Of the 298 *Christians* 139 were returned in the City, 118 in Sri Ganganagar Nizamat and only 41 elsewhere.

5. Variation amongst various Religions.—The variations since 1891 in the strength of the adherents of the main religions prevalent in the State have been given in Subsidiary Table I, by giving the proportion of each religion in relation to total population and also by showing the percentages of increase and decrease in the absolute figures of each religion, at various Censuses.

Hindus.—The margin shows the proportionate strength of the Hindus and the variation in their absolute number since 1891. It will be seen that *in relation to the total population*, the Hindus have decreased from census to census except in 1921 when there was a slight increase in their proportion. This gradual decrease in the proportion of Hindus to total population is due to the fact that the absolute number of Hindus during the last 40 years has remained stationary while the absolute number of Sikhs and Muslims during the same period has substantially increased. Thus the percentages of variation show that the Hindus lost in number in 1901 and 1921, and the loss in 1901 owing evidently to the appalling famine of 1899-1900 was so heavy that the gain in 1911 and 1931 has been just sufficient to counterbalance this loss. The net result is that there has been no increase (except of only 84 persons) in the number of Hindus during the last 40 years. A rebound after a severe famine is bound to be retarded. On the one hand while the Hindus have suffered the most by famine, on the other they have gained but little by immigration in comparison to the Sikhs and also the Muslims. But amongst the reasons just stated why the Hindus have not increased as fast as the Muslims or the Sikhs has also to be mentioned the factor of a difference in the rate of increase between them. While on the one hand the Muslims and the Sikhs are known to have a higher fertility, on the other a rapid growth of population amongst them is not retarded as in the case of Hindus by child-marriage, a probably higher infant mortality consequent upon it, and the bar on widow-remarriage amongst the upper classes.

HINDUS.		
Year.	Proportion per 10,000 of population.	Variation per cent.
1931	7,745	+31·1
1921	8,370	−3·8
1911	8,213	+16·7
1901	8,442	−31·9
1891	8,714	...

Muslims.—The proportionate strength of Muslims and variation in their absolute number since 1891, given in the margin, show that they have increased in both ways from census to census except in 1901, when although they increased proportionately, their absolute number declined and except in 1921 when they declined both ways, it appears, as a result of influenza and plague in the previous decade having told most heavily upon their number. On the whole, however, they have increased during the last 40 years by about 77 per cent.

MUSLIMS.		
Year.	Proportion per 10,000 of population.	Variation per cent.
1931	1,512	+89·4
1921	1,133	−18·7
1911	1,311	+39·2
1901	1,150	−17·5
1891	962	...

Sikhs.—The Sikhs have consistently increased from census to census both proportionately and absolutely. Their proportion to total population increased from only 8 per 10 mille in 1891 to 25 in 1901 and jumped to 117 and 125 respectively in 1911 and 1921. It had a further big jump to 432 in 1931. The percentages of variation show a record increase in 1911 (461 per cent) and 1931 (392 per cent). During the last 40 years the Sikhs have increased by 6,324 per cent.

Jains.—The Jains have lost and gained in alternate censuses both in proportionate strength and absolute number since 1891. On the whole during the last 40 years, their proportion to total population has, as in the case of Hindus, declined (from 316 per 10 mille in 1891 to 307 in 1931), but they have, unlike the Hindus, increased in absolute number by 9·5 per cent.

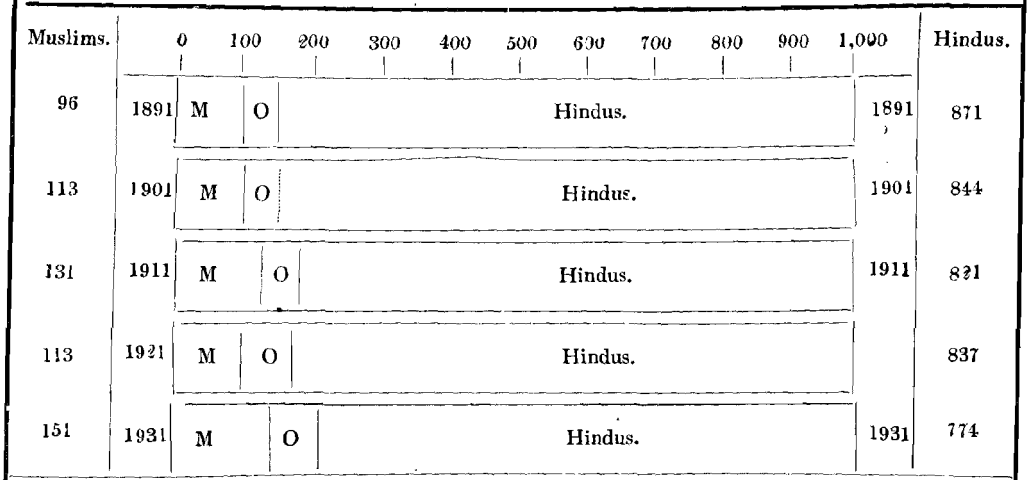
Christians.—There were only 21 Christians in the State in 1891. Their number has, as may be seen from Subsidiary Table III, consistently increased from census to census, it being 298 now. Although

in proportion to total population their strength has always remained insignificant, their absolute number has, during the last 40 years, increased by 1319 per cent.

Parsis.—The Parsis, who may be counted on fingers, consist only of arrivals from outside in connection with service in the State. Their number was 9 in 1891. It stands at 16 now.

6. Composition of population by various Religions. The composition of the total population in the State by the various religions has been illustrated in the following diagram: —

The Religious composition per 1,000 of the total population in the State. 1891-1931.



M=Muslim. O=Religions other than Hindu and Muslim.

7. Comparison with figures of religion in 1881.— The census of 1881 was the first of the kind and its figures are not supposed to be complete or reliable. The percentages of net variation, however, between 1881-1931, of the various Religions may just be stated for what they are worth. The Hindus, Jains and Muslims show respectively an increase of 66·2, 31·1 and 178·3 during the last 50 years. In 1881 there were only 14 Christians and no Sikh or Parsi was returned.

8. Sect statistics—*Hindus*—In the case of the Hindus separate statistics were collected only in respect of the *Aryas, Brahmos* and *Deo Samajis.* There are no Adi-Hindus in the State. All the rest of Hindus were classed under the term 'Brahmanic.' The phrase "Brahmanic Hindus" of course contains numerous sects within its fold, but no return of them has been attempted owing to their diversities and the difficulties of demarcating the sects from one another.

Aryas.—Numerically they are unimportant, but their number has increased fast. During the period of 30 between 1891 and 1921, they increased from 58 to 784. In 1931 they mounted up to the figure of 3125, but this phenominal rise is apparently due to immigration in the Canal area from the Punjab.

Brahmos and Deo Samajists.—These figure for the first time in this census and their number is only 25 and 8 respectively.

Brahmanic Hindus.—These form the bulk of the Hindu population and their number is in comparison to the Aryas, Brahmos and Deo-Samajists so large that whatever conclusions have been drawn above as regards the Hindus in general would practically apply equally to the Brahmanic Hindus alone.

Jains.—Amongst the Jains 4 sects, namely, those of the Swetambari, Digambari, Baistola and Terapanthi were recognised for the purposes of census, Jains not falling under any of them being required to be entered under 'Others.'

This classification has been introduced since 1921 census. In the margin a comparative statement has been given of the figures of the various sects returned in the past two censuses. The Terapanthis are numerically the strongest sect. Their proportion in the total Jain population has increased from 65·1 per cent in 1921 to 71·4 per cent in 1931. Their absolute number has also increased by 34 per cent. The Baistola sect comes next in order but with a big drop after the Terapanthis. The proportion of the Baistola sect in the total Jain population has also increased from 10 per cent in 1921 to 12·7 in 1931. Their absolute number has increased by no less than 56 per cent, during the last decade. The Swetambaris, who have been dislodged from the second place they held in 1921, have lost as much as 28 per cent. The Digambaris have gained about 27 per cent, but their numerical strength is very small compared to the other 3 sects already mentioned. These losses and gains of the various sects are generally the result of the adherents of one sect walking into the fold of another sect. For, although occasionally there are Hindu converts to Jainism, such instances are rare and Jainism is by no means a proselytising religion. Whatever proselytism exists in Jainism, it is such as is directed by its sects against one another *inter se* and is not carried on outside the fold of Jainism.

Sects of Jains.	Actual number		Variation.	
	1931.	1921.	Actual.	Percentage.
Swetambari ...	3,558	4,968	-1,410	-28·4
Digambari ...	1,001	789	+212	+26·9
Baistola ...	3,664	2,344	+1,320	+56·3
Terapanthi ...	20,549	15,335	+5,214	+34·0
Others ...	1	119	-118	-99·2
TOTAL ...	28,773	23,555	+5,218	+22·2

Muslims.—The figures of the various Muslim sects in 1921 and 1931 have been given in the margin. The only sect of importance is that of the Sunni. Their proportion in the total Muslim population, which was 99·8 per cent in 1921, has practically been maintained. It is 99·4 per cent even now. The other two Muslim sects are insignificant, but the Shias have during the last decade increased in number at a more rapid rate than the Sunnis. All Hindu converts are generally Sunnis, but inquiry before the preliminary enumeration showed that the Raths especially had no idea of the sect to which they belonged. On the inquiry being made of some of them at Anupgarh, they had to consult their Moulvi to solve their difficulty, and he came to their rescue by stating that they were all Sunnis.

Sects of the Muslims.	Actual number.		Variation.	
	1931.	1921.	Actual.	Percentage.
Sunni ...	1,40,787	74,640	+66,147	+88·6
Shia ...	775	94	+681	+724·5
Ahal-i-Hadil ...	12	14	-2	-14·3
Unspecified ...	4	...	+4	...

Christians.—The figures of Christian sects in 1921 and 1931 have been given in the margin. The Anglican communion has the number of its adherents doubled up. The Methodists have lost heavily although only the Methodist Episcopal Church has a mission agency at work in the State. As the mission agency had supplied the converts slips containing the correct name of their sect, there was no possibility of incorrect entries being made in the Schedules by the enumerators.

Sects of the Christians.	Actual number.		Variation.	
	1931.	1921.	Actual.	Percentage.
Anglican communion.	32	16	+16	100
Greek ...	...	1	-1	-100
Methodist ...	66	174	-108	-62·1
Roman Catholic ...	165	...	+165	...
Baptist ...	1	...	+1	...
Presbyterian ...	21	...	+21	...
Minor and unspecified Protestants.	13	...	+13	...

9. Religion of Urban and Rural population.—This subject has already been dealt with at length in Chapter II. In Subsidiary Table IV, however, the religious composition per 10,000 each of the Rural and Urban populations has been given side by side, from which it will be seen that the Jains, Muslims, Christians and Parsis predominate in Towns while the Hindus and Sikhs in villages. The subject of religious composition in the Bikaner city has also been dealt with already in Chapter II.

Subsidiary Table I.—General Distribution of the Population by Religions.

Religions.	Actual number in 1931.	Proportion per 10,000 of population in					Variation per cent in				Percentage of net variation 1891-1931.
		1931.	1921.	1911.	1901.	1891.	1921-31.	1911-21.	1901-11.	1891-01.	
Hindus	7,25,084	7,745	8,370	8,213	8,442	8,714	+31·1	-3 8	+16·7	-31·9	+·01
Jains	28,773	307	357	355	400	316	+22·2	-5·2	+6·2	-10·9	+9·5
Sikhs	40,469	432	125	117	25	8	+392·4	+·04	+460·8	+135·0	+6323·7
Muslims	1,41,578	1,512	1,133	1,311	1,130	962	+89·4	-18·7	+39·2	-17·5	+76·9
Others	314	4	15	4	3	Nil.	+48·1	+36·5	-2·9	+430·0	+946·7

Subsidiary Table II.—Distribution of the main Religions in the State and by Districts.

State and Districts.	Number per 10,000 of the population who are—									
	Hindus.		Jains.		Sikhs.		Muslims.		Others.	
	1931.	1921.	1931.	1921.	1931.	1921.	1931.	1921.	1931.	1921.
1	2	3	4	5	6	7	8	9	10	11
Bikaner State	7,745	8,370	307	357	432	125	1,512	1,133	4	15
Bikaner Nizamat ...	8,180	8,243	486	494	12	3	1,315	1,252	7	8
Sujangarh „ ...	8,614	8,643	602	611	...	...	784	746	...	...
Reni „ ...	8,845	8,913	160	138	5	3	990	946	...	...
Suratgarh „ ...	5,951	7,048	43	51	1,165	869	2,840	2,030	1	2
Sri Ganganagar Nizamat ...	4,970		5		2,091		2,925		9	

Subsidiary Table III.—Christians.—Number and variations.

Year.	Actual number.	Variation per cent.
1931	298	+56·0
1921	191	+26·5
1911	151	+58·9
1901	95	+352·4
1891	21	+50·0
1881	14	.....

NOTE.—Increase between 1881-1931 works out to 2028·6 per cent.

Subsidiary Table IV.—Religions of urban and rural population.

State.	Number per 10,000 of urban population who are :—						Number per 10,000 of rural population who are :—						Remarks.
	Hindu.	Jain.	Sikh.	Muslim.	Christian.	Parsi.	Hindu.	Jain.	Sikh.	Muslim.	Christian.	Parsi.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Bikaner State	6,941	955	39	2,056	8	1	7,999	102	557	1,340	2	...	...

CHAPTER XII.

Caste.

STATISTICAL DATA.

Subject.	Tables.		
	Imperial.	Provincial.	Subsidiary.
Race, Tribe or Caste	XVII	...	...
Variation in Castes	...	...	I
Distribution of selected castes in administrative units ...	...	III	...

1. Meaning of statistics and their accuracy.—The instructions to Enumerators were to enter the caste of Hindus, Aryas, Brahmos, Jains and Sikhs; the tribe or caste of Muslims; and the race of the Christians. But a Sikh or Arya or a Brahmo, recognising no caste distinctions, was to be recorded simply as a Sikh, Arya or a Brahmo. No sub-caste was to be entered except in the case of Rajputs and Brahmins, whose main clans or divisions were required to be mentioned. Where a Rajput belonged to the Rathod or Kachhwaha clan, his sub-clan also was to be entered. The caste of all unmarried women was to be determined by that of their father and of all married women by that of their husbands. But a Rajput woman's sub-caste was to be that of her father. The entries about castes, which are not capable of serious errors, were on the whole correct. In some instances mere surnames or names of sub-castes or sub-clans were found to have been entered without the mention of the caste itself, but such errors were easily corrected in the Tabulation Office.

2. Attempts to change caste-names.—There were stray instances of individual Darogas attempting to pass themselves off as Rajputs. Where the enumerator was a local man, such attempts were foiled. But when he happened to be an outsider, it is possible that such misrepresentation may have been successfully practised. Errors of this type are difficult to avoid. There were also instances of castes of a lower status pressing for recognition of their claims to be known by another name indicative of a higher social status. Thus the Malis first claimed to be classed as Rajputs, next as Sainis and at last got the name of *Sainik Kshatriyas* recognised for them by the Provincial Census Office. They had made a similar attempt in 1921 also, but without any success. Sevaks' claim to be classed as Brahmins was also recognised. A class of barbers, claiming to be recorded as Kulleen Brahmins, were allowed to return themselves as 'Nai-Brahmin' though not as 'Brahmin-Nai'. The *Mair* Sunars claimed to be recorded separately from the *Bamania* Sunars; and while separate entries in the schedules were not objected, in the Tabulation Office all Sunars, *Mair* or *Bamania*, were grouped together as one caste and not separately.

3. Utility of caste-statistics.—The utility of collecting caste-data in each Census has been questioned in India ever since 1901, on the ground that the distribution of castes changed only at long intervals and the collection of caste-statistics every ten years was unnecessary. The collection of such statistics, it has also been argued, implies in it the official sanction to the recognition of caste differentiations and creates bitterness between caste and caste. It is, however, difficult to see how caste-system can be ignored as long as it continues

to be the foundation of the Indian society and how the statistics regarding marriage, literacy, occupation, etc., could be discussed without reference to caste-returns. Caste is still a vital force and statistics collected about such matters without caste-data will lose much of their value.

4. Scope of the Chapter.— In this Chapter we are immediately concerned with the returns of each caste and their variations from the figures of the past censuses. The Tables mentioned at the outset contain the necessary statistics. We are not concerned here with the co-relation of caste with literacy (Table XIV) or with age, sex and civil condition (Table VIII)—matters which have already been dealt with in Chapters IX and VI respectively. In view of Table XI on the subject of occupation by selected castes, tribes or race having this time been prepared only for Europeans and Anglo-Indians, the necessity disappears of classifying as in 1921 the various castes by their traditional occupations on the basis of the caste returns in Table XVII, since no comparison is possible to find out how far the important castes have abandoned their traditional occupations and to what other occupations they have turned their attention.

5. Scope of the caste-returns.—Instead of tabulating in the census reports all the castes that are returned, it has been the practice since 1901 to exclude all minor castes which fall below a certain percentage of the total population and show their total returns only. As however, none of our previous census reports contains a full record of castes and as in the absence of such previous record, difficulties were experienced this time in compiling and tabulating the figures, it has been thought proper to give this time, for once at least, the complete returns of all castes in the caste Table.

6. Number of castes.—In 1921 in all 155 castes were returned including 63 minor castes. In the recent census 158 castes have been returned. Sevaks and Prohits tabulated as separate castes in 1921 have this time been included as sub-castes of Brahmins. Again, 5 very un-important castes, namely those of Dhakar, Kir, Merat, Mewati and Rawat have not appeared at all in the returns of this census. Thus in all 10 new castes were registered in this census, but it is not possible to identify them in the absence of a list of castes included amongst 63 minor castes in Table XIII of 1921 Census Report. In the Caste Table XVII of the recent census, there have been noted in the remarks column against each caste its synonyms, if any, entries under which, if found in the schedules, were amalgamated with caste-totals.

7. Unspecified castes.—No caste was returned in the recent Census only in the case of 1,736 persons, of whom 54 were Aryas, 73 Hindus, 937 Muslims and 666 Sikhs. This is explained to some extent by no caste being given out by some Aryas and Sikhs, who recognised no caste distinctions. Most cases of unspecified castes were, however, due to doubtful and incorrect entries. Thus inaccuracies were noticed about Muslims in whose case in the column for caste the name of sect Shia, Sunni, etc., was found to have been entered. In the case of the Hindus also a few entries like 'Mahajan' 'Bania' etc. were found in the column for caste. All such cases had to be treated as those of unspecified castes.

8. Divisions of castes.—In the case of the Rajputs figures about their clans were collected as in the previous censuses. but the clans were re-classified for this purpose in the recent census as will be noticed hereafter. Statistics were also specially collected about the sub-clans of the Rathod and Kachhwaha clans. Separate returns were also got in this census of the various sub-castes of Brahmins.

9. Religions of castes.—The name of a caste does not necessarily denote its religion. For in many cases several religions claim one and the same caste. The system of caste being an institution based on occupations and not on religious belief, it is quite natural that several religions should have common castes. A list of common castes found in this census is given below:—

Serial No.	Name of religions claiming one and same caste.	Name of castes.
1.	Hindu, Sikh and Muslim ...	Brahmin, Rajput, Gujar, Jat, Khati, Kumhar, Nai, and Sunar.
2.	Hindu, Jain and Sikh ...	Agarwal.
3.	Hindu, Jain and Muslim ...	Daroga and *Patwa*.
4.	Hindu, Muslim and Sikh ...	Ahir, Baori, Bazigar, Bhangi, Chamar, Chhipa, Darzi, Jhinwar, *Julaha*, Kahar, *Kalal*, Kambo, *Lodha*, Lohar, Mali, *Manihar*, Mochi, and *Rangrez*.
5.	Hindu and Sikh	Charan, Khatri, Naik, and Swami.
6.	Hindu and Jain	Mahesri, Oswal, Saraogi, and Kayasth.
7.	Hindu and Muslim ...	Banjara, Bhand, *Bharbhunja*, Bhat, *Bhisti*, *Dhobi*, *Dholi*, Gandhi, *Ghosi*, Jagri, Kachhi, *Kaimkhani*, Kanjar, *Koli*, *Kunjra*, *Lakhera*, *Mallah*, *Mirasi*, Odh, *Pinjara*, *Rana*, *Ranghar*, Sansi, Shorgar, Siklighar, *Silawat*, *Sipahi*, *Tavayaf*, *Teli*, Thattera, and Thori.

The Hindus predominate in number in all the castes mentioned in the above statement except Oswals and Saraogis who are essentially Jains; Kambos who are essentially Sikhs; and the castes printed in italics who are essentially Muslims. In the present census no Muslim Brahmin has been returned and the Muslim Rajputs have been separately tabulated as 'Ranghar.'

Besides the castes mentioned above as common to various religions, there are a number of others, the figures of which are found exclusively either in Hindu or Muslim religion. There are 51 castes which are purely Hindu, and of these, 16 castes belong to the depressed classes. Some of the purely Hindu castes, which are numerically important, are Balai, Bambhi, Bishadi, Dakot, Dhanak, Meghwal, Mina, Rabari, Raigar and Tarag. There are 34 castes which are purely Muslims, the important of which are Bisati, Hammal, Kasai, Khoja, Labhana, Pathan, Rath, Saiyad, and Sheikh. No caste has been returned which may be purely Sikh. The same is true of the Jain religion. The caste of Nilgars returned is no doubt purely Jain, but their number is only 7, from which it can neither be maintained, nor is it a fact, that the caste of Nilgars is essentially Jain.

10. Strength of the main castes.—Nineteen castes with a population of 10,000 and over, are given below arranged in order of their strength and with their percentages in the total population:—

Name of caste.	Actual number.	Percentage of total population.
Jat	2,15,947	23·0
Brahmin	81,685	8·7
Chamar	75,574	8·0
Rajput	55,632	6·0
Rath	52,671	5·6
Kumhar	37,901	4·0
Oswal (including 818 Saraogis.)	28,416	3·0
Khati	24,065	2·6
Naik	23,882	2·5
Nai	20,260	2·2
Agarwal	19,904	2·1
Mahesri	16,801	1·8
Bishnoi	16,415	1·8
Mali	15,771	1·7
Bhangi	15,087	1·6
Swami	14,809	1·6
Daroga	13,629	1·5
Sunar	11,720	1·3
Meghwal	10,524	1·1

The above 19 castes form 80 per cent of the total population in the State. The total of each caste, common to two or more religions, includes the figures under all of them.

11. Strength of the Hindu castes.—Sixteen Hindu castes (Aryas being included), with a population of 10,000 and over, are given below in order of their strength and with their percentages in the total population :—

Name of Hindu Caste.	Actual Number.	Percentage of total population.
Jat	1,88,179	20·1
Brahmin	81,667	8·7
Chamar	75,005	8·0
Rajput	55,510	6·0
Kumhar	34,837	3·7
Naik	23,881	2·5
Khati	21,123	2·3
Agarwal	19,502	2·1
Nai	18,310	2·0
Mahesri	16,798	1·8
Bishnoi	16,415	1·8
Swami	14,805	1·6
Daroga	13,604	1·5
Mali	13,485	1·4
Sunar	11,624	1·2
Meghwal	10,524	1·1

The above 16 Hindu castes constitute no less than 65 per cent of the total population in the State. Other important Hindu castes are mentioned below :—

Hindu castes with a population between—	Names of castes.
9,000—10,000	Bhangi and Thori.
8,000—9,000	Baori and Dhanak.
6,000—7,000	Khatri.
5,000—6,000	Raigar and Sadhu.
4,000—5,000	Charan and Gosain.
3,000—4,000	Chhipa, Dakot, Darzi, Jogi, and Lohar.
2,000—3,000	Ahir, Balai, Bhat, Dholi, Mina, Mochi, and Sansi.
1,000—2,000	Gujar, Kayastha, Odh, Rabari, and Tarag.

12. Rajput clans.—In all 15 clans of Rajputs, 31 sub-clans of Rathod, 8 sub-clans of Kachhwahas and 5 doubtful clans have been registered. The returns under all of them have been given in the Appendix to Imperial Table XVII. By far the most important and numerically the strongest clan in the State is naturally that of the Rathod, under which 23,985 persons forming more than 43 per cent of the total Rajput population in the State, were returned. The Bhati comes next with a population of 9,817 followed by Kachhwaha (7,370), Chohan (4,203), Panwar (2,743), Tanwar (2,003), and Parihar (1,769). All other clans

are not of much importance. Amongst the sub-clans of Rathod, the Bikas stand at the top with 8,772 persons, Bidawat and Kandhal following in order with 6,659 and 2,465 persons respectively. Of the many other sub-clans, none registers a population of more than 541. Amongst the Kachhwahas the only sub-clan of any importance is that of the Shekhawats who number 4,803. In the case of both the Rathod and Kachhwaha clans, a large number (2,822 and 2,147 respectively) has not returned the sub-clan at all.

13. Division of Brahmins.—In all 24 classes of Brahmins were returned. Amongst them, the Gaur Brahmins head the list with 19,233 persons. Other important classes of Brahmins are Parik (15,019), Pushkarna (10,170), Sarswat (8,047), Khandelwal (5,742), Gujar Gaur (4,982), Purohit (4,266), Daima (3,076) and Sewak (2,401).

14. Depressed Castes.—The question of depressed castes is not really one of any importance in the State as it is in British India. Still, however, various castes answering the description were sorted out for the purposes of Provincial Table II. The various castes included in the term are Aheri, Balai, Bambhi, Bazigar, Bhangi, Chamar, Dabgar, Dhanak, Garoda, Ghanchi, Kalbelia, Kanjar, Kuchband, Mahar, Meghwal, Nat, Raigar, Rawal, Sansi, Sargara, Satia and Thori. Their total number comes to 1,25,284.

15. Aryan castes.—In all, 33 castes have registered the followers of the Arya Sect. By far the largest adherents to it are the Jats numbering in all 1,340. Other castes having more than 100 adherents are the Brahmins (250), Chamars (196), Agarwals (184), Khatris (159), Rajputs (155), Kumhars (144), and Dhanaks (129). Although all other castes show a very small number of Aryans, some of these castes are amongst the most backward such as the Bhangis, Minas, Naiks, Sansis and Thoris.

16. Strength of Muslim castes.—Caste is essentially a Hindu institution, and although Islam does not recognise distinctions of caste, the majority of Muslims in the State just as much as in India as a whole, being converts from Hindus, such distinctions exist amongst them. Muslims of real foreign stock are either Saiyads, Pathans, Moghuls or Sheikhs. Their number in the State is respectively 1,751, 2,301, 734 and 4,995 and forms a little less than seven per cent of the total Muslim population in the State. Here also, however, the returns under 'Sheikh' have to be accepted with caution, as the tendency amongst Muslims of a lower order is to pass themselves off as Sheikh, and as some Enumerators, it was actually found, were under the erroneous belief that the term applied to all Muslims, who could not be put into any other specific class.

The most important Muslim caste in the State in point of numerical strength is that of the Raths with a population of 52,671. The returns of no other Muslim caste exceeds 10,000. Important ones are noted below :—

Muslim castes with a population between—	Name of caste.
9,000-10,000	Kaimkhani.
7,000-8,000	Teli.
5,000-6,000	Kasai.
4,000-5,000	Rangad and Sheikh.
3,000-4,000	Mirasi.
2,000-3,000	Bhisti, Chippa, Dholi, Fakir, Mali and Rangrez.
1,000-2,000	Dhobi, Jat, Kalal, Khoja, Kumhar, Kunjra, Lohar, Mulla, Nai and Sipahi.

17. Jain Castes.—The only important caste amongst the Jains is that of the Oswals whose number is 27,270. Next to it comes, with a big drop, Saraogi who number only 840.

18. Sikh Castes.—The Sikh caste with the largest population is that of the Jat with a return of 26,537. Other Sikh castes of importance are mentioned below:—

Sikh castes with a population between—	Name of caste.
5,000-6,000	Bhangi and Labana.
2,000-3,000	Khati.
1,000-2,000	Baori and Kumhar.

19. Variation in Castes.—The Subsidiary Table appended at the end of this Chapter gives the net variation and percentages of all important castes between 1921-1931.

(1) *Increase in main Castes.*—The percentages of increase of the 19 main castes with a population of 10,000 and over are given below in order—

Name of caste.	Percentage of increase (1921-31).	Name of caste.	Percentage of increase (1921-31).
Rath	291	Mahesri	32
Swami	219	Sunar	30
Bhangi...	158	Agarwal	29
Naik	149	Chamar	27
Kumhar	68	Nai	25
Meghwal	60	Daroga...	24
Mali	52	Brahmans	19
Bishnoi...	50	Rajput...	15
Khati	46	Oswal with Saraogis ...	14
Jat	33		

The total population has increased during the last decade by 41·9 per cent. The first 9 castes in the above list show a higher percentage of increase than that. It will also be noticed that some of the highest castes, such as the Rajputs, Brahmins and Oswals show the lowest rate of increase. Although the Mahesris, Sunars and Agarwals show slightly better results, they also stand much down the ladder in the list given above.

The extraordinary rise in the Raths' population (from 13,474 to 52,671) is not possible to explain by any other reason than that in 1921 many Raths, who may have possibly returned themselves by surname,

escaped being included under the main caste. Similarly the very large increase of Swamis (from 4,636 to 14,809) is not real, as the definition of the term Swami in 1921 included a number of castes and sects which have this time been included under the term "Sadhu".

(2) *Castes showing increase owing to colonisation in Canal area.*— Unless a Table be specially prepared combining Castes with Birthplace, it would ordinarily not be possible to ascertain the castes, which may have gained in strength by immigration. Where, however, immigration is heavy in a very thinly populated District, a fairly accurate idea of such castes can be had by a comparative study of the figures of the various castes as registered for various Districts in the compilation register. The figures of castes in Sri Ganganagar Nizamat and Anupgarh Tehsil being examined in this light, a part of the increase in the main castes (those with a population of 10,000 and over) of Bhangis, Naiks, Kumhars, Malis, Khatis, Jats, Chamars and Nais appears to be due to their rank having been partially swelled by settlers from outside the State. The percentages of increase in these castes have already been given in the preceding paragraph. Other castes (with a population of under 10,000) in whose case, it is also believed that, a part of increase is due to colonisation in the canal area, are mentioned below with their percentages of increase:—

Name of caste.	Percentage of increase between 1921-31.	Name of caste.	Percentage of increase between 1921-31.
Kahar	4,341	Mochi	66
Koli	3,554	Dhanak	63
Khatri	246	Bhisti	56
Baori	228	Teli	50
Labhana	199	Lohar	49
Julaha	108	Saiyad...	40
Ahir	86	Pathan...	31
Gujar	67	Sheikh...	30

A large number of the Khojas returned in this Census were also registered in the Canal area and many of them are presumably immigrants. Variation in their number during the last decade could not be ascertained as their figures for 1921 are not available, being evidently included in the number of minor castes.

(3) *Castes showing large increase not due to colonisation in canal area.* - Of the main castes with a population of 10,000 and over, the Raths, Meghwals and Bishnois show a very large percentage of increase, which is evidently not due to immigration in the canal area. Amongst other castes, with a population below 10,000, which show a high percentage of increase but not due to immigration in the canal area where they are to be found only in small numbers, may be mentioned as Balai (242), Mughal (106), Kayashtha (96), Bambhi (60), Pinjara (59), Khatik (55), Kunjra (53) and Mina (46). It is difficult to assign any reasons for the extraordinary increase shown by some of them except perhaps for the Kayasthas in whose case it may be due to immigration in connection with employment in State Services.

(4) *Decrease in castes.*—Only 7 castes mentioned below out of those specified in 1921 Census Report, show a decrease in number :—

Name of caste.	Percentage of decrease between 1921-31.
Manihar	38
Rabari	5
Rangad (Musalman Rajputs)	17
Rana	48
Sadhu	40
Sargara	83
Thori	2

Of the above castes, decrease under Manihars and Sadhus is only apparent as in 1921 their figures were evidently swelled up by many Lakheras and Swamis having respectively been returned under each. The decrease under Rangads is probably due to some of them having returned themselves in this Census as Hindu Rajputs. That of the Thoris is a large community and decrease in their number, although very small, is not easy to explain in the face of an almost all-round increase in the population of the state. Other castes showing a decrease are not of any importance.

Subsidiary Table.—Variation in Castes.

Castes.	Persons.		Net variation.		Percentage of variation.		Remarks.
	1931	1921.	Increase.	Decrease.	Increase.	Decrease.	
1	2	3	4	5	6	7	8
Ahir	2,280	1,223	1,057	...	86	...	...
Balai	2,667	780	1,887	...	242	...	Large increase is due to immigration, but some of these were possibly returned as Chamar, Meghwal, Dhed or Bambhi in 1921.
Bambhi	561	335	226	...	69	...	Includes Kamariya.
Baori	9,323	2,840	6,483	...	228	...	Large increase is due to immigration.
Bhangi	15,087	5,845	9,242	...	158	...	The term also includes Chuhra, Mehtar and Halalkhor. Large increase is due to immigration.
Bhat	2,386	1,834	552	...	30	...	...
Bhisti	2,240	1,436	804	...	56	...	Includes saqqa.
Bishnoi	16,915	10,921	5,494	...	50	...	...
Brahman	81,685	68,878	12,807	...	19	...	Includes Sevaks, who were separately tabulated in 1921.
Certain trading castes consisting of Agarwal, Bijabergi, Mahesri, Oswal, Porwal and Saraogi ...	65,192	53,139	12,053	...	23	...	...
Chamar	75,574	59,416	16,158	...	27	...	Includes Chand.
Charan	4,162	3,607	555	...	15	...	...
Chhipa	5,650	4,671	979	...	21	...	...
Christians	298	191	107	...	56	...	...
(*a*) Indian	253	170	83	...	49	...	...
(*b*) Other	45	21	24	...	144	...	...
Dakot	3,691	2,985	706	...	24	...	...

Subsidiary Table.—Variation in Caste.—(*Contd.*)

Castes.	Persons.		Net variation.		Percentage of variation.		Remarks.
	1931	1921.	Increase.	Decrease.	Increase.	Decrease.	
1	2	3	4	5	6	7	8
Daroga	13,629	10,904	2,725	...	24	...	Includes Chela and Chakar. In 1921, Chakars were separately tabulated.
Darzi	3,199	2,252	947	...	42	...	...
Dhanak	8,601	5,268	3,333	...	63	...	Includes Gokhi.
Dhobi	1,911	1,504	407	...	27	...	...
Dholi	5,359	1,910	3,449	...	181	...	Includes Damamis. Increase is due to many Dholis having been returned as mirasis in 1921.
Fakir	2,618	2,250	368	...	16	...	...
Gosain	4,906	4,435	471	...	11	...	...
Gujar	2,655	1,592	1,063	...	67	...	...
Jat	2,15,947	1,58,413	57,534	...	36	...	...
Jogi...	3,304	2,521	783	...	33	...	...
Kahar	755	17	738	...	4,341	...	Large increase is due to immigration
Kaimkhani	9,426	7,195	2,231	...	31	...	...
Kalal	1,845	1,469	376	...	26	...	...
Kasai	5,700	4,981	719	...	14	...	...
Kayastha	1,011	517	494	...	96	...	...
Khati	24,065	16,433	7,632	...	46	...	...
Khatik	889	574	315	...	55	...	...

Subsidiary Table.—Variation in Castes.—(*Contd.*)

Castes.	Persons.		Net variation.		Percentage of variation.		Remarks.
	1931.	1921.	Increase.	Decrease.	Increase.	Decrease.	
1	2	3	4	5	6	7	8
Khatri	6,367	1,841	4,526	...	246	...	Large increase is due to immigration.
Koli...	475	13	462	...	3,554	...	Do. Do.
Kumhar	37,901	22,619	15,282	...	68	...	Do. Do.
Kunjra	1,046	685	361	...	53	...	...
Labhana	5,742	1,920	3,822	...	199	...	Large increase is due to immigration.
Lakhera	1,081	334	747	...	224	...	Large increase is due to many Lakheras having been returned as Manihars in 1921.
Lohar	5,376	3,608	1,768	...	49	...	...
Mali	15,771	10,378	5,393	...	52	...	...
Manihar	960	1,541	...	581	...	38	Includes Churigar. The decrease is due to many Lakheras having been returned as Manihars in 1921.
Meghwal	10,524	6,573	3,951	...	60	...	...
Mina	2,069	1,421	648	...	46	...	...
Mirasi	3,326	3,193	133	..	4	...	Includes Dholi. See note against Dholi.
Mochi	3,346	2,005	1,341	...	66	...	...
Mughal	734	357	377	...	106	...	...
Nai	20,260	16,084	4,176	...	25	...	Includes Babar.
Naik	23,882	9,589	14,293	...	149	...	Large increase is apparently due to immigration.
Odh...	1,300	1,057	243	...	23	...	Includes Beldar.

Subsidiary Table.—Variation in Castes.—(*Concld.*)

Castes.	Persons.		Net variation.		Percentage of variation.		Remarks.
	1931.	1921.	Increase.	Decrease.	Increase.	Decrease.	
1	2	3	4	5	6	7	8
Parsi	16	11	5	...	45	...	...
Pathan	2,301	1,759	542	...	31	...	...
Pinjara	573	360	213	...	59	...	...
Rabari	1,378	1,454	...	76	...	5	Includes Raika.
Raigar	5,013	3,867	1,146	...	30	...	...
Rajput	55,632	48,279	7,353	...	15	..	...
Rangad	4,942	5,775	...	833	...	17	...
Rangrez	2,554	2,003	551	...	28	...	Includes Rangara.
Rath	52,671	13,474	39,197	...	291	...	Evidently many Raths were returned under some other name in 1921.
Sadhu	5,266	8,834	...	3,568	...	40	Includes Sanyasi, Suthera, Ramsanehi Sant, Sidh, Aughad, Bairagi and Sadhu. Large Decrease is evidently due to the fact that many Swamis were returned as Sadhus in 1921.
Sansi	2,569	2,205	364	...	17	...	...
Saiyad	1,751	1,251	500	...	40	...	...
Sheikh	4,995	3,857	1,138	...	30	...	...
Silawat	667	500	167	...	33	...	...
Sunar	11,721	9,005	2,715	...	30	...	...
Swami	14,809	4,636	10,173	...	219	...	Large increase is evidently due to the fact that in 1921 many Swamis were returned as Sadhus.
Teli...	7,039	4,739	2,300	...	50	...	...
Thori	9,698	9,911	...	213	...	2	...
Other 85 minor and unspecified castes ...	19,433	14,211	5,222	...	37	...	...
TOTAL	9,36,218	6,59,685	2,76,533	...	42	...	...

CHAPTER XIII.

Industries.

STATISTICAL DATA.

Subject.	Tables.	
	Imperial.	State.
Occupation or means of livelihood	X	...
Industrial statistics	...	II

1. Introductory. – A special Industrial and Economic inquiry was made in the State in 1921 along with the rest of India. In the recent Census such a special inquiry was dropped in India as a whole, beyond what information was obtained from column 12 of the General Schedule kept for filling up the Industry in which a person may be employed. Even this information was not utilised as the Table regarding Organised Industry was later on cancelled by way of economy. A special Industrial and Economic Census was, however, carried out in the State, also this time. The object of this inquiry was not only to compile statistics about the resources of the State but also to explore the possibility of further developing them by giving an impetus to the old, and the building up of, new industries, and by improving the condition of people in the rural area. While this Chapter is confined to Industrial Survey, the next deals with the Economic Survey of the State.

2. Mode of inquiry.—Regarding the Industrial Census, all the Charge Superintendents were directed to fill up for their respective charges a form regarding all factories situate within their charges, such as Glass factories, Wool-cleaning concerns, Wool or Cotton Presses, Cotton Ginning Factories, Brick-kilns, Aerated Water Factories, Ice-Factories, Weaving Factories, Flour Mills, Oil-Mills, Coal-mines, Stone-quarries, Metal-mines, Sweet-lime quarries, Multani Mitti (Fuller's Earth) Mines, Motor-works, Railway Workshop, Electric Power House and Workshop, Printing Presses, etc. Besides the name and place of the factory, the form required details to be filled up as to what and how much power was used in working the factory, as to whether it was State-owned or privately owned, how many males, females and children under 14 worked in it, and whether it was perennial or seasonal. Statistics were ordered to be collected for all factories irrespective of the number of persons employed. No attempt was made to elicit information regarding the state of factories, for in the case of a weak concern an owner would obviously hesitate to admit the true state of its affairs. Inquiries were also made from the Bikaner State Railway and the Customs Department to ascertain the statistics of import and export of important articles.

3. Accuracy of returns. – The printed forms were distributed by the charge superintendents to the owners and managers of factories for being filled up. As forms were thus distributed by the charge superintendents according to the information possessed by them about the industrial concerns existing within their charge, the special industrious census does not claim to give a complete list of all industrial establishments. Nor does it profess that the details returned are accurate in every respect. In many instances, indeed, it was found that the details filled up were either inaccurate or incomplete. Such mistakes, when

obvious, were got rectified, but others may have crept in unnoticed. Entries were especially not clear or specific as regards the power employed in working the factories, and as inquiries also did not bring forth the exact particulars required about engines, horse-power, etc., no details could be given in State Table II beyond the kind of power used (steam, oil or electricity). Generally speaking, however, the returns may be taken to be fairly accurate as showing the extent of industrial establishments in the State as a whole.

4. Industries in general. – The special inquiry made was only about *factories*, but the results about *industries in general* based on statistics compiled from columns 9 to 11 of the Schedule regarding Occupations might be stated here. These statistics will be found in Imperial Table X under the heading Sub-class III. Industry. It covers 13 Orders and 59 Groups. In the statement below figures of persons under Orders have been reproduced for the State and the City :—

Number of persons following various industries.

Serial No.	Name of Industry.	Bikaner State including city.	Bikaner City.
	Total	41,203	10,265
1	Textiles	4,255	521
2	Hides, skins and hard materials from the animal kingdom	876	79
3	Wood (carpenters, etc.)	4,489	771
4	Metals	1,328	278
5	Ceramics	3,069	680
6	Chemical products properly so called and analogous ...	985	152
7	Food Industries	1,609	492
8	Industries of dress and the toilet	11,648	2,589
9	Furniture industries (cabinet makers, upholsterers, etc.) ...	138	133
10	Building Industries	7,447	2,523
11	Construction of means of transport	9	5
12	Production and transmission of physical forces (Electricity, etc.)	252	240
13	Miscellaneous industries, (painters, book-binders, ornament-makers, etc.)	5,098	1,802

The general observations made in Chapter VIII on occupations regarding the above industries might be recapitulated. After Pasture and Agriculture, these industries support the largest number of persons in the State. Every 7 persons out of 100 of the total population earn their living by industrial occupations. In 1921 every 9 persons out of 100 were supported by such occupations. This falling down of percentage, however, is not due to any decay in the industries of the State. On the other hand, the last decade has actually witnessed much progress in them. Thus the industrial workers have increased from 32,045 in 1921 to 41,203 in 1931 or by almost 29 per cent. But the agriculturists having increased still faster (by over 37 per cent) during the period owing to the advent of Gang Canal, the proportionate distribution of those supported by industries shows a decline in spite of their *absolute number* having actually increased very much. Taking the Bikaner City alone, the largest number of persons therein is supported by industries, their proportion in every 100 of its population being almost 12. In the whole State excluding the City, the proportion of those living by industries is a little less than 3. The

absolute number of industrial workers in the city, however, has increased only by a little more than 1 per cent. They are now 10,265 as against 10,129 in 1921. The reason for this small increase in number in the city is to be sought in the falling down of the number of female workers in the industrial lines owing evidently to increased prosperity. From 3,437 in 1921 they have declined to 2,454 or by more than 28 per cent in the city. In the State as a whole also, the female industrial workers have considerably declined. They number now only 8,601 as against 11,673 in 1921, the percentage of decline working out to more than 26 per cent. Taking the male industrial workers only, they have increased in the city from 6,692 in 1921 to 7,811 in 1931, or by almost 17 per cent; and in the State from 20,372 in 1921 to 32,602 in 1931, or by 60 per cent.

Figures under important groups of industries in the various orders have been dealt with in para 13 of Chapter VIII on occupation.

5. Home industries.—Excluding the total number of factory workers (3,536) from the total number of industrial workers (41,203), we have a rough idea of the extent of persons employed on home industries (37,667). Generally speaking one in every 12 industrial workers is employed in a factory and the rest in home industries.

6. Kind and distribution of Factories.—There are in all 192 factories in the State. The following statement gives the kinds of establishments as distributed in the various districts in the State :—

Number and distribution of factories in the State.

Kind of factory.	Total number of factories in						
	State.	City.	Bikaner Nizamat*	Sujangarh Nizamat	Reni Nizamat	Suratgarh Nizamat	Ganganagar Nizamat.
Colliery	1	...	1	...	...	...	...
Multani mitti quarry ...	1	...	1	...	...	...	...
Stone quarries	2	...	1	...	1	...	...
Sweet lime quarry	1	...	1	...	...	...	...
Cotton-ginning factories ...	3	...	...	...	...	...	3 (one having also a cotton press attached to it).
Wool pressing factory ...	1	1	...	...	...	...	...
Wool cleaning concern ...	1	...	...	1	...	...	...
Carpet, cloth and Durri weaving factories	3	3 (being Jail industries.)	...	...	...	...	...
Gold Silver lace factories ...	3	3	...	...	...	...	...
Iron foundry	1	...	...	1	...	...	...
Glass works	1	1	...	...	...	...	...
Brick-kilns	17	...	3	11	...	...	3
Saltpetre	1	...	...	...	...	1	...
Aerated water factories ...	5	5 (one of these is a Jail industry.)	...	...	...	...	...
Soap factory	1	1	...	...	...	...	...
Flour Mills	53	15	2	14	5	9	8
Bidi concerns and cigarette factory	4	4	...	...	...	...	...
Pulse-mill	1	1	...	...	...	...	...
Lime-kilns including 35 sweet lime-kilns	73	61	...	12	...	...	...
Tile Factory	1	1	...	...	...	...	...
Railway Workshop ...	1	1	...	...	...	...	...
Motor repairing shop ...	1	...	...	...	...	...	1
Electric power-house and workshop	1	1	...	...	...	...	...
Electric power storage and distribution centres and dynamos ...	6	...	...	3	2	...	1
Ice factories	2	2	...	...	...	...	...
Cinema concerns	3	3	...	...	...	...	...
Printing Presses	4	4	...	...	...	...	...
Total ...	192	107	9	42	8	10	16

* Excluding City.

Of the above 192 factories returned in the Industrial Census, 75 are worked by some kind of Mechanical Power, such as Steam, Oil or Electricity and 117 are worked by hand. No less than 107 of the total factories in the State are located in the Bikaner City. Leaving aside the Mines, Quarries, Railway Workshop, the Electric Power-house and Workshop and the Government Printing Press, which are all State concerns, what may be called the largest private industrial establishments have all come into existence during the last decade. Of them, the most important are of course the Cotton-ginning Factories and the Cotton Press in Ganganagar Nizamat. The Wool-Pressing Factory, the Glass Works, the Soap Factory, the Cigarette Factory, the Pulse-mill and the Tile Factory, the only of their kind in the State, which are all in the city, are comparatively recent and have been holding up their own in spite of depression in trade and competition of outside markets. The 4 private aerated water factories, 1 private ice-factory and 3 cinema concerns are also located in the city and have come into existence during the last decade. The 3 private Printing Presses, which also belong to the city, are all of the small hand-worked type. The flour-mills are the only concerns which are to be found in all the Nizamats. Almost all of them have come into existence during the last decade and are generally in a prosperous condition. , A very large flour-mill was being erected at Ganganagar while the special census was being taken. Amongst the hand-worked concerns, the Brick and Lime-kilns and the Silver and Gold Lace Factories are the most important. The Lace factories prepare their own silver and gold threads for laces and are thriving concerns. The Saltpetre industry, which was once an important and flourishing business in the otherwise pastoral and agricultural area of the Hanumangarh Tehsil, is now in a state of decline.

7. Comparison with the returns of the previous Census.—An industrial census was held also in 1921, but no Tables showing its result have been printed in the State Report. The Provincial Census Report 1921 gives individually for each State only the barest details consisting of the number of concerns by main classes and of persons employed therein. These details for the Bikaner State are reproduced below :—

Class of establishment.	Number of establ'sh-ments.	Total persons employed.	
		Males.	Females.
1. Mines	1	148	15
2. Quarries of land rocks	2	194	10
3. Textiles and connected industries	9	37	130
4. Production, application and transmission of physical forces	1	136	...
5. Industries of luxury	1	53	...
6. Jail factory	1	148	...
Total ...	15	716	155

All the factories mentioned above (except at No. 3) consist of Government concerns. It is evidently, however, not a complete list even of all Government concerns. Those at No. 3 regarding Textiles are the only private concerns in the list and these have probably reference to ' weaving ' practised only as a cottage industry. The list is thus not exhaustive about private concerns also. Any attempt, therefore, at comparison between the figures of the two censuses, will, instead of being instructive, prove misleading.

8. Factories by their size.—The 192 factories employed in all 3,536 workers, which gives an average of 18 workers per factory. Of these, the power-driven factories—in all 75—had an establishment of 2,017, and the hand-worked factories - in all 117—had an establishment of 1,519. These figures give an average establishment of 27 for the former and 13 for the latter. But if the two largest State concerns, namely the Railway Workshop with an establishment of 824 and the Electric Power House and Workshop with an establishment of 344 were left out of account, the average establishment of the remaining power-driven factories would fall down from 27 to only 12.

Considering the size of individual types of concerns, the Jail industries may be left out of account. The largest sized factories in the State are undoubtedly the Railway and Electric Workshop, the State Colliery and the Goverment Printing Press. Leaving these alone, the Glass works with an establishment of 98 and the 3 Cotton Ginning Factories with the Cotton Press combined with an average establishment of 82, are the largest in the State. The Saltpetre works come next with an establishment of 60, followed by 2 Stone Quarries with an average of 56. The Gold and Silver Lace Factories and the Brick-kilns have either of them an average of 24 workers, the Lime-kilns of 9 and Sweet-lime-kilns of 3.

9. Factories by their seasons. - Of the total number of 192 factories, 144 are perennial and 48 seasonal. Of the seasonal factories, 6 use power and 42 are hand-worked. The 6 using power consist of the 3 Cotton-ginning & pressing, the 2 Ice Factories and 1 Cinema concern. The Sweet-lime Quarry, the Saltpetre concern, all the brick-kilns, many lime-kilns and some other minor concerns are seasonal.

10. Statistics of employees.—Of the 3,536 workers in factories, 3,001 are adult males, 358 adult females and 177 children under 14 years of age. Of the adult workers, the females form only 10·7 per cent. Of the total workers, the children form only 5 per cent. The only factories which have both females and children as employees are the Colliery, Stone and Sweet Lime-Quarries, Glass works, Brick and Lime-kilns and the *Bidi* concerns. The Pulse Mill has female but no child labour employed in it, while the Saltpetre, Soap and Aerated water Factories have child, but no female labour employed in it. The highest proportion of adult female workers is in the Sweet Lime-kilns, in which out of every 100 adult workers, every 94 are females. Sweet Lime-kilns have been returned only from the Bikaner City, and they are here managed mostly by women. The Pulse Mill comes next with a proportion of 71 females and the *Bidi* concerns of 290. All other concerns show less females than 1/4th the number of adult employees. The Brick-kilns and Sweet Lime-Quarry have each got 23 per cent of adult female workers, the Glass works 18, the Cotton-ginning & pressing Factories and the Lime-kilns 17, the Colliery 12 and the Stone Quarries 8.

The highest proportion of child labour is in the Glass works, where 38 per cent of the entire labour employed consist of children under 14. Their proportion is 31 in the Sweet Lime-Quarry and the *Bidi* concerns, 25 in the Saltpetre concerns, 17 in the Soap Factory, 14 in the Aerated water Factories, 11 in the Lime-kilns, 9 in the Stone Quarries, 7 in the Colliery, 5 in the Cotton-ginning and pressing Factories and only 2 in the Brick-kilns and Sweet Lime-kilns.

11. Ownership. - Of the 192 factories, 17 are Government concerns and 175 are private-owned. The Government concerns consist of the Mines, Quarries, the Railway and the Electric Workshops, Print-

ing Press, an Ice Factory, Jail Industries and a Brick-kiln (at Ratangarh). None of the private-owned factories is of the type of a joint Stock Business.

12. Distribution of power in Factories.—Of the 75 factories worked by power out of 192 in all, 4 are driven by steam, 42 use oil and 29 are run by electricity. Of the 3 Cotton-ginning Factories 2 are worked by steam and 1 by oil. The Flour Mills in the City are mostly worked by electricity and those in the Mofussil by oil. The Railway Workshop is run both by steam and electricity. The Wool-pressing Factory in the City uses electricity.

13. Industrial future.—In spite of no reliable figures being available regarding the industrial Survey in 1921, there is no doubt that there really existed a very small number of factories in 1921 compared to what have been registered in 1931, that the introduction of the machine-power to replace the slow methods of the hand-worker was the chief feature of the last decade and that an interest has been awakened in the people which was less evident before, (and here much credit is no doubt due to the unceasing efforts of the Commerce and Industries Department) to strike out new paths in the Industrial line. The State is on the way for further industrial development in future; and we may look to Ganganagar for rapid strides towards it in the next decade.

In the course of the inspections and inquiries I made and the discussions I have had both with Officials and Non-Officials during my tours in the State, I gathered some information as regards the new industries which were likely to thrive in the State and also as regards what would give impetus to the already existing industries. As regards, however, the new industries, there is none, which has not some time or other already occupied the attention of His Highness' Government. The Cotton and Woollen Mills, the Cement, Carpet and Leather Factories, Carbonisation of coal, and Pottery and Porcelain works have already claimed their attention one time or other. I make a special mention, however, in the following paragraphs of only those which I found, loomed large in the eyes of the people.

14. Sugar Mills.—The most important of these was the erection of sugar mills in Gang Canal area. Of all the varieties of crops harvested by farmers in this area, they have found the Sugarcane to be most lucrative, and it promises to be a favourite crop with them in the years to come. At present they prepare only *gur* out of them, the price of which, with increase in Sugarcane cultivation, has been going down. With the advantage, however, of protective duties levied on foreign sugar by the British Indian Government, the Sugarcane crop affords opportunity for better profits both to the former and the industrialist by its being utilised for the preparation of sugar instead of *gur*. The existing local customs duty will be an additional advantage to both. It is necessary, however, that the regular supply of cane, should be ensured to work the mills. I came across a Sikh cultivator in the Gang Canal Area, who has had practical experience of work in the Sugar industry, and understood its advantages, but had no capital to go in for it. Individual enterprise, however, in a new line, without expert advice, if it fails, is bound to discourage not only the pioneers but others; and it is, therefore, desirable that the advice, for instance of the Sugar Technologist, U.P., be obtained before any scheme is undertaken.

15. Cotton and Woollen Mills.—Another new concern, which is on the mouths of the people, since the Gang Canal area has commenced growing cotton, is a Cotton Mill. This area has been

growing one of the best varieties of long staple cotton; and a Mill, if started in this area by one of the many magnates of this State, who, having mills of their own in British India, possess the necessary experience, is bound to be a success, considering that next to food, clothing is the greatest universal need, and Bikaner is situated far away from the big centres of Mill Industry.

What is said above of a Cotton Mill applies more or less also to a Woollen Mill. It has, however, an additional advantage in this that the Bikaner Wool, which is so famous for its quality, is at present selling extremely cheap owing to trade depression.

16. Railway and Cotton Industries.—Of the existing industries, the most important are the State Railway and the industries connected with cotton. I found from personal inquiries made on Railway Stations in the Gang Canal area that raw unginned cotton was being exported in large quantities to Abhor, Bhatinda and other centres in the Punjab in spite of the existing ginning factories in the State being much nearer home. It would be interesting to collect statistics of ginned and unginned cotton exported from the State during the last 3 years. That would probably reveal that the unginned cotton exported from the State is almost half to half. The reason is not that the local factories are not able to cope with the demand, but that the owners of factories on the border of the State in the Punjab make purchases of cotton of their own account to keep their factories working. This affects not only our Cotton Ginning Industries, but also our great State Railway Industry. For, while all ginned cotton in the State is, as a rule, exported *via* Chilo Junction, all unginned cotton passes out *via* Bhatinda. The traffic *via* Bhatinda, however, does not pay the State as much as *via* Chilo. This loss of revenue to the State might, however, very well be checked by increased tariff on unginned cotton or by an increased customs duty.

17. Raw wool.—There is no wool industry worth the name in the State. Even the raw product does not command adequate price in spite of its superior quality. The reason is that Bikaner wool, as such, is not widely known to the large wool centres of the world which actually consume it, inasmuch as Fazilka—the established centre of wool trade in the Punjab—receives it first and distributes it to the world centres as Fazilka wool. The prestige of our wool also suffers by its being mixed there with wool of inferior type. In spite of the wool press having been established at Bikaner, of the protective duty against Fazilka and of the route *via* Fazilka to Bombay (which generally receives all wool from there) being so round about, the trade has not still been effectively diverted. Thus only 668 bales of wool were pressed in the Bikaner Wool Press in 1929-30. What is required is propaganda work. It would be worth while to approach the big wool exporting agencies of Bombay, to place them in full possession of facts with samples and to invite their help and co-operation. If some of these agencies undertake to distribute these facts in large consuming centres and to introduce our wool in them as the real Bikaner wool, we might expect very soon to see Fazilka relegated to the back position, and Bikaner coming to the forefront, in the wool trade market.

18. Woollen manufactures and vessels from Camel-hide.—The woollen cloth manufacture (*Lohis* etc.) does not figure in the Industrial Statistics obviously because it exists as purely a Home or Cottage Industry, and not as a business concern. A special inquiry was made about this industry and also about that of making woollen carpets and of making vessels (kuppis etc.) from Camel-hide from the various Tehsils at the request of the Provincial Census Superintendent. This inquiry also showed that the industry of woollen cloth

manufacture as also of making vessels from camel-hide existed only as Home Industries whereas the carpet industry only as a Jail Industry. The Chamars, who weave woollen cloth and blankets are practically found all over the State, whereas the Dabgars, who make vessels out of camel-hide, are generally to be found in the Bikaner Tehsil. These Chamars and Dabgars treat this as a side occupation, devoting their spare time to it after they are free from agricultural work in the year. Both the industries are essentially rural. The woollen cloth and blankets are generally made to order by the Chamars, and thus this industry generally depends on the amount of work entrusted to them by the public. Not so the camel-hide industry which is pursued by the Dabgars on their own account and initiative. In the case of the woollen cloth industry, what really happens is this :

People generally agriculturists—have woollen yarn spun in their houses by their women-folk, and this yarn is handed over to Chamars for being woven into cloth and blankets for household requirements. Sometimes the merchants also purchase yarn and get it woven by them. Hence the Chamars are, generally speaking, more of weavers than of spinners, and thus depend for this their side-occupation on the yarn spun by people in their houses. This industry has no doubt received a set-back by the cheap mill-made stuff available in the urban markets. But this can not affect the demand of the people who have yarn spun in their own houses for meeting their house hold requirements. So far as the local goods are made even for sale, they are found to hold their own against any competition because of their fine texture and durability. But after all is said, it appears from what has been ascertained that this industry of making woollen goods as also that of making vessels from camel-hide mostly depend on local consumption, and only in rare instances they find a market outside. The State attempted once to help the woollen manufacturers by advertisements, and it is understood, its effort was rewarded with some success. In view of the superior quality of these manufactures, it is quite possible not only to find a market for them outside but to seize it firmly once it is got hold of. The success in this direction, however, must depend not only on advertisement, but very much on the standardisation and uniformity of goods manufactured and their regular supply on demand. This can only be attained by private enterprise.

19. Sajji.—This is mainly prepared in the Anupgarh Tehsil from the *Sajji* and *Luna* plants which spontaneously grow there. The process of preparing *Sajji*, (which is nothing but carbonate of Soda in an impure form) out of these plants is very simple. It is obtained by burning the green plants over an earthenware, in which it collects in the form of juice oozing from the plants. The hardened juice is *Sajji*. Crude as this substance is, the possibility of getting a pure substance by an inexpensive scientific treatment so as to get a better price for it, might be considered.

20. Saltpetre.—The earth containing saltpetre is to be found in the Tehsil of Hanumangarh and also in other neighbouring Tehsils such as Anupgarh and Raisinghnagar. Saltpetre, however, is manufactured only at Hanumangarh Town. It was at one time a flourishing industry but at present it is in a state of decline, owing to the price of the article having gone down very low in the market. The process of preparing and refining the article is very simple and crude. Improvement is possible by the introduction of machinery and of better implements so as both to enhance the yield and the quality of the article, but the question carefully requires to be gone into whether at the present low level of its price, an attempt at such improvement will be financially sound.

CHAPTER XIV.

ECONOMIC SURVEY.

1. **Introductory.**—Compared to the decade ending with 1921 with its lean years and high prices owing to the Great War, the last decade was a period of plenty and cheap prices. The progressive decline in the cost of living and the fall of commodity prices, which reached their climax in the latter part of the decade, had a telling effect all round. This was no peculiar situation for the State only. The whole civilised world was hard hit by rock bottom prices, industrial slackness and slump in trade. Whatever the cause of this general depression—the faulty international working of the gold standard or mal-distribution of gold, over-production, or shortage of capital—the result was paralysing. It caused a "Famine of Abundance" as contrasted with the famines of scarcity in the past. Markets were glutted with cheap raw produce and finished products, and yet the distress caused was so acute as was hardly ever witnessed in any year of scarcity. Since the fierce competition in the sale of raw produce and finished products not only left no margin of profit but would not even bring the cost price, heavy losses compelled both the producer and the manufacturer to run into debts. New enterprise was checkmated. The end of the decade did not see the restoration of normal conditions. On the contrary it left the economic crisis ever unsolved as it was. The solutions offered of lower wages, improvement in the scale of living, self-imposed restriction of output, destruction of crops, tariff walls, elimination of middle-man's profit, preference to home goods, better methods of marketing goods, reduction in overhead charges, reduction in railway freight and State help—none of them has proved a panacea. They had their reactions in other ways by causing unemployment or further edging the keen competition. It would seem that only a radical re-adjustment of international economics, whereby an easy and rapid exchange of commerce be possible, can save the world from this threatening catastrophe of the first magnitude.

But whilst the State has suffered from the general depression along with others, it has braved the onset boldly and kept herself above it. The trade and industries have maintained their own instead of going down under it. New enterprises have been ventured and have not been ill-paid. With wheat selling at Rs. 1-4 and raw cotton at Rs. 4 a maund, and with a little fall in the cost of production, the agriculturists have no doubt had their share of suffering, but timely Government assistance by remissions in land revenue and protective duties went far to alleviate it.

2. General Distribution of wealth.—The economic distribution of wealth might be gauged by a study of the occupation figures of the people. These figures have already been dealt with in Chapter VIII on Occupation. Recapitulating the broad features of that Chapter, out of every 1,000 persons in the State, 511 are Workers and 489 Dependants. As regards Workers, their occupational distribution in the present and the last censuses is given below :—

Occupational Distribution per 1,000 Workers.

Occupation.	1931.	1921.
Agriculture	793	768
Minerals	1	1
Industry	69	87
Transport	11	9
Trade	36	37
Public Force	7	7
Public Administration	9	9
Professions	15	26
Independent income	...	2
Domestic Service	22	23
Unspecified	23	13
Unproductive	14	18

Agriculture supports almost 79 per cent of the population in the State. All Industrial Occupations, in which we may broadly include Minerals, Industry and Transport support about 8 per cent, Trade 3·6 per cent, the State Civil and Military Service 1·6 per cent, Liberal Professions 1·5 per cent, Domestic Service about 2 per cent and other unproductive or unspecified occupations about 4 per cent.

A comparison of the figures of the present census with those of 1921 does not reveal important variations except as regards Agriculture Industry, Trade and Professions. The influx of agricultural population in Ganga Canal area explains not only the proportionately much larger increase of agriculturists, but also the proportionate decline in the figures of Industry, Trade and Professions.

3. Scope of this chapter. – It is proposed in this chapter to examine and report especially on the conditions of Agriculture and rural economy in the State, as Agriculture forms the occupation of the bulk of the people and other occupations have been already dealt with in Chapter VIII, and Industry in particular in the last Chapter.

4. Mode of inquiry. – The special economic census as regards conditions in the rural area was held through the Revenue staff. Three sets of questionnaires were drawn up for this purpose taking as the unit (1) the cultivator (2) the village and (3) the Tehsil. The first set of questionnaire was meant to be answered by the cultivators themselves; the second by the Girdawar and the third by the Tehsildar. For the purposes of questionnaire No. (1) a few villages of an average type – neither highly prosperous nor of a very depressed order—were selected and details were collected about at least 10 families in each of such villages through an Officer of not a lesser standing than the Girdawar. The condition of individual families having been thus examined, such Officer was himself to answer questionnaire No. (2) for the whole village and submit the answers to both the questionnaires regarding individual families and the whole village to the Tehsildar. On receiving answers about all the villages selected in his Tehsil, the Tehsildar was to answer questionnaire No. 3 for the Tehsil as a whole and forward it to the Census Office through the Nazim.

5. General facts about rural area.—Details of villages, area, houses and of rural population in each Tehsil will be found in Provincial Table I.

(*a*) *Villages and Area*—Excluding the city and the towns, the 19 Tehsils, in which the State is divided, have amongst them 2742 villages in all. The Ganganagar Tehsil has the largest number of villages, *viz.*, 215 while Ratangarh and Dungargarh have the least *viz.*, 90 each. Between these two extremes the number of villages vary in various Tehsils. Eleven Tehsils have more than 150 villages. The number of villages in any Tehsil is, however, no index to its size. Thus the largest Tehsil in respect of size is Tehsil Sadar covering with its 198 villages an area of no less than 4,475 square miles whereas the Ganganagar Tehsil which has the largest number of villages is only 715 square miles. Again, the smallest Tehsil in respect of size is Padampur which, covering only 256 square miles, has no less than 150 villages, whereas Ratangarh and Dungargarh, which have the smallest number of villages, have an area of no less than 396 and 463 square miles respectively. The 3 Tehsils in the Sadar Nizamat are the largest and cover more than two-fifths the area of the whole State and yet have in all amongst them only about one-fifth the number of all villages in the State.

(*b*) *Houses in rural area*—The largest number of houses *viz.*, 12,227, is claimed by Tehsil Surpura, standing third in order as regards area, as against the lowest of 2,961 in Raisinghnagar with one-fourth of its area. There are in all 14 Tehsils with houses in rural area numbering over 6,000, of which 4 have houses over 10,000.

(*c*) *Rural Population.*—The largest rural population *viz.*, 61,804 is claimed by Tehsil Hanumangarh as against the smallest in Raisinghnagar of 14,571. There are in all 12 Tehsils having a rural population of over 30,000 souls, of which 5 of them have a population exceeding 50,000 persons. The largest density, *viz.*, of 135 per square mile is returned by Ratangarh as against the lowest of 9 by Lunkaransar.

6. Villages—Patta and Khalsa.—With a few exceptions all the villages in the Tehsils of Lunkaransar, Surpura, Sujangarh, Sardarshahr, Ratangarh, Dungargarh, Churu, Reni and Nohar are *patta* villages. All the villages in the Tehsils of Ganganagar Nizamat and all the villages except two in the Hanumangarh Tehsil, on the other hand, are Khalsa. As regards other Tehsils, while the *patta* villages preponderate in the Sadar and Rajgarh Tehsils, the *khalsa* villages preponderate in the Bhadra, Suratgarh and Anupgarh Tehsils.

7. Classification of soil as cultivable, cultivated and non-cultivable.—The area in acres of the whole State roughly is 1,53,87,065. Out of this 1,11,15,500 acres, or more than two-thirds are situated within *patta* villages. About these no reliable returns are available. As regards the *khalsa* land, below are given figures in acres of land that was available for cultivation in various Nizamats in 1929-30 :—

Classification of soil.

Name of Nizamat.	Total area.	Cultivable.	Actually cultivated.	Not-cultivable.
Sadar	5,13,131	4,85,429	95,928	27,702
Sujangarh	1,44,626	1,36,994	50,771	7,632
Reni	7,46,407	7,31,374	3,50,318	15,033
Ganganagar	10,52,446	10,22,672	4,53,785	29,774
Suratgarh	18,14,955	17,79,973	4,70,834	34,982
Total ...	42,71,565	41,56,442	14,21,636	1,15,123

The percentages of cultivable and cultivated area to total area and of cultivated area to cultivable area in the various Nizamats are very instructive. They are reproduced below from Subsidiary Table I to Chapter I :—

Percentages of cultivated and cultivable area.

Name of Unit.	Percentage of total area.		Percentage of cultivated area to cultivable area.
	Cultivable.	Cultivated.	
Bikaner State	97·3	33·3	34·2
Bikaner Nizamat	94·6	18·7	19·8
Sujangarh ,, ...	94·7	35·1	37·0
Reni ,, ...	98·0	47·0	47·9
Suratgarh ,, ...	98·1	25·9	26·4
Ganganagar ,, ...	97·2	43·1	44·4

It will be seen from the above statement that a large area is available for cultivation in every Nizamat, and that there is no pressure

of population on the soil. The percentages of cultivable area vary within very narrow limits, but those of land actually cultivated vary a good deal in every Nizamat, which is indicative of the fact that in some Nizamats a far larger area is either lying Banjar or allowed to remain fallow than in others. These point to different physical conditions obtaining in different Nizamats as regards soil, water-supply and climate, which, having already been dealt with while considering the factors of density in paragraphs 9 to 13 of Chapter I, need not be repeated here.

8. Fragmentation of village area.—In 11 Tehsils there are 39 villages whose area is interspersed by the area of other villages. They are mentioned below:—

Tehsil Sadar.

Kasmidesar.
Sarupdesar.
Gangashahr.

Tehsil Lunkaransar.

Phuldesar.
Lakshminarainsar.
Delana Bada.
Delana Chhota.
Udana.
Kakadvala.
Lunkaransar.

Tehsil Surpura.

Ramsar.
Sadasar.
Gajrupdesar.
Jasrasar.

Tehsil Churu.

Ratannagar.

Tehsil Reni.

Kirsali Brahmanan.
Bhalau Tal.

Tehsil Anupgarh.

Anupgarh.
Red.
Ratanpura.

Tehsil Sujangarh.

Malasi.

Tehsil Ratangarh.

Jalau.

Tehsil Dungargarh.

Bas Surjan.
Inpalsar.
Bas Raikan.
Bas Marnotan.

Tehsil Rajgarh.

Rajgarh.
Luddi Chhaju.
Lhasedi.
Lutana Amichand.
Gothan Chhoti.
Gothan Badi.
Jaitpura.
Sulakhania.
Dhani Moji.
Vera Sakhda.
Vera Sarmajla.

Tehsil Hanumangarh.

Shodanpura.
Khanania.

In some of the above villages, their cultivable area is entirely cut off from the main village by the intervening area of other villages and in some instances it is a matter, no doubt, of real hardship. The village of Phuldesar in the Lunkaransar Tehsil is a typical instance. Its area is cut off in six different parts and the result is that the farthest fields from the site of the village are no less than 10 miles away. It is, no doubt, a *mandarat* village, but the possibility of re-adjusting the areas of at least *khalsa* villages so as to make them compact at the

time of survey and settlement is worth consideration wherever their interspersion is a real source of hardship to the residents of those villages.

9. Crops—*Kharif.*—The principal *Kharif* crops growing all over the State are *Bajra, Moth, Gawar, Mung,* and *Til,* except that *Til* and *Mung* are rare in the Rajgarh Nizamat and Tehsil Sardarshahr. *Jawar* is also sown everywhere but only in Suratgarh and Ganganagar Nizamats on any large scale. Cotton and sugar-cane are the two important *Kharif* crops which have come into existence after the advent of Gang Canal in Ganganagar Nizamat and small portion of Anupgarh Tehsil. *Urad,* Maize, indigo, and to an infinitesimal extent, rice, ground-nuts, and linseed also grow in this area.

Rabi.—*Rabi* cultivation is confined to the Tehsils of Ganganagar and Suratgarh Nizamats and to Bhadra, Nohar and Rajgarh Tehsils. It is also possible in the Sujangarh Tehsil and a few villages of Tehsil Sadar, but people are not keen about it. In the Bhadra Tehsil *Rabi* cultivation is confined to Khalsa villages only; people in the Patta villages in this Tehsil do not take to it owing to the *Batai* system under which, it is alleged, they apprehend a larger payment to the *Patta* than under the system of Rakam. The principal *Rabi* crops are wheat, barley, gram, rape and mustard seeds, and they all grow in all these parts except that barley, rape and mustard seeds are rare in Rajgarh and Nohar Tehsils, and wheat, besides in these, also in Bhadra and Suratgarh, Tehsils.

The Rabi crops are entirely dependent on rainfalls at suitable time except in Ganganagar Nizamat and the Tehsil of Anupgarh where the Gang Canal has made them independent of the precarious rains. The Western Jamna Canal, the water discharge from which irrigates but a few acres in the Bhadra Tehsil, and the Ghaggar Canals which are of an inundation type are not of much importance. Rabi cultivation which was only 10,831 acres in 1919-20 had during the last decade increased to 3,34,291 acres in the State. The percentage of irrigated area to sown area comes to 23·5. Almost the entire irrigated area is irrigated by canals, well irrigation in 1929-30 being responsible for only 358 acres. Well irrigation is not possible in any of the Tehsils on a large scale, and is resorted to only for vegetables in towns or places near about.

10. Average yield of crops in various Tehsils.—The estimates received from the various Tehsils of the average yield per *Bigha* of the more important crops in a normal year are given below n maunds:—

Name of Tehsil.	Kharif.								Rabi.			
	Bajri.	Moth.	Mung.	Til.	Gawar.	Jawar.	Cotton.	Sugar-cane.	Wheat.	Gram.	Barley.	Rape and mustard.
Bikaner ...	1	2	2	2½	1¼	...	...	...	...	...	...	...
Lunkaransar ...	1	1	½	½	1¼	...	...	...	...	...	...	...
Surpura ...	1	¾	½	½	1¼	...	...	...	...	...	...	...
Sujangarh ...	1	1	1	1	1	...	...	...	...	...	...	...
Sardarshahr ...	1	1	..	...	1	...	...	...	...	...	...	...
Ratangarh ...	1	1	1	1	1	...	...	...	...	...	...	...
Dungargarh ...	1	1	¾	3	1	...	...	...	...	...	...	...
Rajgarh ...	1	1	1	...	1	1	...	...	...	2	...	...
Churu ...	½	¾	½	1	1	...	...	...	...	...	...	...
Bhadra ...	1	½	⅜	...	1	1¼	...	...	...	2	2	3
Reni ...	½	½	½	...	½	...	...	...	...	...	...	...
Nohar ...	2	2	...	...	3	...	...	...	...	5	...	...
Suratgarh ...	1	1	1	2	2	...	...	...	...	2	2	2
Hanumangarh ...	2	2	1	1	3	2	...	...	3½	5	4	2
Anupgarh ...	2	1	1	1	3	2	5	30	5	4	5	4 to 5
Ganganagar ...	5	1	3	5	5	4	5	20	5	8	4	4 to 5
Karanpur ...	5	5	5	2	7	4	5	12	6	7	7	3 to 4
Raisinghnagar ...	3	2	2	2	4	3	4	14	5	9	9	4
Padampur ...	8	8	8	7	7	7	8	30	8	12	8	8

The above estimates are of course rough, and in some instances, notably Suratgarh and Bhadra, the yield of crops has been underestimated. Hanumangarh in the dry area, and Padampur in the irrigated area, show the best results, provided the estimates are correct all round.

11. Possibility of agricultural improvement by selection of seeds.—There is already an Agricultural Farm at Ganganagar which has been experimenting on the acclimatisation of exotic varieties of crops and also been distributing selected seeds especially in the Gang Canal area.

Sugar-cane.—The three most important crops of the Canal area are (1) Sugar-cane (2) Cotton, and (3) Wheat. Of these as regards Sugar-cane, a successful crossing of it with *Jawar* has been made in the Imperial Sugar-cane Breeding Station at Coimbatore. This hybridised variety of sugar-cane ripens in six months instead of in 10 months. It has been steadily spreading already in the main sugar-cane provinces of India and has also attracted the attention of sugar-cane technologists all over India. This new cane is likely to revolutionise the sugar-cane industry in the whole of India, and given a trial it promises to be a great success in the Gang Canal area.

Cotton.—The two varieties of cotton at present grown in the Canal area have to be allowed to stand in the fields almost the whole year round. There is, however, a variety of cotton called Mathiyun (मठियु) which, sown in July, gives up all crop by February. It is widely sown in Kathiawad. It is, no doubt, somewhat of an inferior quality, but its importance lies in its water and time saving qualities. Since this variety is harvested well ahead of the next monsoon, an additional advantage is that it is not necessary at all to allow the land sown with it to remain fallow in the succeeding year.

Wheat.—As regards wheat also, it is possible to substitute for the present variety sewn in the Canal area, which takes 6 to 7 months to ripen, the brown-red variety largely sewn in the Bombay Presidency, which ripens within only 5 to 6 months. The success, however, of this Bombay variety in the Canal area would very much depend on there being a market for it here.

Although the unirrigated area in the State is kind to the modest crops of Bajri, Moth, Gawar, Mung and Til, the problem of seed selection is of no small importance even to this area. The seeds of these crops grown in the irrigated area with the help of canal water are known to require more water than the seeds of the same crops grown in the dry and unirrigated soil. It is very important, therefore, that the seeds already acclimatised to the dry and unirrigated soil be used for being sown therein, and not those which are the product of artificial irrigation. With the advent of Gang Canal and the products irrigated by it being available everywhere in the State, the drawbacks of utilising them as seeds in the dry parts of the country are such as might profitably be brought home to the people.

12. Tree-plantation.—With the advent of the Gang canal, a scheme of planting trees along the canal banks was taken up and 5 lakhs of Shisham and Siris plants were reared in all at 5 different nurseries. The scheme has not still been given effect to. About a lakh of plants have, however, been distributed free to the cultivators. There was a good demand for these plants from them, and it is to be wished that all the plants had been given away, for in 3 of the nurseries I saw at Raisinghnagar, Karanpur and Ganganagar they had even then almost become useless for replantation, thus entail-

ing not only waste of time, labour and money, but the necessity of rearing fresh plants for a tree plantation. The importance of trees in their relation to the Zemindars' needs cannot be exaggerated, and all the possibilities of promoting their plantation in the canal area either by private enterprise or by Government deserve to be taken full advantage of.

13. Fragmentation of holdings.—Divisions and sub-divisions of holdings as a result of inheritance or partition amongst the members of a joint family are common. In the canal area, however, a rectification of holdings was made just before the advent of the Canal, and the evil is not still apparent to any appreciable extent. When as a result of such fragmentation, the holding is divided into small and uneconomic divisions, the individual share-holders take on lease more land, of which there is plenty in all Tehsils except in a few villages in the Tehsil of Sujangarh. Thus no real hardship is caused on account of fragmentation of holdings, though of course their divisions and sub-divisions necessarily result in the holders having scattered fields. An inquiry, however, made as to the desirability of consolidating the holdings elicited varying opinions. The Tehsildars of Sujangarh, Ratangarh, Churu, and Dungargarh favour consolidation for the convenience and benefit of holders. The Tehsildar of Padampur also is in favour of it but in an academic way, since the evil of fragmentation has not, as stated by him, affected that Tehsil at all. All others are against consolidation for various reasons which are summarised below:—

(1) Sufficiency of land.

(2) A progressive decline in fertility of soil, which necessitates the change of holdings every fourth or fifth year in some Tehsils such as the Sadar and Dungargarh.

(3) Reluctance of holders to give up fields of superior soil.

(4) Uncertainty of rainfall, which is so ill-distributed that of two adjacent tracts one may have sufficient rainfall and other none at all.

(5) Improvements effected by holders.

14. Plough animals.—All over the State the camel as well as the bullock are used to plough the soil, but while for this work the camel is largely used in the Sadar, Rajgarh and Sujangarh Nizamats, the bullocks are largely used in the Suratgarh and Ganganagar Nizamats. In the former the camel is preferred, because the soil is light and sandy and ploughing is easy, while in the latter the bullocks are preferred because the soil is loamy and hard. A camel is also less expensive and serves as a beast of burden and a riding animal at the same time. The use of more bullocks for the plough, however, deserve to be encouraged as ploughings by bullocks are more thorough. In Lunkaransar Tehsil buffaloes are also harnessed to the plough.

It is not proposed here to describe the methods of agriculture which a curious reader will find detailed at length in Mr. Fagan's Settlement Report.

15. Use of manure.—Manurial treatment of soil is practically unknown in the State. Manure is used in a few villages populated by the Sikhs in the Suratgarh Tehsil. It is also used in the Canal area in Tehsil Anupgarh and in the Tehsils of Ganganagar Nizamat. Where manure is used, it generally consists of cow-dung and

refuse of crops, but the Padampur Tehsil Reports the use also of such scientific fertilisers as Soda Nitrate.

The use of manure deserves to be encouraged by propaganda work. The farmyard manure is plenty and easily available. The country being pastoral especially in the parts outside the Canal area, the villagers keep a large number of cattle. Even after allowing the use of cow-dung for cakes to be used as fuel, plenty of it is left, which is actually flung away. Two villages inspected in the Lunkaransar Tehsil, with hardly 75 houses, boasted between them of not less than 900 cows and 150 buffaloes besides the young ones and other animals, and heaps of cow-dung were seen collected on the outskirt. On an enquiry it was alleged to be of no use Since the farmyard manure is an important plant food, its waste like that is certainly to be deplored.

Opinion in the various Tehsils in the Canal area is unanimously in favour of the use of manure. Outside that area, it is divided. But even those who are against the use of manure admit the benefit resulting from it. They object to it simply on the ground that crops in soils treated with manure require a better water-supply than is received from the scanty rains. This objection no doubt carries some weight. But it is just possible that the use of manure in a suitable quantity may, without needing a better water-supply, give a bumper crop. What is thus required is an adjustment of quantity of manure to the needs of the soil and the climate rather than the abandonment of the use of manure altogether. The result of not using it at all at present is that the land after continuous cultivation for 4 or 5 years becomes exhausted and the Zemindars have to keep it fallow and break up new land.

16. Subsidiary occupations.—The cultivators residing in areas which produce only the *Kharif* crop remain busy for 6 to months while those residing in areas which produce the *Kharif* as well as the *Rabi* crop remain engaged for 9 to 10 months in a year agricultural operations. Broadly speaking they have thus 2 to 5 months' absolute leisure. It is an important problem how they can best use this spare time in order to improve their condition. It is a pity that owing to the statistical output being curtailed this time as a measure of retrenchment, no details are available as regards each of the occupations combined with agriculture. The special inquiry made, however, shows that the spare time is utilised by the cultivators generally in—

(1) Plying camels or carts on hire,

(2) Selling fire-wood or grass in neighbouring towns,

(3) Doing labour,

(4) Repairing their own cottages,

(5) Grazing and tending their cattle,

(6) *Munj* twisting,

(7) Spinning wool, and

(8) Weaving woollen blankets.

The first five occupations are general and of an ordinary type *Munj* twisting is reported only from Sujangarh and Churu Tehsils. Wool is generally spun by the women-folk. The weaving industry is

confined generally to the Chamars, the Meghwals and Dhanaks having also just a hand in it. Although confined to specific communities, weaving is no doubt an important side occupation. There are no less than 3,000 *Karghas* in the State. They are to be found in all the Tehsils, but their number is comparatively small in the Canal area Tehsils. As regards other Tehsils, Lunkaransar, Surpura and Bhadra boast of about 500 Karghas each; Ratangarh, Rajgarh, Sujangarh and Hanumangarh of about 200 each, while the remaining about 100 each.

It cannot really be said that the above occupations solve the problem of employing the spare-time of the cultivators. There are no large industries with a big demand for labour located in the rural area, and the possibilities of the kind are few. What is required is the stimulation of new ideas and help and advice from Government. With hemp (सण) growing in the Canal area, the rope-making industry has possibilities of expansion. The clearance of silt from the village pond by common effort is another employment to which the idle hands might be directed so as to increase its capacity and thus to minimise the difficulties in the way of adequate supply of drinking water during the year.

17. Labour and scale of wages.—No Tehsil except Dungargarh and Padampur report a lack of sufficient labour. It is, however, strange that the 3 Tehsils of Ganganagar, Karanpur and Raisinghnagar should have no complaints on this account for personal inquiries showed that labour was scarce during times of harvest in all this newly colonised area and a labourer wanted by way of wages for picking cotton 1/5th and at times even 1/4th the share of cotton picked up. But of course things might have improved since then, as they are bound to improve in no time in this fast progressing part of the country. There is no lack of artisans, such as blacksmiths, carpenters, potters and shoe-makers in villages.

The scale of wages for field labour varies from 3 to 10 annas in various Tehsils according to the time of agricultural operations and demand for labour.

While on the subject of occupations and labour in rural areas, the desirability might be emphasized of redeeming the criminal tribes in the State from their life of crime by settling them in separate colonies on any surplus agricultural land in the Canal area. The 3 most numerous of such tribes are those of the *Baories*, *Sansis* and *Thoris* and they number in all about 21,000 in the State. They belong to a strong and sturdy race and are likely to prove a very useful community if their hand can be warded off from crime and turned to honest labour. They are generally not averse to work. They are often employed on field work and other labour, and are found to excel others in hard work. But generally the employers either avoid them owing to their criminal habits, or pay them less than the market rate for their work. The rules which forbid the adult male members of the criminal tribes to leave without permission the place where they are registered and require them to report themselves several times a day in the Police Station, so necessary as they are, prove also a hindrance in their finding work. Thus it is a vicious circle. They must leave off crime before they can find work. But until they find work (which they cannot as long as people are not convinced that they have become peaceful and law-abiding) they choose to live by crime. As suggested above, the best remedy is to locate them in separate colonies on land especially set apart for them and furnish them with necessary equipments for agricultural operations. A beginning might be made with a small colony at first. The initial expenditure incurred over such colonies is likely to be more than compensated for, by the resulting

benefits in the way of suppression of crime and the transformation of a large number of sturdy criminal tribesmen into law-abiding and useful citizens.

18. Family Budgets of individual cultivators.—A statement is given below of an individual cultivator's income and expenditure along with his circumstances from each Nizamat. A scientific inquiry of the kind, conducted through census agency, has necessarily its limitations, and the danger of the cultivators understating their income and overestimating their expenditure has also to be taken into account. For the purposes of statement below, care has accordingly been taken to select cases of small and average holders.

Family budget of select cultivators in the various Nizamats.

Points on which inquiries were made.	Answer received in respect of a typical case from				
	Nizamat Sadar.	Nizamat Sujangarh.	Nizamat Reni.	Nizamat Suratgarh.	Nizamat Ganganagar.
Circumstances.					
1. Name of village and Tehsil ..	Surdhana, Tehsil Sadar.	Bhagibad, Tehsil Sujangarh.	Nethwa, Tehsil Reni.	Sardarpura Khuntha, Tehsil Suratgarh.	Bakhtana, Tehsil Ganganagar.
2. Name of cultivator ...	Rugha potter.	Gyanji Rajput.	Khema.	Lunaram.	Kishna.
3. Number of members in family	6	3	5	3	7
4. Number of working members	2	1	3	2	2
5. Area of holding in bighas ...	89	130	150	45	101
6. Number of plough animals ...	1 camel.	1 camel.	1 camel.	1 camel	2 camels and and 2 bullocks.
7. Number of other animals ...	1 cow and 2 buffaloes.	2 cows and 2 she-goats.	1 buffalo and a calf.	4 cows, 1 buffalo, 8 calves.	2 cows, 4 calves, 1 mare and a foal.
8. Whether holding is sufficiently large for tillage by one camel or 2 bullocks.	Yes.	Yes.	Yes.	Yes.	Yes.
9. Subsidiary occupations of own or members of family.	Labour.	Sale of fire-wood.	Sale of ghee.	Grazing animals, spinning, sale of ghee and plying camel on hire.	Nil.
10. Amount of debt ...	Nil.	168	1,000	Nil.	1,800
Budget.					
Annual estimated income ...	300	170	250	250	375
1. Agricultural income ...	200	150	200	100	375
2. Income from other sources ...	100	20	50	150	...
Annual estimated expenditure ...	206	444	205	1066	775
Ordinary.	206	144	195	166	670
Personal.					
(*a*) Food	120	80	120	50	120
(*b*) Clothing	30	10	30	40	100
Agricultural—					
(*c*) Seeds	20	13	10	20	120
(*d*) Cattle	10	5	...	40	130
(*e*) Payment of Rakam ..	16	36	35	16	200
(*f*) Land improvement ...	10	...	...	...	...
Extraordinary	...	300	10	900	105
(*g*) Marriage	...	150	...	500	50
(*h*) Death	...	150	...	400	50
(*i*) Litigation	...	...	...	...	5
(*j*) Payment of debt ...	...	Nil.	10	...	Nil.

It is not claimed that the instances cited above are truly representative of the condition of an average agriculturist of the respective Nizamats as a whole, for the circumstances necessarily vary in the different Tehsils under different Nizamats, and in the different villages in different Tehsils, and the conditions of individual cultivators also

vary a good deal in accordance with the degree of diligence and industry and of thrift and economy that distinguish the various communities to which they may happen to belong. Roughly speaking, however, the statistics in the above statement may be said to give a fair idea about the condition of small holders. The extremes of course differ a good deal. There are instances recorded of wealthy agriculturists who do money-lending business to the extent of Rs. 30,000, side by side with such agriculturists as are debt-ridden to the extent of Rs. 20,000.

19. Agricultural indebtedness in general. - The indebtedness of the small farmer is perhaps a problem all the world over, and the State is no exception. His plight in all the Tehsils is more or less alike in this respect, but the rural population of Tehsils like Bhadra and Nohar with loamy and fertile soil is, owing to want of prudence, worse off than that in other Tehsils with dry and sandy soil. The prevalent low commodity prices have served to increase the agricultural indebtedness still further.

20. Causes of indebtedness. - It is necessary first to ascertain the cause of the farmer's indebtedness in order to find a remedy for it. The assessment is low, the average being only about 2 to 8 annas per acre excluding water-cess on irrigated land. An average cultivator is also not reported to be of extravagant habits in his ordinary and daily domestic life. Generally, however, three causes drive him to borrow money : (1) Failure of his crop due to lack of rain and the consequent need of satisfying his immediate wants (2) Requirements in the way of seed, plough-animals and agricultural implements and (3) Wants on extraordinary occasions like that of a marriage or a death in the family. It is possible for him to satisfy the first two types of his wants either by a *Taccavi* grant from the State or if he be a member of a co-operative society, by a loan from the society or the co-operative union on an easy rate of interest, and generally it should not be at all difficult for him to repay such loans in course of time. His wants, however, of the third type, which are generally, large, are the opportunity of the money-lender. On occasions of marriage and death festivities, a cultivator, especially a Jat and that too in the Bhadra and Nohar Tehsils, is known to be very extravagant. There is no limit to his expenses on occasions like this. He will spend on such occasions all he may have and as much as he can get by way of credit. There are instances in which a cultivator has estimated no less an expenditure than Rs. 4,500 on the marriage and 3,000 on the death festivities. One Tehsildar rightly states that the expenses over them depend upon the capacity of the cultivator to spend and may be anything from Rs. 100 to Rs. 10,000. Once involved in the clutches of the money-lender on occasions like this the cultivator is rarely able to get out of them. Because in the first place the money-lender's rate of interest which is high—it varies from 12 to 24 per cent per annum according to the credit of the debtor—generally piles up the debt more swiftly than it can be repaid by the cultivator from his surplus income. And because in the second place during the period while all his surplus income is being drained away to satisfy the debt, the debtor is faced with the necessity of taking further loans from time to time to meet his other wants, and thus becomes completely entangled in the money-lender's meshes in course of time. As the debt always seems to pile up despite the payments made year in and year out, the cultivator realising in the end his utter inability to repay it, ceases to take any pains in keeping himself acquainted with his debt position and resigns himself to the tender mercy of his money-lender.

A few instances have been given on the next page to illustrate the extent of indebtedness in extreme cases.

Debt position of individual cultivators with reference to their income and expenditure.

1. *Name of Cultivator*	DILU.	RAJU.	GHAMAN.	RAWAT.	PURAN.	RAMCHAND.
2. *Caste*	Potter	Jat	Jat	...	Jat	...
3. *Village*	Baghela	Dhilki Jatan ...	Karanpura ...	Prempura ...	Fusawala ...	Muklawa ...
4. *Tehsil*	Rajgarh	Nohar	Bhadra	Suratgarh ...	Karanpur ...	Raisinghnagar ...
5. *Area of holding*	210 Bighas ...	318 Bighas ...	400 Bighas ...	132 Bighas ...	249 Bighas ...	175 Bighas ...
6. *Agricultural income*	Rs. 80	Rs. 400	Rs. 210	Rs. 80	Rs. 1,000	Rs. 200
7. *Other income*	Rs. 50	...	...	Rs. 36	...	...
8. *Ordinary agricultural expenditure*... ...	Rs. 202	Rs. 195	Rs. 203	Rs. 50	Rs. 401	Rs. 475
9. *Ordinary personal expenditure (food and clothing).*	Rs. 190	Rs. 260	Rs. 150	Rs. 325	Rs. 325	Rs. 450
10. *Extraordinary personal expenditure (marriage and death).*	Rs. 600	...	Rs. 1,400	...	Rs. 1,600	Rs. 4,000
Debt Position.						
1. *Amount of debt at present*	Rs. 4,000	Rs. 4,000	Rs. 6,400	Rs. 5,850	Rs. 10,000	Rs. 20,000
2. *Amount actually borrowed*	Rs. 1,000	Rs. 2,000	Has no idea as the debt was incurred by one of his forefathers.	Has no idea as his father borrowed the amount.	Rs. 2,000	Rs. 2,000
3. *Borrowed in cash or kind*	Both	Cash			Cash	Cash
4. *Rate of interest*	Rs. 1-9-0 per cent per month.	Rs. 1-9-0 per cent per month.	Rs. 1-9-0 per cent per month.	Rs. 1-9-0 per cent per month.	Rs. 1-12-0 per cent per month.	Rs. 1-9-0 per cent per month.
5. *Amount already repaid*	Rs. 2,000	Has been paying since years. Has no idea how much paid in all and what remains to be paid.	Rs. 3,000 over and above what his forefathers may have paid.	No details given as evidently he has no idea.	No details given ...	No details given.
6. *Amount still to be repaid*	Rs. 2,000		Rs. 3,400	...	...	...

Dilu borrowed Rs. 1,000 and after paying up twice the amount, found that the debt, instead of abating in the least, had multiplied four times. Raju's debt has doubled up and Puran and Ramchands' have multiplied 5 and 10 times, inspite of payments in satisfaction from year to year, of which they have in their desperation kept no account even. Ghaman's debt is not self-incurred, but ancestral. He does not even know which of his remote ancestors had incurred it, what amount was originally borrowed, and how much was repaid by his various fore-fathers. He himself has paid Rs. 3,400, to find that he has still to pay almost double the amount. Rawat's case is similar to Ghaman's. The revenue and expenditure figures in the Budget of all these persons, although it is doubtful how far they are reliable, do in any case reveal their utter inability to wipe off their liabilities during their life-time.

21. Money-lender and his methods.—The cultivators are found to require capital either for their daily expenses, occasions of marriage or death, agricultural needs, cattle, land-improvement or payments of old debts. Where is it to come from? No State or Bank can possibly be expected to provide capital for all their wants. The village money-lender, however, finances them all. And as he runs the risk in some instances of entirely losing his capital, he charges accordingly a high rate of interest. He has thus his place in the village. But as in all countries, the money-lenders in the State also have ways of exploiting the needs of the cultivators in times of their distress—especially in the Bhadra and Nohar Tehsils—which amount to fraud, rapacity and oppression. They are mentioned below:—

(1) The money-lender generally contrives to give the loan, and accept its repayment also, in kind, and in either case he dictates his own price, the debtor being compelled thereby to buy his wants at the dearest market rate and sell his produce at the cheapest. The needy debtor has no choice about it. He has to accept the loan in kind because he is in need of it, and he has to repay it in kind because he has been made to contract for it.

(2) Where a loan is made in cash, the money-lender deducts a discount of about 10 per cent (styled *Kothli Khulai*) at the time of giving the loan and charges the debtor with the full amount.

(3) The conversion of interest into principal by requiring the debtor to execute a fresh bond at suitable intervals so as to set at naught the rule of *Damdupat* and the provisions in law regarding usurious loans.

(4) The money-lender opens two accounts of the debtor and obtains a consent decree against him under one of them. Under the constant threat of its execution being taken out, payments are extracted from time to time from the debtor but are never actually credited to the decretal account but the other current account.

(5) In rare cases unscrupulous money-lenders in the Bhadra Tehsil are alleged to go to the length of obtaining fraudulent consent decrees in collusion with a stranger set up as a pseudo-defendant in place of the actual defendant sued against. In cases of this kind the latter generally knows of the decree only when its execution is taken out after some years, when owing to the lapse of time added to his ignorance or apathy it becomes difficult for him to prove the collusion.

22. Remedies to stop usury.—When unscrupulous means like those in the preceding paras are adopted by the money-lender to swell his profit, the rate of interest agreed upon is no indication at all of the profit actually made by him, which in many cases is very huge indeed. This is usury, and it is necessary that usury in all forms, which is principally responsible for the chronic indebtedness of the agriculturist, be brought under control. The provisions regarding usurious loans embodied in the State Contract Act have proved to be a dead letter here as much as in British India. Various remedies have been tried in British India and Indian States to check rural indebtedness and many more have been suggested. Such of them as might profitably be adopted by us are stated below :—

A. Preventive Measures.

(1) Compulsory Registration of money-lenders by legislation on the lines of the Punjab Money-Lenders Act.

(2) Licensing money-lenders so as to bring their operations under control.

(3) Use of only such account books as are stamped with the seal of some Government Office be made essential.

(4) Money-lenders be compelled to give a book to the debtor and enter therein all the transactions as they occur and to give receipt to debtors for money paid by them.

(5) Periodical inspection of account-books by Tehsildars be made compulsory.

(6) When the original sum lent doubles up, the money-lender be specially required to produce it for inspection by the Tehsildar.

(7) The fixing up of maximum rate of interest and prohibition to charge compound interest.

(8) Prevention by legislation of extravagant expenditure on occasions of marriage and death on the lines of legislation in force in Indore and Mewar.

(9) Extension of Co-operative credit movement.

B. Remedial Measures.

(1) Settlement of all old debts through conciliation boards appointed under an Act specially passed for the purpose.

(2) Legislation on the lines of the Deccan Agriculturists' Relief Act.

(3) Orders to Courts strictly to enforce the provisions in section 20B of the State Contract Act *re:* Usurious Loans, which are rarely enforced at present.

(4) Application of the provisions regarding conciliation in Chapter IV of the Village Panchayat Act in villages in which a panchayat may have been established.

(5) The passing of a simple Rural Insolvency Act.

As prices have fallen, indebtedness has increased and prompt action is required to deal with the situation by adopting some suitable measures of the kind mentioned above. There should be no difficulty in enforcing all the preventive measures except perhaps the one at No. (7), which may fail in case the fixed rate of interest does not prove attractive enough to the money-lenders and may thereby cause hardship

to the cultivators by their sources of credit being closed up. The desirability of extending co-operation has been discussed separately in the next para. As regards remedial measures, the most important is No. (1). Settlement through conciliation boards has recently proved a great success in the Bhavnagar State. Insolvency Law may achieve the end more swiftly, but the danger lies in its being so extensively invoked for help that the capitalists' interests may be seriously ruined. No preventive measure is likely to succeed much in checking the growth of agricultural indebtedness unless some remedial measure or measures have first achieved the end of settling the existing old debts of the agriculturists. Chronic indebtedness is a serious drawback to the success of all preventive measures including the much-commended co-operative movement.

23. Co-operative Movement.—This movement has been initiated in the State now almost since a decade. At present there exist 89 Societies in the State as follows:—

Bhadra Tehsil ...	...	51
Ganganagar Tehsil	...	18
Padampur „	...	7
Karanpur „	...	6
Nohar „	...	5
Rajgarh „	...	1
Sadar „	...	1
Total	...	89

All of them except the one in the Sadar Tehsil are in rural area and are mostly of the type of credit societies. The total number of members of all the 89 societies is 1,942.

The sources of the working capital in 1929-30 consisted of—

	Rs.	a.	p.
Shares	45,862	13	3
Deposits	74,356	8	3
Loans by Government or the Bhadra Co-operative Union	1,92,513	11	0
Profit	7,557	6	0
	Rs. 3,20,290	6	6

These above figures show that the co-operative movement is yet in its infancy. Its extension has been suggested above as one of the measures for ameliorating the condition of people in the rural area. In order, however, that the movement may really benefit the people, a few suggestions are made below in the light of facts noticed in the course of the inquiry.

(1) The main source of capital of the co-operative societies in the State is Loans; and as the capital of the Bhadra Co-operative Union mainly consists of Government Deposits, the Loans are mostly Government Loans. As, however, the underlying principle of co-operative credit movement is mutual help, it is desirable that the Union and the Societies themselves should have their own funds consisting of share capital and deposits. The aim should be that a society should be able

to finance its own members, and the Union should in any case be able to finance the Societies. As there is a lack of facilities for sound investment in rural area, there should be no difficulty in attracting share capital or deposits for societies and unions built up on healthy lines.

(2) Any person wishing to join a society as a member but not having the capital to purchase the necessary qualifying share is at present advanced the money by the society itself for purchasing it. There is a large number of such members. It is, however, wrong on principle that the society should advance money to anyone before he may have become a member. And in practice also the admission into the society of a person not worth enough to purchase even the necessary share to qualify him for membership is injurious to the interests of the society. It harms the society to have such an insolvent member, as the loan to him is likely to be lost altogether and as his security for another member is also no good, and it does not benefit him either as he becomes a debtor of the society before he even enters it with a much higher rate of interest to pay on his debt than he may expect to get on his borrowed share capital.

(3) The majority of persons who have become members are such as were already burdened since before with heavy old debts, often such as had found the door of credit shut up to them from all possible quarters. As such persons, however, apparently join the society with no motive of thrift or co-operation, but with an eye solely upon the purse of the society for further credit, the societies should be discouraged from admitting them into membership as the loans to them ultimately prove to be bad debts only and as their security for other members is worthless.

(4) There are cases in which members do not repay punctually. Punctuality in this respect is highly necessary so that the resources of other members, the society and the Union may not be strained, and the capital may be free to rotate for the benefit of other really needy members.

(5) At present loans are given to members for such purposes also as a marriage, ordinary household expenditure or the construction of a house. Loans, however, should be limited strictly to productive purposes—and that also as far as possible agricultural purposes. Loans now being given even for the purposes of trade and purchase of milch animals – although they may be regarded as productive—do not deserve to be encouraged. With more facile credit available at a cheap rate of interest, the demand for it is bound to be great, but since the societies cannot possibly satisfy all the requirements of its members, the aim should be to satisfy first the more important of them only from an agricultural point of view. The agricultural needs of a member that can be financed by a society might be strictly defined; and for this purpose, the needs ordinarily relieved by Government in British India under the Agriculturists' Loans Act, 1884 and the Land Improvement Loans Act, 1883, may be taken as a guide.

(6) Loans are given at present to members also in kind instead of cash by the purchase of a member's requirement being effected either by the Society or an official of the Co-operative Department. This system, however, should be stopped as it is liable to create distrust.

(7) The Inspector of Co-operative Societies, Bhadra, after inviting attention to the illiteracy of members, lays a good deal of stress, in the interest of proper accounts being kept and maintained, on the necessity of appointing an independent auditor so as to inspire confidence in them. He objects to the same person (the Inspector) keeping the accounts

of the societies as well as inspecting and auditing them. He is right on principle, and it is desirable to set this right forthwith, either by appointing a paid independent auditor under the Accounts Department or finding honorary local workers. The present arrangements are alleged to give rise to complaints by members about their accounts.

The main object of co-operative credit movement is not to bring cheap credit to the door of the agriculturists. Its utility lies far more still in its educative value in that it inculcates in them the advantages of mutual help, and teaches them the lessons of thrift and economy. Experience shows, however, that the existing members of societies have not learned these lessons. They are alleged to hunger for more and more credit. It is, however, possible to inculcate these lessons in them efficaciously and give an impetus to the co-operative movement by attempting the suggested reforms. They might seem at first to hinder the expansion of the movement, but our aim should be not a mere increase in the number of members or societies by fearlessly registering them, but improvement in their quality. A few healthy societies with the right type of members on them and under adequate supervision would go a long way to serve the cause of the co-operative movement in the rural area.

24. Land Mortgage Bank. – This was started only in 1930 for the benefit of agriculturists in the canal area where they have proprietary interest in the land. The object is to make available to them long-term loans for improvement of their holdings. It is early to say anything about it, but the need may here be emphasised of a suitable legislation (1) defining its object and the purposes for which a loan may be granted; (2) penalising the utilisation of the loan on any purpose other than the improvement for which it is granted; (3) providing for proper valuation of land offered as security; (4) fixing the minimum capital to be raised before the Bank can operate and (5) laying down a mode of prompt recoveries, preferably on the lines of a usufructuary mortgage under which redemption within, at the most, 20 years should be obligatory.

25. Marketing of rural produce.—The Railway line which stretches far and wide and the *mandis* all over the State afford excellent facilities for the marketing of the rural produce. The *Mandis* in the Gang Canal area are the best and most prosperous of all. At all the *Mandis*, besides the municipal tax, various *laggas* are levied on sales of produce, such as for *Gaushala*, *Adat*, *Tulai*, *dharmada*, *Chowkidari*, temples etc. Neither the rate, however, of these *lagas* is uniform in the various *Mandis*; nor the same *lagas* are levied in all the *Mandis;* nor again is there uniformity in all the *Mandis* as to who shall bear the different *lagas* – whether the purchaser or the seller. It is desirable that the constitution of these *Mandis* be regulated by legislation and that the management be handed over to committees. The cultivators in the areas served by the *Mandis* should be adequately represented on the committees in order to enable them to safeguard their interest. These committees should be charged with the function of posting prices ruling in the *Mandi*, controlling the dealings of brokers, preventing fraudulent weighment, collecting such *Lagas* only as are allowed by law and keeping an account of the receipts from these *lagas* as also the expenditure incurred from out of these receipts. The regulation of the *Mandis* by legislation on these lines will render the marketing of his produce by the cultivator easy and more profitable. The Berar Province has got a law of this kind and Bombay has also got a similar law for the regulation of cotton markets.

There is a demand for a *Mandi* at Sidhmukh in Tehsil Rajgarh. Padampur cherishes the hope for a *Mandi* as well as the extension of a Railway Line to it some time.

26. Cattle.—A cattle census is taken in the State every year but only in Khalsa area and that also exclusive of the city and towns. Every quinquennial census, however, is taken all over the State inclusive of *Patta* and *Jagir* area and the city and towns. The figures for 1929-30 as printed in the Agricultural Statistics of India are of the quinquennial census. They are given there for the whole State. The figures by Nizamats of the important cattle-wealth for 1929-30 are given below:—

Name of Nizamat.	Bullocks.	Cows.	Calves.	Sheep.	Goats.	Camels.
Bikaner	37,616	1,03,319	63,967	3,01,697	84,256	26,118
Sujangarh	25,010	70,942	44,146	1,46,612	78,010	26,806
Reni	21,111	94,059	65,901	1,65,990	94,903	45,837
Ganganagar	23,437	17,589	13,691	1,12,038	5,776	11,941
Suratgarh	30,063	50,653	24,183	2,37,501	37,076	16,761
Total. ...	1,27,237	3,36,562	2,11,888	9,63,838	3,99,048	1,27,463

The bullocks and the camels both serve as draught animals. But the camels are undoubtedly the more important of the two in the sandy soil. There were 1,29,862 ploughs and only 12,115 carts in the whole State in 1929-30. The carts are of course generally plied by the bullocks, but the ploughs are generally plied by the camels except in the canal area which has about 25,000 ploughs. This implies a very limited demand for bullocks. People however, almost all over the country except the canal area keep a large number of cows as grazing facilities are excellent. Thus people in Anupgarh, Lunkaransar and the Sadar Tehsils are known to keep hundreds of cows. As, however, the plough, the cart and other draught-work to which a bullock can be put is limited in the State, there is generally a large surplus of he-calves and steers. This surplus stock sold to travelling traders and at fairs is generally exported out of the State.

The sheep and the goats also abound like the cow, in all parts of the State outside the canal area.

The buffaloes are rare owing to hot climate and the brackish water in many parts of the State on which they cannot thrive.

The cattle are also an important source of income in the rural area by (1) the sale of *Ghi* and the young stock of cows, buffaloes and camels (2) the sale of sheep's and camel's wool and (3) the plying for hire of camels and bullock-carts.

The Anupgarh, Lunkaransar and Sadar Tehsils boast of excellent milch cows. But no special attention is paid to keeping good breeding bulls. The rules for checking the indiscriminate branding of bulls – quite young or mature – for breeding purposes have not proved effective. No special care is also taken of bulls who are free to roam about and find their own food if they can. In 1921, selected bulls were imported from Hissar, but they have either died or grown old. In the canal colony people import breeding bulls from Nagore and Hissar. The question, however, of starting a State Cattle Farm where good bulls might be reared and placed out in different Tehsils is worth consideration. For this purpose the services of local talent already trained in work could be utilised. The rules for checking indiscriminate branding might also be ordered to be rigidly enforced.

27. Post Offices.—In some Tehsils there is a demand for more Post Offices. Ratangarh wants it at Molisar; Rajgarh at Sidh-

mukh; Suratgarh at Badopal, Sardarpura, Galerwala and Thukrana *Patta*; and Hanumangarh at Dholipal, Dhaban and Talvara Kalan. There is only one Post Office in Tehsil Raisinghnagar. Here and at Anupgarh Tehsil there is a complaint of the Post Office not maintaining sufficient runners for the delivery of *Dak* at long distances.

28. Supply of drinking water.—The wells in the State are generally deep and the water is, besides, generally, brackish in many Tehsils, such as Lunkaransar, Sujangarh, Rajgarh, Churu, Reni, Nohar, Anupgarh, all the Tehsils in Ganganagar Nizamat, in half the area of the Sardarshahr, Suratgarh and Hanumangarh Tehsils and in Pugal in Tehsil Sadar. A few villages in Tehsil Surpura, Dungargarh and Bhadra have also brackish water. This water is not generally good enough for human consumption, and people have accordingly to depend on rain-water collected in tanks and ponds, and when that fails on the supply being exhausted or dried up, on the few straggling sweet water wells in the country. The tanks and ponds in the State are accordingly of great importance. Tanks are a costly affair and are naturally rare, but every village in the State has generally at least one pond and some villages have more than one—the only known exceptions being the *Khalsa* villages in Tehsil Sardarshahr which have no pond. Thus there is no need of a new pond in any of the villages except the *Khalsa* villages of Tehsil Sardarshahr, where, however, no such suitable site, as would hold water for any length of time, is available. Generally the rain-water collected in the ponds lasts from 4 to 6 months, but in some of them the water dries up within only a month after the rainy season. With adequate arrangements for the clearance every year of silt from these ponds, it is possible to increase their capacity so as to make the water in them last much longer. At present the villagers themselves generally clear the silt, but in *Khalsa* villages paid labour is also utilised for it, the expenses being met from the *Bhunga* income or at times from the provision for works of Public Utility. That the existing arrangements are not satisfactory is clear from the fact that the ponds stand in need of silt-clearance. The 9 Tehsils namely of Lunkaransar, Surpura, Sujangarh, Rajgarh, Churu, Reni, Suratgarh and Hanumangarh clearly admit such necessity; and other Tehsils also, while maintaining that the silt is cleared either annually or according to necessity, do not expressly deny such necessity except the Tehsils in the Canal area and the Tehsil Sardarshahr, which last does not consider any pond worth the trouble of silt-clearing.

The only and cheapest way of silt-clearance appears to be self-help. The canal area is no longer in much need of ponds. In other parts of the State, the rural population has absolute leisure during 5 to 6 months during a year. If a part of this time—even a month is given by every adult in the village to this most important work, the ponds in all the villages of the State would be got rid of all silt and would conduce to a good deal of public weal.

29. Conclusion.—The field of inquiry regarding economic condition of rural area was so vast that this Chapter has necessarily been lengthy with all efforts to compress the subject matter dealt with herein. And yet it lacks in that no separate and special inquiry was attempted regarding the irrigated area in the canal colonies. Effect given to the recommendations made herein as a result of the inquiry would no doubt tend to promote the rural welfare in the State; but a good deal of success must of course necessarily depend upon the co-operation of the rural public, their measure of self-help, their readiness to imbibe new ideas and the interest they may take in the new measures that may be taken for their uplift.

APPENDIX I.

A short account of the Terapanthi Sect of the Swetamberi Jains (as received from the Chairman of the Jain Swetambari Terapanthi Sabha, Calcutta).

The founder of the Terapanthi Sect of the Swetamber Jains was His Holiness Shri Shri 1008 Shri Bhikanji Swami, who was born on Ashar Sudi 13, Samvat 1783 (about June 1726 A. D.) in village Kantalya in the Marwar State. His father was Balluji Sukhlecha, a high caste Oswal, and his mother was Dipa Bai.

2. Swami Bhikanji was from his early boyhood of a religious temperament. At first he used to visit the Sadhus adored by his family, whose sect was known as "Gachchha-basi Sampradaya." He then began to pay his respects to the Sadhus of the Sect known as "Potiabandh." While in close association with these Sects it gradually dawned upon him that they had more about them of outward show than of real religious ardour. So he left them and began to pay his respects to Raghunathji who was an Acharya of one of the branches of the Baistola (Sthanak-basi) Sect of the Swetamber Jains.

3. Jainism, which was once a very flourishing religion, had, on account of long standing political disorders in India gone through a period of depression, for several centuries. Attempts were made from time to time by ardent reformers to restore it to its pristine glory. It was about Samvat 1530 that Lunka Mohta, while leading the life of a householder, began to promulgate the correct interpretation of the Jain Sastras. But subsequent activities and preachings of the followers of the principles of Lunkaji turned out to be slack and not quite in accordance with the true Sastric principles. Thereafter one Labji (लवजी) began to preach Sastric principles but his preachings too fell far short of the true commandments of the Sastras. Labji did not stay in Sthanaks (places specially set apart or built for Sadhus to live in) and usually stayed in dilapidated buildings known as the "Dhundhas." Hence this sect was known as "Dhundhia." Gradually the Dhundhias split up in twenty-two branches and were hence called "Baistola." The preachers of these sects preached differently from one another and gradually again reverted to living in Sthanakas—apart from one another.

4. Swami Bhikanji after sometime resolved to give up all worldly connections and take to the Holy Order. As a preliminary to his determination Swami Bhikanji took a vow of total abstention from sexual intercourse and began to fast every alternate day. As fate would have it, he lost his wife soon after, and although in the prime of his youth and although he was earnestly pressed by his relatives to marry again, he would not do so as he had made up his mind to renounce the world. Before being initiated as a Sadhu, the permission of his mother was necessary (the father having died already). It is said that the mother had seen a lion in her dream, when Bhikanji was in the womb, and when her permission was, therefore, asked, she told Raghunathji that the dream indicated that her son would be very famous and so she could not allow him to be a mendicant. Raghunathji is said to have stated in reply that as a Sadhu, her son would roam about undaunted and victorious like a lion. The mother's permission was on this easily obtained, and Swami Bhikanji was initiated by Raghunathji in Samvat 1808 (1751 A. D.). After initiation he remained with Raghunathji for about 8 years and with untiring zeal and unique perseverance applied himself to the critical study of the Jain Sutras. From such study it became clear to him that the Sadhus of that time were not leading their lives according to Sastric injunctions and were not correctly promulgating the true principles of Jainism. Swami Bhikanji seriously discussed the matter with Guru Raghunathji and humbly implored him to follow the true path.

But Raghunathji, instead of paying heed to the just request of Swami Bhikanji, only put forward the excuse that owing to the effect of the times (Pancham Ara) it was impossible to lead the life of a true Sadhu. Bhikanji was not satisfied with this lame excuse especially when he found in the Sutras that a forecast of this very excuse had been made by the Lord Mahavira, on the part of those who would, in order to hide their own loose habits, find fault with the times.

5. Having failed in his attempts to induce his Guru to follow the true path, Swamiji now resolved himself to lead a true ascetic's life and to preach the right interpretation of the Jain Sutras and, therefore, leaving his Guru Raghunathji in the town of Bagrhi (बगड़ी) in Marwar State, went away accompanied by such of the sadhus as wanted to follow his lead. At that time all the Baistola Sadhus had taken to stay in Sthanaks. But Swami Bhikanji would not use or occupy a place meant or built for Sadhus, as that was against the rules laid down in Jain Sastras. He began to stay in such places of laymen as were for their own use and were freely offered to him for his stay.

6. It is said that one day Dewan Fatechandji Singhvi of Jodhpur while passing through the Bazar, saw in an empty shop thirteen lay people performing their religious worship and enquired of them the reason for their not performing it in a Sthanak. They then explained to him the whole history of how and why Swami Bhikanji separated from Raghunathji and also explained to him the principles as enunciated by Swami Bhikanji. They also informed him that in his sect there were only 13 Sadhus. The strange coincidence of the number of the lay followers in the shop being 13 and of the number of Sadhus in the Sect being also 13, led one of the poets of the Sewag class who was at that time standing by, to compose a short poem eulogising the sect and nicknaming it "Terapanthi" (the path of the thirteen). When Swami Bhikanji came to know of this poem, he gave a very appropriate interpretation to it, namely that anyone who followed the five great vows (Mahavrata) five Samiti (Rules of Conduct) and three Gupti (control of body, mind and speech) or in all thirteen rules, was a Terapanthi; or also that Terapanthi is Tera (Thine, Lord's) sect. This nickname has ever since been applied to the followers of Swami Bhikanji.

7. After this on Ashar Sudi 15, Samvat 1817, Swami Bhikanji reinitiated himself in the true holy order and initiated the other Sadhus also, who had left their former Guru with him.

8. The following are some of the rules that a Terapanthi Sadhu is to follow throughout his life: -

Five Great Vows (Mahavratas).

(1) *Non-injury* (Ahimsa) to all sentient beings—moving and non-moving. Those having the organ of touch or body only are one-organned. These are further sub-divided into Earth beings, Water beings, Fire beings, Air beings and Vegetable beings (पृथ्वीकाय, अपकाय, तेजकाय, वायुकाय, वनस्पतिकाय). Those having two organs of Touch and Taste are two-organned. Those having three organs of Touch, Taste and Smell are three-organned. Those having four organs of Touch, Taste, Smell and Sight are four-organned and those having full five organs of Touch, Taste, Smell, Sight and Hearing are five-organned. There are also many other divisions and sub-divisions of these. To observe this first vow of non-injury, a Sadhu is not to hurt, injure or kill any sentient being, moving or non-moving, either himself, or cause or aid others to hurt, injure or kill it or morally support any such act, either by thought, deed or word.

(2) *Absolute abstention from falsehood.*—A Sadhu is neither to tell a lie nor cause others to tell a lie nor countenance or support the telling of a lie, either by deed, mind or speech. A Sadhu, however, must not also speak such truth as may cause hurt or injury to others. In a case like this a Sadhu must observe complete silence.

(3) *Absolute refraining from theft.*—A Sadhu must not steal anything nor cause others to steal nor aid and abet stealing or morally support it, either by deed or in thought or by words. A Sadhu is not to take or occupy a thing or place without the express permission of the owner.

(4) *Absolute abstention from sexual intercourse.*—A Sadhu must keep himself aloof from sexual intercourse of any kind and should not cause or aid others to have sexual intercourse nor morally support it whether by deed or in thought or in speech. He is not even to touch a female being – whether human, bird or beast.

(5) *Non-possession of property.*—A Sadhu must not own or keep any property of value, metals or precious stones, cattle, slaves servants etc., and should not cause others to keep same, nor morally support any such possession, either by words or deed or in thought. He is allowed to keep for his personal use such wooden receptacles, books, clothes and writing materials as are prescribed by the Jain Sastras.

Five Rules of Conduct (Samity).

(1) *Careful walking.*—A Sadhu, while walking or moving from one place to another, must examine the way in his front up to the length of his own body in order to save himself from the sin of hurting or killing any sentient being.

(2) *Discretion of speech.*—In speaking, a Sadhu must use discreet words so as not to hurt even the feelings of anyone.

(3) *Careful enquiry about articles of food, drink etc.*—A Sadhu must, before receiving any article which he can use according to Jain Sastras, thoroughly enquire why and for whom it was prepared or procured and must not receive it if he has reasons to believe that the same was prepared or procured for him. He must not accept even an article, which he can use, in case it is offered to him by a person not in accordance with Sastric injunctions.

(4) *Care to be taken in placing or taking away articles of use.*—A Sadhu is to take proper care in placing and taking away his articles, so that no injury may be caused to any sentient being.

(5) *Care to be taken to dispose of unused food or water and excretions.*—A Sadhu while throwing away water or other unused articles of food or urine etc., must carefully examine the place where such things are thrown away, in order that by his acts no sentient being is hurt or injured.

Control of Mind, Body or Speech (Three Gupties).

(*a*) *Control of mind.*—A Sadhu must never direct his mind to any sinful acts.

(*b*) *Control of speech.*—A Sadhu must not speak any sinful speech.

(*c*) *Control of body.*—A Sadhu must not direct his physical activities in such a way as to cause injury to others.

9. The following are some of the main principles of the Jain Swetamber Terapanthi Sect:—

(1) Religion consists in what is enjoined by one who is past all worldly attachments (वीतरागदेव). Anything done against his word is against religion (वीतरागदेव के आज्ञा में धर्म - आज्ञा बाहिर अधर्म).

(2) Restraining one's mind, body and speech as also renunciation is religion. Giving free and full scope to the desires is against it. (व्रत में धर्म – अव्रत में अधर्म).

(3) To wish the continuance of the life of an *Asanjati* being (one who does not observe the 5 great vows) is only worldly attachment; to wish the death of an *Asanjati* being is hatred or malice; but to long for the emancipation or salvation of an *Asanjati* being is the true path chalked out by Lord and must be followed. (असंजति का जीवणा वंछणे से राग – मरण वांछा से द्वेष – तीरणा वंछने से श्री वीतरागदेव का मार्गानुसरण).

(4) Worldly attachment and hatred or malice are the foundation of *Karmas.* (राग, द्वेष कर्म्मों का बीज है).

(5) To make the gift of an article which a Sadhu can receive to a *supatra* (one who observes the five great vows) is really religious and takes the soul higher up. To make the gift of any article to one who is a *kupatra* (one who does not observe the five great vows) is a mere worldly affair and according to religion does not lead to salvation. (सुपात्र को कल्पता दान देने से धर्म है—कुपात्र को दान देना सांसारिक कार्य्यमात्र है).

(6) That a sentient being lives is no compassion or kindness. Similarly the natural death of a sentient being is not injury (Himsa). It is only those who kill or hurt it that are guilty of injury (Himsa). Not to kill or hurt any sentient being is the highest form of kindness. (जीव जीवे ते दया नहीं, मरे ते हो हिंसा मत जाण। मारणवाला ने हिंसा कही, नहीं मारे ते दया गुणखाण॥).

10. The main principles of this Sect which distinguish it from other sects of the Swetamber Jains are:—

(1) Terapanthis do not worship idols or images, nor consider such worship as leading to salvation. They meditate upon and mentally worship those highly developed souls who have attained emancipation or salvation (Moksha) and they revere and worship those human beings who have renounced the world absolutely and who lead the life of ascetics and observe the five great vows.

(2) They draw a sharp distinction between worldly benefits pertaining to the transitory things of this life and spiritual benefits which accrue by following and causing others to follow the true way of life leading to salvation. The Terapanthi Sadhus have absolutely no connection with and also do not preach about worldly benefits at all. They dedicate their lives and pass their time in preaching about spiritual benefits only.

11. The following are some of the rules of conduct which Terapanthi Sadhus follow and which are strictly in accordance with the commandments of Lord Mahavira as enunciated in the Shastras:—

(1) For the performance of their daily routine of work they do not take the help of their own *Shravaks* (lay followers) or any other men or animal. They travel on foot and do not use any sort of conveyance. They carry their own load and do not allow it to be carried by any one but a Sadhu. They do not leave behind any of their articles in the care of any layman.

(2) They hold no correspondence with any layman and do not take the help of Post-office or Telegraph office or any other machinery for transmitting or publishing their news.

(3) They usually stay not more than one month at any one place except during rainy season when they stay for four months at a place. After residing for one month or one rainy season of four months at one place, they can not return to the same place for two months or two rainy seasons respectively, unless they happen to pass through the same place on their way to other places. In such a case they are allowed to stay there for one day only.

(4) They do not use spectacles. They wear white clothes and can use at a time a fixed yard limit of cloth only. They are not to use costly cloth. They do not cause any article of food, water, clothing, receptacle etc., etc., to be prepared, procured, bought or brought for them by any layman.

(5) They do not use razors or scissors for shaving or clipping their hair. They pluck it off their head, beard and moustaches at least twice every year, either themselves or get it plucked by other Sadhus.

(6) They wear no shoes and go bare-footed even in the hottest sun or the severest winter and on the rocky or sandy paths.

(7) In case of serious illness necessitating an operation, they do not take direct aid from any physician, and it is the Sadhus only who can in such cases perform the operation with the help of instruments temporarily begged. They do not take medicines from charitable dispensary or free institutions. In case they require any medicine, they can accept the same from a private practitioner or layman, if freely offered.

(8) For strictly observing the Sastric injunction of non-injury to sentient beings, even in scorching heat the Sadhus do not use fans, as that would cause injury to the air lives; even in shivering cold they do not warm themselves by a fire side, as that would injure fire lives; they do not even touch green vegetables, plants and grass etc., as that would cause injury to the vegetable-life; they do not drink the water from a river, pool or well, as that would cause injury to the water lives. They drink only boiled or inanimate water and beg the same from householders.

(9) They do not take part in any social, political or legal affair of this world. They pass their time in religious studies and religious and philosophical discourses only.

(10) They have no *Maths* or shrines dedicated to or owned by them. They stay in the houses of laymen with their permission.

(11) They are recruited exclusively from amongst high class Mahajan castes *i. e.* Oswals, Agarwals, Maheshwaries, Porwals and Saraogis and they have to obey and follow the commandments of their Acharyas.

(12) No one is initiated as a Sadhu in the Terapanthi Sect without the written consent of the parents or guardians, and if the candidate desirous of initiation be married one, without the written consent of the husband or wife (as the case may be), and the said letter of consent is always attested by respectable persons. The Diksha or initiation ceremony is a public function held with great pomp and *eclat* and with due publicity and there is no likelihood of any improper Diksha being given without the consent of the guardians or relatives. No one is initiated unless he is generally conversant with the doctrines and principles of Jain religion and unless he has a strong desire to renounce the world. A person below the age of nine is not initiated.

(13) Any deviation from these and other rules of conduct enjoined in the Sastras for observance of the Sadhus is strictly scrutinised, and any Sadhu who fails to live up to the standard loses his position as such.

Such are the main points about the teachings and rules which a Jain Swetamber Terapanthi Sadhu has to follow. Although the laymen are not expected to follow and practise them in their entirety on account of their being householders engrossed in worldly affairs, still they keep these rules of conduct as their motto and strive to follow them as much as they can, their ultimate object being always to attain the state of a Sadhu.

The Terapanthis, about two lacs in the whole of India, are found in all the important States of Rajputana and in Bengal, Assam, Punjab, Malwa, Khandesh, Guzerat and Bombay. Amongst the Jains in the Bikaner State, the Terapanthis form the majority and most of them are engaged in trade and business and are generally well off.

Except the first Acharya Swami Bhikanji, all the rest of the Acharyas of this sect were bachelors.

Swami Bhikanji passed away from this world on Bhadra Sudi 13, Samvat 1860 and had initiated 49 Sadhus and 65 Sadhwis.

The second Acharya was His Holiness Shri 1008 Shri Bharimalji Swami who was born in Samvat 1803 at Muho, a village in Mewar, and initiated at Kelwa in Marwar and was installed as an Acharya and successor to Swami Bhikanji at Siriyari in Marwar. He was the son of Krishnji Lodha—an Oswal. His mother's name was Dharini. During his regime 38 Sadhus and 44 Sadhwis were initiated. He breathed his last in Rajnagar (Mewar) at the age of about 75 on Magh Badi 8, Samvat 1878.

The third Acharya Shree 1008 Shree Raichandji Swami was born in Samvat 1847 in the village Barhi Rawaliyan and was installed as Acharya in Rajanager. His father was Chaturji Bomb, an Oswal by caste, and his mother's name was Kushalaji. He initiated 77 Sadhus and 168 Sadhwis and passed away at the age of 62 on Magh Badi 14, Samvat 1908 in Rawaliyan.

The fourth Acharya Shree 1008 Shree Jitmalji Swami was born in village Rohit (Marwar) on Aswin Sudi 14, Samvat 1860. His father's name was Aidan Golechha and his mother's was Kushalaji. He was initiated in Jaipur. He was a profound scholar and a great poet. With him poetry was a natural instinct as it were. While aged eleven only, he began to compose poems. His poetical compositions come up to about 3 lac verses. His Sastric compilations and renderings into vernacular of the most abstruse and intricate Sutras, will for ever remain as a monument of his vast erudition. His translations are in so clear, simple and illuminating language as draw forth the admiration of many a scholar. He did not merely translate the Sutras but also composed in verse many subjects of daily use and study for the Sadhus. He was the author of the "Bhrama Biddhamsanam" "Jin Agna Mukha Mandan" and many other works. He initiated 105 Sadhus and 224 Sadhwis and expired at the age of 78 on Bhadra Badi 12, Samvat 1938 in Jaipur.

The fifth Acharya Shree 1008 Shree Maghrajji Swami was born at Bidasar (Bikaner State) on Chait Sudi 11, Samvat 1897 and was initiated at Ladnun (Marwar). He was installed as Acharya at Jaipur. His father was Puranmalji Begwani and his mother was Bannaji. He breathed his last on Chait Badi 5, Samvat 1949 at Sardarshahr at the age of about 53. He initiated 36 Sadhus and 83 Sadhwis.

The sixth Acharyya was Shree 1008 Shree Maniklalji Swami who was born in Jaipur on Bhadra Badi 4, Samvat 1912, initiated at Ladnun (Marwar) and was installed as an Acharya at Sardarshahr. His father's name was Hukumchand Tharad Srimal and mother's name was Chhotaji. He initiated only 16 Sadhus and 24 Sadhwis and passed away at comparatively the early age of 42 in Sujangarh (Bikaner State) on Kartik Badi 3, Samvat 1954.

The seventh Acharya Shree 1008 Shree Dalchandji Swami was born in Ujjain (Malwa) on Ashar Sudi 4, Samwat 1909 and was initiated at Indore and became an Acharya at Ladnun (Marwar). His father was Kaniramji Pipara and mother was Jarawaji. He left this world at the age of 57 in Bhadra, Samvat 1966 at Ladnun. He initiated 36 Sadhus and 125 Sadhwis.

The eighth Acharya, the present head of the sect is His Holiness Shree 1008 Shree Kaluramji Swami. He was born on Falgun Sudi 2, Samvat 1933. His father's name was Mulchandji Kothari. His mother Sati Chhogaji and he were both initiated at Bidasar on Aswin Sudi 3,

Samvat 1944 by Swami Maghrajji, the fifth Acharya. He succeeded Swami Dalchandji as an Acharya, on Bhadra Sudi 15, Samvat 1966. His mother who was initiated along with him is still alive. She, being an octogenarian and doing various kinds of austere fastings and having lost her sight and bodily strength, has been permitted by the Acharya to stay at Bidasar. The present Acharya has up to Falgun Sudi 7, Samvat 1987 (24th February, 1931) initiated 120 Sadhus and 187 Sadhwis. The present number of Sadhus and Sadhwis following the Terapanthi Sect under Swami Kaluramji are in all 124 and 285 respectively. The present Acharya Swami Kaluramji is vastly learned in Jain Sastras and is a profound Sanskrit scholar. For his deeptoned eloquence and moral persuasiveness, for his calm serenity and prophetic inspirations, for his magnetic personality and pure celibacy, His Holiness has received the greatest admiration and heartfelt devotion not only of his own followers but of all those who came in contact with him. For his sound and correct interpretation of Jain Sastras he has won unstinted admiration from many philosophers and learned men of this country as well as foreign countries. His sweet, clear sonorous and penetrative voice moves and stirs the heart of his audience so much that even the hardest heart melts away like snow and learns to show real compassion towards sentient beings. His Holiness is one of the world's greatest soldiers in spiritual fields fighting bravely the dreadful war waged for the emancipation of the soul.

On Magh Sudi 7 of every Samvat year all the Sadhus and Sadhwis who are physically fit, (excepting such as are specially posted in certain localities for preaching purposes) come round, from different places where they may have passed the previous rainy season, to meet the Acharya Maharaj. Every Sadhu and Sadhwi have on arrival to render a detailed account of his or her work done during his or her stay abroad, and have to make over all the books, papers, receptacles and things to the Acharya. Usually on this occasion a majority of the Sadhus and Sadhwis meet together, and lay followers from different parts of the country also come round to pay their respects to them all so that there is a sort of a *Mela* on this occasion. This is known as *Maryad Mahotsav.* It is on this occasion that the Acharya fixes the different places where different Sadhus are to pass the next rainy season and the Sadhus then commence their journey to the various places allotted to them. Everything is arranged and managed so systematically that one is simply wonder-struck at their discipline.

The Terapanthi Sadhus observe austere fastings. Continuous fasting for 267 days was observed by a Sadhwi named Sati Mukhaji of Sujangarh (Bikaner). During this long period of fasting the said Sadhwi did not take any food at all and took only the greenish water floating on boiled whey as her drink. Some of the Sadhus have fasted up to 108 days taking only boiled water as drink. One of the heads of Sadhwis fasted up to 22 days without food or drink. The mode of living, discipline, and austerities practised by the Terapanthi Sadhus have been highly spoken of by those who have seen them at close quarters.

APPENDIX II.

Account of Bishnois being a reprint from the Census Report for Rajputana and Ajmer-Merwara for 1901. (The foot-notes to this reprint and the account given at the end of it contain additional facts ascertained about the Bishnois in the recent census).

Bishnois.

The Bishnois were originally a religious sect but they are said now not to admit converts and to have become a distinct caste. They have all returned their caste as Bishnoi, and in Marwar and Bikaner, their chief home, they are certainly regarded as a separate caste. They were formerly Jats* and their name is derived from the twenty-nine (Bist-nau†) articles of faith prescribed by their founder Jambhaji a Punwar Rajput, who was born in the village of Pipasar in Marwar about the year A. D. 1451. He died‡ at about the age of 64 and was buried at the village of Makam in Bikaner not far from the sandhill named Samrathal on which he resided for many years. Jambhaji led the life of an ascetic and many miracles are attributed to him. The story regarding the origin§ of the sect of Bishnois is that during a year of severe famine a number of Jats arrived at the sandhill on which Jambhaji had his abode. Jambhaji said he would provide them with food and keep them if they would bind themselves to follow his 29 precepts. They consented and took the name of Bishnoi. The twenty-nine precepts are:—

> "For thirty days after child birth and five days after menses a woman must not cook food. Bathe in the morning. Commit not adultery. Be content. Be abstemious and pure. Strain your drinking water. Be careful of your speech. Examine your fuel in case any living creature be burnt with it. Show pity to living creatures. Keep duty present to your mind, as the teacher bade. Do not steal. Do not speak evil of others. Do not tell lies. Do not quarrel. Avoid opium, bhang, and blue clothing. Abstain from spirits and flesh. See that your goats are kept alive (not sold to Musalmans who will kill them for food). Do not castrate your bullocks. Keep a fast on the day before the new moon. Do not cut green trees. Sacrifice with fire. Say prayers. Meditate. Perform worship and attain heaven. Baptise your children if you would be called a true Bishnoi."

The translation of the 29 maxims given above is taken from Mr. Wilson's Sirsa Settlement Report except that the meaning of the Marwar. words *bail tani na baho*, given in Mr. Wilson's work as, 'Do not plough with bullocks' has been altered to 'Do not castrate your bullocks' which I am informed is the correct translation. The Bishnois keep many bullocks and use them for ploughing. They are excellent cultivators and also keep large herds of camels.

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* It is however, stated that besides the Jats, the sect has now within its fold also some Kshatriyas, Sunars, Suthars etc.

† Bishnois of the State take the term also to imply their faith in God Bishnu.

‡ Bishnois of the State maintain that Jambhaji, being born on Bhado Badi 8 Sambat 1508, died at the age of 85 in Sambat 1593. He used to graze cows until he was 34 years old, and began to preach in Sambat 1542.

§ It is here maintained that Jambhaji did not offer food to the famine-stricken people on condition of adoption of his precepts but for digging a pond near his hermitage. They, however, adopted his precepts of their own accord as a result of his miracles they witnessed. It is also maintained that this event was not the origin of the sect which existed even before; but it greatly added to its strength.

They only marry among themselves, that is a Bishnoi will only marry a Bishnoi, and have the same clans or exogamous groups as the Jats. Some of the clans are:—

Kaswan ...	Godara ...	Khileri ...	Dahukiya ... Bola.
Dahra ...	Gora ...	Punia ...	Jani ... Kapasia.
Banjar ...	Panwar ...	Bhadu ...	Lola ... Khandal.
Bidar ...	Khor ...	Sahu ...	Thori ... Janode.

Both infant and adult marriage is practised. Widows are allowed to contract Natra.* They may marry their deceased husband's younger brother but are not obliged to do so. The husband gives the widow a new suit of clothes and white lace bracelets and takes her home on a Saturday * night after dining at her parents' house and paying the Rit money.

Mr. Ibbetson writes of them—"they abstain entirely from animal food, and have a peculiar strong regard for animal life, refusing as a rule to accompany a shooting party; they look upon tobacco as unclean in all its forms; they bury their dead at full length, usually at the threshold of the house itself or in the adjoining cattle shed, or in a sitting posture like the Hindu Sanyasis; they shave† off the *Choti* or scalp-lock; and they usually clothe † themselves in wool as being at all times pure. They are more particular about ceremonial purity than even the strictest Hindu; and there is a saying that if a Bishnoi's food is first on a string of 20 camels and a man of another caste touches the last camel, the former will throw away his meal. In their marriage ceremonies‡ they mingle Mahomedan with Hindu forms, verses of the Koran being read as well as passages of the Shashtras, and the *phera* or circumambulation of the fire being apparently omitted. This intermixture is said to be due to the injunctions of one of the kings of Delhi to the founder of the sect." With respect to their regard for animal life they not only will not themselves kill any living creature but they do their utmost to prevent others from doing so. Their villages are generally swarming with antelope, peacocks, pigeons, and other birds which they will not let any one shoot. They have a special class of priests of their own community called Thapans.§ They do not perform sradh. Twice a year in Ashoj and Phagan a festival which the Bishnois attend is held at the village Makam in Bikaner where Jambhaji was buried. They make burnt offerings of barley, *til*, sugar, and *ghi* on tbe sandhill on which he lived for many years and give presents to the attendants of the temple. Should any one have killed an animal, or have allowed an animal to be killed when he might have prevented it, or sold a cow or a goat to a Musalman, he is fined and the fine is handed over for the purpose of the temple.

Additional account about Bisnois collected in the recent Census.

Swami Randhirajji succeeded Sri Jambhaji on the latter's demise, but died soon after by poison administered by Chaina *alias* Chokha Thapan. After this Chokha being afraid of consequences fled to Delhi, where after embracing Islam, he married a Kaji's daughter and through his influence secured help from the Emperor and took possession of the

* *Natra* or *Nata* is a form of remarriage. The taking away of wife only on Saturday night and the payment of Rit-money are not essential conditions of *Nata*.

† Bishnois here maintain that these are not essential conditions and the educated amongst them do keep a *choti* and wear all sorts of clothes except of blue colour.

‡ See additional account at the end.

§ They are also called 'Gianas'.

shrine and all holy books at Makam. Chokha then offered the shrine back to the Bishnois on the condition of their owning him after purification and adopting a few Islamic customs. To this they agreed. After that, the practice of wishing a *Niwan Salam* instead of *Niwan Pranam* on a meeting between two Bishnois, that of burying the dead instead of burning them, and that of shaving the scalp-lock etc., came into vogue. In the U. P. the Bishnois have been burning the dead now, and in the U.P. as well as parts of the Punjab they have started keeping also a *Choti*. In any case according to this account it was not through the founder of the sect, as mentioned by Mr. Ibbetson, but through Chokha that the Islamic customs came to be observed by the Bishnois.

A Bishnoi marries in his own sect only, but caste restrictions are preserved within itself, by a Jat, a Suthar or a Sunar marrying only within his own community. The marriage rites are mostly Hindu. The *Phera* round the fire is not omitted as stated by Mr. Ibbetson, but only one *Phera* is made at the time when the bride and the bride-groom exchange their seats. The statement of Mr. Ibbetson that verses from the Kuran are read at the marriage is, it is maintained, not correct. All marriages are celebrated simultaneously on *Akhatij*.

On the death of a Bishnoi the *Osar* is performed on the third day. No *Shradh* is performed.

In a Bishnoi village, every fifteenth day of the dark half of the month, the villagers perform at one place a common sacrifice with fire.

Besides in this State, Bishnois are also to be found elsewhere in Rajputana (especially in Marwar), the Punjab (especially in Hissar, Ferozepore and Bahawalpur), the U. P., C. P. and Malwa. The festivals at Makam are visited by Bishnois from all parts. The religious aspect of these festivals has already been described in the reprint above. A secular aspect, however, of a notable nature for which these festivals are distinguished, is the settlement of disputes effected between individual Bishnois at them by means of arbitration.

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