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Census of India, 1911

VOLUME XXII.

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RAJPUTANA

AND

AJMER-MERWARA.

PART I.—REPORT

BY

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Superintendent, Census Operations.

AJMER:
SCOTTISH MISSION INDUSTRIES COMPANY, LIMITED.

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INTRODUCTION.

1. Date and Time of Census.—The Census, with which this Report deals, was taken on the night of March 10th, 1911. It was the fourth regular one held in Rajputana, and the fifth in Ajmer-Merwara, though a count of some sort, for which figures are not available, is said to have been taken in the latter Province in 1865. But the first regular one in it was taken in 1872; being considered, however, totally unreliable, it was disregarded and a fresh count taken in 1876. The other Censuses in each Province were held on February 17th, 1881, February 26th, 1891, and March 1st, 1901. So far as possible the Census is taken after dark, as people are more likely to be in their houses then; and by means of proclamations, etc., all persons are requested not to leave their houses, if possible, till the Census is finished, in order to simplify the work of the enumerators. There are, however, certain tracts in which a night Census is impossible, and in such the final check takes place by day. On the occasion of this Census the only parts in which the final enumeration took place by day were the Bhil tracts of Kushalgarh and one or two small plague-stricken areas in Partabgarh, Bharatpur, Dholpur, Kishangarh, Jaipur, and a few forest areas, where a night enumeration was undesirable or impossible.

2. Improvement in Synchronous Nature, etc.—The progress made towards perfection in synchronousness and completeness of enumeration at each Census will be found dealt with in detail in paragraph 4 of Chapter II of this Report. Suffice it to say here that the Census of Ajmer-Merwara was complete in every way so far as conformity with the Code goes, while in Rajputana only the Bhil tracts of the Southern Division fell short of this ideal. The final enumeration of these tracts in Banswara, Dungarpur, and Partabgarh was dispensed with altogether, and in Kushalgarh and one or two other small areas, as noted above, it took place in the morning of March 10th. In the Bhil tracts of Mewar and Sirohi neither house-numbering nor enumeration took place in the prescribed way, but in the method described in detail in paragraph 4 of Chapter II.

3. Areas Censused.—The only change in the area dealt with at this Census consisted of the inclusion of (1) two villages transferred to Bikaner from the Punjab, (2) the outlying *parganas* of Chhabra, Pirawa and Sironj in the Tonk State, recently transferred from the Central India to the Rajputana Agency, and (3) the railway station of Orki, in Bikaner, on the North-Western Railway, which escaped enumeration in 1901!

4. Methods Adopted in an Indian Census.—Owing to the illiteracy of the mass of the Indian people it is impossible to take a Census in the same way as, for instance, in England, by serving on the head of a house the Census schedules, for the correct filling in of which he is directly responsible. Such household schedules are only made use of in India for a certain number of Europeans and Anglo-Indians, Ruling Chiefs, etc., etc. And the experience of even these few shows that a Census taken in this way is likely to be less accurate than one taken in the typically Indian method, which is to work through a body of enumerators (most of them unpaid hands), each of whom is trained for some months beforehand in the task of filling up the schedules for the houses in his block.

The Indian organization is briefly this. Each State or District is divided into blocks. Each block this time contained on a average 40 houses in Rajputana and 33 in Ajmer-Merwara. The blocks are grouped into circles, under a supervisor, the average circle including 12 blocks in Rajputana and 10 in Ajmer-Merwara. The circles, again, are grouped into charges, at the head of which is the charge superintendent, and there were 13 circles in an average charge in Rajputana and 24 in Ajmer-Merwara.

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These figures exclude Railways and Cantonments throughout, as special arrangements are made in such units.

Census Commissioner for India.
Provincial Census Superintendent.
State Census Superintendent or District Officer.
Charge Superintendent.
Supervisor.
Enumerator.

The various links in the administrative chain of the enumeration stage are noted on the margin. The humble enumerator comes at one end, the Census Commissioner for India at the other.

5. Various Steps in Enumeration Stage.—The first stage in the proceedings is to write up the Census General Village Register, which contains a list of the villages, and the approximate number of houses in each, and the probable number of blocks in the village. This register helps the higher authorities to form some idea of the number of enumerators, supervisors, and charge superintendents required. The various States were asked to commence preparing these Registers on January 6th, 1910, but little, if any, progress had been made in the work when I took up the duties of Provincial Census Superintendent for the two Provinces combined on May 1st, 1910.

(a) *General Village Register.*

Each Durbar was addressed in March 1910, in a *Kharita*, by the Hon'ble the Agent to the Governor-General inviting its cordial co-operation in the Census.

(b) *Invitation to Durbars to co-operate.*

After this the States appointed their Census Superintendents, the last one to be appointed being the Alwar State Superintendent, on 29th June, 1910. But before the issue of the *Kharitas* the Jaipur and Bundi Superintendents had been appointed in January, the Marwar and Bikaner ones in February, and the Kotah one in March 1910.

(c) *Appointment of State Census Superintendents.*

The main principles of Census Procedure are laid down in a Code issued by the Census Commissioner. This is modified by the Provincial Census Superintendent to suit the local needs of the Province for which he is responsible, and was issued as soon as possible to the State Superintendents. Extracts from this were given to the charge superintendents when appointed, along with a special manual of instructions. And the supervisors and enumerators, on their appointment, were given manuals of instructions for their guidance.

(d) *Issue of Census Code and Instructions.*

Orders for the appointment of charge superintendents were issued on the 22nd June 1910, and of supervisors and enumerators in September 1910. Most of the charge superintendents had been appointed by September 1910; supervisors by January 1911; and enumerators by February 1911; though there were, of course, changes in some of the appointments after these dates.

(e) *Appointment of Charge Superintendents, Supervisors, and Enumerators.*

There were 318 charge superintendents to 389 charges in Rajputana and 15 to 15 charges in Ajmer-Merwara; 5,497 supervisors to 5,066 circles in Rajputana and 357 to 357 circles in Ajmer Merwara; and 52,423 enumerators to 61,063 blocks in Rajputana and 3,506 to 3,546 blocks in Ajmer-Merwara. It will be seen that the number of supervisors exceeds the number of circles. This is due to the peculiar arrangements made in Mewar where two supervisors appear to have been appointed in some of the large circles. It will also be seen that the number of blocks exceeds the number of enumerators. This was due to the difficulty of obtaining qualified enumerators, so that some had to be given more than one block.

There was an average of 7,634 houses to each charge superintendent in Rajputana and 7,916 in Ajmer-Merwara; 442 to each supervisor in Rajputana and 333 in Ajmer-Merwara; and 46 to each enumerator in Rajputana and 34 in Ajmer-Merwara. All these figures exclude Railways and Cantonments.

After each charge has been mapped out into circles and blocks and the supervisors and enumerators appointed, all the houses are numbered, the block and house number being marked on each house in the form of a fractional number. Numbering was ordered to commence on October 1st, 1910, in rural areas and

(f) *House Numbering.*

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on October 15th in urban, but in Marwar it had already been commenced in June. The last State to report completion was Tonk, on 30th December 1910.

(g) *Preliminary Enumeration.*

The preliminary enumeration was ordered to be commenced from 1st Feburary 1911. It consists of the enumerator going to each house in his block and writing up the schedules, in rough form, about all the inhabitants in each house. The first State to begin this work was Marwar on 26th December 1910, but all the States had started work on or before the date fixed. The first State to complete it was Jhalawar on 15th February 1911, and the last Mewar on 9th March 1911.

(h) *Checking of Preliminary Enumeration.*

In between the completion of the preliminary enumeration and the final Census itself the various Census officials above the rank of enumerator, assisted in many cases by the ordinary State and District officials when on tour, busied themselves in checking the rough records by house-to-house enquiries, etc. After the rough records were passed as correct the enumerators then made fair copies of them in their printed books, which were checked by the supervisors with the rough copies

(i) *Inspection by Provincial Census Superintendent*

All the States and Districts, except Banswara, Kushalgarh, Jaisalmer, Partabgarh, Shahpura were visited at least once by me during the enumeration stage, and as regards the above-mentioned States, I was able to meet the State Superintendents to discuss arrangements and difficulties with them.

(j) *Final Enumeration.*

On the night of the Census itself, March 10th 1911, the enumerators, taking their books with them, visited each house in their block, read over to the head of the house all the names which were entered at the preliminary enumeration, erased all those who had died or had left the place, and entered all new comers. The supervisors, meanwhile, were on the move as much as possible in their circles assuring themselves that the enumerators were doing their work properly.

6. Despatch of Provisional Totals.—The following day, as early as possible, the enumerators in each circle met their supervisor, and with his assistance totalled up the houses, persons, males and females in their books. These were combined by the supervisor in a form called the circle summary. The circle summaries were despatched as quickly as possible to the charge superintendent who, in his turn, combined them in a charge summary. The charge summaries were then despatched, post haste, to the State Superintendent or District Officer. When all the charge summaries were received the total results for each State and District were telegraphed to the Census Commissioner for India and to the Provincial Census Superintendent.

State or District.	Receipt of Provisional totals by Provincial Census Superintendent.	
	Hour.	Date.
Banswara	11-11 a.m.	11-3-11
Alwar	2 35 p.m.	11-3-11
Shahpura	3-30 p.m.	11-3-11
Kishangarh	5-25 p.m.	11-3-11
Partabgarh	6-5 p.m.	11-3-11
Bharatpur	7-30 p.m.	11-3-11
Dholpur	10-5 p.m.	11-3-11
Tonk	3 5 p.m.	12-3-11
(Revised figures) ...	(7-0 p.m.)	(13-3-11)
Marwar	3-15 p.m.	12-3-11
Karauli	3-20 p.m.	12-3 11
Dungarpur	4-15 p.m.	12-3-11
Jhalawar	10-30 a.m.	13-3-11
Lawa	11-35 a.m.	13-3-11
Kotah	12-55 p.m.	13-3-11
Merwara	4-30 p.m.	13-3-11
Kushalgarh	5-40 p.m.	13 3-11
Ajmer	6-40 p.m.	13-3-11
Jaipur	4-5 p.m.	14-3-11
Bundi	6-20 p.m.	14-3-11
Bikaner	5-0 p.m.	14-3-11
Sirohi	10-30 a.m.	16-3-11
Mewar	10-30 a m.	17-3-11
Jaisalmer	7-15 a m.	18-3-11
(Revised figures) ...	(8-20 a.m.)	(19-3-11)

The dates of despatch of the Provisional totals from the various States telegraph offices are given on the margin. Banswara won the race, and Jaisalmer was last, the farmer's totals being despatched at 11-11 a.m. on the day of the Census and the latter's at 7-15 a.m. on March 18th; but in the case of the latter the totals had to travel about 100 miles before they reached the telegraph office for despatch, and they were actually received before Mewar's, which did not reach me (having been posted instead of telegraphed) till 8 p.m. on 18th March 1911. In considering these performances it must be remembered that Rajputana is not well served with railways, post offices, and telegraphs, and as a result the figures had to be

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conveyed to the States' head-quarters in many cases by special mounted messengers; and the rain which fell on the 11th and 12th March increased the difficulties. In many cases totals had to be conveyed over 100 miles to the charge superintendent. One of the best performances was Marwar's, which telegraphed its figures at 3-15 p.m. on March 12th. The State is 34,963 square miles in area and contained 8,584 blocks, and a great deal of it is sandy desert with very scattered villages and mere tracks for roads, which were in a worse condition than ever after the rain. The average distance from the blocks to the telegraph offices was about 40 miles. Mounted guides and torch-bearers were posted along the tracks to guide the enumerators and supervisors to the head-quarters of the charges. Within 5 minutes of the receipt of the last figures at the State head-quarters the totals were telegraphed to me. The greatest difficulties to be overcome were, perhaps, in Jaisalmer, which covers an area of over 16,000 square miles. The capital itself is about 100 miles from the nearest telegraph office, and all totals had to be conveyed by camel *sowars*, many of whom could get over the wet sand only with the greatest difficulty. The totals of 4 blocks had to be conveyed over 100 miles before they reached the charge superintendent, the distance in one case being 157 miles!

The complete figures for Rajputana and Ajmer-Merwara were telegraphed by me to the Census Commissioner on 19th March. The delay was due to the Mewar figures not having been received till the evening of the 18th March.

7. Margin of Error in Provisional Totals.—The margin of error between the provisional totals and the final ones, as ascertained after the completion of the abstraction work, was only an increase of ·039 per cent in the final totals for Rajputana and a decrease of ·008 in those for Ajmer-Merwara. This is fairly creditable, considering the rapidity with which the figures were communicated.

It will be seen from the figures on the margin that the greatest error was in the Mewar State, where the final totals showed an excess over the provisional ones of 4,812 or ·377 per cent. Excluding the Mewar figures the difference would have been only a decrease of 639, or ·007 per cent in the final totals. There were no errors at all in the Dungarpur, Karauli, Kushalgarh, and Tonk figures, and only slight ones in the sex details in Bundi and Partabgarh.

State or District.	Excess (+) or deficiency (−) in final totals over provisional.
RAJPUTANA ...	+ ·039
AJMER-MERWARA	− ·008
Bundi	...
Dungarpur	...
Karauli	...
Kushalgarh	...
Partabgarh	...
Tonk	...
Bharatpur	+ ·001
Jaipur	+ ·002
Marwar	− ·002
Bikaner	− ·007
Dholpur	+ ·007
Jhalawar	+ ·011
Merwara	+ ·012
Jaisalmer	+ ·013
Ajmer	− ·014
Banswara	− ·020
Sirohi	− ·024
Alwar	− ·034
Kotah	− ·071
Kishangarh	+ ·113
Lawa	+ ·117
Shahpura	+ ·154
Mewar	+ ·377

8. Abstraction.—After completing the enumeration stage, the next step was to despatch the enumeration books as soon as possible to the various centres where the abstraction and compilation work was to take place. The various State offices were collected in five different centres as noted on the margin.

Centre.	State or District.
AJMER	Ajmer-Merwara. Banswara. Dungarpur. Kishangarh. Kushalgarh. Marwar. Partabgarh. Shahpura. Tonk.
BHARATPUR ...	Bharatpur. Dholpur. Karauli.
JAIPUR	Alwar. Bikaner. Bundi. Jaipur. Jhalawar. Kotah. Lawa.
MOUNT ABU ...	Jaisalmer. Sirohi.
UDAIPUR ...	Mewar.

The first State to commence the abstraction work was Karauli on 19th March, 1911, and the last Jaisalmer, on 5th May, 1911.

The principle of the "slip" system, which was first introduced in 1901, was again adopted, with slight modifications.

(a) Slip Copying. Briefly the idea underlying the system is to allot one slip to each individual of the population, which embodies all the information about that person contained

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in the schedules. Religions are denoted by colours; sex and civil condition combined, by symbols; and the remaining information is copied out by copyists on the slips.

The first States to complete the slip-copying stage were Bharatpur, Dholpur and Karauli, all of which finished it on 22nd April, 1911. Mewar finished last, on 1st July, 1911.

The total establishment employed on the slip-copying stage, excluding clerks, record-keepers, etc., was 994 copyists, 12 checkers, 123 assistant supervisors, 96 supervisors, 4 head assistants, 19 inspectors, and 22 deputy superintendents. The latter worked directly under the Provincial Census Superintendent. The average number of slips copied by a copyist was, therefore, 11,097.

Having thus transferred all the information from the cumbersome schedules to a neat slip, measuring about 4½ inches long by 2 inches broad, the enumeration books are done with, save for occasional references back to them; and the abstraction staff have to deal merely with bundles of handy slips, which they proceed to sort, like a pack of cards, into pigeon holes, first by religion and sex, and then for each of the other items in turn, about which information has been collected at the Census. As the sorting for each item is finished, the results are entered in the sorters' tickets. This process is called the sorting stage in the abstraction work.

(b) Sorting.

The first units to finish it (excluding the petty Lawa Thakurate) were Kushalgarh on 22nd July, 1911, and Tonk on 25th July, 1911, and the last, Mewar on 9th March, 1912

The total establishment excluding clerks, etc., employed on the sorting stage was 419 sorters, 34 assistant supervisors, 55 supervisors, 17 inspectors, and 22 deputy superintendents. The average number of slips each sorter had to sort for each table was, therefore, 26,329.

9. Compilation.—After the completion of the sorting work the compilation stage commenced. The information contained in the sorters' tickets was posted into the compilation registers, for each administrative unit, and then totalled up for the State or District. These registers were, as far as possible, in the same form as the final Tables published in the Volume of Census Tables.

(a) In State and District Offices.

The first State to close its compilation office was Tonk on 15th August, 1911, and the last, Mewar on 19th June 1912.

The establishment employed in the compilation offices, exclusive of superintendence, was 114 compilers and 9 Supervisors.

On completion of the Compilation Registers they were despatched to the Provincial Census Superintendent's compilation office at Mount Abu, where the figures were very carefully checked and cross-checked and examined, and, when finally passed, were combined with the railway and cantonment figures for each State, and then totalled up for the whole Province. The first State to send in its last compilation register to me was Tonk on 17th August, 1911, and the last, Mewar on 19th June, 1912.

(b) In Provincial Census Superintendent's Office.

The final revised figures were communicated by me to the Census Commissioner for India on October 17th, 1911. The first Table, Imperial Table II, was sent to the Census Commissioner on 17th October, 1911, and the last, Provincial Table I, on 31st July, 1912. The first one (Imperial Table I) was sent to press on the 10th February, 1912, and the last (Provincial Table I) on 31st July, 1912. The last proof was passed on 1st October, 1912, and the Tables issued in book form on 16th December, 1912.

The maximum establishment employed in the Provincial Census Superintendent's compilation office was:—

1 Deputy Census Superintendent.
3 Assistant Superintendents.
1 Draftsman.
1 Supervisor.
20 Compilers.

10. Report.—Owing to the tremendous amount of work involved in supervising, advising, controlling, and inspecting the *twenty-two independent

* Further remarks on this unsatisfactory system of so many independent offices will be found in the Administrative Volume.

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State and District abstraction and compilation offices from March, 1911 to June 1912, and of checking their compilation registers, and to the late receipt of the figures from some of the offices, the Mewar ones not reaching me till the third week of June 1912, it was impossible to start in earnest the writing of this Report till the last week of August 1912, though, of course, the material had been in the process of collection for some time past. The last Chapter of the Report was completed at the end of February, 1913.

11. Special Arrangements.—The above is an outline of the ordinary course run by a Census in these Provinces. A few notes on certain special arragements may be of interest.

One of the commonest questions asked is, "how do you manage to census people in the trains"? This is, of course, an exceptionally difficult problem in India, owing to the immense distances travelled by trains, it being no uncommon thing, for instance, for a passenger to have started his railway journey at least twenty-four hours before the Census was taken and not to have completed it for another twenty-four hours after the Census was over. The idea underlying the special railway arrangements is to catch as many people as possible at the Station from which they start or at which they alight. To this end a special enumerator was appointed for each Station, whose duty it was to remain at his post from sunset on March 10th (the night of the Census) to 6 a.m on March 11th, and to enumerate all persons (*a*) starting from his Station, and (*b*) alighting at his Station, unless these latter could satisfy him, by producing a pass, that they had already been enumerated somewhere before they got into the train. These special Station enumerators gave passes to those whom they thus enumerated.

(*a*) *Enumeration of Railway Travellers.*

But there still remained a vast number of persons who, by having entered a train before sunset on March 10th and by still being in it at 6 a.m. on March 11th, would have escaped enumeration. These were caught by holding up every train at 6 a.m., or as near to that hour as possible, on March 11th, and enumerating them in the railway carriages by a special staff.

There are always, of course, especially near towns, a certain number of road-travellers by evening or night. To sweep them into the Census net, special enumerators are stationed at various points on the most frequented roads, who census all such wanderers and provide them with passes to prevent, their second enumeration.

(*b*) *Road Travellers.*

Outbreaks of plague are liable to cause considerable trouble in a Census especially in an Indian one, where so much depends on the preliminary enumeration which takes place some weeks before the final count. Plague drives the people out into temporary habitations, and very often to no habitations at all, in the fields. In such cases the work is postponed as long as possible, and a few days before the final count the temporary camps or habitations are formed into special blocks and the preliminary enumeration is then made, which is checked as usual on the Census day. But in most such cases the final check has to be done by day instead of by night. States and Districts, in which the arrangements were upset to some extent by plague, were Ajmer, Alwar, Bharatpur, Dholpur, Jaipur, Kishangarh, Marwar, Mewar, Partabgarh, Shahpura and Tonk.

(*c*) *Plague Areas.*

Indian fairs are also disturbing factors in Census procedure, when thousands of pilgrims and visitors may invade some sacred place about the time of the final Census. But as a rule they sleep out on fixed camping grounds, and these are formed into special blocks and circles in charge of especially reliable enumerators and supervisors, who carry out the final enumeration of the visitors, a preliminary count being generally dispensed with. The only places in which such fairs took place about March 10th, in which any special arrangements were necessary, were Dungarpur, Jaipur, Karauli, Marwar, and Sirohi.

(*d*) *Fairs, etc.*

12. Attitude of the People.—The Census has become, by now, a well-recognized decennial event in these Provinces, and the general attitude of the

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people towards it is, on the whole, one of indifference, and it is no longer possible to chronicle quite such alarming or interesting rumours as were afloat at the earlier Censuses, such as the following.

In 1881 in the Bhil tracts of the Southern Division, especially in Mewar, there was great terror, and the Maharana of Udaipur was compelled to issue a proclamation to the Bhils in his State that "they should never suffer by the counting of men and houses." A report also gained currency in the Bundi State that Government were trying to ascertain the number of able-bodied men available for despatch to Afghanistan! In Ajmer-Merwara the amusing rumour spread that there was to be a forced conscription of young boys, one from each family, who were to be offered as a sacrifice to the railway engine, the idea being that the railway, which was then somewhat of a novelty, depended for its success on human sacrifices, which were to be offered to the engine as emblematic of some goddess!

In 1891 the rumour started among the Bhils and Grassias of Marwar that Government wanted men for foreign service, and the sight of some survey chains lying on the platform of a railway station, which were mistaken for fetters, caused some alarm. In Bikaner some thought the Census the prelude to a new tax or a fresh call for fighting men. In parts of Kishangarh a new tax was feared. The Bhils of Banswara thought that a propitiatory sacrifice, or young men for foreign military service, were required, and the latter rumour was prevalent among the Bhils of Dungarpur also. In Mewar the wilder and more uneducated classes thought they were to be seized and thrown as a propitiatory sacrifice into the "Connaught bund," which was then being constructed at Udaipur; others feared new taxation or foreign military service.

In 1901, in some of the most remote parts, it was said the people, especially the women, were hostile to the operations, as they looked upon the Census of 1891 as the cause of the famines and other ills which befel them in the decade of 1891-1901.

There is nothing more entertaining to recall of the recent Census than the following. The usual rumours started among the Bhils of Partabgarh, Kushalgarh and Banswara. In the latter State some *badmash* spread the story that all the Bhils were to be caught by the Darbar and have their heels cut. However, no difficulty was experienced in allaying these rumours and pacifying these timid folk, one of the strongest arguments which appealed to them being that Government wanted to know how many people would require help in the next famine. In Mewar many of the ignorant people looked upon the Census as likely to bring trouble in a vague way, and some of the old people, tired of life, were heard openly to express the wish that it might bring their death. In Ajmer, among some of the low classes and bad characters, the rumour was spread that Government wanted to destroy by plague any surplus population the Census might prove. In Karauli one Rajput Thakur for a long time stoutly refused to give any information at all either about himself or his household, till at length he was brought to his senses by some of the higher officials. In the same State an amusing instance is recorded of another old Thakur strongly protesting, in a great state of mind, against the sex of his wife being recorded, on the grounds that the common word for woman (*aurat*), used by the enumerators in the sex columns, was not sufficiently aristocratic for "my lady, the Thakurani." From Jaipur city comes the encouraging but rare news that some of the more intelligent people there look upon the Census as actually of use to them; cases are known, for instance, where those desiring to give caste feasts apply to the Census authorities for information as to the number of people belonging to the caste in various localities, etc.

13. Census Expenditure.—Below is given the total cost of the Census so far as can be estimated up to the end of March 1913, on which date the Provincial Census Superintendent's Office will close.

The head "Imperial Funds" includes all expenditure on the Census, both in Rajputana and Ajmer-Merwara, which is debitable to Imperial Funds. The column for "Native States" is supposed to represent the cost actually incurred by the Native States.

The Imperial Funds are sub-divided into Departmental and Treasury. No such sub-division is possible for the Native States' expenditure, as many of them

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do not observe these distinct methods of accounts. The figures in column 4, therefore, have been reckoned both as Departmental and as Treasury for the purposes of columns 5, 6, 10, 11.

The Treasury accounts show the actual extra cost which would not have been incurred had there been no Census. The Departmental accounts contain all charges actually incurred. The principal difference between the two is, that in the Treasury accounts only the deputation allowance of officers deputed to Census work and the pay of their substitutes in the ordinary line are shown, while the Departmental ones include their full salary and deputation allowance but not the pay of their substitutes. As it is understood that no officer was appointed in my place in the Political Department, the Treasury accounts give the more correct idea of the actual cost to the Imperial Government.

Statement showing cost of Census of 1901 and 1911, in Rajputana and Ajmer-Merwara.

Year.	Imperial Funds, Rajputana and Ajmer-Merwara.		Native States, Rajputana.	Total.		Cost per head to Imperial Funds, in pies.		Cost to Native States, in pies.	Total cost per head, in pies.	
	Departmental.	Treasury.		Departmental.	Treasury.	Departmental.	Treasury.		Departmental.	Treasury.
1	2	3	4	5	6	7	8	9	10	11
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.					
1911 ...	*107,178 5 1	*42,437 2 9	214,456 5 7½	321,634 10 8½	256,893 8 4½	1·87	·74	3·91	5·60	4·47
1901 ...	68,361 5 10	†43,601 11 7	184,213 15 3	252,575 5 1	227,815 10 10	1·29	·82	3·64	4·75	4·29
Difference ...	+38,816 15 3	—1,164 8 10	+30,242 6 4½	+69,059 5 7½	+29,077 13 6½	+·58	—·08	+·27	+·85	+·18

* Rs. 3,300 have been estimated for printing and despatching charges of both the Imperial and Administrative Volumes of the Report.

† Includes Rs. 13,000 (estimated cost) on account of cost of printing the Reports and Imperial and Provincial Tables and Rs. 490-7-1 on establishment engaged after 31st August 1902.

NOTE.—Figures in column 4 have been treated both as Departmental and Treasury ones for the purposes of this statement, as separate sets were not kept by all States.

In Treasury accounts there has been a decrease in the cost to Government of Rs. 1,164-8-10, spite of the greater time taken over the work. In other words the cost, per head of the population, debitable to Imperial Funds has decreased from ·82 pies to ·74 pies or by ·08 pies per head. On the other hand there is an increase of Rs. 38,816-15-3 under Departmental accounts, which is almost entirely due to extra expenditure under the head, "Pay of the Provincial Census Superintendent." In the Census of 1901 the Provincial Census Superintendent was not a whole-time officer till November 1900, and up to that time his pay was not debitable to Census. He likewise ceased to be a whole-time officer after August 1902, though the actual work was not completed till February 1903. He was also a less highly-paid officer than myself.

The extra cost to the Native States themselves amounts to Rs. 30,242-6-4½, (nearly Rs. 26,000 of which was incurred in three States alone), the incidence per head of the population having risen from 3·64 pies to 3·91 pies. But it is very doubtful whether the 1901 figures represent the real expenditure, owing to the vague way in which many of the Native States keep their Census accounts. This especially applies to Mewar, where the increase in expenditure this time is nearly Rs. 13,000.

Taking the total expenditure, the cost of the operations works out to 5·60 pies per head according to the Departmental and 4·47 pies per head according to the Treasury accounts, or an increase of ·85 pies and ·18 pies compared with 1901.

14. Acknowledgments.—Where all those who were associated with me both in British territory and Native States worked so loyally and unsparingly as they did, it is difficult and would be invidious to pick out names here and there. But I must, first of all, express my thanks to all the Darbars for all the ready assistance given me throughout the operations, and especially for placing unreservedly at my disposal and under my orders the best men in each State who could be spared for the responsible work of State Census Superintendent. It must be remembered that by many States the full practical value of a Census

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State.	Census Superintendents.
Alwar (including Nimrana)...	Lala Gopi Nath.
Banswara	Munshi Chheda Lal.
Bharatpur	Lala Baldeo Pershad.
Bikaner	Rai Sahib Munshi Kampta Pershad. Babu Umrao Singh (Deputy).
Bundi	Rai Sahib Lala Mukat Behari Lal. Munshi Raghubar Dyal (Deputy).
Dholpur	Munshi Din Dayal.
Dungarpur	Mehta Chunni Lal.
Jaipur	Munshi Govind Saran. Pandit Din Dayal Tiwari, Pandit Bishambar Nath Chaube and Maulvi Sirajuddin Ahmad (Assistants).
Jaisalmer	Mr. M. R. Sapat. Prohit Akhey Raj (Deputy).
Jhalawar	Munshi Kampta Parshad.
Karauli	Rao Sahib Babu Bhola Nath Chatterji.
Kishangarh	Munshi Faiz Ali Khan.
Kotah	Pandit W. T. Kapse.
Kushalgarh	Babu Shambhu Lal.
Lawa	Munshi Piarey Lal.
Marwar	Mr. Feroze Kothawala. Pandit Bishambar Nath Kaul (Deputy).
Mewar	Lala Tirbhawan Lal.
Partabgarh	Pandit Rup Kishore. Pandit Madhava Rao (Deputy).
Shahpura	Munshi Shive Narayan.
Sirohi	Qazi Yaqub Ali.
Tonk	Rai Bahadur Lala Moti Lal. Lala Chatar Behari Sahai (Deputy).

is not realized, and that in such cases they undertake the same elaborate method of enumeration which is followed in British India more to oblige the Government of India than because they themselves desire the Census. But even in such cases there was no hesitation in appointing the best and most experienced official available for the work. Thanks are also due to the Bharatpur and Jaipur Darbars for placing at the disposal of the other States, as in 1901, large and suitable buildings for their abstraction and compilation offices which were assembled at those centres. The Mewar Darbar, likewise, offered a good building to Banswara, Dungarpur, Partabgarh, and Kushalgarh. But, owing to plague in Udaipur, these States preferred to have their offices at Ajmer.

On the margin above are noted the names of the State Census Superintendents, and of the Deputy Superintendents in cases where the State Superintendents did not themselves carry out the work of superintendence of the abstraction and compilation offices. Munshi Govind Saran of Jaipur (who was ably aided by his assistants, Pandit Din Dayal Tiwari, Pandit Bishambar Nath Chaube and Maulvi Siraj-ud-din Ahmad), Lala Tirbhawan Lall of Mewar, and Rai Sahib Mukat Behari Lal of Bundi, all worked as Superintendents both in 1891 and 1901, and the experience thus gained by them was invaluable both to the Darbars and to myself. The same may be said about Rao Sahib Bhola Nath Chatterji of Karauli, Babu Umrao Singh of Bikaner, and Mehta Chunni Lal of Dungarpur, each of whom filled the post of Superintendent in 1901. Of the new Superintendents, those with the biggest and most responsible charges were Mr. Feroze Kothawala of Marwar, Lala Gopi Nath of Alwar, Rai Sahib Munshi Kampta Pershad of Bikaner, Pandit W. T. Kapse of Kotah, Lala Baldeo Pershad of Bharatpur, Rai Bahadur Lala Moti Lal of Tonk. Of these I must especially mention Mr. Feroze Kothawala for the forwardness and thoroughness of his work throughout the enumeration stage and Lala Gopi Nath for the same reason in the abstraction stage; and Pandit W. T. Kapse and Lala Baldeo Pershad for the thoroughness of their work in both stages. I am also very grateful to Rai Sahib Munshi Kampta Pershad and Rai Bahadur Lala Moti Lal for all their assistance rendered under considerable difficulty, as they combined their Census duties with other very onerous posts. Among the new Superintendents of the smaller States, Munshi Din Dayal of Dholpur, Munshi Faiz Ali Khan of Kishangarh, Munshi Kampta Pershad of Jhalawar, and Babu Shambhu Lal of Kushalgarh, all worked well, especially the first-named. Munshi Chheda Lal of Banswara, Babu Shive Naryan of Shahpura and Qazi Yaqub Ali of Sirohi were most thorough in their abstraction offices. Among the Deputy Superintendents not already named, I must especially mention Munshi Bishambar Nath Kaul of Marwar, who had a very large and difficult abstraction office to manage, which he did with entire success. Lala Chatar Behari Sahai of Tonk and Prohit Akhey Raj of Jaisalmer also showed that their experience of 1901 had served them in good stead. Pandit Madho Rao of Partabgarh also did well, both in his State office and subsequently in my office as an Assistant Superintendent. I am also especially indebted to Munshi Govind Saran, Mr. Feroze Kothawala, Pandit W. T. Kapse, Rao Sahib Bhola Nath Chatterji and Babu Shambhu Lal of Kushalgarh for their very full and interesting notes on the various caste and other multitudinous questions on which information is collected at a Census. From all others likewise I received many useful notes.

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As regards my own office staff, I am very greatly indebted to the Deputy Superintendent of my compilation office, Munshi Krishna Nandan of Ajmer. Having distinguished himself by his excellent work as Deputy Superintendent of the Ajmer-Merwara abstraction office I selected him subsequently for my office. His work was most thorough, and his efforts to push it through indefatigable. I am also greatly indebted to Munshi Kanahaya Lal, who was the Head Clerk of my English office throughout the whole of the Census. He proved himself careful, reliable, and unsparing of himself. Of the rest of my staff, I must mention Mir Abdul Latif, Babu Debi Dayal and Munshi Tajammul Husain, all of whom worked thoroughly well and ungrudgingly throughout.

My best thanks are also due to the railway authorities, on whom the Census work throws a great deal of extra and uncongenial work. I had to deal with no less than 7 Railways. Of these the Jodhpur-Bikaner Railway, the Dholpur-Bari Railway and the Udaipur-Chitor Railway were censused direct through the State authorities. It was said by some that the Census arrangements on some of the railways in 1901 left much to be desired. The same cannot be said of 1911. The arrangements made were excellent, thorough, and well up to time, and the schedules received by me from the Railways, especially those for travellers, were exceedingly well filled in. The two biggest systems in Rajputana are the Rajputana-Malwa Railway (Metre-gauge) and the Bombay Baroda and Central India (Broad-gauge), and I am especially indebted to the Traffic Superintendents of these two for their readiness to comply with all requests, and to listen to and fall in with all my suggestions where possible Dealing, as some of the Railways do, with the Census Superintendents of several Provinces, each of whom has his own ideas on the best way to run a Census, it is not always easy for them to oblige every one! Among the various Railway Charge Superintendents I must mention Mr. W. L. Latouche of Bandikui, who was exceedingly prompt and thorough in his work in an exceptionally large number of charges.

I am likewise indebted to Mr. Inglis, the Manager of the Rajputana Scottish Mission Industries Company Press at Ajmer, which printed this Report and the tabular statements in the Administrative Report and the bulk of the forms used in the various stages of the Census, for the careful and prompt manner in which he dealt with the work, and also to the Superintendent Government of India Press, Calcutta, where the Tables Volume was printed.

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REPORT

ON THE

CENSUS OF RAJPUTANA AND AJMER-MERWARA. 1911.

CHAPTER I.

Distribution of the Population.

1. Introductory.—The history and physical aspects of Rajputana and Ajmer-Merwara will be found fully set forth in the latest edition of the Rajputana Volume of the Imperial Gazetteer. It is not intended to describe these at any greater length here than is necessary for the clearer understanding of the mass of statistics, compiled as the result of the Census taken on March 10th, 1911, which it is proposed to discuss in this Volume.

Geographically the term Rajputana is applied to the tract of country lying between 23° 3′ and 30° 12′ North and 69° 30′ and 78° 17′ East, having according to the Imperial Survey of India a total area of about 131,698 square miles. It is surrounded by the Punjab, the United Provinces, the Central India Agency, and the Bombay Presidency. About three-fifths of the Province is in the North-West dry area. The remainder is included in the Central India Plateau, with the exception of the States of Alwar, Bharatpur and Dholpur which form part of the Indo-Gangetic Plain.

Administratively, this area embraces (*a*) the group of Native States comprised in the Rajputana Agency, (*b*) the British Province of Ajmer-Merwara. The Rajputana Agency consists of eighteen States, the two Chiefships of Shahpura and Kushalgarh, and the Thakurate or Estate of Lawa, each of which has been treated as a separate unit for Census purposes. These units are grouped into various Political Agencies or charges, under the general control of the Agent to the Governor-General in Rajputana, but as these charges have been reconstituted, and are liable to further alterations from time to time, no attempt has been made to adopt an administrative system of grouping of States in the Tables, nor is there any advantage in describing here the constitution of the existing Political Agencies. Ajmer-Merwara consists of two British Districts, Ajmer and Merwara, whose head-quarters are Ajmer and Beawar respectively, and the Province is governed by the Chief Commissioner of Ajmer-Merwara, who is also the Agent to the Governor-General in Rajputana. Merwara includes certain villages, originally numbering 21 and 76 respectively, belonging to the Marwar and Mewar Darbars. By treaties with the States the Government of India retains full and permanent administrative control over them on certain conditions. For the first time, however, these tracts have been treated at this Census as a part of the two States in the Provincial Tables, though in the Imperial and Subsidiary Tables they are still included in Merwara.

Ethnographically Rajputana includes not only the majority of the most important Rajput States in India, but also the two Jat States of Bharatpur and Dholpur; a Muhammadan State, Tonk, the ruling family of which are descended from Pathans from the Buner Tribe near the far away Swat country on the North-West Frontier; and a forest or hill tribe population of Bhils, Grassias, Minas, and (in Ajmer-Merwara) Mers. The Minas and Mers, however, to some extent claim descent from the Rajputs.

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2. History.—Historically there are perhaps no more interesting annals in the story of India than those of Rajasthan. Rock inscriptions of Asoka which have been found in the Jaipur State, take one back to the third century B.C., and there is reliable evidence of the Bactrian Greeks having invaded part of the country in the second century B. C. It was between the seventh and eleventh centuries A.D. that three of the Rajput dynasties, still represented by ruling chiefs, namely the Sesodias (or Gahlots) the Bhatis, and the Chauhans, appear to have established themselves in the country. The dynasties of the Jadons, the Kachwahas and the Rathors are said to date from the eleventh, twelfth and thirteenth centuries respectively. To these clans, or branches thereof, belong the following ruling families.—*Bhati*, Jaisalmer; *Chauhan*, Bundi, Kotah, Sirohi; *Jadon*, Karauli; *Kachwaha*, Alwar and Jaipur; *Rathor*, Bikaner, Kishangarh, Marwar; *Sesodia*, Banswara, Dungarpur, Mewar, Shahpura. Constant warfare with the Muhammadan invaders and dynasties mark the succeeding centuries, during which the boundaries of their kingdoms were, though with intervals of expansion, gradually driven back, till they reached more or less their present line at about the end of the fifteenth century. In the centuries which follow the Rajput Chiefs are found either carrying on spasmodic or guerilla warfare with Akbar and his successors, or in alliance with them and distinguishing themselves in their service as governors, generals, and soldiers, but gradually becoming feudatories or tributaries of the Mughal Empire. When the Marathas rose to power they obtained a footing in Rajputana about 1756 and by the beginning of the nineteenth century Rajputana, except for the North and North-Western portions of it, was on the verge of complete dismemberment, when the British appeared on the scenes in Northern India. One by one treaties were made between the Rajput States and the British Government, commencing with Alwar in 1803, and followed by ones with Karauli and Kotah in 1817. By the end of 1818 all the States were in treaty relationship with the British. From then onwards the political history of Rajputana is bound up with that of the British occupation.

The history of *Ajmer-Merwara* is, to a very great extent, that of Rajputana, though ever since its cession in 1818 by the Marathas it has remained a British Province. It has been well said that the power who would hold India must hold Ajmer, owing to its central and commanding strategic position. The fact seems to have been recognised by all the great ruling dynasties. The soil of the Ajmer district has been soaked throughout the centuries in the blood of those contending for the possession of the fort of Taragarh and the city of Ajmer (founded at the beginning of the twelfth century). In the Mughal times Ajmer was one of the recognized residences of the great Emperors and it was here that the first English ambassador to India from the Court of King James I, Sir Thomas Roe, had his first audience of the Emperor Jahangir. The city now forms the winter capital of the Rajputana Local Administration. Two other facts may be mentioned which make Ajmer famous. It contains two of the most holy objects of pilgrimage in the whole of India. In the heart of the city is the shrine of the great Muhammadan Saint, Khwaja Muin-ud-din Chishti, who died in Ajmer about 1235 A.D. Seven miles to the West of the city lies the Pushkar lake, whose waters are so sacred that a dip therein washes away all sin, and, in Rajputana at any rate, it shares with the river Ganges the honour of being the desired resting place of a Hindu's ashes. Its great sanctity is due to the belief that Brahma here performed the *Yajna*. It contains one of the very few temples in India dedicated to Brahma. Coins found near by dating back to the fourth century B. C. prove its great antiquity and it is mentioned as a sacred bathing place in the ancient epic, the Ramayana. To both these places there is a constant stream of pilgrims throughout the year.

3. Physical aspects.—Physically, Rajputana is interesting as containing the watershed of the continent of India, the Aravalli mountains, which, commencing roughly at the famous ridge of Delhi, run, though not in an unbroken chain, through the heart of the country from North-East to South-West, culminating in the group of hills among which Mount Abu, the summer political capital, is situated. A few miles from Mount Abu is the peak of Guru Sikar (5,650 feet), the highest mountain between the Nilgiris and the Himalayas. Rajputana also embraces a large portion of the famous 'great desert' of India on its Northern and North-Western sides.

(a) Hills and Deserts.

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Its rivers are few, the only ones of any importance being the Luni; the Chambal and its tributaries the Kali Sind, the Parbati, the Mashi, and the Banas; and the Banganga. Rajputana contains no natural fresh water lakes, but the well-known salt lake of Sambhar is on the borders of Marwar and Jaipur. In Ajmer-Merwara there is the Pushkar lake, distinguished for its sacredness rather than its size.

(b) *Rivers and Lakes.*

In the summer the heat, except in the high hills, is great everywhere, and in the West and North-West very great. Hot winds and dust storms are experienced more or less throughout the country. In the winter the climate of the North, especially on the Bikaner border, where there is sometimes hard frost at night, is much colder than in the Southern States.

*(c) *Climate.*

The rainfall is very unequally distributed throughout Rajputana. The Western portion comes very near the limits of that part of Asia which belongs to the rainless districts of the world, though even on this side the South-West winds bring annually a little rain from the Indian Ocean. In Jaisalmer and parts of Jodhpur and Bikaner the annual fall averages scarcely more than 6 or 7 inches; in the South-West the fall is much more copious and at Mount Abu has on more than one occasion exceeded 100 inches. But, except in these South-West highlands of the Aravallis, the rain is most abundant in the South-East of Rajputana. Along the Southern States, from Banswara to Jhalawar and Kotah, the land gets not only the rains from the Indian Ocean, but also the remains of the moisture which comes up from the Bay of Bengal in the South-East; and this supply occasionally reaches all Mewar. In this part of the country, if the South-West rains fail early, those from the South-East usually come to the rescue later in the season. On the other hand, the Northern part of Rajputana gets a scanty share of the winter rains of Northern India, while the Southern part usually gets none at all, beyond a few gentle showers about Christmas. In the central tract, about Ajmer and towards Jaipur, the periodical supply of rain is very variable. If the Eastern winds are strong, they bring good rains from the Bay of Bengal; whereas, if the South-West monsoon prevails, the rain is comparatively late and light. It may be said shortly that from Bikaner and Jaisalmer in the North-West to Banswara in the South and Kotah and Jhalawar in the South-East there is a very gradually increasing rainfall from about 6 to 37 inches, the quantity increasing very rapidly after the Aravallis have been crossed. This peculiar character of the rainfall should be remembered when considering such questions as the distribution of population, density, and material condition, in the various States.

*(d) *Rainfall.*

4. Irrigation.—Except in Jaipur, Bikaner, Kotah, Jodhpur and Bharatpur, canals are practically non-existent. The total estimated area irrigated by canals is only about 130 miles. Wells and tanks are the chief means of irrigation.

5. Agriculture and Pasture.—Rajputana is chiefly an agricultural and pastural country, nearly two-thirds of the population being supported primarily thereby. The most important crops are *bajra* (spiked millet) *jowar* (great-millet), Indian corn, wheat, barley, and gram. Beans, cotton, sugar-cane, poppy, tobacco, mustard, castor, rape, linseed and *til* are also grown. Large herds of camels, cattle and sheep form the main wealth of the Western and Northern parts.

6. Manufactures, Trade and Commerce.—Except in a few of the cities there is not very much trade or commerce. Only a little more than one-fifth of the population are supported by it in any form at all. Weaving, dyeing, the manufacture of carpets, rugs and other woollen fabrics, lace, enamelling, pottery, and work in brass, steel, stone, ivory, lac etc., are the most important industries. The dyeing and stamping of cotton cloths is a wide spread industry, Rajputana being noted for the brilliant colours worn by the women folk. The enamel, brass, and pottery work of Jaipur is likewise famous throughout India. There

*Imperial Gazetteer of India, Rajputana, Page 11.

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are 28 cotton mills and presses. In Ajmer there are extensive railway shops, belonging to the Rajputana-Malwa Railway, employing about 8,000 hands. In both Jaipur and Ajmer there is a considerable amount of banking and exchange business. Ajmer has always been an especially important trade centre, being a distributing place and mart of exchange for Rajputana and Northern India. So far back as 1614 A.D. the East India Company opened a factory there. But it is said that the railway has to some extent reduced its commercial importance.

7. Mines and Minerals.—The only mineral industries of any importance are the Palana Colliery in Bikaner State, and the salt works at Sambhar. In Ajmer-Merwara mica mines are worked on a small scale. Rajputana produces, and to some extent exports, excellent limestone, marble and sandstone. In the Kishangarh State are found what are said to be the best garnets in India, and in the Ajmer District, also, garnet mining employs a few people. But the effect of these industries on the economical condition of Rajputana is practically *nil*, as the total number of persons supported principally by the extraction of minerals of all kinds is only about 14,000, half of whom are employed on salt works. Traces of old lead, silver, zinc, copper and iron mines are found in various parts of Rajputana but very few of them are now worked.

8. Railways.—The total length of railways in Rajputana and Ajmer-Merwara was 652 miles in 1881, 943 in 1891, 1359 in 1901, and 1986 in 1911. The oldest line is the Rajputana-Malwa Railway, running right through the heart of the Province from South-West to North-East, which was constructed between 1874 and 1881. Since the Census of 1901 the following lines have been opened; (1) on the Bombay, Baroda, and Central India Railway, (*a*) in 1907-08, from Garotu to Kotah, 75 miles in length, passing through Jhalawar and Kotah, (*b*) in 1909, from Kotah to Bharatpur, 181 miles in length, passing through Kotah, Bundi, Jaipur, Karauli and Bharatpur; (2) on the Rajputana-Malwa Railway, in 1904-05, from Phulera to Rewari, of which 93 miles only lie in Rajputana (Jaipur); (3) the Jaipur State Railway, in 1905-07, from Sanganer to Sawai Madhopur, 73 miles in length, passing through Jaipur; (4) on the Jodhpur-Bikaner Railway, (*a*) in 1902, from Suratgarh to Bhatinda, of which 55½ miles only are in Rajputana (Bikaner), (*b*) in 1905 the Merta City Branch, 9 miles in length, in Marwar, (*c*) in 1909, the Surpura-Palana Diversion, 4 miles in length, and the Degana-Sujangarh Section, 63 miles in length, passing through Bikaner, and Marwar and Bikaner respectively, (*d*) in 1910, from Sujangarh to Churu, 55 miles in length, in Bikaner; (5) the Dholpur-Bari Railway, in 1908, 19 miles in length, from Dholpur to Bari, lying in Dholpur.

9. Roads.—The total length of metalled roads, according to the last Gazetteer of India, was about 1,440 miles, of which nearly one-fifth was in Ajmer-Merwara, and of unmetalled roads 2,634 miles, and there has probably been very little increase in mileage since then.

10. General.—Rajputana has often been called one of the backwaters of India, and to some extent this description still holds good. Consisting, as it does, entirely of Native States, except for the small island of Ajmer-Merwara, it retains that innate conservatism of administration, customs, and ideas which are inherent in so many Native States all over India. The Rajputs still exhibit many interesting and chivalrous characteristics of the feudal ages, the inheritance from past centuries of constant warfare, and are distinguished still in many parts by their disdain of manual labour or commercial undertakings. Partly owing to the nature of the country its road system is not well developed; it has not been well served, considering its vast extent, by railways, though the last decade has witnessed an improvement by the opening of another 627 miles of line; and except for a very small portion of its frontier the inhabitants of Rajputana are completely shut off on all sides from personal proximity to the more stimulating life of British India by an unbroken belt of Native States of other Provinces. It is necessary to bear in mind these facts when the time comes to discuss in this Report the urban and rural characteristics of the Province, the statistics of occupation, the extent of education, and other kindred subjects.

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11. Grouping of Statistics by Natural Divisions.—The unit for the Imperial Tables, is, of course, the State or District, but for the purpose of the discussion and analysis of the statistics for the Province as a whole it has been the custom since 1891 to group the States into three Natural Divisions as noted on the margin. This grouping is based mainly on the physical aspects and natural features of the country, which often help to throw light on some of the causes affecting the distribution of the people and on some of the characteristics which a study of the mass of figures collected in the volume of Tables may disclose. The map at the beginning of this Report shows the boundaries of the Divisions.

EASTERN DIVISION:—
- Alwar.
- Bharatpur.
- Bundi.
- Dholpur.
- Jaipur.
- Jhalawar.
- Karauli.
- Kishangarh.
- Kotah.
- Lawa.
- Shahpura.
- Tonk.

SOUTHERN DIVISION:—
- Banswara.
- Dungarpur.
- Kushalgarh.
- Mewar.
- Partabgarh.
- Sirohi.

WESTERN DIVISION:—
- Bikaner.
- Jaisalmer.
- Marwar.

(a) Eastern Division. The Eastern Division is mainly flat, with a sprinkling of rocky hills. It enjoys, as a rule, a sufficient rainfall, has good soil, and most of the largest rivers of Rajputana run through it. It is also better served by railways and roads than the other Divisions.

(b) Southern Division. The Southern Division is, for the most part, a more or less close net-work of forest-clad hills enclosing fertile and well-watered valleys and table lands. There are, however, more open tracts in the centre of Mewar and on the North-West of Sirohi.

(c) Western Division. The Western Division, by far the largest of the three in area, embraces the 'Great' and "Little" deserts of India. On the West it is sandy, ill-watered, and barren, but towards the East these unfavourable conditions improve. It is the Division with the scantiest and most uncertain rainfall, and, as a result, the one most liable to famine. As the ancient couplet says of the dread monster—

"Pag Pungal, sir Merta, udrej Bikaner,
Bhulo chuko Jodhpur, thāvo Jaisalmer."

His feet are in Pungal,
His head is in Merta,
His belly's in Bikaner.
In forgetful moments,
He'll visit Jodhpur;
But he's always in Jaisalmer.

or as another *version has it

"Pag Pungal, dhar Kotre, bāhān Bayarmer,
Joyo lādhe Jodhpur, thāwo Jaisalmer."

"His feet are in Pungal (Bikaner), his body in Kotra (Marwar), his arms in Barmer (Marwar). You will find him in Jodhpur if you search for him. In Jaisalmer you will find him for a certainty."

Another Marwari proverb says "Expect one lean year in three, one famine year in eight."

(d) Ajmer-Merwara. At previous Censuses a separate report has been compiled for Ajmer-Merwara. At this Census, however, the Province is dealt with in this Report, and in most of the Subsidiary Tables the Ajmer district has been included in the Eastern Division and Merwara in the Southern Division. But for some purposes it has been more convenient to treat the Province as a separate Division, where, for instance, the effects of British administration for nearly a century may have had more influence, than physical features, on the statistics.

* Ajmer, Historical and Descriptive. Harbilas Sarda.

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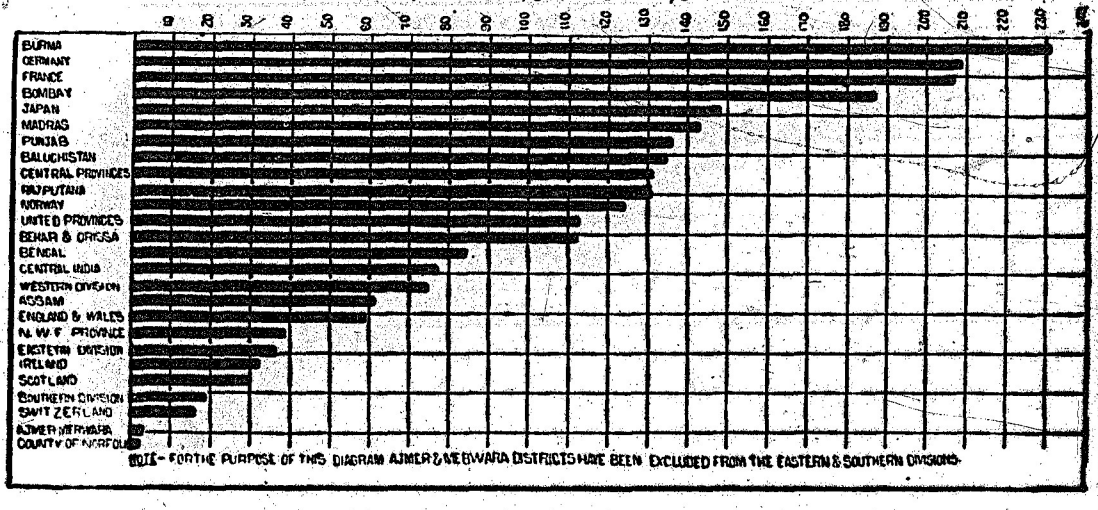
AREA, POPULATION, AND DENSITY.

12. Data for Discussion.—Statistics showing the area, number of towns, villages and houses, and the rural and urban population of each State and District, will be found in Imperial Table I. Provincial Table I gives similar statistics for the various administrative units (*pargunas, tahsils* etc.) within the State or District. Subsidiary Table I at the end of this Chapter shows the density of population, and rainfall in the States or Districts.

Province and Natural Division.	Area (square miles)	Population.	Mean Density per sq. mile.
Rajputana	128,987	10,530,432	82
Ajmer-Merwara ...	2,711	501,335	185
Eastern (excluding Ajmer)	35,648	5,791,318	162
Southern (excluding Merwara) ...	18,999	1,892,267	100
Western	74,340	2,846,847	38

13. Area.—The area of Rajputana and Ajmer-Merwara combined is about 131,698 square miles. Comparisons with other provinces and countries help perhaps to convey a more vivid idea of size, than mere figures do; and the diagram below shows at a glance how each of the two Provinces, and each of the three Divisions compare in this respect.

AREA IN SQUARE MILES (000S OMITTED) OF RAJPUTANA, AJMER-MERWARA, & NATURAL DIVISIONS, COMPARED WITH CERTAIN OTHER PROVINCES AND COUNTRIES.



NOTE—FOR THE PURPOSE OF THIS DIAGRAM AJMER & MERWARA DISTRICTS HAVE BEEN EXCLUDED FROM THE EASTERN & SOUTHERN DIVISIONS.

Rajputana and Ajmer-Merwara combined contain a larger area than seven out of the other twelve provinces of India, and the Western Division alone is larger than Assam or the North-West Frontier Province. Comparing the figures with some of the countries outside India which are nearest in size, Rajputana and Ajmer-Merwara combined are larger than Hungary, Norway, the United Kingdom, the Transvaal, Austria, or Italy, while Victoria is only about two-thirds of their size. The Western Division is more than a quarter as large again as England and Wales. The Eastern Division is larger than either Scotland, Ireland, Greece, Portugal, Natal, or Tasmania. The Southern Division (the smallest of the three) is larger than Belgium, Switzerland, Holland, Servia, or Egypt. These comparisons give some idea of the immense tracts which the Indian Census deals with even in one Province alone.

The largest State in area is Marwar, 34,963 square miles, which itself is larger than Scotland or Ireland, and a little smaller than Natal. Marwar is followed by Bikaner, 23,315, and Jaisalmer, 16,062, both of which are larger than Switzerland, Holland, Egypt, or Belgium. These are all in the Western Division. After these come Jaipur (15,579) in the Eastern Division, and then Mewar (12,756) in the Southern. All the rest are below 6,000 square miles. The smallest of the States proper is Jhalawar, whose area is only 810 square miles. The two Districts of Ajmer and Merwara stand tenth and twentieth respectively on the list. Twentyeight out of the fortyeight Districts in the

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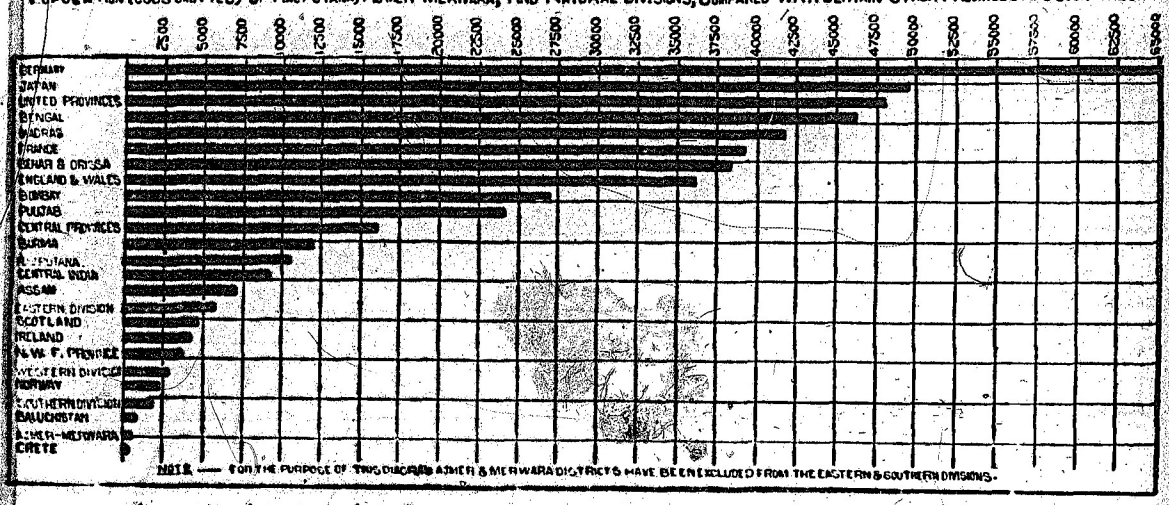
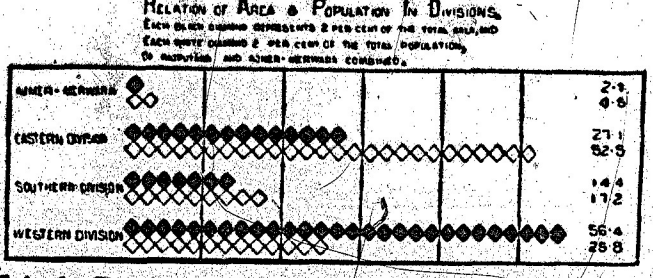
United Provinces, by which Government Ajmer-Merwara was administrated at one time, are smaller in area than the Ajmer district. On the margin are compared with the four largest States in Rajputana the areas of the largest District or State in any province in India where the maximum even approaches Jaipur's area. It will be seen that Marwar is larger than any other State or District in India except Hyderabad, Kashmir, and Kalat. And with the exception of these same three States Bikaner, Jaisalmer and Jaipur are larger than any other except Mysore or Gwalior.

Province.	District or States.	Area.
Kashmir State ...	.....	84,432
Hyderabad State.	.....	82,698
Baluchistan ...	Kalat	73,278
Rajputana ...	*Marwar*	*34,963*
Mysore State ...	.....	29,475
Central India ...	Gwalior	25,133
Rajputana ...	*Bikaner*	*23,315*
Rajputana ...	*Jaisalmer* ...	*16,062*
Rajputana ...	*Jaipur*	*15,579*
Punjab	Bhawalpur ...	15,000

14. Population.—The population of Rajputana is 10,530,432, and of Ajmer-Merwara 501,395. The diagram below compares the population of Rajputana and Ajmer-Merwara and the three Divisions with that of



other provinces and of countries outside India approximating to it in population. Compared with the rest of India the figures are eloquent of Rajputana's scanty population, a striking contrast to the high position it holds in area, for it has the smallest population of any province except Central India, Assam, the North-West Frontier, and Baluchistan. On the other hand, the number of well-known countries which have a far smaller population once more illustrates the vast numbers with which the Indian Census authorities have to deal. Even the smallest Division of all, the Southern, has a larger population than any of the Australian or African colonies, except Cape of Good Hope. Among the States proper Partabgarh contains the smallest population, 62,704, and Jaipur the largest, 2,636,647. Marwar follows closely with 2,057,553, and then Mewar with 1,293,776. All the rest have less than 800,000 inhabitants. Hyderabad, Mysore, Kashmir, Bengal, the United Provinces, Central India, Madras, and Behar and Orissa all have more populous States or Districts than Rajputana's largest. Ajmer and Merwara take eighth and sixteenth places respectively among the units. Only two Districts in the United Provinces, Dehra Dun and Naini Tal, have a smaller population than the Ajmer District. The diagram on the margin shows the relation, as regards



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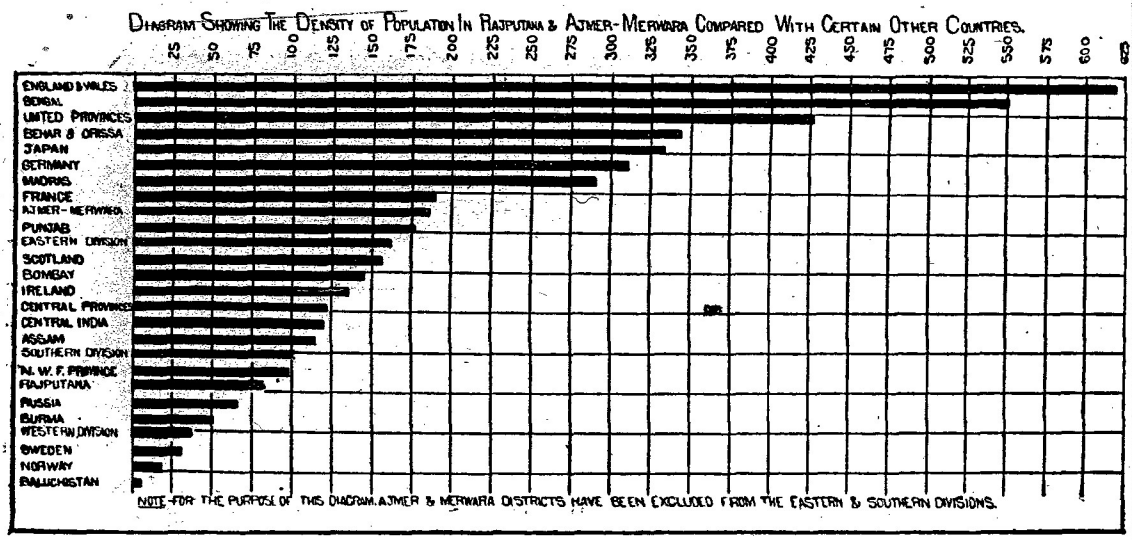
area and population, borne by each natural Division to the total of Rajputana and Ajmer-Merwara combined. The Eastern and Western Divisions, it will be seen, stand in almost inverse relation in this respect.

15. Density.—The mean density for Rajputana and Ajmer-Merwara combined is 84 persons per square mile. Comparative figures for the last four Censuses will be found in Chapter II Subsidiary Table I. The last decade shows an increase of 6 persons per square mile. In the Divisions the greatest increase is in the Southern which has risen from 80 to 100. The Eastern Division, where density is greatest, remains stationary at 162; and that of the Western Division, where it is lowest, has increased from 35 to 38 only. Taken by itself, Ajmer-Merwara has increased from 176 to 185. None of the Divisions have regained their mean density of 1891.

(a) Density of Divisions.



From the diagram given above it will be seen that Rajputana (excluding Ajmer-Merwara) has a lower density than any province in India except Burma and Baluchistan. Ajmer-Merwara, however, has the fifth greatest density of the provinces, while the Eastern Division is higher than any except Bengal, the United Provinces, Behar and Orissa, Madras and the Punjab. The very low mean density of 38 in the Western Division is only surpassed by that of Baluchistan which is as low as 6! Comparing the figures with countries outside India the only European ones with a lower density than Rajputana are Russia (67), Sweden (32), Finland (24), Norway (19).

The map given on the next page illustrates the density of each State or District. Compared with 1901 the following units show a decrease in density, namely, Alwar, Bharatpur, Dholpur, Jaipur, Karauli, Kishangarh, Lawa, all of which are in the Eastern Division. Jaisalmer in the Western remains stationary. With the exception of Alwar and the Merwara District, not a single unit has regained the position it held in 1891 and lost in 1901. Merwara now has a higher density than at any previous Census, while Alwar though having a lower density than in 1901 is still higher than it was in 1891. As is to be expected, the density of these smaller units coincides very closely with that of the Divisions, the most densely populated one, Bharatpur, being in the Eastern Division and the most thinly populated one, Jaisalmer, in the Western Division. The variation is enormous, rising as high as 282 in Bharatpur and sinking to 5 in Jaisalmer! No county in the United Kingdom has such a low density as this, the nearest to it being Sutherland with a density of 10. It is, however, (to compare small with great), equalled by New South Wales, South Australia, and Brazil, and beaten by Western Australia (3) and Queensland (1) and Canada (1). Comparing territories of a similar size to Jaisalmer, the density of Servia is 144, Denmark 183, and Switzerland 236. These figures give some idea of its scanty population. Comparing

(b) Density of States or Districts.

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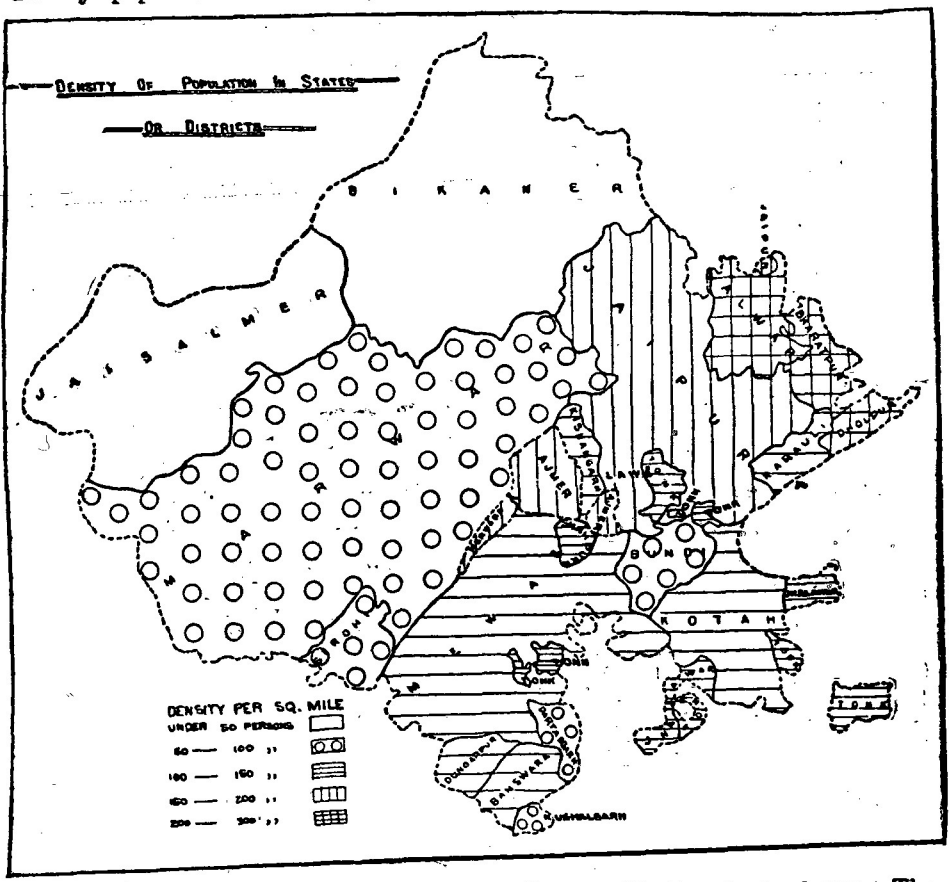
Bharatpur with units of similar area in the United Kingdom, we find it more densely populated than Kerry with a density of 86, Donegal 90, Yorkshire



(North Riding) 148, Aberdeen 158, Norfolk 158, Northumberland 186. The figures on the margin show how Rajputana compares in its extremes of density with those of its four neighbouring Provinces. Its minimum is about one-fifth of the lowest (Bashahr State in the Punjab). Bharatpur's density is considerably less than its three immediate neighbours in adjoining Provinces, Gurgaon 333, Muttra 453, Agra 551. On the other hand Jaisalmer easily holds its own for a low maximum against its neighbours, Thar and Parkar 33, Khairpur 37, Bhawalpur 52, Sukkur 103.

Province.	Density per square mile.	
	Minimum.	Maximum.
Rajputana	5 (Jaisalmer).	282 (Bharatpur).
Punjab	24 (Bashahr).	592 (Jullundur).
Bombay	25 (Khandesh Agency).	433 (Kaira).
United Provinces...	72 (Tehri Garhwal).	890 (Benares).
Central India ...	78 (Baraindha).	180 (Maihar).

To meet one of the criticisms passed on previous Censuses in India, an attempt has been made this time to calculate the density of areas smaller than States or Districts. Unfortunately the figures for such areas in most States are too unreliable to permit sound conclusions to be drawn. Approximate figures have been worked out, however, in Provincial Table I, and the statement on the

(c) Density of Tahsils, etc.

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State or District.	Density of rural areas in Tahsils etc.	
	Maximum.	Minimum.
Ajmer	136	116
Alwar	349	164
Bharatpur ...	301	235
Bikaner	94	9
Bundi	177	51
Dholpur	373	79
Jaipur	350	157
Jaisalmer ...	16	2
Jhalawar... ...	122	68
Karauli	172	35
Kishangarh ...	110	40
Kotah	515	43
Kushalgarh ...	80	48
Marwar	125	13
Merwara... ...	164	43
Partabgarh ...	79	25
Shahpura ...	128	71
Sirohi	114	18
Tonk	108	74

(Figures for Banswara, Dungarpur, and Mewar not available).

margin shows the greatest and smallest density in rural tracts in each State. So far as they go, of course, they show that some States with a low mean density contain thickly populated rural tracts and *vice versa*. Kotah, for instance, with a mean density of only 112 has the most thickly populated unit of all, 515 to the square mile. This unit, Pipalda Mustarka, is however, a very small one containing only 3,091 persons. But the second densest unit, 376 to the square mile, is likewise in Kotah, Indergarh Kotri, with a population of 22,589. Marwar, again, with a mean density of 59 rises to a maximum of 125, which is higher than the mean of the Southern Division. Karauli, on the other hand, with a mean density of 112 drops as low as 35 in Utgir Tahsil containing 11,924 persons, a density which is lower even than the mean of the Western Division. Sirohi, too, drops from a mean of 96 to a minimum of 18, which is lower than the mean of any State except Jaisalmer and than the minimum of any but Jaisalmer, Bikaner and Marwar. Dholpur drops from a mean of 228 to a minimum of 79. On the other hand Bikaner and Jaisalmer throughout maintain a low density, even their most thickly populated unit being less than the mean density of any other States outside the Divisions except Kushalgarh and Partabgarh. In Jaisalmer the density of no less than four parganas is as low as 2! Even its most populous pargana contains only 16 persons to the square mile, or 14 less than the mean density of the next most thinly populated State, Bikaner. The range of variation in Bharatpur, which has the highest mean, is comparatively small, varying from 235 to 301. The two British Districts of Ajmer and Merwara compare more than favourably with the surrounding States as regards mean density, standing fifth and fourth, respectively. In their maximum density they stand ninth and eighth, respectively. But in minimum, while Ajmer has the fourth highest figure of 116, Merwara has the lowest but seven, namely 43, this being in the hilly Todgarh Tahsil.

(d) Causation of density.

So far as the units within the States are concerned it is impossible to correlate density with rainfall as there are no rainfall records for any smaller unit than the State. To do so even for the States is somewhat misleading as one of the peculiarities of the Rajputana climate is the extraordinary variability and local character of its rainfall. To a certain extent Rajputana bears out the *dictum* that a scanty rainfall means a scanty population. In the Western Division the normal rainfall varies from 6·71 inches in Jaisalmer with a density of 5 to 12·54 inches in Marwar with a density of 59. On the other hand the States with the heaviest rainfall have by no means the greatest density. Jhalawar, which heads the list with 36·90 inches, is only eighth in density, while Banswara, Kushalgarh, and Partabgarh which have the next three places in rainfall are as low as fourteenth, twentieth, and nineteenth respectively on the density list. These figures show that rainfall taken alone is apt to be a misleading test of density. The physical features and natural characteristics of the country must be correlated as another factor. Banswara, Kushalgarh, Partabgarh and, though to a lesser extent, Jhalawar are all hilly countries, some of them with a good deal of forest, both of which are factors militating against density of population. Correlating physical characteristics with rainfall it is not perhaps surprising to find that Bharatpur, Alwar, and Dholpur are the three States with the greatest density, for their normal rainfall is 25·76, 23·45, and 25·42 inches respectively and it is more regularly distributed, while the soil is good and the plain area greater than in the four States just mentioned. On the other hand it is somewhat suprising to find so high up as fourth on the density list the Merwara District which is full of jungle covered hills and has a rainfall which is very variable, irregularly distributed, and the lowest of all except that

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of its sister district Ajmer and the Western Division. But in Merwara there will be found other factors at work, for, while the three States of greatest density (Alwar, Bharatpur, and Dholpur) show a declining density and a natural population less than their actual (except Dholpur where the natural exceeds very slightly the actual), Merwara shows a constantly increasing density, save for a slight drop in 1901 which is accounted for by famine, and a natural population exceeding its actual by about 11·5 per cent. Irrigation is on too small a scale in Rajputana to be reckoned an important factor in influencing density, but it is noticeable that Alwar and Bharatpur are among the States considered best protected by irrigation from all sources, and Merwara District is a net work of tanks among the hills. There are no industrial developments in Alwar, Bharatpur, and Dholpur, to account for their greater density, nor, though they lie on the borders of the Punjab and the United Provinces, is there any good reason to believe that their proximity to such markets as Delhi, Agra, Muttra, etc. makes them more populous. Nor has an excessive urban population anything to do with it as they stand low on the urban list, being seventeenth, tenth, and ninth respectively among the units.

From the above analysis it would seem that the main factors in producing density are good and well distributed rainfall; fertile soil; absence of excessively large tracts of forest, hill, and desert; and a birth-rate in considerable excess of the death-rate.

TOWNS AND VILLAGES.

16. Data for discussion.—Imperial Table I shows the general distribution of the population over urban and rural areas; Table III shows its distribution over towns and villages classified by the size of their population; Table IV the grouping of towns by classes and the variation in their population since 1881, and Table V the distribution of towns by States or Districts and by religion. The Subsidiary Tables at the end of this Chapter illustrate the following—(II) the variation in rural and urban areas since 1881; (III) the distribution of the population between towns and villages; (IV) the number per mille of each main religion who live in towns; (V) the classification of towns by population, and the percentage of variation, and proportion of sexes, in each class; and (VI) the density, percentage of variation, and proportion of sexes in cities.

17. Definition of Town.—A Town was defined in the Imperial Census Code as including :—

(1) Every Municipality;
(2) All Civil Lines not included within Municipal limits;
(3) Every Cantonment;
(4) Every other continuous collection of houses inhabited by not less than 5,000 persons, treated by the Provincial Census Superintendent as a town for Census purposes. But in Rajputana the numerical limit of 5,000 was relaxed so as to admit certain places having urban characteristics, which had been treated as towns in 1901.

The definition, which is the same as that of 1901, is admittedly not a very scientific one and includes some places which are merely overgrown villages, but it would be difficult to find one better suited on the whole to the varying conditions all over India. It may be taken as fairly certain that no place in Rajputana is styled a Municipality unless it has certain urban characteristics. It is more among category (4) of the definitions that villages are likely to have crept in. A Provincial Census Superintendent has very little *data* to go on to aid him in his decision, and as a result he is compelled generally to admit all places treated as towns before. Only one place previously treated as a town, Kuchera, has now dropped out, owing to the Marwar Durbar reporting that it had lost all urban characteristics. On the other hand, four new places have been admitted into the urban circle, *viz.* Kushalgarh, the capital of the Chiefship of that name, Galiakot and Sagwara, municipalities in Dungarpur, and Deoli Cantonment in the Ajmer District.

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18. Distribution of Population between Towns and Villages.—In the light of the above remarks it is necessary, therefore, to qualify to some extent the apparent distribution of the population between towns and villages as set forth in Subsidiary Table III. The Table shows that 866 per mille or about 6/7ths of the population of the two Provinces combined live in villages, and 134 per mille or a little under 1/7th in towns. In Ajmer-Merwara the urban proportion is higher, being 280 to 720 rural per mille, while in the Native States portion it is only 128 to 872 rural. The Eastern Division contains the highest proportion, namely 139 urban to 861 rural per mille. Next comes the Western Division with 136 to 864 rural per mille, and lastly, as would be expected from the nature of its country and people, the Southern with only 80 urban to 920 rural. This low proportion is due to the hilly nature of the country which precludes the formation of towns of any size or number. The statement on the margin compares the distribution of the population of the Provinces and the Divisions in this respect with certain other provinces, from which it will be seen that Ajmer-Merwara has the highest proportion of urban population, and Rajputana and its Eastern and Western Divisions are only beaten by Bombay. Even in the Southern Division the proportion is higher than that in six other provinces. This high urban proportion in an essentially non-industrial non-commercial province like Rajputana is striking. It may be greatly due to historical reasons. Its annals are those of constant warfare, both external and internal, which must have driven its inhabitants to live together in larger numbers for protection or in fortified towns. The feudal characteristics of its society, with its large number of nobles having semi-independent estates, each with its own little capital, may also be a contributing cause.

(a) In Provinces and Divisions.

Province or Division.	Actual urban population. (000's omitting.)	Percentage to total population.	
		Urban.	Rural.
Ajmer-Merwara ...	*140*	*28·0*	*72·0*
Bombay	4,905	18·0	82·0
Eastern Division (excluding Ajmer)	*804*	*13·9*	*86·1*
Western Division ...	*388*	*13·6*	*86·4*
Rajputana	*1,343*	*12·8*	*87·2*
Madras	4,919	11·7	88·3
Punjab	2,567	10·6	89·4
United Provinces ...	4,900	10·2	89·8
Burma	1,128	9·3	90·7
Central India ...	786	8·4	91·6
Southern Division (excluding Merwara)	*151*	*8·0*	*92·0*
Central Provinces.	1,213	7·6	92·4
North West Frontier	292	7·6	92·4
Baluchistan ...	60	7·1	92·9
Bengal	2,969	6·4	93·6
Behar and Orissa ...	1,323	3·4	96·6
Assam	211	3·0	97·0

In Germany all places with a population exceeding 2,000 are reckoned as towns, and were this standard to be adopted it is interesting to note that the number per mille living in towns in Ajmer-Merwara would be 434 and the average population of a town would be 6,793, while the corresponding figures for Rajputana would be 219 and 4,896 respectively. Unfortunately statistics enabling a comparison with Germany in this respect are not available.

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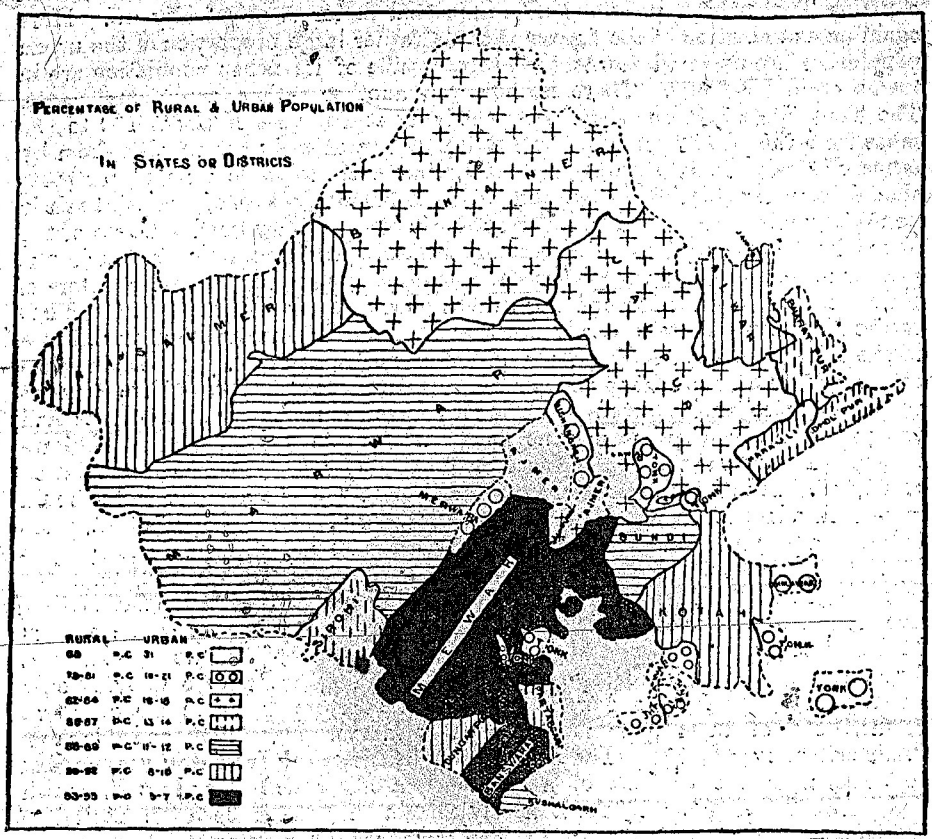
(b) In States and Districts.

The map, below, illustrates the proportion of the urban and rural to the total population in each State or District.



Ajmer contains a far larger proportion of urban population than any other unit, namely 309 per mille, the next being Kishangarh with 204 per mille, and then the Muhammadan State, Tonk, with 201 per mille. Jhalawar comes fourth with 194 per mille, and then the other British District of Merwara with 188 per mille. At the bottom of the list (excluding the petty Thakurate of Lawa which has no urban population) we find Banswara and Mewar States containing a considerable Bhil population and large tracts of hills.

19. Causes determining proportion of urban population.—An analysis of the reasons for these proportions is interesting and may throw some light on the factors determining the urban population of a State or District. None of these units stand very high on the density list, Ajmer being fifth, Kishangarh fifteenth, Tonk and Jhalawar eighth, Merwara fourth. In area, too, they are comparatively small, Ajmer being tenth, Kishangarh eighteenth, Tonk eighth, Jhalawar nineteenth, Merwara twentieth. Nor in gross population do they hold a higher place; Ajmer is only eighth, Kishangarh nineteenth, Tonk ninth, Jhalawar seventeenth, Merwara sixteenth. The high urban proportion in Ajmer is due to the existence in a small area of the second largest city in the Provinces, *viz.* Ajmer, containing 86,222 inhabitants, and two Cantonments (besides a regiment at Ajmer) with a total population of 25,446. Ajmer city, besides being the distributing and trade centre for Rajputana, is the head-quarters of the Rajputana-Malwa Railway, whose large Railway shops, employing about 9,000 persons, are within the city area. The other town, Kekri, has a cotton ginning factory and a cotton press. We thus find the two main determining factors here are the military and the industrial. On the other hand, except for a small cotton industry in two towns which does not employ more than about 700 persons, there seems no reason why Kishangarh should have the second highest urban proportion.

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Two out of these towns, no doubt, are small ones, for 416 per mille or nearly one-half of the urban population are in the "under 5, 000" class, but they are both urban in character and are municipalities. Kishangarh's high place on the list would, seem, therefore, to be a somewhat fortuitous one. Next, what explains Tonk's high position? The industrial factor is practically *nil*. Here again an examination of the figures shows a rather large proportion of the urban population are in small towns, for 145 per mille of its urban population are in towns of under 5,000. There is, however, another rather exceptional cause. The Tonk State has four large parganas lying at distances of about 130 to 180 miles from the parent portion of the State, and completely cut off therefrom by other States. It is natural, therefore, that each of these isolated parganas should have, for administrative and business reasons, a sort of capital town in its midst, which would also be in by-gone days the military head-quarters of the forces holding it against neighbouring States. The necessity for such was greater in former days when means of communication with the head-quarters of the State were neither so good nor safe as now, and it is curious that three out of the four towns show a steady decrease at each Census, spite of an increase in the total population of the State of 10·9 per cent, and a still greater increase of from 13 to 21 per cent in the parganas themselves. Railways have brought them nearer to head-quarters and this may have reduced their importance; and the piping times of peace may no longer necessitate the quartering of State troops. These four towns alone account for 27,095 out of the urban population of 60,959. It is a curious coincidence that the only Muhammadan State should have such a large urban proportion, for Subsidiary Table IV shows that, more than any other religion except Christianity, Muhammadans tend to congregate in towns. The coincidence, however, is misleading for, though Muhammadan in name, Tonk has a lower proportion of Muhammadans in its population than five other States, and Hindus are more than four times as numerous as Muhammadans. Jhalawar's high urban proportion seems still more anomalous. Industries, in the shape of two small cotton ginning factories employing only about a hundred people, and trade are negligible factors. There are only two towns, both of them genuinely so, namely Patan, over 7,000 and Chhaoni Jhalrapatan, over 11,000. The reasons may be historical, for Patan was founded in 1796 near the remains of a very ancient city called Chandravati, which *General Cunningham thinks it nearly certain must have been the capital of Ptolemy's District of Sandrabatis. The town was given an artificial impetus at its foundation by a promise that new settlers would be excused the payment of customs dues and would be fined no more than Rs. 1-4- for whatever crime committed! Though these attractive privileges were abolished in 1850 the effects of this artificial impetus would have become by then more or less permanent. Perhaps the inhabitants still cling to the town in the hope of their restoration! Merwara's high position in the urban list is easy of explanation. It is due to the presence among a small population and in a still smaller area—the smallest but three of all the units—of the very flourishing and growing commercial town of Beawar. Spite of a set back through a visitation from plague in the last few years the population of Beawar has steadily increased since it was first censused in 1876, having grown from 12,308 to its present figure of 22,800. In addition to a good deal of cotton cleaning by hand which gives employment to many, Beawar contains five cotton mills and presses, etc., which employ over 3,000 persons and are growing concerns. It is also the chief centre of export of cotton from Mewar, Marwar, and the Ajmer District, to Bombay. Kotah's low position of twentieth on the urban list is curious, in between the hilly Bhil States of Banswara, Mewar, and Dungarpur, and the great desert State of Jaisalmer with its nomadic population. On the other hand the high position of Bikaner (sixth) compared with its sister desert States of Jaisalmer (nineteenth) Marwar (fourteenth) is noticeable. But most of its towns are old fortresses of some size (856 per mille of the urban population are in towns over 10,000), and probably stress of constant warfare drove the people into them in ancient times and an inhospitable soil still tends to keep them there. Marwar, no doubt, likewise possesses large fortified towns for the same reasons, but portions of the State being more fertile than Bikaner it is able to support a larger rural population. Its mean density is nearly twice that of Bikaner.

*Imperial Gazetteer of India, Rajputana, page 397.

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As mentioned above, the German Census authorities reckon every place with a population of over 2,000 as a town. The Table on the margin illustrates in an interesting way how the adoption of such a definition would affect the relative position of the States and Districts regarding the distribution of the population over urban and rural areas. The difference in classification still leaves Ajmer top of the list and Banswara bottom, but there is a good deal of shuffling of positions in between these two extremes. Marwar is most affected by it, rising from fourteenth to fifth. The actual precentages remain unchanged in Tonk, Partabgarh, Kushalgarh, Dungarpur, Jaisalmer. The average population per town on the German definition would range from 12,192 in Tonk, to 2,594 in Kushalgarh, compared with 29,398 (Ajmer) and 2,594 (Kushalgarh) on the Indian definition.

State or District.	Proportion of urban population according to			
	Indian definition.		German definition.	
	Position.	Percentage.	Position.	Percentage.
Ajmer	1	30·9	1	46·9
Kishangarh ...	2	20·4	7	22·9
Tonk	3	20·1	11	20·1
Jhalawar... ...	4	19·4	4	28·2
Merwara	5	18·8	2	32·1
Bikaner	6	18·2	8	22·6
Shahpura... ...	7	16·7	10	22·0
Jaipur	8	15·6	3	28·6
Dholpur	9	14·3	12	20·0
Bharatpur ...	10	13·9	9	22·1
Karauli	11	13·5	16	16·7
Partabgarh ...	12	13·3	18	15·3
Sirohi	13	12·8	6	24·5
Marwar	14	12·3	5	24·7
Kushalgarh ...	15	11·8	19	11·8
Bundi	16	11·2	14	18·8
Alwar	17	9·4	13	19·3
Dungarpur ...	18	9·3	20	9·3
Jaisalmer ...	19	8·4	21	8·4
Kotah	20	8·2	15	16·7
Mewar	21	7·3	17	13·5
Banswara ...	22	4·6	22	6·0

20. Sex Proportions.—It will be seen from Subsidiary Table V that the proportion of females per mille males in towns in Rajputana is 949 and in Ajmer-Merwara 819. The lower proportion in Ajmer-Merwara is partly due to the presence in a comparatively small urban population of the two Cantonments of Nasirabad and Deoli and a regiment in Ajmer; partly to the low proportion of married males among the urban European Christian population, (only 305 out of 1,781) and a corresponding low proportion of females, who number only just over one-third of the males; and partly, too, to the fact that the Railway head-quarters and workshops, etc. in Ajmer city employ a large number of immigrants from other provinces (nearly 5,000 males) some of whom probably leave their womenfolk behind. Compared with the rural population, the urban proportion of women is higher in Rajputana and lower in Ajmer-Merwara, being 949 and 819 urban to 903 and 909 rural in the two Provinces respectively. The proportion of women to men in the total population is 909 and 883 respectively.

21. Distribution by Religion.—Subsidiary Table IV shows that, as one would expect, the proportion of Christians living in towns as compared with villages is far higher in the two provinces combined than any other religion, being 764 per mille. It is 626 per mille in Rajputana and 872 per mille in Ajmer-Merwara, the higher proportion in the latter being due, of course, to the presence of British troops at Nasirabad and the large Railway population in Ajmer city. After Christians the Musalmans show the most general predilection for urban life. The proportion in Ajmer-Merwara which is particularly high, namely 523 per mille, is due greatly to the presence in Ajmer city of the Musalman shrine, the Dargah Khwaja Sahib, which supports a large number of attendants, hangers—on, pilgrims, menials and the like, and partly to the number of Musalmans employed in the Railway workshops. But the figures generally show that the Musalmans take more readily to trade and business of sorts than to agriculture. The same remark applies to the Jains who come next on the list in both Provinces. The only States in which Musalmans show a low urban percentage are Alwar and Bharatpur in which are a large number of Meos or Mewatis; Bikaner, containing Kaimkhanis and Rajputs; and Jaisalmer containing Rajputs; all of which are agricultural castes converted to Muhammadanism. Animists naturally are found in very small proportions in towns, only 11 per mille in the two Provinces combined. The very high urban proportion of Sikhs in Ajmer-Merwara, which is 980 per mille and higher than among any other religion, is purely fortuitous, due to the presence of a Sikh regiment at Nasirabad.

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22. Area and Density.—Unfortunately, owing to an absence of reliable statistics for the areas of any but the largest towns, it is impossible to form any real estimate of the density of population in an ordinary Rajputana town. The figures in Provincial Table I are at the best a very rough guide, and they must be accepted with caution. But taking them for what they are worth the largest town in area is Ratangarh in Bikaner which is said to cover 50 square miles! Its population is only 12,803! Next comes Ajmer city with an area of 27 square miles, the measurement of which is quite reliable. The smallest in area is Galiakot in Dungarpur, ·2 square miles in extent. Urban density ranges from 216 persons per square mile in Rajgarh town in Bikaner, having a population of 4,526 and an area of 21 square miles, to 45,699 in Jaipur city with a population of 137,098 and an area of 3 square miles. One of the few towns for which reliable data are available is Beawar, the capital of the Merwara District, a walled town built after the settlement of the district by the British. The area within the walls is ·265 square miles, and its density 73,709. The figures on the margin of para 27 (*b*) *infra* show this density to be very great compared with similar portions in other older walled capitals, except Ajmer. It is the more striking when one recollects the modernity of the town and the regular manner in which it was laid out by its founder, Colonel Dixon, with broad streets. The density of London is said to be 38,658 per square mile, which is considerably less than Jaipur city. But according to Provincial Table I Jaipur is the only town approaching the capital of England in density. Its density is also greater than that of Bombay city (42,585) and far more so than that of Calcutta (28,002) Madras (19,210) and Rangoon (10,476).

23. Classification of Towns.—For convenience's sake towns have been grouped into six classes. The figures on the margin, which are for Rajputana and Ajmer-Merwara combined, show that the larger part of the urban population lives in towns having between 5,000 and 20,000 inhabitants. The total number of towns has increased from 132 in 1901 to 138 in 1911. Seven places, with a total population of 39,029, have been added to the list of towns which existed in 1901, while Kuchera (3,488 in 1901) has gone out. Three out of these, however, are not new towns but have been transferred from the Central India Agency. They are Chhabra, Pirawa, and Sironj in the Tonk State.

Class.	Number of towns.	Population of Class.
I. 100,000 and over.	1	137,098
II. 50,000-100,000 ...	3	201,310
III. 20,000-50,000 ...	9	260,921
IV. 10,000-20,000 ...	24	319,860
V. 5,000-10,000 ...	61	409,089
VI. Under 5,000 ...	40	155,211
Total ...	138	1,483,489

24. Comparison of growth of classes of towns in each decade.—Taking the two Provinces separately and the towns as they were classed in 1901, and excluding the four places treated as towns for the first time in 1911, the decrease in the total urban population in Rajputana is 6·7. The greatest decrease, amounting to 14·4 in each case, is in the two large classes of 100,000 and over, and 20,000-50,000. The only class of town, in fact, which shows an increase is the smallest of all *viz.*, those under 5,000, the growth of which is 1·3 per cent. But this class represents only ·11 of the total urban population. Comparing 1911 with 1881 the largest increase of 14·6 is still found in this smallest class. But that in the "20,000-50,000" class is almost as great (14·1), and the smaller class of "5,000-10,000" has increased by 4·0 per cent. Comparing in another way the figures of 1911 with 1901 nine out of the twentyfour towns now in the "10,000-20,000" class have declined in population. Four towns which were in it have dropped out into the next class, against which must be set two which have come up into the class. Nearly half, therefore, of the towns of this class show a decreasing population. Jaipur city is the only one in the "100,000 and over" class and is dealt with below in paragraph 32. In 1901 and 1911 there were only two towns (excluding cities) in the "20,000-50,000" class and no detailed criticism of their variations is necessary. Sikar has increased, while Karauli has dropped out, its place being taken by Jodhpur town, sometimes called the suburbs of Jodhpur city. Karauli's decline is an interesting instance of the disadvantageous effects of the proximity of a railway. The opening of the Nagda-Muttra Railway which cuts through a corner of the State is said to have

(*a*) *Rajputana.*

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caused a depreciation in the trade of Karauli and as a result to have drawn away some of its population to towns not far off in the Jaipur State on the new railway. Its decrease is more than twice as great as the proportionate decrease in the State's total population. The towns showing the most marked increase are (*a*) Class VI Galiakot in Dungarpur (96·8), (*b*) Class V-Sangod and Baran in Kotah (26·9 and 20·5), (c) Class IV-Sujangarh and Sardar Shahr in Bikaner (23·8 and 23·1), Sironj in Tonk (16·1), and Nawalgarh in Jaipur (14·1).

(b) Ajmer-Merwara.

Turning to Ajmer-Merwara the urban population has increased by 46·9 compared with 1881, if new towns are excluded, and if Deoli Cantonment is included, which has been treated as a town for the first time at this Census, the increase is as much as 52·6. The greatest increase (16·8) compared with 1901 is in the "50,000-100,000" class, the other classes showing a decrease. Compared with 1881 both the "20,000-50,000" and "5,000-10,000" classes show large increases of 52 and 44 per cent.

25. Variation in Urban population.—It will be seen from Subsidiary Table II that compared with 1901 the gross urban population of Rajputana (*i.e* including in 1911 the three new towns and excluding from it Kuchera) has decreased by 89,009 or 6·2 per cent. Compared with 1891 the gross decrease is 13·6. The corresponding rural differences are an increase of 9·1 and a decrease of 15·3 respectively. These comparisons, however, are vitiated slightly by the varying treatment of a few places as towns or villages at different Censuses. The figures in italics in Subsidiary Table II represent the net variations after classifying every place as a village or town in 1891 and 1901 according to its classification as such in 1911. The results, however, are very slightly affected, for on these calculations the urban population has (*a*) decreased by 14·8 per cent since 1891 compared with a decrease of 15·1 per cent in the rural areas, and (*b*) decreased by 6·6 per cent since 1901 compared with an increase in the rural population of 9·2 per cent.

(a) Rajputana.

The gross increase (12·0) in the urban population of Ajmer-Merwara since 1901 is more than double that of the increase (5·6) which occured in 1901 over 1891. Compared with 1891 the increase in 1911 amounts to as much as 18·3, The increase in the gross rural population of 1911 over 1901 is only 2·7, and compared with 1891 there has been an actual decrease of 14·8. Even taking the net difference. (that is, after treating Deoli as a town in 1891 and 1901 as it has been at this Census) the increase over 1891 is 13·3 and over 1901 8·5 compared with a rural decrease of 13·7 and an increase of 3·9 respectively. These figures show that the urban population of Ajmer-Merwara is increasing far more rapidly than the rural.

(b) Ajmer-Merwara.

26. Reasons for variations in Urban population.—Unfortunately there are no really reliable figures for births and deaths in urban and rural areas, nor for emigration or immigration to towns, as the village or town of birth is not recorded in the schedules. It is, therefore, impossible to say whether the decline in Rajputana is due to emigration to towns in other Provinces or to rural areas, or to a declining birth-rate or higher death-rates than in rural areas. It is certainly no longer possible to urge as a reason the Pax Britannica, with the greater protection afforded thereby to the dwellers in villages! It is possible that whereas the rural population was hardest hit by famine in the 1891-1901 decade, so that the decrease was nearly three times as great as that in the urban areas, the more favourable decade of 1901-1911 has allowed the rural areas to recover their more or less normal proportions. This theory is supported by the very slight difference in the variation of the two areas for the twenty years from 1891-1911, the rural decrease being 15·1 and the urban decrease 14·8. One fact alone is clear that there is no marked tendency to leave the land and congregate in towns. This is probably greatly due to few of the towns being manufacturing or commercial centres which is the type in which the greatest growth and vitality are to be expected.

(a) Rajputana.

The marked urban increase in Ajmer-Merwara is due, of course, to the

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sudden growth of Ajmer city between 1881 and 1891 as the result of its becoming the head-quarters of the Rajputana-Malwa Railway; and also to the rapid expansion of Beawar as a result of the increasing cotton industry there. The individual decreases in Kekri (16·0) and Nasirabad (10·0) compared with 1901 are due chiefly to plague which attacked them in 1908-1910. In Nasirabad plague also broke out just about the time of the Census itself, resulting in a temporary exodus of some of the people. But for plague, too, both Ajmer city and Beawar would have shewn probably a still greater increase. As it is, they have increased by 16·8 and 4·0 per cent respectively.

(b) Ajmer-Merwara.

27 Cities.—There are only eight places styled cities in Rajputana and one in Ajmer-Merwara. Their populations (including their suburbs) are noted on the margin. They are all capital towns but it is not quite easy to understand why some of them are honoured by the title of City while other large capital towns are excluded, such as Bundi, Dholpur, or Karauli, each of which has over 19,000 inhabitants. They are, however, by a long way the largest towns and there is a wide gap between the smallest of the nine and the next largest town of Sikar (22,317) in Rajputana, and Beawar (22,800) in Ajmer-Merwara. Strict statistical usage confines the term to towns of at least 100,000 inhabitants, and, on this definition, Jaipur alone is a city. As the figures on the margin show there are 19 cities in India larger than Jaipur. In the United Kingdom there are at least 27 larger ones.

(a) Definition and population.

Towns.		Population. (000's omitted)
Bombay.	...	979
Calcutta.	...	896
Madras.	...	519
Hyderabad.	...	501
Rangoon.	...	293
Lucknow.	...	260
Delhi	...	233
Ahmedabad.	...	217
Lahore.	...	229
Banares.	...	204
Bangalore	...	189
Agra.	...	185
Cawnpur	...	179
Howrah.	...	179
Allahabad.	...	172
Poona.	...	159
Amritsar.	...	153
Karachi	..	152
Mandalay.	...	134
Jaipur.	...	137

City.		Population.	Density per square mile.
Jaipur.	...	137,098	45,699
Ajmer.	...	86,222	3,193
Jodhpur.	...	79,756	29,539
Bikaner.	...	55,826	13,957
Alwar.	...	41,305	2,950
Bharatpur.	...	33,918	4,845
Tonk.	...	33,864	2,117
Udaipur.	...	33,229	Area not known.
Kotah.	...	32,753	7,798

Owing to the unreliable nature of the figures for areas it is difficult to calculate with any accuracy the density of the Rajputana cities or to discuss the question of overcrowding. Taking, however, the figures in Subsidiary Table VI for what they are worth the only two cities with any striking density are Jaipur and Jodhpur which have 45,699 and 29,539 persons per square mile. As noted in para 22 above, Jaipur has a greater density than London. Density figures for other cities in India for 1911 are not available, but comparing the 1901 figures for cities over 100,000 Jaipur has a greater density than any other in India. An effort has been made to obtain some idea of the actual density of the parts within the city walls themselves. The figures on the margin show the density of these more ancient portions, but they are not absolutely reliable, except the Ajmer ones. Figures for Bikaner and Jaipur are not available, while owing to plague in the city at the time of the Census itself the Alwar ones are misleading and valueless. Owing to the nature of the definition of a house, which was based more on the social than the structural unit, it is impossible to gather any idea of overcrowding in buildings.

(b) Density and overcrowding.

City.		Area within the city walls.	
		Population.	Density.
Ajmer.	...	33,221	91,518
Tonk.	...	9,512	57,431
Jodhpur.	...	59,262	31,191
Kotah.	...	24,844	27,977
Bharatpur.	...	24,858	12,429

After allowing for adjustments owing to extensions or reductions of city boundaries only four of the nine cities, namely Ajmer, Bikaner, Jodhpur, and Kotah, show any increase in their population over 1901, and in the case of Jodhpur and Kotah the increase only amounts to 8 and 1·9 respectively. Alwar (-28·9) Udaipur (-27·5) and Bharatpur (-22·2) all show a marked decline. Compared

(c) Variation.

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with 1881, only three cities appear to be growing ones. Of these Ajmer has the most marked increase of 76·9, Bikaner's being 68·4 and Jodhpur's 25·9. All the rest show a decrease, Bharatpur's diminution of population amounting to as much as 48·7. The reasons for some of these variations are discussed later on in the paragraphs dealing with the individual cities.

(*d*) *Proportion of sexes.*

Subsidiary Table VI shows the proportion of the sexes in cities. Tonk city has the very striking proportion of 1,011 females to every 1,000 males. The proportion of females in the rural areas of the State is only 925 to 1,000 males. In all other cities males exceed females, the proportion in Bharatpur and Ajmer being as low as 804 and 821 per mille respectively. This low proportion in Ajmer has been discussed in para 20 above.

(*e*) *Immigration.*

The only cities which show any marked immigration from foreign States are Ajmer (472 per mille) Kotah (295) Bharatpur (191) and Tonk (117). The rest are below 100 per mille, Udaipur having as low a proportion as 47 per mille. These figures, however, are not a very true or complete indication of real immigration as they may exclude a large proportion of immigrants into a city from the State itself in which the city is situated, no figures for such being available. Imperial Table XI, however, gives some idea of the direction from which the four cities mentioned above obtain most of their immigrants. The only State which sends over 1,000 to Tonk is Jaipur (2,480). Kotah receives 2,253 from Bundi, 1,416 from Jaipur, 1,306 from Jhalawar and 1,096 from Central India. Bharatpur obtains most of its immigrants from the United Provinces (4,092) Ajmer is far more cosmopolitan in character for it receives 10,339 from the United Provinces, 9,151 from Jaipur, 5,302 from Marwar, 2,251 from Kishangarh, 2,009 from the Punjab, 1,804 from Merwara, 1,265 from Central India, 1,165 from Bombay, 1,127 from Bharatpur. Of the other cities Bikaner takes 1,889 from Marwar, and Jaipur 1,998 from the United Provinces.

28. Ajmer City.—Many of the interesting features in the characteristics and statistics of Ajmer city have been touched upon in paras 2, 19, 20, 21, 26 (*b*) and 27 above. As Table VI shows, it is the second largest and much the most flourishing of the nine cities, and it and Bikaner are the only two which have never shewn any decrease since the Census of 1881. Had it not been for a somewhat serious visitation of plague in 1909, which is said to have caused about 2,250 deaths out of 2,695 from the same disease during the whole decade, the increase since 1901 would have been still higher than 16·8 per cent. This increase is all the more noticeable when one recollects that the other towns of the District have decreased, and the rural population has only increased by 1·1 per cent Unfortunately there are no Census statistics available to shew the variation in the natural population of the city (*i.e.* the actual population *plus* emigrants *minus* immigrants). But if the vital statistics were to be believed (*vide* Chapter II Subsidiary Table III), which shew that the deaths in the decade 1901-11 were more than double the births it would be obvious that the growing prosperity of the city is entirely due to immigration. It is notorious, however, that even in Ajmer the system of reporting births is extremely deficient, and far more unsatisfactory than the reporting of deaths. Nevertheless, Imperial Tables XI and XIX show that 47 per cent of the population are immigrants from other States or Districts, and assuming that at least another 5 per cent are born in the Ajmer district but outside the city it will be seen that more than half the inhabitants are foreign born, and the figures point to the probabilities of the death rate being actually in excess of the birth-rate, though certainly not to such a great extent as the vital statistics would lead one to suppose. For emigration, which has been left out of consideration in the above discussion, causes a further depletion of the city-born, and to replace these a still higher birth-rate would be required. Unfortunately no figures for emigration from the city are available. Owing to its very large area of 27 square miles its density is low, 3,193 persons to the square mile. But the density of the portion within the city walls, with a population of 33,221, is 91,518. Just outside the walls lie two more wards, Kaisarganj and Cavendishpura, which may be considered as part of the city proper as contrasted with its later adjuncts like Jonesganj etc. These two wards together have a population of 10,180 and a density of 59,882, and if they be combined with the portion

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within the city walls the density of the city proper may be reckoned at 81,427. The proportion of women in the city is low, being only 821 to every 1,000 males compared with 917 in the rural parts of the district, and 884 in the whole district. The reasons for this low proportion have been dealt with in para 20 above.

The population of Ajmer city is extremely cosmopolitan in character and for this reason a special Table, Imperial Table XIX, has been compiled to show from what parts and what castes most of its immigrants are drawn, their ages, and some of their most important occupations. The birth-places have been referred to in para 27 (c) above. But the most striking feature in the immigration figures is the popularity which Ajmer city seems to enjoy with persons born in the United Provinces. Ajmer-Merwara is completely encircled by the Rajputana States, which are again contiguous to far more Native States than British territory. And Ajmer is actually nearer to many parts of Central India and the Punjab than to the United Provinces. Yet more than a quarter of the immigrants hail from the United Provinces, and they equal almost one half those from the surrounding States of Rajputana. Agra District supplies more than half of the number. Up to 1858 the Province was administered by the United Provinces Local Government, which may have started a connection between the two provinces. Unfortunately Table XIX does not give the age periods for all these immigrants but only for the selected castes. But, assuming the proportion to be the same as in these castes, at least 78 per cent (which represents those under 40 years of age), have come from the United Provinces since all administrative connection therewith was severed. Another rather curious feature is the very slight attraction Ajmer city appears to have for the sister district of Merwara, which sends only 1,804 persons to it, out of whom about 600 are sepoys in the 44th Merwara Infantry, and a mere handful in the Police force. The figures on the margin show the most important castes to which most of the immigrants belong. The majority are Shekhs, possibly attracted by the presence in the city of the famous Musalman shrine, the Durgah Khwaja Saheb. Nearly one-third of their actual workers are in railway service. A few of them also enlist in the Ajmer-Merwara Police. Nearly two-fifths of them have immigrated from the United Provinces. Then come Brahmans, nearly half of whom are from the United Provinces, and more than one half of their actual workers find their means of support in railway employment. Pathans, who come next, follow some way behind the Brahmans. One-third of them were born in the United Provinces. 8 per cent of them take employment in the Police force. Nearly one-third of the actual workers among them are employed by the Railway. Koli immigrants are almost as numerous as Pathans, and find employment in larger numbers on the Railway than any other immigrants, 75 per cent of their workers obtaining their livelihood by this means. Two-thirds of them come from Jaipur. Among the total number of immigrants there are only 80 females to every 100 males. Marwar is the only place which sends to Ajmer city more females than males, according to Table XIX. In sympathy with this fact is the excess of women over men among the Mahajan immigrants, Marwar being their native land. No other of the selected castes sends more females than males except the Kayasthas. The proportion of women among the Kolis is 915 per thousand males and is the third highest. The lowest proportion is among the Rajputs whose female immigrants are only 392 per thousand males. In each of the selected age periods the males outnumber the females, the proportion of to g[illegible] two sexes approximating most closely in the 0-14 period, in which there are [illegible] to every 100 males. By far the larger proportion of the immigrants, boundaries o[illegible] of the total number, are of the working ages between 15 and 40 [illegible] is impossible, of course, to say what age they were at the time of

Caste.	P.	M.	F.
Shekh	5,905	3,165	2,740
Brahman	4,588	2,587	2,001
Pathan	3,184	1,907	1,277
Koli...	3,124	1,631	1,493
Mahajan	2,475	1,175	1,300
Rajput	1,263	907	356
Christian (others)...	1,057	608	449
Saiyad	916	583	333
Kayastha	762	344	418
Christian (Indian)...	742	471	271
Others	16,678	9,226	7,452
Total ...	40,694	22,604	18,090

(c) *Variation.* 19 per cent are below 14 years of age, and the majority of [illegible]ve immigrated as young children. From this it would seem Udaipur (27·5) [illegible] proportion of the immigrants bring their families with them,

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which would point to some extent to their migration being of the permanent kind. As may be gathered from the remarks above about the individual castes, railway service of some kind is the great bait to the majority of the immigrants no less than 49 per cent of the actual workers in the city who returned this as their means of support being immigrants. 41 per cent of the actual workers among the immigrants belonging to the selected castes are in railway service. The next most common occupation among them is domestic service, but this supports only 11 per cent of the actual workers among the selected castes, more than half of whom are Brahmans and Shekhs. The castes selected for the Table, however, provide 39 per cent of the actual workers in domestic service in the city.

29. Alwar City.—The population of Alwar has decreased by 28·9 per cent since 1901 and by 18·2 per cent since 1881, the corresponding figures for the total population of the State itself being a decrease of 4·4 over 1901, and an increase of 15·9 over 1881. The decrease in the recent decade is the greatest there has been since 1881; nor does any other city show such a marked decline in the 1901-1911 decade. But this apparent marked decline is mostly artificial, due to an out-break of plague at the time of the Census, which drove a great number of the inhabitants away from the city. It is impossible, unfortunately, to give any estimate of the real population. The same reasons make it useless to discuss any further the figures for this city. Its boundaries have been extended so as to take in an area whose population was 1,342 in 1901.

30. Bharatpur City.—Bharatpur has a population of 33,918 and a density of 4,845 persons per square mile. Within the city walls the density rises to 12,429. The decline in this city since 1881 is more marked than in any other city or capital town. It is, in fact, apparently so serious that for this reason among others it was suggested recently to transfer the capital to some other place; and this must be the excuse for dealing here with the statistics at what, otherwise, might be considered an unreasonable length.

Bharatpur city.	1911.	1901.	1891.	1881.†
Density	4,845	6,229	9,651	9,452
Total population ...	33,918	43,601	67,555	66,163
Actual variation ...	−9,683	−23,954	+1,392	−32,245*
Percentage of variation.	−22·2	−35·5	+2·1	−48·7*
Males	18,803	23,703	37,339	36,580
Actual variation ...	−4,900	−13,636	+759	−17,777*
Percentage of variation.	−20·7	−36·5	+2·1	−48·6*
Females	15,115	19,898	30,216	29,583
Actual variation ...	−4,783	−10,318	+633	−14,468*
Percentage of variation.	−24·0	−34·1	+2·1	−48·9*

* 1881–1911 variation.

The following figures give some idea of the rapidity of the city's decline. In 1881 its population was 66,163, and at that time it was the second biggest city in the two Provinces, being even larger than Ajmer, and only surpassed by Jaipur. In 1891 it grew to 67,555, and was then the fourth largest city, having been outstripped in the decade by Ajmer and Jodhpur (if the present suburbs be added). In 1901 it was found that there had been a tremendous drop of 23,954, amounting to a decrease of 35·5 per cent, which was more than twice as great as any other city's decline in that decade. Bharatpur had then fallen to seventh place among the cities and towns. It was hoped that this tremendous diminution in the population might prove to have been arrested under the more favourable conditions of the recent decade. But though the decline has not been quite so rapid the population has again decreased by 9,683 and is now only 33,918. As a result, though it has risen one place since 1901 owing to the great decrease in Udaipur, Bharatpur is now only the sixth largest town. Its present population is only just over half what it was in 1881; in other words its decline in 30 years is as much as 48·7 per cent, and (excluding Alwar whose decrease in 1911 is due to temporary emigration on account of plague at the time of the Census) its decrease in this period is three times greater than that of Tonk, which shows the next most rapid decrease since 1881. During the same period its decline has far surpassed that of any of the other capital towns. Should this rate of decrease continue the city will be reduced to a small village of about 1,000 inhabitants in 150 years. It is necessary, too, to bear in mind that not only is

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Unit.	Percentage of variation in city compared with other areas.			
	1901-1911.	1891-1901.	1881-1891.	1881-1911.
City	-22·2	-35·5	+2·1	-48·7
Whole State	-10·8	- 2·1	- ·8	-13·4
Rural area	- 9·2	+ 2·6	- ·7	- 7·6
Urban area (excluding city)	-17·7	- 5·4	-4·6	-25·8

this large decrease in the city population so greatly in excess of that in other cities and towns of importance, but it is out of all proportion to the variations in the State itself, or the rural parts, or the urban areas excluding the city, as the figures on the margin clearly show. Another serious feature is that the proportion of females to males is lower than in any other city, being not more than 804 per thousand males. In the whole State the proportion is 849 and in rural areas 850 per mille. It will be seen from the marginal figures above that comparing 1911 with 1881 the sexes appear to have declined practically *pari passu*. It is, however, a generally accepted criticism on the Indian Census that the original tendency to omit females at the earlier enumerations decreases every decade, and this increasing accuracy would tend to maintain an apparent balance between the sexes, even though the females were really declining more rapidly. When we come to the present decade, however, we find the females have decreased actually more rapidly than the males, namely at the rate of 24 per cent compared with 20·7 per cent. The probabilities are, therefore, that the female population has been declining throughout more rapidly than the male. Turning again to Subsidiary Table VI it will be observed that were it not for a considerable amount of immigration the condition of the city would be still more serious. 191 per mille of its present inhabitants were born outside the State. How many were born in the State but outside the city it is, unfortunately, impossible to say. Though surpassed by Ajmer and Kotah in this respect, its percentage of foreign born is far higher than that in the remaining six cities. It is less, however, than in 1901 when the foreign born numbered 207 per mille. The above details help to give some idea of the serious condition in which Bharatpur city appears to stand at present. It remains to consider the posssible causes thereof. A special committee in Bharatpur has been enquiring into the matter, and among the reasons for the decline suggested to them are the following; increased poverty, heavy customs duties, the suppression of salt manufacture in 1879, the tendency to move outside walled cities as the conditions of life and property grow more secure, a deliberate exaggeration of the real population in the Census of 1881 and 1891, excessive emigration, increasing defects in sanitary arrangements during the last 20 years, a reduction in the State army, the exclusion of the Imperial Service Troops and their followers owing to the removal of their lines outside the city between 1891 and 1901, the famine of 1877 and subsequent famines, exclusion from 1901 and 1911 of a place called Sewar which was included in the city in 1881 and 1891; the increasing unhealthiness of the city. Of these causes it is not within the province of a Census report to consider the questions of increased poverty, heavy customs duties, or growing defects in sanitation. The remaining suggested causes may, however, be touched on here. Even the champions of the salt trade extinction theory admit that the trade was suppressed in 1879 and that its effects would be felt in the decade of 1881-1891, but not afterwards. Yet the 1891 population was larger than that of 1881. The loss from this cause, however, may have been counterbalanced to some extent by an increase previous to 1881 of 2,700 in the State army which, along with dependants at the rate of two to a sepoy, would mean a total increase of about 8,000. So far as the 1891-1901 decade is concerned, therefore, these two causes may be held to extinguish each other, and consequently the salt theory may be disregarded. Between 1891 and 1901 the State forces were reduced by 5,300 which, with dependants, might mean a reduction in the population of about 16,000, as the majority of the troops would be recruited from outside the city. This would reduce the decrease of 23,954 in the population of 1901 over 1891 to one of about 8,000 or only 11·8 per cent. But if we grant this full allowance to the reduction in the army as explanatory of much of the decrease in 1891-1901 it can not in any way explain the 1901-1911 decrease. The removal of the Imperial Service Troops lines outside the city between 1891 and 1901 might account for the reduction of another 1,000. But this again does not affect the

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1901-1911 decrease. Again, the exclusion of Sewar would only affect the figures for the 1891-1901 and the 1881-1911 periods, but not the 1901-1911 decade. In 1901 its population was 3,142 and in 1911, 3,097. The populations of 1891 and 1881 are not known but they were probably greater, for the Chief used constantly to reside there and, as a result, troops and retainers and others lived there permanently. This ceased to be the case in 1893 when the State came under British management, and most of these people left Bharatpur altogether. But if the Sewar population be added to the 1901 population the decrease over 1891 would be reduced from 35·5 to 30·8 per cent, and the net decrease for the 30 years from 1881 would be 44·1 per cent instead of 48·7 per cent, both of which figures still are formidable. The tendency to abandon the protection afforded by walled cities is not peculiar to Bharatpur, and may be disregarded as a cause when comparing its decline with the other cities and towns of Rajputana which are similarly walled. Famines, likewise, may be disregarded, for the effect of famine is felt naturally in rural areas far more than in a city; yet, as the figures on the margin above show, the decrease in the rural population in 1901-1911 has been only 9·2 compared with 22·2 in the city, and in 1891-1901 there was an actual increase of 2·6 compared with the decrease of 35·5 in the city. Other cities, too, with whose variation Bharatpur compares so unfavourably, likewise suffered from equally, if not more, severe famines. There is little to support the theory that the 1881 and 1891 Census figures were exaggerated. What was the object? To begin with, there was no previous Census taken under the direction of the Goverment of India, with the results of which the State authorities would have feared unfavourable comparisons in 1881. And it is generally recognized that at each successive Census in India, at any rate from 1881-1901, there has been a gradual tendency towards greater accuracy—*not*, however, in the direction of *excluding* numbers wrongly estimated at previous Censuses but in *including* those wrongly omitted. From this point of view, therefore, one would expect a rising rather than a falling population at each Census. The increase in the 1881-1891 decade of 2·1 per cent was actually lower than that in any other city except Kotah. Yet no other State in Rajputana has suggested any such explanation for the decline in its towns since 1891 and it is far more probable that the Bharatpur figures are the cause of the explanation rather than the reverse. To sum up;—the actual recorded decrease of 23,954 or 35·5 per cent in 1891-1901 can be reduced to one of *3,812, or only 7·5 per cent, by adjusting the population on account of (*a*) the reduction of the State army (*b*) the removal of the Imperial Service Troops lines outside the city (*c*) the exclusion of Sewar. Though this adjusted decrease would still be higher than that in any other city for the same decade, except Tonk (15·6 per cent) and Kotah (12·9 per cent), and greater than that in the other towns of the State and the rural area, it presents a far less alarming picture than the actual recorded decrease of 35·5 per cent. In the same way, by adjusting the figures for 1881 and 1911 on account of (*a*) the reduction of the State army since 1881 and (*b*) the exclusion of Sewar from 1911, the net decrease in these 30 years can be reduced from 32,245 or 48·7 per cent to 13,148 † or 26·2 per cent. There were no Imperial Service Troops in 1881. This figure, again, though so much reduced, is still much higher than the variation of—16·8 in Tonk, which (excluding Alwar, whose decrease of 18·2 is due to a temporary exodus at the time of the Census of 1911), is the city with the next most marked decline during the 30 years, much of which is due to very severe outbreaks of cholera and plague in recent years. The reduced figure is likewise higher than the decrease (25·8) in other urban areas and that (7·6) in the rural areas of the State. But in no possible way can the 1901-11 decrease be adjusted in accordance

* **1891.**	Recorded population ...	... 67,555	**1901.**	Recorded population ...	... 43,601
	Less reduction in Army ...	... 16,000		Add Sewar	... 3,142
	Less Imperial Service Troops ...	1,000			
	Adjusted Total ...	... 50,555		Adjusted Total ...	... 46,743
† **1881.**	Recorded population ...	... 66,163	**1911.**	Recorded population ...	... 33,918
	Less reduction in Army ...	... 16,000		Add Sewar	... 3,097
	Adjusted total ...	... 50,163		Adjusted total ...	... 37,015

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with any of the above suggested explanations. The figures must be accepted as they stand. And the decline of 22·2 per cent in the decade is all the more marked in comparison, if the adjusted figures of 7·5 per cent are going to be accepted as approximately correct for the 1891-1901 decade. The diminution in the proportion of women, referred to above, is a contributing factor in the decline, but itself requires explanation. The explanation must lie (*a*) either in excessive emigration or (*b*) a very high death-rate, or a very low birth-rate. Even though the unhealthiness of the city may not actually increase the death rate to a marked degree it may reduce the birth-rate by the debilitating effect of constant fever and disease on the constitutions of its inhabitants. Unfortunately, the data for determining the effects of both the above causes are not very reliable. As only the name of the State or District in which persons are born is recorded in the Census Schedules we have no means of gauging the amount of emigration from the city itself. We only know that 89,140 persons born in the State had emigrated and were alive on March 10th, 1911. How many of these came from Bharatpur City, or emigrated during the decade in questions it is impossible to say. We know that the number is less than the corresponding number of 1901 by 19,344 and that this decrease of 17·8 per cent is out of proportion to the decrease in the total State population which is only 10·8. From this it may be argued that the tendency to emigrate from the State itself is certainly on the decrease, unless it can be proved that there was an exceptionally high death-rate among the emigrants during the decade. There is no reason, *prima facie*, to suppose this to be so, as the *districts in the Punjab and United Provinces to which most of the emigrants go show a much smaller decrease in their population. But it is not quite safe to argue from this that emigration from the city itself has declined likewise, though the probabilities are that at any rate it has not increased since 1901 and, therefore, excessive emigration cannot account for any of the drop in population. Emigrants from the State exceeded the immigrants by 11·7 per cent in 1911, compared with an excess of 22·9 in 1901. But, once more, it is dangerous to argue that emigration from the city was, therefore, in excess of immigration. It can only be asserted that immigrants into the city from outside the State have decreased by 2,538, or 28·1 per cent, since 1901, compared with a decrease in the total city population of only 22·2 per cent. The drop in immigration from outside the State, therefore, is proportionally greater than the drop in the city population. But there is still the uncertain factor of immigration into the city from the State itself, for which no statistics are available. The most one can say is that, on the analogy of the figures for immigrants from other States, the probabilities are that a drop in the number of immigrants has had something to do with the decline in population. The data for discussing the second probable explanation are also unsatisfactory, for the vital statistics are not very reliable. According to Subsidiary Table III Chapter II the total number of deaths for the decade amounts to as much as 52·8 per cent calculated on the 1901 population compared with 35·9 per cent in the 1891-1901 decade, calculated on the 1891 population. And yet the city has been singularly free from out-breaks of cholera or plague. The system of recording deaths is much the same in each city and is admittedly more reliable than the record of births, and, therefore, though the absolute figures may not be of much worth, comparison with other cities is valuable. Such a comparison brings out the excessiveness of the death-rate in Bharatpur, for this percentage of 52·8 is higher than in any other city, the next highest being 50·3 in Ajmer, 48·2 in Kotah, and 46·9 in Jaipur. Ajmer manages to expand by its immigrants, the proportion of whom to its population is about 2½ times as great as the corresponding proportion in Bharatpur. The same Subsidiary Table shows the reported birth-rate of Bharatpur to be fairly high (33·3). Jaipur (27·0) Bikaner (26·0) and Tonk (14·1) all report lower rates. In both sexes the decrease is most pronounced among the generation born since last Census. Among children aged 5 – 9 the decrease is as much as 41·3 per cent, and among those aged 0 – 4 it is 19·0 per cent. The aggregate decrease among those under 10 years is 31·7 per cent. These figures might point either to a very high rate of mortality among infants, or to a very low birth-rate especially in the first five years of the decade. But the actual births reported in these years were greater than in the latter half of the decade,

* Gurgaon ... – 13·8 per cent. Muttra ... – 14·0 per cent. Agra ... – 3·6 per cent.

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being 7,469 compared with 7,050. The recent decade, therefore, appears to have been exceptionally fatal to young children. The total annual excess of deaths over births varied from 53 or 3·3 per cent in 1901 to 2,074 or 142·2 per cent in 1908. In the latter year there was a very heavy rainfall and in consequence malaria was widespread. In 1903 the percentage of excess of deaths over births was 129·7. These are the two heaviest excesses on record since vital statistics have been recorded. It is curious to note that since 1891 births have exceeded deaths in five years only and that the lowest number of births ever recorded was 975 in 1909, which followed on a year having the highest death-rate on record. For the recorded deaths in 1908, when there was a severe outbreak of malaria, were 3,533 and the death-rate was 97 per mille. These figures illustrate the reflex action of debilitating diseases on the birth-rate. Though the total number of births in 1901-10 has declined by 34·8 per cent, compared with a decline of only 22·2 per cent in the total population, yet their ratio to the population at the beginning of the decade shows a slight increase, spite of a falling population. For the total number of births in the 1901-10 decade amounted to 33·3 per cent of the 1901 population, compared with 32·9 per cent in the 1891-1901 decade calculated on the 1891 population. But this slight increase in the birth-rate has been more than wiped out by the increasing death-rate; for the excess of total deaths over total births has risen from 9 per cent in 1891-1901 to 59 per cent in 1901-11.

It is difficult to explain the disproportionate decrease in the female population referred to above. It is serious, for up to a certain point a city must be more dependant on its female than its male population for its growth. The decrease is most marked among children under 10 years of age, the decline being as much as 32·6 per cent, compared with the decline of 24·0 per cent among all ages. In the 5—9 age period it is even as great as 43·1, and this does not forbode well for the next decade for it will mean a considerable drop in females of the childbearing ages from 1917 to 1921. On the other hand this unfavourable condition may be counteracted by the much slighter drop in those between the ages of 10 and 20 which is only 12·8 per cent and is much less than in any other age period. The proportion which women of the childbearing ages (15-40 years) in 1911 bore to the total female population was 459·6 per mille compared with 442·1 per mille in 1901. This too augurs more favourably for the current decade. Unfortunately the figures for 1891 are not available. It is to be regretted that vital statistics for deaths according to separate sexes are not maintained in the city. But 7,042 female births were reported in the decade compared with 11,341 in the previous decade. These amount to 48·6 per cent of the total births compared with 51·0 per cent in 1901. The decline amounts to 37·9 per cent, compared with a decrease of only 24·0 per cent in the total female population of the city. On the other hand there has been a relative increase in the number of female immigrants into the city from outside the State, for they were in the proportion of 23·6 per cent to the city female population in 1911 compared with 22·9 per cent in 1901. Their actual decrease is only 21·8 per cent compared with a decrease of 28·1 per cent among all immigrants, and a decrease of 24·0 per cent in the total female population of the city. It is clear then that the drop in females is not due to any disproportionate decline in immigration, unless there has been a very excessive drop in the number of immigrants into the city from the State itself, for which no figures are forthcoming. Little can be proved from the figures about female emigration. The decrease in the number of female emigrants from the State is 23·2 per cent. compared with a drop in total emigration of only 17·83 per cent and in the total State female population of only 12·0 per cent. The decline in the State female population, therefore, can be in no way due to increasing emigration among women. But it is not safe to argue that the same proportions apply to the city. One can only say that the strong probabilities are that there has been no increase in emigration which could account for the decrease in the female population. We are left, therefore, with the conclusion that it is due mainly to a declining birth-rate.

We may now attempt to sum up this somewhat long disquisition. Taking the figures for what they are worth, the 1901-11 decade has witnessed a slightly rising birth-rate (due possibly to increasing accuracy of reporting), and an almost certain drop in immigration, and a probable decline in emigration. The

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city's decline, therefore, (which is the more marked by comparison if the decrease in the 1891-1901 decade be explained away by adjustment) must be due to a very heavy and rapidly rising death-rate, which is not the result of any abnormal epidemic like plague or cholera, but of the apparently increasing unhealthiness of the city. According to the health returns, however, this growing unhealthiness has not shown itself, as might be expected, in an increase of deaths from fevers or dysentery and diarrhœa, but from the diseases classified as "others" which exclude cholera, small-pox, plague, fever, dysentery, diarrhœa, respiratory diseases, injuries and snake-bites. The deaths shewn under this head have risen from 10,511 to 16,088 and are 53·2 per cent higher than in the previous decade. 437 deaths from plague and 106 from respiratory diseases have been registered compared with *nil* from either cause in 1891-1901. The other specifically recorded diseases shew a decline out of all proportion to the small decline of 5·1 per cent in the total deaths.

31. **Bikaner City.**—Next to Ajmer Bikaner appears to be the most thriving of the nine cities. Its population has never shown an actual decline in any decade, and has increased by 5·2 per cent since 1901 and by as much as 68·4 per cent since 1881. The growth in the 1901-1911 decade, however, is not as large as that in the general population of the State which is as much as 19·9. The reason for this is probably that the State suffered considerably from famine in the previous decade so that its population was reduced by 29·7 per cent, while the city even then increased by 5·1 per cent. In the 1901 Census Report Captain Bannerman noted that the munificent charity of the wealthy bankers in the city prevented the famine from affecting its natural growth. Its density is the third highest among the cities. Its proportion of females is the second largest, being 974 to every 1,000 males, which is very high compared with 887 in the whole State, and 861 in rural areas. It has a very low proportion, not more than 9 per cent, of immigrants from outside the State. It has also the lowest death-rate of any of the cities, so far as the vital statistics figures in Subsidiary Table III of Chapter II may be believed. But as its birth-rate is also very low (the total births in the decade amounting to only 26 per cent of the 1901 population), lower, in fact, than any other city but Tonk, and as immigration is on a small scale, it is difficult to accept as correct the vital statistics, and the birth-rate is probably very much higher than the reported one.

32. **Jaipur City.**—Jaipur still holds easily the proud position of the premier city of Rajputana. Its population is 137,098, compared with 86,222 in the next largest city, Ajmer. Nevertheless, compared with an increase of ·6 per cent in the rural population and a decrease of only 4·2 per cent in the urban areas (excluding the city), it shows a very mark decline of 14·4 per cent since 1901, though it has maintained its position of 1881 more nearly than any other city, its decrease since that year amounting to only 3·8 per cent. The remaining towns in the State have increased by 2·8 per cent in the 30 years. The decrease in the 1901-11 decade is greatly due to the ravages of plague which, according to the vital statistics, carried off over 11,500 persons from 1904 to the end of 1910. According to the vital statistics in Subsidiary Table III Chapter II, the deaths have exceeded the births by more than two-thirds in the decade. Immigration from other States is low, only 51 per mille. The density of Jaipur 45,699 per square mile, is very great and exceeds that of London. Details for the portion within the city walls are not available. The proportion of females to 1,000 males is 935, which is high when compared with 903 and 894 in the whole State and rural areas respectively.

33. **Jodhpur City.**—Jodhpur is the third largest of the nine cities, having a population of 79,756. This includes the suburbs, often called Jodhpur town, which has been treated as a separate town in Imperial Tables IV and V. Its density is the second highest, being 29,539 to the square mile. Within the city walls the density swells to 31,191. There has been a very slight increase in its population since 1901, only ·8 per cent, which is low compared with the increase of 6·3 in the whole State. Since 1881 it has grown by 25·9 per cent compared with an increase of 17·1 per cent in the population of the State. The growth of the Suburbs, *alias* Jodhpur town, since 1881 has been considerable, the population thereof having more than trebled itself. The increase since 1901 amounts to 9·8 per cent. Jodhpur is the only city whose vital statistics shew

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an excess of births over deaths, the percentage of total births in the decade to the 1901 population being 54·7 compared with 45·7 deaths. These figures exclude the suburbs, for which no vital statistics are maintained. The fact that spite of this the city proper shows a slight decrease of 1·9 per cent since 1901 is due, no doubt, to very little immigration, for its proportion of inhabitants born outside the State is less than in any other city, being as low as 45 per mille. The proportion of females in Jodhpur is the same as that in rural areas, namely 906 to 1000 males. In the whole State the proportion is as high as 914.

34. Kotah City.—Kotah is the smallest of the nine cities. Its area has decreased slightly since 1911 owing to the severance from the city of the portion called Chhaoni. Its population is now 32,753 and its density 7,798. Within the city walls its population is 24,844 and its density 27,977. The proportion of females to males is 932 per mille, compared with 935 and 934 in the whole State and rural areas respectively. Kotah city has a higher proportion of inhabitants who have immigrated from other States than any city except Ajmer, being as much as 295 per mille. According to the vital statistics the total number of deaths during the decade has been 48·2 per cent of the 1901 population, and its birth-rate 40·3 per cent. The population has only slightly increased by 1·9 per cent since 1901, whereas the increase in the rural population is as much as 18·8 per cent and in the urban area (excluding the city) it is 13·9 per cent. The city has declined since 1881 by as much as 14·8 per cent, compared with an increase of 6·5 in the remaining towns, and a decrease in the total population of the State of not more than 9·7 per cent. This is partly due to a disbanding of the troops and the discharge of the Revenue Settlement establishment at the capital between 1881 and 1891.

35. Tonk City.—The decline in Tonk city, which is as much as 13 per cent since 1901 and 17 per cent since 1881, is due greatly to a serious outbreak of cholera in 1905 and 1906 which is said to have carried off about 2,000 persons in the two years, and to severe plague in 1910 from which 4,000 deaths are reported to have occurred. In the remaining urban areas the decrease in the recent decade was only 1 per cent, and in the last 30 years only 13·6 per cent. Plague at the time of the Census, also, led to a temporary emigration of the people from the city. According to the vital statistics, deaths during the decade were more than double the births; yet the death-rate appears lower than any city's except Bikaner's. The reported birth-rate is phenomenally low, the total number of births in the decade being only 14 per cent on the 1901 population. The proportion of the city's inhabitants born outside the State is as much as 117 per mille, which is higher than in any city except three. But for this, no doubt, the decline would have been still greater. The proportion of females, 1,011 to 1,000 males, is exceptionally high, and Tonk is the only city where they exceed the males. The corresponding proportion in the whole State and in rural areas is 939 and 925 per thousand males respectively. It may be more than a mere coincidence that this high proportion is found in a city the major portion of whose inhabitants are Musalmans. For, while the Hindu males exceed the females, being 451 per mille of the male population compared with 429 per mille among the females, the Musalman women form 541 per mille of the females population and the men 518 per mille. No other city has such a high proportion of Musalmans, the next highest being Ajmer where not more than 361 per mille of the females and 351 per mille of the males are Musalmans. In five out of the nine cities the Musalman females exceed the males, and in the remaining four their numbers are practically equal. In the total population of Rajputana the proportion of Musalman females to males is higher than among Hindus, though by only 2 per mille. The density of the city is lower than any other, being only 2,117 to the square mile, but in the portion within the city walls it amounts to 57,431.

36. Udaipur City.—Udaipur, which has 33,229 inhabitants, shows the largest decrease in population since 1901 of any city except Alwar, whose decrease as noted in para 29 above is a temporary one. From being the fifth largest city in 1901 it is now smaller than all except Kotah (32,753). In no decade has Udaipur shewn such a rapid decline, its decrease being as much as 27 per cent. This is the more extraordinary when one sees from Subsidiary Table II that the rural population has made a rapid recovery, with an increase

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of 31 per cent, since the set back of 1891-1901 caused by famine. The decrease in the urban population, excluding the city, is much slighter too than in Udaipur itself, amounting to only 7·9 per cent. Since 1881 Udaipur has declined by 13 per cent, compared with a decrease of 11·7 per cent, in the remaining towns, The causes of this great decline during the 30 years are not clear. Plague is, no doubt, one of them, as there have been several visitations both in the city and in the State since 1904. But the Resident considers that the total mortality resulting therefrom has not been so great as that which occurs in a single year of really severe malaria. Plague, however, had broken out in the city shortly before the Census, which led to a temporary exodus of some of the inhabitants, so that a certain amount—though it is impossible to estimate how-much—of this decrease is accidental. No vital statistics of any sort are maintained in the city. The proportion of immigrants from other States is very low, namely 47 per cent. There is nothing in the way of industries or anything else to attract outsiders; education and administration are both very backward; and it seems improbable under present conditions that the city will ever recover its position of 1881. The Udaipur-Chitorgarh Railway which was opened in 1898, though it has brought the beauties of this picturesque spot within easy reach of all, has assisted possibly in attracting its inhabitants to other places. The number of females to 1,000 males is 903, compared with 929 in rural areas and the whole State. No figures for density are available as the area of the city is not known.

37. Capital Towns.—In addition to the remarks above on the nine cities a few details about some of the remaining capital towns may be of interest. Their populations are as follows. Beawar (22,800) Karauli (19,803) Bundi (19,598) Dholpur (19,922) Chhaoni Jhalrapatan (11,474) Kishangarh (10,418) Partabgarh (8,329) Shahpura (7,929) Banswara (7,665) Jaisalmer (7,420) Sirohi (6,615) Dungarpur (6,470) Kushalgarh (2,594). Seven out of the thirteen have grown since 1901, namely Banswara, Beawar, Bundi, Dholpur, Dungarpur, Jaisalmer and Sirohi, the greatest increase (17·1 per cent) being in Sirohi. The greatest decline (19·8) is in Chhaoni Jhalrapatan, the capital of Jhalawar. Only four have increased since 1881, Beawar (44·0 per cent), Dholpur (25·8 per cent), Sirohi (16·1 per cent). Dungarpur (·3 per cent). During this period, also, Chhaoni Jhalrapatan shows the greatest decrease, amounting to 43·5 per cent. The proportion of females per thousand males among them ranges from 848 in Dholpur to 1,076 in Dungarpur. There is a higher percentage of females in all of them than in either the rural areas of their States or the whole State. The following details about those over 10,000 in population may be given.

(a) Beawar.

Beawar, the capital of the Merwara District, has been referred to in paras 19, 22, 26 above. It has shewn a steady increase ever since the Census of 1881, having grown by 6,971 or 44 per cent since then. The rate of increase in the recent decade, however, is not as rapid as in former ones, being only 4·0 per cent. This is partly due to outbreaks of plague between 1901 and 1911. Its proportion of females to a thousand males is 849 compared with 882 in the whole District and 890 in rural areas. Its density is 8,143 per square mile. Within the walls of the town it rises to 73,709. Beawar owes its constant prosperity to the cotton industry.

(b) Karauli.

Karauli has been referred to in para 24 above as an instance of the deleterious effect of the proximity of a railway. Its decline since 1901 (15·7) is greater than any of the other thirteen capitals except Kishangarh and Chhaoni Jhalrapatan. It has decreased by 22·7 per cent since 1881. It also has a low proportion of females, only 877 per thousand males, and is surpassed in this respect by Dholpur alone.

(c) Bundi.

Bundi, though it has increased by 1·5 per cent since 1901, has not yet regained its position of 1881, its decrease in the 30 years being 5·5 per cent. Its females are in the proportion of 999 to 1,000 males.

(d) Dholpur.

Dholpur has never shewn a decrease in any decade and has grown by 25·8 per cent since 1881 and 3·2 per cent since 1901. It has, nevertheless, the lowest proportion of females of any of the thirteen towns, namely 848 per thousand males.

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Chhaoni Jhalrapatan, the capital of Jhalawar, has declined more than any of the others since both 1881 and 1901. Its population has decreased by 19·8 per cent in the last ten years and by 43·5 per cent in the last thirty. This is much greater than either the variation in rural areas, which is + 14·3 since 1901 and − 34·6 since 1881, or the decrease in the remaining urban areas, which is 9·6 since 1901 and 37·3 since 1881. The great decrease since 1881 is partly explained by the transfer of a number of State employés with their families to Kotah when the Jhalawar State was remodelled. Its females exceed the males, and the proportion is as high as 1050 per thousand males compared with only 897 in rural areas and 924 in the whole State.

(e) Chhaoni Jhalrapatan.

Like Chhaoni Jhalrapatan, Kishangarh shows a steady decline. Its 1911 population is 17·7 per cent lower than that of 1901 and 29·7 per cent lower than that of 1881. The decrease since 1901 is out of all proportion to that in the rural areas and other towns which is 1·1 and 9·6 respectively. There appears no obvious reason for it and it is the more remarkable as the town contains industries in the way of cotton pressing spinning and weaving. Nor is its proportion of females excessively low, being 914 per thousand males compared with 898 in rural areas and 907 in the whole State.

(f) Kishangarh.

38. Style of Villages.—The style of village varies much with the nature of the country and often with the caste and the State. On the extreme east of the province, in the Northern parts of Bharatpur among the Meos the average village lies closely packed together; a high wall with one common entrance encloses in its compound the dwellings of several different families. In the Central Tahsils, inhabited chiefly by Jats, Ahirs, and Brahmans, the houses are not so closely packed together and most of them have their own separate compounds. In the Gujar villages in the South, on the other hand, the houses lie scattered about at considerable distances. In this one State again the type of house varies from mud one-storeyed huts with flat or thatched roof, to two-storeyed stone houses with roofs of large slabs of red stone, found nearer the hills. In Dholpur, on the other hand, which is very like Bharatpur in other ways, there is said to be little difference between the villages of the different castes. The houses are built of mud, or stone, and have flat roofs in some parts and sloping in others. Taking next the extreme opposite western side of Rajputana, namely Sirohi, the houses are generally closely packed together, except those of the Rēbaris (the great shepherd caste) and the hill tribe of Grassias, who live in widely scattered hamlets. Again in the South in the Bhil States the Bhils in most parts live in more or less isolated huts at some distances from their neighbours, each having its own separate enclosure. In Banswara the Rebaris' and Banjaras' villages can be recognized generally by their thatched huts which are circular in shape. Houses of mud, brick, bamboo, and grass are all found. In the desert States, again, the style of village and house varies more with the locality than the caste. In the sandy tracts the houses are more isolated and often built of reeds. In the more fertile parts and where material is available the houses are found closer together and more substantially built. It may thus be said that nearly every style of village and of house, single-storeyed, two-storeyed, flat roofed, sloping roofed, tiled, thatched, stone slab roofed, with or without compounds, standing alone or wedged closely to its neighbour, with walls of brick, reeds, mud, clay, stone, bamboo, may be found in these Provinces. But, in nearly all, the lower or depressed castes are compelled to live in either a separate quarter or outside the village altogether.

39. Definition of a Village.—With very few exceptions the Mauzawar definition of a village was taken, as in 1901, for Census purposes, hamlets being included in the parent village. But in Lawa, Mewar, Partabgarh, and Shahpura hamlets were counted this time as separate villages. Partly due to this, and partly to the transfer to the Rajputana Agency of the Chhabra, Pirawa, and Sironj Parganas, there is an increase of about 7 per cent in the number of villages. A portion of this increase, however, is the result of villages being reinhabited which were abandoned in the famine years preceding the Census of 1901.

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40. Average population of Villages.—The average population of a village in Rajputana, as Subsidiary Table III shows, is 285 and in Ajmer-Merwara 486. The average is smallest in the hilly Bhil Chiefship of Kushalgarh. But if we omit the Bhil States, the definition of a Bhil village being rather vague, it will be seen that the smallest average village, namely 171 persons, is in Jaisalmer. The maximum average in Rajputana is 444, in Marwar. The contrast in this respect with the other two desert States of Jaisalmer (171) and Bikaner (263) is very marked, and the possible reasons for it are discussed in para 41 *infra*. But Marwar's average is far surpassed by the Ajmer District with one of 618. The great difference between Ajmer and Merwara (309) is probably due to historical reasons. "The comparatively open country of Ajmer was swept by the march of armies struggling to win the commanding position of Ajmer city and the fort of Taragarh, and the people were driven to congregate in large villages, while the tide of battle left the hills of Merwara undisturbed."* On the other hand it must be remembered that few of the Merwara villages are situated on the sites where they were in the strenuous times thus described. The district is covered with small deserted villages perched up the sides of the hills, which the inhabitants abandoned for the more open and unprotected plains below, when the district was settled by the British. But for this we should expect to find the relative position of Merwara more like that of the hilly Bhil States, instead of being as high up as ninth on the list of averages. The three States of greatest density, Bharatpur, Alwar, and Dholpur stand seventh, fourth, and third on the list with an average population per village of 374,406, and 434 respectively.

41. Proportion living in large villages.—The figures on the margin show that the proportion of the rural population living in villages having over 2,000 inhabitants is small. In Rajputana the larger proportion live in villages of under 500, in Ajmer-Merwara in villages of between 500 and 2,000 inhabitants. Of the Divisions the Southern (the Bhil country) has by far the largest proportion living in small villages, namely 631 compared with 459 in the Eastern and 419 in the Western. It is noticeable that the Western Division still contains the highest proportion of persons in the larger villages, there being 7 per mille in villages of over 5000 inhabitants, compared with 2 per mille in the Eastern Division and none in the Southern. This has been said to be due to "a scanty rainfall, limited facilities for getting water, and the insecurity of the country in former days which forced people to band together for mutual protection."† This explanation is rather doubtful. Scanty rainfall and limited facility for obtaining water would seem more likely to limit than to increase the size of villages. Where water is difficult to get in large concentrated quantities and is obtainable solely from wells, it would be easier *prima facie* to find enough to support a small number of people on any one spot than a larger number. Nor are the facts quite what they appear superficially or have been assumed to be. There is only one village with a population of over 5,000 in Bikaner, and it is perhaps a mere accident that this has not come within the somewhat elastic definition of a town. In Marwar, too, there are only two villages of over 5,000. In Jaisalmer there are none. The border line, too, between a village of just over 5,000 and just under is very thin, so far as causes go. (Germany, as remarked above in para 18 (a), goes so far as to classify every place with a population of over 2,000 as a town, regardless of its characteristics.) And if we take into consideration all the villages of over 2,000 the Western Division has a

Province and Division.	Number per mille residing in villages with a population of.			
	5000 and over.	2000 to 5000.	500 to 2000.	Under 500.
Ajmer-Merwara ...	.....	213	474	313
Rajputana	3	102	414	481
Eastern (excluding Ajmer)	2	113	426	459
Southern (excluding Merwara)	.....	60	309	631
Western	7	109	465	419

* Page 21, India Census Report of 1901.

† Page 12, Rajputana Census Report 1901. Compare, too, page 27, India Census Report of 1901. "The average size of a village varies from (the maximum of) 335 in the Western Division, *where scarcity of water and insecurity of life have compelled people to gather together in certain localities.*"

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smaller proportion of its population living in such than the Eastern with its ample water supply and rainfall. Further if the figures for Jaisalmer be examined, where the first two, at any rate, of these suggested causes are at work most strongly, it will be seen that none of the population in that State are contained in villages over 2,000; in fact its proportion of small villages is one of the highest in the Province. Possibly scanty rainfall and limited facilities for getting water are so extremely pronounced here that it would be impossible to support more than 500 persons in one place! As to the third suggested cause, namely insecurity of the country in the old days, it may be that the extreme inhospitableness of this great desert State kept it freer than her sisters in the Division from invading armies and marauders. But, as a matter of fact, the figures for this Division on this point are swamped by Marwar; for Bikaner likewise has a very small proportion of its population in villages of over 2,000 inhabitants. Out of the sixteen States which have any villages at all of this size Bikaner stands so low as thirteenth. Marwar on the other hand is as high as fifth. More than half Bikaner's rural population, in fact, live in the smallest type of village of all, the "under 500" class. If, therefore, the physical explanations offered above be true they can only apply to Marwar and they endeavour to explain facts in Bikaner and Jaisalmer which require no explanation, as having no existence. It is difficult, indeed, to assign any reason why in some States people should collect in the larger type of villages of over 2,000 more than in others though it is easy to understand that in hilly or jungly States, like those in the Southern Division, they can not do so. Why, for instance, should Marwar with its scanty rainfall, vast area, extremely low density, desert soil, and large population, be so nearly alike in this respect to Jaipur, Sirohi, Alwar, Jhalawar, Bharatpur, (to name them in the order of their proportion of large villages)? Their conditions are absolutely different. Jaipur has a large area, high density, good soil and rainfall, and large population. Bharatpur and Alwar have the highest density of all, fairly large populations, small areas, good rainfall, and fertile soil. Can it be that in Marwar the explanation lies in the very large number of semi-independent estates belonging to petty Chieftains, *Jagirdars*, *Bhumias*, etc., which undoubtedly exist in this State (only 690 out of 4,030 villages being *Khalsa* according to the last Gazetteer)? Most or many of these would tend to have, as it were, little capitals of their own which would more likely attain larger dimensions than the ordinary village. This historical cause may, perhaps, have counteracted the natural tendencies of scanty rainfall and limited water supply which have really militated *against*, and not in favour of, the formation of large villages in these other two desert States. It is very probable, no doubt, that insecurity of life and property helped towards the concentration in large villages or small walled towns. For it is noticeable that it is just that portion of Bikaner which was most likely to attract marauders and invading armies, namely the more fertile portion adjoining the Punjab on the East and Shekhawati and Marwar on the South-East, which contains 12 out of the 16 largest towns and villages. This same reason, and possibly, once more, the existence of a number of Thakurs' and Jagirdars' estates, having capital villages, may account for Sirohi's high proportion of large villages, spite of so much of its territory being forest-clad hills. It was constantly at war with Jodhpur and harried by the Minas, a wild robber tribe. Jaipur, too, has seen its plains often swept by warring hosts, and also has a large number of Thakurs and Jagirdars. But Jhalawar's high proportion of large villages is difficult to explain.

It will be remembered that the ordinary minimum limit of population for towns is laid down in the Census Code as 5,000. It is interesting to observe that, had this limit been strictly adhered to and if the towns under that size be transferred to the rural population, the relative position of the units (excluding the petty Chiefships) remains almost unaltered as regards the proportion of their population living in really large villages (that is in those having over 2,000 inhabitants), except that Kishangarh rises ten places, from sixteenth to sixth or, excluding the British districts where the pressure of population is greater, to fourth. If the explanation of Ajmer heading the list be, as suggested in para 40 above, that the inhabitants were driven to herd in large villages owing to the country being swept by the armies of those trying to capture the city, the same would apply to Kishangarh which is undistinguishable in physical features from the plain of Ajmer and lies along the whole of the North-Eastern and

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Eastern frontier of the Ajmer District and across the route from Ajmer to Jaipur, Agra, or Delhi, from which direction the majority of the armies invading Ajmer would come.

42. Conclusion.—From the above discussion it may be possible to deduce some of the causes which lead people to collect in large villages. Scanty rainfall, difficulties of water supply, unproductive soil, hilly and forest country, all appear to militate against the formation of large villages; while insecurity of property and life, a feudal basis of society, a water supply easy to obtain, fertile soil, and pressure of population tend towards concentration of the people.

HOUSES AND FAMILIES.

43. Data for Discussion.—Imperial Table I contains the actual figures for houses in urban and rural areas. Subsidiary Table VII, at the end of this Chapter, shows the average number of persons per house, and houses per square mile.

44. Definition of a House.—For Census purposes a house was defined in the Rajputana Code as being, in *rural* areas, "the building, or buildings, or part of a building, or 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) who live together and use the same cooking-place *(ek hi chulhe kā pakā khāte hain)*. This definition was modified by a few exceptions, so slight, however, as not to affect the general application of it. In 1901 the definition adopted in villages and small towns was "the dwelling place of one or more families and their resident servants and dependants, having a separate principal entrance from the common way, space or compound." It will thus be seen that in either case the definition in rural areas was based more on the social unit than the structural, and that in this Census the common cooking place or *chulha* displaced "the separate principal entrance from the common way."

(a) Rural areas.

In towns the definition adopted offered two alternatives. The Rajputana Code laid down that "in Municipalities a house may be defined as any building separately assessed to Municipal taxation." But where this definition was found impracticable, and in towns which were not Municipalities, the old definition of 1901 in villages and small towns (see *supra*) was allowed. This latter one was universally followed. Sub-numbers, however, were affixed to the room or set of rooms occupied by a commensal family, and, as the Census staff and the abstraction offices were instructed to treat these sub-numbers in the enumeration books as separate houses, the definition of a house in urban areas approximated very nearly to that in villages and was practically equivalent to the commensal family.

(b) Urban areas.

45. Variation in Houses and Families.—The change in definition in both areas, but especially in towns, probably accounts to some extent for the apparent increase in both Provinces in the number of houses per square mile, coupled with the decrease in the average number of persons per house, which are larger and smaller respectively than in any previous year. The figures on the margin show the difference. Both Provinces show an increase in the number of houses per square mile, and a decrease in the average number of persons per house. The comparative figures for the *Southern* Division are not worth analysing, as they are vitiated by the Bhil population, whose houses in most cases were not actually numbered in 1901, and were not numbered in some cases at this Census. The *Western* Division shows a slight increase in

Province and Division.	Average of persons per house.				Average houses per square mile.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
Ajmer-Merwara	4·08	4·44	5·34	7·19	45·3	39·6	37·5	23·7
Rajputana ...	4·32	5·09	5·47	4·82	18·9	15·0	17·2	16·3
Eastern (excluding Ajmer.)	4·33	5·96	6·11	5·12	37·5	27·1	29·4	32·2
Southern (excluding Merwara.)	4·07	3·85	4·49	4·33	24·5	20·5	26·8	22·7
Western ...	4·48	4·46	5·23	4·55	8·5	7·8	8·9	7·0

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the average number of persons per house, combined, curiously enough, with a more marked increase in the number of houses per square mile. The increase in total population in this Division is 9·8. In the *Eastern* Division the increase in houses per square mile is a large one, the average having risen from 27·1 to 37·5, spite of an increase of only ·6 per cent in the total population. The change of definition, therefore, seems to have made itself felt more here. The average of persons per house also shows a more marked drop than elsewhere, namely from 5·96 to 4·33. In Karauli this increase in the number of houses is attributed also to a gradual break up of the joint family system. The rise from 39·6 to 45·3 in the average number of houses in *Ajmer-Merwara*, combined with a drop in the average of persons from 4·44 to 4·08 and an increase in population of only 5·1, point likewise to the influence of the changed definition. The figures for the States and Districts in Subsidiary Table VII show that the highest averages of houses per square mile are in Bharatpur (67·7), Alwar (56·2) and Dholpur (49·1), each of which holds exactly the same place in the order of density. Next come the two British districts, Merwara (45·7) and Ajmer (45·2). The range between the two extremes is considerable, varying from the maximum of 67·7 in Bharatpur to 1·3 in Jaisalmer! The average in the latter State has never been over 1·6 houses to the square mile at any Census, spite of varying definitions of a house!

46. Relation of density of population to number of houses.—It is interesting to note that the density of houses varies very closely with the population density. In all except the six cases noted on the margin the position of each unit on the two lists is the same. In each of these six cases, except Karauli and Tonk, the disarrangement is due to an alteration in position in some of the Bhil States which did not actually number their Bhil houses.

State or District.	Position in density of	
	Population.	Houses.
Tonk	9	10
Karauli	10	9
Banswara	14	17
Mewar	16	11
Bundi	17	18
Sirohi	18	16

47. Character and size of average families.—In most of the largest Hindu castes in Rajputana the joint family system is in existence, though amongst Rajputs it is said not to continue to such an extreme degree as among some other castes. Amongst the hill tribes (Bhils, Mers etc.) however, it may be said to be non-existent. The number of generations to which the system extends varies, but in some castes and places four generations even may be found still living as a joint family. As a rule a son does not take his share of the family property on marriage, but waits for his father's death. The most common cause alleged for the break up of the family is not the fact of the sons marrying, but the almost invariable *sequelæ* of that act all the world over, namely dissensions among the females! With the changed definition of house, which, as pointed out above, is now practically equivalent to a family, it is possible to form some idea of the average size of an Indian family. The apparent average varies from 3·90 in Partabgarh to 4·75 in Kushalgarh, the average for Rajputana being 4·32 and for Ajmer-Merwara 4·08. Curiously enough both these two extremes are Bhil States. In these two States the Bhil houses were actually numbered so that there is no doubt as to the correctness of the figures. When one considers that the family, as defined in the Census Code, includes very often servants who share the common family kitchen, and that in many cases, owing to the joint family system, grown up sons and their families may have been still reckoned as part of the father's family for Census purposes long after the age at which in other countries they would be looked upon as forming separate families, the average does not seem high, especially for a country like India whose population is supposed to be prolific.

48. Comparison of rural with urban families.—If the urban and rural figures be taken separately the average urban family in Rajputana contains 3·98 persons and rural 4·37. In Ajmer-Merwara the corresponding figures are 3·72 and 4·24. The Western Division has the largest average families in both areas, 4·15 (urban) and 4·54 (rural). In all units the average rural family is

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larger than the urban except in Dungarpur, where the urban very slightly exceeds the rural (4·22 to 4·17). This universal difference is probably still greater than it appears, for it is in the urban area where, owing to several different families often living in one building, the greatest danger of a misapplication of the definition of a house exists. As the deductions are based on the persons per house, this margin of error would tend to make an average urban family larger than it really is. It would, therefore, appear that the average rural family is really genuinely at least 10 per cent larger than the urban one in Rajputana, and about 14 per cent larger in Ajmer-Merwara. This is mainly due to the healthier conditions of rural areas and, to a slight extent perhaps, to the greater ease with which some members of an urban family, especially the females, may escape enumeration owing to an enumerator not being so well acquainted with all the persons in his block in a town as he is in a village. The largest average rural families are in Kushalgarh (4·93), Dholpur (4·69), and Bikaner (4·62). Partabgarh (3·95) and Lawa (3·96) alone have an average below 4 per family. The only States with average urban families of over 4 persons are Bikaner, Dholpur, Jaipur, Dungarpur and Marwar. Jhalawar (3·24) and Kotah (3·36) have the smallest ones. Owing to the lack of uniformity in the definition of a house, it is impossible to compare the average size of a family with that in other parts of India. But in Burma, where the definition of a house in villages was practically the same as in these Provinces, the average population per house, or the average size of a family, has been in rural areas 5·34, 4·97, 4·84 in 1891, 1901 and 1911 respectively. Rajputana compares unfavourably in this respect at this Census, with an average of only 4·37.

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SUBSIDIARY TABLE I.—*Density, Rainfall, and Crops.* †

Province; Natural Division; and State or District.	Mean density per square mile in 1911.	‡ Normal rainfall in inches.
1	2	3
Rajputana and Ajmer-Merwara	**84**	**20·99**
Rajputana	**82**	**21·60**
Eastern Division	*162*	*26·13*
Alwar	252	23·45
Bharatpur	282	25·76
Bundi	99	24·17
Dholpur	228	25·42
Jaipur	169	22·42
Jhalawar	119	36·90
Karauli	118	27·87
Kishangarh	102	20·38
Kotah	112	30·44
Lawa	135	See Tonk.
Shahpura	117	26·43
Tonk	119	24·18
Southern Division	*100*	*28·37*
Banswara	103	36·22
Dungarpur	110	26·19
Kushalgarh	65	31·47
Mewar	101	24·06
Partabgarh	71	31·35
Sirohi	96	* 20·93
Western Division	*38*	*10·29*
Bikaner	30	11·62
Jaisalmer	5	6·71
Marwar	59	12·54
Ajmer-Merwara	**185**	**19·44**
Ajmer	184	19·10
Merwara	189	19·79

† Statistics for crops and cultivated area have been omitted as no reliable figures are available in Rajputana as a whole.

‡ The figures for rainfall represent in most cases the average for 33 years up to 1911. Bundi and Kushalgarh, however, are only for 20 and 6 years respectively.

* Excludes Mount Abu where the normal rainfall is about 58 inches.

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Subsidiary Table II.—*Variation in Urban*

Serial Number.	Province; Natural Division; and State or District.	Actual population. Rural. 1911.	1901.	1891.	1881.	1876.	Urban. 1911.	1901.	1891.	1881.	1876.
	1	2	3	4	5	6	7	8	9	10	11
1	**RAJPUTANA** ...	9,187,337	8,421,262 *8,415,839*	10,846,711 *10,825,180*	8,889,535 *8,896,303*	No Census taken in 1876.	1,343,095	1,432,104 *1,437,477*	1,554,877 *1,576,408*	1,393,586 *1,386,818*	No Census taken in 1876.
2	*Eastern Division* ...	4,987,395	4,864,533	5,433,058 *5,429,347*	4,918,609 *4,965,252*		803,923	892,909	973,608 *977,319*	952,884 *906,241*	
3	Alwar	717,084	733,186	676,971 *677,722*	594,894 *595,793*		74,694	95,301	90,875 *90,064*	88,032 *87,133*	
4	Bharatpur ...	481,265	530,064	516,698	520,596		77,520	96,601	123,605	124,944	
5	Bundi	194,172	147,413	267,038	228,703		24,558	23,814	28,637	25,998	
6	Dholpur ...	225,475	233,451	245,069 *243,584*	210,757 *216,003*		37,713	37,522	34,821 *35,906*	38,900 *33,654*	
7	Jaipur	2,224,890	2,211,771	2,356,281 *2,352,904*	2,087,062 *2,117,499*		411,757	446,895	467,685 *471,062*	440,080 *409,643*	
8	Jhalawar ...	77,607	67,905	116,933	118,589		18,664	22,270	34,164	31,772	
9	Karauli... ...	126,784	133,304	133,403	123,063		19,803	23,482	23,124	25,607	
10	Kishangarh ...	69,367	70,111	99,144	86,783		17,824	20,859	26,372	25,850	
11	Kotah	586,497	493,805	662,320	638,445 *648,506*		52,592	51,074	56,451	68,957 *58,896*	
12	Lawa	2,564	2,671	3,360	2,682		...	...	...	...	
13	Shahpura ...	39,468	33,702	51,928	41,098		7,929	8,974	11,718	10,652	
14	Tonk	242,222	207,150	303,853	265,937		60,959	66,117	76,216	72,092	
15	*Southern Division*...	1,740,860	1,344,137 *1,335,276*	2,342,649 *2,331,504*	1,906,903 *1,875,837*		151,407	158,097 *166,958*	176,329 *187,474*	129,887 *160,953*	
16	Banswara ...	157,798	142,090	172,034	121,048		7,665	7,038	8,234	7,968	
17	Dungarpur ...	144,309	94,009 *87,986*	158,969 *153,405*	146,932 *141,763*		14,883	6,094 *12,117*	6,431 *11,995*	6,449 *11,618*	
18	Kushalgarh ...	19,411	16,222 *13,384*	31,373 *28,554*	23,089 *20,099*		2,594	... *2,838*	... *2,819*	... *2,990*	
19	Mewar	1,199,964	918,433	1,725,063 *1,736,540*	1,411,817 *1,402,110*		93,812	111,779	138,063 *126,586*	97,076 *106,783*	
20	Partabgarh ...	54,375	42,206	73,156	66,813		8,329	9,819	14,819	12,755	
21	Sirohi	165,003	131,177	182,054 *167,815*	137,204 *124,004*		24,124	23,367	8,782 *23,021*	5,699 *18,899*	
22	*Western Division* ...	2,459,082	2,212,592 *2,216,080*	3,071,004 *3,064,329*	2,064,023 *2,055,214*		387,765	381,098 *377,010*	404,940 *411,615*	310,815 *319,624*	
23	Bikaner ..	573,501	467,488	712,742	421,930		127,482	117,267	119,323	87,147	
24	Jaisalmer ...	80,891	66,233	105,192	97,178		7,420	7,137	10,509	10,965	
25	Marwar ...	1,804,690	1,678,871 *1,682,359*	2,253,070 *2,246,395*	1,544,915 *1,536,106*		252,863	256,694 *253,206*	275,108 *281,783*	212,703 *221,512*	
26	**AJMER-MERWARA**	361,001	351,598 *347,501*	423,727 *418,443*	363,719 *363,719*	323,930 *319,330*	140,394	125,314 *129,411*	118,631 *123,915*	92,003 *97,005*	72,401 *77,001*
27	Ajmer	262,790	264,067 *259,970*	324,706 *319,422*	283,114 *278,114*	249,821 *245,221*	117,594	103,386 *107,483*	97,653 *102,937*	76,174 *81,174*	60,093 *64,693*
28	Merwara ...	98,211	87,531	99,021	85,605	74,109	22,800	21,928	20,978	15,829	12,308

Note.—(1) The figures in *plain type* in this Table represent the rural and urban population *exactly as they actually stood*

(*a*) Tonk (rural and urban throughout) includes the three parganas transferred from the Central India Agency

(*b*) Bikaner (rural throughout) includes the two villages transferred to it from the Punjab since 1901;

(*c*) The Sambhar rural and urban populations of 1881 and 1891 have been divided between Jaipur and Marwar instead

(*d*) The 1891 (rural) figures for Sirohi include the cantonments of Erinpura and Mount Abu, and those for Mewar the

(*e*) The following estimated figures have been added to the 1881 and 1891 rural figures:—

State.	1881.	1891.
Banswara		
Dungarpur		
Kushalgarh		
Mewar		
Partabgarh		
Sirohi		

(2) The figures in *Italics* are the adjusted ones, after classifying all places as towns or villages in 1881, 1891, and 1901

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and Rural population since 1876.

PERCENTAGE OF VARIATION.														
Rural.							Urban.							
1901 to 1911.	1891 to 1901.	1881 to 1891.	1876 to 1881.	1891 to 1911.	1881 to 1911.	1876 to 1911.	1901 to 1911.	1891 to 1901.	1881 to 1891.	1876 to 1881.	1891 to 1911.	1881 to 1911.	1876 to 1911.	Serial Number.
12	13	14	15	16	17	18	19	20	21	22	23	24	25	
+ 9·1	—22·4	+22·0		—15·3	+ 3·4		— 6·2	— 7·1	+11·6		— 13·6	— 3·6		1
+ 9·2	*— 22·3*	*+21·7*		*—15·1*	*+ 3·3*		*— 6·6*	*— 8·8*	*+13·7*		*— 14·8*	*— 3·2*		
+ 2·5	—10·5	+10·5		— 8·2	+ 1·4		—10·0	— 8·3	+ 2·2		— 17·4	— 15·6		2
	—10·4	*+ 9·3*		*— 8·1*	*+ ·4*			*— 8·6*	*+ 7·8*		*— 17·7*	*— 11·3*		
— 2·2	+ 8·3	+13·8		+ 5·9	+20·5		—21·7	+ 4·9	+ 3·2		— 17·9	— 15·3		3
	+ 8·2	*+13·8*		*+ 5·8*	*+20·4*			*+ 5·8*	*+ 3·4*		*— 17·2*	*— 14·4*		
— 9·2	+ 2·6	— ·7		— 6·9	— 7·6		—19·8	—21·8	— 1·1		— 37·3	— 38·0		4
+31·7	—44·8	+16·8		—27·3	—15·1		+ 3·1	— 16·8	+10·2		— 14·2	— 5·5		5
— 3·4	— 4·7	+16·3		— 8·0	+ 7·0		+ ·5	+ 7·8	—10·5		+ 8·3	— 3·1		6
	— 4·3	*+13·0*		*— 7·6*	*+ 4·4*			*+ 4·5*	*+ 6·7*		*+ 5·0*	*+ 12·1*		
+ ·6	— 6·1	+12·9		— 5·6	+ 6·6		— 7·9	— 4·4	+ 6·3		— 12·0	— 6·4		7
	— 6·0	*+11·1*		*— 5·4*	*+ 5·1*			*— 5·1*	*+15·0*		*— 12·6*	*+ ·5*		
+14·3	—41·9	— 1·4		—33·6	—34·6		—16·2	—34·8	+ 7·5		— 45·4	— 41·3		8
— 4·9	— ·1	+ 8·5		— 5·0	+ 3·0		—15·6	+ 1·5	— 9·7		— 14·4	— 22·7		9
— 1·1	—29·3	+14·2		—30·0	—20·0		—14·6	— 20·9	— 2·0		— 32·4	— 31·0		10
+18·8	—25·4	+ 3·7		—11·4	— 8·1		+ 3·0	— 9·5	—18·1		— 6·8	— 23·7		11
		+ 2·1			*— 9·6*				*— 4·2*			*— 10·7*		
— 4·0	—20·5	+25·3		—23·7	— 4·4		...	...	...		...	...		12
+17·1	—35·1	+26·4		—24·0	— 4·0		— 11·6	— 23·4	+10·0		— 32·3	— 25·6		13
+16·9	—31·8	+14·3		—20·3	— 8·9		— 7·8	— 13·3	+ 5·7		— 20·0	— 15·4		14
+29·5	—42·6	+22·9		—25·7	— 8·7		— 4·2	— 10·3	+35·8		— 14·1	+ 16·6		15
+30·4	*—42·7*	*+24·3*		*—25·3*	*— 7·2*		*— 9·3*	*— 10·9*	*+16·5*		*— 19·2*	*— 5·9*		
+11·1	—17·4	+42·1		— 8·3	+30·4		+ 8·9	— 14·5	+ 4·1		— 6·9	— 3·1		16
+53·5	—40·9	+ 8·2		— 9·2	— 1·8		+144·2	— 5·2	— ·3		+131·4	+130·8		17
+64·0	*—42·6*	*+ 8·2*		*— 6·9*	*+ 1·3*		*+ 22·3*	*+ 1·0*	*+ 3·2*		*+ 24·1*	*+ 28·1*		
+19·7	—48·3	+35·9		—38·1	—15·9		...	...	...		...	...		18
+45·0	*—53·1*	*+42·1*		*—32·0*	*— 3·4*		*— 8·6*	*+ ·7*	*— 5·7*		*— 8·0*	*— 13·2*		
+30·7	—46·8	+22·2		—30·4	—15·0		— 16·1	— 19·0	+42·2		— 32·1	— 3·4		19
	—47·1	*+23·9*		*—30·9*	*—14·4*			*— 11·7*	*+18·5*		*— 25·9*	*— 12·1*		
+28·8	—42·3	+ 9·5		—25·7	—18·6		— 15·2	— 33·7	+16·2		— 43·8	— 34·7		20
+25·8	—27·9	+32·7		— 9·4	+20·3		+ 3·2	+166·0	+54·1		+174·7	+323·3		21
	—21·8	*+36·3*		*— 1·7*	*+33·1*			*+ 1·5*	*+21·8*		*+ 4·8*	*+ 27·6*		
+11·1	—28·0	+48·8		—19·9	+19·1		+ 1·7	— 5·8	+30·3		— 4·2	+ 24·8		22
+11·0	*—27·7*	*+49·1*		*—19·8*	*+19·7*		*+ 2·7*	*— 8·3*	*+28·8*		*— 5·8*	*+ 21·3*		
+22·7	—34·4	+68·9		—19·5	+35·9		+ 8·7	— 1·7	+36·9		+ 6·8	+ 46·3		23
+22·1	—37·0	+ 8·2		—23·1	—16·8		+ 4·0	— 32·1	— 4·2		— 29·4	— 32·3		24
+ 7·5	—25·5	+45·8		—19·9	+16·8		— 1·5	— 6·7	+29·3		— 8·1	+ 18·9		25
+ 7·3	*— 25·1*	*+46·2*		*—19·7*	*+17·5*		*— ·1*	*— 10·1*	*+27·2*		*— 10·3*	*+ 14·2*		
+ 2·7	—17·0	+14·9	+13·8	—14·8	— 2·1	+11·4	+12·0	+ 5·6	+28·9	+27·1	+ 18·3	+ 52·6	+93·9	26
+ 3·9		*+15·0*	*+13·9*	*—13·7*	*— ·7*	*+13·0*	*+ 8·5*	*+ 4·4*	*+27·7*	*+26·0*	*+ 13·3*	*+ 44·7*	*+82·3*	
— ·5	—18·7	+14·7	+13·3	—19·1	— 7·2	+ 5·2	+ 13·7	+ 5·9	+28·2	+26·8	+ 20·4	+ 54·4	+95·7	27
+ 1·1	*— 18·6*	*+14·9*	*+13·4*	*—17·7*	*— 5·5*	*+ 7·2*	*+ 9·4*	*+ 4·4*	*+26·8*	*+25·5*	*+ 14·2*	*+ 44·9*	*+81·8*	
+12·2	—11·6	+15·7	+15·5	— ·8	+14·7	+32·5	+ 4·0	+ 4·5	+32·5	+28·6	+ 8·7	+44·0	+85·2	28

in each year, according to Imperial Table I of each Census, without any attempt at adjustment, with the following exceptions :—
to Rajputana since 1901 ;

of being all shewn under Jaipur as in the 1881 and 1891 Tables ;
cantonments of Kherwara and Kotra, which were all shewn separately in the 1891 Table I ;

1891.	1881.
Nil.	24,956 (Bhils).
66,952 (Bhils).	66,952 ,,
25,598 ,,	23,089 ,,
	51,076 ,,
134,429 ,,	14,673 (Gangapur and Nandwas.)
Nil.	270 (Bhils).
2,860 (Bhils and Grassias).	*Nil.*

according to their classification as such in 1911.

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SUBSIDIARY TABLE III.—*Distribution of the population between Towns and Villages.*

Province: Natural Division; and State or District.	Average population per		Number per mille residing in		Number per mille of urban population residing in towns with a population of				Number per mille of rural population residing in villages with a population of			
	Town.	Village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
Rajputana and Ajmer-Merwara	**10,750**	**289**	**134**	**866**	**404**	**215**	**276**	**105**	**3**	**106**	**416**	**475**
Rajputana	**10,098**	**285**	**128**	**872**	**350**	**238**	**296**	**116**	**3**	**102**	**414**	**481**
Eastern Division ...	*11,089*	*329*	*139*	*861*	*375*	*257*	*278*	*90*	*2*	*113*	*426*	*459*
Alwar	10,658	406	94	906	554	...	290	156	7	102	476	415
Bharatpur	11,074	374	139	861	437	170	337	56	...	96	471	433
Bundi	12,279	244	112	888	...	798	...	202	...	85	359	556
Dholpur	12,571	434	143	857	...	831	169	...	...	66	563	371
Jaipur	10,980	386	156	844	387	216	323	74	2	152	437	409
Jhalawar	9,332	190	194	806	...	615	385	...	...	109	183	708
Karauli	19,803	239	135	865	...	1,000	...	...	...	37	467	496
Kishangarh ...	5,941	307	204	796	...	584	...	416	...	31	442	527
Kotah	13,148	230	82	918	623	...	286	91	...	93	317	590
Lawa	...	366	...	1,000	...	...	...	....	...	823	...	177
Shahpura	7,929	297	167	833	...	...	1,000	...	...	63	486	451
Tonk	12,192	190	201	799	556	198	101	145	...	...	320	680
Southern Division ...	*6,056*	*168*	*80*	*920*	*219*	...	*418*	*363*	...	*60*	*309*	*631*
Banswara	7,665	147	46	954	...	...	1,000	...	...	14	279	707
Dungarpur	4,961	202	93	907	...	...	435	565	...	...	325	675
Kushalgarh	2,594	68	118	882	...	...	...	1,000	...	...	...	1,000
Mewar	6,701	165	73	927	354	...	288	358	...	67	287	646
Partabgarh ...	8,329	88	133	867	...	...	1,000	...	...	...	220	780
Sirohi	4,825	403	128	872	...	...	572	428	...	134	554	312
Western Division ...	*10,923*	*366*	*136*	*864*	*349*	*292*	*287*	*72*	*7*	*109*	*465*	*419*
Bikaner	14,165	263	182	818	438	418	87	57	10	44	367	579
Jaisalmer	7,420	171	84	916	...	...	1,000	...	...	...	322	678
Marwar	9,916	444	123	877	315	237	367	81	6	135	502	357
Ajmer-Merwara	**8,079**	**486**	**280**	**720**	**921**	...	**79**	...	...	**213**	**474**	**313**
Ajmer	29,398	618	309	691	905	...	95	...	...	232	513	255
Merwara	22,800	309	188	812	1,000	...	...	...	...	164	368	468

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Subsidiary Table IV.

Number per mille of the total population and of each main religion who live in Towns.

Province; Natural Division; and State or District.	Number per mille who live in towns.						
	Total population	Animists.	Christians.	Hindus.	Jains.	Musalmans.	Sikhs.
1	2	3	4	5	6	7	8
Rajputana and Ajmer-Merwara	**134**	**11**	**764**	**111**	**237**	**338**	**158**
Rajputana	**128**	**19**	**626**	**107**	**235**	**323**	**74**
Eastern Division	*139*	*25*	*480*	*112*	*330*	*327*	*598*
Alwar	94	32	772	89	335	103	690
Bharatpur	139	...	942	126	463	181	808
Bundi	112	30	...	88	249	512	...
Dholpur	143	...	951	111	246	558	916
Jaipur	156	35	339	125	342	500	949
Jhalawar	194	31	961	148	287	613	717
Karauli	135	250	893	109	721	548	...
Kishangarh	204	241	1,000	158	428	616	1,000
Kotah	82	10	156	63	227	317	102
Lawa	...	...	...	...	...	...	...
Shahpura	167	45	1,000	140	294	612	...
Tonk	201	5	1,000	127	358	656	1,000
Southern Division	*80*	*17*	*920*	*72*	*157*	*454*	*916*
Banswara	46	9	...	70	61	456	1,000
Dungarpur	93	26	1,000	90	235	758	833
Kushalgarh	118	24	...	347	969	580	...
Mewar	73	18	751	63	131	384	300
Partabgarh	133	2	...	130	504	477	1,000
Sirohi	128	45	970	101	148	584	1,000
Western Division	*156*	*30*	*758*	*114*	*237*	*282*	*25*
Bikaner	182	...	940	155	440	294	22
Jaisalmer	84	56	...	99	164	45	...
Marwar	123	28	695	101	200	308	737
Ajmer-Merwara	**280**	**69**	**872**	**219**	**283**	**523**	**980**
Ajmer	309	97	884	235	236	630	986
Merwara	188	10	764	168	395	211	167

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SUBSIDIARY TABLE V.—*Towns classified by Population.*

Class of Towns.	Number of towns of each class in 1911.	Proportion to total Urban Population.	Number of Females per 1,000 Males.	Increase per cent in the population of Towns as classed at previous Censuses.			Increase per cent in urban population of each class from 1881 to 1911.	
				1901 to 1911.	1891 to 1901.	1881 to 1891.	In towns as classed in 1881.	In the total of each Class in 1911 as compared with the corresponding total in 1881.
1	2	3	4	5	6	7	8	9
Rajputana	133	1·00	949·5	- 6·7	- 8·5	+13·5	- 3·2	- 3·6
I. 100,000 and over ...	1	·10	935·2	-14·4	+ 0·9	+11·4	- 3·8	- 3·8
II. 50,000-100,000 ...	2	·09	997·2	- 8·9	- 7·2	-25·2	-46·4	- 6·7
III. 20,000-50,000 ...	7	·16	873·5	-14·4	-12·4	+38·3	+14·1	-21·9
IV. 10,000-20,000 ...	24	·24	989·6	- 1·0	- 9·1	+ 8·5	- 5·2	+ 9·1
V. 5,000-10,000	59	·30	958·0	+ 6·1	- 9·8	+15·1	+ 4·0	-11·5
VI. Under 5,000	40	·11	936·5	+ 1·3	-10·9	+36·5	+14·6	+47·6
Ajmer-Merwara ...	5	1·00	819·1	+ 7·9	+ 5·6	+28·9	+46·9	+52·6
I. 100,000 and over ...	...	...	...	...	...	...	...	...
II. 50,000-100,000 ...	1	·61	820·8	+16·8	+ 7·3	‡	‡	‡
III. 20,000-50,000 ...	2	·31	821·8	- 3·1	+ 4·1	+29·3	+52·0	- 3·9
IV. 10,000-20,000 ...	...	...	...	...	...	+32·6	+44·0	-100·0
V. 5,000-10,000 ...	2	·08	796·2	-16·0	- ·7	+16·0	- 3·2	+ 81·9
VI. Under 5,000 ...	...	...	...	...	...	...	...	...

NOTE.—The 1881 figures for Jodhpur State and for Class VI will not be found in the 1881 Volume of Tables. They have been taken from the 1891 Volume, and are not very reliable.

‡ There being no Towns in this Class in 1881, the percentage of increase can not be calculated.

SUBSIDIARY TABLE VI.—*Cities.*

City.	Population in 1911.	Number of persons per square mile.	Number of Females to 1,000 Males.	Proportion of Foreign born per mille.	Percentage of Variation.			
					1901 to 1911.	1891 to 1901.	1881 to 1891.	1881 to 1911.
1	2	3	4	5‡	6	7	8	9
Alwar †	41,305	2,950	856	78	-28·9	+11·5	+ 3·2	-18·2
Bharatpur	33,918	4,845	804	191	-22·2	-35·5	+ 2·1	-48·7
Bikaner	55,826	13,957	974	88	+ 5·2	+ 5·1	+52·4	+68·4
Jaipur	137,098	45,699	935	51	-14·4	+ ·9	+11·4	- 3·8
Jodhpur *	79,756	29,539	906	45	+ ·8	- 1·6	+27·0	+25·9
Kotah†	32,753	7,798	932	295	+ 1·9	-12·9	- 4·1	-14·8
Tonk	33,864	2,117	1,011	117	-12·6	-15·6	+12·8	-16·8
Udaipur	33,229	§	903	47	-27·5	- 1·5	+22·2	-13·0
Ajmer	86,222	3,193	821	472	+16·8	+ 7·3	+41·3	+76·9

† Figures adjusted throughout and do not, therefore, agree with Imperial Table IV for 1881, 1891 and 1901.

‡ This column represents immigrants from outside the State or District. Figures for immigrants from the State or District itself into the city are not available.

* Including Jodhpur town or suburbs.

§ Area of Udaipur city not available.

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SUBSIDIARY TABLE VII.—*Persons per house per square mile.*

Province; Natural Division; and State or District.	Average of persons per house.				Average number of houses per square mile.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9
Rajputana and Ajmer-Merwara.	**4·31**	**5·05**	**5·47**	**4·89**	**19·4**	**15·5**	**17·7**	**16·4**
Rajputana	**4·32**	**5·09**	**5·47**	**4·82**	**18·9**	**15·0**	**17·2**	**16·3**
Eastern Division	*4·33*	*5·96*	*6·11*	*5·18*	*37·5*	*27·1*	*29·4*	*38·8*
Alwar	4·49	6·41	5·63	6·74	56·2	41·1	43·4	32·3
Bharatpur	4·16	6·64	7·32	7·33	67·7	47·6	44·1	44·5
Bundi	4·30	4·77	5·67	4·21	22·9	16·2	23·5	27·3
Dholpur	4·64	4·72	4·64	5·16	49·1	49·7	52·2	41·9
Jaipur...	4·41	6·71	7·28	4·99	38·4	25·4	24·9	32·5
Jhalawar	4·05	5·16	5·63	5·40	29·3	21·6	33·1	34·4
Karauli	4·07	4·85	4·49	5·73	29·0	26·0	28·1	20·9
Kishangarh	4·09	4·07	6·58	4·52	24·9	26·0	22·2	29·1
Kotah	4·07	4·67	4·93	3·96	27·6	20·5	25·7	31·4
Lawa	3·96	5·54	6·82	4·54	34·1	25·4	25·9	31·1
Shahpura	4·20	3·98	4·66	4·77	27·9	26·5	33·7	26·8
Tonk	4·24	5·25	4·52	4·60	28·0	20·4	33·0	28·8
Southern Division	*4·07*	*3·85*	*4·49*	*4·33*	*24·5*	*20·5*	*26·8*	*22·7*
Banswara	4·39	5·66	3·91	2·90	23·4	16·4	24·5	22·3
Dungarpur	4·18	3·58	4·34	4·44	26·3	19·3	15·7	13·5
Kushalgarh	4·75	4·41	...	...	13·6	10·8	...	...
Mewar	4·02	3·71	4·61	4·45	25·3	21·8	29·4	25·7
Partabgarh	3·90	3·52	4·15	4·26	18·2	16·7	23·9	21·0
Sirohi	4·08	3·90	4·36	4·68	23·6	20·2	22·0	15·5
Western Division	*4·48*	*4·46*	*5·23*	*4·56*	*8·5*	*7·8*	*8·9*	*7·0*
Bikaner	4·59	5·02	6·13	4·73	6·6	5·0	5·8	4·6
Jaisalmer	4·22	4·13	4·58	4·12	1·3	1·1	1·6	1·6
Marwar	4·46	4·33	5·02	4·53	13·2	12·8	14·4	11·1
Ajmer-Merwara	**4·08**	**4·44**	**5·34**	**7·19**	**45·3**	**39·6**	**37·5**	**23·7**
Ajmer	4·07	4·55	5·30	7·11	45·2	39·0	38·5	24·4
Merwara	4·13	4·11	5·45	7·47	45·7	41·5	34·3	21·2

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CHAPTER II.

Variation in population.

1. Introductory.—This Chapter deals generally with the variations in the population of the two Provinces and the Natural Divisions, States, and Districts. The variation in cities and towns has been discussed already in Chapter I. The variation in population is, from the administrative point of view, perhaps the most important subject with which this Report deals, and for this reason it and its possible causes require to be examined very carefully.

2. Data for Discussion.—Imperial Table II gives the populations of each Province, Natural Division, and State or District, in 1911, 1901, 1891, and 1881. Subsidiary Table II, Chapter I, shows the urban and rural populations separately, and their variations, in 1911, 1901, 1891, and 1881. Of the Subsidiary Tables at the end of this Chapter, Table I gives the percentage of variation in relation to density since 1881. Table II contains figures for migration, and the variation in the natural population. Table III gives a few vital statistics.

3. Causes of Variation in Population.—An apparent variation in population may be due to any or all of the following causes:—

(*a*) Variations in the areas included in the Province.
(*b*) Improved or varying methods of enumeration.
(*c*) Variations in birth and death-rates.
(*d*) Variations in migration.

To enable one to obtain a correct estimate of the true variation in population, which is the resultant of the last two factors alone, it is essential first of all to eliminate or adjust the figures for the first two disturbing factors. It will be necessary, therefore, and at the same time interesting to summarize briefly in respect of these two factors, the main features of the various Censuses which have taken place previously to 1911.

RAJPUTANA.

4. Previous Enumerations.—The 1911 Census was supposed to cover exactly the same area as previous ones except that (1) two villages have been transferred to Bikaner from the Punjab since 1901 (2) the outlying parganas of Chhabra, Pirawa and Sironj, in the Tonk State, formerly reckoned in the population of the Central India Agency, have been transferred to the Rajputana Agency since 1901.

(*a*) *Inclusion of new areas.*

The Census of 1881, taken on February 17th, was the first general enumeration which ever took place in Rajputana since it came into touch with the British. There appears to be no record of any enumeration of the whole Province at any time previous to this, though in individual States the Chiefs, on their own account, may have held a Census of some sort of their subjects. Such a count took place, for instance, in Bharatpur State in 1867. Another took place in Jaipur city previous to 1881. The 1881 population of Rajputana was recorded as 9,934,199 (excluding the three parganas of Tonk State, then in the Central India Agency, and the Bikaner-Punjab villages); but this figure excluded altogether (1) the parganas of Gangapur and Nandwas, belonging to the Central India States of Gwalior and Indore, which lie in the Mewar Agency and escaped enumeration, and (2) the Bhil tracts in Banswara, Dungarpur, Kushalgarh, Mewar, and Partabgarh, where owing to the pronounced repugnance of the people, leading in some instances to a disturbance of the peace, no regular Census could be taken. A vague guess of the population of these Bhil tracts, however, was made by roughly estimating the number of houses and allowing an average of four persons to each house. On this basis 166,343 persons would have to be added to

(*b*) *Improved or varying methods of enumeration.*

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to the figures mentioned above, making the total population 10,100,542. But the estimate of the houses themselves was a very rough one, no attempt being made actually to number them or count them. In Sirohi, too, the Bhils and Grassias in the Bhakhar pargana were not enumerated directly, but their numbers were ascertained indirectly through people of the adjoining villages. Their numbers, however, are included in the published total of 9,934,199. With the exception of the Bhil and Grassia tracts mentioned above, the houses appear to have been actually numbered everywhere. But further inaccuracies must be allowed for, owing to the final enumeration in Bikaner, Jaisalmer, Marwar, and Sirohi being non-synchronous and effected chiefly by day. In Mewar, too, the enumeration was by day.

In the Census of 1891, taken on February 27th, only slight progress was made in eliminating the factor of irregular enumeration. The Bhil tracts of Banswara and Partabgarh appear to have been enumerated in a more orthodox fashion. But those of Dungarpur, Kushalgarh, and Mewar, and the Bhils and Grassias of the Bhakhar pargana of Sirohi, were only approximately estimated, on the same system as before, namely at the rate of 4 persons per house, the houses again being only very roughly counted. In Dungarpur, in fact, exactly the same number was taken as in 1881! Excluding these Bhils and Grassias the population was 11,990,504 and including them 12,220,343. Both these figures include the Gangapur and Nandwas parganas but exclude the Bikaner-Punjab villages and the three Central India Tonk parganas. A further advance, too, was made in the synchronous nature of the Census, for throughout Rajputana, except in the Bhil tracts of Banswara and, of course, the irregularly enumerated portions referred to above, the final enumeration took place on the night of February 27th.

In 1901 greater progress was made in obtaining a genuine and synchronous enumeration througout the Province. An attempt was made to enumerate the Bhil and Grassia tracts instead of merely guessing at their population, as hitherto. The people were mustered by the headmen of the villages at certain centres and counted, while the headmen supplied details about the absentees. This procedure, though still leaving a considerable loophole for omissions, must have produced more accurate results than those of 1881 and 1891. But the enumeration was still not synchronous in these tracts. The total population amounted to 9,723,301 excluding the Bikaner-Punjab villages and the Central India Tonk parganas.

At the present Census, when the population, including the Bikaner-Punjab villages and the three Tonk parganas, was 10,530,432 a still further step was taken. Houses were actually numbered in the Bhil tracts in Banswara, Dungarpur, Kushalgarh, and Partabgarh, and the enumeration done in the ordinary way, though it was not possible to take any final check on the 10th March, 1911 in any of these four units except Kushalgarh, where it was done on the morning of that day. In Mewar and Sirohi, however, it was still considered impossible to number the houses or count the people in the ordinary way. But a list of houses was prepared from information given by the headmen, which was checked with the record of houses kept by the Darbars for revenue purposes. The Census was taken by summoning the headmen of every house to convenient spots shortly before the day of the Census and making them give all the necessary information about the members of their households. The information was given in the presence of the headmen of the villages and was thus checked by reference to them as far as possible. It will thus be seen that the Census of 1911 was more regular than that of 1901, but that in the Southern Division the ideal has not yet been attained of a completely synchronous enumeration taken in the regular prescribed method.

5. Attempted Elimination of Disturbing Factors.—It is easy to adjust the figures on account of factor (*a*) (newly included areas). The original figures for the Tonk Parganas and the ex-Punjab villages are known and have been included in Imperial Table II of 1911, and the populations for 1881, 1891, and 1901, adjusted on this account, amount to 10,102,105, 12,171,749, and 9,853,366.

But Imperial Table II excludes all the accidentally omitted or merely estimated portions mentioned in paragraph 3 *supra* under factor (*b*). A true estimate of the variation, therefore, cannot be obtained from the figures in that Table, except as regards the Eastern and Western Divisions. But in Subsidiary Table I at the end

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of this Chapter an attempt has been made to adjust the figures for these tracts. It is easy to do so for the Gangapur and Nandwas parganas in 1881 by calculating their population at the rate of variation in the surrounding parts of Mewar, where the conditions of life, climate, soil, etc. are similar. The 1881 population of Rajputana after adjusting it for these two parganas, was 10,116,778 (including the three Tonk parganas and the Bikaner-Punjab villages). It is more difficult, however, to adjust the figures for the Bhil and Grassia tracts. There are four alternative methods. (1) To exclude the tracts in question from each Census. But this is impossible, as there is now considerable doubt in many cases which areas exactly were not enumerated, and their population in 1901 and 1911, therefore, can not be calculated accurately. (2) To substitute for the estimate made a fresh one, based on the proportion which the population of these tracts bears to that of the remainder of each of the States in years when they were regularly enumerated. This is impossible for the same reason as alternative (1). (3) To exclude altogether the Southern Division, in which all these six States lie. (4) To exclude from the Southern Division at each Census all the Bhils and the Sirohi Grassias shewn in the caste Tables, and to calculate the decennial variations on the remaining population. From the figures on the margin it will be seen that the exclusion of the whole Southern Division, which is alternative (3), makes a very considerable difference to the variation in the Province in some decades; nor is it in any way a satisfactory method of adjustment for it cuts out of Rajputana an area amounting to 18,999 square miles and a population of 1,892,267—a part of the Province, too, which has very distinctive features of its own. For the Bhil population presents characteristics likely to affect the statistics in a peculiar manner. They probably suffered far more severely than any others in the famines during the decade of 1891-1901, not so much from lack of resistive power but through their refusing from timidity to avail themselves of famine relief. On the other hand, they are a hardy virile tribe with powers of speedy recuperation, as is evidenced by the high percentage of increase among those living in this Division which is as much as 29·6 in the recent decade. Nor is alternative (4) quite satisfactory, for not only, of course, do the Bhil caste figures include a good many of the more civilized ones who were living among the ordinary population where a regular enumeration took place, but, also, the variations from 1881 cannot be calculated, as Mewar and Sirohi compiled no caste Tables at that Census. An examination, however, of the alternative sets of figures on the margin above will show that the inclusion or exclusion, whether of *all* Bhils or only the estimated ones, makes but very little difference to the variation in the whole Province, and it seems probable that the estimate of the Bhils and Grassias in 1881 and 1891 was neither exaggerated nor minimized to any appreciable extent. Throughout the rest of this Chapter, therefore, it must be assumed, unless stated to the contrary, that the Southern Division, with its estimated figures, is included in the statistics for the Province. Since 1881, then, the population of Rajputana has increased by only 2·4 per cent, spite of a big apparent increase in the 1881-1891 decade amounting to 20·6 per cent. Even excluding the Southern Division altogether there was a big jump of 19·8 per cent in that decade,

Rajputana.	Percentage of variation.				
	1901-1911.	1891-1901.	1881-1891.	1881-1911.	1891-1911.
Including Southern Division and estimated Bhils and Grassias ...	+6·9	−20·5	+20·6	+2·4	−15·1
Including Southern Division but excluding estimated Bhils and Grassias	+6·9	−19·0	+20·5	+4·1	−13·5
Including Southern Division but excluding all Bhils in it and Sirohi Grassias	+6·2	−18·7	Not	available.	−13·6
Excluding the whole Southern Division	+3·4	−15·5	+19·8	+4·8	−12·6

Rajputana.	Total Population.		Percentage of variation.			
	1911.	1901.	1901-1911.	1891-1901.	1891-1911.	1881-1911.
Actual population..	10,530,432	9,853,366	+ 6·9	−20·5	−15·1	+2·4
Immigrants ...	302,489	237,668	+27·3	−62·8	−52·6	Not available.
Emigrants	855,625	915,403	− 6·5	+ ·2	− 6·3	
Natural population.	11,083,568	10,531,101	+ 5·2	−16·9	−12·6	

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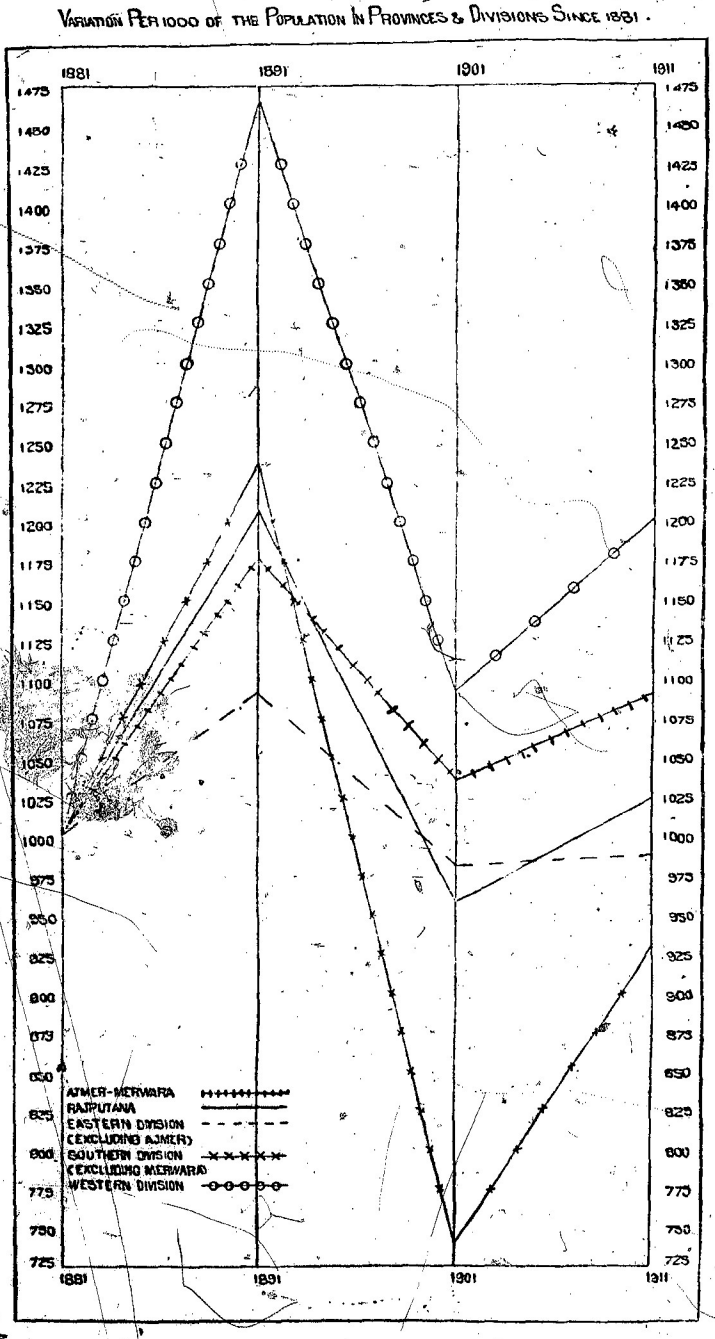
and it is probable, therefore, that this high rate of increase was due partly to a more careful and exhaustive enumeration throughout the whole Province in



1891. Exactly how much, it is impossible to estimate. The fact, however, that the rural areas of the Province increased by as much as 21·0 per cent (excluding the Southern Division) and 21·7 per cent (including the Southern Division)

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in the ten years in question, compared with only 13·3 per cent and 13·7 per cent respectively in the urban areas, tends to support this assertion, for with a less well-organized system and agency of enumeration the scattered rural tracts in a sparsely populated country like Rajputana would be more likely to be imperfectly censused than the towns. Following on the prosperous decade of 1881-1891 came a serious drop of 20·5 per cent, as a result mainly of the severe famines and even more terrible fever epidemics which attacked the Province between 1891-1901. As one would expect, these proved far more disastrous to the rural than the urban areas, for while the latter declined by only 8·8 per cent the village population fell by as much as 22·3 per cent.

6. Brief Review of the Conditions in 1901-1911.—Compared, then, with an increase of 20·6 per cent in 1881-1891 and a decrease of 20·5 per cent in 1891-1901, the recent decade shows an increase of 6·9 per cent, and this must be the resultant (except for an infinitesimal margin) of one or both of the two remaining factors referred to in paragraph 3,—*viz.* (*c*) excess of births over deaths and (*d*) excess of immigrants over emigrants. As both these factors are influenced by the conditions of the Province during the decade it is necessary to review these very briefly here. The 1891-1901 decade was one of disastrous famines and years of scarcity and excessive mortality from diseases, and Rajputana is still 15·1 per cent below its 1891 population of 12,401,588, which is the highest it has ever reached. Compared with this the recent decade has been, relatively, far more favourable to an increase in the population. But absolutely it has not been as favourable as it might have been. Banswara, Bharatpur, Jaipur, Kishangarh, Lawa, Mewar, Partabgarh, Shahpura, and Tonk were all more or less severely visited by plague. In Dholpur there was a high infant mortality in 1905-06 from small-pox, cholera, and fever. Bharatpur, Kishangarh, Shahpura, and Tonk all suffered from fevers. In Tonk there was likewise a bad outbreak of cholera in 1905-06. Statistics, however, are not available to a sufficient extent to calculate the degree of extra mortality due to these abnormal outbreaks. Nor was the Province totally free from famine nor from agricultural conditions unfavourable to a high birth-rate. Alwar, Bharatpur, Dholpur, Karauli, Kishangarh, and Tonk suffered from famine in 1905-06 and Kishangarh in 1901-02. There was considerable scarcity, too, in Jaipur and Shahpura in 1905-06 and in Bharatpur, Dholpur, Karauli and Shahpura in 1907-08, while in 1905-06 the crops in Bharatpur, Karauli, Kotah, Jhalawar, and Shahpura all suffered heavily from the severe winter. None of these agricultural disasters resulted *directly* in increased mortality, but *indirectly* they would tend to do so by weakening the population's power of resistance to disease. They would also tend to reduce the birth-rate. So far, too, as bad seasons and high prices (1) affect the birth-rate by reducing the number of marriages through necessitating increased prudence among parents, and by undermining their constitutions through insufficient nourishment, and (2) increase the death-rate by the temptation to underfeed the children and old people when food is expensive, the conditions of the decade have been against a rising population. Practically throughout Rajputana, except perhaps in Bikaner, Bundi, Dungarpur, Jaipur, and Jaisalmer, both the prices of food and the rate of wages have risen and remained high. Nor has there been any striking extension or improvement of irrigation, means of communication, or industries which might be a stimulus to the growth of the population.

7. Examination of Vital Statistics.—The field should now be clear for an examination of the vital statistics for the Province, from which it would be possible to demonstrate how far the comparative slight rise in the population is due to a high death-rate, a low birth-rate, or excessive emigration. Unfortunately, though a few States have improved their methods of registration of such statistics, at least four make no attempt to do so at all except perhaps in urban areas, while in many of the others the authorities either admit the figures to be totally unreliable or can only produce them for a few years. Only eight States have reported figures for the whole decade. No actuarial figures

* Alwar, Bharatpur, Bundi, Dholpur, Jaisalmer, Jhalawar, Karauli, Shahpura.

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for the estimated birth and death-rates in Rajputana have ever been worked out by Mr. Hardy, but it will be seen from the figures on the margin how the actual reported combined death-rate in the eight States referred to above compares with Mr. Hardy's estimate for three out of the four adjoining Provinces. These figures show that the supposed death-rate in the recent decade is less than half Mr. Hardy's lowest estimated death-rate of 1881-1891, namely 36·4 per cent in Bombay, and considerably less than half the lowest in the decade of 1891-1901, namely 40·3 per cent in the Punjab. With such a remarkable low death-rate, and assuming a quite ordinary birth-rate, one would expect a rapid increase in the population unless there has been, to counteract the low death-rate, a very high increase in emigration over immigration. But what do we find? (1) An actual decline of 2·2 per cent in the population of these States; (2) only a very slight relative increase in emigrants compared with immigrants, they having declined by only 8·6 per cent compared with a decrease of 10·4 per cent among immigrants; and as emigrants in any case are equal to only 13·6 per cent of the population this very slight difference in their favour can do little to minimize the effects of a low death-rate. And yet Bombay's population increased by 15·1 per cent in 1881-1891 and the Punjab's by 6·4 per cent in 1891-1901, spite of such a very much higher death-rate, according to Mr. Hardy, in both Provinces.

Province.	Death rate per mille estimated by Mr. Hardy.		Actual percentage of variation in population.	
	1891-1901.	1881-1891.	1891-1901.	1881-1891.
Bombay	45·9	36·4	—5·5	+15·1
Punjab	40·3	37·0	+6·4	+10·1
United Provinces ...	43·4	38·6	+1·7	+ 6·3

	Actual reported death-rate 1901-11.	Actual percentage of variation in population in 1901-11.
Rajputana (eight States,)	17·0	—2·2

The accuracy of the vital statistics may be tested to some extent also in the following manner. The population of 1911, which has decreased in these States by 2·2 per cent, should equal roughly the 1901 population, *minus* the excess of deaths over births during the decade, *minus* the excess of emigrants in 1911 over those of 1901 (after deducting in each of these years the immigrants). On this calculation the population of these eight States should have been 2,223,394 instead of 2,210,957 as actually recorded at the Census. In other words the Census figures would be ·55 per cent less than the population estimated in this manner. It must be remembered, however, that in order to maintain the number of emigrants at even their 1911 figure of 301,309 there must have been at the very least another 100,000 emigrants more than those actually recorded, in order to replace wastage by death at an annual death-rate, say, of 40 per mille. This would reduce the estimated population by 100,000 and make it 2,123,394 compared with the actual of 2,210,957 (*vide* the statement on the margin). The Census figures would in this case be at least 4·12 per cent more than the estimated population, showing that births must have been very much under-reported spite of the very low alleged death-rate. Further probable proof that the birth-rate is much under estimated is to be found in the following facts. The birth-rate depends, to a very great extent, on the proportion of married women of the child bearing ages, which in India are considered to be between 15 and 40 years. The figures on the margin show the proportion women of these ages bore to the total female population in 1891, 1901 and 1911. They exclude the Chhabra, Pirawa, and Sironj, parganas of Tonk for which the figures for 1891 and 1901 are not available. They shew that women of these ages were in greater proportion to the rest of the population at the beginning of the recent decade than they were in 1891, and a high birth-rate would, therefore, be expected.

Population of the eight States in 1901.	Excess of deaths over births 1901-11.	Excess of emigrants (after deducting immigrants) in 1911 over 1901.	Estimated population 1911 (col. 1—col. 2—col. 3) after allowing 100,000 for replacing deaths among emigrants 1901-11.	Actual population 1911.
1	2	3	4	5
2,260,359	35,112	1,853	2,123,394	2,210,957

Proportion per mille of females aged 15—40 to total female population at the Census of		
1911	1901	1891
421·6	423·4	392·9

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8. Migration.—We must now turn to factor (*d*)—variations in migration. On the margin are compared the emigration and immigration figures for 1911 and 1901. It appears (*a*) that immigrants form but a very small proportion (only 2·9 per cent) of the total population; (*b*) that their number has increased by 27·3 per cent since 1901, but (*c*) that this increase only represents 9·6 per cent of the total increase in the population; (*d*) that emigrants are in the proportion of 8·1 per cent of the total population of 1911; (*e*) that their numbers have decreased by 6·5 per cent since 1901 (*f*) but that they still exceed the immigrants by 182·9 per cent. We are unfortunately quite in the dark as to how much of this migration has taken place during the decade, as the ages of immigrants and emigrants are not known; we only know that at least the numbers in excess among the immigrants have migrated between 1901 and 1911. It might even be possible that the emigrants during the decade actually bore a still greater proportion to the immigrants than the figures appear to show, if the death-rate among them has been higher than among the Rajputana population. This is possibly the case as the Districts and States in the United Provinces and the Punjab, to which a large proportion go, show a decline in their population. On the other hand the parts in Bombay and Central India, to which an almost equally large number go, show a greater increase than Rajputana. The probabilities, therefore, are that the rate of mortality among them has been much the same as in Rajputana, and—as a corollary to the figures—that migration has been in favour of an increase to the population of the Province.

	1911.	1901.	Percentage of variation 1901-11.	Percentage to total population.	
				1911.	1901.
Immigrants	302,489	237,668	+27·3	2·9	2·4
Emigrants	855,625	915,403	— 6·5	8·1	9·3
Percentage of variation of emigrants over immigrants...	+182·9	285·2	...	...	...

9. Summary.—From the above discussion there can be no doubt that the vital Statistics as at present recorded in Rajputana, more especially those for births, are quite valueless for the purpose of calculating the variation in the population. We are driven, therefore, to base our conclusions entirely on the Census Statistics. These show that there have occurred a very small proportional increase in immigrants, who now form 2·9 per cent of the population compared with 2·4 per cent in 1901, and a slightly more pronounced proportional decrease in emigrants, who amount to 8·1 per cent of the 1911 population compared with 9·3 per cent in 1901. With this exception, the increase of 6·9 per cent in the population is due to a more or less proportionate excess of births over deaths which, under less unfavourable conditions than those of the past decade, would have been still greater.

10. Variation in Rural and Urban Areas.—From Subsidiary Table II, Chapter I, it will be seen that the recent decade has been far more favourable to the rural than the urban areas, for the rural population has increased by over 9 per cent while the urban has decreased by over 6 per cent. And this has been the case in a more or less varying degree in each State except Dholpur. One of the reasons for this is that the rural population suffered far more severely than the urban in the famines of 1891-1901, and has now rebounded again, to a certain extent, to its more normal position. Compared with 1891 there is little to choose between the two areas, the rural having decreased by 15·1 per cent and the urban by 14·8 per cent. In the last 30 years the rural variation is + 3·3 per cent and the urban − 3·2 per cent. The diagram on the next page illustrates graphically the very great difference between the rural and urban variations, the latter being represented by the red lines. It also brings out the marked difference between the rural variation in the Natural Divisions.

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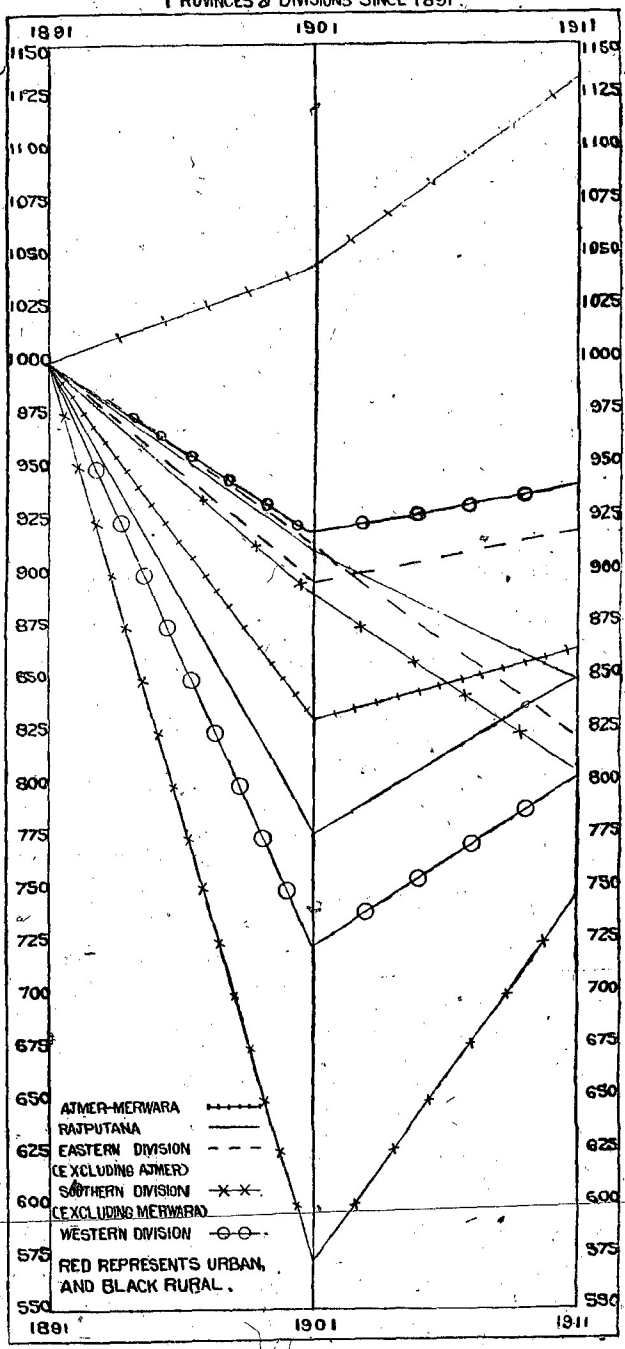
VARIATIONS PER 1000 OF THE RURAL & URBAN POPULATIONS IN PROVINCES & DIVISIONS SINCE 1891.



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11 Variations in Divisions.—The Eastern Division has the largest population of the three Divisions and the greatest density, but not the biggest area. Its condition is less satisfactory than that of any other, as was only to be expected, for it will be seen from para. 6 *supra* that many of the States in it suffered more severely than any others from famines, plague, and other epidemics. It has increased by only ·6 per cent in the past decade. Since 1891 it has decreased by 9·6 per cent, which is considerably less than the other Divisions, which, however, suffered far more heavily in the 1891-1901 decade than did the Eastern. If the four States of Alwar, Bharatpur, Dholpur and Karauli be excluded, which suffered from the famine of 1905-06 and all lie along the extreme Eastern border, forming the present Eastern Rajputana States Agency, the variation in the remainder would be +4·0 per cent. In the Division as a whole the increase in the natural population (that is, the actual population + emigrants—immigrants) is likewise very slight (·9 per cent) and lower than any other Division for the past decade. The rural areas have done better than the urban, the variation being +2·5 per cent compared with −10·0 per cent, but it is much less than in other rural areas. Immigration into the Division has increased by 7·7 per cent, but this is more than counterbalanced by the increase in emigration amounting to 9·2 per cent, and immigrants are still less than the emigrants by 44·9 per cent. The increase in immigrants amounts to 56·0 per cent of the increase in the total population, but it has to be remembered that both immigrants and emigrants form only 4·6 and 8·3 per cent of the 1911 population. In 1901 they were 4·3 and 7·6 per cent respectively.

(a) Eastern.

Eastern Division.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population ...	5,791,318	5,757,442	+ ·6	−10·1	−1·4
Immigrants	263,803	244,842	+7·7	−56·8	Not available
Emigrants	478,757	438,376	+9·2	Not	available.
Natural population.	6,006,272	5,950,976	+ ·9		

The Southern Division is the smallest of the three both in population and area, but it shows the greatest increase. In the recent decade its population has grown by 26·0 per cent, a small fraction only of which increase may be due to a more accurate enumeration of the Bhil tracts. The neighbouring States and Districts of the Bombay Presidency seem to have prospered likewise, as the following variation figures show:—Panch Mahals +23·6 per cent, Rewa Kantha +38·8 per cent, Mahi Kantha +14·1 per cent. The Division suffered more severely than the other two in the 1891-1901 decade owing partly to the Bhils failing to avail themselves of famine relief, and the results are still shewn in the fact that the present population is even now 24·9 per cent less than that of 1891. The rapid recovery which the Division has made in the last ten years is, no doubt, proof of the Bhils' hardy nature, but the recovery is not confined to them, for all the Bhils together in the Division form only 19·1 per cent of the population, and their proportion to the total of the Division has increased only by 2·9 per cent in the last decade. In the thirty years, from 1881 to 1911, the Division shows a decrease of 7·1 per cent which is more pronounced than in the other Divisions. A very little of this apparent decrease may be due to the Bhils being overestimated in 1881, but in most of the regularly censused portions, on the other hand, there was probably an underestimate of the people to counterbalance this. The increase in the recent decade is confined to the rural parts which have risen by as much as +30·4 per cent, while the urban areas have actually decreased by 9·3 per cent. The increase in the natural population is as much as 24·2 per cent. Immigration has increased by 48·7 per cent, while emigration has only done so by 7·1 per cent, but the immigrants are still less than the emigrants by 17·2 per cent. The immigrants and emigrants, however,

(b) Southern.

Southern Division.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population ...	1,892,267	1,502,234	+26·0	−40·4	−7·1
Immigrants	75,713	50,905	+48·7	−62·7	Not available
Emigrants	91,471	85,397	+ 7·1	Not	available.
Natural population.	1,908,025	1,536,726	+24·2		

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only form 4·0 and 4·8 per cent respectively of the 1911 population compared with 3·4 and 5·7 in 1901, and the increase in immigration amounts to only 6·4 per cent of the total increase in the population. These figures shew clearly that the Division owes its rapid recovery to a birth-rate considerably in excess of the death-rate.

(c) Western.

Though the Western Division has not done so well as the Southern Division the increase of 9·8 per cent in 1901-1911, is quite satisfactory, compared with a drop of 25·4 per cent in the previous decade. It is the only one of the three Divisions which has managed to regain its position of 1881, for it has increased by 19·9 per cent in thirty years, both the other two showing decreases. Yet its decline in 1891-1901 was as much as 25·4 per cent. It is still, however, as much as 18·1 per cent below its figure of 1891. Owing to its vast area, which is more than twice as large as either of the others, it has, of course, greater room for expansion, for its population is only about one half that of the Eastern Division and its density by far the lowest of all. As in the other Divisions, the rural areas have recovered more rapidly than the urban ones, the increases being 11·0 per cent and 2·7 per cent respectively. It is, however, the only Division in which the urban population has shewn any increase at all. The increase in the natural population is only 6·2 per cent while immigrants have increased by as much as 79·8 per cent. It is the only Division where there has been any drop in emigration, the decrease being as much as 8·1 per cent. This Division, more than any other, is subject to marked fluctuations in migration, owing to its scanty rainfall and the nature of its soil. Much of the population is of the nomadic type, ready to move backwards and forwards with its cattle at the first signs of failure of rain or crops or fodder. Large numbers emigrated at the time of the famines in the previous decade. The return of a large proportion of these people during the recent decade would reduce the number of emigrants. To many of them children would have been born during their absence, and these coming back with their parents would swell the ranks of the immigrants. The increase in immigration, however, is only 16·5 per cent of the total increase in population, and the immigrants in 1911 and 1901 formed only 3·3 and 2·0 per cent of the population, so that, here again, most of the increase in the population is due to a birth-rate in excess of the death-rate.

Western Division.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population ...	2,846,847	2,593,690	+ 9·8	- 25·4	+ 19·9
Immigrants	94,358	52,492	+79·8	- 61·0	Not available
Emigrants	353,406	384,384	- 8·1	Not	available.
Natural population.	3,105,895	2,925,562	+ 6·2		

12. Variations in States.—Alwar's decrease of 4·4 per cent since 1901 is greater than that in any other State except two (Bharatpur and Karauli). This is the first decade in which the State has ever suffered a set-back in its population, and Alwar is the only State which, till now, has never declined during any decade. The urban part of the population has suffered more severely than the rural part, for, while the decrease in the urban population has been as much as 14·4 per cent since 1881 and 21·7 per cent since 1901, the rural population has actually increased by 20·4 per cent since 1881 and decreased by only 2·2 per cent since 1901. A good deal of the present drop seems due to emigration, for while the number of immigrants in the State has declined by – 23·2 per cent, or more than five times the rate of decrease in the total population, the emigrants have increased by 8·6 per cent. The vital statistics, taken for what they are worth, tend to support this view, for the total number

Alwar.

Alwar.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population ...	791,688	828,487	- 4·4	+ 7·9	+ 15·9
Immigrants	73,982	96,335	- 23·2	Not	
Emigrants	99,127	91,304	+ 8·6	available.	
Natural population ...	816,833	823,456	- ·8		

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of births recorded during the decade (135,546) exceed the deaths (127,056) by 8,490. The decline in the population is probably to a great extent temporary, due to outbreaks of plague between September 1910 and March 1911 in many parts of the State, but especially in Alwar city and Rajgarh town, which drove many people out of the State. But the scarcities of 1903-05 and 1906-07 and famine of 1905-06, no doubt, have left their effects on the population. The decade seems to have been more disastrous to children under 10 years than to others, for, while in 1901 and 1891 they formed 26·3 and 26·8 per cent of the population, they have now dropped to 25·4 per cent; and while they actually increased by 5·7 per cent in 1891-1901 they have declined by 7·7 per cent in the recent decade. The decrease in the population is considerably less than that in the contiguous States and Districts of Bharatpur, Gurgaon, Nabha, and Patiala, and on the whole there is little need for anxiety as to the State's future on this point.

Banswara.

The increase of 11·0 per cent since 1901 in the population of Banswara is less than that in any of the other Southern Division States. This is partly because it suffered less than the rest of the Division in the previous decade. Comparison with 1881 is valueless, as the Kushalgarh figures were mixed up with the Banswara ones at that Census. But since 1891 the State has declined by 8·2 per cent. The migration figures, which show such a marked increase, are not very valuable as it is impossible to separate the Kushalgarh figures from them; and, in any case, spite of the great increase in immigrants, the natural population has increased almost as much as the actual.

Banswara.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population ...	165,463	149,128	+ 11·0	− 17·3	+29·3†
Immigrants	*12,929	*1,953	+562·0*	Not available.	
Emigrants	*10,849	*4,352	+149·3*		
Natural population ...	164,701	*167,749	+ 10·5*		
	*Includes Kushalgarh.			†Includes estimated Bhils.	

Bharatpur.

The condition of Bharatpur is more unsatisfactory than that of any State in Rajputana, whether the population of the whole State or the rural areas only be considered. The same would have to be said of the urban areas, were it not that those of the Alwar State have suffered more severely from a purely temporary exodus owing to an outbreak of plague just before the Census. The decline in the population of Bharatpur city has been dealt with at great length in para. 30 of Chapter I, but the figures on the margin show that its inclusion or exclusion, as the case may be, considerably affects the variation figures throughout. The discussion in this paragraph, therefore, will leave out of consideration for the most part the city figures. Bharatpur appears to be the only State of which there is any record of any fairly complete Census being taken before 1881. The population was enumerated in 1867 and was reported to be 743,710, or 33·09 per cent more than its present population. How far these figures were correct it is impossible to say, but the probabilities would be rather in favour of an underestimate than an overestimate. However, at each successive Census Bharatpur has declined, and it is the only State of which such an unfortunate statement can be predicated. In the rural areas the population did manage to increase by 2·6 per cent in the decade of 1891-1901, but this was the only time it has done so since 1881. The recent decade has been more disastrous to the whole State than any

Bharatpur.	Total.		Percentage of variation.			
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.	1867-1911.
Actual population ...	558,785	626,665	−10·8	− 2·1	−13·4	−24·9
Immigrants	79,812	88,286	− 9·6	Not available.		
Emigrants	89,140	108,484	−17·8			
Natural population ...	568,113	646,863	−12·2			
Rural population ...	481,265	530,064	− 9·2	+ 2·6	− 7·6	Not available.
Urban population ...	77,520	96,601	−19·8	−21·8	−38·0	
Total population (excluding city)... ...	524,867	583,064	−10·0	+ 1·8	− 9·4	−23·1

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since 1881. Every unit in the State (except Biana town which has increased by 2·4 per cent) shows a decrease, ranging from – 2·5 per cent in Nagar Tahsil to – 35·6 per cent in Bhusawar Town, or (excluding urban areas) to – 15·5 per cent in Nandbai Tahsil. As one would expect, the Tahsils which suffered most severely from famine and plague are those in which the population has declined most rapidly. The figures on the margin above show that the decline in the natural population of the State (12·2 per cent) is even greater than that (10·8 per cent) in the actual population. There has, no doubt, been a decline of 9·6 per cent in immigration but this is more than counterbalanced by a drop of 17·8 per cent in emigration. And, while the emigrants formed only 16·0 per cent of the 1911 population compared with 17·3 per cent in 1901, immigrants amounted to 14·3 per cent in 1911 compared with 14·1 per cent in 1901, so that the variations in migration have had nothing to do with the recent decline. The vital statistics, which are probably more accurate than these in most States, show that the birth-rate has been a very low one (14·47 per cent) whether absolutely or comparatively; for the death-rate is 22·74 per cent. Excluding the city, 30·5 per cent more male births (43,147) have been reported than female ones (33,056). This is partly due, no doubt, to the tendency to omit to report female births, but the actual decrease in the female populations excluding the city, is 11·1 per cent compared with 9·0 per cent among males. Since 1881, however, the decrease has been practically the same in both sexes, males having decreased very slightly more rapidly than females. A somewhat serious feature in the outlook is the decrease among children under 10 years of age, for it is upon these to a great extent that any hope of recovery in the next generation depends. Excluding the city, they form only 23·3 per cent of the population compared with 26·1 per cent in 1901, and they have declined by as much as 19·7 per cent compared with a drop of only 10·0 per cent in all ages. Comparing the variation in the last two decades, inclusive of the city (age figures for 1891 for the city not being available), they have declined by as much as 20·4 per cent since 1901 instead of an actual increase of 7·7 per cent between 1891 and 1901. On the other hand, the females of the child-bearing ages now form a greater proportion (42·0 per cent) of the total females, excluding the city, than they did in 1901 (40·4 per cent), and the rate of decrease amongst them during the decade has been only 7·5 per cent compared with a drop of 11·1 per cent among females of all ages. This is a hopeful feature.

Leaving out of consideration the city, the causes at work to produce the unsatisfactory condition in which Bharatpur State now finds itself are (*a*) severe famine in 1905-06 and scarcity in 1907-08 and (*b*) plague from 1904-10, outbreaks of virulent malaria in 1902, 1905, 1906, and cholera. In the famine of 1907-08 over 50,000 persons are said to have emigrated, but most of these must have returned before the Census of 1911 for, as pointed out above, the number of emigrants in 1911 was actually 17·8 per cent less than in 1901 and the proportion they bore to the total population of 1911 was less than that of 1901. Nor is it at all likely, especially in Bharatpur, that famine caused any direct reduction of the population by starvation. But bad harvests and high prices inevitably reduce the resistive power of the people against diseases and it is not, therefore, surprising that they should fall such ready victims to malarial fever and plague. Excluding the city, there were reported 19,463 deaths from plague, 83,122 from fevers; and 1,537 from cholera. It is from virulent malaria that the children especially suffered so severely. Compared with 1867 the decline in the total population is 24·9 per cent or, excluding the city, 23·1 per cent. Much of the drop of 15·1 per cent between 1867 and 1881 was said to be due to extensive emigration as a result of the famine of 1877-78, and to the extinction of the salt trade in 1879. Bharatpur, however, may console itself with the reflection that it is still, as it always has been, much the most densely populated of the Rajputana States, and that, though it has fared worse than some of its neighbours, yet the decline in the adjoining districts of Muttra (14·0 per cent) and Gurgaon (13·8 per cent), whose natural conditions it closely resembles, has been more serious than its own.

Bikaner.

The increase in the population of Bikaner amounts to 19·9 per cent in the recent decade, and to as much as 37·7 per cent in the last thirty years, so that the State has more than recovered its position of 1881, though it is still 15·8 per cent below its high water mark of 1891. The rural areas have increased by 22·7 per cent during 1901-11 and by as much as 35·9 per cent

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Bikaner.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population ...	700,983	584,755	+19·9	-29·7	+37·7
Immigrants	68,262	35,841	+90·5	not available.	
Emigrants	119,567	159,956	-25·3		
Natural population...	752,288	708,870	+ 6·1		

since 1881. No vital statistics are available for the State, but the figures on the margin show that some of this rise is due to a large increase in immigration amounting to 90·5 per cent, and a drop of 25·3 per cent in emigration, the increase in the natural population being only 6·1 per cent. Immigrants form 9·7 per cent of the total population, compared with 6·1 per cent in 1901, while the percentage of emigrants has dropped from 27·4 to 17·1 per cent. These variations are, no doubt, due to the return of a large number of persons who emigrated, as usual, during the famines of the previous decade. Their children, born while away from Bikaner, would add to the number of immigrants, while their parents' return would reduce the percentage of emigrants.

Bundi.

The recent decade has been a very favourable one in Bundi, as it has been free from famine, plague, and other pestilences. The results thereof are very evident, for it shows a greater increase (27·7 per cent) than any other State in the Eastern Division and is only surpassed by two others in the whole Province, namely Dungarpur and Kushalgarh. The increase in rural areas is as much as 31·7 per cent while in urban areas it is only 3·1 per cent. But Bundi is very far from recovering its position of 1881, for the population has declined by 14·1 per cent in the last thirty years. This is owing to the State having suffered more severely than any except Kushalgarh and Mewar in the disastrous decade of 1891-1901, when its population declined by 42·1 per cent. Children under 10 years of age suffered especially severely then, for whereas in 1891 they were in the proportion of 39·7 per cent of the able-bodied people (10-59 years of age) the percentage dropped to 21·7 per cent in 1901. It is now far higher than in 1891 even, the percentage being as much as 43·6 per cent. They have actually increased since 1901 by 115·0 per cent, whereas in the previous decade they had dropped by 63·0 per cent. Bundi can also congratulate itself on the increase in its population being in no way due to excessive immigration, for the figures on the margin shew that the natural population has increased by 27·0 per cent and that the emigrants from the State still exceed the immigrants. The vital statistics give only a slight indication of the increase, for the births recorded in the decade (14,739) only exceed the deaths (13,782) by 6·9 per cent.

Bundi.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901	1881-1911.
Actual population ...	218,739	171,227	+27·7	-42·1	-14·1
Immigrants	18,614	12,984	+43·4	not available.	
Emigrants	18,896	14,205	+33·0		
Natural population...	219,012	172,448	+27·0		

Dholpur.

Dholpur, like the neighbouring States of Jaipur and Bharatpur, has declined during the decade. About one half of this decrease would seem to be due to a large drop in the number of immigrants, which have declined by 20·4 per cent, compared with a decrease in the State population of only 2·9 per cent. The conditions of the decade have not been calculated to attract immigrants, for the State suffered from famine in 1905-06 and scarcity in 1907-08 and from small pox, cholera and fever. The fact that the vital statistics show an excess of 8,678 births over deaths, while emigrants show an actual decrease of 5·5 per cent, point to the unreliability of the vital statistics. The rural areas have suffered more than the urban ones for the population of the latter has actually increased by ·5 per cent compared with a decrease of 3·4 per cent

Dholpur.	Total.		Percentage of variation.		
	1911.	1901	1901-1911.	1891-1901.	1881-1911.
Actual population ...	263,188	270,973	- 2·9	-3·2	+5·4
Immigrants	28,471	35,771	-20·4	not available.	
Emigrants	37,191	39,360	- 5·5		
Natural population...	271,908	274,562	- 1·0		

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in the villages. On the whole, however, Dholpur has not done badly compared with its neighbours whose percentage of variation has been as follows; Agra —3·6, Bharatpur — 10·8, and Karauli — 6·5. The State throughout has increased by 5·4 per cent since 1881 but it is still 6·0 per cent below its zenith of 1891. An unsatisfactory feature in the figures is that the proportion of children under 10 years to the total population is still declining. In 1891 it was 26·2 per cent, in 1901 25·3 per cent and in 1911 24·2 per cent, and while in the previous decade they had declined by 6·8 per cent the decrease in the recent decade is 7·0 per cent.

Dungarpur.

Dungarpur holds the record for the recent decade, its population having increased by 59·0 per cent. It suffered severely in 1891-1901, though its decline of 39·5 per cent was not so bad as that in some other States. The increase in the rural areas has been even more rapid, being as much as 64·0 per cent compared with 22·8 per cent in towns. The figures on the margin appear to show a very large increase in immigration, but as a matter of fact this has not had much to do with the growth of the population, for even now immigrants form only 6·6 per cent of the population, and emigrants form 5·6 per cent. The growth in the natural population is as much as 55·6 per cent. Children under 5 years of age have increased by 446·8 per cent, and those between 5 and 9 years by 56·3 per cent. It is possible, of course, that some of the former period may have been returned under the latter, but in any case the increase in all children under 10 years is as much as 178·1 per cent. This is proof of the prolific nature of the Bhils, who now form nearly half of the population. 87 of their villages have been repopulated since 1901. There has been a regular land settlement in the State during the decade and this, no doubt, has helped the Bhils to become more civilized and incidentally to make the Census of them more accurate, for the authorities were able actually to number the houses and enumerate them in the ordinary way. The Darbar itself is inclined to attribute a very great deal of this growth in population to the land settlement, as the greater certainty of land tenure and revenue demand and collection, resulting therefrom, has increased the material prosperity of the people. Comparisons with 1891 and 1881 are vitiated by the fact that the Bhil tracts were not then enumerated. But if one excludes from both years *all* Bhils, the increase in the remaining population of the State since 1881 is ·7 per cent. If the Bhils be not excluded, the increase is 3·8 per cent, including the estimated ones of 1881.

Dungarpur.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population ...	159,192	100,103	+ 59·0	- 39·5*	+ 3·8*
Immigrants	10,441	1,189	+ 778·1	Not available.	
Emigrants	8,843	2,339	+ 278·1		
Natural population ...	157,594	101,253	+ 55·6		

*Includes estimated Bhils

Jaipur's population has remained practically stationary since 1901, the variation being only — ·8 per cent. But it still easily maintains its position of the most populous State in Rajputana. In the last 30 years there has been an increase of 4·3 per cent, but the population of the State is still — 6·6 per cent below that of 1891. The rural areas have fared better than the urban ones, as they have increased by ·6 per cent while the latter have decreased by 7·9 per cent in the last ten years. The conditions of the decade have been unfavourable, as the State has suffered from three outbreaks of plague and one of cholera, though it has been free from famine. There has been a rise of 24·0 per cent in emigration and the emigrants in 1911 formed 12·9 per cent of the population compared with 10·3 per cent in 1901. Immigrants have likewise increased by 32·1 per cent, but they form only 3·5 per cent of the population. It is satisfactory to note that the children under 10 years of age have increased by 9·2 per cent com-

Jaipur.

Jaipur.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population ...	2,636,647	2,658,666	- ·8	- 5·9	+ 4·3
Immigrants	91,772	69,483	+ 32·1	Not available.	
Emigrants	339,524	273,806	+ 24·0		
Natural population ...	2,884,398	2,862,989	+ ·7		

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pared with a big drop of 18·2 per cent in 1891-1901, and they now form 24·3 per cent of the total population compared with 22·0 per cent in 1901 and 25·3 per cent in 1891.

Jaisalmer.

The increase of 20·4 per cent in the Jaisalmer population is the greatest in the Western Division, but the State has not yet regained its position of 1881, the present population being 18·3 per cent less than it was 30 years ago. As the figures on the margin show, Jaisalmer is a State peculiarly subject to fluctuations due to migration which varies to a marked degree with the rainfall and the harvests. The proverb common in Marwar—"If on the 5th of Sawan (August) thunder is not heard even in the distance, wife, go to your father's house and I will go to my maternal uncle's"—applies with even greater effect to Jaisalmer. In the recent decade, the last 5 years of which have been favourable in these respects, immigrants have increased by 57·5 per cent while emigrants have decreased by 44·7 per cent. Immigrants form 10·3 per cent of the population compared with 7·9 per cent in 1901 and emigrants only 23·7 per cent compared with as much as 51·5 per cent in 1901. The ranks of the immigrants are swollen by the return of the children born during the period of their parents' emigration which took place in the famines of the previous decade. The return of the parents after 1901 to their native country reduces the tale of emigrants.

Jaisalmer.	Total.		Percentage of variation.			
	1911.	1901.	1901-1911.	1891-1901.	1881-1891.	1881-1911.
Actual population ..	88,311	73,370	+20·4	-36·6	+ 7·0	-18·3
Immigrants	9,102	5,780	+57·5	Not available.		
Emigrants	20,910	37,794	-44·7			
Natural population ...	100,119	105,384	- 5·0			

Jhalawar is one of the States which suffered most severely in the 1891-01 decade, when its population declined by 40·3 per cent. It has recovered to some extent during the recent decade, having increased by 6·8 per cent spite of a decrease of ·5 per cent among immigrants. But its present population is still 36·0 per cent less than what it was 30 years ago and as the last 10 years have been favourable ones a more rapid recovery might have been expected. In both periods urban areas have fared worse than the villages, for whereas the variation in the latter has been +14·3 per cent in 1901-11 and −34·6 per cent in 1881-11, the urban population has declined by as much as 16·2 per cent and 41·3 per cent respectively in the two periods. According to the vital statistics deaths (11,781) have exceeded births (11,141) by 640, but their unreliability is proved by the fact that spite of this the natural population has gone up by 4·7 per cent.

Jhalawar.

Jhalawar.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population ...	96,271	90,175	+ 6·8	-40·3	-36·0
Immigrants	22,112	22,221	- ·5	Not available.	
Emigrants	18,591	20,650	-10·0		
Natural population ...	92,750	88,604	+ 4·7		

The recent decade, which has seen a decrease of 6·5 per cent in the population, has been more disastrous to Karauli than to any other State except Bharatpur. But whereas Bharatpur has declined constantly since 1881, Karauli's variation in 1891 and 1901 was on the right side, and its net variation since 1881 is only −1·4. In no decade has the State fared so badly as in the recent one, not even in that of 1891-1901, and it is not easy to see why this should be so. The decade has certainly not been a favourable one, but one would not have expected it to be more unfavourable than the previous one with its famine of 1899-1900. Considerable damage was done to the crops

Karauli.

Karauli.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population ...	146,587	156,786	— 6·5	+·1	-1·4
Immigrants	18,163	20,813	—12·7	not	
Emigrants	15,857	17,130	— 7·4	avail-	
Natural population ...	144,281	153,103	— 5·8	able.	

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by frost in 1904-05, and there was scarcity in 1907-08. In 1905-06 there was a famine in which 20 per cent of the population are said to have emigrated A great many of these must have returned again before the Census of 1911, for the figures on the margin above show that emigrants have actually declined by 7·4 per cent in the decade. It is, of course, possible that this apparent drop in emigration is partly due to an excessive mortality among those who emigrated in the famine of 1905-06 in not too good a physical condition. But the same possibility would have existed at the 1901 Census after the famine of 1899-1900. There has been a drop of 12·7 per cent (or nearly twice the rate of decrease in the total population) among immigrants, but there is not much difference in the proportion they bore to the total population at the last two Censuses, the figures being 12·4 per cent in 1911 and 13·3 per cent in 1901. The corresponding figures for emigrants are 10·8 and 10·9. The urban areas have declined at the rapid rate of 15·6 per cent and the rural at only 4·9 per cent. This difference is still more marked in the last 30 years, for while the rural areas have increased by 3·0 per cent the towns have declined by 22·7 per cent. The vital statistics show an excess of 1995 deaths (21,886) over births (19,891). The State has been comparatively free from any serious epidemics and it would seem that there is no explanation of the decrease except unfavourable agricultural conditions. The children under 10 years of age bear a higher proportion (24·6 per cent) to the total population than they did in 1901 (23·7 per cent) but they are still below the 1891 figure (27·2 per cent). The decade has been much less fatal to them than the previous one for they have decreased by only 3·0 per cent. compared with 12·7 per cent, in 1891-1901. It has, also, been less fatal to them than to the population generally. Another favourable factor in the situation is the higher proportion of females of the child bearing ages. They now form 42·4 per cent of the female population compared with 41·6 per cent in 1901 and 40·1 per cent in 1891 and their rate of decline (5·0 per cent) in the decade is less rapid than that of the total population (6·5 per cent).

Only three States (Alwar, Bharatpur, Karauli) have fared worse during the last ten years than Kishangarh, whose population has declined by 4·2 per cent.

Kishangarh.

In the previous decade it suffered a loss of 27·5 per cent and its decline since 1881 is as much as 22·6 per cent, which is worse than any State except Jhalawar. Fluctuations in migration seem to have affected the figures very slightly for there is little difference between the decrease in the natural population (4·9 per cent) and the actual (4·2 per cent). The vital statistics, if calculated at the rate of the figures for 6 years for which alone they are available, show an excess of deaths (18,040) over births (16,030) amounting to 2,010, while the Census figures show a drop in population of 3,779. There is little doubt, then, that the decrease is due to an excessive death-rate, and much of this is explained by outbreaks of plague and other epidemics, and famines in 1901-02 and 1905-06. Towns, in which the effects of famines would be felt less than in the rural areas, have suffered more severely since 1901 than villages, the decline in the two areas being 14·6 and 1·1 per cent respectively. From this it would seem that disease was more responsible than famine. The figures are not quite what one would expect, if they are compared with the adjoining district of Ajmer where the physical, climatic and metereological conditions are very similar to Kishangarh's. Ajmer, in its rural areas, has increased by 1·1 per cent since 1911, and decreased by only 5·5 per cent since 1881 compared with a corresponding decrease in the Kishangarh rural areas of 1·1 per cent and 20·0 per cent respectively. A hopeful factor in the outlook for the future, however, lies in the great increase among children under 10; in 1901 they formed only 17·5 per cent of the population, whereas in 1911 they were as much as 25·1 per cent thereof; and they had increased by 37·5 per cent since 1901 compared with a decline of as much as 55·0 per cent in 1891-1901. The females among them will help to swell the ranks of the child bearing ones during the last 5 years of the 1911-

Kishangarh	Total.		Percentage of variation.		
	1911.	1901	1901-1911	1891-1901	1881-1911
Actual population ...	87,191	90,970	—4·2	—27·5	—22·6
Immigrants	20,848	19,633	+6·2		
Emigrants	14,084	13,208	+6·6	Not available.	
Natural population ...	80,427	84,545	—4·9		

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1921 decade, and this will to some extent replace the existing deficiency among females of this age who, at present, form only 44·6 per cent of the female population compared with 47·6 per cent in 1901, and have declined by 10·6 per cent since 1901 compared with a drop in the total female population of only 4·6 per cent.

Kotah.

The increase of 17·3 per cent in the population of Kotah State is unexpectedly high, and is the largest but one in the Eastern Division. It has occurred to a much greater degree in rural than in urban areas, the figures, being +18·8 and +3·0 per cent respectively. The State, however, has not yet recovered its position of 1881, the present population being 9·7 per cent less than then, and the difference between the two areas in this respect is only about 1 per cent. The decade has not been a markedly favourable one, for the harvests were poor in four years, and in a fifth year there was scarcity. Epidemics, however, have been few and slight, and the bad effects of unfavourable agricultural conditions are said to have been counteracted by suitable administrative action, an extension of irrigation, railway communications, and roads, improvement of the public health through an increase of dispensaries, the revision of the land settlement, and other causes, all of which have tended to improve the material condition of the people and to help them in the natural rebound from the unfavourable decade of 1891-1901. There has been a marked increase in immigration amounting to 85·3 per cent, compared with an increase in emigration of only 29·1 per cent, and whereas the immigrants formed only 6·9 per cent of the 1901 population, the percentage was 10·8 per cent in 1911. Emigrants, on the other hand, represented only 5·1 and 5·6 per cent of the populations of these two years. Immigration, therefore, (which may be the result of better railway communications since the opening of the Nagda-Muttra line) has had a good deal to do with the increase in Kotah, but, as the figures on the margin above show, the natural population has increased by 13·2 per cent. Vital statistics are not available.

Kotah.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population.	639,089	544,879	+17·3	−24·2	−9·7
Immigrants ...	69,263	37,376	+85·3	Not available.	
Emigrants	35,979	27,862	+29·1		
Natural population.	605,805	535,365	+13·2		

Kushalgarh.

The small Chiefship of Kushalgarh, which has a population of only 22,005, has increased by as much as 35·6 per cent during the recent decade. 17,100 of its population are Bhils. They suffered severely in the famines of the recent decade, and their increase of 48·2 per cent, from 11,538 to 17,100, is striking evidence of the great recuperative powers this tribe possesses. A small margin of error must, of course, be allowed for a more accurate enumeration of their tracts compared with 1901, as their houses were actually numbered and a final check was held on the morning of March 10th, 1911. Comparison with Censuses previous to 1901 are not of much value owing to the 1881 statistics being incorporated with Banswara's, and to the non-enumeration of the Bhil tracts in 1881 and 1891.

Kushalgarh.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population.	22,005	16,222	+35·6	−48·3*	−4·7*
Immigrants ...	2,605	Included in Banswara.		Not available.	
Emigrants... ...	1,287				
Natural population.	20,687				

*Includes estimated Bhils.

Lawa. The Thakurate of Lawa, which only has a population of 2,564 and is entirely rural, has decreased by 4·0 per cent since 1901 and by 4·4 per cent since 1881.

Lawa.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population	2,564	2,671	− 4·0	−20·5	−4·4
Immigrants	1,092	1,147	− 4·8	Not available.	
Emigrants	152	74	+105·4		
Natural population	1,624	1,598	+ 1·6		

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Marwar has the largest population in the Western Division and the second largest in Rājputana. Since 1881 it has increased at a more rapid rate than its rival Jaipur, though the population of the latter is still 28·1 per cent larger. The variation in migration has had little effect on the population, for the increase is 6·7 per cent in the natural and 6·3 per cent in the actual population. The increase is confined to the rural areas, the urban population having declined by ·1 per cent. One might have expected a greater rise in this State, for the recent decade, spite of a famine in 1905-06 and a year of scarcity and another of destructive frosts, has been a fairly favourable one for Marwar. A large return of those who were forced to emigrate through famine at the end of the previous decade was, likewise, anticipated, for a great deal of the diminition of 23·4 per cent in 1891-1901 was explained by this temporary emigration. But the State is still 18·6 per cent below its 1891 population and emigrants are in even greater proportion than in 1901, being 11·6 per cent of the whole population, compared with 10·4 per cent. No vital statistics for the State are maintained, but there is no doubt that a severe outbreak of malarial fever in 1908 has checked the growth of the population. In the Provincial Tables the villages belonging to the Marwar Darbar, which are situated in the British District of Merwara, have been shewn as part of Marwar. The population of these villages has increased by 28·5 per cent since 1881, compared with an increase of 17·5 per cent in the rest of the rural area of the State.

Marwar.

Marwar.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population ...	2,057,553	1,935,565	+ 6·3	—23·4	+17·1
Immigrants	42,665	25,874	+64·9	Not available.	
Emigrants	238,600	201,617	+18·3		
Natural population ...	2,253,488	2,111,308	+ 6·7		

Mewar, which has the largest population of the States in the Southern Division, *viz*: 1,281,284 excluding the Central India Parganas of Gangapur and Nandwas, and the third largest in the Province, suffered more severely than any except the Chiefship of Kushalgarh in the disastrous decade of 1891-1901, when it was hit very badly by famine. Including the Gangapur and Nandwas Parganas, the figures for which have practically no effect on the percentages, the decline amounted to 44·7 per cent. The State has now made a very good recovery, amounting to an increase of 25·6 per cent. Its statistics, however, are still more uncertain than in any other State, as the authorities have not yet succeeded in taking a regular enumeration of the large Bhil tracts. Including the estimate of 134,429 unenumerated Bhils in the 1891 population the State is still 30·6 per cent below what it was then, and even excluding them it is 25·2 per cent below that figure. It will, therefore, require at least another ten years equally favourable with the recent ten for Mewar to recover the position it held before the 1891-1901 decade. Comparisons with 1881 are not quite reliable owing to the uncertainty of the figures for the Bhil tracts. But, including the estimate of 51,076 unenumerated Bhils, the population shows a very considerable decrease of 14·2 per cent in the last 30 years. The urban areas of Mewar have suffered severely during the recent decade, having declined by 16·1 per cent compared with an increase of 30·7 per cent in rural areas. Since 1881 the difference in the decline of the two areas is very slight. The variation in migration during 1901-1911 has had little to do with the variation in population, as immigrants form only 3·1 per cent of the population compared with 2·5 per cent in 1901, while the proportion borne by emigrants has declined slightly from 7·1 to 6·1 per cent. The Mewar villages in the British district of Merwara have

Mewar.

Mewar.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population* ...	1,293,776	1,030,212	+25·6	†—44·7	†—14·2
Immigrants*	39,409	25,580	+54·1	Not available.	
Emigrants*	78,573	73,017	+ 7·6		
Natural population* ...	1,332,940	1,077,649	+23·7		

*Including Gangapur and Nandwas of Central India. †Includes estimated Bhils.

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increased by 2·6 per cent since 1881, compared with a decrease of 14·4 per cent in the rural areas of the State itself.

Partabgarh.

Partabgarh State which, as it always has been, is the smallest of the 18 States proper, has made a good recovery from its serious losses of the previous decade, which amounted to a drop in population of 40·9 per cent—the worst record of any but three States. It has increased since 1901 by 20·5 per cent, but is still 21·2 per cent below its 1881 figure, and 28·7 per cent below that of 1891. This unsatisfactory position compared with 1881 and 1891 seems to be quite unaffected by any question of the Bhil population being over exaggerated in those years, for, if *all* Bhils be excluded from the figures throughout, the decrease is still greater, being 24·1 per cent since 1881 and 31·8 per cent since 1891. The recent increase in the population is more or less independent of any fluctuations in migration

Partabgarh.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population ...	62,704	52,025	+ 20·5	−40·9	*−21·2
Immigrants	12,610	9,118	+ 38·3	Not available.	
Emigrants	11,581	8,980	+ 29·0		
Natural population ...	61,675	51,887	+ 18·9		

*Includes estimated Bhils.

Shahpura.

Shahpura shows an increase of 11·1 per cent in its actual and 10·7 per cent in its natural population. Immigrants, who form more than one sixth of the population, have increased by 26·5 per cent. The present population is still 8·4 per cent less than that of 1881, the Chiefship having suffered a severe loss of 32·9 per cent of its people in the 1891-01 decade. According to the vital statistics births (10,162) have exceeded deaths (8,440) by 1,722 or 20·4 per cent in the last 10 years.

Shahpura.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population ...	47,397	42,676	+ 11·1	−32·9	−8·4
Immigrants	8,967	7,090	+ 26·5	Not available.	
Emigrants	1,597	586	+172·5		
Natural population ...	40,027	36,172	+ 10·7		

Sirohi.

The population of Sirohi has increased by 22·4 per cent in the recent decade, compared with a drop of 19·0 per cent in the previous decade. The increase appears to be a natural one, for emigrants show a greater proportional increase (36·1 per cent) than either immigrants (19·2 per cent) or the actual population (22·4 per cent). Owing very greatly to the State including within its boundaries Erinpura Cantonment, Mount Abu, and a fairly large Railway population at Abu Road (Kharari), the number of immigrants in the State now form 13·4 per cent of the population. The increase in the State since 1881, which amounts to 32·3 per cent, is greater than in any State except Bikaner. A little of this increase is probably due to a more accurate enumeration of the Bhakhar Tahsil, which was not really regularly censused in 1881. But as its population in 1911 was only 2,329 its figures would not really have much effect on the percentage of variation. The State has practically, but not quite, recovered its position of 1891. As would be expected after the famines of the previous decade the rural areas shew a far greater increase (25·8 per cent) in the recent decade than the urban (3·2 per cent), while since 1881 they have increased by 33·1 per cent compared with 27·6 per cent in towns.

Sirohi.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population ...	189,127	154,544	+ 22·4	*−19·0	+32·3
Immigrants	25,110	21,065	+ 19·2	Not available.	
Emigrants	6,411	4,709	+ 36·1		
Natural population ...	170,428	138,188	+ 23·3		

*Includes estimated population of Bhakhar Pargana in 1891.

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Spite of distinctly unfavourable conditions in the shape of outbreaks of plague and cholera, and bad harvests due to scanty rainfall and severe winters, Tonk has managed to increase its population by 10·9 per cent since 1901; but it is still 10·3 per cent below its 1881 figure. It was one of the States which suffered severely in the 1891-1901 decade when the population decreased by 28·1 per cent.

Tonk.

Tonk.	Total.		Percentage of variation.		
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.
Actual population ...	303,181	273,267	+ 10·9	— 28·1	—10·3
Immigrants	57,090	52,468	+ 8·8	Not available.	
Emigrants	35,003	50,472	— 30·6		
Natural population ...	281,094	271,271	+ 3·6		

The rural parts have shewn even a better rate of recovery, for the increase among them is 16·9 per cent since 1901, while the urban areas, which seem to have suffered more severely from plague and cholera, have decreased by 7·8 per cent. An increase of 8·8 per cent in immigration and a decrease of 30·6 per cent in emigration have aided in the recovery, and though the proportion (18·9 per cent) which immigrants bear to the total population is actually smaller than in 1901 (19·2 per cent), the difference in the corresponding figures for emigrants for the two years is very much greater, they being only 11·5 per cent in 1911 compared with 18·5 per cent in 1901. The vital statistics, if calculated at the rate of those for the last 6 years for which alone they are available, show an excess of births over deaths amounting to 4·5 per cent.

AJMER-MERWARA.

13. Previous Censuses, etc.—The British Province of Ajmer-Merwara has not recovered quite so well from the 1891-1901 decade as has the Native State territory of Rajputana, the increase in its population amounting to only 5·1 per cent compared with 6·9 per cent in Rajputana. As the variation in the two districts, of which the Province is composed, will be discussed at some length further on it is not necessary to go into the variation of the province itself in any great detail, but a reference to the diagrams in paragraphs 5 and 10 of this Chapter may be found of interest. It is sufficient to remark here that the variations in its population from the earliest Census have been affected neither by alterations in the area of the Province nor in the area censused. Any variations there may be, therefore, must be the result either of variations in the birth and death-rates, or in migration, or both, except for a small margin on account of greater accuracy in each successive enumeration. Unlike Rajputana itself Ajmer-Merwara was censused, along with the rest of British India, in 1872. As the count, however, was considered untrustworthy the Government of India ordered another enumeration to be made in 1876, and the population was then ascertained to be 396,331. Since that date the population of the Province has increased by as much as 26·5 per cent. As the increase since 1881, which is only five years later, is only 8·8 per cent and in the 5 years from 1876 to 1881 was as much as 16·2 per cent, there would appear at first sight to be some reason for supposing that the 1876 enumeration erred on the side of an underestimate of the population. But as the increase in the rural population from 1876-81 was only 13·9 per cent compared with 15·0 per cent in 1881-91, while the urban population grew by 26·0 per cent in 1876-1881 and by 82·3 per cent between 1876-1911, it is quite probable that the 1876 Census was very fairly accurate and that the apparently rapid growth of the Province in the last thirty-five years is really due to the great expansion of Ajmer city, owing chiefly to the establishment of the Rajputana-Malwa Railway headquarters there between 1876 and 1881, and to that of Beawar town. The growth in these two places has been 38·8 per cent and 28·6 per cent respectively between 1876 and 1881, and 145·6 per cent and 85·2 per

Ajmer-Merwara.	Total.		Percentage of variation.			
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.	1876-1911.
Actual population..	501,395	476,912	+ 5·1	— 12·1	+8·8	+26·5
Immigrants ...	95,112	93,113	+ 2·1	— 13·9	Not available.	
Emigrants	84,110	25,293	+232·5	Not available.		
Natural population.	490,393	409,092	+ 19·9			

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cent from 1876 to 1911. Excluding them the variation in the population of the Province would have been only +13·5 per cent and +12·5 per cent in the two periods in question.

14. Brief Review of the Conditions in 1901-1911.—The increase in the population during the recent decade has not been more than 5·1 per cent. The conditions have not been favourable to a greater increase than this. The Province has suffered from plague, both in the rural and urban areas, and from famine in Merwara in 1901-02 and 1905-06, and in Ajmer in 1905-06, and from two or three other unfavourable years.

15. Causes of Variation in 1901-1911.—However, had it not been for a considerable increase in emigration, the growth of population in the Province would have been greater, for, as the figures on the margin of paragraph 13 show, the natural population has risen by as much as 19·9 per cent. While immigration has increased by only 2·1 per cent during the decade emigration has increased by as much as 232·5 per cent, and the emigrants recorded at the recent Census formed 16·8 per cent of the population, compared with only 5·3 per cent in 1901; and while immigrants exceeded emigrants by as much as 268·1 per cent in 1901, they only exceed them now by 13·1 per cent. So far, however, as can be ascertained very little if any of this emigration is traceable directly to famine, as relief has always been given to the people on the first signs of any need for it, and they have always availed themselves very readily of it. The large proportion which children under 10 years now bear to the total population, namely 26·0 per cent compared with 17·8 per cent in 1901, is a good omen for the future. They have increased by as much as 53·5 per cent in the decade, contrasted with a decrease of 44·5 per cent in the previous ten years. There appear to be no signs of any overcrowding in the Province except perhaps in the hilly tracts of Merwara, where the area of culturable soil appears to have reached its limit some years ago while the population continues to increase, and it is from these parts, so far as can be gathered, that most of the increasing number of emigrants have issued.

16. Variation in Districts.—Ajmer has not recovered so successfully from the very bad decade of 1891-1901 as has its sister district of Merwara. Its increase since 1901 amounts only to 3·5 per cent, and though its population has grown by 5·9 per cent since 1881 and by 22·7 per cent since the first Census of 1876 it is still 9·9 per cent below its highest figure of 1891. If the urban areas be excluded, where the increase in the Ajmer city accounts for a considerable rise in the population, the increase in the rural areas in the recent decade is only 1·1 per cent compared with 12·2 per cent in Merwara, while in the last thirty years the rural population has decreased by as much as 5·5 per cent compared with an increase of 14·7 per cent in Merwara, and an increase in Ajmer of 7·2 per cent since the first Census of 1876. The variations are, in fact, more like those of the neighbouring State of Kishangarh, whose conditions, as remarked in para. 12 above, Ajmer more resembles than it does Merwara. The vital statistics, which are supposed to be more accurate than those in the States of Rajputana, show that the deaths (137,760) have exceeded the births (114,808) by 22,952. If this figure be deducted from the 1901 population the 1911 population would be 344,501, instead of 380,384, or 35,883 less than the actual Census figures. This deficiency would have to be made up by a corresponding excess in the number of immigrants over emigrants. The actual excess, however, is only 29,624, and a certain portion of this excess would have to be debited to the previous decade. And the excess is probably even still smaller, as a certain proportion of the 5,351 emigrants who returned their birth place under the name of Ajmer-Merwara, came, no doubt, from the district of Ajmer itself. The vital statistics, therefore, would seem to be very far from reliable. Ajmer,

Ajmer.

Ajmer.	Total.		Percentage of variation.			
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.	1876-1911.
Actual population	380,384	367,453	+3·5	−13·0	+5·9	+22·7
Immigrants ...	79,753	79,514	+ ·3	Not	available.	
Emigrants ...	50,129	} Not available.				
Natural population	350,760					

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without doubt, depends for the maintenance of its population very greatly upon immigration into the urban areas, more especially into the city of Ajmer. Immigrants into the district formed 21·0 per cent of the 1911 population and 21·6 per cent in 1901 and they have increased in the recent decade by 3 per cent. Emigrants, on the other hand, were only 13·2 per cent of the 1911 population. But for this reinforcement from outside, the district as a whole would have fared worse than it has, for the conditions of the decade were unfavourable and included outbreaks of plague, and years of scarcity in 1901-02, 1905-06 and 1907-08. The total number of reported deaths from plague amounted to 7,889 in the ten years. It is satisfactory to note, however, as regards the future outlook, that children under 10 years of age have increased by 42·5 per cent during the decade compared with a decrease of 42·3 per cent in 1891-1901, and now form 25·2 per cent of the total population compared with 18·3 per cent in 1901 and 27·6 per cent in 1891. On the other hand females of the child bearing ages (15-40 years) have declined by 1·1 per cent, compared with an increase of 2·2 per cent in the previous decade, and form only 44·5 per cent of the population instead of 46·1 per cent as in 1901. In 1901 statistics were compiled for police circles and not for Istimrari and Khalsa areas (as was done in 1881 and 1891 and has been done this time). It is not possible, therefore, to discuss the variation of the last decade for any smaller portions than the whole rural area.

Area.	Population.			Percentage of Variation.		
	1911.	1891.	1881.	1891-1911.	1881-1891.	1881-1911.
Khalsa ...	116,639	137,600	118,814	−15·7	+15·8	−2·3
Istimrari ...	146,751	181,822	159,300	−19·3	+14·1	−7·9

But the figures on the margin show the variations in the Khalsa and Istimrari lands (excluding Deoli Cantonment throughout) between 1881 and 1911 so far as is possible, from which it will be seen that the Istimrari Estates have suffered throughout the thirty years more severely than the Khalsa areas.

Merwara.

The Merwara District, whose population decreased by 8·8 per cent in 1891-1901, has made a very good recovery of 10·6 per cent in the recent decade. This is the more satisfactory considering the unfavourable agricultural conditions, for the district suffered from famine in 1901-02 and again in 1905-06. This latter fact makes the increase of 12·2 per cent in rural areas, compared with only 4·0 per cent in the towns, more remarkable. Unfortunately figures for emigrants (and, therefore, for the natural population) for 1901 are not available, but from information gathered from various sources there is little doubt that emigration has increased tremendously. At the recent Census emigrants from the district amounted to 27·8 per cent of the 1911 population. As a matter of fact the figure is really even higher than this, for probably the larger proportion of the 5,351 emigrants who returned their birth place as Ajmer-Merwara were really born in the district of Merwara. Further, taking the annual death-rate among the emigrants at a normal one of 40 per mille, and in order to maintain the number of emigrants at even half their present number, namely at 16,810, there must have been at least another 6,700 persons who actually left the district during the decade. It must be remembered, too, that though immigrants have increased by 9·4 per cent they form only 16·9 per cent of the population. There is little doubt, then, that the increase in the population is even less than it would have been had there not been a considerable increase in emigration, and, therefore, that the increase in the natural population has been even greater than that of the actual population. This conclusion is supported by the vital statistics which, it must be remembered, nearly always minimize the number of births more than the deaths. According to the statistics births (45,245) during the decade have exceeded deaths (33,676) by as much as, 11,569 or 34·4 per cent.

Merwara.	Total.		Percentage of variation.			
	1911.	1901.	1901-1911.	1891-1901.	1881-1911.	1876-1911.
Actual population.	121,011	109,159	+10·6	−8·8	+19·3	+40·0
Immigrants ...	20,308	18,648	+ 9·4	Not	available	
Emigrants ...	33,621	Not	available			
Natural population.	134,234					

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Adding this figure (11,569) to the 1901 population the 1911 population would be 121,028, or only 17 more than the actual Census figures. But as emigrants exceed immigrants by 13,223, it would seem as if there must have been at least 13,206 more births than the number recorded to have raised the population to its present figure. The probabilities, therefore, are that the birth-rate during the last decade has been a very high one and that the Mers are as prolific a tribe as the Bhils. Children under 10 years, for instance, have increased by as much as 94·8 per cent compared with a decrease of 51·6 in the previous decade, and now form 28·6 per cent of the population compared with 16·2 per cent in 1901. The density of Merwara is high (189 persons per square mile)—higher than any except the States of Bharatpur, Alwar and Dholpur. It is higher now by 2 persons to the square mile than it was even in 1891; and with such a high birth-rate the population will have to find still further outlets in emigration. The district has more than recovered its position of 1891 and even its rural population is now larger than it ever has been before. The total population has increased by 19·3 per cent since 1881 and by 40·0 per cent since 1876, the increases in rural and urban areas in the same periods being 14·7 per cent and 32·5 per cent in villages, and 44·0 per cent and 85·2 per cent in towns, respectively. It is probable, however, that the current decade will not, under ordinary circumstances, see quite such a high birth-rate, as the women of the child-bearing ages formed only 43·2 per cent of the population in 1911 instead of the 1901 figure of 47·6 per cent; and they have actually declined by ·7 per cent compared with an increase of 20·9 per cent in the previous decade.

At this Census the figures for the villages belonging to the Marwar and Mewar Darbars, which are administered by the Merwara District officials, have been shown separately in the Provincial Tables among the statistics for those two States; but in the Imperial Tables and the figures given in this paragraph they have been treated as part of the District. Figures for them for 1891 and 1901 are not available, but the statement on the margin gives their variations between 1881-1911 and 1876-1911, which shows that while the Marwar and British ones have increased almost *pari passu* since 1881 the rate of growth in the Mewar ones has been very much slower.

Description of villages.	Total population.			Percentage of variation.		
	1911.	1881.	1876.	1881-1911	1876-1881.	1876-1911.
Mewar-Merwara...	39,516	38,514	33,049	+ 2·6	+16·5	+19·6
Marwar-Merwara	7,209	5,611	5,005	+28·5	+12·1	+44·0
British-Merwara...	74,286	57,309	48,363	+29·6	+18·5	+53·6

17. Relation of variation to density.—It is not probable that there is in Rajputana or Ajmer-Merwara any direct relation between the variations in population of any State or District and its density, and the country as a whole is too sparsely peopled for there to be any marked tendency, on account of pressure of population on the soil, for persons to move from one part to another; nor would there be any natural readiness to do so owing, as a rule, to the marked disinclination among the inhabitants to change masters, for the methods of ad-

State or District.	Percentage of variation in population 1901-1911.	Actual increase or decrease in number of persons per square mile 1901-11.	Position in order in Rajputana and Ajmer-Merwara combined in			
			Increase in population.	Increase in persons per square mile.	Area.	Population.
Dungarpur	+59·0	+40·8	1	1	14	14
Kushalgarh	+35·6	+17·0	2	6	22	22
Bundi	+27·7	+21·4	3	2	9	11
Mewar	+25·6	+20·7	4	3	5	3
Sirohi	+22·4	+17·6	5	5	12	12
Partabgarh	+20·5	+12·1	6	8	17	20
Jaisalmer	+20·4	+ ·9	7	16	3	18
Bikaner	+19·9	+ 5·0	8	14	2	5
Kotah	+17·3	+16·6	9	7	6	6
Shahpura	+11·1	+11·7	10	10	21	21
Banswara	+11·0	+10·2	11	11	13	13
Tonk	+10·9	+11·7	12	9	8	9
Merwara	+10·6	+18·0	13	4	20	16
Jhalawar	+ 6·8	+ 7·5	14	12	19	17
Marwar	+ 6·3	+ 3·5	15	15	1	2
Ajmer	+ 3·5	+ 6·2	16	13	10	8
Jaipur	- ·8	- 1·4	17	17	4	1
Dholpur	- 2·9	- 6·7	18	19	16	10
Kishangarh	- 4·2	- 4·4	19	18	18	19
Alwar	- 4·4	-11·7	20	21	7	4
Karauli	- 6·5	- 8·2	21	20	15	15
Bharatpur	-10·8	-34·2	22	22	11	7
		N. B.—	Lawa Thakurate is omitted.			

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ministration and government differ much in many States. It is a mere coincidence that the most densely populated parts in 1901, *viz.* Bharatpur, Dholpur and Alwar, show a decline during the recent decade. But, as a matter of fact, out of the ten States recording the greatest increases at this Census all but two were among the ten which had the lowest density in 1901. The ten out of the twenty States (excluding Lawa Thakurate) which now have the greatest density cover only 26·4 per cent of the total area of Rajputana, while their population represents as much as 53·6 per cent of the total population of the Province. The marginal figures on the preceding page show side by side the percentage of variation in the population and the actual variation in density since 1901 in the States and Districts of the two Provinces. It may sometimes happen that the largest actual increase may occur in densely populated districts where the proportional gain is relatively small. In most cases, however, as the figures show, the actual increase in the number of persons per square mile and the percentage of increase in the population vary proportionally *pari passu*. But in three or four cases there are exceptions. The most noticeable are Jaisalmer, Bikaner, Merwara. Excepting Marwar, Jaisalmer and Bikaner have the largest areas in the Provinces. At the same time they are the most sparsely populated States. In Jaisalmer there has been practically no variation at all in density, but the population has increased by 20·4 per cent, the seventh largest variation in the Province. In Bikaner density has increased by only 5 persons per square mile while the population has grown by 19·9 per cent, the eighth largest variation. The District of Merwara shows the reverse state of affairs, for, whereas it stands only thirteenth in the two Provinces as regards increase in population, it is as high as fourth in the actual variation in density. In actual area it is smaller than any but Kushalgarh, Lawa, and Shahpura.

18. Variations in Age-Periods and Sexes.—The variation in age periods and in the proportion of sexes will be discussed in Chapters V. and VI. Suffice it to say here that the greatest increase in both Provinces is found at the two extremes of life, namely among those under 10 years, and of 60 and over. This is what was anticipated, for it was these periods which had shewn the greatest decline in the previous decade as the result of famines. The greatest decrease in both Provinces is among those aged 10-15. In Rajputana females have increased at a more rapid rate (7·1 per cent) than males (6·6 per cent) and there are now 909 females to every 1,000 males of the population compared with 905 per 1,000 in 1901. In Ajmer-Merwara the reverse is the case, females having increased by 4·1 per cent only, and males by 6·0 per cent; and there are now only 884 females per 1,000 males instead of 900 as in 1901. Among the rising generation of children under 10 years in Rajputana (excluding the Tonk Parganas of Chhabra, Pirawa and Sironj for which age figures previous to 1911 are not available) males have varied by +32·2 per cent compared with −38·5 per cent in the previous decade, the corresponding figures for females being +32·7 and −37·1 per cent respectively. It is worthy of note that 102·9 per cent of the total variation among females and 103·9 per cent among males is to be found in this age period alone. The proportional increase among children of this age is still greater in Ajmer-Merwara. Males among them have increased by 51·6 per cent and females by 55·5 per cent, compared with decreases of 44·0 and 45·1 per cent respectively in the previous decade. Their variations form 150·2 per cent of the total variation among males and 243·0 per cent of that among females. Women of the child bearing ages (15-40), too, have increased by 6·4 per cent, compared with a decrease of 11·9 per cent in the previous decade, in Rajputana, but the corresponding variations in Ajmer-Merwara are not so favourable, being −1·0 and +6·1 per cent. The above facts, except the last, are of good omen for the much desired restoration by 1921 of both Provinces to their standard of population at the time of the Census of 1891. It is, however, never safe to prophesy about a country which depends so much for its prosperity on agricultural conditions, which, in their turn, are dependant almost entirely on such a variable and scanty rainfall as has been described in paragraph 3 (*d*) of Chapter I.

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SUBSIDIARY TABLE I.—*Variation in relation to density since 1876.*

Province; Natural Division; and State or District.	PERCENTAGE OF VARIATION.				PERCENTAGE OF NET VARIATION.		MEAN DENSITY PER SQUARE MILE.				
	1901 to 1911.	1891 to 1901.	1881 to 1891.	1876 to 1881.	1881 to 1911.	1876 to 1911.	1911.	1901.	1891.	1881.	1876.
1	2	3	4	5	6	7	8	9	10	11	12
RAJPUTANA AND AJMER-MERWARA.	+ 6·8	−20·2	+20·5		+ 2·7		84	78	98	81	
RAJPUTANA	+ 6·9	−20·5	+20·6		+ 2·4		82	76	96	80	
Eastern Division	+ ·6	*−10·1*	*+ 9·1*		*− 1·4*		*162*	*162*	*180*	*165*	
Alwar	− 4·4	+ 7·9	+12·4		+15·9		252	264	244	217	
Bharatpur	−10·8	− 2·1	− ·8		−13·4		282	316	323	326	
Bundi	+27·7	−42·1	+16·1		−14·1		99	77	133	115	
Dholpur	− 2·9	− 3·2	+12·1		+ 5·4		228	235	242	216	
Jaipur	− ·8	− 5·9	+11·8		+ 4·3		169	171	181	162	
Jhalawar	+ 6·8	−40·3	+ ·5		−36·0		119	111	187	186	
Karauli	− 6·5	+ ·1	+ 5·3		− 1·4		118	126	126	120	
Kishangarh	− 4·2	−27·5	+11·4		−22·6		102	106	146	131	
Kotah	+17·3	−24·2	+ 1·6	Not available.	− 9·7	Not available.	112	96	126	124	Not available.
Lawa	− 4·0	−20·5	+25·3		− 4·4		135	141	177	141	
Shahpura	+11·1	−32·9	+23·0		− 8·4		117	105	157	128	
Tonk	+10·9	−28·1	+16·9		−10·3		119	107	149	132	
Southern Division ...	*+26·0*	*−40·4*	*+23·7*		*− 7·1*		*100*	*80*	*133*	*107*	
Banswara	+11·0	−17·3	+39·8		+28·3		103	93	112	80	
Dungarpur	+59·0	−39·5	+ 7·8		+ 3·8		110	69	114	106	
Kushalgarh	+35·6	−48·3	+35·9		− 4·7		65	48	92	68	
Mewar	+25·6	−44·7	+23·5		−14·2		101	81	146	118	
Partabgarh	+20·5	−40·9	+10·6		−21·2		71	59	99	90	
Sirohi	+22·4	−19·0	+33·5		+32·3		96	79	97	73	
Western Division	*+ 9·8*	*−25·4*	*+46·4*		*+19·9*		*38*	*35*	*47*	*32*	
Bikaner	+19·9	−29·7	+63·4		+37·7		30	25	36	22	
Jaisalmer	+20·4	−36·6	+ 7·0		−18·3		5	5	7	7	
Marwar	+ 6·3	−23·4	+43·8		+17·1		59	55	72	50	
AJMER-MERWARA ...	+ 5·1	−12·1	+17·7	+16·2	+ 8·8	+26·5	185	176	200	170	146
Ajmer	+ 3·5	−13·0	+17·6	+15·9	+ 5·9	+22·7	184	178	204	174	150
Merwara	+10·6	− 8·8	+18·3	+17·4	+19·3	+40·0	189	171	187	158	135

NOTE.—In the whole of the Southern Division, except Merwara, the 1881 and 1891 figures are unreliable as they include the following rough estimate of Bhils and Grassias, who were not regularly enumerated and are excluded from the Imperial and Provincial Tables. The calculations were made in most cases at the rate of 4 persons per house (sex undetermined), the estimate of the houses themselves being a very rough one and possibly excessive. The Mewar 1881 figures also include 14,673 persons representing the probable population of the Gangapur and Nandwas Parganas of Central India, where no Census was taken in 1881. The figures have been calculated on the proportionate increase of the Mewar population of 1891 (exclusive of these parganas) over 1881.

	1891	1881.
Southern Division	229,839	181,016
Banswara (Bhils)	...	24,956
Dungarpur (Bhils)	66,952	66,952
Kushalgarh (Bhils)	25,598	23,089
Mewar (Bhils)	134,429	51,076
Mewar (Central India Parganas)	...	14,673
Partabgarh (Bhils)	...	270
Sirohi (Bhils and Grassias of Bhakar Pargana)	2,860.	...

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SUBSIDIARY TABLE II.—*Variation in natural population.*

Province; Natural Division; and State or District.	Population in 1911.				Population in 1901.				Variation in Natural Population 1901-1911.	
	Actual population.	Immigrants.	Emigrants.	Natural population.	Actual population.	Immigrants.	Emigrants.	Natural population.	Net.	Percentage.
1	2	3	4	5	6	7	8	9	10	11
RAJPUTANA ...	10,530,432	302,489	855,625	11,083,568	9,853,366	237,668	915,403	10,531,101	+552,467	+5·2
Eastern Division ...	*5,791,318*	*263,803*	*478,757*	*6,006,272*	*5,757,442*	*244,842*	*438,376*	*5,950,976*	+ *55,296*	+ ·9
Alwar	791,688	73,982	99,127	816,833	828,487	96,335	91,304	823,456	- 6,623	- ·8
Bharatpur	558,785	79,812	89,140	568,113	626,665	88,286	108,484	646,863	- 78,750	-12·2
Bundi	218,730	18,614	18,896	219,012	171,227	12,984	14,205	172,448	+ 46,564	+27·0
Dholpur	263,188	28,471	37,191	271,908	270,973	35,771	39,360	274,562	- 2,654	- 1·0
Jaipur	2,636,647	91,772	339,523	2,884,398	2,658,666	69,483	273,806	2,862,989	+ 21,409	+ ·7
Jhalawar	96,271	22,112	18,591	92,750	90,175	22,221	20,650	88,604	+ 4,146	+ 4·7
Karauli	146,587	18,163	15,857	144,281	156,786	20,813	17,130	153,103	- 8,822	- 5·8
Kishangarh ...	87,191	20,848	14,084	80,427	90,970	19,633	13,208	84,545	- 4,118	- 4·9
Kotah	639,089	69,263	35,979	605,805	544,879	37,376	27,862	535,365	+ 70,440	+13·2
Lawa	2,564	1,092	152	1,624	2,671	1,147	74	1,598	+ 26	+ 1·6
Shahpura	47,397	8,967	1,597	40,027	42,676	7,090	586	36,172	+ 3,855	+10·7
Tonk	303,181	57,090	35,003	281,094	273,267	52,468	50,472	271,271	+ 9,823	+ 3·6
Southern Division ..	*1,892,267*	*75,713*	*91,471*	*1,908,025*	*1,502,234*	*50,905*	*85,397*	*1,536,726*	+ *371,299*	+*24·2*
Banswara	165,463	10,324	9,562	164,701	149,128	1,953	4,352	167,749	+ 17,639	+10·5
Dungarpur ...	159,192	10,441	8,843	157,594	100,103	1,189	2,339	101,253	+ 56,341	+55·6
Kushalgarh ...	22,005	2,605	1,287	20,687	16,222	Included	in	Banswara.		
Mewar	1,293,776	39,409	78,573	1,332,940	1,030,212	25,580	73,017	1,077,649	+255,291	+23·7
Partabgarh ...	62,704	12,610	11,581	61,675	52,025	9,118	8,980	51,887	+ 9,788	+18·9
Sirohi	189,127	25,110	6,411	170,428	154,544	21,065	4,709	138,188	+ 32,240	+23·3
Western Division ...	*2,846,847*	*94,358*	*353,406*	*3,105,895*	*2,593,690*	*52,492*	*384,364*	*2,925,562*	+*180,333*	+ *6·2*
Bikaner	700,983	68,262	119,567	752,288	584,755	35,841	159,956	708,870	+ 43,418	+ 6·1
Jaisalmer	88,311	9,102	20,910	100,119	73,370	5,780	37,794	105,384	- 5,265	- 5·0
Marwar	2,057,553	42,665	238,600	2,253,488	1,935,565	25,874	201,617	2,111,308	+142,180	+ 6·7
Ajmer-Merwara ...	501,395	95,112	84,110	490,393	476,912	93,113	25,293	409,092	+ 81,301	+19·9
Ajmer	380,384	79,753	50,129	350,760	367,453	79,514	Not available			
Merwara	121,011	20,398	33,621	134,234	109,459	18,648	Not available			

The Table does not include immigrants from nor emigrants to places outside India as the figures for such emigrants are incomplete.

The Tonk figures for 1901 have been adjusted to include the 3 Parganas, Chhabra, Pirawa, Sironj transferred to Rajputana since 1901.

The figures in columns 7 and 8 against Rajputana and Ajmer-Merwara have been taken from Table XI, India Tables, 1901.

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SUBSIDIARY TABLE III.—*Comparison with vital statistics.*

Province; and State, District, or City.	In 1901-1910 total number of		Number per cent of population of 1901 of		Excess or deficiency of births over deaths.	Increase or decrease of population of 1911 compared with 1901.	
	Births.	Deaths.	Births.	Deaths.		Natural population.	Actual population.
1	2	3	4	5	6	7	8
RAJPUTANA (EIGHT STATES)	348,782	383,894	15·4	17·0	—35,112	—47,549	—49,402
Alwar	135,546	127,056	16·4	15·3	+ 8,490	— 6,623	- 36,799
Bharatpur	90,702	142,540	14·5	22·7	- 51,838	—78,750	- 67,880
Bundi	14,739	13,782	8·6	8·0	+ 957	+46,564	+47,503
Dholpur	53,456	44,778	19·7	16·5	+ 8,678	- 2,654	- 7,785
Jaisalmer	13,145	13,631	17·9	18·6	- 486	- 5,265	+14,941
Jhalawar	11,141	11,781	12·4	13·1	- 640	+ 4,146	+ 6,096
Karauli	19,891	21,886	12·7	14·0	- 1,995	- 8,822	- 10,199
Shahpura Chiefship	10,162	8,440	23·8	19·8	+ 1,722	+ 3,855	+ 4,721
	Statistics for the remaining States are not available.						
AJMER-MERWARA.	160,053	171,436	33·6	35·9	-11,383	+81,301	+24,483
Ajmer	114,808	137,760	31·2	37·5	-22,952		+12,931
Merwara	45,245	33,676	41·3	30·8	+11,569	Not available.	+11,552
CITIES.—							
Ajmer	16,430	37,153	22·3	50·3	-20,723		+12,383
Alwar				Not available			
Bharatpur	14,499	23,005	33·3	52·8	- 8,506		— 9,683
Bikaner	13,824	16,054	26·0	30·2	- 2,230		+ 2,751
Jaipur	43,181	75,177	27·0	46·9	-31,996	Not available.	-23,069
Jodhpur	33,078	27,594	64·7	45·7	+ 5,484		- 1,175
Kotah	12,966	15,483	40·3	48·2	- 2,517		+ 607
Tonk	5,476	13,262	14·1	34·2	- 7,786		- 4,895
Udaipur				Not available			

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CHAPTER III.

Birth-Place.

1. Data for Discussion.—Imperial Table XI contains statistics showing what States, Districts, Provinces, or Countries all persons, enumerated in each State, District or City in Rajputana and Ajmer-Merwara on the night of the Census, returned as their birth-places. Subsidiary Table II, Chapter II, shows for each District, State, and Natural Division and for each of the two Provinces the total number in 1901 and 1911 of immigrants to and emigrants from other parts of India. Of the Subsidiary Tables at the end of this Chapter, Table I gives the number of immigrants into each of the Provinces, Natural Divisions, States, or Districts from (*a*) contiguous parts of the Province, (*b*) other parts of the Province, (*c*) contiguous parts of other Provinces, (*d*) non-contiguous parts of other Provinces and Countries in India, (*e*) countries outside India. Table II gives similar details for emigrants, except that for heads (*c*) and (*d*) are substituted "contiguous Provinces" and "non-contiguous Provinces and countries in India," because separate details by States or Districts of other Provinces are not always available. Table III illustrates the proportional migration among both sexes, and among females alone, to and from each of the Provinces, Natural Divisions, States and Districts from and to, (*a*) contiguous States and Districts, (*b*) all other places. Table IV compares the migration between the Natural Divisions in 1901 and 1911, and Table V that between each of the two Provinces and other Provinces, etc., in India.

2. Nature and Scope of Discussion.—Migration, as regards its effect on the variation of the population, has been dealt with in Chapter II. It is not intended in this Chapter to do more than discuss the variation in the migration figures themselves, and to examine the direction, character, and causes of the various streams of immigration and emigration, quite briefly for, at the most, emigrants form only 8·1 per cent of the total population and immigrants 2·9 per cent in Rajputana, and 16·8 per cent and 19·3 per cent in Ajmer-Merwara. But it must be premised here that the figures on which the discussion is based must not be held to represent the actual migratory movements of the population in the more ordinary sense of the terms "emigration" and "immigration." To begin with, the artificial division of India into various Districts and Provinces leads to artificial statistical effects. The social customs of the country lead people to marry to a great extent outside their own villages; but in many cases it is pure chance whether the bride comes from or goes to a neighbouring village of her own State or District or to one just across the border; yet in the latter case she swells the number of migrants. Again the Census figures only illustrate the state of affairs actually existing at the time of the Census, that is once in ten years, and of necessity can take little account of movements, even of large numbers, in between two enumerations. Famine is a constant source of migration, but its effects are often wiped out within four or five years of a famine by the return of most of the emigrants. Thus were a famine to take place in the early part of a decade there would be little trace of the effects of the movement in the figures of the following Census. Again, the actual figures may give a totally misleading idea of migration, for there is practically no means of knowing whether migrants migrated during the decade or not, unless, of course, there is an actual increase in either class compared with those recorded at the preceding Census, or at any rate no decrease in excess of the natural diminution expected from the normal death-rate which would ordinarily occur among them during the decade. But we are never quite sure what the actual death-rate is and, therefore, unless there be an actual increase compared with the figures of the preceding Census, it is impossible to say whether the apparent migrants moved before or after the commencement of the recent decade. In any case a very large number of persons recorded as emigrants or immigrants in 1901 or even before then must appear among the emigrants and immigrants of this Census.

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RAJPUTANA.

3. Character of Migration.—As the Census Commissioner remarks, there are, generally speaking, five different distinguishable types of migration, *viz*:—

(1) *Casual*:—Of the minor movements between adjacent villages. These affect the returns only when the villages in question happen to lie on opposite sides of the line which divides one district from another. In this type of migration females generally preponderate. It arises largely from the very common practice among Hindus of taking a wife from another village, and from the fact that young married women often go to their parents' home for their first confinement.

(2) *Temporary*:—Due to journeys on business, visits to places of pilgrimage and the like, and the temporary demand for labour when new roads and railways are under construction.

(3) *Periodic*:—Such as the annual migration which takes place in different tracts at harvest time, and the seasonal movements of pastoral nomads. The amount of temporary and periodic migration varies greatly at different seasons of the year. It is usually near the maximum at the time when the Census is taken.

(4) *Semi permanent*:—The natives of one place reside and earn their living in another, but retain their connection with their own homes, where they leave their families and to which they return in their old age, and at more or less regular intervals in the meantime.

(5) *Permanent*:—*i.e.*, Where overcrowding drives people away, or the superior attractions of some other locality induce people to settle there.

Census Statistics, unfortunately, cannot distinguish between these various types of migration. But an analysis of the sex figures in Subsidiary Table III and of the proximity of the places to and from which the migrants go and come will throw some light on the subject. For an excess of females among the migrants and a marked stream towards contiguous localities is a fairly certain sign of casual migration, or (if males preponderate) of temporary migration. In 1911 in Rajputana there were 93·7 females to 100 males among emigrants, and 160·2 among immigrants. There were 107·1 female to every 100 male emigrants to contiguous States and District of the Province and to contiguous Provinces, compared with only 48·1 among those going to non-contiguous places. The corresponding figures for immigrants are 160·9 females per 100 males from all places in India, 163·4 from contiguous States or Districts of the Province and from contiguous Provinces, and 66·4 from other places. Turning to the question of the proximity of the localities with which the exchange of persons takes place, it is seen that the 8·1 per cent of emigrants to the total population are composed of 6·7 who go to contiguous parts and 1·4 to non-contiguous ones, while the 2·9 per cent of immigrants consist of 2·8 from contiguous parts and ·1 from non-contiguous. The figures may be stated in another form. Out of every 1,000 persons who reported their birth-place as Rajputana, 891 were enumerated in their State of birth, 35 in contiguous parts of Rajputana, 2 in other parts of Rajputana, 50 in other contiguous Provinces, 22 in non-contiguous Provinces, and less than 1 outside India. And of every 1,000 persons who were enumerated in Rajputana, 933 were born in the State in which they were enumerated, 36 in contiguous parts and 2 in non-contiguous parts of Rajputana, 23 in contiguous parts of other Provinces, 6 in non-contiguous parts of other Provinces, and less than 1 outside India. Details for Tahsils, Parganas and other such units are in consonance with the Provincial and State figures, and prove that most of the emigrants go to neighbouring Tahsils, etc., and so, too, as regards the immigrants. There were very few large fairs held in Rajputana about the time of the Census nor does the Province contain many places of pilgrimage which would influence the emigration figures to any great extent. These facts and figures clearly show that by far the greater proportion of the migration, especially immigration, among the population of Rajputana is of the casual type. Brides are obtained from or given to neighbouring States and

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Districts; young married females often go to their parents' house for their first confinement; brides bring with them servants; bridegrooms, marrying into a rich family, sometimes go to live at their father-in-law's house, taking with them their retainers. There is thus a constant exchange of persons between neighbouring localities due to this one cause alone—the marriage customs of India.

An analysis of the figures for the individual States and Districts support the conclusion that there is very little migration of the other three kinds, namely periodic, semi-permanent, and permanent. The only States (excluding Lawa Thakurate) to which, from the figures, this remark would appear to be not wholly applicable as regards immigrants is Sirohi. Out of the 13·4 per cent of immigrants more than one-fourth come from non-contiguous parts. This is due, no doubt, to the presence in a small State of two Military Stations—Erinpura and Mount Abu—of a railway population at Abu Road (Kharari), and of the hill Station of Mount Abu which, besides its European resident population, contains two Schools for Europeans and Eurasians. As regards emigrants, the figures in Subsidiary Table III show that there is a more marked tendency in Bikaner, Jaipur, Karauli, Marwar, Partabgarh, and Sirohi than among the rest of the States for their people to travel further afield.

4. Variation in Migration.—The total number of emigrants from Rajputana *to all parts of India* amounted to 855,625 compared with 915,403 in 1901, the variation being −6·5 per cent. They formed 8·1 per cent of the population of 1911 compared with 9·3 per cent in 1901 and 7·4 per cent in 1891. Immigrants *from all parts of the world* numbered 303,553, compared with 238,357 in 1901, or a variation of 27·4 per cent. They formed 2·9 per cent of the population of 1911 compared with 2·4 per cent in 1901. Both these figures are considerably lower than that of 1891, at which Census Rajputana is generally considered to have been at its high water mark of prosperity. Evidently the Province was then more popular with foreigners, as immigrants formed 5·1 per cent of the population. The exclusion of immigrants from outside India makes no difference to these percentages. In 1901 emigrants exceeded immigrants (excluding those from outside India) by 285·2 per cent, and at the recent Census by 182·9 per cent. The increase in immigrants is possibly partly due to the return to Rajputana of those foreign born who had left the Province for their paternal homes during the great famine towards the end of the previous decade; partly to the more favourable conditions of the decade which would not repel intending immigrants to such an extent as in the previous one; partly to the greater general prosperity which would lead to an increase in marriages etc. As a matter of fact, however, the percentage of immigrants to the total population has increased so very slightly that it is unnecessary to search around for causes. In the same way the proportional decrease in emigration is very slight. Such as there is is probably due to the more favourable conditions of the decade and the return of some of the Rajputana born people, especially in the Western Division, whom the famines of the previous decade drove to other Provinces. The increase in immigrants from contiguous States and Provinces is as much as 28·5 per cent, while there is an actual decrease of 20·0 per cent in those from non-contiguous Provinces and Countries. The reverse is the case with emigration, for whereas emigrants to contiguous States and Provinces have decreased by 8·1 per cent, those to other places have increased by 1·9 per cent.

5. Extra-Provincial Migration. Subsidiary Table V shows that Rajputana obtains most of its immigrants from the Native States of the Central India Agency (99,329). The Punjab sends 85,526, and the United Provinces come next with 70,064. There is a big drop between these and the figures from the Bombay Presidency which only sends 14,558, spite of its being a contiguous Province. 27,543 persons come from Ajmer-Merwara. Altogether British territory sends 170,401 immigrants and Native State territory 131,918.

(a) Immigration.

The proportion of emigrants going to British territory is still greater, for while only 256,796 have gone to Native States 598,829 were enumerated in British territory. The Punjab receives most of them (246,609), next comes the Central India Agency (144,401), closely followed by Bombay (141,251). The United Provinces receive 103,024 and Ajmer-Merwara 72,972. Subsidiary Table V shows that emigration is more widely diffused in character than immi-

(b) Emigration.

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gration. For instance, there were 11,620 emigrants to Assam compared with only 105 immigrants, 15,210 emigrants to Behar and Orissa compared with 398 immigrants, 36,732 emigrants to Bengal and only 737 immigrants, 55,861 to the Central Provinces compared with 936 immigrants, 14,271 to the Hyderabad state and only 321 immigrants. These figures show that while immigration is mainly of the casual type, there is a certain amount of semi-permanent or permanent emigration, due, no doubt, to the unsatisfactory agricultural conditions and lack of industries in the country which lead its inhabitants to emigrate in search of a means of livelihood. There is, however, no tendency to any very marked increase in emigration in any particular direction, except perhaps to Bengal and Behar and Orissa, and to Bombay. The Bombay Census Superintendent, to which Province there has been an increase of 8,846 emigrants, remarks that 'about 20,000 persons from Rajputana who were enumerated in Hyderabad, Sind, appear to have settled there permanently. The majority of such of the remainder, as are not of the casual type in the contiguous parts, are found under the generic name of Marwari, scattered all over the Presidency, doing a large trade in grain and usury. Most of them have been domiciled in the Presidency for a long time, but constantly revisit and finally retire to their ancestral homes in Rajputana.' The following States send the largest number to the Presidency, Marwar 82,956, Jaisalmer 12,255, Jaipur 10,018. The two former are, of course, contiguous to it. As the percentage of women to men among the emigrants is 62·3 per cent, much of the movement is probably only of the semi-permanent kind. The increase in those emigrating to Bengal and Behar and Orissa combined is 11,370, and the majority of those to Bengal go from Jaipur (9,051) and Bikaner (8,670), while the former State sends 10,800 to Behar and Orissa. In the 1901 Bengal Report it is noted that 'Rajputs go there as constables, jail-warders, zamindars' peons, etc., and seldom take their women with them or form matrimonial alliances there. They retain their connection with their homes which they revisit from time to time.' The figures for the sex proportions for 1911 support this statement, for there are only 38 female to every 100 male emigrants to Bengal.

The marked decrease on the other hand in the flow towards the adjacent provinces of Central India, the United Provinces, and the Punjab amounting to 28,935 or 16·7 per cent, 23,715 or 18·7 per cent and 20,660 or 7·7 per cent respectively, is no doubt due to the fact that the previous decade witnessed a certain amount of temporary emigration due to the severe famines which then befell the country.

Rajputana gives 553,136 more persons to other Provinces than it receives compared with 677,735 in 1901. These losses amount to 5·3 per cent and 6·9 per cent respectively of the 1911 and 1901 populations of the Province. With one or two quite negligible exceptions there is not a single Province or State to which it is not a loser. The Punjab profits most by the transaction as it gains 161,083 persons; Bombay follows with a gain of 126,693. Next come the Central Provinces (54,925), Ajmer-Merwara (45,429) Central India (45,072), Bengal (35,995) and the United Provinces (32,960).

(c) Net results of migration.

From Provinces and countries outside, Rajputana receives 186,872 females to 116,681 males, or an excess of 70,191, or 60·2 per cent. The following Provinces send a marked excess of females, Central India (22,747), Punjab (21,432), United Provinces (18,058), Ajmer-Merwara (7,661), Bombay (1,614). It is noticeable that these are all contiguous Provinces. Among the immigrants from non-contiguous Provinces and Countries, whose number is infinitesimal, the males, as would be expected, exceed the females in all cases except from Assam, Burma, Mysore and Nepal. These facts are further proof that were it not for social—especially marriage—customs there would be very little immigration into the Province, neither the agricultural nor industrial conditions of which hold out any inducement to foreigners to settle in it.

(d) Proportion of sexes.

6. Migration in States.—The extent of migration varies very much in the different States. The proportion of immigrants to the total population is at its lowest in Marwar (2·1 per cent), Mewar (3·1 per cent), and Jaipur (3·5 per cent), and at its highest (excluding Lawa Thakurate) in Kishangarh (24·0

(a) Immigration.

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per cent), Jhalawar (23·0 per cent), and Partabgarh (20·1 per cent). But the fact that every State, except Marwar, contains far more immigrants than Rajputana itself, shows how very intra-provincial this form of migration is in character, and is further support of the assertion that most of it is of the casual or temporary type. In all States the proportion of female immigrants from contiguous parts is far in excess of the males. From non-contiguous provinces, however, they are in excess only in Alwar, Bundi, Jaipur, Karauli, Kishangarh, Kushalgarh, Lawa, and Shahpura. The States which show marked variations in immigration are the following:—Banswara (excluding Kushalgarh) (+1,242·5 per cent), Dungarpur (+778·1 per cent), Bikaner (+90·5 per cent), Kotah (+85·3 per cent) and Jaisalmer (+57·5 per cent). None of the others have a variation in either direction exceeding 50 per cent. In Kotah there was an increase of 16,265 persons from Central India. They are in the proportion of 136 females to 100 males, and the movement appears to be purely of the casual kind, due greatly to the much more prosperous decade, and also, it is said, to the improvement in railway communications. The increase in Bikaner is said to be due partly to a demand for labour in the Railway and Public Works Departments, both of which were busy on new undertakings. The Ghaggar canal in the Suratgarh Nizamat is also said to have attracted outsiders from the Punjab. The variation in Jaisalmer, where there are always great fluctuations depending on the agricultural conditions, is the result of a better decade. The increase in Banswara immigrants appears enormous. They have risen from 769* to 10,324.* Most of the increase is from Dungarpur, which sends 4,336 instead of 182. Mewar sends 1,789 instead of 82; Central India 1,370 instead of 128, Bombay 1,454 instead of 50. But this appears to be in most cases simply a swing of the pendulum back to the state of affairs in 1891. The immigrants from these four places in 1891 were 8,755; they are now 8,949. The conditions in Banswara in the 1891-1901 decade were not likely to attract immigrants, and probably led to a temporary return to their homes of many who had been recorded as immigrants in 1891.

(b) *Emigration.*

The States from which issues the smallest proportion of emigrants are Shahpura (3·4 per cent), and Sirohi (3·4 per cent), while, on the other hand, Jaisalmer sends away as many as 23·7 per cent of its population. Next come Jhalawar (19·3 per cent) and Partabgarh (18·5 per cent). Eight out of the twentyone units show a smaller percentage of emigration than does the whole Province, from which it may be argued (in support of what is urged in paragraph 5 (*b*) *supra*) that, unlike the case of immigration, emigration to a certain extent is of the semi-permanent and permanent types. Except from Marwar, Partabgarh, Kushalgarh, and Jaisalmer the total female emigrants from each State far outnumber the males. In non-contiguous provinces, however, they are only found in excess from Bundi, Jhalawar, Kishangarh, Kushalgarh, Lawa, and Shahpura.

The largest increases in emigration have occured in Dungarpur (278·1 per cent), Shahpura (172·5 per cent), and Banswara,† (149·3 per cent). Jaisalmer shows the greatest decrease (44·7 per cent), Tonk the next (30·6 per cent) and Bikaner the next (25·3 per cent).

(c) *Net results of migration.*

The figures on the next page show the net gain or loss to each State through migration. From these it will be seen that eleven out of the twenty-one units gain by the exchange. The greatest actual excess of immigrants over emigrants is found in Kotah (33,284), Tonk (22,087), and Sirohi (18,699). An analysis of the immigration figures in Subsidiary Table I for these States shows that 83·7 per cent of the total immigrants in Kotah, 91·6 per cent in Tonk, and 66·4 per cent in Sirohi are from contiguous parts of Rajputana and contiguous parts of other Provinces. A reference has already been made in paragraph 3 *supra* to Sirohi's peculiar conditions which account for its smaller percentage in this respect.

*These figures exclude Kushalgarh.

†Including Kushalgarh.

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States.	Immigrants.		Emigrants.		Net loss or gain to State.	
	1911.	1901.	1911.	1901.	1911.	1901.
Alwar...	73,982	96,335	99,127	91,304	— 25,145	+ 5,031
Banswara	10,324	1,953*	9,562	4,352*	+ 762	— 2,399*
Bharatpur	79,812	88,286	89,140	108,484	— 9,328	— 20,198
Bikaner...	68,262	35,841	119,567	159,956	— 51,305	—124,115
Bundi	18,614	12,984	18,896	14,205	— 282	— 1,221
Dholpur	28,471	35,771	37,191	39,360	— 8,720	— 3,589
Dungarpur	10,441	1,189	8,843	2,339	+ 1,598	— 1,150
Jaipur	91,772	69,483	339,523	273,806	—247,751	—204,323
Jaisalmer	9,102	5,780	20,910	37,794	— 11,808	— 32,014
Jhalawar	22,112	22,221	18,591	20,650	+ 3,521	+ 1,571
Karauli	18,163	20,813	15,357	17,130	+ 2,306	+ 3,683
Kishangarh	20,848	19,633	14,084	13,208	+ 6,764	+ 6,425
Kotah	69,263	37,376	35,979	27,862	+ 33,284	+ 9,514
Kushalgarh	2,605	†	1,287	†	+ 1,318	†
Lawa	1,092	1,147	152	74	+ 940	+ 1,073
Marwar	42,665	25,874	238,600	201,617	—195,935	—175,743
Mewar	39,409	25,580	78,573	73,017	— 39,164	— 47,437
Partabgarh	12,610	9,118	11,581	8,980	+ 1,029	+ 138
Shahpura	8,967	7,090	1,597	586	+ 7,370	+ 6,504
Sirohi	25,110	21,065	6,411	4,709	+ 18,699	+ 16,356
Tonk	57,090	52,468	35,003	50,472	+ 22,087	+ 1,996

* includes Kushalgarh.

† included in Banswara.

On the other hand, the following States suffer considerable loss in the transaction, *viz.*, Jaipur (247,751), Marwar (195,935), Bikaner (51,305), Mewar (39,164), Alwar (25,145). The figures in Subsidiary Table III show that it is these States, except Mewar and Alwar, whose emigrants are inclined to move further afield, and are more of the semi-permanent or permanent kind. The excessive emigration in Alwar is due greatly to temporary causes, for the bad outbreak of plague shortly before the Census drove many people out of the State. In 1901, instead of the present balance of 25,145 in favour of emigration, immigrants were in the majority by 5,031. As regards Mewar, there was in 1901 a still greater margin on the wrong side, as emigrants exceeded immigrants by 47,437. This is due more to the very small amount of immigration into the State than to excessive emigration, for the percentage of immigrants in Mewar is smaller than in any State but one, and even the emigrants amount to only 6·1 per cent of the present population, out of which 5·7 per cent go to contiguous parts. In Jaipur most of the emigration takes place from the Shekhawati and Torawati Nizamats whose poor and sandy soil admits generally of only a single crop. As a result many of the poorer cultivators and field labourers emigrate in search of employment. There is also said to be a considerable demand for skilled masons, painters, draftsmen etc., from Jaipur City. As regards Marwar, there is little in the State to attract immigrants, while the Marwari trader, on the other hand, is a great traveller well-known all over India. Some of the lower castes, too, are said to be in demand as labourers and coolies owing to their robust constitution. It is possible, too, that some of those classified in other Provinces as born in Marwar were really born in one of the other States of the Western Division, as the term Marwar is sometimes applied loosely to them.

AJMER-MERWARA.

(a) General.

7. Ajmer-Merwara.—Turning to Ajmer-Merwara it is noticeable that migration plays a far larger part in the life of the Province than in Rajputana. 19·0 per cent of its population are immigrants, compared with only 2·9 per cent in Rajputana, and emigrants from Ajmer-Merwara amount to 16·8 per cent of its 1911 population, compared with 8·1 per cent in Rajputana. The Province benefits altogether through migration to the extent of 11,002 or 2·2 per cent of its total population of 1911, compared with a net loss in Rajputana of 5·3 per cent.

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Out of every 1,000 persons enumerated in the Province 797 were born in their district of enumeration, 10 in the other district of the Province, 124 in contiguous parts of Rajputana, 66 in other parts of India, and 3 outside India. Actually, immigrants from all parts of India have increased by 1,999,* having risen from 93,113* to 95,112,* or variation of + 2·1* per cent. But proportionately there has been a slight decrease, as they now form only 19·0* per cent of the population instead of 19·5* per cent, as in 1901. The proportion of immigrants to the population has, in fact, been extraordinarily steady at the last three Censuses, the figures (excluding those from outside India) being 19·9, 19·5, and 19·0 per cent for 1891, 1901, and 1911 respectively. Including those from outside India they are 20·0, 19·7 and 19·3 per cent. There has been little fluctuation worthy of notice since 1901 in the various streams of immigration from the different sources. There has been a slight actual decrease of ·1 per cent in the stream from Rajputana, and an increase of 2·9 per cent from the non-contiguous Provinces. As in 1901, Rajputana still sends the largest number (72,972) and the United Provinces the next largest (12,115). The Punjab follows some way off with 4,111. The large emigration from the United Provinces has been discussed in paragraph 28 of Chapter I. Of the immigrants from the contiguous province of Rajputana 60·8 per cent are females. Among the remainder only 41·5 per cent are of that sex. These figures show, as usual, that the movement between the Province and neighbouring places is of the casual kind, due to marriage-customs, while the 7 per cent who hail from other parts come to the Province in search of work as soldiers, police, railway employés, and other occupations which attract the semi-permanent kind of immigrant.

(b) *Immigration.*

Five States of Rajputana touch the Province, and they send the following:—Jaipur 22,611, Marwar 21,124, Mewar 12,500, Kishangarh 7,729, Shahpura 682. These figures are more or less in proportion to the population of the States concerned except in the case of Jaipur and Kishangarh. Jaipur should send 27,276 instead of 22,611, but it only touches the Province along a very short frontier. On the other hand Kishangarh sends 7,729 instead of its proper proportion of 902. This is not to be wondered at as the whole of the eastern boundary of Ajmer-Merwara runs flush with Kishangarh. Of the other States the only ones which send more than 1,000 are Alwar 2,018, Tonk 1,867 and Bharatpur 1,514.

Emigration, however, presents rather a different picture. The figures have risen from 25,293 in 1901 to 84,110 in 1911, or a difference of 58,817, which amounts to an increase of 232·5 per cent. Their proportion to the total population was only 5·3 per cent in 1901. It is now as much as 16·8 per cent, which is higher also than the 1891 figure of 10·4 per cent. And whereas emigrants were fewer than immigrants by as much as 67,820 or 72·8 per cent in 1901 their number is now only smaller by 11,002 or 11·6 per cent, although immigrants also have actually increased by 1,999. This increase is most marked among those enumerated in the Bombay Presidency, the emigrants to which have increased by 35,902 or 7,704·3 per cent. Other marked increases are in those going to Rajputana (8,957 or 48·2 *per cent*), Hyderabad State (6,615 or 7,969·9 per cent) and Central India Agency (3,960 or 312·8 per cent). It is noticeable that as much as 67·3 per cent of the emigrants were found in non-contiguous Provinces, and that the variation in emigration to non-contiguous Provinces (that is all those outside Rajputana) is as much as +743·4 per cent, compared with only +48·2 per cent to the only contiguous Province of Rajputana. To put the case in another way, out of every 1,000 persons who are known to have returned their birthplace as Ajmer-Merwara 827 were enumerated in their district of birth, 10 in the other district, 57 in contiguous Provinces, 106 in non-contiguous Provinces, and none at all outside India. It is also to be noted that 56·2 per cent of the emigrants to all places were males. To every non-contiguous Province except Assam the males exceed the females. Among those going to Bombay they are more than twice the females. So, too, among those enumerated in Central India. The percentage of males among the emigrants to places outside the contiguous Province of Rajputana is 66·0. Among those going to Rajputana it is only 36·1. These figures point to the

(c) *Emigration.*

*Including those from outside India the corresponding figures are 2,702; 93,876; 96,578; 2·9 per cent; 19·3 per cent; and 19·7 per cent.

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emigration during the recent decade being more of the semi-permanent, than the casual, periodic, or permanent nature. The Bombay Census Superintendent remarks upon the mysterious rise in the number of Ajmer-Merwara people found there. He writes that "Every district, including Kanara and Aden, and nearly every Native State returned some. The largest numbers were in Bombay city (7,000), Palanpur Agency (6,500), Ahmedabad (4,000) and Mahi Kantha (3,000). The enquiries made in several directions showed that the Bombay district authorities were unaware of these arrivals. The small proportion of women points to this invasion being of a temporary character and its unobtrusiveness to a gradual increase extending over the decade. The movement appears to be quite recent, and to be due to the attractions of Bombay as a field for the labourer after his own crops have been harvested." The enquiries made of the district authorities in Ajmer-Merwara show that they appear to have been as equally unaware of this marked movement as are the Bombay authorities. Unfortunately the figures for each of the two districts separately for 1901 are not available, but it seems probable, looking at the figures in columns 11 and 14 of Subsidiary Table II, that most of this increase in the volume of emigration to non-contiguous parts is from the Merwara district. Efforts have been made to discover any possible explanation. It is suggested that the recent decade has seen a return to their homes of those who settled temporarily in this Province after the severe famines in Rajputana in the 1891-1901 decade. The children born to such during their sojourn in Ajmer-Merwara on their return to their Rajputana homes would be classed among the emigrant figures. This might account for some of the increase in emigration to Rajputana, but the immigration figures for 1901 do not lend much support to the theory that many of those who had sought a temporary home in Ajmer-Merwara at the time of the famines were still there at that Census. Another suggestion is that certain regiments have opened their ranks to recruitment of men from the two districts. The enquiries made, however, from all the regimental authorities concerned show that, except for the local corps of the 43rd Erinpura Regiment and the 44th Merwara Infantry, neither of which are stationed in non-contiguous Provinces, there are not as many as 400 men from the districts now serving in the army! Another suggested explanation, based on the fact that much of the stream sets towards Bombay, is that the demand for labour in the cotton mills of Beawar town brings people from Gujarat and other parts of the Presidency. Children are born to them in Beawar and on their parents' return to their homes the children appear among the emigrants to Bombay. A fourth possible explanation is that in 1901 figures for Merwara—born persons may have been confused by other Provinces with the better known birth places of Marwar, or Mewar. This again is not very convincing for, as the figures on the margin show, each of these places shows an increase in emigrants. The probabilities are, as already hinted in paras. 15 and 16 of Chapter II, that, owing to the high birth-rate in Merwara, the rapid increase of 12·2 per cent in the rural population, a long series of unfavourable years, and the impossiblity of extending the culturable area or improving the means of irrigation, its inhabitants are being driven to emigrate more or less permanently. The Recruiting Officer for Rajputana and Central India, Ajmer, states that his office is constantly inundated with men from Merwara clamouring for enlistment in various regiments, but there are seldom vacancies for them. The marked decline in their physique points not only to the effects of bad seasons but also to the land not being able to support them properly even in ordinary years.

Emigrants from.	1911.	1901.
Marwar	82,956	61,327
Ajmer-Merwara* ...	36,368	446
Mewar	6,183	5,532
Total ...	125,507	67,305

8. Ajmer.—The greater number of the immigrants into the Province are found in the Ajmer District, and they form 21·4 per cent of its population compared with only 16·9 per cent in Merwara. The presence of troops at Ajmer, Deoli, and Nasirabad, and of the large railway population at Ajmer chiefly account for this difference. The increase in their numbers, however, during the

(a) Immigration.

* 1901 figures for Merwara alone are not available.

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decade is only ·3 per cent, and their proportion to the population has declined slightly, from 21·6 per cent to 21·0 per cent. 61·1 per cent come from the contiguous State of Rajputana, 2·8 per cent from the sister district of Merwara, 9·3 per cent from the non-contiguous State of Rajputana, and 26·8 per cent from elsewhere. 50·1 per cent of the immigrants in the District live in the city of Ajmer. Excluding Rajputana, most of the immigrants come from the United Provinces, which sends 11,509. There is a big drop between this and the next largest number, which is only 3,710 from the Punjab. A special Table has been compiled, Imperial Table XIX, for Ajmer city showing the principal castes, occupations, birth-places etc., of the immigrants thereto. The Table has been discussed at some length in paragraph 28 of Chapter I. But the figures in that Table show clearly that the vast majority of immigrants from places outside Rajputana live in the city. Out of the 11,509 from the United Provinces as many as 10,339 were enumerated in the city. Female immigrants are in the proportion of 115 to every 100 males. Ajmer appears to draw more largely in proportion on the contiguous States of Rajputana for its women than it does on Merwara, the percentage of females to 100 males being 157 compared with 79.

(b) Emigration.

It is not necessary to add much on the subject of emigration to what has been said above in paragraph 9 (*c*) on emigration from the Province itself, especially as no District figures for 1901 are available. Compared with the neighbouring District of Merwara the percentage of emigrants to the 1911 population is small, being only 13·2 per cent. Out of these, 5·6 per cent were enumerated in Merwara, 45·9 per cent in the contiguous States and 6·0 per cent in the non-contiguous States of Rajputana, and 42·5 per cent elsewhere. The proportion of females is much the same as among immigrants, namely 114 to every 100 males. This high figure, read with the corresponding very low one (47) in Merwara, points very strongly to the conclusion that most of the mysterious emigration from Ajmer-Merwara to non-contiguous Provinces, to the growth of which reference has been made in the preceding paragraph, starts from Merwara and not from Ajmer.

The net gain to the District by migration amounts to 29,624 persons, or 7·8 per cent of the 1911 population.

9. Merwara.—Immigrants into the district of Merwara have increased by 9·4 per cent and form 16·9 per cent of the population compared with 17·0 per cent in 1901. 13·6 per cent come from the district of Ajmer, 60·4 per cent from the contiguous States of Rajputana, 17·0 per cent from the non-contiguous parts of Rajputana and 9·0 per cent from elsewhere. The low percentage of immigrants from Ajmer is perhaps curious, compared with that from the two contiguous States of Marwar and Mewar, but the district has long frontiers extending for about 50 miles bordered on either side by these two States, so that for about 100 miles it touches one or the other, whereas only about 12 miles of it are contiguous to the Ajmer District. The high proportion of females among the immigrants (122 to *every 100 males*) and the low percentage of persons from non-contiguous places shows that immigration at any rate is mainly of the casual kind. There are 150 females to every 100 males from the contiguous States of Rajputana, and only 137 to 100 from Ajmer, which looks as if the district got far more of its wives from Rajputana than from Ajmer.

(a) Immigration.

A good deal of the discussion in paragraph 9 (*c*) *supra* on emigration from Ajmer-Merwara refers particularly to Merwara, and it is unnecessary to say much more here on the subject. It is impossible, unfortunately, to make any comparisons with 1901. But the present figures leave little doubt that there has been a very marked increase. Emigrants amounted to 27·8 per cent of the 1911 population, compared with only 13·2 per cent in the neighbouring district of Ajmer. The actual figure, of course, for the number of people leaving the district is really very much larger. Out of the 5,351 persons who simply returned the name of the Province, Ajmer-Merwara, as their birth-place a large number must have been born in Merwara. It is also more than probable that a large number of the 5,226 persons, whose birth place was returned in the Central Provinces' schedules as Ajmer, really come from Merwara, as Ajmer is sometimes

(b) Emigration.

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are far greater, ranging as they do from 21·2 per cent in Udaipur to 39·1 per cent in Bharatpur. The non-contiguous parts from which Bharatpur city draws most of its immigrants are Ajmer-Merwara, Gwalior, Delhi, and Aligarh. (*c*) There is very little variation since 1901 in the proportion of immigrants in each city except in Alwar, Jodhpur, Kotah and Udaipur. The marked variation in Kotah, which is as much as from 19·9 to 29·5 per cent, is in sympathy with the much larger proportion of the immigrants into the State which the city absorbs, compared with other cities. The construction of the new railway at Kotah may have something to do with this. The decline in immigrants to Alwar and Udaipur is greatly due to the outbreak of plague in these cities just before the Census As regards Jodhpur it is noticeable that the percentage of foreign born is more than four times as great as it was ten years ago, excluding the suburbs or Jodhpur town for which the 1901 figures are not available. The proportion of foreign born in the suburbs alone is much higher, namely 10·0 per cent, and evidently the suburbs attract foreigners more than the city proper, as 56·7 of the immigrants live in them. (*d*) In all cases except Udaipur the proportion of females to males is much less among those coming from non-contiguous States and Districts than among those from contiguous parts. In Bikaner, Jodhpur, and Udaipur the proportion of women, even from contiguous parts, is very low compared with what it is among immigrants into the whole State from all places or even from contiguous parts. The facts noted in (*b*) and (*d*) are what one would expect, for it is natural that a city should draw persons from further afield than do the villages or smaller towns, and that the immigration should approximate to the semi-permanent and permanent types, rather than the casual or periodic, as professions, commerce, and trade would be the attraction to foreigners rather than the exchange of women in marriage.

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SUBSIDIARY TABLE I.—*Immigration (actual figures).*

PROVINCE; NATURAL DIVISION; AND STATE OR DISTRICT WHERE ENUMERATED.	BORN IN																	
	PROVINCE; NATURAL DIVISION; AND STATE OR DISTRICT WHERE ENUMERATED.			CONTIGUOUS PARTS OF PROVINCE.			OTHER PARTS OF PROVINCE.			CONTIGUOUS PARTS OF OTHER PROVINCES ETC.			NON-CONTIGUOUS PARTS OF OTHER PROVINCES ETC.			OUTSIDE INDIA.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
RAJPUTANA	10,226,879	5,398,594	4,828,285	...	...	...	...	...	...	261,568	93,157	168,411	40,921	22,795	18,126	1,064	729	335
Eastern Division	*5,527,020*	*2,960,520*	*2,566,500*	*53,798*	*16,047*	*37,751*	*676*	*324*	*352*	*185,028*	*57,561*	*127,467*	*24,301*	*12,773*	*11,528*	*495*	*337*	*158*
Alwar	717,694	396,266	321,428	44,890	11,083	33,807	1,128	368	760	23,606	4,369	19,237	4,358	1,566	2,792	12	7	5
Bharatpur	478,934	275,854	203,080	33,686	11,829	21,857	557	294	263	41,472	12,151	29,321	4,097	2,100	1,997	39	26	13
Bundi	200,116	106,125	93,991	16,393	5,992	10,401	1,195	543	652	...	...	...	1,026	551	475	...	...	...
Dholpur	234,702	136,294	98,408	3,600	995	2,605	600	282	318	22,233	5,669	16,564	2,038	995	1,042	15	9	6
Jaipur	2,544,602	1,358,959	1,185,643	63,974	15,892	48,082	2,527	924	1,603	13,798	4,022	9,776	11,473	5,778	5,695	273	175	98
Jhalawar	74,139	42,199	31,940	6,126	2,103	4,023	2,119	1,104	1,015	12,446	3,829	8,617	1,421	786	635	20	13	7
Karauli	128,421	74,591	53,830	14,078	4,256	9,822	480	212	268	2,306	529	1,777	1,299	490	809	3	3	...
Kishangarh	66,343	39,554	26,789	11,643	3,226	8,417	1,401	426	975	7,270	2,179	5,091	534	333	201	...	...	...
Kotah	569,770	297,917	271,853	32,469	14,990	17,479	4,907	2,877	2,030	25,524	10,701	14,823	6,363	3,794	2,569	56	45	11
Lawa	1,472	979	493	261	62	199	800	254	546	...	...	...	31	7	24	...	...	...
Shahpura	38,430	21,987	16,443	4,764	1,152	3,612	1,013	462	551	2,939	846	2,093	251	148	103	...	...	...
Tonk	246,014	136,549	109,465	30,457	9,444	21,013	1,789	847	942	21,899	8,009	13,890	2,945	1,482	1,463	77	59	18
Southern Division	*1,816,085*	*938,641*	*877,444*	*28,026*	*11,171*	*16,855*	*1,992*	*1,199*	*793*	*33,667*	*14,577*	*19,090*	*12,028*	*6,554*	*5,474*	*469*	*313*	*156*
Banswara	155,111	78,274	76,837	7,064	2,003	5,061	161	101	60	1,952	649	1,303	1,147	566	581	28	27	1
Dungarpur	148,717	75,989	72,728	7,229	1,829	5,400	289	155	134	1,371	264	1,107	1,552	839	713	34	29	5
Kushalgarh	19,399	9,925	9,474	851	313	538	123	55	68	730	291	439	901	371	530	1	1	...
Mewar	1,254,260	652,944	601,316	15,359	5,930	9,429	1,161	663	498	19,614	9,163	10,451	3,275	2,011	1,264	107	39	68
Partabgarh	50,078	26,771	23,307	4,557	1,926	2,631	523	261	262	4,591	1,568	3,023	2,939	1,197	1,742	16	12	4
Sirohi	163,734	86,802	76,932	14,686	5,388	9,298	2,801	1,682	1,119	2,172	974	1,198	5,451	3,238	2,213	283	205	78
Western Division	*2,752,389*	*1,453,109*	*1,299,280*	*45,559*	*16,905*	*28,654*	*1,334*	*678*	*656*	*33,310*	*16,057*	*17,253*	*14,155*	*8,450*	*5,725*	*100*	*79*	*21*
Bikaner	632,686	339,622	293,064	32,562	13,143	19,419	588	318	270	27,156	13,585	13,571	7,956	4,792	3,164	35	29	6
Jaisalmer	79,201	45,908	33,293	7,030	1,539	5,491	116	76	40	1,321	701	620	635	270	365	8	6	2
Marwar	2,014,831	1,059,337	955,494	31,437	10,345	21,092	831	404	427	4,486	1,552	2,934	5,911	3,587	2,324	57	44	13
AJMER-MERWARA	404,817	221,690	183,127	...	...	...	...	...	...	61,930	24,247	37,683	33,182	18,965	14,217	1,466	1,296	170
Ajmer	299,182	164,164	135,018	2,248	1,256	992	...	...	...	49,605	19,309	30,296	27,900	15,899	12,001	1,449	1,283	166
Merwara	100,596	55,089	45,507	2,782	1,174	1,608	...	...	...	12,325	4,938	7,387	5,291	3,073	2,218	17	13	4

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SUBSIDIARY TABLE II.—*Emigration (actual figures).*

PROVINCE; NATURAL DIVISION; AND STATE OR DISTRICT, WHERE BORN.	ENUMERATED IN																	
	PROVINCE; NATURAL DIVISION; AND STATE OR DISTRICT WHERE BORN.			CONTIGUOUS PARTS OF PROVINCE.			OTHER PARTS OF PROVINCE.			CONTIGUOUS PROVINCES ETC.			NON-CONTIGUOUS PROVINCES ETC.			OUTSIDE INDIA.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
RAJPUTANA	**10,226,879**	**5,398,594**	**4,828,285**	...	...	...	...	...	...	**708,257**	**342,067**	**366,190**	**147,368**	**99,465**	**47 903**	**300**	**237**	**63**
Eastern Division	*5,527,020*	*2,960,520*	*2,566,500*	*48,887*	*18,472*	*30,415*	*4,346*	*2,570*	*1,776*	*358,155*	*156,641*	*201,514*	*67,369*	*45,920*	*21,449*	*1*	*1*	...
Alwar	717,694	396,266	321,428	32,993	9,390	23,603	2,537	1,430	1,107	52,054	17,743	34,311	11,543	7,470	4,073	...	...	...
Bharatpur	478,934	275,854	203,080	21,863	5,916	15,947	2,155	1,328	827	59,365	21,534	37,831	5,757	3,301	2,456	...	...	...
Bundi	200,116	106,125	93,991	16,223	5,203	11,020	573	213	360	...	...	...	2,100	936	1,164	...	...	...
Dholpur	234,702	136,294	98,408	5,879	2,359	3,520	780	393	387	29,751	11,645	18,106	781	507	274	...	...	...
Jaipur	2,544,602	1,358,959	1,185,643	129,438	42,888	86,550	7,477	3,737	3,740	98,743	48,095	50,648	103,865	64,499	39,366	...	...	...
Jhalawar	74,139	42,199	31,940	8,709	3,778	4,931	712	211	501	8,869	3,688	5,181	301	183	118	...	...	...
Karauli	128,421	74,591	53,830	9,681	2,851	6,830	2,501	1,337	1,164	1,799	675	1,124	1,876	946	930	...	...	...
Kishangarh	66,343	39,554	26,789	3,981	1,219	2,762	844	373	471	7,729	2,684	5,045	1,530	791	739	...	...	...
Kotah	569,770	297,917	271,853	16,796	5,848	10,948	541	271	270	16,205	6,762	9,443	2,437	1,407	1,030	1	1	...
Lawa	1,472	979	493	7	...	7	54	16	38	...	...	...	91	30	61	...	...	...
Shahpura	38,430	21,987	16,443	763	222	541	67	25	42	682	214	468	85	40	45	...	...	...
Tonk	246,014	136,549	109,465	14,454	5,042	9,412	588	238	350	15,872	7,304	8,568	4,089	2,107	1,982	...	...	...
Southern Division	*1,816,085*	*938,641*	*877,444*	*26,755*	*8,792*	*17,963*	*1,804*	*686*	*1,118*	*54,943*	*22,199*	*32,744*	*7,969*	*5,991*	*1,978*	...	...	...
Banswara	155,111	78,274	76,837	5,357	1,608	3,749	46	16	30	4,031	1,799	2,232	128	105	23	...	...	...
Dungarpur	148,717	75,989	72,728	6,296	1,667	4,629	133	64	69	2,125	742	1,383	289	183	106	...	...	...
Kushalgarh	19,399	9,925	9,474	115	43	72	35	14	21	1,124	616	508	13	1	12	...	...	...
Mewar	1,254,260	652,944	601,316	34,409	11,840	22,569	1,672	626	1,046	38,913	14,752	24,161	3,579	2,479	1,100	...	...	...
Partabgarh	50,078	26,771	23,307	1,360	428	932	369	138	231	5,092	1,850	3,242	4,760	3,914	846	...	...	...
Sirohi	163,734	86,802	76,932	3,315	849	2,466	238	121	117	1,918	1,235	683	940	514	426	...	...	...
Western Division	*2,752,389*	*1,453,109*	*1,299,280*	*44,946*	*13,477*	*31,469*	*4,502*	*2,233*	*2,269*	*215,023*	*118,077*	*96,946*	*88,935*	*54,136*	*34,799*	...	...	...
Bikaner	632,686	339,622	293,064	14,027	2,993	11,034	503	231	272	80,602	39,501	41,101	24,435	16,040	8,395	...	...	...
Jaisalmer	79,201	45,908	33,293	2,363	830	1,533	161	81	80	16,948	9,926	7,022	1,438	842	596	...	...	...
Marwar	2,014,831	1,059,337	955,494	54,054	17,824	36,230	4,011	1,993	2,018	104,080	59,899	44,181	76,455	46,005	30,450	...	...	...
AJMER-MERWARA	**404,817**	**221,690**	**183,127**	...	...	...	...	...	...	**27,543**	**9,941**	**17,602**	**56,567**	**37,334**	**19,233**	...	...	...
Ajmer	299,182	164,164	135,018	2,782	1,174	1,608	...	...	...	26,023	9,122	16,900	21,324	13,118	8,206	...	...	...
Merwara	100,596	55,089	45,507	2,248	1,256	992	...	...	...	1,481	797	684	29,892	20,791	9,101	...	...	...

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SUBSIDIARY TABLE III.—*Proportional migration to and from each Natural Division, State and District.*

Province; Natural Division; and State or District.	Number per mille of actual Population of						Number of Females to 100 males amongst			
	Immigrants.			Emigrants.			Immigrants.		Emigrants.	
	Total.	From contiguous States and Districts in Province and from contiguous Provinces.	From other places.	Total.	To contiguous States and Districts in Province and to contiguous Provinces.	To other places.	From contiguous States and Districts in Province and from contiguous Provinces.	From other places.	To contiguous States and Districts in Province and to contiguous Provinces.	To other places.
1	2	3	4	5	6	7	8	9	10	11
RAJPUTANA ...	**28·8**	**28·2**	**·6**	**81·3**	**67·3**	**14·0**	**163·4**	**66·4**	**107·1**	**48·1**
Eastern Division ...	*45·6*	*44·7*	*·9*	*82·7*	*70·3*	*12·4*	*208·6*	*69·2*	*132·4*	*47·9*
Alwar...	93·5	88·8	4·7	125·2	107·4	17·8	340·8	155·7	213·4	58·2
Bharatpur	142·9	139·8	3·1	159·5	145·4	14·1	206·5	90·1	195·9	70·9
Bundi	85·1	74·9	10·2	86·4	74·2	12·2	173·6	103·0	211·8	132·6
Dholpur	108·2	104·1	4·1	141·3	135·4	5·9	271·3	91·4	154·4	73·4
Jaipur ...	34·9	30·5	4·4	128·8	86·6	42·2	281·7	103·1	150·8	63·2
Jhalawar	229·9	197·3	32·6	193·1	182·6	10·5	213·0	77·5	135·4	157·1
Karauli	123·9	112·0	11·9	108·2	78·3	29·9	242·2	152·4	225·6	91·7
Kishangarh	239·1	216·9	22·2	161·5	134·3	27·2	249·6	156·2	200·0	104·0
Kotah	108·5	92·7	15·8	56·3	51·6	4·7	125·3	65·0	161·7	77·4
Lawa	425·9	101·8	324·1	59·3	2·7	56·6	321·0	218·4	...	215·2
Shahpura	189·2	162·5	26·7	34·7	30·5	3·2	285·5	107·2	231·4	133·8
Tonk...	188·6	176·5	12·1	115·4	100·0	15·4	199·0	88·1	145·6	99·4
Southern Division ...	*40·3*	*35·8*	*4·5*	*48·3*	*43·2*	*5·1*	*138·5*	*56·4*	*163·6*	*36·4*
Banswara	62·6	59·8	2·8	57·8	56·7	1·1	225·5	50·6	173·6	43·8
Dungarpur	65·8	60·0	5·8	55·5	52·9	2·6	266·4	81·6	249·6	70·9
Kushalgarh	118·4	110·9	7·5	58·5	56·3	2·2	157·2	101·2	88·0	220·0
Mewar	30·5	27·7	2·8	60·7	56·7	4·0	130·5	62·3	175·7	69·1
Partabgarh	201·4	187·3	14·1	184·7	102·9	81·8	164·5	68·6	183·2	26·6
Sirohi	134·3	96·4	37·9	33·9	27·7	6·2	158·2	61·8	151·1	85·5
Western Division ...	*33·2*	*30·9*	*2·3*	*124·1*	*91·3*	*32·8*	*129·7*	*69·0*	*97·6*	*65·3*
Bikaner	97·4	93·7	3·7	170·6	135·0	35·6	117·1	63·1	122·7	53·3
Jaisalmer	103·2	98·8	4·4	236·8	219·7	18·1	265·0	91·6	79·5	73·2
Marwar	20·8	18·3	2·5	116·0	76·9	39·1	192·9	66·7	103·5	67·6
AJMER MERWARA ...	**192·6**	**145·5**	**47·1**	**167·8**	**55·0**	**112·8**	**142·1**	**64·3**	**177·1**	**51·5**
Ajmer	213·5	156·3	57·2	131·8	75·7	56·1	142·5	64·4	179·7	62·6
Merwara	168·7	153·4	15·3	277·8	30·8	247·0	130·2	63·0	81·6	43·8

SUBSIDIARY TABLE IV.—*Migration between Natural Divisions (actual figures) compared with 1901.*

Natural Division in which born.		Number enumerated in Natural Division.			
		Ajmer-Merwara.	Eastern Division.	Southern Division.	Western Division.
1		2	3	4	5
Ajmer-Merwara	1911.	**404,817**	**17,226**	**6,995**	**3,322**
	1901	**383,036**	**12,594**	**3,976**	**1,716**
Eastern Division	*1911.*	*38,439*	*5,527,020*	*12,568*	*40 665*
	1901.	*34,003*	*5,399,849*	*9,393*	*25,774*
Southern Division	*1911.*	*13,032*	*22,331*	*1,816,085*	*6,228*
	1901.	*11,545*	*17,771*	*1,450,048*	*3,306*
Western Division	*1911.*	*21,483*	*32,000*	*17,448*	*2,752,389*
	1901.	*24,839*	*27,823*	*13,896*	*2,540,985*

NOTE.—The Table excludes 145 "Rajputana unspecified" in 1911 and 10 in 1901 enumerated in Rajputana, and 18 in 1911 and 558 in 1901 enumerated in Ajmer-Merwara

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SUBSIDIARY TABLE V.—*Migration between the Province and other parts of India.*

(1) RAJPUTANA.

Province etc.	Immigrants to Rajputana.			Emigrants from Rajputana.			Excess or deficiency of immigration over emigration.	
	1911	1901.	Variation	1911.	1901.	Variation	1911.	1901.
1	2	3	4	5	6	7	8	9
GRAND TOTAL	**302,489**	**237,668**	**+64,821**	**855,625**	**915,403**	**— 59,778**	**—553,136**	**—677,735**
(i) Total British territory ...	**170,401**	**160,847**	**+ 9,554**	**598,829**	**612,294**	**— 13,465**	**—428,428**	**—451,447**
Total Native States	131,918	72,772	+ 59,146	256,796	287,930	— 31,134	— 124,878	—215,158
French Settlements	2	6	— 4	...	...	...	+ 2	+ 6
Portuguese Settlements... ...	168	93	+ 75	...	...	...	+ 168	+ 93
Estimated figures for Chhabra, Pirawa, Sironj Parganas of Tonk in 1901, details by Provinces for which are not available	...	3,950	— 3,950	...	15,179	— 15,179	...	— 11,229
(ii) British Provinces (including Native States in Political relation with Local Governments). Total ...	**200,911**	**181,148**	**+19,763**	**689,086**	**707,890**	**— 18,804**	**—488,175**	**—526,742**
Ajmer-Merwara	27,543	18,586	+ 8,957	72,972	70,945	+ 2,027	— 45,429	— 52,359
Andamans and Nicobars... ...	...	1	— 1	162	109	+ 53	— 162	— 108
Assam Total	105	8	+ 97	11,620	9,336	+ 2,284	— 11,515	— 9,328
Districts	*102*	*8*	+ *94*	*11,505*	*9,276*	+ *2,229*	— *11,403*	— *9,268*
States	*3*	...	+ *3*	*115*	*60*	+ *55*	— *112*	— *60*
Baluchistan Total	210	57	+ 153	850	1,134	— 284	— 640	— 1,077
Districts	*119*	*57*	+ *62*	*850*	*1,134*	— *284*	— *731*	— *1,077*
States	*91*	...	+ *91*	...	...	...	+ *91*	...
Behar and Orissa Total ...	398	*	*	15,210	*	*	— 14,812	*
Districts	*398*	*	*	*13,672*	*	*	— *13,274*	*
States	...	*	*	*1,538*	*	*	— *1,538*	*
Bengal Total	737	884	+ 251	36,732	40,572	+ 11,370	— 35,995	— 39,688
Districts	*736*	*864*	+ *270*	*35,744*	*37,925*	+ *11,491*	— *35,008*	— *37,061*
States	*1*	*20*	— *19*	*915*	*2,594*	— *141*	— *914*	— *2,574*
Sikkim	...	...	...	73	53	+ 20	— 73	— 53
Bombay Total (including Aden)	14,558	9,019	+ 5,539	141,251	132,405	+ 8,846	— 126,693	— 123,386
Districts	*6,624*	*5,216*	+ *1,408*	*118,189*	*110,655*	+ *7,534*	— *111,565*	— *105,439*
States	*7,934*	*3,803*	+ *4,131*	*23,062*	*21,750*	+ *1,312*	— *15,128*	— *17,947*
Burma	32	27	+ 5	1,780	553	+ 1,227	— 1,748	— 526
Central Provinces and Berar ...	936	371	+ 565	55,861	55,775	+ 86	— 54,925	— 55,404
Coorg	...	...	...	2	15	— 13	— 2	— 15
Madras Total	290	179	+ 111	1,521	1,546	— 25	— 1,231	— 1,367
Districts	*283*	*177*	+ *106*	*1,484*	*1,487*	— *3*	— *1,201*	— *1,310*
States	*7*	*2*	+ *5*	*37*	*59*	— *22*	— *30*	— *57*
North-West Frontier Province Total	507	†	†	1,492	†	†	— 985	†
Districts	*504*	†	†	*1,492*	†	†	— *988*	†
Political Agencies	*3*	†	†	†	†	†	+ *3*	†
Punjab Total	85,526	77,403	+ 8,630	246,609	268,761	— 20,660	— 161,083	— 191,358
Districts	*63,655*	*61,396*	+ *2,768*	*182,187*	*197,884*	— *14,205*	— *118,532*	— *136,488*
States	*21,871*	*16,007*	+ *5,867*	*64,422*	*70,877*	— *6,455*	— *42,551*	— *54,870*
United Provinces of Agra and Oudh Total	70,064	74,583	— 4,519	103,024	126,739	— 23,715	— 32,960	— 52,156
Districts	*69,464*	*74,114*	— *4,650*	*102,929*	*126,536*	— *23,607*	— *33,465*	— *52,422*
States	*600*	*469*	+ *131*	*95*	*203*	— *108*	+ *505*	+ *266*
India un-specified...	5	30	— 25	...	...	...	+ 5	+ 30
(iii) Political Agencies and States in Political relation with the Government of India. Total ...	**101,408**	**52,471**	**+48,937**	**166,539**	**192,334**	**—25,795**	**— 65,131**	**—139,863**
Baroda State	1,601	325	+ 1,276	6,239	4,139	+ 2,100	— 4,638	— 3,814
Central India Agency ...	99,329	51,873	+47,456	144,401	173,336	— 28,935	— 45,072	— 121,463
Hyderabad State	321	131	+ 190	14,271	13,858	+ 413	— 13,950	— 13,727
Kashmir State	90	89	+ 1	250	199	+ 51	— 160	— 110
Mysore State	67	53	+ 14	1,378	802	+ 576	— 1,311	— 749

* Included in Bengal Figures.
† Included in Punjab Figures.

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SUBSIDIARY TABLE V.—*Migration between the Province and other parts of India.*

(2) AJMER-MERWARA.

PROVINCE, ETC.	IMMIGRANTS TO AJMER-MERWARA			EMIGRANTS FROM AJMER-MERWARA.			EXCESS OR DEFICIENCY OF IMMIGRATION OVER EMIGRATION.	
	1911.	1901.	Variation.	1911.	1901.	Variation.	1911.	1901.
1	2	3	4	5	6	7	8	9
GRAND TOTAL	**95,112**	**93,113**	**+ 1,999**	**84,110**	**25,293**	**+ 58,817**	**+11,002**	**+67,820**
(i) Total British territory...	**18,175**	**92,921**	**+ 1,945**	**32,773**	**5,180**	**+ 27,593**	**−14,598**	**+67,628**
Total Native States	76,691			51,337	20,113	+ 31,224	+ 25,354	
French Settlements	3	192	+ 54	.....	.....	.....	+ 3	+ 192
Portuguese Settlements... ...	243			.....	.....	.....	+ 243	
(ii) British Provinces (including Native States in Political relation with Local Governments) Total	**19,278**	**20,367**	**− 1,089**	**44,400**	**15,277**	**+ 39,123**	**−25,122**	**+ 15,090**
Andamans and Nicobars ...	.....	.....	.....	12	25	− 13	− 12	− 25
Assam	6	18	− 12	46	194	− 148	− 40	− 176
Baluchistan	23	13	+ 10	207	168	+ 39	− 184	− 155
Behar and Orissa Total	112	*	*	143	*	*	− 31	*
Districts	*112*	*	*	*141*	*	*	*− 29*	*
States	.....	*	*	*2*	*	*	*− 2*	*
Bengal Total	289	395	+ 6	655	464	+ 334	− 366	− 69
Districts	*289*	†	†	*650*	*442*	+ *349*	*− 361*	†
States	.....	†	†	*3*	*22*	− *17*	*− 3*	†
Sikkim	.....	.....	.....	2	.....	+ 2	− 2	.....
Bombay Total	1,917	1,750	+ 167	36,368	466	+ 35,902	−34,451	+ 1,284
Districts	*1,570*	†	†	*24,976*	*401*	+ *24,575*	*−23,406*	†
States	*347*	†	†	*11,392*	*65*	+ *11,327*	*−11,045*	†
Burma	21	10	+ 11	199	33	+ 166	− 178	− 23
Central Provinces and Berar ...	341	462	− 121	2,673	740	+ 1,933	− 2,332	− 278
Coorg	.....	.....	.....	1	.....	+ 1	− 1	.....
Madras Total	224	157	+ 67	120	35	+ 85	+ 104	+ 122
Districts	*218*	†	†	*120*	*35*	+ *85*	+ *98*	†
States	*6*	†	†	.....	.....	.....	+ *6*	†
North West Frontier Province Total	106	‡	‡	16	‡	‡	+ 90	‡
Districts	*105*	‡	‡	*16*	‡	‡	+ *89*	‡
Political Agencies	*1*	‡	‡	.....	‡	‡	+ *1*	‡
Punjab Total	4,111	3,631	+ 566	1,543	754	+ 805	+ 2,568	+ 2,897
Districts	*3,496*	†	†	*1,317*	*754*	+ *579*	+ *2,179*	†
States	*615*	†	†	*226*	.....	+ *226*	+ *389*	†
U. P. of Agra and Oudh Total...	12,115	12,969	− 854	2,417	2,398	+ 19	+ 9,698	+ 10,571
Districts	*11,981*	†	†	*2,415*	*2,388*	+ *27*	+ *9,566*	†
States	*134*	†	†	*2*	*10*	− *8*	+ *132*	†
India un-specified	13	942	− 929	.....	.....	.....	+ 13	+ 942
(iii) Political Agencies, and States in political relation with the Government of India. Total ...	**75,588**	**72,554**	**+ 3,034**	**39,710**	**20,016**	**+ 19,694**	**+35,878**	**+52,538**
Baroda State	224	.....	+ 224	179	60	+ 119	+ 45	− 60
Central India Agency	2,046	1,588	+ 458	5,226	1,266	+ 3,960	− 3,180	+ 322
Hyderabad State...	247	.....	+ 247	6,698	83	+ 6,615	− 6,451	− 83
Kashmir State	35	21	+ 14	27	10	+ 17	+ 8	+ 11
Mysore State	64	.....	+ 64	37	11	+ 26	+ 27	− 11
Rajputana Agency	72,972	70,945	+ 2,027	27,543	18,586	+ 8,957	+45,429	+ 52,359

* Included in Bengal figures.
† Separate figures for Districts and States not available.
‡ Included in Punjab figures.

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CHAPTER IV.

Religion.

PART I.—STATISTICAL.

1. Data for Discussion.—The data on which the discussion in this Chapter is based will be found in the following Tables :—

Imperial Table V, showing the distribution of the main religions in towns;

Imperial, Table VI, giving figures for all religions for the Provinces, Natural Divisions, States and Districts;

Imperial Table XVII.—Territorial distribution of Christians by sect and race;

Provincial Table II, which contains the figures for each main religion for each administrative unit;

Chapter I., Subsidiary Table IV, showing the number per mille of each main religion who live in towns;

and, at the end of this chapter—

Subsidiary Table I, showing the proportions and variations of each religion by Provinces;

Subsidiary Table II, containing the distribution by Natural Divisions, States and Districts, of the main religions;

Subsidiary Table III, showing by Provinces, Natural Divisions, States and Districts the distribution and variation of Christians;

Subsidiary Table IV, which gives the actual figures by race and sex for each Christian sect and their variations;

Subsidiary Table V, showing the distribution of the Christian races by sect, and the sects by races;

Subsidiary Table VI, giving for each Natural Division the distribution of the main religions over (*a*) urban, (*b*) rural areas.

2. Definition of Various Religions for Census Purposes.—For ordinary Census purposes there is no difficulty in distinguishing between Musalmans, Christians, Parsis, Jews, and Buddhists, and the figures for these may be accepted as accurate. There is very little difficulty, too, now-a-days in obtaining a correct return of Arya and Brahmo Samajists. True, they may be reckoned in one way as mere sects of Hinduism, but the adherents of these religions are sufficiently keen on proving their growth by Census statistics to insist on their religion being recorded as such. The same may be asserted with almost equal certainty of the Sikh religion. But there is much greater difficulty when we come to Animists, Hindus, and Jains. The border line between Hinduism and Animism is a very thin one. The Census staff were instructed to enter in the religion column of the schedules whatever religion persons said they belonged to. If they could not say what their religion was the enumerators entered their caste name in the religion column. In the abstraction offices all those whose caste name was found in the religion column were classified as Animists. The effects of these instructions will be discussed more fully later on in the article on Animists, suffice it to say now that the personal equation of the enumerator is felt more seriously, and there is probably greater inaccuracy here than in any of the other religion statistics. As regards the Jains the enumerating staff were warned particularly not to enter Jains as Hindus, and to make doubly sure in the case of all Mahajans by asking them whether they were not Jains as well as Hindus. Mahajan Jains numbered 350,197 out of the total Jain population of 352,699. But spite of these instructions, though there is no

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chance of a non-Jain having being been returned as a Jain, there is a chance of a Jain having been returned as a Hindu. This danger is perhaps less at the recent Census than at previous ones owing to the stricter injunctions on the subject, but even the uncertainty at former enumerations will have vitiated to some extent the variation figures.

3. General Distribution of Population by Religion.—The figures on the margin show at a glance the actual distribution of each religion in the two Provinces and the proportion it bears to 10,000 of the total population.

It will be seen that in both Provinces Hindus are far the most numerous, forming more than ⅘ths of the population in Rajputana and nearly ⅘ths in Ajmer-Merwara. Between them and the next largest religion—the Musalman—there is a very big drop. Then come the Animists in Rajputana and the Jains in Ajmer-Merwara. The fourth place in Rajputana is held by the Jains, and by the Christians in Ajmer-Merwara. Next come the Sikhs in Rajputana and the Animists in Ajmer-Merwara. The Christians and Sikhs hold sixth place in Rajputana and Ajmer-Merwara respectively, followed by the Aryas in both Provinces. The order of the remaining, which are infinitesimal, are, Parsis, Brahmos, Jews, and Buddhists in Rajputana, and Parsis and Jews in Ajmer-Merwara, which contains neither Brahmos nor Buddhists. Hindus and Musalmans together account for 92·5 per cent of the population in Rajputana and 93·7 per cent in Ajmer-Merwara. It will also be observed that proportionately Ajmer-Merwara contains a far larger number of Musalmans than does Rajputana, the percentages being 16·2 in the former compared with only 9·4 in the latter. This is due very greatly to the existence in Ajmer City of the Musalman shrine and place of pilgrimage—the Dargah Khwaja Sahib.

Religion.	Rajputana.		Ajmer-Merwara.	
	Actual.	Proportion to 10,000 population.	Actual.	Proportion to 10,000 population.
Hindus	8,752,045	8,311·2	388,552	7,749·4
Musalmans	985,825	936·2	81,035	1,616·2
Animists	444,702	422·3	3,979	79·4
Jains	332,397	315·7	20,302	404·9
Sikhs	8,958	8·5	922	18·4
Christians	4,256	4·0	5,432	108·3
Aryas	1,792	1·7	884	17·6
Parsis	342	·3	262	5·2
Brahmo	82	·1	.....	.....
Jew	31	·03	27	·6
Buddhist	2	·001	.....	.....

4. Variation in Provincial figures for Religions.—The figures below show at a glance the variations in each religion numbering more than

Religion.	Percentage of variation in							
	Rajputana.				Ajmer-Merwara.			
	1901-11.		1891-11.		1901-11.		1891-11.	
	Religion.	Population.	Religion.	Population.	Religion.	Population.	Religion.	Population.
Hindus	+ 6·7	+6·9	− 15·5	−15·1	+ 2·1	+5·1	− 11·1	−7·6
Musalmans	+ 5·1		− 2·0		+ 12·5		+ 9·1	
Animists	+ 23·3		− 27·7					
Jains	− 3·4		− 20·8		+ 1·9		− 24·6	
Sikhs	+335·9		+702·7		+249·2		+332·9	
Christians	+ 49·8		+128·6		+ 46·3		+102·5	
Aryas	+183·5		+383·0		+141·5		− 23·6	
Parsis	+ ·9		+ 43·7		+ 59·8		+ 32·3	
					*None in 1891 & 1901.			

100, compared with the variation in the total population, between 1901 and 1911 and 1891-1911. These figures clearly show that proportionately the smaller religions are growing faster than the larger ones and the Sikh religion has increased most rapidly of all in either Province during the decade. The *Sikh* increase, however, is fortuitous and in no way due to a real spread of the religion. In Rajputana it is explained by a large influx of Sikhs into Bikaner, attracted there as cultivators by the prospect of the extension of the Sutlej canal into the State, and in Ajmer-Merwara by the presence of a Sikh Regiment at Nasirabad. The *Arya Samaj* increase of 183·5 per cent in Rajputana and

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141·5 per cent in Ajmer-Merwara is genuine and striking. But the actuals are still very small (1,792 in Rajputana and 884 in Ajmer-Merwara). *Christians* show a very steady increase and now number 4,256 in Rajputana and 5,432 in Ajmer-Merwara. The fluctuations in *Animists* are somewhat unreliable for the reasons noted in paragraph 2 *supra*, but they correspond very closely to the fluctuation in the population of the chief Animist tribes. The increase in *Hindus* in Rajputana is much the same as the increase in population and that among *Musalmans* slightly below the general increase. The proportion of increase among Musalmans in Ajmer-Merwara is more than double the variation in the total population, while that among Hindus is less than half of the general variation. *Jains* show the smallest proportional increase in both Provinces and have declined by 3·4 per cent in Rajputana, and it is the only religion which shows an actual decrease in the Provinces. *Parsis* have increased by 59·8 per cent in Ajmer-Merwara and ·9 per cent in Rajputana. The remaining religions are too small to be noticed here.

Comparing the variation figures of the various religions with the variation in population, it is interesting to note how, as remarked above, the great non-proselytizing religion of Hinduism varies very closely with the variation in population. In Rajputana the variation in the last 20 years has been −15·5 compared with a population variation of −15·1. In Ajmer-Merwara, where the Hindus are in a smaller proportion, the degrees of variation are not so close, being −11·1 per cent compared with −7·6. Of the other large non-proselytizing religions the variation in Animists and Jains bears little relation to that of the total population. But the Animist variation corresponds very closely to that among the main tribes who are classified as such. The variation in Jains is too much deranged by the uncertainty of classification to work out any conclusions. Of the proselytizing religions the Musalmans have varied since 1891 most closely with the population variation in both Provinces.

Apart from the special case of the Jains, the religions whose decline has been more rapid than the decrease in the population in the last 20 years are, besides being non-proselytizing, essentially rural ones who would naturally suffer more by famines than those whose followers congregate more in towns. A reference to Subsidiary Table IV of Chapter I will support this remark. Further criticisms on the variations will be found in the paragraphs below, which deal with the individual religions.

5. **Distribution of Religions among States and Districts.**—From Subsidiary Table II it will be seen that in every State and District, except the three great Bhil States of Banswara, Dungarpur, and Kushalgarh, where Animism out-numbers it, *Hinduism* is the preponderating religion even in the Muhammadan State of Tonk. In every State the proportion per 10,000 of the population runs to four figures, and varies from 1,678·7 in Kushalgarh and 3,646·7 in Banswara to 9,222·8 in Dholpur and 9,413·5 in Karauli. No other religion's proportion per 10,000 touches four figures, except Animism in five Bhil States in the Southern Division, and Muhammadanism in five States and the two British Districts. Proportionately, *Islamism's* greatest strong-hold is Alwar, where its followers number 2,515·5 per 10,000. Next in order come Jaisalmer (2,502·4), and Bharatpur (1,833·4). The Muhammadan State of Tonk comes fourth with 1,333·6 and then Bikaner (1,311·4). In actual numbers Alwar (199,149) is likewise its strongest supporter. Next come Jaipur (195,760), Marwar (165,545) and Bharatpur (102,449). Spite of the large Muhammadan population in Ajmer city the proportion of Musalmans in Merwara (1,699·8) is higher than in Ajmer (1,589·6). The proportion of *Jains* per 10,000 varies from 26·9 in Karauli to 898·2 in Sirohi, but their actual numbers, of course, are greatest in Marwar, the home of the Marwari. Between this figure (131,990) and the next (66,704) in Mewar there is a big drop. The majority of *Animists* are found in Mewar, Banswara, Dungarpur, Marwar, Partabgarh, Kushalgarh, Tonk, Bundi, Sirohi, and Jaisalmer (to name them in the order of actual numerical strength). No other State or District numbers more than 4,000 of them. The remaining religions are too small to make it worth while to discuss their distribution.

6. **Animists.**—As remarked in para. 2 *supra*, it is difficult to say exactly where Animism ends and Hinduism begins, and, as a result, the variations in this religion depend more than any other upon the instructions issued to the

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enumerating staff and the spirit in which the latter carried them out. Most of the States in which any marked variation is noticeable this time have explained it as due to this reason, persons who were classified as Hindus in 1901 having been returned as Animists this time and *vicê versa*. Animism has been defined by Sir Herbert Risley to be "the belief which traces everything in the world, from the greater natural phenomena to the various diseases and misfortunes which afflict mankind, to the action of numberless undefined forces, beings, or spirits, among whom, on the theory which gives rise to the name, the souls of departed chiefs and ancestors are supposed to occupy a prominent place." To this definition, perhaps, might be added, as one of the great features of Animism, the actual worship of natural objects, such as trees and stones, etc. But Animism passes easily into the more degraded forms of Hinduism in vogue among the lower and less educated classes, and among those of the four largest Animist tribes, namely the Bauris, Bhils, Minas and Grassias, who have lived among or nearer the ordinary Hindu, a curious blend of the two religions will be found, and it is these who have been returned—and possibly correctly so—as Hindus rather than Animists. I myself, when going through the country with Bhils, have observed them doing obeisance at the ordinary Hindu images as they pass them on the wayside, and then from time to time stopping before a tree or rock, on which was no visible sign of any sort of an idol, image, painting, etc., and salaaming and muttering prayers in front of it. Both in 1901 and the recent Census the figures for Animists in the various Tables represent, practically speaking, all those who were not able to tell the enumerators what their religion was, whose caste name, therefore, was entered in the religion column in the schedules; with this exception that in 1901 in the written instructions to enumerators the orders were confined to the forest tribes. Accepting these figures as correct, the actual number of Animists in 1911 appears as 444,702 in Rajputana, and 3,979 in Ajmer-Merwara, compared with 360,543 and *nil* respectively in 1901. This is, in fact, the first Census at which any Animists have ever been recorded in Ajmer-Merwara, spite of there being practically as many Bhils at previous enumerations as there are now. Their proportion to 10,000 of the population in Rajputana is 422·3, which is not so high as that in Assam, Behar and Orissa, Burma, Central Provinces, Coorg or Central India. The variation in Rajputana amounts to +23·3 per cent. This corresponds very closely to the variation of +22·9 found in all the Bauris, Bhils, Grassias and Minas combined. If, on the other hand, we confine the term Animist to those returned among these four tribes and exclude all other caste entries found in the religion column, which are obviously enumeration errors, the total number of Animists in 1911 would be reduced to 437,415 and in 1901 to 358,869, or a variation of +21·9 per cent, and this would reduce their proportion per 10,000 of the population from 422·3 to 415·4 in Rajputana. Even so, this proportion is higher than any religion except Hinduism and Muhammadanism. Every State, except Bharatpur, Bikaner, Dholpur and Lawa returned some; but the five Bhil States of Banswara, Dungarpur, Kushalgarh, Mewar, and Partabgarh account for 82·6 per cent of the total returned in Rajputana, and there are 1,853 of them to every 10,000 of the population in the Southern Division, which is a much higher proportion than that borne by any religion in the Division except Hindus. Their greatest increases are in Jaisalmer, Dungarpur, Partabgarh, and Kushalgarh, and they are explained as due to the return of those who had emigrated during the famine of the previous decade. The marked decrease in Kotah and Sirohi, on the other hand, is due entirely to the idiosyncrasies of the enumerators, many persons who were returned as Animists in 1901 being entered as Hindus this time.

7. Arya Samajists.—The study of Arya Samajism is of especial interest in these Provinces, as it was in Ajmer that its founder, Dayanand Saraswati, died in 1883, where he had started the religion in 1881. There is in Ajmer an orphanage called the Dayanand Orphanage, founded in his memory in 1895. Yet the religion has a very few followers at present, only 1,792 in Rajputana, and 884 in Ajmer-Merwara. But their numbers have steadily risen in Rajputana since 1891, as the figures on the margin show.

Province.	1911.	1901.	1891.
Rajputana	1,792	652	371
Ajmer-Merwara	884	366	1,157

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Every State except Bundi, Jaisalmer, and Kushalgarh return some. The majority of them are found in urban areas and (to name them in order of strength) in Marwar, Jaipur, Bharatpur, Shahpura, Kotah, Bikaner. None of the other States contain 100. In Ajmer-Merwara they have likewise risen since 1901, but have not yet regained their position of 1891. It is, however, noted in the 1901 Ajmer-Merwara Census Report that the figures of 1891 appear undoubtedly exaggerated.

There seems to be no sign of the Arya Samajists being reabsorbed into the ranks of ordinary Hinduism. In some States the attitude of the orthodox Hindus towards them is not friendly, and they look upon them as a rival creed. In most places they devote themselves to educational and social as well as to religious reform, but they deny that the movement has any political object. How far their ranks will continue to grow at the expense of orthodox Hinduism it is very difficult to say. But it is possible that the gradually-growing laxity in caste restrictions among ordinary Hindus may tend to keep among their ranks those who might otherwise join the Arya Samajists. As the great feature in the latter's creed, however, is the discarding of all idol-worship it must still, spite of relaxation of Hindu caste restrictions, attract those who desire to abandon this feature of the Hindu religion.

8. Christians.—Christians show the third largest proportional increase of any religion in Rajputana. They have grown from 2,841 to 4,256 or as much as 49·8 per cent. This increase is more rapid than in any province except Assam, the Central Provinces, the Punjab, and the United Provinces. There has been a steady increase of 43·9, 52·6, and 49·8 per cent in each of the decades since 1881, and the net increase since 1881 is 228·9 per cent. They still, however, form only ·04 per cent of the total population. This is lower than the percentage in any other Province, and their actual numbers are smaller than in any Province except Coorg. Rajputana's position in this respect is no better if Europeans and Anglo-Indians be excluded, for the proportion of ·02 per cent which Indian Christians bear to the total population is smaller than in any Province. In no State do Christians number more than 1,000 except in Jaipur (1,326). Sirohi comes next with 804, due to a large proportion of Europeans and Eurasians at Mount Abu and Abu Road; and then Bharatpur (566), Kotah (507) and Marwar (440). The proportional increase in all these has been high, ranging from 28·8 per cent in Sirohi to the very high figure of 454·9 per cent in Bharatpur, and is out of all proportion to the much smaller increases in the total populations of the States. Jaipur, Kotah, and Bharatpur figured among the highest increases in 1901 also. The only States in which no Christians at all are found are Banswara, Bundi, Jaisalmer, Kushalgarh, Partabgarh, and the Lawa Thakurate. There are Mission Stations in Alwar (United Free Church of Scotland), Bharatpur (Church Missionary Society), Jaipur (United Free Church of Scotland, and Methodist Episcopal Mission), Jhalawar (Roman Catholic), Kotah (United Free Church of Scotland), Marwar (United Free Church of Scotland), and Mewar (United Free Church of Scotland, and Church Missionary Society). Out of these, as noted above, Bharatpur, Jaipur, Kotah, and Marwar return a considerable actual number and a large proportional increase, and these are the immediate results, no doubt, of the efforts of the missionaries. Jhalawar shows a proportional increase of 160·0 per cent, but the numbers are very small, only 26, of whom 24 are Roman Catholics. Alwar and Mewar, on the other hand, show decreases of 44·6 and 2·5 per cent. Their actual numbers are only 92 and 237 respectively.

(a) Rajputana.

In Ajmer-Merwara Christians show the fourth largest increase. The growth since 1881, though not so rapid as that in Rajputana (228·9 per cent) is as much as 144·1 per cent. In the recent decade it amounts to 46·3 per cent and surpasses any previous variation. Owing to the presence of the cantonment at Nasirabad and the large railway population in Ajmer, the actual numbers exceed those in Rajputana, being 5,432 compared with 4,256. Indian Christians totalled 2,967 compared with 2,548 in Rajputana, and most of them are in the Ajmer district. In both districts there are branches of the United Free Church of Scotland Mission, and in Ajmer there are also working the Methodist Episcopalian (whose efforts extend also to Merwara) and Roman Catholic Missions.

(b) Ajmer-Merwara.

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Compared with other Provinces, Ajmer-Merwara has a larger proportion of Christians than any except Burma, Coorg, and Madras. The actual numbers, however, are smaller than in any except Baluchistan and Coorg. Its proportion of Indian Christians stands fairly high, being larger than that in Baluchistan, Bengal, Central Provinces, Central India, and the North-West Frontier and United Provinces.

(c) *Variation and its causes.*

In Rajputana the increase among Indian Christians has been far more rapid than among others, as the figures on the margin show. In Ajmer-Merwara the reverse is the case. It was noted in 1901 that much of the increase in 1891-1901 among Indian Christians was due to the opening of refuges for orphans and destitute persons in the terrible famine of 1899-1900. It seems possible that the effect of this apparently plausible explanation is somewhat exaggerated, though it is probably truer of Ajmer-Merwara than Rajputana. Missionaries were careful not to record as Christians those orphans and refugees who had not been baptised, and the increase in Rajputana in the previous decade of 1881-91 had been as great as 43·9, though not as high as that in the famine decade which followed (52·6 per cent). But the recent increase of 49·8 per cent is not much smaller than this latter figure. It must, however, be remembered that the effects of this alleged cause would be felt also in the recent decade, owing to baptisms among those who had been rescued but not baptized before 1901. Some of the growth in numbers is, of course, due to a natural increase. Nevertheless, the low increase of 30·2 per cent in Rajputana among Indian Christian children under 15 years of age, compared with the increase among the total Indian Christian population of 86·3 per cent, and the decrease in Ajmer-Merwara of ·1 per cent compared with an increase of 25·6 per cent, point unmistakably, even after allowing for the disproportionately large increase among children in the previous decade owing to the swelling of their ranks by famine orphans, to a very distinct spread of Christianity through conversions. It is necessary to add here that the real figures for Indian Christians are probably larger than those in the Tables, as in more than one quarter a deliberate attempt is said to have been made on the part of Hindus and Muhammadans to prevent Christian converts being returned as Christians in the schedules.

Christians.	Rajputana.		Ajmer-Merwara.	
	Actual Numbers 1911.	Percentage of Variation 1901-11	Actual Numbers 1911.	Percentage of Variation 1901-11.
Europeans and allied races	1,179	21·7	1,755	73·9
Anglo-Indians	529	5·2	710	108·2
Indians	2,548	86·3	2,967	25·6

In the last thirty years Christians have more than trebled their numbers in Rajputana, and it may be of interest to note that, if this rate of progress were to continue, the number of Christians in the Province would equal the 1891 total population—which is the highest figure attained so far—in about 220 years. Much the same may be said of Ajmer-Merwara, where Christians have more than doubled themselves in the last thirty years.

(d) *Sects.*

Great trouble was taken to ensure a correct return of the Christian sects, and in the end only 7 persons out of 9,688 had to be classified under "Sect not returned." Clergymen and missionaries helped much in this work by giving their converts slips of paper with the sect written thereon, which were given to the enumerators. In the two Provinces combined the most numerous sect is the Presbyterian, which numbers 2,951. In Presbyterian (*vide* page 290 of volume of Tables) are included American Presbyterian, Calvinist, Canadian Presbyterian, Church of Scotland, Free Church of Scotland, Irish Presbyterian, Reformed Church, United Free Church, and United Presbyterian. Of these the United Free Church returned the majority. Next to Presbyterians come the Anglican Communion (2,875), then Roman Catholics (2,036), and then Methodists with 1,553. No other sect returned over 50 except Baptists (51), though 171 were classified as "unsectarian or unspecified Protestants." 2,710 out of the 2,951 Presbyterians are Indian Christians, among whom this sect is much the most popular and far ahead of the Methodists (1,441) and Roman

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Catholics (877). The Anglican Communion only embraces 309 Indians. Among Anglo-Indians (formerly called Eurasians) and Europeans the Anglican Communion claims the largest number (606 and 1,960), followed by the Roman Catholics (561 and 598).

Among the four most numerous sects the proportional increase is as noted on the margin.

Rajputana and Ajmer-Merwara.		
Sect.	Total.	Percentage of increase 1901—11.
Presbyterian	2,951	+122·5
Anglican Communion ...	2,875	+ 18·0
Roman Catholic ...	2,036	+ 33·7
Methodist	1,553	+263·7

The United Free Church of Scotland, which includes most of the Presbyterians has, as noted above in para 8 *(a)*, much the largest number of mission centres in Rajputana, and yet, curiously enough, Presbyterians who have increased by 122·5 per cent since 1901 are outnumbered by Anglicans in Rajputana itself. Their numerical superiority in Ajmer-Merwara gives them the first place in the two Provinces combined.

9. Hindus.—Hinduism, used in the narrower sense of the term as including only Hindu Brahmanics and excluding Jains, Sikhs, Buddhists, and Arya and Brahmo Samajists, embraces 8,752,045 persons in Rajputana and 388,552 in Ajmer-Merwara. The increase in either Province has been 6·7 per cent and 2·1 per cent, which is slightly lower in Rajputana, and considerably so in Ajmer-Merwara, than the increase in the total population of 6·9 and 5·1 per cent respectively. It is possible their numbers are slightly swelled by the inclusion of those who ought to have been returned as Jains or Animists. If we include in its ranks, as some would do, the other five Indo-Aryan branches of religion, their number would amount to 9,095,276 and 410,660 in Rajputana and Ajmer-Merwara, or 86·4 per cent and 81·9 per cent respectively of the population.

As already remarked in paragraph 3 *supra*, Hindus (Brahmanic) form the vast bulk of the population in both Provinces. In every State and District they are in a large majority, except in the Bhil States of Banswara, Dungarpur, and Kushalgarh. In their proportion to the population they show a decline in Ajmer, Alwar, Bharatpur, Bikaner, Bundi, Dungarpur, Jaisalmer, Kushalgarh, Merwara, Partabgarh, Shahpura, Tonk, and compared with 1881 they do so in all except Dholpur, Karauli, Kishangarh, Jaisalmer and Marwar. It is a noticeable fact that ever since 1881 their proportion to the total population in both Provinces has gradually decreased, and even if we include the other Indo-Aryan religions the proportion still shows a steady decline, as the figures on the margin show.

Province.	Number per 10,000 of population.							
	Hindu (Brahmanic).				All Indo-Aryans.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
Rajputana	8,311	8,327	8,351	8,750	8,637	8,679	8,691	9,125
Ajmer-Merwara ...	7,749	7,977	8,054	8,162	8,190	8,408	8,576	8,693

10. Jains.—It will already have been gathered from the remarks in para. 2 above that the variations in the Jain figures are more likely to be vitiated by errors in enumeration than any others except perhaps Animists. For instance, though the Mahajan castes, who include 330,207 out of the total of 332,397 Jains in Rajputana and 19,990 out of 20,302 in Ajmer-Merwara, have increased by 1·2 per cent in Rajputana, and decreased by 6·9 per cent in Ajmer-Merwara, the variation in Jains in each Province is in the inverse ratio. But as very special care was taken this time to have all Jains returned as such, and as spite of this they show a very considerable decrease compared with other religions in Rajputana, only one inference can be drawn from the figures, namely that it is really the most rapidly-declining religion. Remembering, too, that the probabilities are that more Jains were classified as Hindus at previous Censuses than at the present one, we are faced with the conclusion that the decline is even greater than the figures on the margin of paragraph 4 would show.

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The States in which the percentage of decline in the recent decade is most marked are Alwar, Bharatpur, Dholpur, Jaipur, Jhalawar, Karauli, and Kishangarh. In Alwar, Bharatpur, and Kishangarh, the decrease is put down to plague. The Jain figures are said to be more influenced by plague statistics than other religions, partly because being generally well-to-do traders Jains can afford to emigrate when plague breaks out, and partly because the majority of them happen to have been living in the parts of the States where plague was most severe. Jhalawar explains the decrease as due to the partition of the States when Kotah and Jhalawar, were re-formed, which injuriously affected the towns of Chhaoni Jhalrapatan and Patan in which most Jains lived. Dholpur reports the removal of prominent traders. Besides Marwar the States with the largest Jain populations are (to name them in their numerical order) Mewar, Jaipur, Bikaner, and Sirohi. The variation in each of them is as noted on the margin. The explanation offered by Marwar for the decrease of 3·9 per cent is an interesting one to the effect that the 1901 figures were swollen by the return of a large number of Marwaris to their home from Bombay and elsewhere when plague was virulent there, and also by a large number of Marwari marriages which took place about that time. When one looks, however, to the figures for the Mahajan caste in Marwar one finds no proof of any return of them in large numbers before 1901, as alleged, for their decrease in 1891-1901 was practically the same as the decrease in the State population. On the other hand the variation in Jains was very much less (—17·8 compared with —23·4 per cent) than that in either the total population or the Mahajan castes. This points to the probability of many Jains in 1891 having been included as Hindus. But the State Census Superintendent also remarks that, with the improvement of railways and other means of communication in Rajputana, there is a marked tendency for the Marwari trader, who is nearly always a Jain, to emigrate more. This explanation finds more support in the figures, for while the State population has increased by 6·3 per cent, the total Mahajans have decreased by ·6 per cent. The difference between this decrease of ·6 per cent and that of 3·93 in the total Jain population, or 4·20 per cent in the Jain Mahajans, can only be explained either by many Jains having been returned as Hindus this time or by a real decline in the religion; for it is difficult to imagine it is due to Jain Mahajans being more inclined to emigrate than Hindu Mahajans. The only explanation offered of the great decrease of 13·94 per cent in Jaipur (where the variation in total population has been only —·8 per cent) is their failure to return themselves as Jains instead of Hindus. But as the Mahajan castes varied by —13·8 per cent in the decade it seems more probable that the real explanation in the Jain decrease lies in the decline in these castes. Probably here, too, plague is responsible for much of it.

States.	Total Jains.	Percentage of variation.
Marwar	131,990	— 3·93
Mewar	66,704	+ 1·98
Jaipur	38,408	—13·94
Bikaner	24,858	+ 6·21
Sirohi	16,988	— 1·38

In Ajmer-Merwara the religion shows an increase of 1·9 per cent, and is the third strongest religion in the Province, due greatly to the large number of Mahajans in Ajmer city and Beawar town.

No attempt was made to record the followers of the three sects, Digambara, Dhundia, and Swetambara, in the Provinces as a whole, though a few individual States did so for their own purposes.

11. **Musalmans.**—Muhammadanism, which is the second strongest religion in both Provinces, is still some long way off its great rival of Hinduism. In Rajputana Hindus are nearly nine times the Musalmans and in Ajmer-Merwara more than four times. Their rate of increase in Rajputana (5·1 per cent) is less than that of any of the six main religions except Jainism. But spread over the last 30 years they have grown by 14·4 per cent, compared with a drop of 1·0 per cent among Hindus and a net increase in the population of only 2·4 per cent. In Ajmer-Merwara their increase is the greatest of the three large religions of Muhammadanism, Hinduism, and Jainism, and since 1881 the growth is as much as 40·2 per cent, compared with 3·3 per cent among Hindus, and 8·8 per cent among the total population. The establishment of the Rajputana-Malwa Railway works at Ajmer subsequent to 1881, which attracted a considerable number

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of up-country Muhammadans, has much to do with this increase. But their general increase throughout both Provinces is explained by some as being due, apart from proselytism, to them suffering less from famine (being a town-loving people), to less neglect of female children, to a later marriage age, and to widow re-marriage.

Their proportion to the total population of the State or District has decreased in Bundi, Dholpur, Dungarpur, Jaisalmer, Jhalawar, Karauli, Kishangarh, Kushalgarh, Lawa, Mewar, Partabgarh, Shahpura, Sirohi, Tonk; but compared with 1881 their proportion has increased in all except Banswara, Dholpur, Jaisalmer, Karauli, Marwar and Shahpura.

A few States recorded the figures for the three sects of Muhammadanism, but no attempt was made to do so for the Provinces as a whole.

12. Sikhs.—The marked increase in the numbers of Sikhs in both Provinces has been explained in para. 4, *supra*. They number 8,958 in Rajputana, and 922 in Ajmer-Merwara, in which Province most of them are accounted for by the presence of a Sikh Regiment at Nasirabad and some Sikh Cavalry at Deoli. Excluding Bikaner their numbers in the rest of Rajputana only amount to 744. 6,560 of the total of 9,880 in the combined Provinces are Jats, but at least 20 other castes returned some among them. The religion seems to enjoy some popularity with the Bhangi caste, 1,021 of whom returned themselves as Sikhs.

13. Parsis.—342 Parsis were returned in Rajputana and 262 in Ajmer-Merwara. Though there is a small sprinkling in nearly every State the majority (154) are in Sirohi, most of whom live in Mount Abu. Their numbers have increased by ·9 per cent in Rajputana and 59·8 per cent in Ajmer-Merwara.

14. Brahmo Samajists, Jews and Buddhists.—There are no *Brahmos* in Ajmer-Merwara and only 82 in Rajputana. There appears to be a strong colony of them in Tonk, which accounts for 59 out of the 82. *Jews* number 31 in Rajputana and 27 in Ajmer-Merwara. 24 out of the 31 were returned in Sirohi. They were probably tourists either at Mount Abu or enumerated in the train. Only one was returned in the State in 1901. *Buddhists* numbered 2 in Rajputana. There were none in Ajmer-Merwara.

PART II.—DESCRIPTIVE.

15. General.—Any lengthy metaphysical or theological disquisition on the various religions seems out of place in a Census report, the main function of which is to chronicle and analyse the variation thereof; and no attempt will be made here to do more than draw attention to a few points of interest which have come to notice through enquiries made during the Census operations. A few of such have already been noted in Part I of this Chapter in the paragraphs on Animists and Arya Samajists. Those who desire fuller information on the various religions of India will find many interesting notes thereon in Chapter III of Captain Bannerman's Report of the Rajputana Census of 1901.

16. Hinduism.—Early in the Census operations an attempt was made, at the suggestion of the Census Commissioner, to formulate some practical and workable definition of what is meant by a Hindu. The enquiries aroused a good deal of interest and in some quarters consternation. Many Hindus feared some *arriere pensée* in Government's mind, and imagined it to be a political attempt to belittle the numerical importance of the Hindu nation, by reducing its numbers in the Census returns, through eliminating many of those who at previous enumerations had been counted as Hindus. As a matter of fact, of course, the enquiry was purely an academic one, the object of which was to get some idea of what were the main features distinguishing the religion of those always classified as Hindus in the Census schedules from that of the Jains, Sikhs, Animists, Buddhists and Arya and Brahmo Samajists. The replies elicited on the subject evinced an extraordinary divergence of opinion, even among Hindus themselves. Many were valueless owing to the failure to realize that the enquiry was as to the meaning of Hindus in the religious and not the racial or national sense. Others were obviously biassed by the fear, referred to above, that there was some political motive at the bottom of the enquiry. Thus it was said by some that the term Hindu covered every native

(a) *Attempts at a definition of "Hindu."*

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of India, and they would include in it even Parsis! Others considered the term synonymous with Aryan. But many Aryans in origin are now Muhammedans or Christians, and on the other hand the term in this sense would exclude Bhils, and also several other non-Aryan races most of whose members, as a matter of fact, are included in the Census figures for Hindus. Some would consider the conformity to the Hindu caste rules to be the test; others the acknowledgment of the supremacy of the Brahmans, and veneration of the cow; others a combination of all three. These facts are mentioned to illustrate the impossibility of arriving at any definition of what exactly constitutes the essence of a Hindu's religious belief, which distinguishes it from other religions. That there must be something is admitted by most people, for very few are prepared to hold that all Hindus are Jains, or Sikhs, or Animists, or Arya Samajists, though they may maintain the reverse of this proposition. It, therefore, practically comes to this, that in the Census statistics Hindus are all those in India who do not bear the name of any other definitely-recognized religion, such as Animists, Buddhists, Jains, Parsis, Christians, Musalmans, Jews, Sikhs, Arya or Brahmo Samajists, or any of the mere negative creeds, such as Agnostics, etc. Those who are interested in pursuing the subject further are referred to Appendix I of this Chapter, which contains a learned note by Pandit Balchandra Shastri, the well-known pandit of the Sanskrit College at Jaipur.

Subsequent to the above enquiries, however, the Census Commissioner framed certain test questions which he desired to be answered about some of the more important castes in the Provinces. The results of the enquiries are tabulated in Appendix II at the end of this Chapter. To many of the questions it has been found impossible to obtain definite or consistent replies. In such cases the columns have been left blank. As regards the question in column 3, whether the caste denies the supremacy of the Brahmans, it will be observed that in some places the following are reported to do so, namely, Bairagi, Balai, Bhangi, Bhil, Bishnoi, Chamar, Mina and Raigar. Of these, the Bairagis and Bishnois do so owing to their revolt against the Brahmanical supremacy. The rest do so because they are denied the ministration of the Brahmans. With reference to the notes in the 'remarks' columns, it must be borne in mind that only those States in which a caste numbered at least 1,000 were consulted about it. Readers must be left to draw their own inferences from the replies. But it may be added here that there is a gradual tendency for the great Animistic tribe of Bhils to be absorbed into the ranks of Hinduism wherever they come much into contact with the ordinary Hindu. In the Merwara District, too, there has been for 30 years or more a distinct movement going on among the Mers, Merat Gorats, and Rawats, to get themselves recognized as strict Hindus, to which end they have given, or are giving up, their old customs of eating the flesh of cows and buffaloes, feeding and intermarrying with the Musalman Merat Kathats, and other unorthodox habits. The Bhangis, as is well-known, are many of them in their religious ideas partly Hindus, partly Musalmans. Hence the difficulty in answering definitely any but a few of the questions about them. Amongst the former Lalgaru is a commonly-worshipped deity.

(b) Suggested test questions regarding Hinduism.

At the request of the Census Commissioner, certain other enquiries were also instituted about Hindu sects. It is extremely difficult to obtain satisfactory replies on such abstruse points through the ordinary Census channels. Most, if not all of them, require the mind and training of a philosopher or a theologian to understand and answer. But the following notes are given for what they are worth:—

(c) The possibility of classifying all Hindus either as Vaishnavas or Saivas.

(1) It appears to be the opinion of most that all Hindus may roughly be placed either among the Vaishnava or the Saiva sect. But some consider that such a division for Census purposes would not be correct, because there is a third sect, Sakta, which some say—though others disagree—cannot be included in the Saiva sect. The following note by Diwan Bahadur Pandit Govind Ramchander Khandekar, late Judicial Assistant Commissioner of Ajmer, may be of interest to some:—

"Besides Vaishnavas and Saivas, there are sects known as Smartas, Saktas, Ganpatyas and Sauras. The Smartas worship the triad of Brahma, Vishnu

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and Mahesh (Siva) under the mystic syllable 'Om,' and while admitting them to be equal, exalt Siva as their chief deity. They are the followers of the Vedanta doctrine of *advaita* or Non-dualism propounded by Shankarcharya. The Saktas are worshippers of Sakti or Parvati, the wife of Siva, and hold that everything emanated from her. The Ganpatyas are worshippers of Ganesh, the God of wisdom, and believe him to be the first cause of the universe. The Sauras are Sun Worshippers. Smartas and Saktas might fall under Saivas, but it is doubtful if Ganpatyas and Sauras can be classed either as Vaishnavas or Saivas. Except, perhaps, the Sri-Vaishnavas, who are followers of Ramaniyacharya, all Vaishnavas worship Siva, but in a position subordinate to Vaishnu, who is regarded by them as the Supreme Being. The Lingayats are strict Saivas and are called Vir-Saivas in opposition to Vir-Vaishnavas, as they reject Vishnu altogether from their worship and have no respect for the Vedas. Again, we have the Sikhs who are neither Vaishnavas nor Saivas, but since they believe in the Hindu Gods, and place above them a Supreme Being, they should, in my opinion, be treated as Hindus. The Jains deny the existence of a Creator, but they have most of the Hindu Gods as attendants of their 24 Trithankaras, each of whom having reached the highest state of beatitude (Nirwana) is their Ishwar. There are also sects who worship Vishnu in the form of Rama, but reject idolatory altogether. Having regard to the different tenets of the various sects which have sprung up, I do not think that Hindus can be classified either as Vaishnavas or as Saivas, though there can be no doubt that these are the principal divisions."

(2) There are certain marks which easily distinguish a Vaishnava from a Saiva. The former puts a perpendicular *tilak* on his forehead, the latter a horizontal one. A Vaishnava wears a necklace of *tulsi* beads, a Saiva one of *rudraksh* beads, and so on. But as these signs are by no means observed by all the followers of the sects it would be impossible to make any practical use of them in a Census for the purpose of tabulating the followers of the two sects.

(3) Answers vary as to whether it is true to say that all Vaishnavas are monotheistic at heart. There is a considerable body of opinion to the effect that such an assertion is true only of the highly-educated Hindus, and not always so of them. Even those who assert that *all* Vaishnavas are monotheistic, appear to admit that they worship the one God in many different forms. This in the end, of course, in practical life and among the ignorant masses inevitably degenerates into polytheism.

(4) Opinions differ again as to whether Vaishnavas reject the doctrine of *Maya*, and believe in the continued separate existence of the soul after *Mukti* has been obtained. Pandit W. T. Kapse, the Census Superintendent of the Kotah State, writes as follows on this latter point:—

"There are two sorts of Vaishnavas (1) Bhedbadis (separatists) and (2) Abhedbadis (non-separatists). The former believe that, even though *Mukti* has been obtained, *Jivātmā* or the individual soul cannot merge in *Paramātmā*, or the universal soul; it must remain separate and serve God, or if it likes, it may take re-birth to guide mankind to righteousness. The latter believe that, after obtaining *Mukti* or liberation, the individual soul cannot have separate existence, but it is absorbed in the *Parameshwar* and is identified with him."

Diwan Bahadur Pandit Govind Ramchander Khandekar writes thus: "*Mukti* or salvation is of four kinds. (1) Salokatā, (2) Samipatā, (3) Sarupatā and (4) Sāyujytā. *Salokatā* means residence in the Heaven in which Vishnu resides. *Samipatā* means residence in the proximity of Vishnu. *Sarupatā* is that *Mukti* in which the soul secures or enjoys the likeness of Vishnu. And *Sāyujyatā* is intimate union with Vishnu as the Supreme Being. Now these various forms of *Mukti* imply that the liberated soul continues to have separate existence. This is the view of those Vaishnavas who follow the tenets of Rāmānuj and Madhvāchārya, according to whom the liberated soul, even when by entering the eternal soul it attains *Sāyujyā Mukti*, continues to have an indissolubly separate existence. Even after this kind of *Mukti* has been secured the soul has to continue its practice of *Bhakti* or devotion. According to Shankaracharya, who is the propounder of the Non-dual doctrine pure and simple, and who is in this respect followed to a certain extent by Vallabhacharya, the soul, when it secures *Mukti*, merges into the eternal soul or *Brahma*

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of which it originally formed part, as a drop of water merges into an ocean of water."

(5). The following opinions may be of interest on the difficult question as to whether it is correct to say that the effect of *Karma* is merely to obtain an advantageous re-birth, and that emancipation from the cycle of re-births is secured only by *Bhakti*. Mr. Shambhu Lal, the Census Superintendent of Kushalgarh, writes: "The first part of the question is correct, *i.e.*, that the effect of *Karma* is merely to obtain an advantageous re-birth. The latter part, namely that emancipation from the cycle of re-births is secured by *Bhakti*, is correct in the sense of Vaishnavism, but it is not so really speaking. This difference is due to the various meanings of the word *Mukti*. If we take it in the Vaishnav sense of the word *Mukti*, *i.e.*, attainment of *Swarga* or *Goloke* (Heaven), it may be correct, but in the sense of *Mukti*, *i.e.*, emancipation from either Heaven or Hell, it is not correct, because *Bhakti* will perforce lead its doer to *Swarga* (Heaven) to enjoy the benefits and the pleasures of his good deeds, *i.e.*, *Satkarmas*. Saivas believe that emancipation from the cycle of re-births is not secured by *Bhakti* only. It is secured, as they say, by *Bhakti* (prayers, etc.) *Upāsanā* (worship, etc.) and *Giāna* (knowledge of one's own self)—the three together." Diwan Bahadur Pandit G. R. Khandekar writes: "The Vaishnav followers of Ramanuja (propounder of differentiated non-dualism, *Vishishtādvaita-vāda*) Madhvāchārya (propounder of dualism, *Dvaita-vāda*), and Vallabhacharya (propounder of 'pure' non-dualism, *Shuddhādvaita-vāda*), hold that *Karma*, enjoined by the Shastras, should be performed, but that it should be performed without any desire (*Nishkāma*), that the performance of such desireless *Karma* and the dedication of it to God lead to the acquisition of knowledge (*Dnyāna*), but that neither the one nor the other nor both can secure salvation without unmixed intent, *Upāsanā*, or *Bhakti* (devotion). The effect of *Karma* is not necessarily the obtaining of an advantageous re-birth. Re-birth is the result of *Karma* if in the previous life it was performed with any desire, in which case if the *Karma* was not bad or sinful the re-birth might be advantageous. As already stated, when the mind is purified by the performance of deeds without any desire and by their dedication to God, *Dnyāna* or knowledge is attained, and then unmixed and intent *Bhakti* or devotion leads to emancipation from the cycle of re-births. To secure this emancipation by means of *Bhakti* it is not absolutely necessary that the devotee should have been born as a Brahman. He may be of any class."

Roughly speaking it seems agreed that the doctrine held generally among Hindus is the one stated in the question at the beginning of this paragraph.

(6). It is not considered true that the ordinary uneducated person looks on *Mukti* merely as an advantageous re-incarnation. The orthodox opinion, and that generally held by every Hindu, is that *Mukti* is a cessation from re-incarnation.

(7). The ejaculation of 'Ram Ram' or 'Ram Ram Satya' at a death-bed or funeral in no way distinguishes a Vaishnava from a Saiva. Both sects make use of the ejaculation.

(8). There is, apparently, a good deal of sectarian rivalry of opinion as to whether it is Vishnu or Siva who is to be identified with the Parmeshwar or Bhagwan who *directly* gives a Hindu *Mukti*. Both sects identify their own deity with the direct giver of *Mukti*. The reference in the Puran that Siva, *as a servant of Vishnu*, can give *Mukti* to persons dying at Benares is said to mean, not that he cannot give it *directly*, but merely that Siva looks upon Vishnu with reverence, as does Vishnu upon Siva. Some Vaishnavas, on the other hand, in order to gain greater honour for Vishnu preach the doctrine, especially at Benares—the stronghold of Saivaism,—that Saivas can obtain *Mukti* through the intercession of Siva with Vishnu. It is also said by some that Siva, in his own *puries* or cities (Benares, Hardwar, Avantika, etc.) will whisper Ram's name in every one's ear when at the point of death, whether he be a Vaishnava or a Saiva. On the subject generally Diwan Bahadur Pandit G. R. Khandekar writes as follows: "As far as I could ascertain, Vaishnavas do identify Vishnu with the Supreme Being, and Saivas identify Siva with the Supreme Being. Each of course gives the soul his own *Mukti*, and this is clear enough from the

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fact that among the Vaishnavas the dead are described as Vaikunthavāsi (residents of Vaikunth, the abode or Heaven of Vishnu), and that among the Saivas the dead are described as Kailāsvāsi, that is, residents of Kailās the abode of Siva. Benares is believed to be a Maha Smashān, or great burning-ground, and is also described as Siva-puri or the City of Siva. The general Hindu belief is that death in Benares at once secures *Mukti*. The Puranic story is, that when any person is on the point of death, the head of that person turns up in such a way as to make the right ear uppermost, and into this ear Siva, in the form of Vishweshara, the presiding deity of Benares, administers to the dying person the *tārakopadesh* (salvation giving *mantra* or formula), *viz.*, 'Om! Ramāya namah' (obeisance to Rama), or 'Om! Sri Ram Ram' (illustrious Ram Ram). I do not know if by the administration of this *mantra* or formula the dying person gets Vaishnavi *Mukti*. My own idea is that the object of the legend is to show that Siva and Vishnu are identical and represent the Supreme Being, and not two different Gods having distinct local jurisdictions and exercising salvation-giving powers on their worshippers and devotees in their own ways."

(9). The following point may be considered of interest. It is said by one Census Superintendent that, among some of the most advanced Vaishnavas, the utterance of anything like the word Siva is avoided even in ordinary conversation. For instance, in ordering a tailor to make them some clothes they would say कपड़े को दोरा भर (kapre ko dorā bhar), rather than use the more ordinary term कपड़ा सीव (kaprā siv), so as to avoid uttering anything like the word Siva.

17. Christianity.— The spread of Christianity is not to be judged solely by the great increase in its figures which each Census shows. Few broad-minded educated Indians now deny that, even though the actual numbers of the religion be small, it has had some influence on Indians generally by a gradual leavening of their ideas with those of Christianity, as a result of a closer acquaintance with its tenets and standards of morality. The Census Superintendent of the Mysore State, Mr. V.R. Thyagaraja Aiyar, writes of the Indian Christians in Mysore, that "the enlightening influence of Christianity is patent in the increased standard of comfort of the converts and their sober, disciplined, and busy lives." The same, no doubt, might be said of those in Rajputana and Ajmer-Merwara, and to some extent this must make itself felt among their neighbours, even though they are, naturally, only too ready to judge them with a rather critical eye. But in any case the marked steady growth in Christianity in both Provinces has made it worth while enquiring into the causes at work in the movement, the classes among whom it is chiefly spreading, etc. There are four Missions working in the two Provinces:—

(*a*) The United Free Church of Scotland in Ajmer, Merwara, Jaipur, Mewar, Alwar, Marwar, and Kotah. The names are arranged in the order in which the branches were started.

(*b*) The Church Missionary Society in Bharatpur, Dungarpur, and Mewar.

(*c*) The Methodist Episcopalian Mission in Bikaner, Jaipur, Marwar, Ajmer and Merwara.

(*d*) The Roman Catholic Mission in Jhalawar and Ajmer.

The following remarks are based on notes which the missionaries have kindly supplied.

(1) Christianity makes most of its converts, as it does in most parts of India, among the lower castes, notably the Balais, Bhambhis, Bhangis, Bhils, Chamars, Dhanaks, Kolis, Meghwals, Mers and Minas. This is not surprising, as it is they which most feel the degradation of the Hindu caste system, and they naturally listen more readily than do the higher castes to the preachings of a religion which teaches the theoretical equality of all men in the eyes of God. Nor is this fact out of keeping with the earliest traditions of Christianity, which made most of its first converts among the simple uneducated folk. But conversions are made from some of the non-depressed castes also. For instance, converts have been made among Bhats, Brahmans, Gujars, Jogis, Kayasthas, Mahajans, Malis, Patels, Rajputs, and Sonars. The majority of converts are made between the ages of 20 and 40.

With the idea of supplementing these notes with Census statistics, Indian Christians were asked to return their former castes in the Census schedules if

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Caste.	Rajputana.	Ajmer-Merwara.	Total.
Bhangi	...	29	29
Bhil	38	65	103
Meghwal	63	...	63
Mer	...	17	17
Rajput	...	13	13
Patel	3	9	12
Balai, Bhat, Brahman, Chamar, Grassia, Gujar, Jogi, Julaha, Kayastha, Khatri, Koli, Kumhar, Mali, Mina, Naik, Pathan, Sunar, Thori.			All these returned less than 10 each.

they had no objection. The results were not very satisfactory, for, in either Province, only about 5 per cent of the total number of Indian Christians, or about 280 all told, returned their old caste. The figures for these are given on the margin, showing there were representatives among the 280 from 24 different castes.

(2) No material inducements are held out to persuade people to become Christians, and the only material advantages accruing to the lower castes from accepting Christianity are the rise in social scale and the liberation from caste bondage, and possibly better education. The disadvantages to the higher castes are the social ostracism from their old castes, and the consequent isolation which ensues, possible loss of employment and of a share in the family property, and the difficulty of suitably marrying their children.

(3) There have been no instances of marked outbursts of wholesale conversion, though the famine of 1899-1900 brought a large number of orphans into the mission orphanages, the greater number of whom have been gradually converted and baptized. Rather, the movement appears to be a slow but gradually leavening one. As noted above in paragraph 8 (c), the statistics seem to show that conversion, rather than the natural increase among the families of previous converts, is the largest factor in the growth of the religion.

(4) In Alwar, Marwar, Merwara, Jaipur, and especially Mewar, a few conversions are reported among Muhammadans, but it is among Hindus rather than the followers of Islam that most are made.

(5) The extent to which converts adhere to their original caste customs, restrictions about caste marriages, etc., seems to vary. In Kotah they appear to do none of these things, but to cut themselves off completely from their old castes, and to marry freely among themselves regardless of their former caste. Much the same is noticed in Alwar, Jaipur, Marwar, and Merwara, though a tendency has been observed of late for converts to be allowed to interdine with their late caste-fellows, when asked by them, though the latter will not accept invitations to dine with the converts. But they never intermarry with their old caste. On the other hand, it is reported that the Balai converts in Jaipur cling to their caste customs in the matter of marriage and death ceremonies. Among the Bhils, too, there is less readiness to give up their old customs, and as the Bhils themselves are not much troubled by caste scruples they have no objection to eating with their converted brethren. The converts adhere to the caste dances, method of embracing on meeting, etc. Among all converts the social status factor tends to displace the old caste restriction in marriages.

(6) The most frequent occupations followed by Indian Christians are teaching, domestic service, tailoring, carpentering, railway service, Government service, weaving, work in cotton mills, and agriculture. Some are employed in Native State service. They find it difficult, through unpopularity, to practice any private trade or profession with success, and they have to fight against a good deal of opposition in many cases.

(7) In earlier days there was a tendency to exclude Christians from the use of caste wells, but this is on the decrease. Converts in Alwar and Kotah are freely admitted to them. In Merwara a few instances have been known of objections being raised thereto, and in Jaipur State they are debarred from some of the wells which are reserved for the highest castes. Among the Bhils they are allowed access to any well, there being no such thing as caste wells among this tribe.

(8) Most mission centres report marked tendencies for converts to adopt European dress, and to educate their children in English. But in many cases they keep to their old customs in food and family life, except that the women enjoy greater freedom. The festivities of Christmas and Easter are enjoyed by many of them, but in an Eastern manner.

(9) No instances have ever been known of Hindus or Muhammadans taking part in any Christian festival.

(10) With one or two exceptions there are no marked signs of any tendency towards a political nationalist movement among Indian Christians, nor to the establishment of an Indian Church.

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SUBSIDIARY TABLE I.—*General Distribution of the Population by Religions.*

Religion and Locality.	Actual number in 1911.	Proportion per 10,000 of population in				Variation per cent.			Percentage of net variation.
		1911.	1901.	1891.	1881.	1901-1911.	1891-1901.	1881-1891.	1881-1911.
1	2	3	4	5	6	7	8	9	10
1. Hindus.—									
Rajputana and Ajmer-Merwara	9,140,597	8,285·7	8,310·6	8,338·5	8,724·3	+ 6·5	— 20·5	+ 17·1	— ·8
Ajmer-Merwara	388,552	7,749·4	7,977·4	8,054·3	8,161·7	+ 2·1	— 12·9	+ 16·2	+ 3·3
Rajputana	8,752,045	8,311·2	8,326·8	8,350·9	8,750·0	+ 6·7	— 20·8	+ 17·2	— 1·0
2. Musalmans.—									
Rajputana and Ajmer-Merwara	1,066,860	967·1	977·8	834·9	870·6	+ 5·6	— 6·5	+ 17·5	+ 16·0
Ajmer-Merwara	81,035	1,616·2	1,510·4	1,369·3	1,254·8	+ 12·5	— 3·0	+ 28·5	+ 40·2
Rajputana	985,825	936·2	952·0	811·5	853·0	+ 5·1	— 6·8	+ 16·8	+ 14·4
3. Animists.—									
Rajputana and Ajmer-Merwara	448,681	406·7	349·0	475·4	*	+ 24·4	— 41·4	*	*
Ajmer-Merwara	3,979	79·4	...	...	*	...	...	*	*
Rajputana	444,702	422·3	365·9	496·2	*	+ 23·3	— 41·4	*	*
4. Jains.—									
Rajputana and Ajmer-Merwara	352,699	319·7	352·3	345·1	381·5	— 3·1	— 18·5	+ 10·9	— 12·5
Ajmer-Merwara	20,302	404·9	417·7	496·7	527·6	+ 1·9	— 26·0	+ 10·8	— 16·5
Rajputana	332,397	3 15·7	349·2	338·5	374·8	— 3·4	— 18·0	+ 10·9	— 12·2
5. Sikhs.—									
Rajputana and Ajmer-Merwara	9,880	9·0	2·3	1·0	·2	+ 326·0	+ 74·5	+ 595·8	+ 5,072·8
Ajmer-Merwara	922	18·4	5·6	3·9	4·0	+ 249·2	+ 23·9	+ 17·0	+ 406·6
Rajputana	8,958	8·5	2·1	·9	·01	+ 335·9	+ 84·1	+12,300·0	+99,433·3
6. Christians.—									
Rajputana and Ajmer-Merwara	9,688	8·8	6·3	3·5	3·3	+ 47·8	+ 44·2	+ 29·2	+ 175·3
Ajmer-Merwara	5,432	108·3	77·8	49·5	48·3	+ 46·3	+ 38·4	+ 20·6	+ 144·1
Rajputana	4,256	4·0	2·9	1·5	1·3	+ 49·8	+ 52·6	+ 43·9	+ 228·9
7. Arya Samajists.—									
Rajputana and Ajmer-Merwara	2,676	2·4	1·0	1·2	*	+ 162·9	— 33·4	*	*
Ajmer-Merwara	884	17·6	7·7	21·3	*	+ 141·5	— 68·4	*	*
Rajputana	1,792	1·7	·7	·3	*	+ 183·5	+ 75·7	*	*
8. Parsis.—									
Rajputana and Ajmer-Merwara	604	·5	·5	·3	·1	+ 20·1	+ 15·3	+ 431·7	+ 656·6
Ajmer-Merwara	262	5·2	3·4	3·7	1·6	+ 59·8	— 17·2	+ 164·0	+ 249·3
Rajputana	342	·3	·3	·2	...	+ ·9	+ 42·4	+ 3,300·0	+ 4,785·7
9. Brahmo Samajists.—									
Rajputana and Ajmer-Merwara	82	·1	·1	...	*	— 33·9	...	*	*
Ajmer-Merwara...	...	...	...	...	*	...	...	*	*
Rajputana	82	·1	·1	...	*	— 33·9	...	*	*
10. Jews.—									
Rajputana and Ajmer-Merwara ...	58	·05	·005	·1	...	+1060·0	— 94·2	*	*
Ajmer-Merwara	27	·6	...	1·3	2·0	...	...	— 24·5	— 71·3
Rajputana	31	·03	·005	·01	...	+ 520·0	— 66·7	*	*
11. Buddhists.—									
Rajputana and Ajmer-Merwara ...	2	·001	...	...	*	...	...	*	*
Ajmer-Merwara	...	...	...	...	*	...	...	*	*
Rajputana	2	·001	...	...	*	...	...	*	*

NOTE.—Figures for 1881, 1891, and 1901 exclude figures for villages of Babalwas and Ratakhera, transferred to Bikaner from Hissar District, Punjab, between 1901 and 1911, as their details by religions are not available.

* Figures for 1881 are not known.

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SUBSIDIARY TABLE II.—*Distribution of the main Religions by Provinces, Natural Divisions, and States or Districts.*

PROVINCE; NATURAL DIVISION; AND STATE OR DISTRICT.	NUMBER PER 10,000 OF THE POPULATION WHO ARE																							
	ANIMISTS†			CHRISTIANS.				HINDUS.				JAINS.				MUSALMANS.				SIKHS.			
	1911.	1901.	1891.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
Rajputana and Ajmer-Merwara	406·7	349·0	475·4	8·8	6·3	3·5	3·3	8,285·7	8,310·6	8,338·5	8,724·3	319·7	352·3	345·1	381·5	967·1	977·8	834·9	870·6	9·0	2·8	1·0	·18
Rajputana	422·3	365·9	496·2	4·0	2·9	1·5	1·3	8,311·2	8,326·8	8,350·9	8,750·0	315·7	349·2	338·5	374·8	936·2	952·0	811·5	853·0	8·5	2·1	·9	·01
*Eastern Division** ...	*36·6*	*23·1*	...	*12·2*	*8·0*	*4·9*	*4·3*	*8,667·9*	*8,661·5*	*8,808·0*	*8,853·5*	*146·4*	*160·1*	*165·2*	*158·1*	*1,130·7*	*1,144·5*	*1,018·7*	*983·6*	*2·5*	*1·1*	·9	·30
Alwar	·4	...	...	1·2	2·0	2·2	1·3	7,430·1	7,463·9	7,589·2	7,703·8	51·9	59·4	58·5	73·1	2,515·5	2,473·8	2,350·0	2,221·7	·4	·5	·1	...
Bharatpur	...	...	...	10·1	1·6	·1	·1	8,102·0	8,146·4	8,255·9	8,293·3	48·7	53·0	68·8	69·7	1,833·4	1,797·1	1,675·1	1,636·9	·9	·4	...	...
Bundi	207·2	...	...	...	·1	...	·3	9,002·8	9,131·7	9,336·4	9,505·5	302·4	378·6	270·9	121·8	487·2	489·2	392·5	372·1	·04	...	...	·35
Dholpur	...	...	...	1·6	1·0	·2	1·1	9,222·8	9,214·1	9,281·8	9,174·6	77·2	86·3	94·6	99·5	693·9	698·2	622·5	724·9	3·6	·3	·9	...
Jaipur	6·7	5·4	...	5·0	3·5	2·5	2·2	9,098·2	9,096·3	9,121·2	9,135·3	145·7	167·9	166·6	188·1	742·5	726·1	708·8	674·4	·6	·3	·3	...
Jhalawar	43·6	10·1	...	2·7	1·1	...	...	8,786·1	8,651·7	...	...	258·4	347·0	...	...	895·9	980·9	...	...	5·5	9·1	...	...
Karauli	·5	...	...	1·9	1·4	·8	1·1	9,413·5	9,395·1	9,405·8	9,365·5	26·9	29·7	22·9	39·0	536·7	573·8	570·5	594·3	...	...	...	...
Kishangarh	61·4	...	...	2·6	3·4	1·7	...	8,790·1	8,757·8	8,803·6	8,687·2	364·3	448·6	442·2	558·9	778·2	788·1	751·2	754·0	·5	...	·4	...
Kotah	48·1	231·3	...	7·9	6·4	...	...	9,140·2	8,949·8	...	...	100·3	108·8	...	...	697·4	696·4	...	...	3·4	3·5	...	...
Lawa	...	...	...	...	...	...	...	8,900·0	8,798·2	8,845·2	9,209·5	553·8	599·0	678·6	283·4	542·1	602·8	476·2	507·1	...	...	...	...
Shahpura	411·8	...	...	0·2	...	·3	·6	8,702·9	9,031·1	9,137·1	9,339·7	341·6	361·6	389·7	124·3	507·8	590·5	492·7	535·5	...	...	...	...
Tonk	250·2	...	...	0·4	·7	·5	·5	8,151·8	8,251·5	8,595·9	8,690·3	260·7	242·4	231·8	168·4	1,333·6	1,504·0	1,171·7	1,140·8	·1	·04	...	...
Southern Division‡ ...	*1,852·6*	*1,877·7*	*2,331·7*	*7·8*	*8·4*	*8·8*	*8·3*	*7,174·1*	*7,001·2*	*6,774·0*	*9,078·8*	*518·6*	*645·0*	*525·7*	*553·7*	*444·2*	*46·*	*364·0*	*364·1*	*·5*	*·9*	*·1*	...
Banswara	5,791·9	6,222·2	6,165·2	...	...	...	·2	3,646·7	3,191·6	3,297·3	9,564·1	265·7	312·8	299·9	...	295·3	2·	237·6	435·7	·1	...	...	...
Dungarpur	4,666·1	3,385·2	4,047·9	·1	·3	...	...	4,565·6	5,602·3	5,261·0	8,707·7	346·1	585·4	430·3	874·7	421·1	426·7	260·8	417·6	·4	·1	...	...
Kushalgarh	7,771·0	7,268·5	8,295·3	...	...	...	...	1,678·7	2,035·5	1,352·8	...	233·1	331·6	188·7	...	316·7	364·3	163·2	...	...	...	...	...
Mewar	1,229·7	1,305·7	2,048·4	1·8	2·4	·7	·9	7,898·6	7,661·5	7,126·8	9,157·2	515·6	634·9	503·1	541·7	353·6	394·8	320·9	300·2	·1	·4	...	...
Partabgarh	3,337·7	2,213·0	3,035·5	...	1·0	·1	·1	5,398·1	6,146·5	5,707·2	9,464·3	688·6	913·8	695·5	...	571·1	722·9	581·2	535·1	·3	·2	...	...
Sirohi	234·3	1,172·9	149·9	42·5	40·4	26·4	12·5	8,428·5	7,272·2	8,574·2	8,651·5	898·2	1,114·6	970·1	1,129·2	382·8	384·2	271·6	205·4	4·0	6·5	·5	...
Western Division ...	*186·6*	*168·8*	...	*2·1*	*1·2*	*·6*	*·9*	*8,243·0*	*8,295·8*	*8,603·4*	*8,090·9*	*554·8*	*624·5*	*562·5*	*827·9*	*982·0*	*902·7*	*830·3*	*991·3*	*29·0*	*5·7*	*1·9*	...
Bikaner	2·2	1·6	·3	·3	8,212·7	8,441·9	8,713·7	8,569·2	354·6	400·3	315·7	431·1	1,311·4	1,129·8	961·9	999·4	117·2	25·3	7·6	...			
Jaisalmer	470·8	211·4	...	...	...	...	·1	6,901·9	7,086·0	7,324·1	5,315·6	124·8	160·6	131·2	154·5	2,502·4	2,541·6	2,544·7	2,592·1	·1	·3	...	...
Marwar	237·9	218·2	...	2·1	1·2	·7	1·2	8,310·8	8,297·6	8,625·7	8,123·2	641·5	709·8	663·8	984·9	804·6	772·0	708·8	890·1	·2	·03	·1	...
Ajmer-Merwara ...	79·4	...	...	108·3	77·8	49·5	48·3	7,749·4	7,977·4	8,054·3	8,161·7	404·9	417·7	496·7	527·6	1,616·2	1,516·4	1,369·3	1,254·8	18·4	5·6	3·9	4·0
Ajmer	70·4	...	...	129·1	87·9	55·0	52·8	7,783·6	7,966·0	8,086·6	8,184·4	376·3	392·1	466·1	495·6	1,589·6	1,534·3	1,354·8	1,257·6	24·1	7·2	4·5	5·1
Merwara	107·5	...	...	43·1	44·1	30·0	32·3	7,641·9	8,015·8	7,940·7	8,081·4	494·9	503·7	604·3	641·0	1,699·8	1,430·0	1,420·2	1,244·6	·5	...	2·0	...

* Including Ajmer.
‡ Including Merwara.
† Figures for 1881 not available.

NOTE.—(1) Eastern Division figures for 1881 and 1891 include Jhalawar and Kotah, but owing to alteration of the boundaries of these States between 1891 and 1901 details by religions for the States themselves cannot be given.

(2) Bikaner figures for 1881, 1891, and 1901 exclude figures for villages of Babalwas and Ratakhera, transferred from Hissar District, Punjab, between 1901 and 1911, as their details by religions are not available.

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SUBSIDIARY TABLE III.—*Christians. Number and Variations.*

Province; Natural Division; and State or District.	ACTUAL NUMBER OF CHRISTIANS.				VARIATION PER CENT.			
	1911.	1901.	1891.	1881.	1901 to 1911.	1891 to 1901.	1881 to 1891.	1881 to 1911.
1	2	3	4	5	6	7	8	9
RAJPUTANA AND AJMER-MERWARA	**9,688**	**6,553**	**4,545**	**3,519**	**+ 47·8**	**+ 44·2**	**+ 29·2**	**+ 175·3**
Rajputana	**4,256**	**2,841**	**1,862**	**1,294**	**+ 49·8**	**+ 52·6**	**+ 43·9**	**+ 228·9**
*Eastern Division**	*7,532*	*4,876*	*3,336*	*2,657*	*+ 54·5*	*+ 46·2*	*+ 25·6*	*+ 183·5*
Alwar	92	166	166	90	— 44·6	.....	+ 84·4	+ 2·2
Bharatpur	566	102	6	8	+ 454·9	+1,600·0	— 25·0	+6,975·0
Bundi	.....	1	.....	7	— 100·0	.....	— 100·0	— 100·0
Dholpur	41	26	6	27	+ 57·7	+ 333·3	— 77·8	+ 51·9
Jaipur	1,326	925	706	552	+ 43·4	+ 31·0	+ 27·9	+ 140·2
Jhalawar	26	10	18	13	+ 160·0	— 44·4	+ 38·5	+ 100·0
Karauli	28	22	13	17	+ 27·3	+ 69·2	— 23·5	+ 64·7
Kishangarh	23	31	21	.....	— 25·8	+ 47·6	.....	.....
Kotah	507	346	55	25	+ 46·5	+ 529·1	+ 120·0	+1,928·0
Lawa	.....	.....	.....	.....	.....	.....	.....	.....
Shahpura	1	.....	2	3	.....	— 100·0	— 33·3	— 66·7
Tonk	12	18	20	18	— 33·3	— 10·0	+ 11·1	— 33·3
Southern Division†	*1,505*	*1,358*	*1,002*	*640*	*+ 15·2*	*+ 35·5*	*+ 56·6*	*+ 144·5*
Banswara	.....	.....	.....	2	.....	.....	— 100·0	— 100·0
Dungarpur	2	3	.....	.....	— 33·3	.....	.....	.....
Kushalgarh	.....	.....	.....	.....	.....	.....	.....	.....
Mewar	237	243	137	130	— 2·5	+ 77·4	+ 5·4	+ 82·3
Partabgarh	.....	5	1	1	— 100·0	+ 400·0	.....	— 100·0
Sirohi	804	624	504	179	+ 28·8	+ 23·8	+ 181·6	+ 349·2
Western Division	*591*	*319*	*207*	*222*	*+ 85·3*	*+ 54·1*	*— 6·8*	*+ 166·2*
Bikaner	151	95	21	14	+ 58·9	+ 352·4	+ 50·0	+ 978·6
Jaisalmer	.....	.....	.....	1	.....	.....	— 100·0	— 100·0
Marwar	440	224	186	207	+ 96·4	+ 20·4	— 10·1	+ 112·6
AJMER-MERWARA ...	**5,432**	**3,712**	**2,683**	**2,225**	**+ 46·3**	**+ 38·4**	**+ 20·6**	**+ 144·1**
Ajmer	4,910	3,229	2,323	1,897	+ 52·1	+ 39·0	+ 22·5	+ 158·8
Merwara	522	483	360	328	+ 80·7	+ 34·2	+ 9·8	+ 59·1

* Includes Ajmer.
† Includes Merwara.

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SUBSIDIARY TABLE IV.—*Races and Sects of Christians (Actual Numbers).*

RAJPUTANA AND AJMER-MERWARA.

Sect.	EUROPEAN.		ANGLO-INDIAN.		INDIAN.		TOTAL.		VARIATION.
	Male.	Female.	Male.	Female.	Male.	Female.	1911.	1901.	1901-11.
1	2	3	4	5	6	7	8	9	10
Anglican Communion	1,463	497	317	289	179	130	2,875	2,436	+ 439
Armenian	...	...	...	...	...	...	...	3	— 3
Baptist	13	15	3	1	11	8	51	64	— 13
Congregationalist	6	4	...	...	...	...	10	1	+ 9
Greek	2	...	...	...	...	...	2	2	...
Lutheran	2	3	1	...	6	2	14	5	+ 9
Methodist	64	22	14	12	716	725	1,553	427	+ 1,126
Minor Protestant Denominations	...	...	1	...	4	1	6	4	+ 2
Presbyterian	120	87	20	14	1,335	1,375	2,951	1,326	+ 1,625
Protestants unsectarian or sect non-specified	16	11	2	2	74	66	171	...	+ 171
Quaker	1	1	...	1	...	...	3	1	+ 2
Roman Catholic	423	175	283	278	576	301	2,036	1,523	+ 513
Salvationist	2	...	...	...	1	...	3	6	— 3
Sect not returned	2	...	...	...	4	1	7	752	— 745
Indefinite Beliefs	5	...	1	...	...	...	6	3	+ 3
TOTAL CHRISTIANS, RAJPUTANA AND AJMER-MERWARA	2,119	815	642	597	2,906	2,609	9,688	6,553	+3,135
TOTAL CHRISTIANS, AJMER-MERWARA	1,402	353	379	331	1,477	1,490	5,432	3,712	+1,720
TOTAL CHRISTIANS, RAJPUTANA ...	717	462	263	266	1,429	1,119	4,256	2,841	+1,415

SUBSIDIARY TABLE V.—*Distribution of Christians per mille (a) Races by Sect and (b) Sects by Races.*

RAJPUTANA AND AJMER-MERWARA.

Sect.	RACES DISTRIBUTED BY SECT.				SECTS DISTRIBUTED BY RACE.			
	European.	Anglo-Indian.	Indian.	Total.	European.	Anglo-Indian.	Indian.	Total.
1	2	3	4	5	6	7	8	9
1. Anglican Communion	668	489	56	296	682	211	107	1,000
2. Armenian	...	...	...	...	...	...	...	...
3. Baptist	9	3	3	5	549	78	373	1,000
4. Congregationalist	3	...	...	1	1,000	...	...	1,000
5. Greek	1	...	...	1	1,000	...	...	1,000
6. Lutheran	2	1	1	1	357	71	572	1,000
7. Methodist	29	21	261	160	55	17	928	1,000
8. Minor Protestant Denominations	...	1	1	1	...	167	833	1,000
9. Presbyterian	70	27	492	304	70	12	918	1,000
10. Protestants unsectarian or sect non-specified	9	3	25	17	158	23	819	1,000
11. Quaker	1	1	...	1	667	333	...	1,000
12. Roman Catholic	204	453	159	210	294	275	431	1,000
13. Salvationist	1	...	1	1	667	...	333	1,000
14. Sect not returned	1	...	1	1	286	...	714	1,000
15 Indefinite beliefs...	2	1	...	1	833	167	...	1,000
Total ...	1,000	1,000	1,000	1,000	303	128	569	1,000

SUBSIDIARY TABLE VI.—*Religions of Urban and Rural Population.*

Province and Natural Division.	NUMBER PER 10,000 OF URBAN POPULATION WHO ARE						NUMBER PER 10,000 OF RURAL POPULATION WHO ARE					
	Animists	Christians.	Hindus.	Jains.	Musalmans.	Others.	Animists.	Christians.	Hindus.	Jains.	Musalmans.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13
RAJPUTANA AND AJMER-MERWARA.	**58·3**	**49·9**	**6,865·0**	**564·3**	**2,434·6**	**27·8**	**460·9**	**2·4**	**8,506·3**	**281·7**	**739·1**	**9·6**
AJMER-MERWARA ...	**19·4**	**337·5**	**6,068·4**	**408·6**	**3,021·6**	**144·5**	**102·7**	**19·2**	**8,403·2**	**403·4**	**1,069·6**	**1·9**
RAJPUTANA	**62·4**	**19·8**	**6,948·3**	**580·6**	**2,373·3**	**15·6**	**474·9**	**1·7**	**8,510 5**	**276·9**	**726·1**	**9·9**
Eastern Division † ...	*8·2*	*60·7*	*6,913·4*	*308·4*	*2,676·4*	*32·8*	*41·6*	*3·7*	*8,975·9*	*117·9*	*859·4*	*1·5*
Southern Division ‡ ...	*361·9*	*78·0*	*6,469·0*	*1023·3*	*2,042·1*	*25·7*	*1,993·8*	*1·1*	*7,240·9*	*470·9*	*292·8*	*·5*
Western Division ...	*40·8*	*11·6*	*6,927·9*	*966·3*	*2,036·5*	*16·9*	*209·6*	*·6*	*8,450·3*	*489·9*	*815·8*	*33·8*

† Includes Ajmer. ‡ Includes Merwara.

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APPENDIX I, REFERRED TO IN PARAGRAPH 16 (*a*).

A Note on the meaning of "Hindu,"

BY

Pandit Balchandra Shastri of the Sanskrit College of Jaipur.

On reviewing the conditions prevailing in the Hindu community we find the following in vogue :—

(1) The 4 great castes, namely the Brahmans, the Kshatriyas, the Vaisyas and the Sudras.

(2) The 4 terms or periods of life, namely Brahamcharya or the unmarried chaste student's life, Girhasta or the householder's life, Banaprasat or the hermit's life and Sanyas or the devotee's life.

(3) The "Itars" are distinguished from the 4 great castes, being the half-castes, born of parents of different castes.

Of the four great castes, the Brahmans, the Kshatriyas and the Vaisyas are the "Twice-Born." They undergo the religious ceremony of wearing the sacred thread, and hence they are privileged to worship the five Gods of the Hindu pantheon according to Vedic rites. They come foremost in the order of caste. The Sudras being debarred from Vedic ceremonies cannot wear the sacred thread. They are therefore not included in the class of the twice-born. They cannot perform the worship according to Vedic ordinances. Their only duty is to serve the twice-born. The Sudras are of two kinds, namely the touchable and the untouchable. The twice-born Hindus do not object to come in contact with the first class, but they clean themselves by taking a bath if they are touched by the second class of Sudras. It is a fact worth noting that in contradistinction to the descendants of mixed blood the four great castes of the Hindu community, namely, the Brahmans born of the Brahman parents, the Kshatriyas of the Kshatriyas parents, the Vaisyas of Vaisya parents and the Sudras of Sudra parents stand higher and more elevated in rank than the "Itar" or half-castes in the classification of the Hindu community. Those born of mixed blood—a practice not now legally authorised—are kept outside the pale of the Hindu caste system and are known as "Itars" or half-caste Hindus. The "Itars" or half-castes are also divided into two classes, namely, "Anulomaj" (ascending) and "Pratilomaj" (descending). Table A shows the six grades of persons belonging to the "Anulomaj" class of the "Itar" Hindus.

The Itars belonging to the six grades of the Anulomaj class enumerated above, being born of a father of a comparatively higher caste and a mother belonging to a comparatively lower caste, are placed lower in rank than their father and higher in class than their mother; but they are always held lower than the children of the 4 great castes who are born of parents of one and the same caste. In contradistinction to the foregoing six grades, Table B shows the six grades of the "Pratilomaj" class of the "Itars."

The Itars of the six grades enumerated in Table B are lower in rank than those of Table A, The Chandals being born of a Sudra father and a Brahmani mother are ranked as the lowest class of beings in the Hindu community. Similarly there are several graduated classifications of the low-born. Their origin, duties and the names of their castes are well described by Manu and other great Rishis of ancient times. Though the great length of time, the transformation of language, and a corresponding necessary change in the duties of the "Itar" or half-caste Hindus, are mainly responsible now for the changes in the original denominations of the several half-castes, yet we can well distinguish them by their deeds and acts. The great law-giver Manu also says, Adhaiya Lo, Sloka 40,—

संकरे जातय स्वेता : पितृ मातृ प्रदर्शिता :
प्रच्छन्ना वा प्रकाशा वा वेदितव्या स्वकर्मभिः

"Persons of mixed bloods are distinguished by their deeds. There is no change in the matter by a change of name or form." As an example there is no harm if instead of having its old name of Bharat, this country and its people are now called Hindustan and Hindus respectively, although we are unable to trace out this appellation in the old books. All that is primitive and old is included in the term Hindu. As shown above, children born of parents of different castes have got a lower position in society, and they are assigned particular professions and duties according to the degree of the mixture of blood. The old Hindu Shastras do not exclude the *Bhangis, Kolis, Khatiks, Raigars, Chamars, Nutts, Kanjars, Sansis, Bhils,* &c., from the Hindu community, for they are really born of Hindu parents. Hence from the highest class of the Brahman to the lowest class of the Bhangi they would all be enumerated as Hindus.

Not only that, but persons embracing revolutionary faiths such as Buddhism, Jainism, &c., and those following similar and other schisms cannot but be enumerated as Hindus. To prove our case, let us take the example of the Jains. They are divided into two major parts, namely, the Digambers and the Switambers. Those worshipping naked images are called Digambers or sky-clad and the worshippers of decent images are called Switambers. But both the sects are known under the common style of the Jains. The *Tirathankras* whom they both follow and worship have one and all taken their incarnation in Kshatriya families. The word Jain indicates the follower of a Jina or Tirathankara. There is no caste distinction and there are no impediments of caste so far as the embracing of Jainism is concerned. Any man of any caste can embrace Jainism. This proves that caste and religion are two separate things. There are different castes in the Jains, such as Oswals, Porwals, Srimals, Saraogis, Agarwals, &c. Though they are Jains by religion still their marriages and other social functions are performed according to Hindu ceremonies. They do not seem to be antagonistic to Hindu religion and the Gods and duties of the Hindu pantheon. Many believe in and adore Ganesh, the god of wisdom and other gods. Taking the Brahmans to be superior they revere them. They hold sacred the water of the Ganges. It is often marked that in some families the males are Jains and the females follow the religion of the Vedas. Among two brothers one may be a Jain and the other a Vaishnava. In the family of Seth Maniram, one brother built a Vaishnava temple in Brindaban and the other built a Jain temple in Muttra. These details go to prove that persons may follow different religions but that they cannot be of different castes. Hence the Jains as well cannot but be enumerated as Hindus.

It cannot stand the test of reason to exclude the lower ranks and half-castes of the Hindus from the returns of the Hindus. The Brahmans not attending their marriage functions, the Hindu temples being not open to them, or the higher order of the Hindus avoiding their associations and intermixtures cannot contribute in the least towards excluding the Itars from the Hindu returns. Manu and others have included them in the Hindu community. They cannot of course be included in or belong to the 4 great castes of the Hindus; rather they are half-castes. They are not recognised by the Musalmans as forming a portion of their community, because they do not keep the fasts and do not read the Quran. The Sikhs do not include them in their society because they do not believe in Guru Nanak. The same remarks hold good with persons of other religions and creeds with reference to the Itars. They are therefore a part and parcel of the Hindu community and ought to be enumerated as such. In face of the above facts, it may perhaps be contended that the Hindus have got no definite boundary marks which may form the criterion to judge of the Hindu castes. This contention would prove futile if we pause for a moment and examine the system prevailing among the Hindu community, not allowing proselytes any place in its fold in contradistinction to other religious communities which increase their numbers by converting persons of other faiths into their own. And a caste cannot be tested by religion, as the one is not interdependent upon the other. Whether one believes in all the gods of the Hindu or does not believe in them, performs sacrifices or does not do so, eats meat and fish or abstains from them, he is a Hindu for all that. It does not add to or distract from the Hindu caste if a person does or does not revere the Brahmans and sticks to or goes astray form the limits of caste. It will not go for or against the caste and position of a Hindu if he is allowed or disallowed (1) to worship the great Hindu gods; (2) to enter Hindu temples or to make offerings at the shrines; (3) to secure the services as priests of good Brahmans; (4) to have the services as priests of degraded Brahmans; (5) to give water to clean castes and (6) to intermix with and touch them. It is a fact always to be remembered that the inhabitants of Bharat, as divided into the 4 great castes along with the half-castes and descendants of mixed blood as found in old times, are all, according to the great law-giver Manu and others, to be included in the Hindu community. Change of religion cannot change original caste and the subjoined Table C of the Hindu castes and Itars or half-castes, prepared from authoritative Hindu Books, will, it is hoped, throw more and truer light upon the subject under discussion.

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Table A.

Father's Caste.	Mother's Caste.	Issue's Caste.
Brahman	Kshatriya ...	Moordhavasikt.
Kshatriya ...	Vaisya	Mahish.
Vaisya	Sudri	Karan.
Brahman	Vaisya	Ambust.
,, ...	Sudri	Nishad or Parasav.
Kshatriya ...	,, ...	Ugra.

Table B.

Father's Caste.	Mother's Caste.	Issue's Caste
Kshatriya ...	Brahmani ...	Soot.
Vaisya	Kshatriya ...	Magad.
,, ...	Brahmani ...	Vaidiah.
Sudra	Vaisya	Ayogava.
,, ...	Kshatriya ...	Kshatta.
,, ...	Brahmani ...	Chandal.

Table C.

Showing the four great Castes and the "Itar" or Half-castes of the Hindus.

Father's Caste.	Mother's Caste.	Caste of issue.	Duties and Functions.
Brahman ...	Brahmani	Brahman ...	To read the Vedas, &c., to teach them to others, to perform the Yagas and have them done by others, to give and accept charity.
Kshatriya ...	Kshatriani	Kshatriya ...	To safeguard the people, to read the Vedas, to perform the Yagas, to give alms and charity, and to be the slaves of sensuality.
Vaisya ...	Vaisiani	Vaisiya ...	To keep and maintain cattle, to give charity, to perform the Yagas, to trade and take interest.
Sudra ...	Sudri	Sudra ...	To serve the three castes or the twice-born.
Brahman ...	Kshatriani	Moordhavasikt.	To observe the religion of the twice-born, to use arms and weapons and to break and manage elephants and horses and drive chariots.
Kshatriya ...	Vaisiani	Mahish ...	Dancing, singing, augury, custody of grain.
Vaisya ...	Sudri	Karan ...	To serve the twice-born, to be the custodian of treasure and grain, to serve the State, to protect forts and guard the zenana.
Brahman ..	Vaisiani	Ambust ...	Most people of this caste are found in Bengal, they learn medical science and administer drugs.
Brahman ...	Sudri	Nishad or Parasav	They work like the Karan caste also.
Kshatriya ...	Do.	Ugra ...	To be in temper like the Kshatriyas, to serve the twice-born, to be the custodians of treasure and grain, to serve the Raja, to guard the fort and the zenana.
,,	Brahmani	Soot ...	To drive chariots of horses.
Vaisya ...	Kshatriani	Magad ...	To keep a shop in the public way.
,,	Brahmani	Vaidiah ...	To guard the zenana.
Sudra ...	Vaisiani	Ayogav ...	To bark the trees, to kill wild animals.
,,	Kshatriani	Kshatta ...	To kill animals such as the wild lizard living in holes.
,,	Brahmani	Chandal ...	Not to touch others, to carry human excrements, to eat the leavings, and to have the clothes of a dead body.
Brahman	Ugra	Avrat ...	To do mean and low acts.
,,	Ambust	Abheer ...	Do. do.
,,	Ayagavi	Dhigwan ...	To tan hides and sell skins.
Nishad ...	Sudri	Pukkas ...	To kill animals such as the wild lizards living in holes.
Sudra ...	Nishad	Kookoot ...	Do. do.
Kshatta ...	Ugra	Shvapak ...	To live outside the city, not to keep vessels and pots, to maintain donkeys and dogs, to wear clothes of the dead, to wear ornaments of iron, to eat from broken pieces of claypots, not to live in one place, to wander from one place to another daily, not to enter cities and villages in night time.
Vaidiah ...	Ambust	Bain ...	To learn how to strike cymbals and tabor, &c.
Prataya Brahman.	Brahmani	Bhoorj-kantak.	To work like half-castes and mixed blood.
,, Kshatriya	Kshatriani	Nichivi ...	They are also called Nutts, Karan, Khus, Dravid. They learn artifices and strategem.
,, Vaisya	Vaisiani	Soodhanacharya	They are also called Kroosh. They learn archery.
Dassoo ...	Ayagavi	Sarindhara...	To make ornaments for the hair and the legs, to shampoo the body, to kill the deer either for the propitiation of the gods, the departed ancestor's souls or for medicines; they live outside the villages.
Vaidiah ...	,, ...	Madhook ...	To eulogise princes and ring bells, to awake them in the morning.
Nishad ...	,, ...	Kaivart ...	To row the boats.
,,	Vaidah	Charamkar...	To flay dead animals.
Chandal ...	,, ...	Pandooposak	To trade in bamboos.
Nishad ...	,, ...	Ahindak ...	To guard outside the Jail.
Chandal ...	Pukkus	Sopak ...	To put a man to death by the permission of the Raja.
,,	Nishad	...	They are the meanest and lowest. They live, eat and drink in burning places.

When the ceremony of wearing the sacred thread is not gone through till the 16th year, the Brahman, Kshatriya and the Vaisya are not classed as twice-born, and are called "Pratayas."

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APPENDIX II.—*Referred to in Paragraph 16 (b).*

Serial number.	Caste.	Does it deny the supremacy of the Brahmans?	Does it receive the *mantra* from a Brahman or other recognised Hindu *guru*?	Does it deny the authority of the Vedas?	Does it actually do *Puja* to any of the great Hindu Gods? If so, to which?	Is it served by good Brahmans as family priests?	Has it any Brahman priest at all?	Is it denied access to the interior of ordinary Hindu temples?	Does it cause pollution to higher castes by (1) its touch? (2) by proximity?	Does it bury its dead?	Does it eat beef?	Does it reverence the cow in the way an orthodox Hindu does?	REMARKS.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	Ahir	No	Yes	No	All the well-known Gods	Yes	Yes	No	No	No	No	Yes	
2	Bairagi ...	...	Yes	No	Ditto	...	...	No	No	No	No	Yes	
3	Balai	...	...	...	Chiefly to Ram Deoji	...	...	Yes, except in Kotah.	(1) No, (2) Yes, by touch; by proximity in Banswara.	(3) Yes, in some places.	(4) Yes, in some places.	...	(1) Bharatpur, Bikaner, Kotah, Merwara, Mewar, Partabgarh, Tonk. (2) Ajmer, Alwar, Bundi, Dungarpur, Jaipur, Jhalawar, Kishangarh, Marwar, Shahpura. (3) Ajmer, Kishangarh, Marwar, Merwara. (4) Ajmer, Alwar, Bundi, Kishangarh, Kotah, Marwar, Merwara, Partabgarh. But they will not kill cattle.
4	Bauri	No	...	No	Bhaironji, Deviji, Mataji, Sakti	...	...	(5)	Yes in some places, by touch.	No	No	Yes	(5) In some places only the nomad Bauris are denied access.
5	Bhangi ...	...	...	...	.....	No	...	Yes	Yes by touch, and in Bharatpur by proximity	(6) Yes, in some places.	(7) Yes, in some places.	...	(6) Bikaner, Bharatpur, Jaipur, Marwar, Tonk. (7) Bharatpur, Jhalawar, Kotah, Marwar, Tonk. But they will not kill cattle.

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APPENDIX II.—*Referred to in Paragraph 16 (b).—(concluded).*

Serial number.	Caste.	Does it deny the supremacy of the Brahmans?	Does it receive the *mantra* from a Brahman or other recognised Hindu *Guru*?	Does it deny the authority of the Vedas?	Does it actually do *Puja* to any of the great Hindu Gods? If so, to which?	Is it served by good Brahmans as a family priest?	Has it any Brahman priests at all?	Is it denied access to the interior of ordinary Hindu temples?	Does it cause pollution to higher castes by (1) its touch? (2) by proximity?	Does it bury its dead?	Does it eat beef?	Does it reverence the cow in the way an orthodox Hindu does?	REMARKS.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
6	Bhil	...	...	...	Mahadeo, Mataji, Devi	No	No	.....	(8) Yes, in some places by touch	No	Some do and some do not	...	(8) Shahpura, Sirohi.
7	Bishnoi ...	...	...	...	Vishnu, Sakti	...	...	No	No	Yes	No	Yes	
8	Chamar ...	...	...	...	.....	...	...	Yes	(9) Yes, by touch	(10) Yes, in some places	(11) Yes, in some places	...	(9) except in Dholpur, Kotah, Mewar. (10) Ajmer, Jaipur, Kishangarh, Shahpura, Tonk. (11) Except in Bikaner, Bundi, Jaipur.
9	Chhipa ...	No	Yes	No	All the well-known Gods	Yes	Yes	No	No	No	No	Yes	
10	Dangi	No	Yes	No	Ditto	Yes	Yes	No	No	No	No	Yes	
11	Darzi	No	Yes	No	Ditto	Yes	Yes	No	No	No	No	Yes	
12	Dhakar ...	No	Yes	No	Ditto	Yes	Yes	No	No	No	No	Yes	
13	Gujar	No	Yes	No	Ditto	Yes	Yes	No	No	No	No	Yes	
14	Jat	No	Yes	No	Ditto	Yes	Yes	No	No	No	No	Yes	
15	Jogi	No	Yes	No	Ditto	...	...	(12) No	No	(13) Yes, in some places	No	Yes	(12) Not, however, allowed to touch the image in some places. (13) Bikaner, Bharatpur, Karauli, Marwar.
16	Kachhi ...	No	(14) Yes	No	Ditto	Yes	Yes	(12) No	No	No	No	Yes	(14) Except in Banswara.
17	Kayastha ...	No	Yes	No	Ditto	Yes	Yes	No	No	No	No	Yes	
18	Khati ...	No	Yes	No	Ditto	Yes	Yes	No	No	No	No	Yes	
19	Khatik ...	No	...	...	.....	...	...	(15) Yes	(16) Yes, in some places by touch.	No	No	Yes	(15) Except in Alwar. (16) Bundi, Jaipur, Tonk.

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20	Koli	No	Yes	...	......	...	...	(17) Yes, in some places	(18) Ditto	(19) No	No	Yes	(17) Bharatpur, Jaipur, Karauli, Sirohi, Tonk. (18) Bharatpur, Jaipur. (19) Except in Jaipur.
21	Kumhar ...	No	...	...	All the well-known Gods	...	...	(20) No	No	(21) No	No	Yes	(20) Except in Bharatpur; may not touch image in Karauli. (21) Except in Jaisalmer.
22	Lodha ...	No	Yes	No	Ditto	Yes	Yes	No	No	No	No	Yes	
23	Lohar	No	...	...	Ditto	Yes	Yes	No	No	No	No	Yes	
24	Mali	No	Yes	No	Ditto	Yes	Yes	No	No	No	No	Yes	
25	Mer	No	From Jogis.	No	Generally Mataji, Thakurji, and in Merwara Saiva.	Yes	Yes	(22)	No	(23) No	No	Yes	(22) Yes in Kotah and Mewar and some parts only of Ajmer-Merwara. (23) Except infants in Merwara.
26	Merat Gorat ...	No	From Jogis.	No	Shiva, Mataji, Bheronji	Yes	Yes	(24)	No	No	No	Yes	(24) Denied access in some parts only of Ajmer-Merwara.
27	Merat Kathat (25)	Yes	No	Yes	No	No	No	Yes	No	Yes	Yes	No	(25) They are really practically Muhammadans, though at one time Brahmans acted as marriage priests.
28	Mina	...	...	...	Deviji, Mataji, Sakti, Bheronji, etc.	...	Yes	(26)	(27) No	No	(28) No	Yes	(26) Denied access in Mewar and Sirohi. (27) Except in Sirohi. (28) Except in parts of Marwar and Sirohi. But they will not kill cattle.
29	Nai	No	Yes	No	All well-known Gods	Yes	Yes	No	No	No	No	Yes	
30	Patel	No	...	...	Ditto	Yes	Yes	No	No	No	No	Yes	
31	Raigar... ..	...	...	...	Siva, Vishnu, Ramdeoji; Ganga, Mataji	No	Yes	Yes	(29) Yes, by touch	(30) Yes, in some places	(31) Yes, in some places	...	(29) Except in Mewar. (30) Parts of Ajmer-Merwara, Jaipur, Shahpura, Tonk. (31) Ajmer-Merwara, Alwar, Kishangarh, Mewar, Shahpura, Tonk. But will not kill cattle.
32	Rajput ...	No	Yes	No	All well-known Gods	Yes	Yes	No	No	No	No	Yes	
33	Rawat... ...	No	...	No	Sakti, Mataji, Deoji	...	...	.....	No	No	No	Yes	
34	Rebari... ...	No	...	No	All well-known Gods	Yes	Yes	No	No	No	No	Yes	
35	Sirvi	No	Yes	No	Ditto	Yes	Yes	No	No	No	No	Yes	
36	Sonar	No	Yes	No	Ditto	Yes	Yes	No	No	No	No	Yes	
37	Teli	No	Yes	No	Ditto	Yes	Yes	No	No	No	No	Yes	

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CHAPTER V.

Age.

1. Introductory.—Of all the many subjects a Provincial Census Superintendent is expected to write about, none is so unsatisfactory as the subject of Age. However energetic and enthusiastic he may have been throughout the work, however loyally and efficiently he may have been supported, from top to bottom, by his staff, whether in the enumeration or the abstraction stages, he feels that all that he may write is more than ever a sheer waste of time owing to the inaccuracy of the data on which his remarks must, perforce, be based. This inaccuracy is due to the total inability of an ordinary native of India to state accurately either his own age or that of his children at any time of his life. No one whose fate it has ever been to spend weary hours in the Criminal or Civil Courts of India can have failed to note this fact. At the inevitable question which is put to every witness on being sworn, "what is your age?" the *hakim* is met almost invariably with a sleepy grin, or a stolid stare of blank surprise that any man should be asked such a question, still more that he should be expected to answer it. Then, after repeated questions, comes some such enlightening reply as "*bis chālis baras kā*" (about 20 or 40 years)! From out this liberal interval of 20 years the judge is left to pick the figure he thinks nearest the truth! So, too, the unhappy enumerator when he goes his Census rounds. And, as the questioner is probably as vague in his ideas as the questioned, a vivid picture of the accuracy of the Indian Census returns of age may easily be conjured up. This difficulty is, of course, not confined to India, but it is certainly found here to a more universal extent, even among the educated classes, than in England. Yet in England in the Census Report of 1891 it was stated that "not improbably the greater number of adults do not know their precise age and can only state it approximately." And Dr. Newsholme, a prominent statistician, speaking generally of a Census, writes to the effect that "there is a great tendency among adults to return ages at some exact multiple of 10, while in the case of children under 5 years of age the vagueness with which parents use the terms 'one year old', 'two years old,' etc., when the children are only in their first or second year respectively, is a cause of considerable error. There is also a wilful mis-statement of age on the part of *women, while there is a marked tendency for old persons to overstate their age." These evil tendencies being still more pronounced in India, the question might well be asked '*Cui bono*'? Why trouble to discuss the figures at all? Especially so, when in these Provinces, at any rate, as has been demonstrated in Chapter II, such vital statistics as are maintained are almost as inaccurate as the age returns. Some of the errors in the returns, however, being fairly constant at each Census there may be some interest, though perhaps not much advantage, in attempting to compare some of the figures with those of previous enumerations, and pointing out some of the more curious features in the statistics.

2. Data for Discussion.—The data on which this unprofitable discussion is mainly based will be found in the following Imperial Tables, and the Subsidiary Tables at the end of this Chapter.

Imperial Table VII.—Age, sex, and civil condition.

Imperial Table XIV.—Civil condition by age for selected castes.

Subsidiary Table I.—Age distribution of 100,000 of each sex by annual periods.

Subsidiary Table II.—Age distribution of 10,000 of each sex in each Province, and Natural Division.

Subsidiary Table III.—Age distribution of 10,000 of each sex in each main religion.

* In India the sex may be exonerated more or less of this weakness, for few of them have any chance of imparting the information direct to the enumerators.

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

Subsidiary Table V.—Proportion, by Provinces, Natural Divisions, and States or Districts, of children under 10 and of persons aged 60 and over to those aged 15-40; and of married females aged 15-40 per 100 females.

Subsidiary Table VI.—Variation in Provinces and Natural Divisions of population at certain age periods.

Subsidiary Table VII.—Reported birth-rate by sex and Districts in Ajmer-Merwara.

Subsidiary Table VIII.—Reported death-rate by sex and Districts in Ajmer-Merwara.

Subsidiary Table IX.—Reported death-rate by age and sex in the decade, and in selected years per mille living at the same age, according to the Census of 1901, in Ajmer-Merwara.

Subsidiary Table X.—Reported deaths from certain diseases per mille of each sex in Ajmer-Merwara.

In Tables VII to X no figures for Rajputana can be published, as vital statistics are not kept up by the States, save in a few only.

3. Test of the Accuracy of the Age Returns.—In a progressive or stationary population, under more or less normal conditions, one would expect to find the numbers returned under each age descending in a gradual scale in proportion as the age rises, from 0 onwards. For it stands to reason that far more children are born than survive to the age of 1, and so on; and though death may claim its victims at any age we all of us have to start life with 0 to our credit. Nothing could illustrate more vividly the inaccuracy of the returns than the diagram on page 111. The figures at the base of the diagram represent the quinquennial periods and each of the thick black lines the single intermediate years. The figures on the left-hand side denote the number of males of each age per 100,000 of the population. This 100,000 represents a selection of various typical rural and urban areas chosen from each Natural Division in the Provinces.* It will be seen that the general aspect presented by the tops of the age lines resembles far more a series of uneven peaks in the Himalayas than a gentle-graded descending flight of stairs. Or one might liken the quinquennial period lines to huge factory chimneys towering among the more humble household ones represented by the intermediate stages. The diagram shows that the most popular age among males is 30; then 25, then 40, then 20, then 50, and then 35. The figures for these ages range from 7,503 per 100,000 to 4,673. After 35 there comes a big drop to the infants, who number only 3,567 per 100,000. Though the diagram is for males only, the figures in Subsidiary Table I show that 30 is the favourite age among women likewise, then 40, then 25, these two ages having changed places in the sexes. Next comes 20. Against the 30 years figure there are 8,256 women; against the 20 only 7,081. Between these and the next figure, 50, there is a big drop, as the proportion at that age is only 5,381 per 100,000. It may also be seen from the diagram that a slight, though not a very marked, preference is shown for even numbers over odd ones after the age of 8. Another feature which it brings out vividly is the far greater inaccuracy of the returns for the individual years from the age of 20 onwards than before that period. The tendency to return a multiple of 5 or 10 begins to make itself markedly felt from 15 onwards. Again, the number returned at 12 years is higher than at 10. Before, however, completely condemning in this way the Indian, both enumerator and enumerated, for his inability to return accurately his age, it must be remembered that India is particularly liable to disturbing factors in the way of wholesale disasters attacking an immense area like a State or Province in some particular year. Thus, if famine in one year of a decade carries off a very large number of children under 10 years, and very few between 10 and 20, naturally there will be a corresponding uneven drop in the next decade from the "under 10 year olds" to the 10-19 period and a big rise thence to the 20-29 period. In

* Areas were selected from Ajmer, Alwar, Bharatpur, Bikaner, Dungarpur, Jaipur, Kotah, Marwar.

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the same way a severe outbreak of malaria, such as Bharatpur has experienced, might in 1908 have killed off a tremendous lot of infants. In 1911, therefore, there would be a corresponding marked drop in those aged 3. And so on. To a great extent this is what one finds on looking at the figures. Again, the returns may be disturbed by the nature of the instructions given to the enumerating staff. Of all the age periods, probably those for individual years under 10 are nearest the truth. Being nearer to the year of their birth, the ages of the children are more easily remembered by their parents. Nevertheless the accuracy of even these returns is liable to be vitiated by two main causes. The age up to which children are suckled in India is extraordinarily high compared with Western countries; some are not weaned till 3 years of age, or even later in some rare cases. The instructions to the enumerators were, in the case of children under 12 months, to enter the word "infant." Now the common vernacular word used by the enumerators for infant is *dudh pine-wallah* (milk-drinker). All such entries were classified in the abstraction offices as of 0 years. It follows, almost inevitably but quite unavoidably, that many unweaned children between the ages of 1 and 4 were recorded in the age column of the schedules as *dudh pine-wallah*, and are, therefore, included among the "0 year olds." The drop in the "1 year olds" compared with the infants and "2 year olds" is due especially to this reason. Secondly, the enumerators were instructed to record the completed year of age, but the Indian custom is to return not the completed year but the current year. In this way many of the "4 year olds" may be among the "5 year olds," and so on; and this inconsistency of classification would show itself more in the first 10 years, when there is a nearer attempt to give the real age rather than a multiple of 5 or 10.

Apart, however, from these disturbing causes the uneducated mind, all over the censused world, seems naturally to pitch upon a multiple of 5 or of 10 as his age. That this is so in India is most graphically shown by the diagram referred to above. Even so, there is very far from an even descent in these round numbers from 10 onwards. It will be noticed from the straight line———joining the tops of the age lines that the descent in the multiples of 10 from the summit of 30 onwards is unbroken. Not so all the multiples of 5, which are linked with a crossed line, though the multiples intermediate between the multiples of 10 do descend gradually. On the other hand it will be noticed that there is a gradual ascent in all the multiples of 5 from 10 onwards till the 30 peak is reached.

Two other diagrams will be found on page 112, one illustrating the number of persons, out of the same selected 100,000, of the ages of 0-4, 5-9, and so on for each quinquennial period, the other the number of persons of the ages of 0-9, etc., for each decennial period. These show that on the whole, taken in the rough, the returns for the quinquennial and decennial periods are, after all, fairly correct. In the decennial periods there is a marked and constant decline from 0-9 onwards, except in the case of the figure for 20-29, which is higher than that for 10-19. As remarked elsewhere, this is due to the disturbing factor of the famines of the 1891-1901 decade, which reduced the number of those who are now in the 10-19 period. In the quinquennial diagram there is, of course, less regularity in the descent. But, here again, most of the irregularities are explained by the actual facts. There is a gradual descent from 0-4 down to 15-19. Then the figures ascend at 20-24, and again at 25-29. This is, likewise, what would be expected, as these figures represent those aged 9-13 and 14-18 in the famine of 1899-1900. The former would suffer more than the latter, and both less than the younger generation. Subsequently, the 35-39 figures are lower than those for 30-34 and 40-44; the 45-49 ones than the 40-44 and 50-54 ones; and they alternate in this way practically to the end. This alternation is explained by the tendency, as people grow older, to pitch on a multiple of 10, rather than the intermediate quinquennial periods, as their age.

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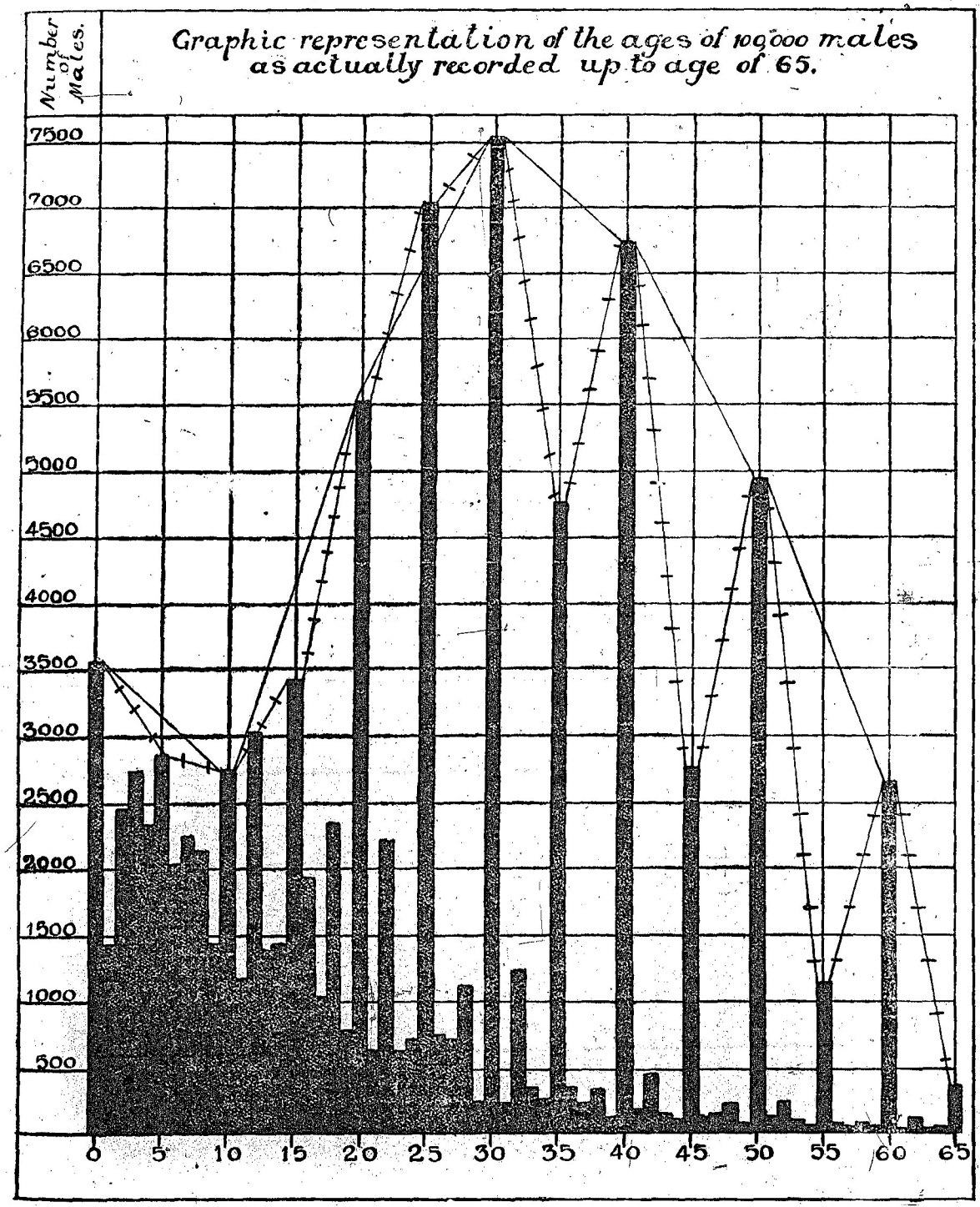

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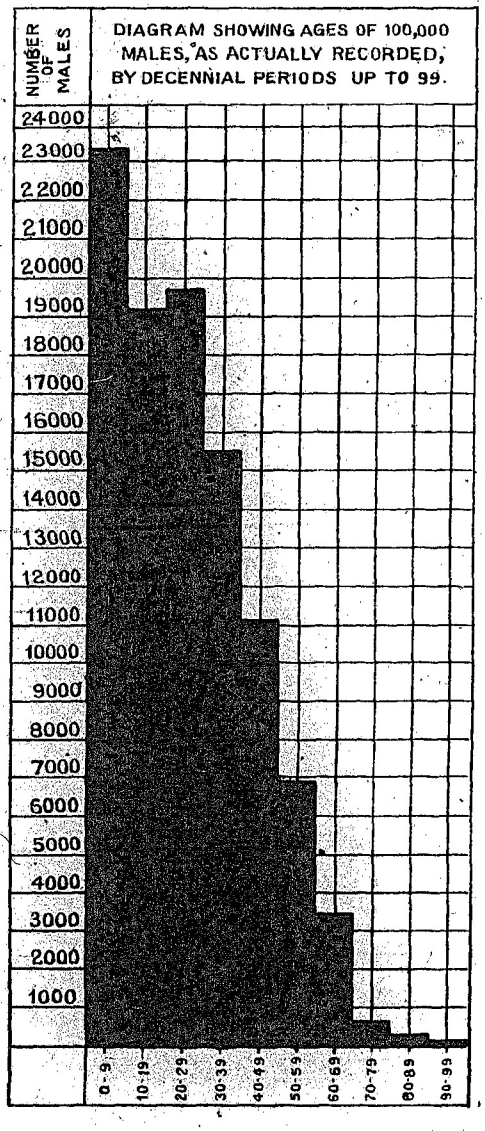

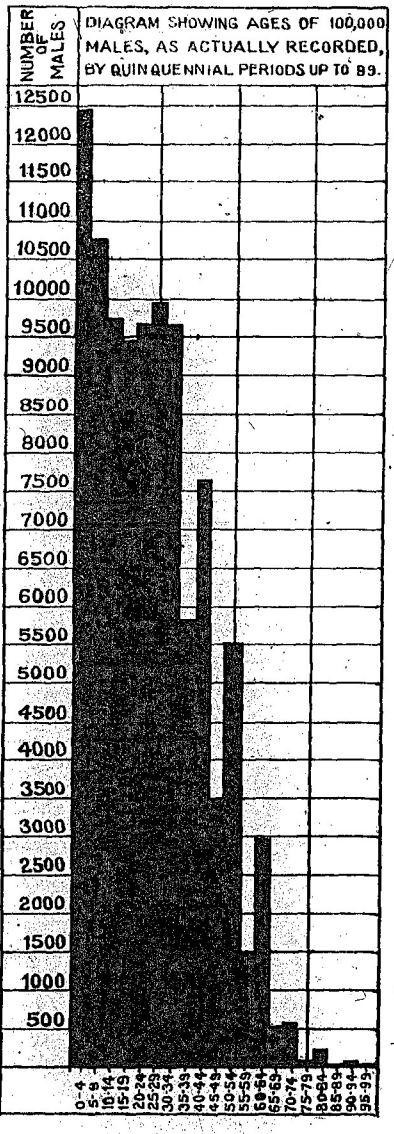

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4. Variation in the Age Distribution.—After the disastrous famine of 1899-1900 in the previous decade, the results of which, as usual, told more severely on the children than on any others, even the old, a marked increase among them was prophesied during the recent decade. Looking at Subsidiary Tables II *(a)* and VI the first thing that strikes one is the extent to which this prophecy has been fulfilled. For there has been a great rise in both sexes in both Provinces in the proportion of children under 1 year and of those from 0-4 and 0-10, inclusive, compared with 1901. This increase is found in all the

Province.	Percentage of variation 1901-11.							
	Males.				Females.			
	All ages.	Under 1.	0-4.	0-9.	All ages.	Under 1.	0-4.	0-9.
Rajputana *... ...	+6·5	+199·9	+ 66·6	+32·2	+6·9	+199·3	+ 70·0	+32·7
Ajmer-Merwara ...	+6·0	+218·1	+119·3	+51·6	+4·1	+263·7	+137·2	+55·5
* Excludes figures for Chhabra, Pirawa and Sironj in Tonk.								

Natural Divisions, but is most marked in the Southern Division, which is just what one would expect, as it was there that the famines of the previous decade played the greatest havoc, and it is there that the increase in the population in the recent decade has been most marked. The increase among those under 10 in this Division is as much as 113·6 per cent, compared with a decline of 60·2 per cent in 1891-1901. How large this is can be gauged by comparing it with the increase among children in all Rajputana, which is only 32·5 per cent, though this in itself is far in excess of that in any other age period in Subsidiary Table VI, and nearly five times the percentage of increase in the total population.

States.	Variation, 1901-11, in	
	Population.	0-9.
Alwar	— 4·4	— 7·7
Bharatpur ...	—10·8	—20·4
Dholpur	— 2·9	— 7·0
Jaisalmer ...	+20·4	Increase
Karauli	— 6·5	— 3·0
Marwar	+ 6·3	Increase.

There has likewise been an increase among children under 10 in all States and Districts except in Alwar, Bharatpur, Dholpur, Karauli. And in all these cases except Karauli, as the figures on the margin show, the decline among them is much more rapid than in the population itself. It is known that in Bharatpur there has been a high infant mortality, if not a decreased birth-rate, due to outbreaks of fever. In Dholpur, too, there was a high infant mortality in 1905-06 from small-pox, cholera, and fever. And all these four States were victims to another famine in 1905-06.

The next largest increase is likewise what was foretold, namely among people of 60 and over. These have risen by 8·5 per cent. Like the children, they suffered severely in the famine and their numbers were reduced by 22·2 per cent in the previous decade. Here again in the Divisions the Southern Division shows the greatest jump up, amounting to + 68·5 per cent compared with a variation of – 59·7 per cent in 1891-01. It is curious to note that the Western Division, however, spite of an increase of 9·8 in its population, still shows a decline among its old people, even among those between the ages of 40 and 59. Out of the three States in the Division, Bikaner alone shows an increase in both these periods.

Province, Natural Division, and State.	Variation 1901-1911 in	
	60 and over.	Total population.
Ajmer-Merwara ...	+20·0	+ 5·1
Rajputana	+ 8·5	+ 6·9
Eastern Division ...	+ 6·6	+ ·6
Southern Division ...	+68·5	+26·0
Western Division ...	— 2·3	+ 9·8
Alwar	— 3·2	— 4·4
Bharatpur	—12·8	—10·8
Jaisalmer	— ·5	+20·4
Karauli	— 3·7	— 6·5
Marwar	— 8·7	+ 6·3

In only five States, noted on the margin, do people over 60 years show a decrease, namely, Alwar, Bharatpur, Jaisalmer, Karauli, Marwar. In Alwar and Karauli, however, the rate of decline is less than that in the total population. In Bharatpur it is more, due again to fever, epidemics carrying off the weakly. The decline in Jaisalmer and Marwar, both of which are in the Western Division and have an increasing population, is curious and apparently inexplicable. Even in those aged 40-59 Marwar shows a decline of 7·9, and it looks as if the figures were unreliable. It was, likewise, expected as a result of the 1899-1900

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famine that the next decade would show a decline in the 10-14 years period, as the ranks of those who would in ordinary circumstances have risen to this age period during that decade were decimated by the famine. The survivors among them represent those who were between the ages of 0 and 3 at the time of the famine. In each Province, Natural Division and State the decline has occurred accordingly. In the Division it varies from −17·6 per cent in the Eastern to −39·2 per cent in the Southern, the corresponding figures in the previous decade being +8·8 and −19·3 per cent. Once more the variation is most marked in the Southern Division. Much the same decrease was foretold and has occurred among those between the ages of 15 and 19, being those who were between 4 and 8 at the time of the great famine. And here again it is found not only in the Provinces but in each Natural Division, and most States and Districts, and once more it is most marked in the Southern Division. Alwar, Bharatpur, Bikaner, Dholpur, Dungarpur, Jaisalmer and Kushalgarh, are, however, exceptions.

Province and Natural Division.	Variation 1901-11 in	
	10-14.	Total population.
Ajmer-Merwara ...	−39·6	+ 5·1
Rajputana	−24·5	+ 6·9
Eastern Division ...	−17·6	+ ·6
Southern Division ...	−39·2	+26·0
Western Division ...	−28·8	+ 9·8

Examining the sex figures it will be seen that, among children under 10 years, males have increased by 32·2 per cent in Rajputana and by 51·6 per cent in Ajmer-Merwara, compared with an increase of 6·5 per cent and 6·0 per cent in the total population of each Province. In the same way the females under 10 years have increased by 32·7 per cent in Rajputana and 55·5 per cent in Ajmer-Merwara, contrasted with an increase of 6·9 and 4·1 per cent in the total female population.

5. Age Distribution by Religions.—As would be expected in a province where more than $\frac{4}{5}$ths of the population are *Hindus*, the age distribution among them corresponds fairly closely to that in the total population. But the proportions in both sexes in the age periods up to 20 are below that in the Province. Among *Jains*, likewise, the proportion of children, especially among females under 10 is small. *Musalmans* show a much higher figure than that in the total population for those aged 10-14 of both sexes. In the 0-4 period they are slightly below the provincial proportion. *Animists*, as remarked elsewhere, have a far higher proportion of children under 10 than any other religion; among males it is 3,590 and among females 3,646 per 10,000, compared with 2,588 and 2,708 in the whole Province. But between 10 and 20 they are far below the provincial average, this being the generation which suffered so severely among the Bhils in the 1899-1900 famine. *Christians* show the greatest disproportion to the provincial average in the 20-40 period in both sexes. The provincial figures for males of these ages are 3,372 and for females 3,426, the corresponding Christian figures being 4,109 and 4,110. Among the children under 10 the males are below and the females above the provincial figure.

Taking the proportion the children aged 0-4 bear to the population as a criterion of fecundity it would appear from the figures on the margin that Animists are a long way the most prolific religion. Then come the Christians. Jains appear to be the least prolific. But these figures are, of course, liable to disturbance by extraordinary causes such as famine. The 1901 figures illustrate this well, for the Animists drop to last place, and the Musalmans rise from fourth to first. Being the religion with the largest urban proportion Musalmans are influenced less by famine. As, however, Animists easily held first place again in 1891, there is little doubt they include the most prolific castes and tribes. Christians were second both in 1911 and 1901. In 1891 they were as low as fourth. The probable explanation of this low place is the small proportion of Indian Christians in that year. In 1891-01 they increased by as much as 109·5 per cent and again in 1901-11 by 86·3 per cent, and it is among them, rather than European Christians, so many of whom

Proportion of children aged 0-4 of both sexes per 10,000 in			
Religion.	1911.	1901.	1891.
Animists..	2,189	753	1,520
Christians	1,466	934	1,399
Hindus	1,424	905	1,394
Musalmans	1,393	1,091	1,404
Jains	1,284	879	1,433

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are either unmarried or have to send their children out of the country at an early age, that one looks for a high birth-rate. In Ajmer-Merwara the relative proportion of children under 5 in the various religions is much the same as in Rajputana, except that Christians come last. The disturbing factor in this latter case is the large number of unmarried females in Mission orphanages.

6. Ages Among Selected Castes.—Subsidiary Table IV shows the age distribution of each sex for some of the most important castes and tribes in the two Provinces. The figures are interesting, as possibly throwing some light on the question of the neglect of female children. The lowest proportion of male children under 5 per 1,000 is found in the castes named on the margin. In none of the others is the proportion below 125 per mille. It is somewhat unexpected to find that the proportion of female children does not touch such an actually low figure in individual castes as the males do. It will be seen from the figures on the margin that there are only 5 instead of 11 castes, the proportion of whose females under 5 years are below 125 per 1,000. But these five are also found among the eleven with a low male proportion. It is not surprising to find that the *Gola Purab* caste has the smallest proportion of children of either sex. It is one of the large illegitimate castes in the Provinces, whose chief occupation is domestic service, and their ranks are being constantly recruited from among adult females as hand-maidens, and it is also possible many of their children are returned among the father's caste. The *Rajputs* have long had a reputation for a low proportion of female children among them, but it is somewhat surprising to find the proportion of males is even lower, namely 116·2 compared with 124·3. The figures in Ajmer-Merwara are even lower still, being 94·7 among males and 113·9 among females. Excluding the exceptional case of non-Indian Christians among males, they hold the record in Ajmer-Merwara. In Rajputana they likewise hold the record of all the important Hindu castes except the Kayasthas. They have, however, increased very considerably since 1901, when the male children in Rajputana were only 75·9 per mille and the female 79·5. It is interesting to note that in both years and sexes the proportion of children under 5 among the Musalmans of the caste appears far higher than among the Hindus. In 1911 among the Musalman Rajputs the proportion of males is 131·1 and among Hindus 115·5; among females it is 147·1 compared with 123·1 among Hindus. The excessively low proportion of females of all ages in the caste, of course, reduces the proportionate number of children; there are not more than 781 females per 1,000 males in the two Provinces combined (the inclusion of Ajmer-Merwara making very little difference to the Rajputana figures). Among Musalman Rajputs there are 851 and among the Hindus 779. Another probable contributory cause is that Rajputs, when they emigrate, seldom take their wives with them; hence a certain number of married women are debarred from increasing the birth-rate. The very low proportion of the children among *Kayasthas* is also striking. They, too, have a low proportion of females, only 839 per mille males in the two Provinces combined. Among *Sadhus*, one of the great ascetic castes, one naturally looks for a low proportion of male children owing to the large number of unmarried male adults in the caste; obviously the female proportion would be higher owing to the very few adult female ascetics. There are only 634 females to 1,000 males in Rajputana. Nor is the low proportion of male children among *Christians (non-Indian)* to be wondered at owing to the large number of adult males among Government officials, soldiers, and others, who are either unmarried

Proportion of children under 5 years to 1,000 of sex.

Rajputana.		Ajmer-Merwara.	
Caste.	Sex.	Caste.	Sex.
	Males.		Males.
Gola Purab	91·3	Christian (non-Indian).	60·1
Sadhu	96·6	Rajputs	94·7
Kayastha	103·2	Brahman	102·6
Christian (non-Indian)	114·3	Pathan	103·3
Saiyad	115·5	Mahajan	110·0
Rajput	116·2	Saiyad	118·7
Brahman	116·4	Christian (Indian) ...	123·8
Pathan	118·8	Shekh	124·0
Shekh	123·5		
Ahir	124·3		
Mahajan	124·9		
	Females.		Females.
Gola Purab	112·9	Rajput	113·9
Kayastha	117·6	Brahman	114·7
Christian (non-Indian)	122·8	Christian (Indian) ...	118·9
Mahajan	123·9	Christian (non-Indian) ...	122·8
Rajput	124·3	Mahajan	122·8

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or without their wives and families. Among females it is possibly due to a lower birth-rate, and also to many children being sent out of India at an early age. The same remarks about both sexes apply to Ajmer-Merwara also. In both Provinces, too, the proportion of females to 1,000 males is low, being only 742 in Rajputana and 384 in Ajmer-Merwara. *Brahmans* have an unusually low proportion of male children, 116·4 compared with 126·4 among females. In Ajmer-Merwara the proportion of both is still less, but that of the males (102·6) is again much lower than the female one (114·7), and as the proportion of females to 1,000 males in the caste is fairly high, namely 937 in both Provinces combined, they do not appear to be a very prolific caste. The low male proportion among *Pathans* (118·8), compared with 136·5 among females, is possibly due to a larger number of adult men immigrating temporarily without their families into the Province from up-country for labour, police service, etc. The disparity of proportion is still more marked in Ajmer-Merwara, where it is as low as 103·8 among males compared with 134·3 among females. It is, however, noticeable that in all the four main Musalman tribes in both Provinces the proportion of male children under 5 is much lower than the female one. *Mahajans* have a low proportion of children in both sexes in both Provinces, the figures being lower in Ajmer-Merwara than in Rajputana, especially for males. They are said to be less prolific, but it must also be remembered that they suffered less from the famines of the previous decade, being well-to-do and living mostly in towns. In Ajmer-Merwara the proportion in both sexes among *Indian Christians* is low. Their children suffered less in the famine of 1899-1900, which fact would swell the proportions of those over 10 at the recent Census. The very high proportion of females, which is as much as 1,086 to 1,000 males, might have led one to expect a greater proportion of young children, but they marry later than among other religions, and also in both districts there are a considerable number of orphan girls who swell unnaturally the female ranks.

The castes with the highest proportion of male children under 5 are the *Bhils* (205·0) and *Rawats* (169·9) in Rajputana. These, likewise, have the largest proportion of female children under 5, namely 222·3 and 199·3 respectively. In Ajmer-Merwara, too, the *Rawats* have the high record of 179·4 among males, though their figure for female children (195·9) is surpassed by that of the *Merat Kathats* (212·8). The Rawats in this Province include a great many Mers.

7. Mean Age and Longevity.—The mean age for males in Rajputana is 24·8 and for females 25·2. In Ajmer-Merwara it is slightly higher for males, namely 25·0. For females it is the same as in Rajputana. In both Provinces and sexes it is lower than in 1901, as a result of the large increase among those under 10. The highest it has ever been in Rajputana is 25·4 among males and 25·9 among females, and in Ajmer-Merwara 25·5 among males and 26·3 among females. All these were in 1901, when the proportion of children was unusually low. The Natural Divisions exhibit the same features as the Provinces. In both sexes the mean is highest in the Eastern Division and lowest in the Southern, the latter being the one in which the increase among children is most marked. Turning to the main religions we find that the lowest mean age of both sexes in Rajputana is among the Animists. This is only to be expected, as they have the largest proportion of children under 10, and from Subsidiary Table III it appears that among males this has always been the case at the last three enumerations. The highest mean age in both Provinces is found among the Jains in both sexes, which is said by some to be due to their being less prolific. In Ajmer-Merwara the lowest mean among males is in the Animists and the lowest female one among the Christians. This latter fact is due, not to an excessively large number of females under 10, for in this respect Christianity is outnumbered in its proportions by all religions except Jains, but to a very large number of females between 10 and 19. These would represent the children under 10 at the famine

Province.	Males.				Females.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
Rajputana	24·8	25·4	24·4	*	25·2	25·9	25·0	*
Ajmer-Merwara ...	25·0	25·5	24·4	24·3	25·2	26·3	24·4	24·5

*Not available.

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of 1899-1900, and their survival is due partly to Christians suffering practically not at all from famines, and partly to the rescue of orphans by Christian missionaries, who have since been baptized. No doubt the male Christians would have shown the lowest mean for the same reason, were it not that the large number of adult men (soldiers and others) in the Province without their children pull up the average. As Subsidiary Table IV shows, the percentage of non-Indian Christian males aged 15-39 is as high as 77·1.

The individual ages over 70 are not tabulated separately in the abstraction offices, so that it is not possible to satisfy those who might be curious as to the number of centenarians in the Provinces. But among the 100,000 persons in selected areas in Subsidiary Table I there were 9 men and 15 women who claimed to have completed or passed the century. And, in the schedules, entries of 120 and 123 were found in Jaipur City, 127 in Nawan town in Marwar, and 125 in Ajmer City. These were subsequently verified by special enquiries. The Jaipur Census Superintendent, who personally saw and questioned the old people in Jaipur city, said they were at least 110 years old. The Ajmer Superintendent verified the old woman's age of 125 as correct. The local enquiries in Marwar likewise supported the statement of the old man in Nanwan town that he was 127.

8. Married Women of Child-bearing Ages and their Fecundity.—In Rajputana the proportion of married females aged 15-40, which are considered to be the child-bearing ages in India, has risen from 34·0 to 36·7 per 100 females of all ages, and in Ajmer-Merwara from 37·7 to 38·6. The only units in which they show a decline are Kishangarh, Lawa, and Shahpura, but even in these the decrease is very slight. The most marked rise is in Marwar, the proportion having gone up from 28·4 to 35·9.

Some rough idea of the birth-rate and of the fertility of the women can be gathered from columns 5 and 6 of Subsidiary Table V, which shows the number of children under 10 to every 100 married females of the child-bearing ages. It will be seen that in each of the Provinces and Natural Divisions the fertility has improved tremendously, thus illustrating very vividly the deleterious effects of the famines of the previous decade, which showed themselves not only in an increased death-rate, but in an impoverished birth-rate. In Rajputana the figure has risen from 131·8 in 1901 to 151·3 in 1911. In Ajmer-Merwara the rise is still more marked, namely, from 99·8 to 143·7. Every State and District shows a great improvement in this respect except Alwar, Bharatpur, Dholpur and Jaisalmer. Each of the three former has a declining population, but the drop in the proportion of children above mentioned is proportionately greater than the decrease in population, especially in Dholpur. The drop in Jaisalmer is curious, as indeed are other features in the age variations for this State. For here we have a population which has increased by as much as 20·4 per cent; children under 10 have increased by 28·8 per cent; and yet there is a decline in the number of children per 100 married women of the child-bearing ages. Married women have increased by 34·2 per cent. Married men of all ages have increased by 34·3 per cent, and children under 5 by 73·9 per cent, while those in the 5-9 period have actually declined by 1·2 per cent, for which decrease there seems no accountable reason. It looks as if there must have been a large number of marriages recently in the last 4 or 5 years which have not yet had time to show their full effects on the number of children in the 5-9 period. Yet this supposition seems scarcely to be corroborated by the figures for married females, for if it were correct we should look for the greatest increase among those in the 15-19 age period. But as a matter of fact these have only increased by 31·0 per cent, compared with 35·1 per cent among the older married ones aged 20-39.

9. Vital Statistics.—The figures in Subsidiary Tables VII to X are based on the vital statistics. Complete statistics for Rajputana are not available, and enough has been said in Chapter II, paragraph 16, to show the unreliability of the Ajmer-Merwara figures. But Table IX shows without any doubt what a tremendously high rate of infant mortality there is; the average for the decade among males is 649·3 and among females 652·2 per mille, compared with 35·1 and 36·9 for all ages.

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SUBSIDIARY TABLE I.—*Age Distribution of 100,000 of each Sex by Annual Periods.*

RAJPUTANA AND AJMER-MERWARA.

Age.	Males.	Females.	Age.	Males.	Females.	Age.	Males.	Females.
1	2	3	1	2	3	1	2	3
0	3,567	3,877	36	383	252	71	12	11
1	1,411	1,602	37	248	157	72	28	32
2	2,452	2,720	38	356	360	73	10	11
3	2,730	3,082	39	140	130	74	8	5
4	2,313	2,487	40	6,714	7,546	75	80	82
5	2,872	2,774	41	197	173	76	5	5
6	2,029	2,079	42	495	327	77	4	5
7	2,272	2,443	43	147	92	78	6	5
8	2,162	2,168	44	127	107	79	1	2
9	1,438	1,407	45	2,755	2,562	80	198	284
10	2,701	2,258	46	158	94	81	2	5
11	1,196	1,199	47	167	111	82	4	12
12	3,017	2,247	48	232	189	83	1	4
13	1,390	1,222	49	92	75	84	3	1
14	1,409	1,176	50	4,954	5,381	85	17	20
15	3,408	2,999	51	117	94	86	2	1
16	1,925	1,853	52	260	191	87	1	1
17	1,020	907	53	110	65	88	1	1
18	2,314	2,232	54	92	65	89	...	1
19	797	620	55	1,156	1,015	90	36	44
20	5,511	7,081	56	90	57	91	1	3
21	603	461	57	75	56	92	1	3
22	2,206	2,001	58	97	72	93	...	...
23	626	493	59	42	33	94	1	2
24	710	610	60	2,662	3,347	95	7	7
25	7,042	7,199	61	61	60	96	1	2
26	794	560	62	115	101	97	...	1
27	731	510	63	43	20	98	1	2
28	1,131	1,019	64	44	23	99	1	4
29	266	256	65	395	392	100	7	14
30	7,503	8,256	66	37	22	101	1	1
31	268	202	67	40	31	102	...	...
32	1,287	819	68	32	19	103	...	...
33	364	214	69	11	8	104	...	...
34	295	186	70	532	674	105	1	...
35	4,673	4,309	...	...	...	...	...	...

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SUBSIDIARY TABLE II (*a*).—*Age Distribution of 10,000 of each Sex in each Province.*

Age.	RAJPUTANA.						AJMER-MERWARA.							
	1911		1901		1891		1911		1901		1891		1881	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
0	372	405	131	144	328	370	390	441	130	126	344	396	386	435
1	141	159	122	138	147	159	146	168	65	66	171	182	224	247
2	276	313	192	210	245	269	285	321	136	138	251	280	209	223
3	314	355	204	223	286	327	315	362	155	167	284	328	305	339
4	273	290	228	240	330	339	257	268	187	188	293	318	307	319
Total 0—4	**1,376**	**1,522**	**877**	**955**	**1,336**	**1,464**	**1,393**	**1,560**	**673**	**685**	**1,343**	**1,504**	**1,431**	**1,563**
5—9	1,212	1,186	1,204	1,223	1,387	1,365	1,122	1,135	1,086	1,120	1,393	1,418	1,273	1,280
10—14	972	798	1,339	1,172	1,134	958	818	677	1,367	1,242	1,131	981	874	719
15—19	923	789	1,111	992	857	754	863	782	1,172	1,084	842	780	882	821
20—24	899	995	903	973	786	849	1,035	1,091	1,112	1,166	747	818	1,015	1,051
25—29	957	942	907	871	882	855	1,083	1,014	1,002	935	880	846	1,003	966
30—34	947	965	906	915	924	937	1,014	1,001	908	917	960	937	983	983
35—39	569	524	570	548	569	533	613	527	581	542	559	510	573	508
40—44	718	779	741	813	703	749	677	751	830	865	741	770	641	715
45—49	335	305	350	332	338	307	340	307	328	311	354	278	318	287
50—54	534	563	491	541	473	504	529	559	484	546	466	501	462	509
55—59	147	128	190	176	170	158	147	123	154	157	144	115	160	133
60&over	411	504	411	489	441	567	366	473	313	430	440	542	385	465
Mean age.	**24·8**	**25·2**	**25·4**	**25·9**	**24·4**	**25·0**	**25·0**	**25·2**	**25·5**	**26·3**	**24·4**	**24·4**	**24·3**	**24·5**

(1) 1881 figures for Rajputana are not available. Those for Ajmer-Merwara, and in both Provinces, those for 1891 and 1901 have been taken from the Reports of 1901.

(2) 1891 and 1901 figures exclude Tonk parganas of Chhabra, Pirawa and Sironj.

(3) 1891 figures for Rajputana exclude estimated Bhils and Grassias.

SUBSIDIARY TABLE II (*b*).—*Age Distribution of 10,000 of each Sex in Natural Divisions.*

RAJPUTANA AND AJMER-MERWARA.

Age.	1911		1901		1891		1911		1901		1891		1911		1901		1891	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	WESTERN DIVISION.						SOUTHERN DIVISION.						EASTERN DIVISION.					
0—4	1,420	1,531	931	1,007	1,513	1,603	1,713	1,869	574	632	1,396	1,490	1,249	1,404	918	999	1,223	1,385
5—9	1,195	1,164	1,038	1,061	1,470	1,451	1,295	1,201	1,188	1,181	1,580	1,478	1,187	1,187	1,270	1,296	1,277	1,281
10—14	984	839	1,443	1,370	1,198	1,142	724	569	1,462	1,234	1,212	968	1,034	846	1,264	1,072	1,073	858
15—19	947	799	1,271	1,177	766	701	841	705	1,269	1,064	883	791	933	812	1,005	899	894	770
20—39	3,356	3,373	2,914	2,884	2,897	2,793	3,646	3,627	3,874	3,817	3,175	3,238	3,322	3,401	3,317	3,367	3,292	3,348
40—59	1,694	1,746	1,886	1,939	1,660	1,680	1,534	1,664	1,456	1,785	1,464	1,585	1,813	1,822	1,808	1,853	1,776	1,784
60 and over	404	548	517	546	496	630	247	365	177	287	290	450	462	528	418	514	465	574
Mean age.	**24·5**	**25·2**	**26·5**	**26·8**	**24·0**	**24·3**	**23·3**	**24·0**	**24·6**	**26·5**	**22·7**	**24·0**	**25·4**	**25·6**	**26·4**	**27·2**	**25·3**	**25·6**

(1) 1881 figures are not available.

(2) Southern Division includes Merwara.

(3) Eastern Division includes Ajmer.

(4) The 1891 and 1901 figures for Eastern Division exclude the Tonk parganas of Chhabra, Pirawa and Sironj.

(5) The 1891 figures in the Southern Division exclude estimated Bhils and Grassias.

(6) The 1901 figures for the Western Division have been taken from the Report of 1901.

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SUBSIDIARY TABLE III.—*Age Distribution of 10,000 of each Sex in each Main Religion.*

Age.	RAJPUTANA.						AJMER-MERWARA.							
	1911		1901		1891		1911		1901		1891		1881	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1. Animists.														
0—4 ...	2,105	2,273	670	836	1,437	1,603	1,661	1,993	Not available.	Not available.	Not available.	Not available.	Not available.	Not available.
5—9 ...	1,485	1,373	1,336	1,372	1,768	1,540	1,339	1,295						
10—14 ...	720	584	1,466	1,277	1,245	996	669	462						
15—19 ...	736	657	1,220	1,092	876	809	709	793						
20—39 ...	3,489	3,602	3,923	3,837	3,183	3,321	3,946	3,655						
40—59 ...	1,285	1,261	1,239	1,365	1,272	1,373	1,349	1,461						
60 and over ...	180	250	146	221	219	358	327	341						
Mean age ...	21·3	21·4	23·3	23·6	21·6	22·7	23·5	22·9	...	...	...	...	...	...
2. Christians.														
0—4 ...	1,204	1,727	764	1,104	1,291	1,506	844	1,224	875	719	1,430	1,891	793	2,018
5—9 ...	1,038	996	1,167	1,604	1,118	1,383	596	1,168	974	1,349	1,059	1,676	438	920
10—14 ...	1,121	617	1,925	1,553	915	1,089	715	906	1,343	1,570	785	1,102	387	564
15—19 ...	938	1,110	1,065	1,036	800	1,248	1,007	1,096	1,362	877	798	627	832	1,780
20—39 ...	4,109	4,110	3,165	3,192	3,507	3,464	5,666	3,330	3,470	3,638	4,486	3,755	6,802	4,080
40—59 ...	1,420	1,148	1,703	1,307	2,225	1,224	982	1,132	1,730	1,374	1,238	806	690	549
60 and over ...	170	292	211	204	144	86	190	244	246	473	204	143	58	89
Mean age ...	23·8	22·8	24·1	21·9	25·7	21·2	24·3	21·8	24·8	24·2	23·6	19·7	24·7	19·8
3. Hindus.														
0—4 ...	1,349	1,499	869	941	1,327	1,469	1,425	1,580	639	625	1,355	1,493	1,458	1,571
5—9 ...	1,196	1,173	1,188	1,216	1,383	1,369	1,126	1,121	1,111	1,107	1,418	1,418	1,287	1,283
10—14 ...	970	790	1,334	1,158	1,136	956	789	642	1,416	1,233	1,141	976	866	700
15—19 ...	931	789	1,112	982	855	747	851	762	1,163	1,094	837	773	876	815
20—39 ...	3,389	3,433	3,283	3,313	3,162	3,167	3,751	3,671	3,579	3,621	3,119	3,114	3,558	3,513
40—59 ...	1,753	1,803	1,796	1,895	1,644	1,728	1,702	1,750	1,808	1,896	1,697	1,675	1,574	1,649
60 and over ...	412	513	418	495	443	573	356	474	284	424	433	551	381	469
Mean age ...	24·9	25·4	25·5	26·1	24·5	25·0	25·0	25·3	25·5	26·5	24·3	24·5	24·2	24·6
4. Jains.														
0—4 ...	1,319	1,248	864	894	1,471	1,394	1,151	1,252	707	835	1,144	1,275	1,228	1,388
5—9 ...	1,235	1,124	1,105	1,022	1,349	1,204	1,030	1,049	943	949	1,144	1,241	1,197	1,231
10—14 ...	923	813	1,405	1,295	1,111	1,095	837	692	1,146	1,313	1,101	973	899	764
15—19 ...	838	793	1,228	1,168	810	796	929	752	941	1,059	943	878	916	831
20—39 ...	3,404	3,593	3,137	3,266	2,995	3,120	3,809	3,770	4,035	3,464	3,380	3,245	3,683	3,516
40—59 ...	1,871	1,987	1,888	1,939	1,804	1,884	1,891	2,043	1,964	2,018	1,910	1,895	1,773	1,836
60 and over ...	410	532	373	486	460	597	293	472	264	362	378	493	304	434
Mean age ...	25·5	26·6	25·2	26·4	24·7	26·0	26·0	26·9	26·7	26·4	25·7	25·7	25·2	25·4
5. Musalmans.														
0—4 ...	1,317	1,469	1,034	1,147	1,325	1,483	1,358	1,538	830	965	1,349	1,642	1,375	1,571
5—9 ...	1,233	1,236	1,321	1,296	1,308	1,324	1,174	1,218	1,003	1,230	1,357	1,476	1,260	1,293
10—14 ...	1,112	963	1,311	1,202	1,087	931	964	847	1,187	1,254	1,097	1,009	936	833
15—19 ...	958	851	1,019	967	891	783	875	812	1,275	1,048	835	792	904	827
20—39 ...	3,457	3,256	3,127	3,081	3,207	3,226	3,483	3,428	3,503	3,243	3,146	3,028	3,475	3,449
40—59 ...	1,725	1,669	1,722	1,760	1,690	1,682	1,698	1,666	1,692	1,783	1,705	1,533	1,591	1,566
60 and over ...	498	536	466	547	492	572	448	491	420	477	511	520	459	461
Mean age ...	24·9	24·8	25·0	24·8	24·8	24·9	25·0	24·6	25·5	25·2	24·8	23·5	24·6	24·0

(1) Figures for 1881 for Rajputana are not available.

(2) Figures for Hindus in colums 6, 7, 12 and 13 include figures for Arya Samajists.

(3) 1891 figures in Rajputana exclude estimated Bhils and Grassias.

(4) 1891 and 1901 figures in Rajputana exclude Tonk parganas of Chhabra, Pirawa and Sironj.

(5) 1901 figures in both Provinces are taken from the 1901 Reports.

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SUBSIDIARY TABLE IV.—*Age Distribution of 1,000 of each Sex in certain Castes.*

RAJPUTANA AND AJMER-MERWARA.

Castes.	Locality.	Males. Number per mille aged					Females. Number per mille aged				
		0-4	5-11	12-14	15-39	40 and over.	0-4	5-11	12-14	15-39	40 and over.
1	2	3	4	5	6	7	8	9	10	11	12
Ahir	Rajputana	124·3	175·1	66·4	418·9	215·3	149·7	169·5	55·0	399·5	226·3
Bairagi ...	Rajputana	134·9	135·7	52·0	442·9	234·5	162·0	136·1	40·5	431·7	229·7
Balai	Rajputana	154·9	157·9	43·0	437·0	207·2	170·7	143·3	34·4	430·2	221·4
	Ajmer-Merwara ...	157·3	131·4	42·2	467·7	201·4	172·0	130·4	34·7	448·1	214·8
Bambhi ...	Rajputana	164·4	154·6	59·4	442·3	179·3	183·4	144·5	51·2	426·0	194·9
Bhangi ...	Rajputana	150·6	179·4	60·4	415·1	194·5	162·6	166·5	48·5	427·5	194·9
Bhil	Rajputana	205·0	176·5	42·4	428·1	148·0	222·3	156·3	37·8	433·7	149·9
Brahman ...	Rajputana	116·4	151·4	54·9	426·4	250·9	126·4	141·6	40·9	416·5	274·6
	Ajmer-Merwara ...	102·6	128·2	50·0	482·5	236·7	114·7	126·3	35·5	452·8	270·7
Chakar ...	Rajputana	153·8	146·0	44·2	475·7	180·3	144·3	118·3	34·4	471·8	231·2
Chamar ...	Rajputana	143·8	165·7	63·1	427·7	199·7	159·1	156·5	52·8	429·5	202·1
	Ajmer Merwara ...	156·1	143·9	42·4	481·4	176·2	171·4	135·3	38·5	453·8	201·0
Christian (Indian)... ...	Rajputana	133·0	133·0	84·1	516·9	133·0	177·3	102·1	40·9	540·4	139·3
	Ajmer-Merwara ...	123·8	119·9	91·7	530·9	133·7	118·9	140·7	68·3	558·8	113·3
Christian (Others) ...	Rajputana	114·3	171·4	63·3	471·4	179·6	162·3	156·8	35·8	491·1	154·0
	Ajmer-Merwara ...	60·1	55·6	19·6	770·9	93·8	122·8	169·6	41·0	479·5	187·1
Daroga ...	Rajputana	130·2	151·7	56·9	439·8	221·4	122·8	123·4	46·1	431·3	276·4
Fakir	Rajputana	135·1	169·5	69·3	400·9	225·2	155·5	169·4	59·1	407·5	208·5
Gola Purab ...	Rajputana	94·3	151·4	59·8	458·3	236·2	112·9	144·0	51·3	449·2	242·6
Gujar... ...	Rajputana	129·3	164·9	60·1	434·7	211·0	150·8	160·4	46·3	418·7	223·1
	Ajmer-Merwara ...	144·5	155·3	52·4	454·6	193·2	171·1	151·0	37·5	429·4	208·0
Jat	Rajputana	130·6	160·2	60·5	436·7	212·0	146·8	151·2	51·2	416·7	231·1
	Ajmer-Merwara ...	132·5	141·6	46·7	494·5	184·7	141·5	140·2	39·2	460·8	218·3
Kaim Khani ...	Rajputana	136·6	165·4	61·3	401·6	235·1	137·2	146·4	46·5	413·9	256·0
Kasai	Rajputana	142·9	201·7	78·5	390·3	186·6	150·7	188·5	62·4	400·1	198·3
Kayastha ...	Rajputana	103·2	140·0	57·4	434·0	265·4	117·6	160·1	52·2	416·9	253·2
Khati	Rajputana	141·1	164·7	55·6	407·9	230·7	151·3	151·2	44·2	412·0	241·3
Kumhar ...	Rajputana	149·5	158·0	55·0	428·1	209·4	164·2	148·5	45·5	419·6	222·2
	Ajmer-Merwara ...	146·1	146·1	41·9	465·1	200·8	153·2	129·9	37·2	452·3	227·4
Mahajan ...	Rajputana	124·9	165·1	57·6	416·4	236·0	123·9	153·4	47·9	419·0	255·8
	Ajmer-Merwara ...	110·0	138·0	50·4	474·8	226·8	122·8	132·9	40·2	453·9	250·2
Mali	Rajputana	140·3	162·4	57·2	425·1	215·0	153·3	154·3	44·0	425·1	223·3
	Ajmer-Merwara ...	132·8	136·3	53·3	468·5	209·1	141·7	121·9	35·4	456·6	244·4
Meo or Mewati	Rajputana	125·6	175·3	88·1	403·2	207·8	140·0	170·7	74·7	401·3	213·3
Mer	Rajputana	153·7	130·3	29·6	498·3	188·1	185·2	128·4	26·5	483·1	176·8
	Ajmer-Merwara ...	145·0	150·3	56·1	442·0	206·6	167·8	155·9	46·5	417·0	212·8
Merat Kathat	Ajmer-Merwara	168·6	159·1	43·3	468·3	160·7	212·8	166·2	37·2	408·9	174·9
Mina	Rajputana	139·1	169·0	61·0	423·4	208·5	157·3	158·1	47·4	413·7	223·5
Moghal ...	Rajputana	127·3	163·5	60·0	398·1	251·1	154·6	159·0	59·1	402·2	225·1
Nai	Rajputana	128·5	153·8	55·1	433·2	229·4	148·2	143·8	40·7	419·9	247·4
	Ajmer-Merwara ...	131·8	136·9	42·5	485·3	203·5	148·2	131·3	26·2	443·5	250·8
Pathan ...	Rajputana	118·8	145·4	56·1	429·7	250·0	136·5	150·1	50·7	419·2	243·5
	Ajmer-Merwara ...	103·8	138·0	56·5	468·6	233·3	154·3	152·4	50·3	429·6	233·4
Raigar ...	Rajputana	142·9	172·1	61·0	420·5	203·5	162·7	169·0	49·5	423·0	195·8
	Ajmer-Merwara ...	169·0	157·8	50·0	444·9	178·3	180·8	140·4	41·5	448·7	188·6
Rajput ...	Rajputana	116·2	149·4	57·3	442·7	234·4	124·3	134·9	41·7	424·9	274·2
	Ajmer-Merwara ...	94·7	120·0	53·0	500·5	231·8	113·9	126·4	37·5	457·6	264·6
Rangrez ...	Rajputana	120·1	168·6	61·2	403·9	237·2	155·7	170·7	52·7	400·3	220·6
Rawat	Rajputana	169·9	147·9	42·3	438·0	201·9	199·3	153·4	29·9	418·0	199·4
	Ajmer-Merwara ...	179·4	152·9	40·1	421·4	206·2	195·9	141·3	28·3	423·2	211·1
Rebari ...	Rajputana	150·5	173·5	63·5	424·0	188·5	159·3	155·9	50·9	405·5	227·4
Sadhu... ...	Rajputana	96·6	102·2	40·4	454·9	305·9	143·3	132·8	34·8	423·3	265·8
Saiyad... ...	Rajputana	115·5	150·1	64·2	419·8	250·4	138·1	161·4	46·5	421·2	232·8
	Ajmer-Merwara ...	118·7	138·5	69·0	431·5	242·3	145·2	153·6	54·7	425·9	220·6
Shekh... ...	Rajputana	123·5	156·7	65·3	423·7	230·8	137·5	164·8	51·3	417·1	229·3
	Ajmer-Merwara ...	124·0	151·5	60·6	442·1	221·8	139·5	161·9	51·5	426·2	220·9

Note.—The figures in this Table are based on Imperial Table XIV, not on XIII.

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SUBSIDIARY TABLE V.—*Proportion of children under 10 and of persons aged 60 and over to those aged 15-40; and of married females aged 15-40 per 100 females.*

Province; Natural Division; and State or District.	Proportion of children, both sexes, under 10.					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. ¶	
	Per 100 persons aged 15-40.			Per 100 married females aged 15-40 ¶		1911.		1901.		1891.			
	1911.	1901.	1891.	1911.	1901.	Males.	Females.	Males.	Females.	Males.	Females.	1911.	1901.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Rajputana and Ajmer-Merwara	61·9	48·3	69·8	151·0	130·2	9·5	11·9	9·2	11·3	11·0	14·4	36·8	34·1
Rajputana	62·1	48·9	69·7	151·3	131·8	9·6	12·0	9·3	11·4	11·0	14·4	36·7	34·0
Eastern Division‡	*59·8*	*52·1*	*62·0*	*143·2*	*131·6*	*10·9*	*12·5*	*9·7*	*12·1*	*11·1*	*13·9*	*37·0*	*36·0*
Alwar	63·7	67·4	64·1	152·2	158·6	14·0	14·1	13·9	14·5	11·8	13·4	34·9	34·5
Bharatpur	54·1	63·0	50·4	137·1	155·5	10·5	11·4	10·8	12·5	8·7	10·9	36·5	35·6
Bundi	67·8	35·4	67·9	159·2	101·1	8·4	10·1	4·9	6·4	10·1	13·1	38·0	35·5
Dholpur	58·3	62·7	63·0	147·6	157·1	11·5	12·8	10·6	12·5	11·0	13·7	36·3	35·3
Jaipur	58·2	51·7	61·8	138·9	128·8	11·8	14·2	10·4	13·8	12·4	15·6	36·8	36·3
Jhalawar	56·8	36·4	62·5	142·5	106·2	9·4	9·2	5·9	6·9	9·8	12·0	37·8	35·2
Karauli	57·1	56·6	67·4	145·9	143·9	10·0	11·5	9·5	12·0	10·9	13·5	37·1	36·2
Kishangarh	55·1	36·4	72·0	139·1	95·7	7·0	10·4	5·7	8·0	10·1	13·5	38·0	38·3
Kotah	61·6	42·8	59·8	144·7	116·2	8·8	9·3	5·9	7·4	9·5	12·0	39·2	35·6
Lawa	55·1	36·9	66·4	132·4	89·1	9·9	8·4	7·0	8·2	11·0	13·7	38·4	40·1
Shahpura	63·4	32·5	74·8	151·9	87·9	6·4	10·3	3·7	6·3	8·9	14·7	38·7	38·8
Tonk	64·1	39·0	66·2	152·6	105·2	9·3	11·2	6·9	9·7	10·4	14·7	37·7	35·9
Southern Division†	*68·9*	*35·6*	*73·5*	*166·0*	*106·6*	*5·5*	*8·4*	*3·4*	*5·9*	*7·1*	*11·2*	*37·7*	*34·8*
Banswara	79·0	44·3	68·1*	185·0	122·7	3·5	7·1	2·3	4·7	4·6*	9·8*	36·3	35·7
Dungarpur	72·1	35·9	62·0	170·7	111·6	3·3	5·9	1·7	3·4	4·7	9·2	37·6	33·1
Kushalgarh	84·1	51·7	§	204·7	167·5	3·9	7·8	3·9	8·0	§	§	33·6	29·4
Mewar	66·9	32·6	74·8	163·0	100·7	5·3	8·3	3·3	5·6	7·0	11·1	38·0	34·6
Partabgarh	64·6	34·9	53·9	156·3	102·8	4·5	6·3	3·1	5·5	5·0	8·3	38·6	34·7
Sirohi	73·0	48·8	82·2	171·2	132·1	8·8	11·9	5·4	8·4	10·0	14·3	36·6	34·9
Western Division	*62·6*	*48·8*	*84·2*	*156·9*	*143·5*	*9·4*	*13·1*	*12·4*	*13·4*	*13·5*	*18·0*	*35·6*	*29·6*
Bikaner	60·9	49·3	73·6	156·5	132·6	9·7	13·7	9·3	13·7	14·5	18·5	35·2	33·5
Jaisalmer	61·9	61·0	84·2	174·2	181·5	8·1	11·3	9·3	15·8	13·5	18·7	33·2	29·0
Marwar	63·2	48·2	88·0	156·4	146·0	9·3	13·0	13·5	13·2	13·2	17·8	35·9	28·4
Ajmer-Merwara	**57·5**	**37·8**	**71·6**	**143·7**	**99·8**	**7·9**	**10·7**	**6·4**	**9·3**	**11·0**	**13·9**	**38·6**	**37·7**
Ajmer	55·1	39·1	68·8	139·5	101·8	7·6	10·5	6·6	9·1	10·6	13·9	38·4	37·9
Merwara	65·4	33·7	82·1	156·6	93·0	9·1	11·4	5·7	9·6	12·7	14·2	39·0	36·9

‡Includes Ajmer.

†Includes Merwara.

¶1891 figures not available.

*Includes Kushalgarh.

§Included in Banswara.

Note.—(1) 1891 and 1901 figures exclude Tonk parganas of Chhabra, Pirawa and Sironj.
(2) 1891 figures exclude estimated Bhils and Grassias.

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SUBSIDIARY TABLE VI.—*Variation in Population at certain age periods.*

Province and Natural Divisions.	Period.	Variation per cent in population.					
		All ages.	0-9	10-14	15-39	40-59	60 and over. ‡
1	2	3	4	5	6	7	8
Rajputana and Ajmer-Merwara.	1901—1911	+ 6·6	+33·3	—25·3	+ 4·2	+ 3·0	+ 8·9
	1891—1901	—18·6	—38·1	— 2·3	—10·6	—13·0	—27·6
Ajmer-Merwara	1901—1911	+ 5·1	+53·5	—39·6	+ 0·8	— 1·7	+20·0
	1891—1901	— 12·1	—44·5	+ 8·4	+ 5·1	— 4·3	—34·8
Rajputana	1901—1911	+ 6·7	+32·5	—24·5	+ 4·4	+ 3·2	+ 8·5
	1891—1901	—19·0	— 37·8	— 2·8	— 11·3	— 13·4	—27·3
**Eastern Division*	*1901—1911*	+ ·1	*+ 10·4*	*— 17·6*	*— 1·3*	+ ·3	*+ 6·6*
	1891—1901	— 9·7	*— 20·3*	*+ 8·8*	*— 7·4*	*— 7·6*	*— 18·1*
†Southern Division	*1901—1911*	*+ 26·0*	*+113·6*	*— 39·2*	*+ 10·5*	*+ 24·8*	*+ 68·5*
	1891—1901	*— 34·4*	*— 60·2*	*— 19·3*	*— 13·7*	*— 30·6*	*— 59·7*
Western Division	*1901—1911*	+ 9·8	*+44·5*	*— 28·8*	*+ 12·7*	*— 1·3*	*— 2·3*
	1891—1901	*— 25·2*	*— 50·0*	*— 9·9*	*— 13·8*	*— 14·4*	*— 29·1*

* Excludes Ajmer, and the Tonk parganas of Chhabra, Pirawa and Sironj.
† Excludes Merwara.
‡ Include figures for unspecified age periods.

SUBSIDIARY TABLE VII.—*Reported Birth-rate by Sex and Districts.*

AJMER-MERWARA.

Year.	Number of births 1901-10, per 1,000 of total population of 1901.					
	Ajmer-Merwara.		Ajmer.		Merwara.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
1900-01	16·6	15·5	16·3	15·0	17·6	17·2
1901-02	36·7	35·4	36·2	34·3	38·5	39·1
1902-03	30·3	28·6	28·8	26·7	35·3	34·9
1903-04	34·0	33·1	31·3	30·0	42·9	43·4
1904-05	38·1	36·5	35·8	33·8	45·8	45·4
1905-06	29·2	28·6	27·9	27·1	33·5	33·6
1906-07	32·2	30·1	28·4	26·1	44·9	43·8
1907-08	43·1	41·8	39·7	38·3	54·4	53·5
1908-09	38·6	36·8	36·0	33·9	47·5	46·6
1909-10	43·0	42·3	39·8	38·6	54·0	54·7

Figures for Rajputana are not available.

SUBSIDIARY TABLE VIII.—*Reported Death-rate by Sex and Districts.*

AJMER-MERWARA.

Year.	Number of deaths 1901-10, per 1,000 of total population of 1901.					
	Ajmer-Merwara.		Ajmer.		Merwara.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
1900-01	33·1	33·1	34·3	34·5	29·4	28·5
1901-02	32·7	33·0	33·0	33·6	32·0	31·0
1902-03	28·5	29·0	29·8	29·6	24·2	27·2
1903-04	27·3	27·9	28·3	28·8	23·8	24·9
1904-05	33·7	34·9	36·1	36·6	25·5	29·0
1905-06	31·4	33·2	33·0	34·6	25·8	28·4
1906-07	29·1	30·2	30·4	31·3	24·7	26·7
1907-08	38·7	41·5	40·0	42·5	34·5	38·0
1908-09	48·4	53·7	53·5	58·8	31·6	36·7
1909-10	47·8	52·6	48·7	53·4	44·6	50·0

Figures for Rajputana are not available.

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SUBSIDIARY TABLE IX.—*Reported Death-rate by Age and Sex in decade, and in selected years per mille living at same age according to the Census of 1901.*

AJMER-MERWARA.

AGE.	AVERAGE OF DECADE.		1903.		1905.		1907.		1909.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
All ages	*35·1*	*36·9*	*28·5*	*29·0*	*33·7*	*34·9*	*29·1*	*30·2*	*48·4*	*53·7*
Under 1 year	649·3	652·2	607·0	590·1	686·4	672·9	585·9	563·8	751·9	768·9
1-4	80·4	81·1	60·9	58·8	58·4	59·9	97·5	100·0	85·4	89·3
5-9	14·2	14·3	8·0	7·9	10·9	11·3	9·8	11·1	22·1	24·2
10-14	9·5	11·1	6·4	6·0	12·1	12·5	4·3	6·2	16·5	21·2
15-19	13·8	19·5	9·0	14·3	14·9	20·1	6·5	12·0	22·3	32·9
20-29	17·9	21·8	13·2	17·1	19·8	22·9	11·3	12·7	29·8	36·7
30-39	23·0	24·8	18·2	21·1	23·1	22·3	14·5	15·9	36·5	40·0
40-49	31·2	27·1	28·5	22·0	26·7	25·0	23·7	19·1	45·8	41·6
50-59	51·3	47·1	42·3	37·5	45·8	41·2	39·0	35·9	76·9	75·9
60 and over	87·7	77·3	73·0	57·8	85·6	79·1	88·6	73·9	122·1	120·3

Figures for Rajputana are not available.

SUBSIDIARY TABLE X.—*Reported Deaths from certain Diseases per mille of each Sex.*

AJMER-MERWARA.

YEAR.	ALL CAUSES.					FEVER.					PLAGUE.					BOWEL COMPLAINTS.				
	ACTUAL NUMBER OF DEATHS.			RATIO PER MILLE OF EACH SEX.		ACTUAL NUMBER OF DEATHS.			RATIO PER MILLE OF EACH SEX.		ACTUAL NUMBER OF DEATHS.			RATIO PER MILLE OF EACH SEX.		ACTUAL NUMBER OF DEATHS.			RATIO PER MILLE OF EACH SEX.	
	Total.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
1900-01	15,798	8,321	7,477	33·1	33·1	13,089	6,850	6,239	27·3	27·6	...	...	...	...	...	667	345	322	1·4	1·4
1901-02	15,672	8,216	7,456	32·7	33·0	12,788	6,726	6,062	26·8	26·8	...	...	...	...	...	473	233	240	·9	1·1
1902-03	13,720	7,159	6,561	28·5	29·0	10,992	5,747	5,245	22·9	23·2	48	Separate figures for sexes				455	234	221	·9	1·0
1903-04	13,149	6,843	6,306	27·3	27·9	10,411	5 403	5.008	21·5	22·2	158	not available.				370	187	183	·7	·8
1904-05	16,332	8,449	7,883	33·7	34·9	10,336	5,280	5,056	21·0	22·4	2,480	1,320	1,160	5·3	5·1	424	228	196	·9	·9
1905-06	15,367	7,876	7,491	31·4	33·2	12,292	6,218	6.074	24·8	26·9	68	40	28	·2	·1	564	315	249	1·3	1·1
1906-07	14,131	7,303	6,828	29·1	30 2	11,117	5,727	5,390	22·8	23·9	13	11	2	·04	·01	494	250	244	1·0	1·1
1907-08	19,093	9,719	9.374	38·7	41·5	14,682	7,463	7,219	29·7	32·0	74	41	33	·2	·1	727	388	339	1·5	1·5
1908-09	24,292	12,162	12,130	48 4	53·7	15,809	8,037	7,772	32·0	34·4	5,176	2,529	2,647	10·1	11·7	536	276	260	1·1	1·2
1909-10	23,882	11,997	11,885	47·8	52·6	15,166	7,735	7,431	30·8	32·9	6,517	3,118	3,399	12·4	15·0	437	234	203	·9	·9

Figures for Rajputana are not available.

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CHAPTER VI.

Sex.

1. Introductory.—One of the most interesting subjects in the Indian Census to the statistician, especially in Europe, is that of the proportion of the sexes. It has long been known that in India females are in a minority, and there was, perhaps, a tendency in earlier days to consider this state of affairs to be peculiar to India, or at any rate to the East. Many are the theories, therefore, which have been suggested by European statisticians, to account for this preponderance of the male sex. A closer study, however, of the figures in other countries, and a gradual extension of the system of regular enumerations throughout, at any rate, the civilized world, have revealed the fact that, if the figures in other countries are correct, India is by no means unique in being blessed, in these modern days of militant champions of women's rights, with a small female population! This minority in the fair sex is, also, probably a blessing in disguise in acting as a natural check on the growth of the population, for a country depends more upon the numerical strength of its women than that of its men for increasing its numbers. However this may be, the Census figures for other countries show that in all parts of the world for which statistics are available there is, as in India, an excess of males over females, except in Europe. Even in Europe the same excess is found in the South-Eastern corner where the proportion of females to 1,000 males ranges from 921 to 944. This being so, it would seem incumbent on the European statisticians to explain the peculiarity of the female preponderance in the rest of Europe, rather than on the Indian statistician to bother himself as to the male excess in this country! The question, however, is of interest; more especially as in practically every censused country, even in Europe, there is an excess of males at birth. What are the causes, if any, at work which tend to keep the males in the majority, unlike the experience of most of Europe? And why is the deficiency of females in these Provinces so especially marked, compared with other Provinces in India, and countries outside?

2. Data for Discussion.—The data for the discussion of this question will be found in the following Tables:—

Imperial Table VII.—Age, sex, and civil condition by Provinces, States, Districts, Cities, and main religions;

Imperial Table XIV.—Civil condition by age for selected castes;

Provincial Tables I and II; from which the sex figures for urban and rural areas and by main religions for units smaller than the State or District can be obtained.

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And, at the end of this Chapter, in—

Subsidiary Table I.—General proportions of the sexes by Provinces, Natural Divisions, States, or Districts;

Subsidiary Table II.—Number of females per 1,000 males at different age periods and by main religions at each of the last three Censuses;

Subsidiary Table III.—Number of females per 1,000 males at different age periods and by certain religions for Natural Divisions;

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

Subsidiary Table V.—Actual number of births and deaths reported for each sex during the decades 1891-1900, and 1901-1910 in Ajmer-Merwara;

Subsidiary Table VI.—Number of deaths, by sexes, at different ages, in certain years, in Ajmer-Merwara.

3. Proportion of Sexes in Actual Population.—The proportion of females per 1,000 males in the actual population of Rajputana is 909·3, and is higher than in Ajmer-Merwara, where it is only 883·5.

(a) In Provinces.

The figures on the margin show how the two Provinces compare, in this respect, with other Provinces in India and certain countries outside India. Of the well-known countries outside India, for which figures are available, none has a lower proportion of females than have the two Provinces with which this Report deals. In India the only other Provinces with a lower proportion than Rajputana or Ajmer-Merwara are the North-West Frontier, the Punjab, and Baluchistan. It is a curious coincidence that this low percentage of females should coincide roughly with the driest areas of India. If we exclude Rajputs, the percentage of whose females is exceptionally low—a subject which is especially dealt with in para. 11 *infra*—the proportions rise to 918·7 in Rajputana and 888·2 in Ajmer-Merwara; but this makes no difference to the relative position of either Province compared with other Provinces with Rajputs excluded, though it brings Rajputana and the United Provinces practically on to a level, the figures being 918·7 and 918·9 respectively.

Country.	Year of Census.	Number of females per 1,000 males
Portugal	*1900*	*1,090*
England and Wales	*1911*	*1,068*
Scotland	*1911*	*1,063*
Behar and Orissa	1911	1,043
Madras	1911	1,028
Germany	*1910*	*1,026*
France	*1901*	*1,022*
Central Provinces	1911	1,008
Ireland	*1911*	*1,004*
Greece	*1907*	*986*
Japan	*1903*	*980*
Roumania	*1899*	*968*
Bulgaria	*1905*	*962*
Burma	1911	959
Canada	*1900*	*952*
Central India	1911	949
Servia	*1900*	*946*
Bengal	1911	945
United States, America	*1910*	*943*
Assam	1911	940
Bombay	1911	933
United Provinces	1911	915
Rajputana	**1911**	**909**
Ajmer-Merwara	**1911**	**884**
North-West Frontier	1911	866
Punjab	1911	817
Baluchistan	1911	790

Among the Natural Divisions the Southern has the highest proportion of females, namely, 945·9; the Western comes next with 903·9, and then the Eastern with 900·3. These figures are all higher than those for Ajmer-Merwara (883·5). The exclusion of the Rajput caste, though it raises the proportion in each Division, makes no difference to their relative position. The high figure in the Southern Division is greatly due to the large number of Bhils, among whom, as a caste, females are numerous. If they be excluded, the proportion is reduced to 939·6; and if we exclude Jain Mahajans, another large caste in which females are numerous, and Bhils together, the proportion is reduced to 935·9; but, even so, these figures are far higher than in the other Divisions and are in no way the result of immigration, for it is the only Division whose proportion of females is higher in the natural population than in the actual.

(b) In Natural Divisions.

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On the margin are arranged the States and Districts in the order of their number of females per 1,000 males. The lowest proportion is found in Jailsalmer (820·8), Dholpur (824·6), Karauli (830·5), Bharatpur (848·7), Bikaner (887·0). The first four of these have a lower ratio than the two British Districts of Ajmer (883·9) and Merwara (882·4). In Jaisalmer the low ratio seems partly due to the large proportion of Rajputs, who form 38·6 per cent of the population; for, without these, the figures rise from 820·8 to 869·3. But even the exclusion of Rajputs throughout the Province only puts Jaisalmer bottom but three instead of bottom, of the list, while Karauli, Dholpur and Bharatpur still continue at the bottom, though Karauli (834·2) and Dholpur (834·5) exchange places. Nor does the exclusion of the other two large castes with a low ratio of females, namely the Jats and Gujars, bring either of these three States into a better position compared with the rest. In 1901, also, these four States had the lowest proportion of women in their actual populations. It would seem, therefore, as if it was the normal state of affairs.

(c). In States and Districts.

Females to 1,000 Males (actual population.)

State or District.	1911.
Banswara	1,027·2
Dungarpur ...	1,012·4
Kushalgarh ...	1,008·5
Partabgarh ...	975·9
Lawa	969·3
Tonk	938·6
Kotah	934·7
Bundi	932·1
Mewar	928·8
Shahpura	927·1
Jhalawar	924·1
Sirohi	924·2
Alwar	913·9
Marwar	913·5
Kishangarh ...	907·1
Jaipur	902·7
Bikaner	887·0
Ajmer	883·9
Merwara	882·4
Bharatpur	848·7
Karauli	830·5
Dholpur	824·6
Jaisalmer	820·8

In all the other States the proportion of females rises above 900 per 1,000. But in only five of the units is it above 950.

There are only three States in which the females exceed the males, namely the Bhil ones of Banswara, Dungarpur, and Kushalgarh. Next comes another Bhil State, Partabgarh (975·9), then the Lawa Thakurate (969·3), then Tonk (938·6) and Kotah (934·7).

The exclusion or the inclusion of the large Rajput caste, which has the lowest proportion of females of any of the important Hindu castes, makes very little difference to the relative position of the States. Jaisalmer is most affected thereby, rising by three places, Mewar and Marwar by two, and Jaipur by one, while Alwar, Bharatpur, Bundi, Jhalawar, Karauli, Kishangarh, Kotah, Shahpura, all take a slightly worse position. The States, whose actual proportion of females rises to any marked extent by the exclusion of the Rajputs, are noted on the margin.

State.	Proportion of Females to 1,000 Males.	
	Including Rajputs.	Excluding Rajputs.
Bikaner ...	887·0	907·4
Jaipur ...	902·7	912·3
Jaisalmer ...	820·8	869·3
Mewar ...	928·8	937·3
Marwar ...	913·5	928·3
Sirohi ...	924·2	932·0

The maps on page 128 illustrate at a glance the proportion of females in the actual population of the various States and Districts.

(d). In Urban and Rural Areas.

In Rajputana the proportion of females to males in urban areas is 949·5 and is considerably higher than in the rural areas. The reverse holds good of Ajmer-Merwara, owing to so much of the urban area consisting of Military Stations. There is a theory that there is an inclination for females to increase relatively faster than males in some proportion to a rise in the standard of life, which might account, so far as Rajputana is concerned, for the larger proportion of women in towns than villages, as the conditions of life in the former are better, and the effects of famines and scarcities are less felt in them.

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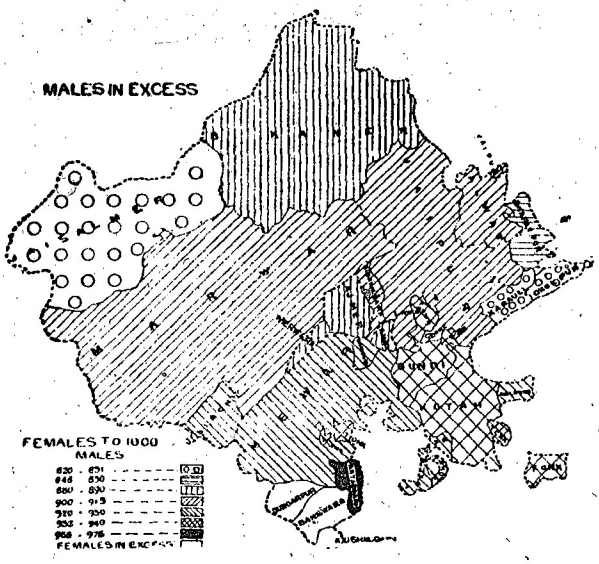
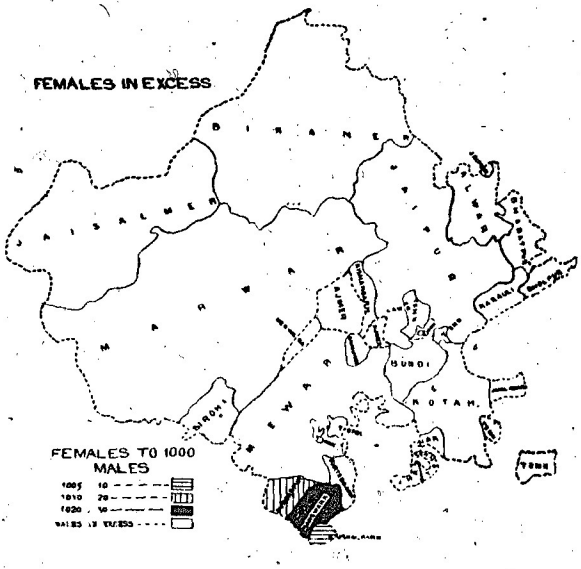
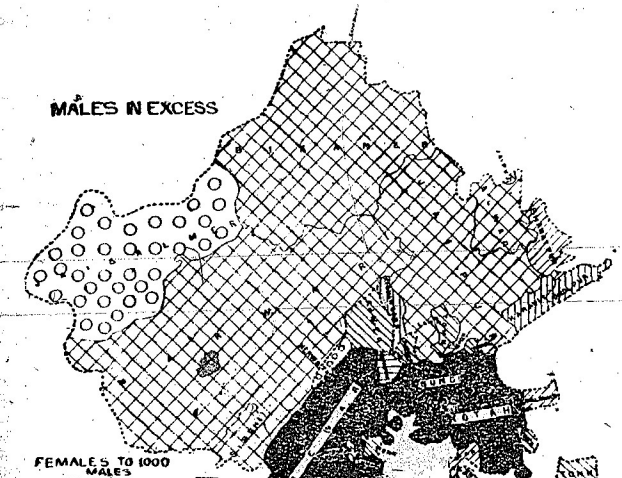
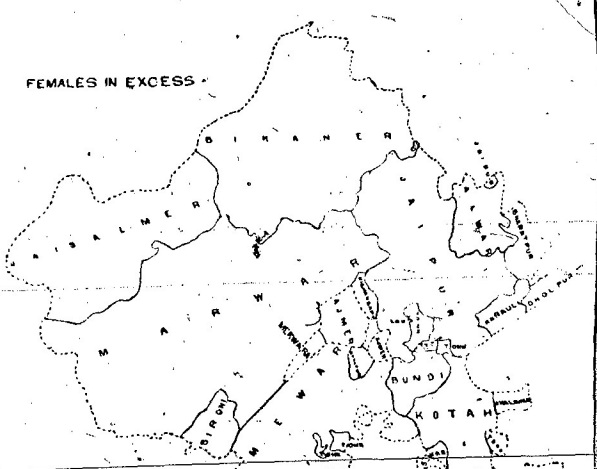
MAPS SHOWING PROPORTIONS OF THE SEXES (ACTUAL POPULATION).





MAPS SHOWING PROPORTIONS OF THE SEXES (NATURAL POPULATION).





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4. Proportion of Sexes in Natural Population.—Taking the natural population (that is, the actual *plus* emigrants *minus* immigrants) it will be seen that each of the Provinces had, both in 1901 and 1911,

(a) *In Provinces.*

a higher proportion of women in the actual than in the natural population, so that they must draw considerably on other Provinces for their brides. The disproportion is more marked in Ajmer-Merwara than in Rajputana, which is the more unexpected when one remembers that the immigrant male population of the former is considerably swelled by troops and Europeans, who are often without their women-folk, in Ajmer, Nasirabad, and Deoli. But the figures are influenced tremendously by those for the Merwara district, where the proportion in the natural population drops to 722·1.

The Eastern Division depends more than the other two Natural Divisions on immigration for its women. The Southern Division has the highest proportion of females, and it alone shows a greater proportion among its natural than among its actual population. There seems to be no particular reason for this. But there is a theory, put forward by Sir J. A. Baines, the Census Commissioner for India in 1891, that the ratio of females to males tends to run higher in hilly tracts, and seems to be depressed by a dry and hot climate, particularly if accompanied by a considerable range of temperature. The first portion of this theory certainly finds support in the conditions in the hilly States in the Southern Division. The latter part does also, so far as the hottest and driest State in the Western Division goes, namely Jaisalmer, which has the lowest proportion of females in Rajputana, excluding the Lawa Thakurate, both in its actual and natural populations.

(b) *In Natural Divisions.*

Among the States and Districts (excluding the Lawa Thakurate) the district of Merwara has much the lowest proportion of women, the figures being 722·1. This is extraordinarily low. It looks, at first sight, as if there must be a considerable amount of neglect of female children amongst a population which, as we have seen in Chapter II, is one of the most prolific in the two Provinces, and shows an increase of 9·5 per cent in its actual female population in the recent decade. The neglect, if it exists, is probably chiefly among the Merat castes, the proportion of whose females in the actual population of the District is as low as 788·6. The elimination of these castes raises the proportion of females in the *actual* population of the District from 882·4 to 897·1. The proportion in the *natural* population of the castes is not ascertainable, but it is not likely to be lower, for they are not castes which draw on women from outside the Province for their brides. We may, therefore, take it for granted that their exclusion would have an equally great effect in raising the proportion among the natural population. A closer examination of the district figures on the margin, however, does not reveal very much to support the theory of female infanticide and neglect. The figures are, unfortunately, for the actual population, but in the earlier ages under 10, which are scarcely affected by migration, it may be taken that those for the natural population would be much the same. The figures show that the proportion of female children under 10 is by no means so very low. It is as much as 934. In 1901 the figure was down to 882. In 1891 it was 925. The present ratio, therefore, is the highest there has been. Again, among the '0-4 year olds,' females are in the ratio of as much

(c) *In States or Districts.*

Females to 1,000 males (natural population).

State or District.	1911.
Banswara	1,012·7
Dungarpur	1,003·1
Mewar	952·5
Kushalgarh	951·6
Bundi	947·2
Kotah	940·1
Marwar	901·5
Jaipur	899·7
Sirohi	899·4
Alwar	889·5
Bikaner	882·2
Partabgarh	862·6
Tonk	857·9
Ajmer	857·2
Jhalawar	852·3
Bharatpur	844·8
Kishangarh	802·4
Dholpur	798·3
Karauli	794·5
Shahpura	779·9
Jaisalmer	738·4
Merwara	722·1
Lawa	584·4

Proportion of females per 1,000 males in Merwara (actual population).

Age.	1911.	1901	1891.
0-4	987	894	978
5-9	863	875	877
Total 0-9	*934*	*882*	*925*
10-14	725	816	741
15-19	756	824	809
20-39	885	896	849
40-59	873	961	806
60 and over	1,081	1,482	940

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as 987, compared with 894 in 1901 and 978 in 1891. This is higher than the average at these ages in the Western Division of Rajputana, for "all religions," for Hindus, and for Musalmans. Now, as remarked above, it is just in these two periods that the figures for the natural and actual populations would most closely coincide, as the smallest number of migrants would be found among them. If, then, the natural proportion for the 0-9 period be as much as about 934 and for "all ages" as low as 722, it must be in the subsequent age periods that the women decline so disproportionately in the natural population. The figures on the margin on the previous page show that at each period after 10 years, the proportion of women in the actual population in 1911 was much lower than in 1901. But, at the same time, the figures for the natural population are affected by migration, and it must be borne in mind that the proportion of female to male immigrants is as high as 120 per cent. and that the majority of these would be above the ages of 10 or 15, and that in these circumstances the proportion of females above these ages in the natural population must be even lower than the already low figures in the actual population. Remembering, again, that it is in the age periods after 10 that most of the migration takes place; that there are 120 female immigrants to 100 males, and only 47 female to 100 male emigrants; and that there has been a very marked increase in emigration among males during the decade, all of which would bring the proportion of females in the natural population still lower than at the Census of 1901; it would seem that there must be a very high rate of mortality among females over 10 years of age. It would also appear that this must make itself felt chiefly among those aged 10-14 and 15-19; for, whereas, compared even with 1891, the proportion at all other age periods has improved, these ages show a continuously declining proportion since that year.

Among the remaining units, Jaisalmer, Shahpura, Karauli, and Dholpur all have a proportion of less than 800 per 1,000 males in their natural population.

As in the actual population, so in the natural, the Bhil States of Banswara and Dungarpur have the largest proportions of females (1,012·7 and 1,003·1 respectively). In none others do the females exceed the males.

In both 1901 and 1911 Lawa, Jaisalmer, Shahpura, Dholpur, Kishangarh, and Karauli, all of which except Jaisalmer are in the Eastern Division, have been the States with the lowest proportions of females. It is difficult to suggest any explanation why this should be so. Excepting Jaisalmer, Sir J. A. Baines' climatic theory, about a low proportion in hot dry climates, does not apply to any, if one compares them with other States. There seems, in fact, to be no common factor in them which explains the low proportion; but, as it appears to occur in practically every important caste in them, the reason would seem to be local rather than racial.

Maps will be found on page 128, illustrating the proportions of the sexes in the natural populations of the States and Districts.

5. Variation in Sex Proportions in actual Population.—At the recent Census, in the actual population, there were 909 females to 1,000 males in Rajputana, and 884 in Ajmer-Merwara, compared with 905 and 900 respectively in 1901. In Rajputana, males have increased by 6·6 per cent, and females by 7·1 per cent, the former figure being below and the latter above the increase of 6·9 per cent in the total population. In Ajmer-Merwara the reverse is the case, males having increased by 6·0 per cent, and females by 4·1 per cent, compared with an increase of 5·1 per cent in the total population. The greater increase among males in Ajmer-Merwara is entirely confined to the urban areas, and if these be eliminated the variation among females (+ 4·3 per cent) is greater than among males (+ 3·5 per cent), just as it is in Rajputana. In the previous decade females in both Provinces suffered less than the males.

Though there has been an improvement in Rajputana generally it has to be admitted that in the recent decade 13 out of the 21 units in the Province show a less rapid increase or a more marked decrease among females than males. It is, however, satisfactory to note that in both Provinces the proportion of females has increased since 1891, which may be taken as a fairly normal year. In Rajputana the figures have risen from 891 in that year to 905 in 1901, and thence to 909 in 1911. In the twenty years in question females have declined by 12·6 per cent only, compared with 14·3 per cent among males, and in Ajmer-Merwara by 7·4 per cent, compared with 7·7 per cent among males.

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As the proportion of females in the natural population in Rajputana has declined during the recent decade, the increase among the actual population must be due to variations in migration. The migration figures in Chapter III support this conclusion, for, whereas the net loss in females by emigration over immigration is 33 per cent less than in 1901, that among males is only 17 per cent less.

6. Variation in Sex Proportions in Natural Population.—If we want, however, to get a real idea of how far the treatment and conditions of female life are really improving or otherwise, we must turn to the figures for the natural population, which show the state of affairs after eliminating the disturbing factor of migration. The figures in Subsidiary Table I for Rajputana show that, while the proportion of females in the actual population has increased from 905·3 to 909·3, it has declined in the natural population from 901·9 to 897·6, and while the increase in the actual population has been 6·6 per cent among males and 7·1 per cent among females, the corresponding figures for the natural population are 5·5 and 5·0 per cent respectively.

(a) Rajputana.

Among the Natural Divisions the proportion in the Southern alone has risen, the figures being 942·9 in 1901 and 955·7 in 1911. In the Eastern Division there has been a marked drop from 898·6 to 886·1 per 1,000 males.

The only States (excluding Lawa Thakurate) in which the proportion of females in the natural population has improved are Bundi, Mewar and Sirohi

The drop in the proportion is most marked in the States noted on the margin. It is difficult to diagnose the reasons therefor. The following are suggested as possible causes. Partabgarh suffered very severely in the previous decade from famine, losing 41 per cent of its population. In the actual population males suffered 5 per cent more heavily than females. The loss in each sex in the natural population is not known, but, assuming it was similar, the drop in female proportions may be due to the natural recovery among males after the previous bad decade. Jhalawar has much the same record for that decade. So, too, have Kotah and Shahpura, except that there was less difference in the decline of the two sexes. Bharatpur has been swept by plague and virulent malaria during the recent decade, to which females have fallen more ready victims. Kishangarh has had much the same unfortunate experience. Tonk, too, has suffered severely from cholera and plague during the last ten years.

State	Loss in females per 1,000 males in 1911 over 1901.
Partabgarh	73
Bharatpur	56
Shahpura	44
Tonk	36
Jhalawar	28
Kishangarh	24
Kotah	22

Turning once more to the figures for the Province as a whole it is satisfactory to note that, save for the recent decade, the proportion of females to males has been showing a steady improvement, the figures being 843 in 1881, 883 in 1891, and 898 in 1911. Leaving on one side for a moment the drop in the last ten years, which may be partly due to females suffering more severely from the somewhat abnormal epidemics to which the Eastern Division has been a victim, it is very difficult to say whether this gradual improvement since 1881 is due to fewer omissions of females at each Census or to a decrease in female infanticide and in neglect of female children, or to better treatment of women at child-birth and other critical times. Possibly they all contribute something towards the desired result. The following points may help the reader to draw his own conclusions. Unfortunately as the natural population by age periods is not known, the figures given are those for the actual population, the sex proportions in which, as noted above, are disturbed by migration. But in arriving at any conclusion, it should be remembered that among those under the age of 10 the actual and natural populations are probably practically the same, as migration takes place mostly among those over 10. In 1901, then, in Rajputana the improvement in the proportions, compared with 1891, was noticeable in all the main age periods except in the '60 and over' one. In 1911, compared with 1901, the improvements are in the following periods, namely, '0-4,' '20-24,' '25-29,' and 60 and over.' The remaining ones show a decline. Compared with 1891, the

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figures for 1911 in all the periods except '10-14,' '15-19,' and '60 and over,' show an improvement. The fact that both in the last ten and twenty years there is no improvement in the proportions at '10-14' and '15-19' is against the theory that the general improvement is due to better treatment of women at child-birth, etc., or to less omission in the returns. For it is just at these ages that such causes would show their effects most. On the other hand, if we take the '0-4' period as a good index of the neglect or otherwise of young females, we find a steady rise in Rajputana from 977 in 1891 to 985 in 1901 and 1,006 in 1911.

(b) Ajmer-Merwara.

The state of affairs in Ajmer-Merwara is somewhat the reverse of that in Rajputana, for, except for an extraordinary rise from 773 in 1881 to 893 in 1891, the proportion of females in the natural population has shown a steady decline at each Census, the figures being 893 in 1891, 874 in 1901, and 815 in 1911. The drop in the recent decade is very marked. But at the same time females have not done at all badly, for they have increased by 15·4 per cent. The large increase of 23·8 among males has driven the proportion down. It is also satisfactory to note that, though the 1891 proportion for the '0-9' age period (where actual and natural figures most approximate) dropped from 941 to 923 in 1901, it has risen again to 947.

7. Causes of Low Proportion of Females.—The following explanations are generally offered for the low proportion of females to males in India:—

(1). Female infanticide, comparatively rare at the present day.
(2). Neglect of female infants, common amongst castes where the procuring of a bridegroom is a matter of considerable expense.
(3) Infant marriage and premature sexual intercourse and child-bearing.
(4). A very high birth-rate.
(5). Unskilful midwifery.
(6). Abortions, *e.g.*, in the case of pregnant widows.
(7). Confinement and bad feeding of women at puberty, during their menstrual period, and after child-birth.
(8). The hard life of widows.
(9). The hard labour which women of the lower classes have to perform.

We must now endeavour to see how far any of them apply to these Provinces, where, as has already been remarked in paragraph 3 *supra*, the proportions are lower than in any other Province in India except three. At the outset it must be remarked that the discussion of the subject is made more difficult by the fact that no figures by age periods for the *natural* population are available, so that any conclusions drawn from the statistics are apt to be vitiated by migration upsetting or counteracting the natural tendencies at work in the Provinces themselves. It must again be pointed out, however, that the proportions among children are less liable to be affected by migration than those among adults, and that when discussing infanticide or female neglect, the actual population figures are practically the same as the natural ones. Subsidiary Table II gives the proportions for the various age periods in the actual population, in which the following points should be noticed.

Male children under 1 year old exceed the females in both Provinces. But the excess is not sufficiently great to justify the conclusion that female babies are murdered. The proportions are 989 females in Rajputana and 999 in Ajmer-Merwara to 1,000 males, and, as noted in paragraph 1 *supra*, an excess of male over female births appears to be the experience nearly all over the world. Unfortunately vital statistics are not available which might prove how far this is the actual case in Rajputana. But those for Ajmer-Merwara, in Subsidiary Table V, do seem to show it to be so there, for, according to them, the highest proportion ever attained in the last 20 years by female babies at birth is 916 to 1,000 males. This was in 1896. In no other year has the figure ever been above 890, and in the recent decade never above 884. Now when we come to the sex proportions among those under 1 year, as shown by the Census figures, we find that in Ajmer-Merwara males only exceed females at this age by 1 in 1,000. There must, therefore, either be a marked failure to report female births,

(a) Female infanticide and neglect.

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or an excessively heavy rate of mortality among males under 1 year. If we assume the reported births to be correct and that still-births or those of murdered infants are included among them, the mortality from ordinary causes among males under 1 must be even still heavier. For, even in spite of infanticide and the ordinary causes of mortality at work amongst female infants, the proportion of the sex rises from 865 at birth to 999 among children under 1 year of age. If we assume, on the other hand, that the births of murdered infants are not reported at all, there would be only the ordinary causes of mortality at work among females under 1; but, even so, the high rate of mortality among males of this age would remain very great. It is impossible to prove one way or the other the existence or absence of female infanticide from such figures. Taking the Census figures for the next four years of life, which is the time when one would expect to find the effects of neglect of female children showing themselves, and remembering especially that females start in a minority under 1 year of age, it is disconcerting to the supporters of the female neglect theory to find that at the ages of 1 and 3 in both Provinces, and at the age of 2 in Rajputana, the females exceed the males. In Ajmer-Merwara at the latter age they are only in a slight defect of 6 per 1,000. At the age of 4 the decline begins to set in in both Provinces, and, as the figures on the margin show, the deficiency continues till 60 and over. After the age of 4 they come nearest to regaining equality in Rajputana at the '20-29' period, and in Ajmer-Merwara at the '40-49' period.

Age Period.	Females per 1,000 males in	
	Rajputana.	Ajmer-Merwara.
0 ...	989	999
1 ...	1,022	1,019
2 ...	1,029	994
3 ...	1,030	1,014
4 ...	967	923
5-9 ...	889	894
10-14 ...	747	731
15-19 ...	778	801
20-29 ...	949	878
30-39 ...	893	830
40-49 ...	936	919
50-59 ...	922	889
60 & over ...	1,117	1,144

(b) Great loss in females between ages of 10 and 19.

The proportions are at their lowest between 10 and 14 and then between 15 and 19. Now the character of the migration figures shows that most of the immigration among women is due to the demand for brides, and most of the female immigrants, therefore, would be of these ages. The proportions among the natural population would be, therefore, still lower than 747 and 778 at these age periods. And not only are the figures at these ages proportionately lower than at other age periods, but they show an actual decline in themselves. A glance at Subsidiary Table II will show that, though there has been a general rise in Rajputana in the proportion of females of all ages from 891 to 909, compared with 1891, it has not been accompanied by a proportional improvement in these two age periods of '10-14' and '15-19,' though every other quinquennial period under 30 and every decennial period over 30 (except for that of '60 years and over') does show an improvement.

The low proportion between 10 and 14 is considered by some to be due partly to the tendency to understate the age of females at this period, so that the '5-9' figures are bigger than they should be. But, if this be so, we should be driven to find some explanation of the figure at the age of 5-9, which, already low, would be still further decreased. It is more probable that females of '10-14,' especially unmarried ones, are not returned at all, or that the married ones are returned as older than they really are and put into the '20-24' period. '14-19' is, of course, the most fatal period to females in India, as most of the first child-beds occur in these five years. But the figures for these ages may also be affected by the tendency, just mentioned, to return the age of married women, who are really between 10 and 19, as '20 or over.' This might explain the markedly high proportion borne at each Census in both Provinces by women aged 20-24, compared with the two quinquennial periods on either side of them. For a high rate of mortality from child-birth at the ages of 15-19 would be a more or less constant factor at each Census, and, therefore, one would not expect a sudden jump up on each occasion in the proportions at the following age period of '20-24,' unless there was a corresponding constant factor in each decade causing a high rate of mortality among males between 20 and 25. The theory, that there is still a certain omission in the Census returns of females between the ages of 10 and 19, finds some further support in the fact that the proportion of females to males over 30 years of age, among whom there is little likelihood of such omissions occurring, has at each of

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the last three Censuses in Rajputana been higher than that among those under 30.

With reference to the question how far early marriage and its attendant evils are responsible for the low proportion of females between 10-14, it was stated in the India Report of 1901 that the proportion of females aged 10-14 generally varies inversely with the proportion who are married at this period of life; that is, the religion or locality which has the largest proportion of females of this age will have, at this age, the smallest proportion generally of females to males. This appears true of the Hindus in Rajputana, who, among the four main religions, have the largest proportion of married females and the smallest ratio of females to males at this age. One would expect to find it truer of them than of other religions, as the marriage age is lower among them. It is scarcely true of the remaining religions, for the Animists, for instance, have the smallest proportion of married females, but, instead of having the largest proportion of females to males at this age, they are beaten by the Jains and Musalmans. The Musalmans take the same place in either list. The Jains, who have the third largest number of married girls, have also a long way the largest proportion of females generally at this period. One may also note here, *en passant*, with reference to the effects of child-bearing on women, that it is also stated in the India Report of 1901 that the proportion of females aged '30 and over' compared with that among those under 30, is lower with Musalmans, whose widows re-marry and are thereby exposed again to the danger of child-birth, than among other religions. This is true compared with Hindus and Jains, but not with Animists either in 1911 or 1901. But as the latter also allow re-marriage of widows there seems to be something in the theory.

(c) Evidence of Vital Statitiscs.

In Rajputana there are no vital statistics whereby to test the accuracy of the Census figures. But in Ajmer-Merwara, according to the vital statistics, the birth-rate for the decade among females is lower in both Districts than among males, and the death-rate higher. These figures support to some extent the Census figures for the Province, which show that both in the actual and natural population, males have increased more rapidly than females, the increase in the actual being 6·0 and 4·1 per cent for the respective sexes, and in the natural, 23·8 and 15·4 per cent. In the big outbreaks of plague in 1909 and 1910 women apear to have suffered more severely, not only proportionately, but actually, and this supports the theory that the low proportion of women to men in this country is partly due to their suffering more heavily from epidemics, owing to the *purdah* system, which keeps them pent up in close rooms. The plague was felt more severely in the urban than rural areas, and it is in the former that the greatest increase among males has taken place, while in the rural areas females have actually increased faster than the males. Taking the district figures separately, it will be seen that, whereas in Ajmer the yearly birth-rate among both sexes has always been lower than the death-rate except in 1902 and 1904, in Merwara it has been considerably higher in both sexes except in 1901. In Ajmer the higher proportion of female deaths in the last two or three years coincides with the outbreaks of plague referred to above. In Merwara the figures show that in 1903, 1906, 1909, and 1910 the excess of births over deaths was far smaller among females than males, and in 1903, 1905, 1909, and 1910 the percentage of female to male deaths was very high, exceeding the 100 in each case. In the two latter years there were outbreaks of plague and bad malaria.

Reported birth and death-rate per 1,000, 1901-11, Ajmer-Merwara.

District.	Births.		Deaths.	
	M.	F.	M.	F.
Ajmer	320	304	367	384
Merwara	414	412	296	321

(d) Summary.

In the light of the foregoing analysis of the 1911 figures it would seem that the most probable causes at work in keeping down the proportion of women in these Provinces are early marriage, with its attendant evils of premature sexual intercourse and child-bearing; unskilful midwifery and the insanitary and unscientific methods of treating females during and after child-birth, and, possibly, at the time of their attaining puberty and during their menstrual periods; and a high death-rate among females from epidemics like plague,

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cholera, malarial fever, etc. The hard life of widows and the trying labour which women of the lower classes have to perform would not seem to have much to do with lowering the proportion of women, for, in the later age periods, when we should expect to see such causes showing their effects, we find the ratio of females increasing.

8. Effect of Famine on Sex Proportions.—The relative increase in females in the 1891-1901 decade was attributed by the critics of the 1901 Census to the prevalence of scarcity and famine, especially in these Provinces. Now, there is little doubt that, at the actual time of the famine, adult women appear to suffer less than men; practically every one who has had personal experience of famines seems to hold this opinion. Several reasons for this have been suggested; among others, that women have a greater supply of fat and adipose tissue to draw upon, that they receive more gratuitous relief than men, and as they have to cook the food they get chances of eating more than their proper share! From my own experience of famine works in the Merwara District it would seem to me that the lightness of womens' tasks must be a contributing cause. They are employed, as a rule, either on carrying light basket-loads of earth on tanks, or sitting by the roadside breaking up metal, while the men are digging, drawing ponderous rollers, ramming earthworks, and doing other heavy labour in the broiling sun. A close and constant observation of those on relief works showed comparatively fat and well-covered bodies among the women, which were a marked contrast to the lean frames of the men. It is possible, too, that women, being naturally smaller feeders than men, feel the reduction in the quantity of their food much less than do the latter. The question is how far do the statistics support this theory?

We must so far as possible take the figures for the natural population which are undisturbed by the fluctuations of migration. Unfortunately the percentage of variation for 1891-1901 by sexes is not known. But we do know that, while the proportion of females to males in the natural population in 1891 was 883 in Rajputana, it rose to 902 in 1901. So far so good, for the Province suffered severely from the famines of that decade. We are not able to analyse these figures to see how far the experience of the individual States supports the Provincial figures, as the natural populations of the States for 1891 are not known.

Let us now turn to the Rajputana figures for the 1901-11 decade, which has been free in the Eastern Division from any such severe famines as those of the previous decade, and totally free of them in the other two Divisions. We find, in these ten years, a slightly more rapid increase among males than females, the respective variation figures being 5·5 and 5·0 per cent. This, again, is in favour of the theory.

But, when we come to look at the figures in greater detail, what do we find? The Southern Division suffered in the previous decade four times as severely as the Eastern one and 15 per cent more so than the Western one, and has been exceptionally free from bad harvests in this decade. We should, therefore, expect to find the reaction showing itself most markedly here in the shape of a great increase in the proportion of males. Instead, we find that females, in the natural population, have increased proportionately more rapidly than males, and there are now *954 females to 1,000 males, compared with 943 in 1901.* On the other hand, again, if we analyse the figures for the Division itself, we find the statistics for some States proving and others disproving the theory that females suffer less than males in famine times. The figures for the Eastern Division make the theory still more doubtful. This is the Division which suffered least in 1891-1901. We should, therefore, expect the males to have suffered less then, and, *per contra*, to show a less marked rebound in the recent decade, compared with the other Divisions. We should expect this the more confidently when we remember that this is the only Division of the three which has suffered from famines in the last 10 years, and that, in accordance with the theory we are discussing, males should have fared worse than females. But we find exactly the opposite result, for the percentage of increase among males is about eight times that among females, and the proportion of females has dropped from 899 to 886. No other Division approaches anywhere near to this state of affairs. On the other hand, looking closely into the statistics for the States composing the Division, we find that all the *States

*Bundi, Jhalawar, Kishangarh, Kotah, Shahpura, Tonk, all lost between 24 and 43 per cent. of their population in 1891-1901. The loss did not exceed 8 per cent in any other of the States in the Division.

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(except Bundi), which suffered most severely in the previous decade, are among those which show the greatest increase among males, which is just what ought to be on this theory. The Bundi figures, however, seem completely to contradict it. It lost 42 per cent of its population in 1891-1901, and on the other hand has experienced the most prosperous years in the recent decade. We should, therefore, look for a great reaction in favour of males. But, as a matter of fact, it is the only State in the Division (excluding the Lawa Thakurate) where females have increased more rapidly than males in the natural population. Turning next to the conditions of the recent decade, we find that the States in the Division which suffered most from famines are Bharatpur, Dholpur, Karauli, Alwar, Tonk, and Kishangarh, and these ought, therefore, on this theory to show a greater increase among the females than males in their natural population. What are the facts? In Bharatpur and Kishangarh females have decreased far more rapidly. In Dholpur, Karauli, and Tonk, also, they have fared worse than the males. In Alwar the variation in the sexes is uniform. These figures are against the theory. But it is very probable that, as the famines were not very severe, their effects on the sex proportions were not so marked as those of the very bad epidemics to which some, at any rate, of these States fell victims. There was bad fever in Bharatpur, Dholpur, Kishangarh, and Tonk; cholera in Tonk and Dholpur; plague in Bharatpur, Kishangarh and Tonk; and there seems good ground for supposing that females do suffer more than males from such epidemics.

Next, if we turn to Ajmer-Merwara, we find the figures apparently going dead against the theory of famines leading to an increase in the proportion of females. Though the Province fared better than Rajputana in the 1891-1901 decade, it lost 12 per cent of its population. Yet at the end of that time the proportion of females, instead of rising, had dropped from 893 in 1891 to 874 in 1901. The figures for the Province, however, are swamped by those for the urban areas, which are practically uninfluenced by famine. And as, unfortunately, no separate statistics for the natural population for towns are forthcoming, it is not worth while discussing the subject as regards Ajmer-Merwara.

The German statistician, Von Mayr, ridicules the whole theory, denying that males suffer more than females in famines. It is possible that there is truth on both sides, and that, while the *adult* females may survive better than the adult males, the female *children* may not; for, when it comes to a question of extra care and self-sacrifice on the parents' part to keep them alive, the girls might naturally go to the wall first. But even this latter suggestion finds doubtful support in the Rajputana figures; for, though the proportion of female babies under 1, which in 1901 would mean those born just after the famine of 1899-1900, showed a decline from 1,006 in 1891 to 991 in 1901, yet the 1 and 2 year olds, who would have been the babies under 1 in the famine, actually increased from 961 and 975 per 1,000 males in 1891 to 1,020 and 992, respectively, in 1901. This looks as if the very small female babies did not suffer in the famine itself, but that there was a diminished proportion of females among the babies conceived at the end of, or just after, the famine. On the other hand the females in the '10-14' and '15-19' periods in 1911, which represent all the children under 10 in the famine decade, are in a far smaller proportion to the males than they were either in 1901 and 1891, which would seem to show that the female children between 3 and 10 did suffer more than the males. The question well illustrates the *dictum* that statistics can be made to prove anything! And it is one which will be almost impossible of solution till we have reliable statistics, showing births and deaths by sexes and ages (*a*) at the actual time of famine, illustrating the *immediate* effects of famine, (*b*) for two or three years after the famine, with deaths from abnormal epidemics especially distinguished from those from ordinary diseases. For it seems quite probable that, while women manage to pull through the actual famine times better than men for the various reasons suggested at the beginning of this paragraph, they may have constitutionally, or as the result of the conditions in which they live, less resistive power against the fatal effects of epidemics which so often follow after the first rainy season, or even in the first year or two succeeding a bad famine. It is also probable that at each succeeding famine, as the system of relief in Native States becomes more perfect and is administered at once before starvation has begun to make itself felt, its possible effects on the proportion of the sexes will become less and less noticeable.

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9. Sex Proportions in Religions.—Among the main religions the highest proportion of females is found in Rajputana among the Jains (1,054). Animists come next with 963, then Hindus with 921, and then Musalmans (905). Christians are last with 767. This order has been practically the same at each of the last three Censuses, except that Hindus and Musalmans tied in 1891, and the former gave way to the latter in 1901. It is curious that the Jains, who are considered to be the least prolific religion, have had at each Census an excess of females over males; especially so when one realizes that they are fairly evenly spread over each of the Natural Divisions, and that, whereas Animists, who come next on the list, have as much as 84 per cent of their numbers in the Southern Division, where the general female ratio is highest, and only 4 per cent in the Eastern where it is lowest, Jains have only 30 per cent in the Southern and as much as 23 per cent in the Eastern. Can it be that, with their smaller families and their strict tenets about the sanctity of all life, there has always been among them an absence of female infanticide and neglect of female children? A low proportion among Christians is found both among the Indians (including Goanese) and the non-Indians; in the former it is 783, and in the latter 743. The Indians, however, show a considerable rise from the 1901 figure of 632.

(a) Rajputana.

Province.	Females per 1,000 males in 1911 among				
	Animists.	Christians.	Hindus.	Jains.	Musalmans.
Rajputana	963	767	921	1,054	905
Ajmer-Merwara ...	1,003	667	897	878	849

Every religion shows an increase in its proportion of women, compared with 1891, except Christians.

The only one in which the proportion is lower than in 1901 is Muhammadanism. This fact, coupled with the low proportion generally among Musalmans, compared with Animists, Hindus, and Jains, is apt to give a misleading impression on the subject of the sex proportions among the religions. One of the arguments, which is used against the theory that the low proportion of females in India is due to the omission to report them owing to the *purdah* system, is that it is amongst the Musalmans that its effect would be most likely to show itself, and yet that they have a higher proportion of females generally. The lower proportions in Rajputana, however, would, at first sight, upset this argument. But Subsidiary Table III shows that, though in the whole Province Hindus have a higher female proportion than Musalmans, yet in the Division in which Musalmans are most numerous the reverse is the case. This apparent contradiction is possibly due to the fact that, whereas 15 per cent of the Hindus and only 7 per cent of the Musalmans are found in the Southern Division, where the general female ratio is highest, 65 per cent of the Musalmans and only 58 per cent of the Hindus are in the Eastern Division, where the general proportion of females is lowest. It is, in fact, an interesting point, but one almost impossible to decide, how far religion in itself influences the sex proportions, and whether it or climatic and local conditions most affect the question. Musalmans and Animists, for instance, have their highest proportion of females in the Eastern Division, which has the lowest general proportion. In the case of the Animists the actual figures in this Division are too small to justify any deduction in the matter. 84 per cent of them are in the Southern Division, and their proportion of females here is almost as high as in the Eastern. On the other hand 65 per cent of the Musalmans are in the Eastern Division, and it is difficult to say why females among them should be more numerous here than in the Divisions where climatic and local conditions appear, *prima facie*, more favourable to females. Amongst Hindus, females attain the highest figure in the Southern Division, where the general proportion is likewise highest. Jains, on the other hand, have a much higher proportion in the Western Division, where the general proportion is between those in the Southern and the Eastern. The explanation of this may be in the fact that the Western Division is the home of the Jain Mahajans, who, when they emigrate to other Divisions, as they do in considerable numbers, leave their women behind.

The highest proportion of female children under 10 is among the Jains (979), then come Animists (978), Musalmans (960), Hindus (947), Christians (931).

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Among those under 5 the highest ratio is among Christians (1,100), followed by Animists (1,040), Musalmans (1,009), Hindus (1,003), Jains (996). At each Census except the recent one the Animists have held first place in this respect, while the other four religions have all varied their positions each time. Regarding the Jains, it is again curious that they, who have the largest proportions of females of all ages, should have the lowest proportion among children of this age. At every other age period the proportion among them exceeds that in any other religion, and from the age of 20 onwards females are in actual excess of the males at each period.

In every religion the '10-40' period has the lowest proportion of females, but, though the next lowest proportion among the Animists, Hindus, and Musalmans is and always has been the fatal first child-bed period of 15-19, this is not so with the Jains nor the Christians, nor ever has been.

(b) Ajmer-Merwara.

In Ajmer-Merwara the proportions are not the same. Here, excluding Animists, as they are not numerous and there were none in 1891 and 1901, Hindus have the highest proportion of females, followed by Jains, Musalmans, and Christians. In 1891 and 1901 the position was the same.

No age period in 1911 among the Jains shows an excess of females except 60 and over. There seems no obvious explanation of this great difference in Jains in the two Provinces. It does not seem due to Mahajans immigrating and leaving their women behind, for, as Imperial Table XIX shows, the female immigrants into Ajmer city among Mahajans exceed the males.

The very low proportion among Christians is, of course, due to the presence of British troops and European officials in the Province, for the proportion among Indian Christians (including Goanese) is as high as 1,009, and among non-Indians as low as 384. The former show a considerable improvement over the low proportion of 866 which they had in 1901.

As regards age periods, the lowest proportion of females is found in this Province, among Hindus, Jains, and Musalmans alike, in the 10-14 period, and then in the 15-19 one. Among Christians it is in the 20-24 and 25-29 periods.

10. Proportion of Sexes in Selected Castes in Rajputana and Ajmer-Merwara combined.—Subsidiary Table IV shows the proportion of the sexes in the most important or interesting castes in the two Provinces combined. The figures in column 2 are based on those in Imperial Table XIII, and include certain castes which were amalgamated in those named in column 1, after the compilation of Table XIV on which the figures in columns 4-10 are based. The castes with the largest proportion are Chakars (1,070), Darogas (1,055), and Jain Mahajans (1,044). These are the only three in which the females exceed the males. Chakars and Darogas are the two large illegitimate castes, whose women-folk are the hand-maidens of Rajput and other households, and their female numbers are constantly swelled by recruits from other castes. It is possible, too, that some of the male children get returned under their fathers' castes. In 1901 Chakars likewise had the high proportion of 1,023 in Rajputana only. Those figures appear to include Darogas. Next to these three come the Animist Bhils (967) and then the Musalman caste of Kasais (960). Of the Hindu castes, excluding Chakars and Darogas, the Raigars come first with 959; then the Mahajans (958); then the Balais (953), the Khatis (946), the Bhangis (943), and the Chamars (942). It will thus be seen that among the Hindus, as a rule, it is the lowest castes which have the largest proportion of females, though the Hindu Mahajans are an exception. The reverse appears to be only very partially true at the other end of the list. Excluding the ascetic caste of Sadhus (684), among whom, naturally, one would find fewer women, the Hindu Bhils have the lowest proportion of the Hindu castes, namely 708. Then come the Hindu Rajputs (778). Even if one includes in the latter the Musalmans the figure is still as low as 781. This caste is dealt with at some length in the next paragraph. Besides these, in the following Hindu castes the proportion is below 900, *viz.*, Kayastha (838), Gujar (846), Jat (851), Bairagi (851), Ahir (854), Mina (880), Mer (890), Rawat (895). Among the Musalmans the proportion is below 900 in the following: Merat Kathat (821), Rajput (849), Shekh (880), Pathan (880), Kumhar (881), Moghal (884), Saiyad (891), Meo or Mewati (897). Among non-Indian Christians the ratio is as low as 511. There

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are altogether 27 castes in the Table, and 13 among the Hindu ones alone, which have a smaller proportion of females than the Brahmans, who are the highest caste.

Looking to Table XIII as a whole, by far the greater majority of the castes in Rajputana have a female proportion varying between 900 and 1,000. The next largest number are between 800 and 900. In eight the females exceed the males. In Ajmer-Merwara the number of castes with a proportion between 800 and 900, and 900 and 1,000 are about equal. And there are twice as many with proportions between 600 and 800 as in Rajputana. The only castes of numerical importance amongst these, which are not in Subsidiary Table IV, are Bhoi (1,014), Dakot (999), Patel (1,011), Sansi (1,111), Sevag (1,072), Silawat (1,004), Swami (674), in Rajputana; and Merat Gorat (558) in Ajmer-Merwara.

The figures in column 5 of Subsidiary Table IV show that in 30 out of the 43 castes the females at the ages of 0-4 exceed the males. They also show that in all the 43 castes, except 14, the proportion of females at this age is higher than at any other. This is in agreement with the proportions for the Provinces as a whole, except that in Rajputana the highest proportion of females is amongst those aged 60 and over. Of the 14 castes which form the exception, the '40 and over' period contains the largest proportion among Brahmans, Rajputs (Hindus), Mahajans (Hindus), Mahajans (Jains), Chakars, Darogas, Rebaris and Minas (Animists). In the Musalman caste of Kaim Khani and Kasai the highest proportion is in those aged 20-39. Among the Bambhis and Christians it is in those aged 15-19. Such a high proportion of girls aged 15-19 among the Bambhis is remarkable, this being the age period which, amongst Animists, Hindus, and Musalmans, has the lowest proportion but one. In 1901 it was as low as 860. The only explanation offered by the local authorities, who have verified the figures, is that male Bambhis at this age emigrate temporarily for work. But this being a more or less constant factor would not explain the tremendous rise in the female proportion compared with 1901.

Five of the selected castes contain a large number of adherents of more than one religion. In each of these except Kumhars, as the figures on the margin show, the general proportions among the Hindus are lower than among those belonging to the other religions. The same is true at each period, except the following. Among Nais and Rajputs the Hindu women of 40 and over are in stronger proportions than their Musalman sisters. Amongst the Bhils the Hindu females aged 15-19 are proportionately more numerous than the Animists. Among Kumhars '5-11' is the only age period in which the Musalmans have a higher proportion than the Hindus. '12-14' is the age period with the lowest proportion of females in all the selected castes except in the Hindu ones of Jat, Ahir, Rebari, the Musalman ones of Meo (Mewati), Merat Kathat, and Rajput, and the Animist Bhils and non-Indian Christians. In all these this period has the second lowest proportion, the lowest being among those aged 15-19, except among non-Indian Christians, among whom the '20-39' period has the lowest figure.

Castes.	Females per 1,000 males.		
	Hindus.	Musalmans.	Animists.
Bhil	708	...	967
Mina	880	...	940
Kumhar	939	891	...
Nai	914	955	...
Rajput	778	849	...

In 1901 notice was drawn to the marked difference between the Bishnois, originally a religious sect of Jats, and the Jats. The former had the highest proportion of females (1,202) and the Jats one of the lowest (841). Captain Bannerman remarked that the strict attention which the Bishnois pay to cleanliness, and the great care they take of all living animals, might be some of the causes of the greater proportion of women among them than among the Jats, who are one of the tribes who used to practise or were suspected of practising female infanticide. On this occasion, however, the proportion among the two is practically the same, namely, 856 among the Bishnois and 851 among the Jats. This variation in ten years in females in one caste is curious and seemingly inexplicable. Nearly all the Bishnois are in Marwar, and in that State the females in the total population have increased more rapidly than the males, so that the decrease in the Bishnoi females cannot be explained by a general decline in the female population. The females in the caste have dropped from 21,351 to 17,328, while the males

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have risen from 15,922 to 20,337. There has been a curious variation, too, in the Bauris, who likewise live chiefly in Marwar. They had the second largest proportion of females in 1901 (1,062). At this Census it is as low as 906. Their figures for Rajputana have dropped from 15,596 to 14,699, while the males have risen from 14,695 to 16,232. These are the variations which are baffling to those who look for explanations for everything! They are in no way due to any different method of caste classification in the two Censuses. The castes with the third and fourth highest proportions in 1901 were Jain Oswals (1,062) and Chakars (1,023). The figures for these in Rajputana only are still in excess of the males, being 1,094 and 1,089 respectively. If Daroga be included in Chakar, as in 1901 apparently, the proportion for Chakars is reduced to 1,068.

Further information on birth ceremonies and other such questions will be found in Appendix III, on page 153 of this chapter, which contains some interesting notes compiled by Munshi Din Dayal, B.A., the Census Superintendent of the Dholpur State.

11. Low Percentage of Females and the Question of Female Infanticide among Rajputs.—The question of the low proportion of females to males among the Rajputs deserves somewhat more detailed discussion, partly because they are the most important, if not the most numerous, caste in the Provinces, and partly because they were, in the olden days, addicted without doubt to female infanticide. In 1848 a shrewd observer, who had spent many years in India, wrote of some of the Rajputs of the United Provinces that the practice was very common among them. "A good many years ago," he says, "Mr. Duncan, a civilian in charge of the District, succeeded in persuading those in his district almost to abandon the practice, and had the honour of saving a great many infant girls who otherwise would have been destroyed. These, as they grew up, were called by the name of their deliverer *Duncan Sahib ki beti*, or Mr. Duncan's daughters: and I understand that on one occasion he had the happiness of having a great number of them brought to his tent, during a journey through the district, and presented to him by their grateful mothers as his children, who, but for him, would never have been allowed to see the sun. The practice is said to be carried on so secretly that it seems impossible the police should be able to detect it. A married woman may be known by her neighbours to be pregnant, but unless the child turns out to be a boy, it so happens that no one ever sees it alive. She is reported, when it is a girl, to have had a miscarriage or to have produced a dead infant. The nurse is instructed, if she discovers the child to be a girl, to destroy it by preventing it from breathing. The principal cause usually assigned for this inhuman practice is the great preference given to male children and the great reluctance they have to the encumbrance of daughters. A feeling of this kind, to a certain extent, has prevailed from the earliest ages, among all the nations of the East, but more especially among warlike tribes. It is in some degree natural wherever the principal of clanship, or separation into tribes or castes, is much prevalent in society, as it is the male line of descent alone which gives the true order of genealogical precedence, and raises a man to an honourable place in the tribe of his ancestors." The writer goes on to adduce further the usual explanation of the difficulty and expense in marrying off daughters. He then adds: "The father, therefore, calculates beforehand what number, if any, of daughters he can or will bring up should his wife have female children, and either with or without her consent instructs the nurse who attends the wife to act accordingly." The existence of female infanticide is now absolutely denied in these Provinces. How far this is true, and how far deliberate killing has been replaced by the more lingering cruelty of neglect of female children, it is very difficult to say. The task, in fact, is made almost impossible by the unreliability of the vital statistics and the age returns. One can only quote the figures and leave the reader to draw his own conclusions.

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Province.	Proportion of females to 1,000 males Rajputs.*				Variation in Rajputs.*						Variation in total population after excluding Rajputs.*					
	1911.	1901.	1891.	1881.	1901-11.		1891-01.		1891-11.		1901-11.		1891-01.		1891-11.	
					M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
Rajputana	785	802	762	711	+6·8	+4·6	−21·4	−17·3	−16·0	−13·5	+6·4	+7·1	−19·4	−18·3	−14·2	−12·5
Ajmer-Merwara	739	731	755	785	−8·2	−7·2	−4·1	−7·1	−11·9	−13·8	+6·6	+4·5	−13·2	−11·2	−7·5	−7·2

* Excluding parganas of Chhabra, Pirawa and Sironj, and Rajakhera Rajputs of Dholpur, and including Raths.

(a) *Rajputana.*

In Rajputana the present proportion of females to 1,000 males among Rajputs is 785. This is much lower than in the Punjab (821), Central India (837), the United Provinces (868), and Bombay (884). If we separate them into Musalmans and Hindus (including Sikhs, etc.) the proportion in the former is 851 and the latter 779. In the United Provinces the corresponding figures are 916 and 865. At previous Censuses in Rajputana the proportion of females in the caste (in all religions) was 802 in 1901, 762 in 1891, and 711 in 1881. If 1891 be taken as a fairly normal year, as it has been generally considered to be for other purposes, the ratio appears to be improving. The drop since 1901 may possibly be due to the proportion of females in that year having been temporarily and abnormally swelled by the emigration of more Rajput men than women in the famines of the 1891-1901 decade. It is true, no doubt, that, whereas in 1901 the female emigrants in the general population practically equalled the males, they dropped by nearly three times as much as the male emigrants in 1911. But Rajput women, being high-caste and strictly *purdah*, would not emigrate in famine times like the males. And, as much of their ordinary emigration is due to the demand in other Provinces for Rajput brides, and this demand slackens off at the time of severe famines such as the 1899-1900 one, we are justified in assuming that, unlike the rest of the population, emigration among Rajput women has probably increased during the recent decade. There has, for instance, been a marked increase since 1901 among male Rajputs in Jaisalmer and Marwar, amounting to 13·1 and 11·3 per cent, compared with only 3·8 and 4·5 per cent among the females, and this is probably greatly due to these reasons. Again, the variation in the respective sexes in the caste, excluding the Rajakhera Rajputs of Dholpur in 1901-1911 is +6·8 in males and +4·6 in females, and −21·4 in males and −17·3 in females in 1891-1901. Females, therefore, suffered less in the famine decade, from either emigration or enhanced mortality, and, *per contra*, males show a greater increase in the recent decade. The increase of 4·6 per cent in female Rajputs in the last 10 years is, however, less than the sex increase in the total population of the Province, excluding the Rajputs, which is +7·1 per cent; and the decrease among them in the last 20 years is slightly more (13·5 per cent) than that (12·5 per cent) in the total female population. The reverse is the case with the Rajput males. They have increased more rapidly in the last 10 years than have other males generally, while in the last 20 years they have decreased more rapidly, and this proportional decline is even more rapid than the corresponding proportional decrease among females. On the whole, we may take it that there has been a real improvement in the proportions of the sexes in the caste in the last 20 years, so far as Rajputana generally is concerned.

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We can now turn to the individual States and see how far the improvement in the Province generally is shared by the various units composing it. Compared with 1901, *11 out of the 21 States show an improvement in the proportion of Rajput females. All but †5 show an increase over 1891. In 1901 every one except Karauli and Sirohi showed an improvement over 1891. These figures seem to show, therefore, that the improvement is fairly widespread.

Province, and State or District.	Proportion of females per 1,000 males in Rajputs.*			Sex variations in Rajputs.*			
				1901-1911.		1891-1901.	
	1911.	1901.	1891.	Males.	Females.	Males.	Females.
Rajputana ...	*785*	*802*	*762*	*+6·8*	*+4·6*	*—21·4*	*—17·3*
Alwar ...	851	830	778	—12·3	—10·0	+2·5	+9·3
Banswara ...	925	1,120	†	—11·6	—27·0	†	†
Bharatpur ...	756	792	721	—2·5	—6·9	+13·6	+24·8
Bikaner ...	753	768	737	+21·0	+18·8	—19·9	—16·6
Bundi ...	841	882	813	+18·0	+12·5	—35·8	—30·3
Dholpur‡ ...	752	745	743	—1·8	—·9	—18·1	—17·9
Dungarpur...	990	984	887	+43·7	+44·6	—39·7	—33·0
Jaipur ...	718	734	667	—4·3	—6·3	—5·9	+3·5
Jaisalmer ...	748	815	782	+13·1	+3·8	+8·5	+13·1
Jhalawar ...	873	852	§	—·5	+2·1	§	§
Karauli ...	749	741	803	—17·9	—17·0	—12·9	—19·5
Kishangarh..	875	818	792	—9·1	—2·7	—26·4	—24·0
Kotah ...	861	844	820¶	—1·6	+·5	—26·0¶	—23·7¶
Kushalgarh	1,153	839	†	+34·1	+84·5	†	†
Lawa ...	1,000	1,102	1,098	—6·1	—14·8	—3·9	—3·6
Marwar ...	783	835	793	+11·3	+4·5	—32·8	—29·3
Mewar ...	840	817	776	+13·5	+16·7	—33·6	—30·1
Partabgarh.	907	921	†	—1·5	—2·9	†	†
Shahpura ...	883	821	753	—4·9	+2·4	—27·7	—21·2
Sirohi ...	836	840	869	+9·8	+9·4	—17·8	—20·5
Tonk ...	873	814	755	—14·2	—8·0	—29·6	—24·1
Ajmer-Merwara ...	*739*	*731*	*755*	*—8·2*	*—7·2*	*—4·1*	*—7·1*
Ajmer ...	748	712	†	—9·4	—4·9	†	†
Merwara ...	640	981	†	+8·3	—29·4		

* Excluding Parganas of Chhabra, Pirawa and Sironj, and Rajakhera Rajputs of Dholpur, and including Raths.
† Not available.
‡ Excluding Rajakhera Rajputs.
§ Included in Kotah.
¶ Includes Jhalawar.

In nearly every State except five or six, however, Rajput females have fared worse than the sex generally in the recent decade; and it is somewhat disappointing to find that, out of the seven ‡ States with the largest number of Rajputs, four, namely, Bikaner, Jaipur, Jaisalmer, and Marwar, which, together, include nearly two-thirds of the Rajputs in the Province, show a smaller proportion of Rajput females than in 1901, and two of them (Jaisalmer, Marwar) a smaller one than in 1891. In Bikaner, however, there is nothing to worry about, for the increase in the recent decade among Rajput females (18·8 per cent) is greater than that among females generally (18·4 per cent), while the reverse is the case with the males. The decline in the proportion of Rajput females, therefore, is due to a somewhat abnormal increase among the males, probably a reaction against the state of affairs in the previous decade when Rajput males, possibly owing to emigration, declined by 19·9 per cent, compared with a decrease of only 16·6 per cent among the females, and when, in comparison with males, female Rajputs suffered much less severely than the rest of the female population. Looking back to twenty years ago, too, the situation is satisfactory, for, while in the general population females have declined by 15·9 per cent and slightly faster than males, among Rajputs they have decreased by ·9 only, compared with a decline of 3·1 among males.

Variations in Bikaner.											
Rajputs.						Total Population.					
1901-1911.		1891-1901.		1891-1911.		1901-1911.		1891-1901.		1891-1911.	
M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
+21·0	+18·8	—19·9	—16·6	—3·1	—·9	+21·2	+18·4	—30·4	—29·0	—15·6	—15·9

* Alwar, Dholpur, Dungarpur, Jhalawar, Karauli, Kishangarh, Kotah, Kushalgarh, Mewar, Shahpura, Tonk.

† Jaisalmer, Karauli, Lawa, Marwar, Sirohi.

‡ Alwar, Bikaner, Dholpur, Jaipur, Jaisalmer, Marwar, Mewar.

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As regards Jaisalmer the decline in the proportion of females compared with 1891 seems due not so much to a marked decrease in the sex, as to an excessively large increase among males. The increase in Rajput females in the twenty years amounts to 17·5 per cent, and that among males to 22·7 per cent. Both these figures are very striking, when one remembers that in the general population there has been a tremendous decline in both sexes, amounting to 22·6 per cent among males and 24·9 per cent among females. The female proportion in 1891 was, perhaps, abnormally high, as it was then above the Provincial average for the caste. But why it was so is not known. As regards the 1901-11 proportional decline, figures seem to show that probably there was more extensive emigration among males than females in the famines of 1891-01. For instance, among Rajput males there was an increase in that decade of only 8·5 per cent, compared with 13·1 per cent among females. The variation figures in the recent decade are just the reverse, namely +13·1 among males and only +3·8 among females, showing either the return in large numbers in 1901-11 of the male emigrants of the previous decade or a greater mortality from famines among males than females in 1891-1901. There seems to be little connection between the sex variations in the State generally and those among the Rajputs. The increases of 13·1 and 3·8 per cent in the recent decade are very small compared with the increases in males and females generally, which are as much as 23·1 and 17·2 per cent. On the other hand, in the previous decade, Rajputs of both sexes showed increases, compared with decreases of 37·2 and 35·9 per cent in the sexes generally. True, so far as the recent decade goes, there has been a drop from 899·6 to 869·3 also in the proportion of females generally, but this decrease is not so marked as that among female Rajputs, while, compared with 1891, there has been an actual rise of 2·4 females in 1,000 males in the general population, contrasted with a drop of 34 in 1,000 among Rajputs. If one examines the age periods to discover where female Rajputs in Jaisalmer seem to fare worse than elsewhere, one finds that the proportion among those aged 0-11, 5-11, 12-14, 20-39, and 40 and over, is considerably below the average of the two Provinces generally, while among those aged 0-4 and 15-19 it is higher. Jaisalmer is, in fact, a State whose figures are very difficult to analyse, owing to constant and violent fluctuations caused by the migratory movements of its population. It is impossible to deduce any conclusion from these figures regarding the declining proportions among Rajput females, except the negative one that there are no signs of female infanticide or neglect among those aged 0-4.

Variations in Jaisalmer.

Rajputs.						Total Population.					
1901-11.		1891-1901.		1891-11.		1901-11.		1891-1901.		1891-11.	
M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
+13·1	+3·8	+8·5	+13·1	+22·7	+17·5	+23·1	+17·2	−37·2	−35·9	−22·6	−24·9

Rajput females to 1,000 males.

Age period.	Jaisalmer.	Rajputana and Ajmer-Merwara.
0-4	860	838
5-11	680	708
Total 0-11	*756*	*765*
12-14	547	568
15-19	632	599
20-39	740	791
40 and over	884	913

The decline in Marwar since 1891 and 1901 is considered by the local authorities to be due in part to the tendency which is showing itself among Rajputs to take their females with them when they emigrate, which they used not to do a few years ago. This explanation finds some support in the fact that in 1891 the proportion in Marwar was actually higher than the average figure for the caste generally in the Province. It also looks as if some of the decline is due to the return of Rajput males who had emigrated in the famine of 1899-1900, for the variations in the caste are quite out of sympathy with those in the sexes generally, as the figures on the margin show. In the

Variations in Marwar.

Rajputs.						Total Population.					
1901-11.		1891-01.		1891-11.		1901-11.		1891-01.		1891-11.	
M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
+11·3	+4·5	−32·8	−29·3	−25·2	−26·1	+5·9	+6·8	−23·6	−23·2	−19·1	−18·1

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recent decade the percentage of increase among Rajput males is more than double that among females. In the total population females have increased more rapidly than males. In 1891-01 the decrease in the sexes generally was almost uniform, but among Rajputs it was 3·5 per cent greater among males than among females. Nor is the decrease in the last twenty years among Rajput women explained by a general decrease among females, for whereas Rajput females have decreased more rapidly than males, the figures being – 26·1 and – 25·2 per cent respectively, the reverse is the case in the general population.

In Jaipur the old explanation is offered that females escape enumeration owing to the shame Rajputs especially feel at having many female children, and also that they give away a large number of their females in marriage outside the Province without receiving as many in exchange for their own males. This might explain the low proportion compared with other castes, but not a decreasing proportion such as is found since 1901. As regards this point, however, it is to be remembered that there was an abnormal jump up from 667 in 1891 to 734 in 1901. And though the local authorities do not admit that there was any tendency among Rajput males to emigrate more than usual at the time of the famines in 1891-1901, there seems no doubt that they must have done so or else that they actually suffered more severely than females from the famine, and the sudden rise among them is due to their now having regained their more normal figures. For instance, the males among them in 1891-1901 actually declined by 5·9 per cent, while the females increased by 3·5 per cent. In the recent decade Rajput females have declined by 6·3 per cent, compared with only 4·3 per cent among the males. Plague, of which there were three epidemics between 1901 and 1911, may also have proved more fatal to women. Here again, as the marginal figures show, there is not much resemblance in either decade between the variations in the Rajput sexes and those in the general population. In the recent decade Rajput females have declined more rapidly than males, the reverse being the case in the general population; and in the previous decade, while both sexes generally declined (males slightly more rapidly than females), Rajput females actually increased by 3·5 per cent, compared with a decrease among the males of the caste of 5·9 per cent. Jaipur is said to send a good many of its Rajput females to other States and Provinces as brides, and as the famine conditions of the 1891-1901 decade naturally would reduce the number of marriages, these curious sex variations in the two decades may be possibly due to this reason. Looking at the local proportions in the State, they show a marked variation. In Jaipur city they actually drop as low as 422 per 1,000. They reach their highest (884) in the Malpura Nizamat. It is satisfactory to note, however, that the improvement in the proportion of females per 1,000 males among Rajputs since 1891 is considerable, amounting to a rise of 51 per every 1,000 males.

Variations in Jaipur.

Rajputs.				Total Population.			
1901-11.		1891-01.		1901-11.		1891-01.	
M.	F.	M.	F.	M.	F.	M.	F.
–4·3	–6·3	–5·9	+3·5	–1·4	–·2	–6·7	–4·9

The lowest proportions of female Rajputs are in Jaipur (718), Jaisalmer (748), Karauli (749), Dholpur (752), Bikaner (753), Bharatpur (756), Marwar (783), and these figures are all below the average one for the caste in the whole Province. The same was the case in these States in 1901, except in Jaisalmer and Marwar. Out of these seven, five* are the States with the lowest proportion generally of females in their actual population (excluding Rajputs), thus illustrating to some extent how local or climatic conditions may affect the proportion of sexes in caste more than does the proportion in certain castes affect the general proportion for the locality. The remaining two, Jaipur and Marwar, hold a much lower position relatively in the ratio of females among Rajputs than they do in that among all females.

Out of the remaining States, the proportion ranges between 800 and 900 in nine, between 900 and 1,000 in three, and is over 1,000 in Kushalgarh. There are, however, only 644 Rajputs in this Chiefship. In Lawa Thakurate, where the sexes are equal, there are only 92 all told. Excluding Kushalgarh and Lawa,

* Karauli, Dholpur, Bharatpur, Jaisalmer, Bikaner.

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the proportion of females reaches its highest in Dungarpur (990), where the caste numbers 10,089. Next comes Banswara, where they number 3,608 and females are in the ratio of 925 to 1,000 males; then Partabgarh, where there are 3,171 Rajputs and the proportion of females is 907. It will be noticed that all these are States in the Southern Division, which generally have a high percentage of females, and this fact again lends support to the theory that climatic and local conditions have much to do with the proportion of sexes.

(b) Ajmer-Merwara.

In Ajmer-Merwara, where the total number of Rajputs is 14,302, the proportion of females to males among them is as low as 739. This is worse than in any State in Rajputana except Jaipur (718). In the Ajmer district itself, where the majority of them live, it is 748, which is better than Jaipur and ties with Jaisalmer. Though the 1911 figure for the Province (739) is worse than that of 1891 (755), it is slightly better than in 1881 (735) and 1901 (731). In 1891 and 1911, however, there was no Rajput regiment at Nasirabad to bring down the percentage of women, but in 1901 there was. It recruited some Rajputs, and their approximate number was 160 men. The exclusion of these from the figures for males raises the proportion of women in that year to 744·1. It will thus be seen that the proportion has gradually declined since 1891, and is now considerably lower than at any previous Census except that of 1881.

(c) Female Infanticide and Neglect.

We can now attempt to see if there is any clear proof in the Census statistics of any marked tendency to female infanticide, or neglect of female children among Rajputs in Rajputana. Regarding Ajmer-Merwara the sex figures by ages in Table XIV are too small to make it worth while dealing with them. There are, unfortunately, no figures available for Rajputana to show the sex proportions among babies under 1 year of age. But among those aged 0-4 the proportion of females among Hindu Rajputs is 831, compared with 1,003 among all Hindus in the Province; 949 among Musalmans, compared with 1,009 among all Musalmans in the Province; and 837 among Rajputs of all religions, compared with 1,006 in the total population of this age period. It will thus be seen that whether we consider all Rajputs, or treat the Hindus and Musalmans separately, the proportion of female children at this age period of 0-4 is still far below that in the general population. At the same time the proportion of females at this age among all Rajputs is considerably higher than at all ages combined, which is 785. Remembering, then, that, as the male birth-rate is supposed to exceed that among females in nearly all countries, one would naturally expect to find the proportion of females at this early age considerably below that of the males, it looks as if it was in the later periods rather than among children aged 0-4 that the leakage in the number of females takes place in this caste. For if we take the actual variation in the sexes in the last 10 years in each of the age periods, it will be seen from the figures on the margin that there has been a marked increase among female children under 12, especially among those under 5, and that so far as the latter go—which are just those among whom the effects of female infanticide or neglect would be felt most, the females have increased more rapidly than the males, spite of the generally-admitted fact that the birth-rate among males is the higher of the two.

Age period.	Variation in 1901-11 in			
	Rajputs.		Total Population*	
	Males.	Females.	Males.	Females.
0-4	+66·9	+67·3	+66·6	+70·0
5-11	+15·5	+10·9	Not available.	
12-14	−28·0	−48·0	Not available.	
Total *5-14*	*− 1·1*	*−12·5*	*− 8·5*	*−11·3*
15-19	−18·3	−35·5	−11·3	−14·5
20-39	+19·8	+24·3	+ 9·1	+10·7
40 and over	+ 1·9	+ 5·0	+ 4·7	+ 3·8
All Ages.	*+ 6·8* †	*+ 4·6* †	*+ 6·4*	*+ 7·1*

* Excluding Chhabra, Pirawa and Sironj.
† Based on Table XIII; includes Raths; excludes Chhabra, Pirawa, Sironj Parganas, and Rajakhera Rajputs.

At 5-11, 12-14, 15-19, and for 'all ages', the male variation is better than the females. The decline between the ages of 12 and 19 in both sexes is very marked, but it is especially so among females. Compared with the variations in the total population, the variation among female Rajputs is slightly worse than that

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among females generally at the periods '0-4' and '5-14', and very much so at the '15-19' period. At the periods over 20 the increase among them is greater than among females generally of the corresponding ages.

Perhaps the following calculations may help further to make it clear that the wastage in females among Rajputs takes place between the ages of 5 and 19 rather than among the younger children. The proportion of females to 1,000 males among Rajputs under 5 years of age is 837. In the total population for this period it is 1,006. Now, if we take this ratio between the two proportions as a fixed point from which to calculate what proportion of female Rajputs there ought to be at the other age periods, it will be seen from the figures on the margin that it is in the age period '15-19' and then in the '5-14' period that Rajput females seem to suffer most, compared with the general female population. Later on, from 20 onwards, they seem to fare proportionately better than the female population generally. Or again, if we take the rate of variation in the proportion of the sexes among the Rajputs at each age period in the recent decade, we find declines of about 28 per cent in the proportions at the '12-14' period and 21 per cent in the '15-19' period, compared with an increase of ·24 per cent among those under 5 years, a decrease of only 4·1 per cent among those aged 5-11, and an increase of 3·8 and 3·2 per cent respectively among those aged 20-39 and 40 and over. It is impossible to assign any really satisfactory reason for this smaller proportion of females of these ages among Rajputs compared with the female average. One can only suggest it may be partly due to a more marked tendency among Rajputs to omit to report females of this age to the enumerators or to state their age as over 20. In the Rajputana Report of 1891 it was remarked that among Rajputs more than any others there was a disposition to mis state the ages of females between 10 and 20 or even to omit them altogether. In Jaipur this was said to be due to the idea that the knowledge of the existence of females of that age would lead to abduction! But, though these suggestions may explain the deficiency at these ages compared with the population generally, they cannot account for the decreasing proportions in the caste itself. For one would expect, as time goes on and Rajputs become more educated and civilized in such matters, that these peculiarities among them would grow weaker rather than stronger. Nor does there seem *prima-facie* any good reason why Rajput women should suffer more from early child-bearing than others, though this is still suggested by some as a reason, as it was in 1891, owing to their excessively-conservative habits. But in any case, whatever may have been the facts in by-gone years, it does not look as if, in this caste, either female infanticide or neglect of female children under 5 years was extensively practised now in Rajputana generally, though the evil may still linger on in one or two States.

Age Period.	Proportion of Rajputs females to 1,000 males.	
	Actual.	As it should be on 0—4 standard.
0—4	837	837
5—14	668	687
15—19	599	647
20—39	793	769
40 and over.	915	804

12. Causation and Divination of Sex, etc.—Beyond the usual ideas as to the interval at which conception takes place after the cessation of the monthly period, and other well-known ones, no theories about the causation of sex worth mentioning have come to notice in these Provinces, except the following. In Karauli there is a theory that, counting from the date a girl attains puberty, the issue will be a boy if conception takes place on an odd day. In the same way, if conception takes place on an odd day of the month a male will be the result. We are not told what the result would be should the odd day in the former case coincide with an even-numbered day in the month! Among the Minas generally, and one or two other low castes, there exists a belief that a woman is likely to conceive a male child if the navel-cord of a male child of another woman is administered to her, and she sucks the blood from it. Among the Marwar Bhils, in addition to the foregoing theory, the following, among others, are held. If the wife sees a good-looking face first, directly after the cessation of her monthly period, she will conceive a son. She therefore endeavours to look upon her husband's face or that of a handsome boy. If conception takes place during the bright phase of the moon the issue will be a male. If the parents desire a son, the wife, on the fourth day of her monthly period, gives her husband sherbet and milk in an unused earthen pot. He swings it over his head, and then pours out

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the contents on the ground. If, however, a girl is desired the milk is omitted from the concoction.

Among the many theories as to the divination of the sex of a child before birth the following are curious. Among the Marwar Bhils, if the woman's face is bright and she hankers after sweetmeats, the child will be a boy. Among the Minas of Tonk a somewhat opposite theory is held, that if a woman's face looks bright the child will be a girl. But, here too, if the child is to be a boy the mother prefers good food to sour things, whereas if she shows a preference for chewing bits of earthen pots it will be a girl. Among the Marwar Bhils, if the milk of a pregnant woman, when drawn off and placed on the fire, bubbles the offspring will be a boy.

Pilgrimages, offerings and prayers to particular gods and shrines are among the common superstitions for causing a woman to conceive. Among the Marwar Bhils there is a curious idea that if a barren woman tears off a rag from the head-dress of a fertile one and drinks off a decoction of it she will conceive. The fertile woman is said to object to this. Were she to become aware of it she would never use the head-dress again. Again, if a barren woman steps over a woman who has just been confined she will manage to conceive. Sometimes an unused earthen pot, sprinkled with ochre and with a cocoanut placed in it, in Bhagwat's name, is hung over the woman's bed for twelve months. If she conceives the cocoanut is sacrificed to Bhagwat.

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SUBSIDIARY TABLE I.—*Variations and General Proportions of the sexes by Provinces, Natural Divisions, States or Districts.*

Province, Natural Division, and State or District.	Number of females to 1,000 males.					Percentage of variation in actual population.				Percentage of variation in natural population.	
	1911.		1901.		1911.	1901-1911.		1891-1901. ¶		1901-1911.	
	Actual population.	Natural population.	Actual population.	Natural population.	Actual population excluding Rajputs.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
Rajputana	**909·3**	**897·6**	**905·3**	**901·9**	**918·7**	**+ 6·6**	**+ 7·1**	**—19·7**	**—18·4**	**+ 5·5**	**+ 5·0**
Eastern Division	*900·3*	*886·1*	*898·3*	*898·6*	*906·5*	*+ 0·5*	*+ 0·7*	*—11·1*	*— 9·1*	*+ 1·6*	*+ 0·2*
Alwar	913·9	889·5	922·8	889·6	916·4	— 4·0	— 4·9	+ 6·7	+ 9·2	— 0·8	— 0·8
Bharatpur	848·7	844·8	869·8	900·9	850·8	— 9·8	—12·0	— 3·6	— 0·3	— 9·5	—15·1
Bundi	932·1	947·2	929·7	928·6	934·5	+27·6	+27·9	—43·1	—40·9	+25·8	+28·3
Dholpur	824·6	798·3	835·8	799·0	834·5	— 2·3	— 3·6	— 6·1	+ 0·5	— 0·9	— 1·0
Jaipur	902·7	899·7	891·7	907·9	912·3	— 1·4	— 0·2	— 6·7	— 4·9	+ 1·2	+ 0·3
Jhalawar	924·1	852·3	929·4	880·0	926·0	+ 7·1	+ 6·4	—41·9	—38·6	+ 6·2	+ 2·9
Karauli	830·5	794·5	836·8	797·8	834·2	— 6·2	— 6·9	+ 0·9	— 0·8	— 5·6	— 6·0
Kishangarh	907·1	892·4	916·2	826·0	909·0	— 3·7	— 4·6	—27·0	—28·1	— 3·6	— 6·4
Kotah	934·7	940·1	930·7	961·6	936·5	+17·6	+17·0	—25·1	—23·2	+14·4	+11·9
Lawa	969·3	584·4	1,014·3	524·8	968·2	— 1·8	— 6·2	—23·1	—17·6	— 2·2	+ 8·9
Shahpura	927·1	779·9	920·5	823·8	928·7	+10·7	+11·5	—33·2	—32·7	+13·4	+ 7·3
Tonk	938·6	857·9	939·1	893·7	942·2	+11·0	+10·9	—29·6	—26·5	+ 5·6	+ 1·4
Southern Division	*945·9*	*953·7*	*982·9*	*942·9*	*953·5*	*+25·1*	*+26·9*	*—34·9*	*—33·8*	*+23·5*	*+24·9*
Banswara	1,027·2	1,012·7 / 1,005·7‡	1,027·5	1,024·3‡	1,029·6	+11·0	+10·9	—14·3‡	— 7·7‡	+11·5‡	+ 9·5‡
Dungarpur	1,012·4	1,003·1	1,000·1	1,003·3	1,013·9	+58·1	+60·0	+ 1·2	+ 2·1	+55·7	+55·6
Kushalgarh	1,008·5	951·6	971·3	$	1,004·4	+33·1	+38·2	$	$	$	$
Mewar	928·8	952·5	915·2	934·6	937·3	+24·7	+26·6	—40·5	—40·3	+22·6	+24·9
Partabgarh	975·9	862·6	998·2	935·2	979·6	+21·9	+19·2	—43·2	—38·3	+23·5	+13·9
Sirohi	924·2	899·4	898·1	875·8	932·0	+20·7	+24·2	—17·4	—18·2	+21·8	+25·1
Western Division	*903·9*	*892·6*	*905·2*	*897·5*	*921·9*	*+ 9·8*	*+ 9·7*	*—25·7*	*—25·0*	*+ 6·4*	*+ 5·9*
Bikaner	887·0	888·2	908·1	906·8	907·4	+21·2	+18·4	—30·4	—29·0	+ 7·2	+ 5·0
Jaisalmer	820·8	738·4	862·7	744·6	869·3	+23·1	+17·2	—37·2	—35·9	— 4·7	— 5·5
Marwar	913·5	901·5	906·0	902·7	928·3	+ 5·9	+ 6·8	—23·6	—23·2	+ 6·8	+ 6·7
Ajmer-Merwara	**883·5**	**814·5**	**899·9**	**874·3**	**888·2**	**+ 6·0**	**+ 4·1**	**—12·9**	**—11·1**	**+23·8**	**+15·4**
Ajmer	883·9	857·2	900·1	§	889·2	+ 4·4	+ 2·5	—13·5	—12·4	§	§
Merwara	882·4	722·1	898·9		884·9	+11·5	+ 9·5	—11·0	— 6·2		

‡ Includes Kushalgarh figures.
$ Included in Banswara.
§ Figures not available.
¶ Estimated Bhils and Grassias omitted in Dungarpur, Kushalgarh, Mewar, Sirohi, Southern Division, and Rajputana in 1891.

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SUBSIDIARY TABLE II.—*Number of females per 1,000 males at different age periods by religions at each of the last 3 Censuses.*

Age.	All religions.			Animists.			Christians.			Hindus.			Jains.			Musalmans.		
	1911	1901	1891	1911	1901	1891	1911	1901	1891	† 1911	† 1901	* 1891	1911	1901	1891	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Rajputana.—																		
0	989	991	1,006	1,025	759	1,095	1,139	1,130	968	988	987	1,003	983	1,037	999	984	1,024	996
1	1,022	1,020	961	1,061	1,180	1,089	1,133	1,118	1,500	1,017	1,004	958	1,055	992	926	1,037	1,116	969
2	1,029	992	975	1,080	1,263	1,091	1,095	795	909	1,026	981	972	987	1,121	1,010	1,031	980	946
3	1,030	990	1,021	1,079	1,218	1,040	1,288	1,130	815	1,028	977	1,020	1,003	1,029	1,048	1,028	1,012	1,020
4	967	953	919	962	1,152	994	824	1,120	742	964	941	909	992	1,014	873	987	963	1,007
Total 0-4	*1,006*	*985*	*977*	*1,040*	*1,166*	*1,050*	*1,100*	*1,024*	*918*	*1,003*	*974*	*973*	*996*	*1,041*	*970*	*1,009*	*1,010*	*991*
5-9	889	919	876	890	960	820	736	974	974	885	920	876	960	930	914	907	893	896
10-14	747	792	752	782	814	753	422	509	937	735	781	745	928	920	926	783	835	758
15-19	778	808	783	860	837	869	907	689	1,229	765	794	772	997	956	1,007	803	864	778
20-24	1,006	975	964	1,168	1,036	1,183	871	823	1,137	993	970	954	1,169	1,054	1,102	1,014	971	941
25-29	856	870	863	1,025	905	963	699	653	920	883	892	853	1,071	1,092	1,064	895	875	862
Total 0-29	*894*	*883*	*872*	*975*	*930*	*919*	*791*	*756*	*806*	*885*	*875*	*865*	*1,016*	*975*	*982*	*904*	*903*	*877*
30-39	893	896	877	887	845	896	735	685	982	888	898	870	1,042	1,025	1,049	905	866	877
40-49	936	950	904	904	977	937	602	537	449	934	947	900	1,127	1,043	1,047	910	932	884
50-59	922	954	918	1,033	1,163	1,186	653	559	400	920	950	908	1,108	1,018	1,105	852	927	877
60 and over	1,117	1,076	1,116	1,342	1,417	1,537	1,317	686	467	1,124	1,064	1,114	1,366	1,312	1,328	975	1,070	1,028
Total 30 and over	*936*	*943*	*925*	*938*	*945*	*992*	*715*	*613*	*507*	*933*	*941*	*919*	*1,115*	*1,059*	*1,093*	*906*	*923*	*899*
Total all ages (actual population)	**909**	**905**	**891**	**968**	**935**	**941**	**767**	**709**	**787**	**921**	**899**	**885**	**1,054**	**1,006**	**1,024**	**905**	**911**	**885**
Total all ages (natural population)	**898**	**902**	**883**	Figures by religions not available.														
Ajmer-Merwara.—																		
0	999	874	1,012	990	...	...	759	600	1,075	1,023	828	1,010	979	1,306	1,069	904	966	1,003
1	1,079	912	942	1,250	...	...	825	741	1,069	1,018	915	944	944	827	1,013	1,037	920	898
2	994	911	985	1,446	...	...	1,163	438	891	988	913	983	963	986	895	1,001	911	998
3	1,014	966	1,017	1,228	...	...	1,417	571	800	1,021	948	1,020	966	951	949	963	1,062	1,023
4	923	904	953	1,259	...	...	860	744	913	912	879	957	909	1,021	886	967	996	947
Total 0-4	*989*	*915*	*986*	*1,203*	...	...	*967*	*616*	*942*	*594*	*895*	*988*	*956*	*1,028*	*967*	*961*	*980*	*981*
5-9	894	928	897	970	...	...	1,309	1,039	1,127	892	912	897	895	875	941	881	1,034	876
10-14	731	817	765	692	...	...	845	877	1,000	730	797	768	694	998	766	745	890	741
15-19	801	833	816	1,121	...	...	1,323	483	560	803	861	829	711	979	807	788	693	764
20-24	932	943	965	1,129	...	...	334	957	610	975	1,006	1,003	931	850	844	898	711	853
25-29	827	840	847	952	...	...	373	942	547	847	875	869	803	613	862	809	727	749
Total 0-29	*876*	*874*	*883*	*1,038*	...	...	*666*	*809*	*786*	*888*	*885*	*893*	*841*	*879*	*868*	*856*	*826*	*839*
30-39	830	881	842	798	...	...	561	531	625	839	902	860	842	763	811	810	833	749
40-49	919	914	840	1,012	...	...	894	589	504	929	920	862	952	837	841	870	934	742
50-59	889	992	889	1,206	...	...	591	608	385	911	1,032	929	943	1,000	898	780	807	696
60 and over	1,144	1,273	1,085	1,046	...	...	855	1,442	500	1,193	1,368	1,140	1,413	1,192	1,132	930	959	820
Total 30 and over	*897*	*945*	*878*	*934*	...	...	*673*	*632*	*555*	*941*	*967*	*905*	*937*	*857*	*866*	*835*	*875*	*747*
Total all ages (actual population)	**884**	**900**	**881**	**1,003**	...	...	**667**	**755**	**712**	**897**	**915**	**897**	**878**	**872**	**867**	**849**	**843**	**806**
Total all ages (natural population)	**815**	**874**	**893**	Figures by religions not available														

† Including Brahmos in Rajputana. * Including Aryas.

NOTE :—The 1901 and 1891 figures for Rajputana exclude Chhabra, Pirawa and Sironj parganas of Tonk.

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SUBSIDIARY TABLE III.—*Number of females per 1,000 males at different age periods, by certain religions, for Natural Divisions. (Census of 1911.)*

Age.	Eastern Division.*			Southern Division.†			Western Division.		
	All religions.	Hindus.	Musalmans.	All religions.	Hindus.	Musalmans.	All religions.	Hindus.	Musalmans.
1	2	3	4	5	6	7	8	9	10
0	989	989	981	1,018	1,012	1,054	971	972	973
1	1,031	1,028	1,049	1,051	1,043	1,014	982	976	1,018
2	1,037	1,035	1,041	1,051	1,044	1,121	994	994	988
3	1,042	1,042	1,037	1,069	1,062	1,130	977	976	986
4	973	970	996	968	964	1,058	954	952	955
Total, 0-4	*1,012*	*1,011*	*1,016*	*1,030*	*1,024*	*1,082*	*975*	*974*	*979*
5-9	899	896	919	874	859	923	880	877	877
10-14	736	729	781	742	722	807	771	756	785
15-19	781	778	815	792	758	846	763	742	768
20-24	1,016	1,012	1,045	1,024	989	1,000	977	959	954
25-29	896	893	925	945	923	879	860	840	835
Total, 0-29	*892*	*890*	*915*	*922*	*897*	*937*	*879*	*867*	*874*
30-39	894	890	939	891	891	824	894	879	856
40-49	915	914	942	992	1,016	825	946	935	857
50-59	883	884	878	1,107	1,121	811	911	909	799
60 and over ...	1,022	1,031	958	1,427	1,450	902	1,224	1,238	1,037
Total, 30 and over ...	*914*	*913*	*931*	*991*	*1,004*	*830*	*950*	*941*	*868*
Total, all ages actual population	**900**	**898**	**920**	**946**	**937**	**896**	**904**	**893**	**872**
Total, all ages natural population‡	**886**	§	§	**954**	§	§	**893**	§	§

* Excludes Ajmer.
† Excludes Merwara.
‡ Figures do not include immigrants from and emigrants to outside India.
§ Figures for Hindus and Musalmans are not available.

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SUBSIDIARY TABLE IV.—*Number of females per 1,000 males for certain selected castes.*

RAJPUTANA AND AJMER-MERWARA.

Caste (Hindus arranged in order of social precedence).	According to Imperial Table XIII.		Number of females per 1,000 males according to Imperial Table XIV.						
	Females per 1,000 males in all ages.	Serial order according to proportion of women.	All ages.	0-4.	5-11.	12-14.	15-19.	20-39.	40 and over.
1	2	3	4	5	6	7	8	9	10
Hindus.—									
Brahman[1]	937	16	937	1,018	878	696	776	952	1,027
Rajput[2]	778	40	778	832	699	561	595	787	917
Kayastha	838	38	839	980	931	758	798	809	805
Mahajan (Hindu)[3] ...	958	7	957	994	919	752	864	979	1,023
Mahajan (Jain)[4] ...	1,044	3	1,044	995	942	933	985	1,069	1,155
Jat	851	34	851	955	819	720	704	842	929
Gujar[5]	846	37	846	988	828	649	698	847	896
Ahir	854	33	854	1,028	827	709	613	890	898
Mali[6]	925	17	924	1,009	877	707	804	956	965
Mina	880	30	880	1,003	927	690	706	903	942
Khati[7]	946	11	946	1,015	871	754	776	1,003	994
Nai[8]	914	23	914	1,055	853	661	772	912	995
Rawat	895	25	895	993	849	632	737	922	910
Rebari	917	18	917	968	825	731	720	926	1,106
Kumhar[9]	939	15	939	1,028	878	778	819	948	1,001
Chakar[10]	1,070	1	1,089	1,024	883	843	966	1,106	1,397
Daroga	1,055	2	1,054	1,004	862	840	906	1,060	1,326
Gola Purab	Included in Chakar ...		913	1,092	868	784	843	910	940
Bhil	708	41	910	1,028	812	680	884	938	884
Mer	890	27	890	1,048	905	749	757	872	886
Balai	953	10	952	1,048	872	763	799	968	1,018
Bambhi[11]	914	20	914	1,018	853	789	1,100	823	993
Raigar	959	6	959	1,077	926	782	926	976	939
Chamar[12]	942	13	943	1,043	890	790	847	973	956
Bhangi	943	12	948	1,029	882	760	884	1,000	946
Devotees, Sadhus, Priests.—									
Bairagi	851	35	853	1,020	856	666	754	852	835
Sadhu[13]	684	42	687	966	797	524	544	683	619
Musalmans.—									
Fakir	902	22	902	1,043	901	772	800	954	834
Kaim Khani	909	21	909	914	808	688	719	1,011	987
Kasai[14]	960	5	961	1,003	901	759	880	1,025	1,019
Kumhar	881	29	881	1,007	912	734	777	883	851
Meo or Mewati ...	897	24	897	1,000	874	760	749	949	920
Merat Kathat	821	39	755	973	707	662	587	725	775
Moghal	884	28	883	1,091	861	861	894	876	806
Nai[15]	955	8	953	1,067	923	832	857	982	949
Pathan	880	31	880	1,022	914	795	805	864	859
Rajput[16]	849	36	844	947	871	703	664	883	840
Rangrez[17]	916	19	916	1,095	933	804	812	930	856
Saiyad	891	26	891	1,069	962	654	816	912	826
Shekh	880	32	880	981	927	698	802	881	875
Miscellaneous.—									
Bhil (Animist)	967	4	967	1,041	854	884	875	1,000	990
Christian (Indian)[18] ...	955	9	955	1,071	937	613	1,275	889	891
Christian (others) ...	511	43	511	922	861	557	982	334	700
Mina (Animist) ...	940	14	940	1,029	840	693	722	952	1,058

[1] Includes Acharaj, Bohra Nandwania, Joshi, Pujari, Rajgar.
[2] ,, Bhati, Gaur, Jada, Rangar.
[3] ,, Andara, Arora, Deswal, Parik, Rora, Srimali.
[4] ,, Loda, Parik, Soni, Srimali.
[5] ,, Ghosi.
[6] ,, agban.B
[7] Includes Kheradi.
[8] ,, Hajjam.
[9] ,, Rajkumhar.
[10] ,, Hazuri, Vazir.
[11] ,, Kamar Bambhi, Kamariya.
[12] ,, Bola, Jatia.
[13] Includes Ramanandi, Sadh.
[14] ,, Khatik.
[15] ,, Hajjam.
[16] ,, Bhati, Jada, Rangar, Rath.
[17] ,, Nilgar.
[18] Excludes Goanese.

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SUBSIDIARY TABLE V.—*Actual number of births and deaths reported for each sex during the decades 1891-1900 and 1901-1910.*

AJMER-MERWARA.

YEAR.	NUMBER OF BIRTHS.			NUMBER OF DEATHS.			Difference between columns 2 and 3. Excess of latter over former +. Defect —.	Difference between columns 5 and 6. Excess of latter over former +. Defect —.	Difference between columns 4 and 7. Excess of former over latter +. Defect —.	Number of female births per 1,000 male births.	Number of female deaths per 1,000 male deaths.
	Males.	Females.	Total.	Males.	Females.	Total.					
1	2	3	4	5	6	7	8	9	10	11	12
1891	6,408	5,158	11,566	6,062	4,910	10,972	- 1,250	- 1,152	+ 594	805	810
1892	4,764	3,703	8,467	11,949	10,182	22,131	- 1,061	- 1,767	- 13,664	777	852
1893	6,915	5,635	12,550	6,744	5,893	12,637	- 1,280	- 851	- 87	815	874
1894	9,393	8,086	17,479	9,064	7,761	16,825	- 1,307	- 1,303	+ 654	861	856
1895	10,254	8,884	19,138	7,858	6,756	14,614	- 1,370	- 1,102	+ 4,524	866	860
1896	9,277	8,496	17,773	8,193	7,128	15,321	- 781	- 1,065	+ 2,452	916	870
1897	9,669	8,602	18,271	6,931	6,454	13,385	- 1,067	- 477	+ 4,886	890	931
1898	8,573	7,549	16,122	6,440	5,565	12,005	- 1,024	- 875	+ 4,117	881	864
1899	9,200	7,832	17,032	9,948	8,065	18,013	- 1,368	- 1,883	- 981	851	811
1900	4,402	3,556	7,958	35,995	29,072	65,067	- 846	- 6,923	- 57,109	808	808
Total 1891-1900.	*78,855*	*67,501*	*146,356*	*109,184*	*91,786*	*200,970*	*- 11,554*	*- 17,398*	*- 54,614*	*856*	*841*
1901	4,175	3,504	7,679	8,321	7,477	15,798	- 671	- 844	- 8,119	839	899
1902	9,213	7,994	17,207	8,216	7,456	15,672	- 1,219	- 760	+ 1,535	868	907
1903	7,601	6,460	14,061	7,159	6,561	13,720	- 1,141	- 598	+ 341	850	916
1904	8,529	7,468	15,997	6,843	6,306	13,149	- 1,061	- 537	+ 2,848	876	922
1905	9,564	8,238	17,802	8,449	7,883	16,332	- 1,326	- 566	+ 1,470	861	933
1906	7,335	6,454	13,789	7,876	7,491	15,367	- 881	- 385	- 1,578	880	951
1907	8,076	6,805	14,881	7,303	6,828	14,131	- 1,271	- 475	+ 750	843	935
1908	10,823	9,438	20,261	9,719	9,374	19,093	- 1,385	- 315	+ 1,168	872	965
1909	9,698	8,323	18,021	12,162	12,130	24,292	- 1,375	- 32	- 6,271	858	997
1910	10,802	9,553	20,355	11,997	11,885	23,882	- 1,249	- 112	- 3,527	884	991
Total 1901-1910.	*85,816*	*74,237*	*160,053*	*88,045*	*83,391*	*171,436*	*- 11,579*	*- 4,654*	*- 11,383*	*865*	*947*

Figures for Rajputana are not available.

SUBSIDIARY TABLE VI.—*Number of deaths by sexes at different ages.*

AJMER-MERWARA.

AGE.	1905.		1906.		1907.		1908.		1909.		TOTAL.		Average number of female deaths per 1,000 male deaths.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
0-1	2,241	1,919	2,329	2,052	1,913	1,608	2,817	2,522	2,455	2,193	11,755	10,294	876
1-4	987	926	1,853	1,838	1,649	1,547	2,272	2,142	1,444	1,381	8,205	7,834	955
5-9	297	286	276	253	267	280	463	416	602	613	1,905	1,848	970
10-14	415	350	193	202	149	174	223	192	566	594	1,546	1,512	978
15-19	438	491	221	316	191	295	275	414	655	806	1,780	2,322	1,304
20-29	1,049	1,087	584	699	601	601	672	869	1,581	1,740	4,487	4,996	1,113
30-39	862	735	545	507	543	524	648	677	1,366	1,318	3,964	3,761	949
40-49	775	663	616	443	690	508	761	600	1,331	1,105	4,173	3,319	795
50-59	732	654	601	538	624	570	818	691	1,230	1,206	4,005	3,659	914
60 and over	653	772	658	613	676	721	770	851	932	1,174	3,689	4,161	1,128

Figures for Rajputana are not available.

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APPENDIX III.

NOTE ON VARIOUS BIRTH CUSTOMS, Etc.,

BY

MUNSHI DIN DAYAL, B.A.,

CENSUS SUPERINTENDENT, DHOLPUR STATE.

BIRTH CUSTOMS.

A female is considered fit for impregnation on the appearance of the menstruation flow. No ceremonies are performed by the Hindus of this State when this occurs. *Garbhdhan* or foetus-bearing ceremony which, according to the Vedas, ought to be performed on the occasion, and was once performed, is now neglected, and is only nominally performed along with the *Simant* ceremony in the seventh, eighth or ninth month of pregnancy. Among Deccani castes, however, a ceremony called *retushanti* or menstruation appeasing is performed. As soon as a girl first menstruates, sugar is distributed among all relations and friends as a sign of joy. The girl is seated in a room specially decorated, and friends and relations come and present her with fruits and flowers and sweetmeats. On the fourth day she is bathed and her lap is filled with fine fruits, each of the best kinds. Within 15 days *Garbhdhan* or foetus-bearing ceremony, is performed, in which the gods are prayed to see that she may conceive and beget a child in due course of time. A woman in menstruation remains impure for 3 days among the higher Hindu castes. She bathes on the fourth day and joins her husband. Lower castes, such as Golas, Kolis, Chamars and Bhangis, are not very particular about impurity attaching to this occasion.

Barrenness.

Barrenness is looked upon with feelings of great uneasiness by females alike among Hindus, Jains, Musalmans and Parsis. A barren woman is called *bānjh*, which is a term of reproach. A Hindu or Jain woman tries to get rid of her barrenness. If it is believed to be caused by the anger of some god or goddess, she quiets them by prayers and by giving them their pet offerings or taking vows. If the barrenness is due to the unfriendly influence of some planet, she engages a Brahman to repeat prayers in its honour and fasts on the day sacred to it. If the disease is caused by a spirit she walks 108 times round the pipal tree on a non-moon Monday, pours water at its root and winds a cotton thread round its trunk. Women are said to try to get rid of their barrenness by pricking a neighbour's child on a Sunday or Tuesday with the point of a needle, or by secretly cutting a tuft of the hair of its head. Some are said to swallow an unclipped betel nut after keeping it for sometime under the cot of a woman in labour, or secretly tearing a piece out of the clothes of a pregnant woman or a woman in child-birth, an act which, when discovered, causes uneasiness to the woman and her relations, as it is believed to cause the child's death or the pregnant woman's miscarriage.

Childless Musalman females also resort to various means to obtain children. They obtain charms from saints (*pirs*) and exorcists (*āmils*). The charms consists of a diagram drawn on a piece of paper. It is to be either washed in rose-water and drunk or worn round the neck. After conception, some talisman is given, with the object that the issue may be male. The charm is washed in water, which is drunk immediately or is used after a monthly bath. Some dead saints also have a reputation of giving children. Many childless and spirit-possessed Musalman females resort to the graves of saints. The leaves of a tree near the grave of the saints are said to favour conception.

Sex-divination.

Females make guesses about the sex of the baby to be born in a variety of ways. Among Musalmans a few drops of milk are squeezed out from the bosom of the pregnant woman; from its thinness or thickness the sex of the child is conjectured. If the milk is thin it is foretold that a boy is to be born. Among Hindus if the face of the pregnant woman is full and blooming, the birth of a male child is predicted. On the other hand, if her face is lean and emaciated, a female child is expected. If the pregnant woman gets more than the usual sleep a girl is expected, and if she sleeps less than usual, a boy. If the right side of the abdomen of a pregnant woman appears protruding a boy is expected, and a girl if the left side so appears. The objects which appear to a pregnant woman in her dreams are also supposed to furnish an indication of the sex of the child she is to deliver. If they are objects of the male gender, a male child; if they are of a female gender, a female child is expected.

Seclusion of Women at Child-birth.

A pregnant woman is not allowed to draw water from a well or do any other house work. She keeps herself confined to the house and does not appear before the elder male members in the house. When the labour begins, she is taken to a warm room, the windows of which are kept shut.

Generally a Dhanuk or a Balai woman acts as midwife. The mother remains secluded for about 40 days among Brahmans, Banias and other high-castes, and for a short period varying from 10 to 20 days among the lower castes. Most of the low-castes on delivery put the child in a basket and it wails on without being either sick or sorry. Among Parsis the mother is kept lying in a room up to the 40th day, and is not allowed to move out or touch anything. On the night after the 40th day she is bathed and purified.

Prohibited Foods before and after Child-birth.

About two months before delivery a pregnant woman is not allowed to eat things which cause heating in the stomach, i.e., chillies, oil, etc. After delivery she is not allowed to eat things which are cooling. During the first few days after delivery she is given a decoction of *gur* and *ghi* and such nutritious food as *harirā*. Molasses are generally given in preference to sugar. Drinking-water is either boiled or a red-hot piece of iron is thrown into it. Such food and vegetables as are believed to cause indigestion to the child are avoided. But all this is done in the house of the well-to-do people, while the poor, living on coarse grain, have the same food during confinement as they use ordinarily. Among a few families a woman in confinement uses milk and such like light food.

Disposal of Dead Child's Body.

A dead body of a child, just after birth, is either drowned in a river or buried in the burial ground set apart for the purpose. In the case of a grown-up child, unless the child died from small-pox, the dead body is cremated. But if death has occurred by small-pox the dead body is usually buried.

Treatment of Women Dying in Child-birth.

If a woman dies within 10 days of her delivery an iron nail is driven into the doorway immediately after her corpse is taken out, so that her spirit may not return and trouble the inmates of the house.

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Naming and Ear-boring Ceremony.

Among Hindus, naming and ear-boring ceremonies are observed in this State. The naming ceremony takes place on the 12th day after birth or on some other lucky day after the 40th. The father's sister generally gives the name which has already been fixed upon. The name is chosen by the eldest of the family.

The ear-boring ceremony is performed within 15 years of the child's birth. It is observed generally in the odd years of the birth. In cases where children die after birth the ceremony is performed within forty days of the birth. In some families the ceremony is performed with great pomp and show, and among others they take the child to the Ganges.

Shaving Ceremony.

The head-shaving ceremony is the eleventh Vedic rite and takes place on some auspicious day, either in the third or fourth year of the boy or at the time of the *Upanayan* or thread-girding. Among Brahman castes it is generally performed at the time of the *Upanayan*. Among Kolis and other artizan castes who do not wear the sacred thread, shaving is performed only if a vow is taken to do so in the temple of the family god or some goddess. The father taking a razor crops off a tuft of the boy's hair while seated in his mother's lap. A barber, who is in readiness, then shaves the head clean. The hair is taken by the father's sister and thrown into a well or river. Among Jain Banias, when a baby is three, five or seven years old, the boy's head is completely shaved, and a tuft of hair is cut from the back of a girl's head, but except that friends and relations are feasted, no particular ceremonies are performed at the time of hair-cutting. Shaving rites, called *Aqiqā* are performed among the Muhammadans also on the 7th, 14th or 21st days after birth. When the barber passes the razor along the head of the child, its father or some one specially named by him draws a knife across a goat's head saying, "I sacrifice this animal for the child named *Wali*, blood for blood, skin for skin, flesh for flesh, hair for hair." If the child is a girl one goat is sacrificed, but if it is a boy two are sacrificed. When the shaving is over, the child's hair and nails are laid on bread and carried away to be thrown into a river.

Bismillah.

The right of *Bismillāh*, or taking the name of God, takes place among Musalmans when a boy or girl reaches the age of four years, four months and four days. The child is covered with *sehrā* or flower sheet and seated on a cushion. Sweetmeats are laid before it, and two plates of these covered with gold paper are given to it. The *Mullāh* or priest repeats the opening chapter of the *Quran* and the child follows. The priest then invokes blessings on the child and its parents, and the members of the company present say *Amen* at every pause. A procession is then performed and the child is taken to kiss the (*Dargāh*) tomb of the family guardian saint (*Pir*). When the procession returns many presents are made to the child by friends and relations, and the females one by one perform the *balāyān lenā*, or the ceremony of taking upon themselves the child's sorrow. In doing it a woman passes her hands over the child from head to foot and then setting her knuckles or finger-tips against her temples presses them till the joints crack.

Circumcision.

Circumcision, or *khatnā*, takes place among Musalmans generally when the boy is six or seven years old. Among the Sheikhs and Moghals it sometimes takes place as early as the sixth day after birth. This rite is considered so important by these people that it is performed on girls as well as on boys.

Superstition regarding the Illness of Children.

It is believed both by Hindus and Musalmans that children are liable to the influence of the evil eye. The two chief guards against it are iron articles and black articles. To turn aside the evil eye the handsome and beloved children also wear a necklace of square copper or silver plates, and on these plates numbers are marked, whose total, when counted horizontally and vertically or diagonally, always comes to the same figure, either 15 or 20. Whenever a child goes out a lamp-black mark is made on its right cheek or behind the right ear.

Small-pox.

Small-pox, including measles and chicken-pox, is called *Sitlā* when it is epidemic. Small-pox is believed by the Hindus to be presided over by a goddess called *Sitlā Mātā*, or small-pox mother. To protect their children mothers propitiate *Sitlā Mātā* once in the year, on the bright and dark seventh of *Sharavan* (August), which is the day sacred to her. As small-pox is believed to be caused by heat, artificial heat is avoided as much as possible on that day, and all the members of a family bathe with cold water and eat cold food cooked on the previous day. When a child is actually attacked with small-pox, *Mātā Maiyā* is propitiated by a visit to his stone image, which is kept in a *Mahādev* or *Mātā's* temple or under a *nim* or *pipal* tree. Among Kolis, Kachis or Kumhars and other low castes the small-pox stone is kept near their other objects of worship. One of the most reputed stones of the small-pox goddess near this State is in the Karauli State. The small-pox god is visited on the seventh, fifteenth and twenty-first day after the appearance of the disease, on a Monday and Friday. No medicine is given to the child. The sight of a woman in child-birth or in her monthly sickness and a person in black and of any unclean person is believed to be very injurious to the child. It is therefore protected from a stranger's gaze, and its cot is strewn with *nim* leaves to avert the ill effect produced by the shadow of an unclean person accidentally falling on it

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CHAPTER VII.

Civil Condition.

1. Data for Discussion.—The data on which the remarks in this Chapter are based are contained in the following Subsidiary Tables at the end of this Chapter, and Imperial Tables.

Subsidiary Table I.—Distribution by civil condition of 1,000 of each sex, in each main religion and main age period, at each of the last two Censuses, in each Province.

Subsidiary Table II.—Distribution by civil condition of 1,000 of each sex, in each main religion, and Natural Division, for the two Provinces combined.

Subsidiary Table III.—Distribution by civil condition of 10,000 of each sex in each main religion and main age period in each Province.

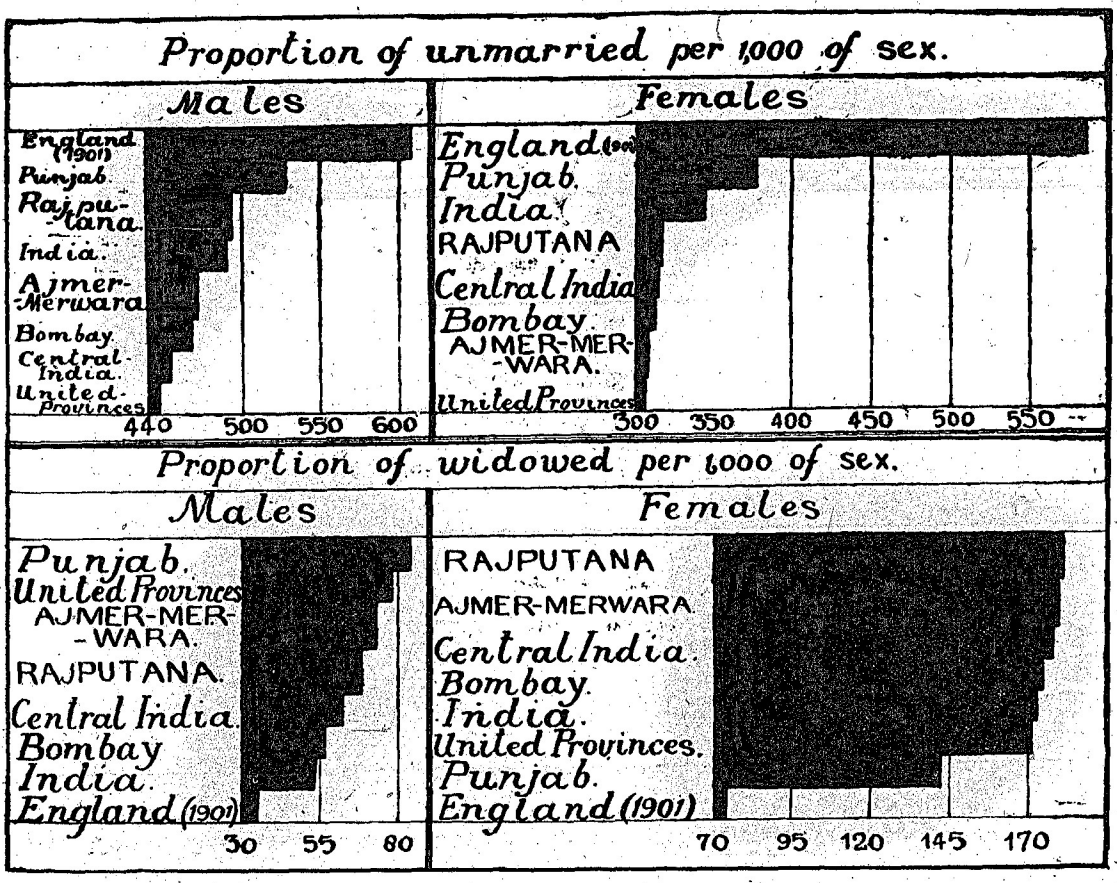
Subsidiary Table IV.—Proportion of the sexes by civil condition at certain ages for main religions and Natural Divisions.

Subsidiary Table V.—Distribution by civil condition of 1,000 of each sex at certain ages for selected castes.

Imperial Table VII.—Age, sex and civil condition, by Religion, States, Districts and Cities.

Imperial Table XIV.—Civil condition by age, for selected castes.

As regards the figures by age periods in any of the above Tables it must be remembered that they are based on the actual age entries in the schedules; and the various inaccuracies therein, to which attention has been drawn in Chapter V on Age, must be reflected, perforce, in the figures in this Chapter.



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2. Universality of Marriage.—As is well-known, of course, marriage is the rule rather than the exception among Indians, and this is especially the case among Hindus. In Provinces, therefore, in which four-fifths of the population are Hindus, it is not surprising to find that out of every 1,000 males in the two Provinces combined only 493 are unmarried, and among females only 317. The male figures are very near those (490) of all India. The female unmarried figures (344) for India show that these Provinces are more married, so far as females go, than the average in India. The differences between India and England in this respect are reflected in the fact that there were in England, in 1901, 608 unmarried males and 586 unmarried females per 1,000 of each sex, thus showing that there are 23 per cent more unmarried males and 85 per cent more unmarried females in that country than in these Provinces. The great difference in the female figures is partly due, of course, to the marked deficiency of females here, the reverse being the case in England. Taking each of the two Provinces separately, marriage is less common in both sexes in Rajputana than in Ajmer-Merwara. Comparing Rajputana with the four contiguous Provinces, the diagrams on page 155 show that, though marriage is more universal in either sex than it is in the Punjab, it is less so than in the Central India Agency, the United Provinces, and Bombay.

Civil condition of 1,000 of each sex.

Country.	Sex.	Unmarried.	Married.	Widowed.
Rajputana ...	M	494	439	67
	F	317	501	182
Ajmer-Merwara	M	472	454	74
	F	309	510	180
Bombay	M	469	476	57
	F	314	511	175
Central India ...	M	455	483	62
	F	316	505	179
Punjab	M	528	388	84
	F	377	480	143
United Provinces	M	449	473	78
	F	306	523	172
India	M	490	456	54
	F	344	483	173
England (1901) .	M	608	357	35
	F	586	340	74

The number of unmarried women over the age of 40 is only 4,255, which means that in every 1,000 females who have passed the age of 40 there are only just between 3 and 4 unmarried. Most of these are probably prostitutes, or sufferers from some bodily infirmity; a few may be genuine old-maids for whom their fathers have found it impossible for some reason to arrange a suitable match. In one State, in which enquiries were made to test the accuracy of many of these cases, nearly all of them were found to be slave girls in the inner apartments of Rajputs, who are forced to live unmarried.

Among the selected castes in Subsidiary Table V, the most married (including, of course, the widowed) as regards males are Rangrez, Kayasthas, Chamars, Mers, Balais, Raigars and Pathans in Rajputana, and Kumhars, Jats, Malis, and Nais in Ajmer-Merwara; and as regards females, the Brahmans, Darogas, Rajputs, Gola Purabs, and Kayasthas in Rajputana, and the Brahmans, Malis, Jats, Rajputs and Mahajans in Ajmer-Merwara. It is noticeable that in both Provinces the Brahmans have the highest proportion of married females.

3. Proportion of Unmarried by Sexes.—Subsidiary Table III shows that at each age period in both Provinces there is a far larger proportion of unmarried males than unmarried females. To every 1,000 unmarried males of all ages in the two Provinces combined there are only 584 unmarried females. This is out of all proportion to the ratio of the sexes generally in either Province, which is 909 females to 1,000 males in Rajputana and 884 in Ajmer-Merwara, or 908 in the two combined. If we were to assume that every male of any age was to have only one wife and she was alive and in these Provinces, 531,119 males in the two Provinces combined, or 9 per cent of them, would have to go without wives. But, as a matter of fact, after deducting the unmarried females from the unmarried males, there is still a balance of 1,186,099 unmarried males or 21 per cent of the total males, or in other words more than twice what there would be if the assumption in the previous sentence took effect, for whom no unmarried females are available. This deficiency of wives is due not so much to polygamy, for Subsidiary Table IV shows that there are only 37 married females in excess among every 1,000 married males, as to the prohibition of re-marriage among

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widows. To every 1,000 widowers there are 2,452 widows! If we were to marry off all the widowers to the widows there would still be 561,974 of the latter to console the 1,186,099 forlorn bachelors for whom no virgins are available. Of the balance of 624,125 bachelors who would still be thus unprovided for, 531,119 would have to comfort themselves with the thought that they were condemned to celibacy by the inexorable laws of sex proportions in these Provinces, this number being the excess of males over females in the total population, and the remaining 93,006 with the consolation that they were the victims of the greed for a plurality of wives which exists among some of their more fortunate brethren! But this latter figure of 93,006 disconsolates is small compared with the 561,794, who, as remarked above, could be provided with wives if widows were allowed to re-marry!

4. Variation in Civil Condition at Certain Ages in Provinces.—It is not possible to go back further than 1901 in comparing the changes in the number of married people at the various age periods, as civil condition tables for the whole Province were not compiled previous to that year. This makes it somewhat difficult to form any conclusions as to any real changes taking place, for comparisons with 1901, which are the only ones possible, are rather vitiated by the fact that the terrible famines of the previous decade would interfere somewhat with the ordinary customs of the people as regards marriages. The fact, however, that the proportion of unmarried males has increased since 1901, at all age periods below 20, and among females at the periods below the age of 10, while there has been a decrease in the unmarried of both sexes above these respective ages, looks as if there really was a growing tendency to abandon the practice of early child-marriage. There are the stronger grounds for this conclusion when we remember that the more favourable conditions enjoyed by the Province in the recent decade might be expected to have caused an increase in the number of early marriages.

(a) Rajputana.

Among the widowed there has been a decrease at all age periods among males, except at '60 and over;' among females, there has been a decrease at all periods except '40-59' and '60 and over.' It is difficult to say how far this decrease among the widowed under 40 may be due to a gradual tendency to relax the rules against the re-marriage of widows, but the signs are hopeful, as one would naturally expect to find the effects showing themselves first among the younger generations.

The variations in Ajmer-Merwara are not quite the same as those in Rajputana. Unlike Rajputana, there has been a slight decrease among unmarried males below the age of 5, and an increase among those between 20 and 39. Among females also there has been a decrease among the unmarried ones below 5. At the remaining periods in both sexes the variations have been in the same direction as the Rajputana ones. Among the widowed, the only difference in the two Provinces is that, while there has been a decrease in them among males and an increase among females at the '40-59' period in Rajputana, the reverse is the case in Ajmer-Merwara.

(b) Ajmer-Merwara.

5. Civil Condition in Natural Divisions and States.—So far as the figures on the margin go, the Western Division would seem to be more addicted to polygamy than any of the others, as there are 59 married women in excess to every 1,000 married males, and this excess, compared with the other Divisions, is found in all main religions except Animists and Christians, who form but a small percentage of the population. But some, at least, of this disproportion is due to the Marwari traders and Rajputs leaving their wives behind when they emigrate. The Jains, to which religion most of these trading castes belong, have much the largest excess of married women, amounting to 277 per 1,000 married males. Yet, unlike all the other religions, among whom the proportion of unmarried females is in exact inverse ratio to that of the married ones, the Jains also have the greatest proportion, in the Division, of unmarried females to males, which looks as if the emigration mentioned above, rather than polygamy, was the chief factor in producing the present situation in this Division. The figure is highest in Bikaner and Jaisalmer, where there are about 1,066 married

(a) Polygamy.

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women to every 1,000 married males, but Marwar likewise has a higher proportion (1,057) than any other State except Banswara (1,063). In Chapter VI attention was drawn to the curious anomalies in the Jaisalmer sex figures. And here again they seem extraordinary, for the State with the lowest proportion of females (namely, only 821 to 1,000 males) seems to show almost the greatest tendency to polygamy. It also, as noted below, has the greatest proportion of bachelors. It was just the same in 1901. Bharatpur (997) and the Ajmer District (980) are the only two units where there are proportionately more married males than females. In 1901 also the married males were in excess. This is easily accounted for in Ajmer, where there are British and Indian regiments in Ajmer, Deoli, and Nasirabad, and a fair number of Europeans and Anglo-Indians, many of them unmarried or without their wives. In Bharatpur it may be due to a shortage of women, there being only 849 to every 1,000 males. The same reason may be the cause of Dholpur and Karauli having almost as low an average as Bharatpur both in 1901 and 1911. The low proportion in Sirohi is probably due to the figures being affected by the Military Stations at Erinpura and Mount Abu.

Proportion of married females per 1,000 married males.

Capitals = Western Division.
Italics = Eastern Division.
Plain type = Southern Division.

State or District.	1911.	1901.	Serial order in 1911.	Serial order in 1901.
BIKANER ...	1,066	1,090	1	4
JAISALMER ...	1,065	1,133	2	2
Banswara	1,063	1,045	3	7
MARWAR ...	1,057	1,103	4	3
Jaipur	*1,052*	*1,040*	*5*	*8*
Alwar	*1,051*	*1,033*	*6*	*11*
Kushalgarh ...	1,051	965	7	23
Lawa	*1,050*	*1,109*	*8*	*1*
Dungarpur	1,048	1,031	9	13
Bundi	*1,038*	*1,048*	*10*	*6*
Merwara	1,038	1,039	11	9
Jhalawar	*1,029*	*1,029*	*12*	*14*
Partabgarh ...	1,028	1,034	13	10
Kishangarh ...	*1,024*	*1,032*	*14*	*12*
Shahpura	*1,019*	*1,064*	*15*	*5*
Tonk	*1,019*	*1,018*	*16*	*17*
Kotah	*1,015*	*1,020*	*17*	*16*
Mewar	1,012	1,024	18	15
Karauli	*1,007*	*1,016*	*19*	*18*
Sirohi	1,006	995	20	21
Dholpur	*1,003*	*1,009*	*21*	*19*
Bharatpur	*997*	*997*	*22*	*20*
Ajmer	*980*	*989*	*23*	*22*

The Southern Division has the greatest proportion of widows to widowers, namely, 2,892 to 1,000. This is greatly due to the high proportion among Animists, who form about one-fifth of the population; the proportion of widows to widowers among them is as much as 3,330 to 1,000. Considering that widow re-marriage is allowed among this tribe this figure is very high. The high proportion in the Division, is not, however, in any way due to an increase in widows, for they have declined in the Division by as much as 8·5 per cent, and among the Animists in the Division by 34·2 per cent, compared with a decline of only 1·7 per cent among widows in the whole Province. It is due rather to a disproportionate drop in the number of widowers, which is as much as 37·6 per cent in all religions in the Division and 67·3 per cent among the Animists and 33·2 per cent among the Hindus in it. It looks as if there had been a widespread re-marriage, especially among the males, of the widowed who lost their husbands and wives in the disastrous famines of the previous decade. Subsidiary Table II shows that, compared with the general female population, the actual proportion of widows is lower, both in this Division generally and among the Animists in it, than it is in any other Division.

(b) Widowhood.

The marriage of children under 10 among both sexes continues to be more common in the Western than in any of the other Divisions, and the Hindus of the Division show much more inclination towards it than in any other Division, and than any other religion in any Division. It also continues to be least common in both sexes in the Southern Division, which is greatly due to the very large proportion of Animists and Jains in the population, among whom, as religions, the average age marriage is much higher than among Hindus or Musalmans. But whereas the Southern Division figures are a fairly accurate reflection of those for the individual States composing it, as the figures on the margin of the next page show, (for most of them are among the units with the lowest proportion of young married females), those for the Western Division are somewhat misleading, as they are swamped by the Marwar

(c) Child-marriage.

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ones. It will be seen that there are only four units, including the Ajmer District, where the proportion of married females of these ages is so high as it is in Marwar; while, on the other hand, the other two States in it, Jaisalmer and Bikaner, are among the first eight with the least tendency to child marriage. The proportion of married women under 5 years of age in Marwar is 17 per 1,000, and in the 5-9 period 90 per 1,000, compared with 13 and 77 respectively for the whole of the Western Division. The large proportion of married female children in Jhalawar is very striking. Out of every 1,000 girls of these ages 83 have been married, compared with only 3 in Kushalgarh, the unit at the other end of the list. It is, however, not so striking as the Marwar figures of 1901, when there were 123 out of every 1,000 girls of this age who had been married. It is noticeable that both in 1901 and 1911 Shahpura, Marwar, Dholpur, Kishangarh, and Jhalawar have been the five States with the highest proportion of child-wives, though they have interchanged positions among themselves. In both years Kushalgarh and Banswara have been top of the list with the smallest proportion, and Alwar and Dungarpur have both been among the first five places in either year. Kotah, Bundi and Jhalawar alone show a larger proportion of child-wives than they did in 1901. Of the two British Districts, Merwara ranks among the 6 units with the least, and Ajmer among the 4 units with the greatest tendency to child-marriage. In their relative position to other units as regards absence of child-marriage, Dungarpur, Jaisalmer, Merwara, Mewar, Tonk, Shahpura, Marwar, show a better state of affairs, and Alwar, Kotah, Bundi, Karauli, Partabgarh, Bharatpur, Ajmer, Dholpur, Kishangarh and Jhalawar a worse one; the remaining five have continued stationary. The figures in this paragraph include, of course, the widowed among the married.

Proportion of unmarried females per 1,000 total females aged 0-9.

Capitals = Western Division.
Italics = Eastern Division.
Plain type = Southern Division.

State or District.	1911.	1901.	Serial order in 1911.	Serial order in 1901.
Jhalawar	*917*	*926*	*1*	*4*
Kishangarh ...	*926*	*901*	*2*	*3*
Dholpur	*948*	*929*	*3*	*5*
Ajmer	*951*	*931*	*4*	*6*
MARWAR ...	951	877	5	1
Shahpura	*957*	*900*	*6*	*2*
Bharatpur	*958*	*949*	*7*	*9*
Partabgarh... ...	962	951	8	10
Karauli	*963*	*954*	*9*	*13*
*Tonk**	*964*	*944*	*10*	*7*
Sirohi	964	953	11	11
Jaipur	*970*	*954*	*12*	*12*
Bundi	*974*	*977*	*13*	*17*
Kotah	*977*	*978*	*14*	*18*
BIKANER ...	977	971	15	15
Mewar	978	947	16	8
Merwara	979	958	17	14
Alwar	*983*	*980*	*18*	*20*
JAISALMER ...	984	976	19	16
Dungarpur... ...	986	979	20	19
Banswara	992	989	21	21
Kushalgarh ...	997	995	22	22

* Excluding Chhabra, Pirawa and Sironj.

There seems less inclination to take upon themselves the bondage of wedlock among the men of the Western Division than elsewhere, for the proportion of bachelors over the age of 15 is highest here, especially among Hindus and Muhammadans. This was the case, too, in 1901. This tendency to bachelordom is most marked, just as it was in 1901, in Jaisalmer, where nearly half the males between 20 and 40 are unmarried. In this State there is a greater shortage of women than in any other, there being only 821 to 1,000 males. The figures on the margin show that Bikaner likewise has, and had in 1901, a high proportion of bachelors; so, too, have the Bhil States of Kushalgarh, Banswara and Dungarpur. It is curious to note that all the 13 Eastern Division States fall among the 15 with the lowest proportion of bachelors.

(d) Bachelordom.

Proportion of unmarried males to all males per 1,000.

Capitals = Western Division.
Italics = Eastern Division.
Plain type = Southern Division.

State or District.	1911.	1901.	Serial order in 1911.	Serial order in 1901.
JAISALMER ...	604	630	1	1
Kushalgarh ...	574	549	2	2
Banswara	544	496	3	8
BIKANER ...	530	531	4	3
Dungarpur ...	522	521	5	4
MARWAR ...	516	463	6	17
Sirohi	515	509	7	5
Merwara	514	507	8	6
Bundi	*493*	*483*	*9*	*10*
Mewar	492	461	10	19
Alwar	*490*	*491*	*11*	*9*
Karauli	*489*	*496*	*12*	*7*
Partabgarh ...	488	468	13	15
Jaipur	*482*	*483*	*14*	*11*
Dholpur	*471*	*474*	*15*	*13*
Kotah	*469*	*480*	*16*	*12*
Tonk	*469*	*472*	*17*	*14*
Jhalawar	*468*	*465*	*18*	*16*
Shahpura	*464*	*427*	*19*	*22*
Ajmer	*458*	*438*	*20*	*20*
Kishangarh ...	*456*	*436*	*21*	*21*
Bharatpur ...	*451*	*462*	*22*	*18*
Lawa	*441*	*243*	*23*	*23*

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6. Civil Condition by Religion.—The most married religion, including the widowed, in the two Provinces combined, is Hinduism among males and Jainism among females. The second place is taken by Musalmans among males and Hindus among females. Animists come fourth and Christians fifth in either sex. Compared with 1901, there appears to be an increase in the unmarried among Hindus, Animists and Christians of both sexes, and Jain males. This is probably owing to the great increase in the proportion of children under 5 years of age which has taken place among these religions during the decade. The increase at these ages has been very slight among Musalmans, who, alone among the main religions, show a decrease in the ranks of the unmarried.

Distribution per 1,000 of each sex (Rajputana and Ajmer-Merwara)

Religion.	Unmarried.				Married.				Widowed.			
	Males.		Females.		Males.		Females.		Males.		Females.	
	1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.
Hindus ...	490	475	308	290	441	436	566	508	69	89	186	202
Jains ...	516	493	300	316	391	397	426	443	93	110	274	241
Musalmans	491	494	340	360	444	439	502	480	65	67	152	160
Animists...	534	505	427	377	436	391	472	438	30	104	101	185
Christians	661	600	528	478	312	342	398	431	27	58	74	91

1901 figures exclude Chhabra, Pirawa and Sironj.

The widowed of both sexes are most numerous among Jains; then among Hindus, Musalmans, Animists, and Christians. The widowed of both sexes have decreased in number among Hindus, Musalmans, Animists and Christians. Among Jains, widows have increased, while widowers have decreased.

7. Prevalence of Widowhood and Prohibition of Widow Re-marriage.—The more universal marriage is among a people, the greater will be the extent of widowhood. And in a country like India, where among so many castes the re-marriage of widows is forbidden, the number of females who are widowed will, of course, be very high. One would expect it to be exceptionally high in these Provinces, with their large proportion of Hindus and Jains, among whom widow re-marriage is least common. Nor do the figures falsify this expectation, for, as the diagrams on page 155 show, the number of widows per 1,000 females is higher than in any of the four contiguous Provinces, and than the average for India. Among males, both Provinces have a higher proportion of widowers than Central India, Bombay and the average for all India, though they are beaten by the Punjab and the United Provinces. Both the figures, of course, are very much higher than the English ones. It is, however, satisfactory to note that in every main religion the proportion of widowed in both sexes has decreased, except among the Jain females. Enquiries made in the various States seem to show that at present there is no marked movement in Rajputana towards relaxing the rules against the re-marriage of widows. In Ajmer-Merwara a slight tendency is noticeable, said to be due to the influence of the Arya Samaj. In every religion except Christianity the proportion of widows still far exceeds that of widowers, which seems to show that, even among religions which do not actually forbid the re-marriage of widows, the custom is not popular. This feeling must be especially strong when one remembers the general shortage of females in all religions except the Jains. Even among the Arya Samajists, the proportion of widows among females is nearly three times as great as the corresponding one among males. Spite of all this, however, it is encouraging, whatever be the cause, to note that the number of widows under the age of 40 has declined in the last decade by as much as 28·6 per cent in the Provinces combined, compared with a drop of only 2·1 per cent in widows of all ages, and spite of an increase of 7·8 per cent in the general female population under 40 years of age.

8. Widow Re-marriage among certain Castes.—The principal castes in these Provinces which absolutely forbid widow re-marriage are Brahmans, Rajputs, Mahajans and Kayasthas, and it is impossible to believe that shortage of women in the caste has led to the prohibition, for, in all of them, except the Jain Mahajans, the males far outnumber the females. Some of the other castes, with fair social status and observers of the *parda* system, also follow the custom. Among these, however, should their widows re-marry, their fresh issue is legally recognized as legitimate.

Among the selected castes in Subsidiary Table V, those with the highest

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proportion of widowers are the Gola Purabs, Kayasthas, Mahajans and Brahmans in Rajputana, and the Mahajans, Jats, Brahmans, and Gujars in Ajmer-Merwara. On the margin are noted the castes which have the largest proportion of widows. It will be seen that in either Province the Brahmans, Rajputs and Mahajans, among whom the prohibition against widow re-marriage is strictest, have much the highest proportion.

Castes with more than 200 widows per 1,000 females.

Rajputana.		Ajmer-Merwara.	
Brahman ...	263	Brahman ...	281
Rajput ...	261	Mahajan ...	276
Mahajan ...	259	Rajput ...	274
Sadhu.. ...	246	Nai	217
Daroga ...	220	Mali	210
Chakar ...	216		
Gola Purab ...	214		
Kaim Khani ...	214		
Kayastha ...	212		
Bairagi ...	203		

Of the other castes in Rajputana with a proportion of over 200 widows, it is noticeable that the Sadhus and Bairagis are devotee castes, and the Darogas, Chakars, and Gola Purabs are the large illegitimate and hand-maiden castes. Of the two remaining ones, the Kayasthas forbid widow re-marriage, and the Kaim Khanis are Rajputs converted to Muhammadanism, who, however, retain most of the Hindu customs; and evidently the Rajput prejudice against widow re-marriage lingers among them. In this connection it is curious to note that the Meos or Mewatis, the other large Rajput tribe converted to Islamism, have a very low proportion of widows, only 136 per 1,000. They are very probably more nearly related by descent to the Minas than to the Rajputs, and this, rather than the change in their religion, may account for widow re-marriage being allowed among them.

Selected Hindu castes allowing widow re-marriage.

Social precedence group of 1901.	Caste, in order of social precedence.	Proportion of widows per 1,000 females (Hindus). Rajputana.	Ajmer-Merwara.
IV.	Jat ...	169	199
	Gujar ...	158	160
	Ahir ...	146	200
	Mali ...	166	211
	Mina ...	157	150
V.	Rawat...	121	138
	Kumhar	162	184
VI.	Bhil ...	102	109
	Mer ...	142	145
	Merat / Gorat	100	58
	Koli ...	154	145
VII.	Chamar	146	154

The Hindu castes noted on the margin are some of the important ones which allow widow re-marriage generally, by the *nātā* or *dharejā* ceremony. This is not quite such an honourable ceremony as that of ordinary marriage, but the issue from such marriages is recognized as legitimate. This custom, however, does not seem to reduce the proportion of widows very much, so far any how as the Jats, Malis, Kumhars, and Gujars go. Perhaps they are being influenced towards discouraging the practice by the example of the higher castes.

Nor does there seem very much connection, in the rest of the castes in the table, between their social position and the proportion of widows. For if we divide, for instance, the Rajputana ones into two groups of 150-200 and 100-150 widows, we find, in the "150-200" group, 5 castes in Class IV of the social precedence table of 1901, 3 of Class V, 1 of Class VI, 2 of Class VII and the four large Musalman tribes of Pathan, Saiyad, Shekh and Moghal; and in the "100-150" group, 1 of Class IV, 1 of Class V, 2 of Class VI, 3 of Class VII and 4 Musalman castes. Much the same may be said of the Ajmer-Merwara ones.

The following brief notes may be of interest about these castes. Among the Ahirs, Chamars, Gujars, Kolis, Kumhars, Minas and Rawats, in most States the younger brother has a prior claim to his brother's widow's hand, and, in some cases, if the widow marries outside her late husband's family, the new husband has to pay compensation to them. Among Jats and Malis the younger brother has a prior claim in some States, but in Bharatpur a Jat or a Mali widow, and in Kotah a Mali widow, is not allowed to marry any of her late husband's brothers. Among Bhils and Merats in most cases a widow's late husband's brothers have no prior claim to her hand. Among all these castes the customs differ very much, both with the locality and the caste, as to whether a higher price is paid for a virgin widow than for one who is not a virgin, and also for a widow of any kind than for an unmarried girl. In some cases it is higher, in some lower, and in others no difference is made.

9. Marriage among Children under 10 years of Age.—The expression "infant marriage" is usually applied in India to the marriage of children under

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5 years of age. Both it and the marriage of children under 10 years have long been features of Indian life. But child-marriage is now being gradually admitted by the more educated Indian to be a grave social evil, mainly because of the perpetual widowhood which it may entail on an infant girl whose husband dies even before the actual consummation of the marriage; and it is said that, for this reason, the castes who absolutely forbid widow re-marriage are endeavouring to raise the marriage age among girls. Of these, the figures in Subsidiary Table V clearly show that the Mahajans and Rajputs are among the castes with the least pronounced tendency to infant marriage. It is satisfactory, moreover, to note that in Rajputana, spite of a very large increase among children under 5 years of age, the proportion borne by the married and widowed to the total females of these ages is less than half what it was in 1901. Among males it is just a third. The actual figures, excluding Chhabra, Pirawa, and Sironj, have dropped from 2,470 to 1,512 married males and 5,352 to 4,394 married females. Taking the two age periods of 0-4 and 5-9 together, it may be pointed out that in 1901, in all India, married females under 10 years of age numbered 16 per 1,000 of the total female population. In these Provinces they then numbered only 11 per 1,000. They have now dropped to 9 per 1,000. This welcome tendency also shows itself in both Provinces, though not to such a marked extent, among those aged 5-9. In Ajmer-Merwara, it is true, there has been an increase in both sexes among the married under 5; but even now there are only 438 married females and 130 married males of these ages.

Number of married and widowed per 1,000 of same age.

Religion.	Rajputana.				Ajmer-Merwara.			
	0-4		5-9		0-4		5-9	
	M.	F.	M.	F.	M.	F.	M.	F.
All religions ...	*2*	*6*	*20*	*66*	*4*	*12*	*34*	*83*
Animists	1	2	6	17	3	2	15	62
Christians	...	...	4	16	...	...	...	4
Hindus	2	7	21	72	4	14	37	93
Jains	1	2	5	13	1	3	4	10
Musalmans ...	2	5	21	61	1	7	26	60

In both Provinces the practice of early marriage is most marked among Hindus, and then among Musalmans. Between them and the remaining religions there is a great gap, as the figures on the margin above show. In no religion in Rajputana does the practice of marriage, either under 5 or between 5 and 10, appear to be on the increase except with the Musalmans. Among them the proportion of married and widowed females under 5 has risen from 4 to 5 per 1,000; and between 5 and 10 years, from 53 to 61 per 1,000, the actual figures (excluding Chhabra, Pirawa and Sironj) being 194 and 3,016 in 1901 and 310 and 3,506 in 1911.

Among the selected castes in Subsidiary Table V the highest proportion of married males under 5 is in the Gujars, Jats, and Balais of Ajmer-Merwara, and the Bambhis and Rebaris of Rajputana; and of females, among the Rebaris, Bambhis, Kasais, and Jats in Rajputana, and the Jats, Gujars and Kumhars in Ajmer-Merwara. In the 5-11 period the Jats, Gujars, Kumhars, Balais, Chamars, Nais and Malis of Ajmer-Merwara, and the Rebaris, Kasais and Bambhis of Rajputana have the highest proportion of married males; and the Jats, Gujars, Malis, Kumhars, and Chamars of Ajmer-Merwara, and Kasais, Rebaris, Jats, Gujars, and Rangrez of Rajputana, that of married females. Excluding Christians, the Bhils, Meos, Moghals, Mahajans, Rajputs, Kaim Khanis and Rawats are among those who show the least tendency to childhood marriage in Rajputana among both sexes, and the Saiyads among females. In Ajmer-Merwara Mers, Rawats, Merat Kathats, and Mahajans have the lowest proportions of married and widowed children of either sex.

Caste.	Locality.	Number of married and widowed per 1,000 of same age.			
		0-4.		5-11.	
		M.	F.	M.	F.
Balai	A.M.	8	18	58	138
Bambhi ...	R.	9	25	61	134
Chamar ...	A.M.	5	12	55	161
Gujar	R.	2	5*	40	156
	A.M.	10	34	109	229
Jat	R.	3	11	50	160
	A.M.	10	41	138	257
Kasai	R.	3	21	91	242
Kumhar ...	A.M.	3	20	72	209
Mali	A.M.	...	17	50	216
Nai	R.	1	4	26	105
	A.M.	2	13	55	147
Rangrez ...	R.	2	7	57	151
Rebari ...	R.	6	30	93	196

There are various theories as to the origin of the practice of infant marriage, which, it is now being urged by the social reformers, is not really enjoined or condoned by the ancient Hindu scriptures. Some say it

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is due to the necessity of marrying daughters within the narrow caste circle, and parents are therefore anxious to make the best match they can as soon as possible for their girls. But one would scarcely expect to find this reason apply to these Provinces, nor to castes such as the Jats, Gujars and Kumhars, where, owing to males so far outnumbering females, the choice of a husband must be wide. Another theory is, that it is the desire to protect the virtue of their females. But this could be effected by marriage betweeen 5 and puberty just as much as by marrying them off under 5 years of age. For infant marriage does not in the least necessarily mean early sexual intercourse. This is seldom allowed before a girl attains puberty.

10. Baby Marriage and Pre-natal Betrothal.—The Census statistics show that in Rajputana among those under 1 year of age there were 52 married and 2 widowed males and 135 married and 2 widowed females. Nearly all of these are among the Hindus, as the figures on the margin show. In Ajmer-Merwara there were only 10 females and 1 male of this age returned as married, and none as widowed. Practically all these entries, both as regards age and civil condition, were verified by very careful local enquiries made after the Census. There is therefore no doubt about their accuracy. They show that the practice of marrying babies still exists, but to a very slight extent. There has, however, been a marked proportional increase among the married and widowed babies of this age, especially among females, most of which shows itself among Hindus, as will be seen from a perusal of the figures on the margin. The increase, however, among married male babies is far less than the increase among the total male population of this age, and even among females it is less than the general increase.

Children under 1 year in Rajputana.

Religion.	Married.		Widowed.	
	M.	F.	M.	F.
All religions	*52*	*135*	*2*	*2*
Animists	1	2	...	...
Hindus	46	123	2	2
Jains	...	2	...	...
Musalmans	5	8	...	...

Rajputana (excluding Chhabra, Pirawa and Sironj).	Variations, 1901-11.			
	All religions.		Hindus.	
	Males.	Females.	Males.	Females.
Married and widowed under 1 year	+23·7	+186·4	+31·4	+183·3
All children under 1 year ...	+199·9	+199·4	+202·4	+202·6
Married and widowed of all ages...	+3·5	+4·7	+3·2	+4·2
Total population	+6·5	+6·9	+6·4	+6·7

But it must not, of course, be assumed that all these baby marriages are cases of pre-natal betrothal. Extensive enquiries have been made throughout the Province as to what castes, if any, ever betroth their children before birth. The custom still lingers in a few places. For instance, it is found among the Kunbis (Kurmis) in Jhalawar, Kotah and Marwar; the Chaubes in Karauli; the Bambhis, Jats, Kumhars, Malis, Nais, Rebaris, and very occasionally among the Brahmans and Maheśris and other of the higher castes, in Marwar; and, in Ajmer-Merwara, among these same castes as well as Rawats and Mers. In most of these cases the custom means nothing more than this, that in two families of great intimacy, should the wives become pregnant, an agreement is made between the parents that should the children be of opposite sexes, they will be betrothed to each other. In one caste in certain parts of Gujrat it is said that the practice had its origin in the curious custom of celebrating marriages in the whole caste on one day only, once in every ten or twelve years; unborn babies were, therefore, swept into the marriage net. This, however, does not apply to Rajputana. But among the Chaubes in Karauli the practice is said to be due to a system of exchange which has grown up from the scarcity of females. Accordingly, when A marries his daughter to B's son, B promises to give his daughter in return to A's son. But, should B have no daughter at the time, he promises to give one when born. Should no daughter be born to him, he must find a wife for A's son from among his nearest relatives.

11. General Notes on Marriage Customs, etc.—Interesting articles on marriage customs, polygamy, exogamy, etc., will be found in Chapters V and

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IX of the Rajputana Report of 1901. It is unnecessary to repeat them here, but the following brief notes may be of further interest.

(a) Polygamy.

By law and custom a Musalman may have four wives and a Hindu two. But this privilege is not often taken advantage of, unless the first wife is barren or bears only female children. In one State it is reported that Minas and Gujars have one wife for every herd of twenty cattle they possess! The custom of *Dharejā*, by which a widow is married to her deceased husband's younger brother, is common to many lower castes in most places, and often leads, of course, to a man having more than one wife. Polygamy is said to be on the decrease in Karauli; this is ascribed partly to the increased cost of living, and partly to the influence of the Walterkrit Hitkarni Sabha, a society founded in Rajputana with the idea of reducing marriage expenses, and introducing other marriage reforms, etc., among Rajputs. The principles underlying the rules of this society are said to be slowly leavening some of the other castes in Rajputana.

(b) Bride price, age of consummation, prohibited degrees, etc.

Among the *Ahirs* there is no fixed length of time which must elapse between betrothal and consummation, and the average age at which consummation of marriage takes place is from 15-20 for boys and from puberty to 16 among girls. They cannot inter-marry with their father's mother's paternal and maternal grand-mother's *gotras*. Among *Bhils* the bride price, which is fairly steady, varies from about Rs. 20 in Mewar to Rs. 70 in Dungarpur and Banswara. The average age for consummation is 14 or 15 for girls and 18 or 20 for males. They are forbidden to marry into the *gotra* of their parents. A widow is not allowed in some places to marry a man living in the same village as her late husband. With *Gujars* the bride price may vary from Rs. 40 to Rs. 100 and shows little tendency to rise. The age of consummation is from 13 to 15 for the girl and 16-18 for males. Neither the man nor woman may marry into their father's or mother's *gotras*. In some parts a widow may not marry any one in her late husband's village. With *Jats* the bride price varies from Rs. 50 to Rs. 200, and is said to have increased very much in some parts. The age of consummation varies from 13 to 16 for girls and 16 to 20 for boys. They may not marry into their parents' or their maternal or paternal grand-mother's *gotras*, though in some places this latter restriction is being relaxed. Amongst *Minas* there is no fixed price payable to the bride's father. Consummation takes place about the age of 12 or 14 with girls and 15 to 18 with boys. They may not marry into the *gotras* of their father, mother, or paternal and maternal grand-mothers. Only the poorest classes among the *Rajputs* ever pay a price for their brides, the reverse practice holding good among the higher ranks. The price paid in the former case may rise to Rs. 200. The consummation age varies from 13 to 18 among girls and 16 to 20 among males. Rajputs cannot marry inside their own *gotra*, nor among their mother's family, nor the descendants of their father's sister or their own sister. Though pure Rajputs strictly forbid the re-marriage of widows, it is permissible among Natrayat Rajputs in Marwar. But the widow is not allowed to re-marry into her late husband's nor her own father's or mother's group, nor to marry any man in her late husband's village. A breach of this latter rule is punished with fine by the Darbar. The *Rawats* of Ajmer-Merwara pay anything between Rs. 96 and Rs. 140 as a bride price, and the amount is rising, owing to the men being employed in Military and other Government service. The caste *panches*, however, deprecate this tendency and punish the offenders with fines. The age of consummation varies from 12 to 15 with girls and 17 to 21 with males. The caste is vague as to the terms of relationship within which marriage is forbidden, but they are tending towards the limits observed by the more orthodox Hindu castes.

(c) Cousin marriage.

No trace of any custom of cousin marriage has been found among the Ahirs, Bhils, Brahmans, Chamars, Gujars, Jats, Kayasthas, Kolis, Kumhars, Malis, Mers, Merats, Minas, Rajputs, and Rawats.

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The couvade custom is that whereby, when a woman gives birth to a child, her husband takes to his bed for some days, as if ill and undergoes medical treatment as though he himself had borne the child. The idea underlying it is supposed to be the acknowledgment on the part of the man that he is the real father of the child. No trace of the custom has been found in these Provinces. But the Census Superintendent of Kushalgarh has brought to notice a curious saying:

(d) Couvade Custom.

Pomli Jane aur Pomla suwāwad khāwe.

"Pomli gives birth to a child, but Pomla eats the good things provided for her."

The custom evidently existed somewhere among a tribe called Pomla. The expression is now used in a sarcastic sense for any lazy, worthless fellow, who tries to profit by the labours of others.

The only parts in which any traces of the curious Eastern system of marriage by service are found, are Jhalawar, Kotah, Kushalgarh, Marwar, and Ajmer-Merwara. By it a man agrees to serve for a certain time, which differs in each case, extending sometimes to 8 or 10 years, in another man's house, in return for which, at the end of his service, he receives the latter's daughter in marriage. They are married with the ordinary ceremonies. No sexual intercourse of any kind is allowed before the formal marriage takes place. The usual name for a bridegroom of this sort is *Ghar Jamāi* or *Ghar Jawāi*. The custom is found chiefly among the Gujars in Jhalawar and Ajmer-Merwara, the Jats and Rebaris in Marwar and Ajmer-Merwara, the Lodas in Kotah, and the Kunbis in Marwar.

(e) Marriage by Service.

Among the *Bhils* in Kushalgarh it is said that the father endeavours to conceal his presence from the elders of the family, at the time of his wife's confinement, as if he had done some wrong. Among the *Minas* in Bharatpur it is the custom for the father not to enter the room where the child is born for six days after its birth. Among those of Dholpur it is said that if a child is born in *Mul Nakshatra* (that is, some inauspicious time), the father does not send his clothes to the wash nor shave himself for 27 days. Among the Minas of Bundi the father touches no food till the priest has named the child. In Sirohi, if the priest says that a Mina child has been born at an unpropitious hour, the father absents himself from the house for at least seven and sometimes up to 27 days. Among some of the Marwar Bhils, when a father first sees the infant's face, he places a four or eight-anna bit in the infant's hands or a lump of *gur* in its mouth.

(f) Conduct of the Father at Child-birth.

Among the *Bhils* in the Southern States the name-giving ceremony takes place soon after the birth of a child, generally when it commences to take its mother's milk. The Jogi or Bhil priest suggests the name, which is often taken from the day of the week on which it was born, or some hill, stream, forest, etc., in the neighbourhood. Often the females of the neighbourhood collect together and choose the child's name. The ceremony is performed by the paternal aunt or maternal uncle of the child, and after the ceremony the women are given liquor. Among those in Marwar a Srimali Brahman or a Gurda is generally, but not always, consulted about the name when the child is five or six days old. He receives as his fee a cocoanut or flour, *ghi* and *gur*, and after referring to the horoscope, he suggests a few names, one of which is given to the child on the day the mother purifies herself. In some parts it is the custom not to give any name which is already held by a member of the family. Among the *Mers* and Hindu *Merats* of Ajmer-Merwara the Brahman suggests certain names, after making certain astronomical calculations, out of which the father chooses one. With the *Minas* the custom is much the same, the ceremony being performed generally after the well-worship ceremony.

(g) Name-giving.

Among the *Bhils* of the Southern Division the ear-piercing ceremony generally takes place when the child is two or three years old. A goldsmith is called, who pierces the ear and puts a ring of some kind in it. The near relatives or some of the neighbouring women, who are invited to the ceremony, are then fed with a porridge of Indian corn. Sometimes the piercing is done by one of the parents or an old woman in the house.

(h) Ear-piercing.

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Among the *Minas* the ceremony takes place between one and five years old, and simultaneously with the tonsure ceremony *(mundan)*, in which the aunt takes the child in her lap and the family barber shaves it. The aunt receives a bodice as a present for the service. Nose-piercing is not allowed. In some places the ear-piercing ceremony takes place at some particular spot where the spirit of one of the forefathers is supposed to reside.

(i) Disposal of Bodies of Children Dying in Infancy.

Among the *Mers* and Hindu *Merats* of Ajmer-Merwara, on the death of an infant, a portion of the floor is washed and *liped*, and the dead body laid on it. It is then shaved, bathed in hot water, and wrapped up in a cloth, in one corner of which are placed some pice; after which it is carried to the burial place. After burying the body the funeral party return home and bathe. Among the *Bhils* of the Southern Division the body of a child dying in infancy is buried. In Kushalgarh, if it dies when teething has once commenced, it is burnt. In Marwar, if it dies before it is old enough to feed on grain, it is buried in the cremation ground. If it is a boy its body is covered with white cloth, and if a girl with red. A burning cake of dung is applied to the child, as a mark of Hinduism, before burying it. In Dungarpur, a stone nearly a foot long is erected over its grave to prevent its becoming an evil spirit. Among *Minas*, children dying before the age of five are buried.

(j) Treatment of Women Dying in Child-birth.

The treatment of a woman dying in child-birth among the *Bhils* of the Southern States consists sometimes of an incantation ceremony, but usually her body is simply cremated like that of any other woman. In Dungarpur, should the child die with the woman, a stone about two feet long, with their supposed likeness delineated on it, is erected on the cremation ground. Among the *Minas* in Marwar, if the woman dies leaving her infant alive, the following precautions are taken to prevent her spirit haunting the house, the idea being that the yearning for her child would make her do so. Mustard seeds, sometimes mixed with pieces of brooms, are scattered on the way behind her bier, and some seeds are put into her mouth. Sometimes her feet are fettered and her locks cut off, and nails are fixed in the house walls. This superstition about her turning into a spirit is based also on the belief that, because she died in confinement, she would become a resident in *Malichwārā*, or Hell; to escape which, she has no course left but to turn into a spirit. The object of scattering the mustard seeds is, that much of the spirit's limited time at night would be taken up in picking up the mustard seeds, and thus it would be unable to reach the house! The well-known ceremony of *Putal Bidi* is performed to free her from the state of a spirit. Among the Minas in Bundi a somewhat similar ceremony takes place at the death of a woman whose child has died in her womb or been still-born. Their bodies are carried together to the cremation ground to be burnt, and on the way mustard seeds and bits of brooms are scattered, and a little raw thread is wrapped round the thorns and bushes by the side of the road the procession goes along. Should a woman die just before the child is actually delivered, the child is cut out of the womb.

(k) Miscellaneous Ceremonies at Birth.

The following is a brief epitome of the usual procedure in a *Bhil* family in the Southern States on the birth of a child. A few days before and after the birth the mother is forbidden to take curds or curd water; and in some cases meat, pepper, and acids are forbidden for about 30 days after. The woman who helps in the delivery stays with the mother, and an arrow is placed on the bed near the child to keep off evil spirits. The mother is secluded in the house with closed doors to prevent cold, and is not allowed to touch anything in the house or do any work. Her plates, etc., are kept separate. Between the fifth and tenth day after delivery the mother is bathed and dressed in holiday attire. Relatives and friends assemble, and she is made to sit facing the sun, with an arrow in her hand. Flour is then scattered in the courtyard, and after distribution of *rabra* (porridge) and liquor the gathering disperses. Among the *Minas* the mother is secluded in a warm room for about 10 days. Great care is taken to keep a cat out of the room. If the midwife, or other attendant, has to leave the mother's room she is not allowed to

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re-enter it without first purifying her clothes by sprinkling some cow-urine on them. After her confinement the mother has to live on *gur* and milk for three days, after which she is given light food. After the family priest has chosen an auspicious day for the purification ceremonies, the house is washed, the floor *liped* and Ganges water mixed with cow urine is sprinkled over it. Earthen vessels are changed, and old clothes washed. But the mother is not allowed to go out of the house till the 30th day, on which she is again purified, this being called the *Jalwā* or *Jalpujan* ceremony, when she goes to a well, tank or river with other females to worship.

(e) Superstitions.

Among Bhils and Minas, sneezing is considered of good omen; so is the grinding of teeth in a male child. In a female child it is inauspicious. In Jaipur and one or two other States it appears to be inauspicious in either sex.

Among none of these tribes is there any custom at birth which appears to be connected with the idea of transmigration, etc., such as the burial of children at the threshold to facilitate the return of the soul to the mother.

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SUBSIDIARY TABLE I.—*Distribution by Civil Condition of 1,000 of each sex and Main Religion and Main age periods at each of the last two * Censuses.*

Religion.	Sex and age.	Rajputana.						Ajmer-Merwara.					
		Unmarried.		Married.		Widowed.		Unmarried.		Married.		Widowed.	
		1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901
All Religions.	**Males.—**												
	0-4	998	994	2	6	...	...	996	998	4	2	...	...
	5-9	980	965	19	31	1	4	966	961	32	36	2	3
	10-14	888	854	108	129	4	17	876	846	116	135	8	19
	15-19	677	629	309	328	14	43	682	640	296	317	22	43
	20-39	220	223	722	681	58	96	226	209	703	705	71	86
	40-59	71	90	752	715	177	195	48	83	770	739	182	178
	60 and over ...	62	69	564	572	374	359	46	57	577	579	377	364
	Females.—												
	0-4	994	987	6	12	...	1	988	993	12	7	...	...
	5-9	934	910	64	84	2	6	917	902	80	89	3	9
	10-14	558	603	433	374	9	23	559	610	430	365	11	25
	15-19	91	197	878	738	31	65	101	173	870	767	29	60
	20-39	8	17	869	806	123	177	11	26	874	825	115	149
	40-59	4	6	472	497	524	497	6	16	459	416	535	568
	60 and over ...	3	6	141	242	856	752	6	7	107	113	887	880
Animists.	**Males.—**												
	0-4	999	997	1	3	...	...	997	...	3	...	...	...
	5-9	994	988	5	10	1	2	985	...	15	...	...	...
	10-14	945	916	53	62	2	22	895	...	105	...	...	...
	15-19	753	750	238	185	9	65	745	...	227	...	28	...
	20-39	148	186	816	662	36	152	124	...	810	...	66	...
	40-59	14	48	898	725	88	227	15	...	869	...	116	...
	60 and over ...	10	78	738	575	252	347	15	...	646	...	339	...
	Females.—												
	0-4	998	979	2	21	...	...	998	...	2	...	...	...
	5-9	983	951	17	47	...	2	938	...	62	...	...	...
	10-14	765	802	232	166	3	32	511	...	446	...	43	...
	15-19	217	378	774	532	9	90	63	...	931	...	6	...
	20-39	17	49	935	756	48	195	11	...	955	...	34	...
	40-59	8	11	513	405	479	584	...	...	464	...	536	...
	60 and over ...	8	32	128	252	864	716	...	...	132	...	868	...
Christians.	**Males.—**												
	0-4	1,000	1,000	...	...	...	...	1,000	1,000	...	...	...	...
	5-9	996	989	4	11	...	...	1,000	990	...	10	...	...
	10-14	981	978	19	22	...	...	987	961	13	39	...	...
	15-19	934	881	53	113	13	6	957	788	40	195	3	17
	20-39	367	460	604	494	29	46	701	365	287	553	12	82
	40-59	61	85	842	763	97	152	94	115	806	710	100	175
	60 and over ...	98	28	707	743	195	229	81	212	532	519	387	269
	Females.—												
	0-4	1,000	1,000	...	...	...	...	1,000	1,000	...	...	...	...
	5-9	984	984	16	16	...	...	996	1,000	4	...	...	...
	10-14	930	945	44	44	26	11	959	659	41	341	...	...
	15-19	585	607	405	385	10	8	747	482	251	489	2	29
	20-39	165	168	798	718	37	114	250	168	692	802	58	30
	40-59	80	65	571	675	349	260	130	133	598	560	272	307
	60 and over ...	56	83	129	292	815	625	113	26	189	187	698	787
Hindus.	**Males.—**												
	0-4	998	994	2	6	...	...	996	1,000	4	...	...	...
	5-9	979	965	20	31	1	4	963	958	35	39	2	3
	10-14	883	851	113	133	4	16	864	840	128	139	9	21
	15-19	672	620	314	336	14	44	661	613	315	349	24	47
	20-39	224	223	717	681	59	96	210	188	717	721	73	91
	40-59	74	93	747	711	179	196	45	83	772	737	183	180
	60 and over ...	66	71	556	564	378	365	46	57	569	561	385	382
	Females.—												
	0-4	993	985	7	13	...	2	986	991	14	9	...	...
	5-9	923	903	70	91	2	6	907	889	90	99	3	12
	10-14	530	578	460	398	10	24	524	580	464	392	12	28
	15-19	76	174	891	761	33	65	71	155	899	779	30	66
	20-39	7	13	868	809	125	178	6	20	880	824	114	156
	40-59	3	5	469	496	528	499	4	16	450	407	546	577
	60 and over ...	3	5	139	234	858	761	4	5	102	101	894	894
Jains.	**Males.—**												
	0-4	999	994	1	6	...	...	999	1,000	1	...	...	...
	5-9	995	954	4	42	1	4	996	976	4	20	...	4
	10-14	944	841	53	134	3	25	943	844	54	142	3	14
	15-19	695	604	296	356	9	40	735	681	257	287	8	32
	20-39	262	265	666	631	72	104	302	312	601	609	97	79
	40-59	124	127	620	599	256	274	148	167	567	572	285	261
	60 and over ...	93	71	416	451	491	478	132	114	388	520	480	366
	Females.—												
	0-4	998	993	2	7	...	...	997	995	3	5	...	...
	5-9	987	927	12	67	1	6	990	973	9	25	1	2
	10-14	705	685	286	281	9	34	634	801	350	179	16	20
	15-19	77	284	869	650	54	66	57	203	887	734	56	63
	20-39	6	30	737	713	257	257	6	39	726	755	268	206
	40-59	3	5	344	424	653	571	3	21	331	414	666	565
	60 and over ...	5	7	96	247	899	746	5	15	60	266	935	719
Musalmans.	**Males.—**												
	0-4	998	997	2	3	...	...	999	992	1	8	...	...
	5-9	979	961	20	30	1	9	974	969	25	27	1	4
	10-14	899	864	97	114	4	22	899	874	92	114	9	12
	15-19	684	668	302	301	14	31	733	750	251	226	16	24
	20-39	204	223	739	707	57	70	217	275	716	657	67	68
	40-59	43	61	798	791	159	148	33	53	810	805	157	142
	60 and over ...	35	51	619	670	346	279	34	43	635	650	331	307
	Females.—												
	0-4	995	996	5	4	...	...	993	1,000	7	...	...	...
	5-9	939	947	60	50	1	3	940	947	57	53	3	...
	10-14	655	634	337	295	8	11	646	715	346	278	8	7
	15-19	165	271	813	676	22	53	157	256	821	720	22	24
	20-39	15	35	892	833	93	132	23	49	887	853	90	98
	40-59	8	16	546	563	446	421	16	8	530	461	454	531
	60 and over ...	7	11	177	298	816	691	13	13	140	132	847	855

* In 1891 and 1881 complete Tables by Civil Condition were not compiled in Rajputana.

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SUBSIDIARY TABLE II.—*Distribution by Civil Condition of 1,000 Males in each Main Religion and Natural Division.*

RAJPUTANA AND AJMER-MERWARA.

Religion and Natural Divisions.	All ages.			0—4			5—9			10—14			15—39			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Rajputana and Ajmer-Merwara.—																		
All religions	493	439	68	998	2	...	979	20	1	888	108	4	318	633	49	68	717	215
Animists	534	436	30	999	1	...	994	5	1	945	53	2	253	715	32	13	878	109
Christians	661	312	27	1000	...	...	998	2	...	984	16	...	644	340	16	78	795	127
Hindus	490	441	69	998	2	...	978	21	1	882	114	4	319	631	50	71	712	217
Jains	516	391	93	999	1	...	995	4	1	944	53	3	350	589	61	120	586	294
Musalmans	491	444	65	999	1	...	979	20	1	899	96	5	316	636	48	40	759	201
**Eastern Division.—*																		
All religions	476	451	73	999	1	...	982	17	1	877	118	5	300	649	51	74	704	222
Animists	480	485	35	999	1	...	988	11	1	901	96	3	193	769	38	17	872	111
Christians	674	297	29	1000	...	...	1000	...	...	991	9	...	666	317	17	30	777	143
Hindus	476	451	73	999	1	...	982	17	1	874	121	5	299	650	51	77	700	223
Jains	497	391	112	999	1	...	994	5	1	917	79	4	376	552	72	170	523	307
Musalmans	475	455	70	999	1	...	980	19	1	895	100	5	291	656	53	35	758	207
†Southern Division.—																		
All religions	503	441	56	998	2	...	985	14	1	910	86	4	293	654	53	39	779	182
Animists	534	437	29	999	1	...	995	4	1	944	54	2	241	726	33	12	884	104
Christians	659	322	19	1000	...	...	990	10	...	985	15	...	590	398	12	48	856	96
Hindus	497	443	60	997	3	...	982	17	1	898	98	4	300	643	57	41	771	188
Jains	509	397	9	999	1	...	996	4	...	964	34	2	363	572	65	93	601	306
Musalmans	465	476	5	999	1	...	978	21	1	904	92	4	283	668	49	29	798	173
Western Division.—																		
All religions	522	413	65	996	4	...	970	29	1	899	97	4	374	583	43	72	710	218
Animists	558	409	33	997	3	...	990	9	1	957	40	3	362	616	22	15	863	132
Christians	497	479	24	1000	...	...	1000	...	...	850	150	...	434	543	23	120	827	53
Hindus	519	415	66	995	5	...	967	32	1	893	103	4	376	580	44	74	707	219
Jains	534	385	81	999	1	...	996	3	1	950	48	2	317	633	50	99	625	276
Musalmans	537	408	55	998	2	...	976	23	1	910	87	3	388	578	34	58	750	192

* Includes Ajmer.

† Includes Merwara.

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SUBSIDIARY TABLE II.—*Distribution by Civil Condition of 1,000 Females in each Main Religion and Natural Division.*

RAJPUTANA AND AJMER-MERWARA.

Religion and Natural Divisions.	All ages.			0—4			5—9			10—14			15—39			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Rajputana and Ajmer-Merwara.—																		
All religions	317	501	182	994	6	...	933	65	2	557	433	10	23	871	106	4	398	598
Animists	427	472	101	998	2	...	982	18	...	763	234	3	48	910	42	8	449	543
Christians	528	398	74	1000	...	...	991	9	...	948	42	10	354	612	34	103	504	393
Hindus	308	506	186	993	7	...	927	71	2	530	460	10	20	873	107	3	395	602
Jains	300	426	274	998	2	...	988	11	1	702	288	10	18	761	221	3	291	706
Musalmans	346	502	152	995	5	...	939	59	2	655	338	7	46	876	78	8	456	536
**Eastern Division.—*																		
All religions	303	517	180	997	3	...	932	66	2	513	477	10	20	879	101	4	419	577
Animists	379	508	113	996	4	...	938	60	2	536	456	8	22	923	55	7	443	550
Christians	534	387	79	1000	...	...	991	9	...	945	44	11	368	593	39	68	508	424
Hindus	299	520	181	997	3	...	930	68	2	493	497	10	17	881	102	3	415	582
Jains	261	460	279	997	3	...	974	24	2	488	496	16	7	781	212	3	303	694
Musalmans	337	509	154	996	4	...	941	57	2	640	352	8	44	878	78	10	464	526
†Southern Division.—																		
All religions	349	478	173	995	5	...	953	46	1	618	374	8	29	871	100	5	359	636
Animists	433	469	98	999	1	...	986	14	...	774	224	2	51	909	40	9	443	548
Christians	537	427	36	1000	...	...	987	13	...	971	29	...	344	647	9	284	505	211
Hindus	330	483	187	994	6	...	941	58	1	561	429	10	22	869	109	5	347	648
Jains	304	418	278	999	1	...	992	8	...	745	245	10	21	756	223	2	259	739
Musalmans	345	512	143	995	5	...	940	59	1	645	347	8	36	897	67	6	433	561
Western Division.—																		
All religions	323	484	193	987	13	...	920	77	3	627	364	9	27	854	119	3	377	620
Animists	404	482	114	994	6	...	970	29	1	770	226	4	31	915	54	3	488	509
Christians	433	467	100	1000	...	...	1000	...	...	1000	...	...	203	759	38	47	465	488
Hindus	315	490	195	985	15	...	911	86	3	601	389	10	24	859	117	2	374	624
Jains	317	414	269	998	1	1	992	8	...	766	227	7	22	754	224	5	303	692
Musalmans	369	481	150	993	7	...	933	67	...	698	296	6	54	864	82	5	440	555

* Includes Ajmer.

† Includes Merwara.

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SUBSIDIARY TABLE III.—*Distribution by Main Age periods and Civil Condition of 10,000 of each Sex and Main Religion.*

RELIGION AND AGE.	RAJPUTANA.						AJMER-MERWARA.					
	MALES.			FEMALES.			MALES.			FEMALES.		
	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
All Religions.—												
0-9 ...	9,894	101	5	9,675	316	9	9,928	162	10	9,581	406	13
10-14 ...	8,880	1,078	42	5,578	4,327	95	8,757	1,161	82	5,589	4,297	114
15-39 ...	3,181	6,331	488	233	8,707	1,060	3,110	6,270	620	269	8,733	998
40 and over...	691	7,160	2,149	37	3,988	5,975	475	7,360	2,165	61	3,831	6,108
Animists.—												
0-9 ...	9,971	26	3	9,922	76	2	9,916	84	...	9,740	260	...
10-14 ...	9,450	529	21	7,651	2,324	25	8,947	1,053	...	5,109	4,456	435
15-39 ...	2,530	7,156	314	478	9,098	424	2,184	7,211	605	203	9,503	294
40 and over...	127	8,787	1,086	83	4,491	5,426	150	8,258	1,592	...	4,011	5,989
Christians.—												
0-9 ...	9,982	18	...	9,940	60	...	10,000	...	...	9,981	19	...
10-14 ...	9,815	185	...	9,298	439	263	9,871	129	...	9,594	406	...
15-39 ...	4,720	5,017	263	2,542	7,147	311	7,397	2,493	110	4,361	5,268	371
40 and over...	653	8,276	1,071	752	4,812	4,436	916	7,618	1,466	1,271	5,251	3,478
Hindus.—												
0-9 ...	9,886	109	5	9,645	346	9	9,808	181	11	9,533	453	14
10-14 ...	8,824	1,133	43	5,296	4,603	101	8,636	1,279	85	5,243	4,637	120
15-39 ...	3,202	6,303	495	196	8,726	1,078	2,936	6,429	635	171	8,837	992
40 and over...	724	7,104	2,172	31	3,954	6,015	449	7,373	2,178	37	3,763	6,200
Jains.—												
0-9 ...	9,971	24	5	9,931	63	6	9,975	21	4	9,940	55	5
10-14 ...	9,446	527	27	7,051	2,856	93	9,425	542	33	6,338	3,503	159
15-39 ...	3,472	5,929	599	187	7,614	2,199	3,855	5,845	800	147	7,528	2,325
40 and over...	1,184	5,887	2,929	35	2,913	7,052	1,457	5,430	3,113	29	2,799	7,172
Musalmans.—												
0-9 ...	9,891	103	6	9,694	298	8	9,873	120	7	9,699	288	13
10-14 ...	8,991	966	43	6,554	3,371	75	8,994	921	85	6,459	3,458	83
15-39 ...	3,161	6,373	466	460	8,758	782	3,203	6,226	571	488	8,746	766
40 and over...	409	7,579	2,012	76	4,568	5,356	335	7,735	1,930	152	4,412	5,436

SUBSIDIARY TABLE IV.—*Proportion of the Sexes by Civil Condition at Certain Ages for Main Religions and Natural Divisions.*

RAJPUTANA AND AJMER-MERWARA.

NATURAL DIVISIONS AND RELIGION.	NUMBER OF FEMALES PER 1,000 MALES.														
	ALL AGES.			0-9			10-14			15-39			40 AND OVER.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Rajputana and Ajmer-Merwara.—															
All religions	584	1,037	2,432	930	2,938	1,676	469	2,993	1,665	66	1,225	1,903	54	536	2,686
Animists	771	1,043	3,266	974	2,880	714	632	3,329	1,028	183	1,235	1,295	639	508	4,953
Christians	567	905	1,948	1,011	4,000	...	596	1,625	...	344	1,128	1,303	967	469	2,289
Hindus	567	1,036	2,422	924	2,967	1,776	441	2,973	1,697	54	1,220	1,887	43	535	2,677
Jains	607	1,137	3,053	972	2,558	1,091	680	5,000	3,233	55	1,357	3,778	33	573	2,771
Musalmans	635	1,017	2,115	9,358	2,716	1,311	569	2,739	1,275	131	1,234	1,473	183	541	2,411
***Eastern Division.—**															
All religions	573	1,032	2,209	934	3,379	1,749	430	2,979	1,587	69	1,206	1,750	49	553	2,415
Animists	782	1,039	3,154	1,001	5,000	3,000	445	3,561	2,000	118	1,230	1,476	394	472	4,609
Christians	565	927	1,961	1,040	...	...	742	4,000	...	333	1,132	1,413	644	494	2,235
Hindus...	564	1,034	2,231	931	3,461	1,739	412	2,993	1,620	50	1,203	1,783	37	552	2,430
Jains	463	1,036	2,188	963	3,968	1,800	385	4,557	3,125	16	1,206	2,491	13	528	2,060
Musalmans	649	1,023	2,026	948	2,759	1,780	556	2,737	1,259	140	1,229	1,360	255	563	2,340
†*Southern Division.—*															
All religions	654	1,021	2,892	948	2,758	1,614	503	3,210	1,668	89	1,210	1,738	149	494	3,745
Animists	793	1,047	3,330	979	2,680	769	666	3,371	958	209	1,228	1,201	784	514	5,388
Christians	546	887	1,278	834	1,000	...	248	500	...	407	1,135	500	4,500	449	1,667
Hindus	621	1,018	2,884	935	2,780	1,867	446	3,129	1,655	67	1,207	1,717	131	493	3,766
Jains	591	1,040	2,927	993	1,893	667	658	6,063	3,989	55	1,238	3,232	29	497	2,779
Musalmans	653	947	2,136	956	1,884	800	564	2,970	1,667	109	1,162	1,190	159	451	2,711
Western Division.—															
All religions	558	1,059	2,701	907	2,475	1,594	537	2,892	1,872	62	1,284	2,447	37	525	2,815
Animists...	626	1,018	2,955	924	2,617	286	530	3,680	1,000	74	1,290	2,135	165	491	3,310
Christians	679	761	3,250	1,203	...	...	353	...	...	360	1,074	1,250	222	323	5,250
Hindus	543	1,053	2,646	902	2,465	1,791	508	2,850	1,919	54	1,270	2,295	32	520	2,802
Jains	708	1,277	3,959	963	2,000	929	854	4,989	3,000	92	1,558	5,897	63	652	3,375
Musalmans	599	1,027	2,383	911	2,634	700	602	2,682	1,228	120	1,278	2,031	70	514	2,526

*Includes Ajmer. †Includes Merwara.

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SUBSIDIARY TABLE V.—*Distribution by Civil Condition*

CASTE.	Locality (R=Rajputana A=Ajmer-Merwara).	DISTRIBUTION OF 1,000 MALES OF EACH AGE BY CIVIL CONDITION,																	
		ALL AGES.			0—4			5—11			12—19			20—39			40 AND OVER		
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Ahir	R ...	479	447	74	999	1	...	965	33	2	637	351	12	190	749	61	59	694	247
Bairagi	R ...	505	410	85	998	2	...	975	23	2	727	228	45	256	667	77	188	594	218
Balai	R ...	457	491	52	998	2	...	967	32	1	732	257	11	143	807	50	20	818	162
	A ...	438	495	67	992	8	...	942	56	2	731	245	24	175	759	66	9	800	191
Bambhi	R ...	500	453	47	991	9	...	939	59	2	803	189	8	190	769	41	17	806	177
Bhangi	R ...	478	466	56	999	1	...	951	47	2	671	310	19	147	797	56	34	789	177
Bhil	R ...	525	445	30	999	1	...	990	9	1	809	184	7	140	824	36	12	878	110
Brahman	R ...	493	412	95	999	1	...	979	20	1	752	237	11	272	655	73	110	616	274
	A ...	437	460	103	998	2	...	978	21	1	719	266	15	217	696	87	91	627	282
Chakar	R ...	505	435	60	1,000	...	...	977	20	3	811	175	14	227	714	59	55	752	193
Chamar	R ...	448	495	57	999	1	...	954	44	2	654	330	16	116	835	49	18	791	191
	A ...	421	521	58	995	5	...	945	49	6	661	315	24	106	834	60	9	817	174
Christian (Indians)	R ...	565	398	37	1,000	...	...	994	6	...	929	60	11	249	707	44	29	839	132
	A ...	626	342	32	1,000	...	...	1,000	...	...	958	39	3	323	651	26	63	771	166
Christian (Others).	R ...	629	350	21	1,000	...	...	1,000	...	...	1,000	...	...	499	484	17	114	807	79
	A ...	809	171	20	1,000	...	...	1,000	...	...	1,000	...	...	851	141	8	131	718	151
Daroga	R ...	516	419	65	998	2	...	964	34	2	790	199	11	293	656	51	79	713	208
Fakir	R ...	473	455	72	999	1	...	965	32	3	707	281	12	138	802	60	60	713	227
Gola Purab ...	R ...	462	429	109	1,000	...	...	955	45	...	640	342	18	260	649	91	118	571	311
Gujar	R ...	489	441	70	998	2	...	960	38	2	734	255	11	223	710	67	55	730	215
	A ...	430	477	93	990	10	...	891	104	5	609	362	29	158	736	106	40	707	253
Jat	R ...	483	439	78	997	3	...	950	49	1	709	279	12	223	707	70	57	694	249
	A ...	411	485	104	990	9	1	862	127	11	533	433	34	190	701	109	47	661	292
Kaim-khani ...	R ...	525	427	48	999	1	...	988	12	...	854	142	4	251	721	28	43	790	167
Kasai	R ...	478	473	49	997	3	...	999	90	1	632	358	10	130	821	49	19	809	172
Kayastha	R ...	442	451	107	999	1	...	979	21	...	705	283	12	216	703	81	90	619	291
Khati	R ...	479	448	73	998	2	...	972	27	1	726	263	11	189	745	66	50	734	216
Kumhar	R ...	461	477	62	998	2	...	959	40	1	704	282	14	150	791	59	24	782	194
	A ...	410	514	76	997	3	...	928	69	3	610	366	24	119	812	69	17	753	230
Mali	R ...	468	472	60	997	3	...	971	28	1	744	245	11	161	788	51	27	783	190
	A ...	413	513	74	1,000	...	...	950	46	4	666	314	20	136	794	70	16	775	209
Mahajan	R ...	506	397	97	999	1	...	986	13	1	716	273	11	258	666	76	127	576	297
	A ...	486	408	106	1,000	...	...	990	9	1	750	242	8	274	632	94	121	575	304
Meo or Mewati ...	R ...	503	431	66	1,000	...	...	985	14	1	760	230	10	150	783	67	34	752	214
Mer	R ...	449	487	64	999	1	...	974	23	3	735	256	9	168	748	64	31	778	191
	A ...	524	417	59	998	1	1	988	11	1	894	98	8	270	678	52	40	774	186
Merat Kathat ...	A ...	537	430	33	1,000	...	...	993	7	...	870	130	...	241	734	25	20	832	148
Mina	R ...	502	443	55	999	1	...	978	22	...	767	226	7	218	736	46	49	768	183
Moghal	R ...	509	429	62	1,000	...	...	988	12	...	818	171	11	279	678	43	61	754	185
Nai	R ...	470	450	80	999	1	...	974	24	2	745	242	13	209	721	70	45	721	234
	A ...	415	503	82	998	2	...	945	55	...	627	346	27	171	745	84	37	743	220
Pathan	R ...	459	474	67	999	1	...	979	20	1	807	183	10	218	724	58	36	781	183
	A ...	454	470	76	1,000	...	...	960	35	5	808	172	20	233	699	68	44	757	199
Raigar	R ...	458	491	51	998	2	...	971	28	1	685	305	10	116	845	39	19	799	182
	A ...	464	483	53	998	2	...	985	14	1	732	254	14	107	845	48	4	805	191
Rajput	R ...	579	358	63	999	1	...	989	10	1	895	100	5	407	549	44	156	644	200
	A ...	524	407	69	997	3	...	980	19	1	867	120	13	372	575	53	145	658	197
Rangrez	R ...	444	474	82	998	2	...	943	55	2	671	316	13	152	766	82	39	737	224
Rawat	R ...	544	410	46	997	3	...	981	19	...	899	95	6	319	640	41	31	821	148
	A ...	557	397	46	999	1	...	993	7	...	911	82	7	334	631	35	26	813	161
Rebari	R ...	500	440	60	994	6	...	907	91	2	727	261	12	213	726	61	37	761	202
Sadhu	R ...	620	292	88	1,000	...	...	944	55	1	770	183	47	485	440	75	487	335	178
Saiyad	R ...	473	461	66	998	2	...	975	24	1	829	164	7	219	730	51	42	768	190
	A ...	479	443	78	1,000	...	...	980	15	5	884	114	2	217	693	90	36	774	190
Shekh	R ...	480	451	69	999	1	...	968	30	2	772	216	12	220	721	59	45	751	204
	A ...	450	473	77	998	2	...	958	37	5	720	263	17	183	738	79	34	759	207

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of 1,000 of each Sex at Certain Ages for Selected Castes.

Distribution of 1,000 Females of Each Age by Civil Condition.																Caste.
All ages.			0—4			5—11			12—19			20—39			40 and over			
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	
21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39
325	529	146	999	1	...	879	120	1	177	806	17	4	905	91	2	488	510	Ahir.
312	485	203	998	2	...	902	94	4	188	752	60	13	834	153	5	380	615	Bairagi.
313	529	158	996	4	...	866	132	2	145	838	17	5	907	88	3	431	566	Balai.
309	532	166	982	18	...	862	133	5	174	805	21	4	909	87	6	390	604	
348	499	153	975	25	...	866	132	2	254	728	18	6	890	104	2	398	600	Bambhi.
330	531	119	995	5	...	905	95	...	252	723	25	8	920	72	3	531	466	Bhangi.
419	482	99	998	2	...	964	35	1	376	617	7	16	936	48	8	454	538	Bhil.
273	464	263	997	3	...	901	96	3	148	800	52	4	778	218	2	334	664	Brahman.
239	480	281	996	4	...	889	109	2	87	857	56	4	756	240	2	312	686	
301	483	216	999	1	...	912	85	3	267	699	34	36	815	149	17	320	663	Chakar.
319	535	146	998	2	...	857	141	2	168	812	20	5	904	91	2	444	554	Chamar.
301	545	154	988	12	...	839	155	6	107	863	30	9	909	82	5	399	596	
437	469	94	1,000	...	...	927	55	18	588	396	16	141	813	46	26	467	507	Christian (Indians).
613	323	64	1,000	...	...	985	15	...	791	207	2	270	661	69	124	497	379	
526	407	67	1,000	...	...	1,000	...	...	890	110	...	206	767	27	134	500	366	Christian (Others).
512	411	77	1,000	...	...	1,000	...	...	841	159	...	233	723	44	133	547	320	
274	506	220	995	5	...	889	109	2	272	697	31	14	847	139	7	388	605	Daroga.
350	522	128	997	3	...	890	107	3	280	708	12	7	917	76	6	507	487	Fakir.
290	496	214	998	2	...	857	137	6	195	774	31	53	773	174	29	367	604	Gola Purab.
308	534	158	995	5	...	848	154	2	158	827	15	5	905	90	2	438	560	Gujar.
301	539	160	966	34	...	771	224	5	137	844	19	3	906	9	2	401	597	
300	531	169	989	11	...	840	157	3	180	799	21	3	891	105	1	433	566	Jat.
252	549	199	959	40	1	743	251	6	99	862	39	2	863	135	...	352	648	
304	481	214	998	2	...	925	72	3	232	732	36	5	832	163	1	396	603	Kaim-Khani.
334	552	114	979	21	...	758	238	4	263	723	12	9	924	67	6	536	458	Kasai.
292	496	212	998	2	...	915	84	1	200	777	23	1	826	173	...	403	597	Kayastha.
304	525	173	996	4	...	865	133	2	163	814	23	7	892	101	3	436	561	Khati.
316	523	161	992	8	...	869	129	2	176	805	19	5	900	9	2	431	567	Kumhar.
271	546	183	980	20	...	791	203	6	131	853	16	7	885	108	1	383	616	
315	520	165	994	6	...	887	111	2	186	794	20	7	889	104	2	431	567	Mali.
250	540	210	983	17	...	781	208	8	104	866	30	6	861	133	2	360	638	
297	444	259	998	2	...	946	52	2	203	754	43	4	757	239	2	324	674	Mahajan.
270	454	276	996	4	...	957	39	4	155	802	45	5	742	253	2	296	702	
372	492	136	1,000	...	...	957	42	1	390	599	11	7	907	86	2	494	504	Meo or Mewati.
323	535	142	997	2	1	935	63	2	176	795	29	2	898	100	2	446	552	Mer.
372	483	145	995	4	1	972	26	2	400	596	4	13	920	67	1	428	571	
418	479	103	1,000	...	...	961	39	...	395	598	7	7	933	60	4	525	471	Merat Kathat.
335	513	152	998	2	...	931	68	1	238	747	15	5	911	84	2	452	546	Mina.
386	477	137	997	3	...	948	52	...	386	588	26	16	885	99	3	456	541	Moghal.
300	512	188	996	4	...	895	102	3	176	802	22	6	884	110	2	402	596	Nai.
273	510	217	987	13	...	853	145	2	135	839	26	2	870	128	1	335	664	
320	506	174	998	2	...	922	76	2	316	665	19	12	887	101	5	433	562	Pathan.
324	507	169	994	6	...	917	80	3	285	696	19	28	881	91	15	412	573	
339	526	135	997	2	1	888	109	3	173	808	19	5	902	93	7	480	513	Raigar.
339	514	147	997	3	...	929	67	4	210	771	19	4	901	95	4	416	580	
288	451	261	997	3	...	944	53	3	286	675	39	9	802	189	3	306	691	Rajput.
270	456	274	1,000	...	...	952	45	3	295	665	40	6	794	200	4	269	727	
332	530	138	993	7	...	849	146	5	229	751	17	6	919	75	3	494	503	Rangrez.
377	502	121	994	6	...	965	34	1	281	707	12	11	940	49	3	482	515	Rawat.
335	497	168	995	4	..	968	31	1	328	666	6	6	946	48	4	426	570	
315	493	192	970	29	1	804	194	2	261	720	19	6	868	126	2	350	648	Rebari.
320	434	246	993	5	2	890	110	...	269	687	44	55	742	203	46	319	635	Sadhu.
340	494	166	998	2	...	946	52	2	339	646	15	15	880	105	4	416	550	Saiyad.
365	475	160	994	6	...	932	68	...	438	541	21	31	860	109	25	429	546	
336	499	165	997	3	...	896	101	3	308	673	19	22	878	100	11	427	562	Shekh.
338	508	154	990	10	...	885	111	4	268	707	25	40	868	92	24	438	538	

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CHAPTER VIII.

Education.

1. Nature of Discussion, and Definition of "Literacy."—Though the title of this Chapter is the high-sounding one of "Education," a subject which is now a-days seriously engaging the attention of Indian statesmen and politicians and is likely to do still more so for many decades to come, it must not be imagined that the question will be dealt with here from any much wider point of view than that of the capacity of the people to read and write. It would, in fact, be much more appropriate were the Chapter to bear the heading "Literacy."

For Census purposes the word literacy has undergone a slight change in meaning at each of the last three Censuses. In 1891 the term included, though it also distinguished, those who were learning to read and write. In 1901 it included only those who were actually able to read and write. But, as it was found that many, who were only just able to write, their names or with great difficulty to read a printed character, were returned as literate, the meaning of the term was further circumscribed at the recent Census by imposing a test of literacy. This test was the ability to read and write personally a letter in ordinary handwriting. The effect of this varying definition on the education statistics at each census will be discussed further on.

A separate column in the schedules was also filled in for those who were literate in English. Except for this, no attempt was made in the Provinces generally to follow the 1901 practice of recording the particular language of literacy, though some of the individual States did so for their own purposes.

2. Data for Discussion.—

Imperial Table VIII contains details of general literacy and literacy in English, by Provinces, States or Districts, Cities, main religions and age periods.

Imperial Table IX gives details of general literacy and literacy in English for selected castes in each of the two Provinces.

At the end of this Chapter,

Subsidiary Table I shows for each Province, each religion, and age periods, the number per mille of each sex who are literate generally. It also shows the number per mille of each sex, but not by age periods, of those literate in English.

Subsidiary Table II gives the number of literate per mille of each sex, by age periods, in each Natural Division, and State or District.

Subsidiary Table III shows the number of literate per mille of each sex, by each main religion in each Natural Division, and State or District.

Subsidiary Table IV gives details for literacy in English per 10,000 of each sex, by age periods, in each Natural Division, and State or District, and also the 1901 figures for "all ages" only.

Subsidiary Table V shows the progress of literacy in each Province, Natural Division, and State or District, in each sex, and by certain age periods, since 1891 in Ajmer-Merwara and 1901 in Rajputana. Literacy statistics were not recorded in the Rajputana States in 1891.

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Subsidiary Table VI contains literacy figures by sexes for some of the most important castes in the Provinces.

Subsidiary Table VII shows the increase in the number of educational establishments and their pupils in Ajmer-Merwara since 1891.

Subsidiary Table VIII states the main results of the University Examinations in each of the three last Census years in Ajmer-Merwara.

Subsidiary Table IX contains statistics illustrating the growth in the circulation of newspapers since 1891.

Subsidiary Table X shows the number of books published in the last two decades.

3. Extent of Literacy in Provinces.—Out of every 1,000 males 124 are literate in Ajmer-Merwara and only 59 in Rajputana. Among females only 13 out of every 1,000 are literate in Ajmer-Merwara and 2 in Rajputana. In Ajmer-Merwara 23 per 1,000 males and 3 per 1,000 females are literate in English, compared with 2 males and ·2 females in Rajputana.

General literacy in main Provinces.				Literacy in English in main Provinces.			
Province.	Literate males per 1,000 of sex.	Province.	Literate females per 1,000 of sex.	Province.	Literate males per 1,000 of sex.	Province.	Literate females per 1,000 of sex.
Burma	376	Burma	60·4	*Ajmer-Merwara.*	*23·2*	*Ajmer-Merwara*	*3·0*
Bengal	140	Bombay*	13·7	Bengal	19·7	Baluchistan ...	2·1
Madras	138	*Ajmer-Merwara*	*13·5*	Bombay* ...	14·5	Bombay* ...	2·1
Ajmer-Merwara	*124*	Madras	13·4	Madras ...	12·1	Burma ...	2·0
Bombay* ...	120	Bengal	11·2	Baluchistan ...	11·9	Madras ...	1·28
Assam†	88	Assam†	6·3	Assam†	9·7	Bengal ...	1·26
Behar and Orissa	76	North-West Frontier	5·9	Burma	9·0	Punjab ...	1·0
Punjab	63	Punjab	5·8	North-West Frontier	8·4	North-West Frontier ...	·76
Central Provinces	62	United Provinces	5·0	Punjab	8·0	United Provinces	·67
United Provinces	61	Baluchistan ...	4·7	Central Provinces	5·4	Central Provinces	·52
Rajputana ...	*59*	Behar and Orissa	3·9	United Provinces	4·9	Assam† ...	·46
North-West Frontier	58	Central Provinces	2·9	Behar and Orissa	4·1	Central India...	·28
Baluchistan ...	56	Central India ...	2·6	Central India ...	3·5	Behar and Orissa	·27
Central India ...	48	*Rajputana* ...	2·5	*Rajputana* ...	*2·1*	*Rajputana* ...	*·16*

*including Aden. †excluding Manipur State.

(a) *Rajputana.*

Judging by the Census statistics, as the figures above show, Rajputana is more backward in male education than any of the main Provinces in India except the North-West Frontier, Baluchistan, and Central India. It is quite the most backward as regards female education and literacy in English. Its proportion of educated males is less than $\frac{1}{6}$th, and of females about $\frac{1}{24}$th, of those in the most educated Province, namely Burma. Literacy in Burma, however, appears phenomenally advanced. Leaving that Province out of consideration the proportion of literate males in Rajputana amounts to only $\frac{3}{7}$th of the number in Bengal, and of literate females to only just under $\frac{1}{5}$th of the number in Bombay, which are the two most advanced Provinces in these respects. The Province, of course, with which it is fairest to compare Rajputana is Central India, which, likewise, consists entirely of Native States. Of the two, Rajputana is far more advanced in male education, there being 59 literates among every 1,000 males in the Province, compared with only 48 in Central India. As regards female education there is little to choose between them, Central India having slightly the better figure of 2·6 compared with 2·5. As for a knowledge of English, Central India has slightly the better record in both sexes, the figures being 3·5 and ·28 compared with 2·1 and ·16 in Rajputana.

(b) *Ajmer-Merwara.*

Ajmer-Merwara takes a far higher place than Rajputana, namely, fourth among the Provinces in male, and third in female, literacy. And as regards literacy in English the Province has a higher average in either sex than any other Province. This high position held by Ajmer-Merwara, especially as regards literacy in English, is due partly to its large proportion of Europeans and

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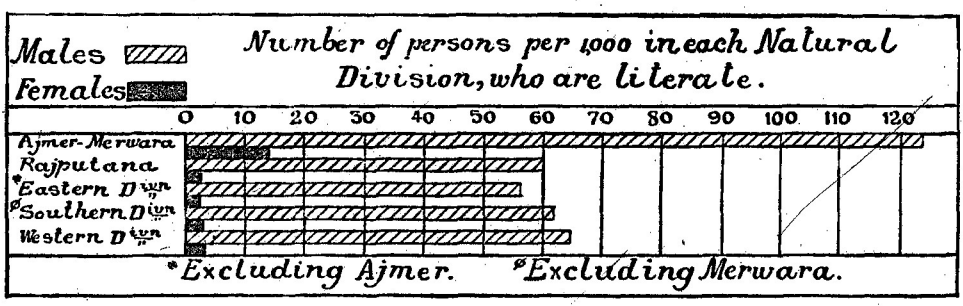
Anglo-Indians. Excluding them the figures would be as low as 17·3 and ·9 for males and females in English literacy, and 118·8 and 11·3 respectively in general literacy. This would lower it to second place among males and seventh place among females in English, and to fifth and fourth places respectively in general literacy. But still more is its high position due to its large percentage of urban population. The figures in paragraph 18 of Chapter I show that Ajmer-Merwara has a far larger urban population in proportion to its numerical size than any other Province, and one naturally expects to find education more advanced in towns than villages. Excluding Ajmer city the figures for general literacy would drop to 99·5 among males and 7·3 among females, and those for English literacy to 9·2 and ·8 respectively.

4. Extent of Literacy in Natural Divisions.—The most literate of the Natural Divisions, in either sex, is the Western, as the diagram below shows; but it is far surpassed by Ajmer-Merwara.



The Eastern Division has the smallest percentage in either sex. One would not have expected it to be beaten by the Southern Division with its very large Animistic population, among which, as Subsidiary Table I shows, education is practically non-existent. But the Southern Division figures are somewhat abnormally swelled by the Sirohi ones. The exclusion of this State, whose condition is somewhat exceptional, as pointed out in paragraph 6 *infra*, reduces the proportion of literate females in the Division to 2·1, which is lower than any. But, though the male figure is reduced thereby from 62 to 59, it still remains higher than the Eastern Division one. In 1901 the respective position of the Divisions was the same as now.

In English literacy the order is different. Among males the Eastern Division comes first and the Southern Division last. Among females the Southern Division is an easy first and the Western last. But if Sirohi be excluded the Southern Division drops to last place. Education in English has made more advance in the recent decade in the Eastern Division than in the others, and it is, in fact, the only one which, so far as males go, shows any improvement at all over 1901.

5. Literacy by Age Periods.—Taking the age periods separately we find that among males in both Provinces the highest proportion of educated ones is among those aged 20 and over, and the figures decline with each age period as they near childhood. Among females in Rajputana the highest proportion of literates is among those aged 15-20. Then come the '20 and over' females.

In Ajmer-Merwara the highest proportion is, likewise, among those aged 15-20. But in this Province there are far more literates among those aged 10-15 than in the '20 and over' period.

As regards literacy in English the highest figures among males in both Provinces is in the '15-19' period, and then in the '20 and over' period. Among females the order in both Provinces is '15-19,' '10-14,' '20 and over,' and '0-9.'

6. Extent of Literacy in States and Districts.—No State in Rajputana has such a high percentage of literates in either sex as has the British District of Ajmer, and none, except Sirohi, such a high one as the other British District of Merwara. The most literate State in Rajputana in either sex is Sirohi,

(a) General Literacy.

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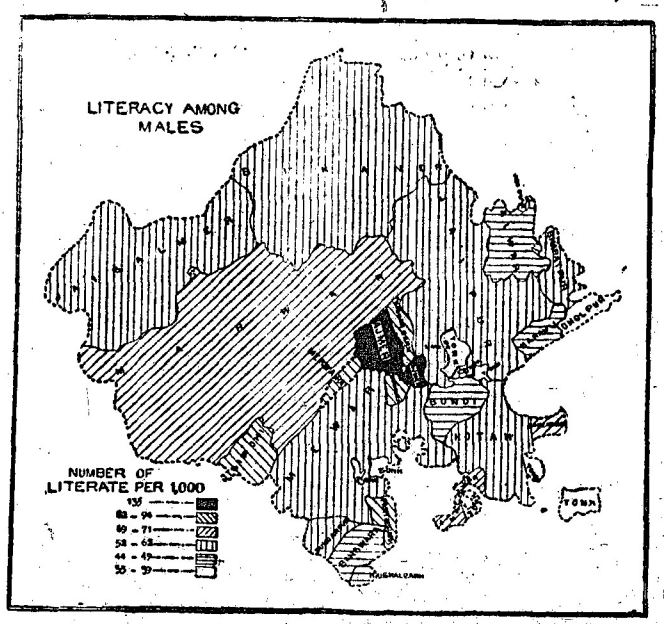
where the proportions of literates are as high as 93 and 7 per mille of each sex. The same was the case in 1901. This high figure is partly due to a rather large proportion of Christians in its population, but, even excluding them, Sirohi would still have the highest figure among males (89·7) and the second highest among females (4·8). The presence in a small State of the European Station of Mount Abu, the Cantonment at Erinpura, and the fairly large railway centre, with its workshops at Abu Road have more to do with the high figure. And if we exclude these three units the figures drop to 77 and 3 in the two sexes. But even so Sirohi would only be surpassed by Shahpura (89), Partabgarh (87) and Kishangarh (82) in male education. These four are among the smallest of the States. It is said that a large number of Mahajans, who have business connections with the Bombay side but reside in Sirohi State, maintain small private schools of their own in various parts of the State, in which they have their children taught to read and write Gujrati, and simple arithmetic. They import Gujrati teachers. A certain number of Brahmans, too, help to support these schools. This may account for the continued high standard of literacy in the State. Among the larger States, Marwar (70), Jaipur (61) and Mewar (60) have the best records for males; while, for females, there is little to choose between Bharatpur, Marwar, Kotah, and Bikaner, all boasting of about 3 literate females per mille!

State or District.	Literates per mille 1911.	Serial order. 1911.	Serial order. 1901.
Males.			
Ajmer	135	1	1
Sirohi	93	2	2
Merwara	91	3	4
Shahpura	89	4	7
Partabgarh ...	87	5	6
Kishangarh ...	82	6	5
Marwar	70	7	3
Jhalawar	69	8	10
Jaipur	61	9	17
Mewar	60	10	8
Bharatpur	57	11	14
Jaisalmer	56	12	13
Kotah	55	13	21
Tonk	54	14	11
Bikaner	53	15	16
Dungarpur ...	52	16	9
Alwar	49	17	15
Karauli	47	18	20
Banswara	46	19	19
Kushalgarh ...	44	20	12
Bundi	44	21	18
Dholpur	36	22	22
Females.			
Ajmer	15·8	1	1
Sirohi	7·1	2	2
Merwara	6·3	3	3
Jhalawar	5·6	4	10
Kishangarh ...	4·8	5	4
Partabgarh ...	3·9	6	20
Shahpura	3·4	7	6
Bharatpur ...	3·1	8	17
Kushalgarh ...	3·0	9	13
Marwar	2·8	10	5
Dungarpur ...	2·6	11	21
Kotah	2·6	12	16
Jaisalmer	2·5	13	15
Bikaner	2·5	14	9
Jaipur	2·4	15	18
Dholpur	2·4	16	22
Banswara	2·3	17	12
Karauli	2·2	18	11
Mewar	1·9	19	8
Bundi	1·4	20	19
Alwar	1·3	21	14
Tonk	1·3	22	7

Dholpur has the lowest figure for males (36) and then Bundi (44). Dholpur was the bottom of the list in 1901 also. Mewar, Bundi, Alwar and Tonk appear to pay less attention to female education than any others, none of them being able to produce more than about one literate woman in 1,000.

The standard of literacy in the two British Districts of Ajmer and Merwara is, as noted above, exceptionally high. In Ajmer there are 135 literate males and 16 females per mille, compared with Rajputana's best of 93 and 7. Even if we exclude Ajmer city, which embraces a large percentage of the literate population, the figures are still as high as 103 for males and 8 for females, which is much better than the Native States' best. Merwara has 91 literate males and 6 females per mille, which figures are only beaten by Sirohi.



The above map shows at a glance the distribution of the literate males throughout the Provinces.

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(b) English Literacy.

As regards a literate knowledge of English, Ajmer district, of course, easily takes first place in either sex. Even excluding Ajmer city it holds first place as regards males, but drops to second as regards females. Sirohi again comes second. Even if we exclude from the State all Christians it still has the best figure among the States for males, though it drops below Jaipur, Kishangarh and Bharatpur for females. Merwara district boasts of 5 males in 1,000 who know English and ·2 females! Amongst the remaining units there is very little diffusion of a knowledge of English. 5 of the States have only 3 males per mille who are literate in the language, 6 have only 2 per mille, 2 have 1 per mille, and 6 have even less than 1. Among females, of course, the figures are still worse. In 3 units there is not a single female literate in the language, and in all the rest, except Sirohi and Ajmer, there is less than 1 per mille.

State or District.	Literate per mille 1911.	Serial order. 1911.	Serial order. 1901.	State or District.	Literate per mille 1911.	Serial order. 1911.	Serial order. 1901.
Males.				*Females.*			
Ajmer	28·85	1	1	Ajmer	3·950	1	1
Sirohi	9·10	2	2	Sirohi	2·355	2	2
Merwara	5·27	3	4	Jaipur	·238	3	5
Jhalawar	3·06	4	8	Kishangarh ...	·217	4	4
Shahpura	3·05	5	5	Merwara	·212	5	3
Kishangarh ...	2·89	6	6	Bharatpur	·175	6	9
Bharatpur	2·88	7	7	Dholpur	·126	7	10
Dholpur	2·79	8	17	Jhalawar	·130	8	8
Bikaner	2·33	9	12	Kotah	·104	9	17
Jaipur	2·23	10	11	Tonk	·095	10	15
Marwar	2·13	11	3	Marwar	·090	11	12
Alwar	2·04	12	9	Alwar	·087	12	7
Partabgarh ...	2·02	13	13	Mewar	·073	13	11
Kotah	1·96	14	15	Bikaner	·049	14	14
Karauli	1·20	15	18	Shahpura	·044	15	6
Tonk	1·07	16	14	Jaisalmer	·025	16	...
Mewar	·92	17	10	Dungarpur ...	·025	17	18
Jaisalmer	·85	18	20	Banswara	·024	18	...
Bundi	·82	19	16	Bundi	·009	19	...
Kushalgarh ...	·64	20	19	Karauli	Nil.	...	13
Dungarpur... ...	·59	22	21	Kushalgarh ...	Nil.	...	...
Banswara	·58	21	22	Partabgarh ...	Nil.	...	16

7. Literacy by Religions.—Excluding Brahmos, Buddhists, and Jews, whose total numbers are only 82, 2, and 31 respectively, the proportion of literacy in each sex, among the religions in Rajputana, is as noted on the margin. In both sexes the Parsis have by far the highest proportion. This is probably greatly due, so far as males go, to the small proportion of children among them, as they have fewer below the age of 10 than any of the other main religions. In both sexes the Christians come next. Their high position is, of course, due to the number of Europeans and Anglo-Indians among them. Taking the figures for Indian Christians only they drop to fourth place among males, being surpassed by Parsis, Aryas, and Jains; but they still retain second place among the females. This is eloquent testimony to the educational zeal and success of the Christian missionaries. It must also be pleasing to the Arya Samajists to be able to show such good returns, as they, too, devote themselves keenly to education. They come third in either sex, though as regards female education, they are still a very long way off the Christians and Parsis. Between them and the Jains, who have the next best record in female education, there is a very big drop from 197 to 13 per 1,000. The state of female education generally is, indeed, at a very low ebb among the older religions, and among Musalmans and Hindus only 3 and 2 females respectively in every 1,000 can read and write!

(a) Rajputana.

Religion and Sex.	Literate per mille of sex.
Males—	
Parsis	843
Christians	625
Aryas	588
Jains	503
Sikhs...	81
Hindus	48
Musalmans	44
Animists	·3
Females—	
Parsis	735
Christians	540
Aryas	197
Jains	13
Sikhs...	11
Musalmans	3
Hindus	2
Animists	.....

Looking at the relative state of education in the two sexes the religions of the greatest numerical importance cut a very sorry figure in female education, for, whereas among Parsis and Christians there is not so very much difference

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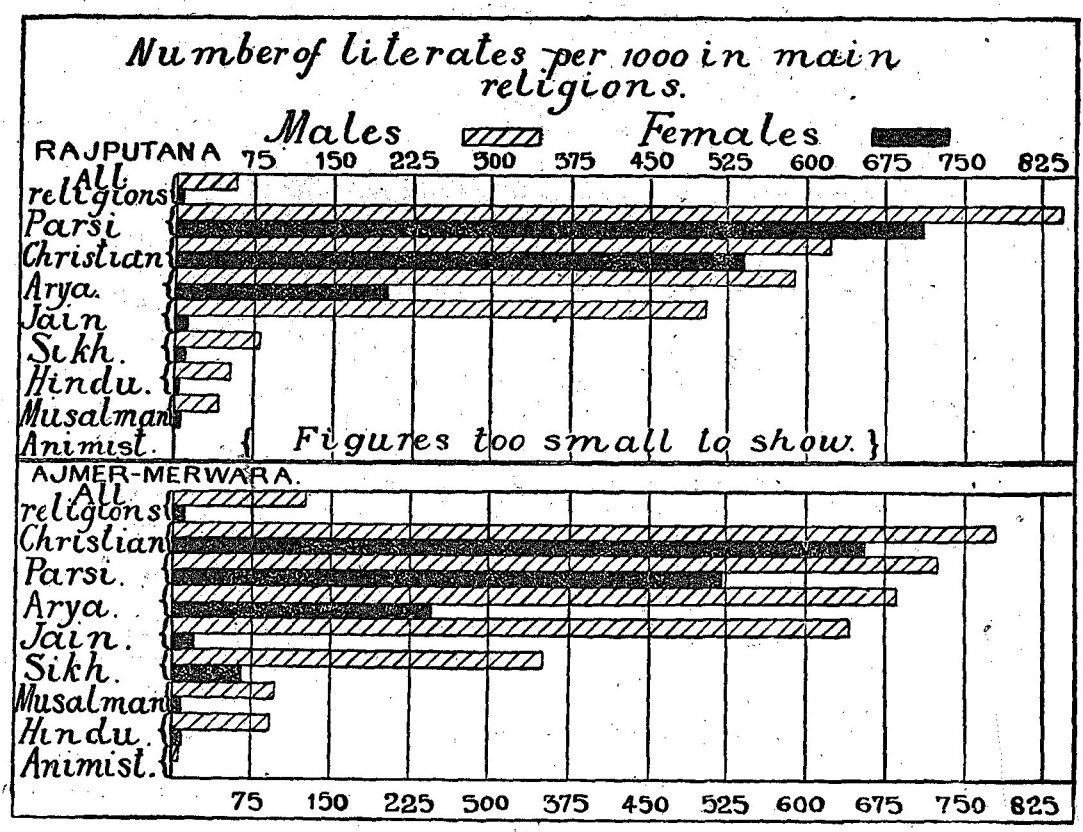
in the sexes, and even among Aryas literate males are in the proportion of only just under 3 to every 1 literate female, the proportion among Jains is about 38 to 1, among Hindus about 24 to 1, and among Musalmans about 15 to 1. Among Sikhs it is about 8 to 1. The Jain neglect of female education is striking, for



among males they have the very high proportion of 503 per 1,000, which is more than 10 times the Hindu figure, more than 11 times that among Musalmans, and nearly 6 times that among Sikhs.

Though Hindus have a slightly better record among males than Musalmans, the two religions change places among females. There is not, therefore, much support in the Rajputana figures for the theory that Musalmans are far more backward in education than Hindus. This remark, however, must be modified by the reservation that, as the figures in Subsidiary Table IV of Chapter I show, the Musalmans have a far larger proportion of their numbers living in urban areas than any other of the main religions except Christians, the proportion being more than three times as great when compared with Hindus, and, as facilities for education are far greater in urban than rural areas, we should expect for this reason a larger proportion of literates among them.

(b) *Ajmer-Merwara.*

The figures in Ajmer-Merwara, both as regards the actual proportions within the religions themselves and their relative positions to other religions, are much the same as in Rajputana, except that, of course, the figure in nearly every religion except Parsis is higher. Christians rob the Parsis of first place in either sex, and,

Religion and Sex.	Literate per mille of sex.	Religion and Sex.	Literate per mille of sex.
Males—		*Females*—	
Christians	781	Christians	656
Parsis	739	Parsis	523
Aryas	685	Aryas	244
Jains	641	Sikhs	65
Sikhs	355	Jains	21
Musalmans	95	Hindus	6·3
Hindus	91	Musalmans	6·1
Animists	2	Animists	.....

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whereas in Rajputana Hindus show a better proportion among males and a worse one among females than do Musalmans, the exact reverse is the case in Ajmer-Merwara.

(c) General.

In both Provinces no religion attempts to contend with Animism for the "wooden spoon" of education in either sex! Animists being mainly forest tribes, education may be said to be practically non-existent among them.

So far as the education of children under 10 goes in Rajputana, non-Indian Christians, Parsis, Aryas, and Indian Christians have the best records in either sex, the other religions coming very far behind, showing that even among the rising generation they are slow to avail themselves of their opportunities. Nor, here again, is there very much to choose between Musalmans and Hindus in this respect. And in both religions the condition of education among the children is even more backward, compared with other religions, than it is among the population generally. This state of affairs is much the same in Ajmer-Merwara.

8. Advance in Education.—The greatest value of the Literacy Tables, perhaps, is that they form, to a certain extent, a gauge of the spread of education. But unfortunately, this is just where the change in the definition of the term "literate," referred to in paragraph 1 above, is most likely to destroy the usefulness of the statistics. The figures on the margin will show at a glance the extent to which education is keeping pace with or outstripping the growth in population.

(a) By Provinces.

	Percentage of variation 1901-11 in							
	Rajputana.*				Ajmer-Merwara.			
	Males.		Females.		Males.		Females.	
	All ages.	Over 10.	All ages.	Over 10.	All ages.	Over 10.	All ages.	Over 10.
Population ...	+6·5	−·3	+6·9	−·3	+6·0	−3·7	+4·1	−7·2
General literacy	+3·1	+5·6	+46·5	+49·5	+9·5	+11·0	+65·0	+67·1
English literacy	+17·6	+23·1	+25·8	+29·7	+48·5	+55·5	+11·0	+9·5
Illiteracy ...	+6·7	−·8	+6·9	−·4	+5·6	−6·1	+3·6	−7·9

* Excluding Chhabra, Pirawa and Sironj *pargauas*.

In Rajputana it appears that illiteracy among males is growing slightly faster than the population, and that the percentage of increase in literacy is less than half that in the population. Some of this, no doubt, is due to the stricter definition of the term "literate." For this reason, proportions have also been worked out and given, side by side, for those over 10 years of age, for it is just among the children who are learning at school that the effect of the narrower definition would make itself felt. Many of them who could just read and write a little were returned among the literates in 1901. These figures will be referred to further on.

The progress in female education is more cheering. The population has increased a little quicker than have the illiterates, and the percentage of increase among the literates is more than 6 times as great as that in the general population.

In Ajmer-Merwara, even among 'all ages,' literate males have increased more rapidly (9·5 per cent) than males generally (6·0 per cent); and among literate females the percentage of increase is about 16 times as great as that among the general female population.

The percentage of increase in English literacy amongst males in both Provinces is about 5 times that in general literacy. Amongst females the reverse is the case, and general education is making much faster strides among them in both Provinces than education in English. This, of course, is not to be wondered at, as education in their own vernacular must spread much more before one can expect females to be educated in English.

From the figures for those over the age of 10, to which reference has been made above, a very hopeful view of the spread of education seems justified in both Provinces, for, whereas there has actually been a decline of ·3 per cent among the population over 10 years of age in either sex in Rajputana, the number of literates has increased by 5·6 per cent among males and 49·5 per cent among females.

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In Ajmer-Merwara the decline in males over 10 years is 3·7 per cent, but the increase in literacy among them is 11·0 per cent. Among females over 10 the figures are still better, for literacy has increased by 67·1 per cent, while the population has declined by 7·2 per cent.

As regards English literacy the figures for males over 10 in both Provinces are even more hopeful, though they are not so good among females. In Ajmer-Merwara the knowledge of English among females over 10 has not grown so rapidly as it has among those of 'all ages,' showing that the younger generation of girls are now being taught the language.

(b) By States and Districts.

Comparing the advance made in education in each State, relatively to other States, the tabular statements in paragraph 6 *supra*, show that amongst males Bikaner, Bharatpur, Jaipur, Jhalawar, Jaisalmer, Karauli, Kotah, Merwara, Partabgarh, and Shahpura, have all improved their position, the improvement being most marked in Kotah, which has risen from 21st to 13th place, and in Jaipur, which is now 9th instead of 17th. Alwar, Bundi, Dungarpur, Kishangarh, Kushalgarh, Marwar, Mewar, and Tonk have all dropped in the list, the most marked differences being in Dungarpur and Kushalgarh, which fall from 9th and 12th places respectively to 16th and 20th. The figures for female education are so small that the relative variation in the States is not of much interest; but the proportion of literate females shows the greatest improvement in Jhalawar, where it has risen from 1·9 to 5·6, Partabgarh (·8 to 3·9), Bharatpur (1·1 to 3·1), Dungarpur (·6 to 2·6) and Dholpur (·5 to 2·4).

Looking to the individual progress since 1901 in the States themselves, we find from Subsidiary Table V that Alwar shows a decline in the number of literate males for 'all ages' and at the periods of '10-15,' and '15-20'; Bundi for 'all ages' and at '15-20'; Dungarpur for 'all ages' and at '15-20' and '20 and over'; Karauli and Jaisalmer at '15-20'; Kishangarh for 'all ages' and at '20 and over'; Kushalgarh, Marwar, Mewar, Sirohi, for 'all ages' and at each age period; Shahpura at '20 and over'; and Tonk for 'all ages' and at '10-15' and '20 and over.' As regards female education there are fewer States which show any decline at all. In Alwar there is a decrease in 'all ages' and at '15-20'; in Kishangarh at '20 and over'; in Kotah at '10-15'; in Lawa at '15-20'; in Marwar in 'all ages,' and at '10-15,' and '15-20'; in Mewar in 'all ages' and at '20 and over'; in Shahpura at '15-20' and '20 and over'; in Tonk at 'all ages' and each age period. It may be of interest to the Tonk authorities to note that education in its outlying *parganas* of Chhabra, Pirawa and Sironj is much more backward than in the rest of the State. In these *parganas* there are only 24 literate males and ·5 literate females in every thousand, compared with 54 and 1·3 in the other *parganas*, or—excluding Tonk city—38 and ·4 per mille.

State or District.	Variation in literacy among males over 10 years.	State or District.	Variation in literacy among females over 10 years.
Lawa	+ 137	Dungarpur	+ 555
Kotah	+ 127	Dholpur	+ 465
Bikaner	+ 38	Partabgarh	+ 432
Dholpur	+ 33	Kotah	+ 285
Jaipur	+ 29	Lawa	+ 225
Banswara	+ 27·9	Jhalawar	+ 199
Jaisalmer	+ 27·8	Kushalgarh	+ 175
Partabgarh	+ 27·5	Bharatpur	+ 161
Dungarpur	+ 26	Jaipur	+ 150
Bharatpur	+ 24	Jaisalmer	+ 133
Bundi	+ 21	Bundi	+ 104
Merwara...	+ 20	Bikaner	+ 75
Jhalawar	+ 15	Banswara	+ 74
Ajmer	+ 9	Ajmer	+ 72
Karauli	+ 7	Sirohi	+ 46
Shahpura	+ ·7	Merwara	+ 39
Mewar	+ ·4	Karauli	+ 23
Kushalgarh	— 1	Mewar	+ 7
Kishangarh	— 7	Kishangarh	+ 4
Alwar	— 8	Shahpura	— 3
Sirohi	— 9	Alwar	— 7
Tonk	— 11	Marwar	— 8
Marwar	— 24	Tonk	— 43

A fairer test of progress in the individual States, however, owing to the change in the definition of "literate," is to take the figures for all over 10 years of age. If this be done it will be seen from the marginal statement that, excluding the Lawa Thakurate, much the greatest progress among males has been made in Kotah, where the increase in literate is as much as 127 per cent. After Kotah there is a very big drop to Bikaner (38 per cent), then comes Dholpur, the State which, both in 1901 and now, shows the lowest proportion of literate males. Only 6 States show a decline, namely Marwar (24 per cent), Tonk (11 per

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cent), Sirohi (9 per cent), Alwar (8 per cent), Kishangarh (7 per cent), Kushalgarh (1 per cent) In female education the greatest improvement is in Dungarpur (555 per cent), Dholpur (465 per cent), Partabgarh (432 per cent), Kotah (285 per cent), Jhalawar (199 per cent), Kushalgarh (175 per cent), Bharatpur (161 per cent), Jaipur (150 per cent), Jaisalmer (133 per cent), Bundi (104 per cent). None of the others show an improvement amounting to 100 per cent. Tonk (−43 per cent), Marwar (−8 per cent), Alwar (−7 per cent), Shahpura (−3 per cent) all show actual decreases. It seems certain that at least some of these declines in literacy in both sexes among those over 10 years of age is due to the inability of the Darbars to make their educational machinery keep up with the increase in population. But it is hoped that it is no longer possible to predicate of any of them the remarks made by the Diwan of Bharatpur in 1895-7 on the condition of education in that State in those days. He wrote: "Education is very much neglected and is consequently backward in the State." And again, "there seems no properly fixed standard for the schools, and the masters teach any book they like, and have classes arranged according to their fancies. Of the Mofassil School Teachers, I can safely say that many of them cannot write a common letter without blunders, cannot work out sums in rule of three, and their knowledge of geography is so limited that they do not even know the difference as to whether Asia is a continent or an animal."

Every State, except Mewar and Marwar, when compared with 1901, shows an improvement in literacy in English among males. As regards females there is an improvement in all except Bikaner, Karauli, Kishangarh, Partabgarh, Shahpura, Sirohi, Merwara, and Mewar; but in any case the figures in all these, except Sirohi and Merwara, are so small that the variation is of no importance.

(c) By Religions.

Taking the progress in the various religions, no religion in Rajputana has kept pace, in its educational efforts among males, with its own numerical growth, except the Jains and Musalmans, as the figures below show. In female education progress has outstripped numerical growth among the Hindus, Jains and Musalmans. But when considering these remarks, it must be remembered that, as the

	Variation 1901-11.									
	Aryas.		Christians.		Hindus.		Jains.		Musalmans.	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
Rajputana.*										
Population	+169·9	+188·7	+44·9	+56·8	+6·4	+6·7	−6·0	−1·5	+5·3	+4·5
General literacy ...	+136·8	+166·7	+27·7	+17·8	+2·8	+57·8	+2·2	+49·3	+6·5	+8·1
English literacy	+104·2	−50	+27·1	+13·1	+21·8	+426·3	−24·0	+100·5	+19·5	+53·8
Ajmer-Merwara.										
Population ...	+132·9	+155·3	+54·0	+36·1	+3·1	+1·1	+1·6	+2·3	+12·2	+12·9
General literacy ...	+19·7	+238·5	+86·6	+76·6	−·9	+41·0	+17·0	+1·0	+10·6	+55·1
English literacy ...	+211·4	−100·0	+149·6	−·5	+18·9	+1,600·0	+42·7	...	+18·1	+100·0

* Excluding Chhabra, Pirawa and Sironj Parganas.

figures on the margin of paragraph 8 *(a) supra*, show, the great bulk of the increase in the population in the recent decade has been among those under 10 years of age, among whom, with the stricter definition of literacy, little if any *apparent* progress in literacy can be looked for.

In Ajmer-Merwara, among Hindus, Aryas, and Musalmans alone is the increase in male literacy less than the increase in the population, and Jains are the only ones among whom female literacy has not increased at a greater rate than the population. In each religion, except Hinduism and Muhammadanism, so far as males go, general literacy has increased faster than English literacy, in Rajputana. In Ajmer-Merwara English literacy has grown more rapidly than general literacy in every religion.

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9. Education in Selected Castes.—Looking at the figures in Subsidiary Table VI for the principal castes and races of the Provinces, it will be seen that, among males in both Provinces, the Kayasthas—the great 'writer' caste—easily hold first place. In Ajmer-Merwara they only number 2,439, but in Rajputana there are 23,610 of them. Then, excluding the Goanese, who only number 163 and 237 in the two Provinces, come Indian Christians. Next to these three castes, the Mahajans are a long way the best-educated in both Provinces. One would expect this among the great trading castes. Next, but a long way after them, come in Rajputana the Musalman tribe of Saiyad, the ascetic Sadhus, and the Brahmans, all of whom have a proportion of over 100 literate per mille. In Ajmer-Merwara, to name them in order, the Brahmans, Saiyads, Rajputs, Pathans and Shekhs all have a proportion of over 100. The standard of education among the Rajputs in Rajputana is much lower than in Ajmer-Merwara, the figures being 41 and 168 respectively. The least-educated among the selected castes are the Bambhis, Rebaris, Chamars, Raigars, Bhils, Bhangis, Balais, Rawats, Kumhars, Meos, Gujars, Minas, Malis, Jats, Kasais, Ahirs, Nais, and Fakirs, none of whom have a proportion of over 10. Among the Bhils only 1 in 1,000 can read and write!

(a) *General Literacy.*

As regards the social position of the Hindu castes those of the highest standing are among the most literate. But the Nais in Ajmer-Merwara take a much higher place than their social rank would lead one to expect.

Turning to female education the position is much the same, except as regards Mahajans. In Rajputana, Indian Christians, Goanese, Kayasthas, Sadhus, and Saiyads have the best figures, all over 20 per mille. The difference between the lowest figure of 262 (Goanese) among Christians and the highest of 68 (Kayasthas) among the Hindus or Musalmans is eloquent of the difference of treatment which the sex receives in the religion of the West in matters of education. After the Saiyads there is a big drop to the Rajput figure of 9. It is interesting to note that the Mahajans sink even below the Rajputs; and that in Rajputana the Brahmans are lower even than the Mahajans and the Moghals, their figure being no higher than 5 per mille. In Ajmer-Merwara the order is—Indian Christians, Goanese, Kayasthas, Brahmans, Rajputs, and Mahajans, all of which have a proportion of over 20 per mille.

As regards English education in Rajputana those castes with the best record are Goanese, Indian Christians, and Kayasthas, the figures varying from 306 in the former to 115 per mille in the last. This high position of the Kayasthas is very striking. After them comes a big drop to the Saiyads (26), and from them another big drop to the Moghals (8). Then come the Pathans (7), Brahmans (6), Shekhs and Mahajans (6), and then another drop to the Rajputs (2). The attitude towards English education among Mahajans, who, except for the Kayasthas, hold premier place as regards general literacy, is a curious one.

(b) *English Literacy.*

In Ajmer-Merwara, Kayasthas easily hold the first place, beating even the Goanese and Indian Christians. After these three, but a long way off, come the Brahmans, Saiyads, Pathans, Mahajans, Rajputs, and Shekhs. Considering their somewhat low position in the social grades the figures for the Nais (6 per mille) and Malis (5), who come next, are high.

A literate knowledge of English among the females of these castes is, of course, very scarce. In both Provinces the Goanese have the high figures of 167 and 159, and the Indian Christians of 92 and 82 per mille. Far away come the Kayasthas (2 in Rajputana and 6 in Ajmer-Merwara). The other figures are infinitesimally small, the best being among the Brahmans in Ajmer-Merwara, among whom 1 woman in every 1,000 is literate in English.

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10. Literacy in Cities.—The city with the highest proportion of male literates is Jodhpur, including the suburbs (also called Jodhpur town), which boasts of 251 literates per mille. Next comes Ajmer, then Udaipur. Jaipur comes seventh. Tonk has the lowest proportion of 109. Among females Ajmer has much the highest figure (45), followed by Bharatpur (28); last comes Tonk again (4). These figures, of course, are all far higher than those for the individual States. In 1901, likewise, Jodhpur held premier place, and in the report of that year Captain Bannerman attributed the fact mainly to the large number of Marwari traders living there.

(a) General Literacy.

City.	Proportion of literates per mille.			
	General.		English.	
	Males.	Females.	Males.	Females.
Ajmer	238	45	88	14·2
Alwar	153	6	25	1·2
Bharatpur	194	28	26	2·7
Bikaner	214	13·4	19	·5
Jaipur	190	13·3	22	1·2
Jodhpur	251	16	30	1·4
Kotah	197	18	17	·75
Tonk	109	4	6	·82
Udaipur	225	8	12	1·1

In English literacy, in both sexes, Ajmer easily holds first place. This is of course, greatly due to the large European and Anglo-Indian population there. Next comes Jodhpur, as regards males, and Bharatpur as regards females. Tonk, again, has the worst record among males, and Bikaner among females.

(b) English Literacy.

11. Educational Establishments, etc.—Turning to a different, and in some ways more satisfactory, gauge of the progress of education, such as is contained in Subsidiary Table VII, we find in 1911, compared with 1901, a considerable improvement in Ajmer-Merwara in the number of educational institutions and the pupils attending thereat. Institutions have risen from 158 to 186 and pupils from 7,657 to 9,078. The increase shows itself in both public and private institutions. Among the former, the greatest increase is among the secondary schools, which have doubled in number, though the pupils in them have not increased at quite the same rate. In the primary schools the pupils have declined from 2,932 to 1,816 spite of an increase in the schools themselves from 50 to 54. Among the private institutions there has been a great drop in the number of advanced ones and a considerable rise in the elementary ones. In both, the number of pupils has increased.

Comparing 1911 with 1891, educational institutions have increased from 177 to 186, but pupils have decreased from 9,299 to 9,078. This is due to the drop from 3,945 to 3,148 in the number of pupils attending private institutions.

Subsidiary Table VIII also shows that 61 candidates passed various University Examinations in 1911, compared with 32 in 1901 and 16 in 1891. The actual percentage of successes has improved from 40 to 60 per cent in the last decade.

No figures, unfortunately, are available whereby to judge in this way of the progress of education in Rajputana.

12. Journalism and Books.—If we take journalism and the "making of books" as a test of education, Subsidiary Tables IX and X will show that in neither respect is there much literary enterprise or activity in these Provinces. One weekly vernacular newspaper is issued in Ajmer, one weekly vernacular and English and three monthly vernacular ones in Jaipur, and one weekly one in Hindi and English in Jodhpur. In the same way the only three centres from which books are published are Ajmer, Jaipur and Jodhpur. There has been much greater activity in this respect in Jaipur in the recent decade, compared with the previous one; so, too, to a certain extent in Ajmer.

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SUBSIDIARY TABLE I.—*Education by Age, Sex and Religion.*

RELIGION.	NUMBER PER MILLE WHO ARE LITERATE.											NUMBER PER MILLE WHO ARE LITERATE IN ENGLISH.		
	ALL AGES.			0-9.		10-14.		15-19.		20 AND OVER.				
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
RAJPUTANA.														
All religions	**32·3**	**59·5**	**2·5**	**2·8**	**·3**	**40·8**	**2·4**	**70·0**	**3·8**	**87·6**	**3·3**	**1·2**	**2·1**	**·2**
Animist	·2	·3	...	...	...	...	...	...	...	·7	...	...	...	...
Arya	422·4	588·2	197·4	99·1	84·6	660·0	259·7	687·5	298·7	752·9	222·2	139·5	238·4	5·3
Brahmo	426·8	690·5	150·0	...	100·0	400·0	...	..	400·0	900·0	130·4	48·8	95·2	...
Christian (Total)	588·3	625·2	540·3	218·5	153·1	755·6	666·7	668·1	707·3	752·4	682·9	402·3	433·8	361·1
(a) *Christian (Indian)** ...	*438·8*	*483·6*	*381·6*	*58·4*	*46·1*	*700·0*	*418·2*	*581·0*	*671·1*	*584·4*	*474·6*	*137·0*	*169·3*	*95·6*
(b) *Others*	*811·4*	*831·6*	*784·0*	*481·0*	*316·6*	*836·4*	*898·3*	*1000·0*	*803·6*	*974·6*	*990·3*	*798·0*	*819·4*	*769·0*
Hindu	26·1	48·0	1·9	2·0	·2	32·0	1·8	56·6	2·8	70·4	2·6	·9	1·6	...
Jain	251·3	503·0	12·5	28·7	1·6	396·1	9·7	651·8	16·0	711·5	16·8	2·6	5·2	...
Musalman	24·5	44·2	2·6	1·8	·3	22·6	2·7	45·3	4·6	6·8	3·4	1·6	3·1	...
Parsi	795·3	842·9	735·1	272·7	393·9	947·4	800·0	900·0	730·8	969·0	875·0	388·9	586·4	139·1
Sikh	53·6	80·5	11·0	3·1	2·7	31·0	9·6	81·2	25·5	126·0	14·2	7·5	12·2	...
AJMER-MERWARA.														
All religions	**72·2**	**124·1**	**13·5**	**8·0**	**3·3**	**111·8**	**22·6**	**159·6**	**36·6**	**170·9**	**14·0**	**13·7**	**23·2**	**3·0**
Animist	1·0	2·0	...	...	...	...	...	...	...	3·6	...	...	...	...
Arya	505·7	685·1	244·4	184·5	40·4	764·7	390·2	860·5	500·0	804·0	258·6	155·0	261·5	...
Christian (Total)	731·0	780·8	656·4	179·1	244·2	703·9	827·4	795·7	917·1	913·4	722·4	484·9	614·5	290·7
(a) *Christian (Indian)** ...	*620·2*	*623·3*	*612·1*	*135·2*	*229·6*	*657·5*	*829·1*	*794·7*	*913·2*	*747·8*	*576·5*	*177·3*	*269·5*	*85·9*
(b) *Others*	*864·5*	*907·4*	*752·9*	*244·7*	*269·8*	*865·4*	*820·5*	*800·0*	*944·4*	*998·0*	*947·8*	*851·1*	*900·6*	*736·8*
Hindu	51·0	91·0	6·3	4·9	1·1	86·6	11·3	121·0	12·3	125·1	7·3	7·7	14·3	·3
Jain	351·3	641·4	21·0	52·6	4·1	565·7	27·1	800·8	39·2	839·5	24·3	8·3	15·5	·1
Musalman	54·1	94·9	6·1	4·8	1·0	65·3	7·3	99·9	10·6	139·7	7·8	10·1	18·6	·1
Parsi	633·6	738·8	521·4	31·3	93·8	1000·0	538·5	909·1	888·9	962·5	630·8	423·7	611·9	226·6
Sikh	311·3	355·0	64·7	22·2	26·3	272·7	...	193·5	400·0	417·2	46·0	26·0	30·7	...

*Including Goanese.

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SUBSIDIARY TABLE II.—*Education by Age and Sex, and by Provinces, Natural Divisions, States or Districts.*

Province; Natural Division, and State or District.	Number per mille who are literate.										
	All ages.			0-10.		10-15.		15-20.		20 and over.	
	Total.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
1	2	3	4	5	6	7	8	9	10	11	12
Rajputana and Ajmer-Merwara	**34·1**	**62·4**	**3·0**	**3·0**	**·5**	**43·5**	**3·2**	**73·8**	**5·3**	**91·6**	**3·8**
Rajputana	**32·3**	**59·5**	**2·5**	**2·8**	**·3**	**40·8**	**2·4**	**70·0**	**3·8**	**87·6**	**3·3**
Eastern Division	*30·4*	*55·7*	*2·3*	*2·6*	*·3*	*36·4*	*2·4*	*66·1*	*3·8*	*80·7*	*3·6*
Alwar	26·2	49·0	1·3	2·7	·2	25·8	1·1	45·8	1·7	76·7	1·9
Bharatpur	32·3	57·1	3·1	3·3	·6	50·2	4·0	91·0	5·7	74·1	3·6
Bundi	23·5	44·0	1·4	·9	...	23·7	1·9	45·8	2·0	67·4	2·0
Dholpur	20·8	35·9	2·4	2·8	·3	29·5	2·9	42·8	4·8	50·2	2·8
Jaipur	33·3	61·1	2·4	2·9	·4	37·2	2·1	70·5	3·7	88·5	3·2
Jhalawar	38·6	69·1	5·6	2·8	·6	63·6	9·1	90·3	9·0	94·8	7·0
Karauli	26·7	47·1	2·2	3·1	·4	22·0	2·4	46·2	3·2	71·5	2·8
Kishangarh	45·5	82·4	4·8	6·2	·4	70·1	5·0	105·3	9·3	113·1	6·0
Kotah	29·6	54·9	2·6	2·1	·3	43·5	3·3	70·6	4·7	78·5	3·3
Lawa	40·6	69·1	11·1	...	2·9	16·1	...	52·2	9·3	106·8	16·5
Shahpura	47·6	88·7	3·4	3·0	·5	67·7	7·1	112·6	4·0	128·3	4·1
Tonk	20·3	38·5	·9	·6	·2	18·6	1·2	43·5	1·6	58·8	1·1
Southern Division	*33·2*	*62·1*	*2·6*	*2·4*	*·3*	*45·7*	*3·3*	*71·1*	*4·4*	*95·4*	*3·5*
Banswara	24·1	46·4	2·3	1·0	·1	31·9	1·1	58·7	3·2	78·5	3·8
Dungarpur	27·3	52·2	2·6	1·8	·3	39·3	3·4	59·5	5·9	85·0	3·5
Kushalgarh	23·6	44·4	3·0	6·0	...	59·2	3·4	55·6	4·2	67·4	4·6
Mewar	31·8	59·6	1·9	1·5	·1	37·5	2·2	65·8	3·2	92·3	2·7
Partabgarh	45·1	87·0	3·9	2·4	·4	72·1	3·3	115·2	7·1	131·3	5·4
Sirohi	52·0	93·4	7·1	10·1	2·0	90·6	11·0	115·2	11·7	138·0	8·7
Western Division	*35·7*	*65·4*	*2·7*	*3·3*	*·3*	*47·9*	*2·0*	*77·0*	*3·6*	*96·4*	*3·9*
Bikaner	29·3	53·2	2·5	1·7	·2	36·9	1·6	62·1	3·4	77·9	3·5
Jaisalmer...	32·0	56·2	2·5	3·6	...	34·6	·8	61·7	2·9	85·7	3·8
Marwar	38·0	70·1	2·8	3·9	·4	52·3	2·1	83·2	3·7	103·3	4·0
Ajmer-Merwara	**72·2**	**124·1**	**13·5**	**8·0**	**3·3**	**111·8**	**22·6**	**159·6**	**36·6**	**170·9**	**14·0**
Ajmer	78·9	134·7	15·8	9·9	4·1	120·0	26·4	167·8	43·0	183·8	15·9
Merwara	51·2	90·8	6·3	3·0	1·1	81·0	8·1	131·8	13 3	129·2	8·0

SUBSIDIARY TABLE III.—*Education by Main Religions; Sex; and Provinces, Natural Divisions, States or Districts.*

Province; Natural Division, and State or District.	Number per mille who are literate.									
	Animists.		Christians.		Hindus.		Jains.		Musalmans.	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
1	2	3	4	5	6	7	8	9	10	11
Rajputana and Ajmer-Merwara ...	**·3**	...	**714·7**	**603·1**	**49·8**	**2·1**	**511·6**	**13·0**	**48·2**	**2·9**
Rajputana	**·3**	...	**625·2**	**540·3**	**48·0**	**1·9**	**503·0**	**12·5**	**44·2**	**2·6**
Eastern Division	*·1*	...	*572·8*	*520·5*	*50·8*	*1·8*	*475·3*	*13·6*	*41·4*	*2·5*
Alwar	59·0	...	880·0	664·7	57·8	1·5	459·7	9·2	13·8	0·4
Bharatpur	...	...	165·1	179·3	57·7	2·4	574·0	30·5	37·8	3·5
Bundi	...	...	...	...	33·9	1·2	373·8	6·4	39·9	1·7
Dholpur	...	...	500·0	666·7	33·0	1·7	132·8	10·5	59·1	6·3
Jaipur	...	...	695·2	635·8	54·7	1·9	507·8	12·8	45·8	2·5
Jhalawar	...	...	555·6	625·0	51·4	4·2	461·1	28·1	125·2	9·4
Karauli	...	...	666·7	23·8	43·8	2·2	702·2	...	68·4	1·0
Kishangarh	...	...	1000·0	733·3	61·1	3·3	599·4	29·4	78·3	5·0
Kotah	...	...	661·2	532·2	47·1	1·7	500·0	19·6	81·7	5·3
Lawa	...	...	...	...	45·5	10·5	493·3	29·9	...	...
Shahpura	...	...	1000·0	...	70·1	2·4	615·8	23·2	55·8	1·7
Tonk	...	...	666·7	666·7	21·1	9·3	363·0	3·7	86·2	3·5
Southern Division	*·4*	...	*760·0*	*679·3*	*42·9*	*1·9*	*499·0*	*10·8*	*138·0*	*8·8*
Banswara	·1	...	...	...	66·2	5·4	638·0	9·1	166·7	3·7
Dungarpur...	·3	...	1000·0	1000·0	47·7	2·6	603·0	6·1	246·4	27·2
Kushalgarh	...	...	..	...	135·8	8·7	611·1	...	197·7	48·9
Mewar	·6	...	644·7	470·6	40·1	1·4	459·4	10·3	110·9	4·8
Partabgarh	·1	...	...	...	71·1	3·9	563·5	10·2	142·2	16·8
Sirhoi	·9	...	793·1	741·1	43·0	2·5	582·7	14·5	193·3	12·2
Western Division	...	...	*572·9*	*436·3*	*44·8*	*2·0*	*521·2*	*13·1*	*27·6*	*1·4*
Bikaner	...	...	402·1	259·3	47·1	1·9	378·0	16·1	23·0	0·9
Jaisalmer	...	...	...	...	72·5	3·0	460·8	23·5	5·3	0·2
Marwar	...	...	642·6	482·9	43·0	2·0	545·7	12·4	33·4	1·8
Ajmer-Merwara	**2·0**	...	**780·8**	**656·4**	**91·0**	**6·3**	**641·4**	**21·0**	**94·9**	**6·1**
Ajmer	2·3	...	788·0	677·1	100·5	7·3	639·7	20·4	110·1	7·5
Merwara	1·5	...	721·4	503·8	61·0	2·9	645·6	22·2	50·8	2·0

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SUBSIDIARY TABLE IV.—*English Education by Age, Sex, and Province, Natural Division, State or District.*

Province; Natural Division, and State or District.	LITERATE IN ENGLISH PER 10,000.											
	1911.										1901.	
	0-9		10-14		15-19		20 and over.		All ages.		All ages.	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
1	2	3	4	5	6	7	8	9	10	11	12	13
RAJPUTANA AND AJMER-MERWARA	**1·5**	**·9**	**20·9**	**3·4**	**48·2**	**4·8**	**42·7**	**3·5**	**30·4**	**2·9**	**25·6**	**2·6**
RAJPUTANA	**1·0**	**0·5**	**15·1**	**2·1**	**33·8**	**2·2**	**28·8**	**2·0**	**20·7**	**1·6**	**18·8**	**1·4**
Eastern Division	*1·0*	*·5*	*15·3*	*2·0*	*35·4*	*1·9*	*29·3*	*2·1*	*21·5*	*1·7*	*12·9*	*1·2*
Alwar	·1	·1	4·1	1·5	17·7	·9	34·2	1·1	20·4	·9	17·4	·9
Bharatpur	·9	·2	22·4	·4	60·4	3·0	35·6	2·5	29·8	1·8	20·0	·8
Bundi	...	...	7·8	...	26·5	1·5	10·0	...	8·2	·1	7·9	...
Dholpur	·9	...	17·0	1·6	52·4	2·8	37·4	1·5	27·9	1·3	5·8	·8
Jaipur	1·9	·9	18·8	3·2	37·2	2·1	28·9	2·9	22·3	2·4	12·0	1·9
Jhalawar	...	...	5·5	...	47·8	...	44·2	2·2	30·6	1·3	18·8	·9
Karauli	...	...	8·7	...	15·5	...	17·2	...	12·0	...	5·2	·6
Kishangarh	...	...	27·8	3·6	32·3	6·2	40·8	2·4	28·9	2·2	23·2	2·3
Kotah	·2	·2	12·0	1·0	28·6	1·3	28·4	1·4	19·6	1·0	8·6	·2
Lawa	...	...	...	...	...	...	13·0	...	7·7	...	7·5	...
Shahpura	...	...	56·4	...	56·1	6·6	33·5	...	30·5	·4	26·6	1·0
Tonk	...	·5	5·5	..	22·6	1·9	14·9	1·2	10·7	1·0	8·8	·4
Southern Division	*1·8*	*1·0*	*17·0*	*6·1*	*22·1*	*4·6*	*25·2*	*3·1*	*17·3*	*2·7*	*20·4*	*3·4*
Banswara	...	...	4·7	...	2·9	...	10·7	·5	5·9	·2	·7	...
Dungarpur...	...	...	3·4	...	8·9	1·7	9·6	·2	5·9	·2	3·0	·2
Kushalgarh	...	...	...	...	...	...	13·2	...	6·4	...	4·9	...
Mewar	...	·1	4·4	1·2	13·6	·9	14·1	·7	9·2	·5	15·3	·8
Partabgarh	...	...	8·4	...	44·0	...	29·3	...	20·2	...	9·6	·4
Sirohi	18·5	9·8	98·3	43·4	102·0	37·0	129·2	26·9	91·0	23·6	87·8	27·8
Western Division	*·5*	*·3*	*13·7*	*·6*	*37·3*	*1·3*	*29·9*	*1·1*	*21·3*	*·9*	*30·9*	*·6*
Bikaner	·2	·1	17·1	·4	47·4	...	30·3	·8	23·3	·5	11·0	·6
Jaisalmer	...	...	8·4	...	17·4	2·9	11·0	...	8·5	·3	4·6	...
Marwar	·6	·4	12·5	·7	34·5	1·7	30·6	1·2	21·3	1·0	37·9	·7
AJMER-MERWARA ...	**11·2**	**9·3**	**164·9**	**35·8**	**366·6**	**62·0**	**316·4**	**35·4**	**231·6**	**30·5**	**165·4**	**28·6**
Ajmer	15·1	12·6	205·4	45·3	445·0	79·0	390·7	45·3	288·5	39·5	204·7	35·5
Merwara	·6	...	13·1	...	102·7	...	76·1	3·7	52·7	2·1	33·5	5·4

Note.—Figures for 1891 are not available.

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SUBSIDIARY TABLE V.—*Progress of Education since 1891.*

Province; Natural Division, and State or District.	NUMBER OF LITERATE PER MILLE.																	
	ALL AGES.						10-14.				15-19.				20 AND OVER.			
	Males.			Females.			Males.		Females.		Males.		Females.		Males.		Females.	
	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Rajputana and Ajmer-Merwara *	**63·0**	**64·7**		**3·0**	**2·2**		**43·9**	**45·2**	**3·2**	**2·0**	**74·4**	**78·4**	**5·4**	**3·3**	**92·4**	**86·9**	**3·9**	**2·6**
Rajputana *	**60·0**	**61·9**		**2·5**	**1·8**		**41·1**	**42·7**	**2·4**	**1·6**	**70·5**	**76·3**	**3·9**	**2·8**	**88·4**	**83·3**	**3·4**	**2·2**
*Eastern Division**	*56·6*	*46·8*		*2·4*	*1·2*		*36·9*	*27·7*	*2·4*	*1·1*	*67·0*	*53·5*	*3·8*	*1·8*	*81·9*	*65·4*	*3·1*	*1·4*
Alwar	49·0	51·3		1·3	1·4		25·8	34·4	1·1	1·0	45·8	63·3	1·7	2·1	76·7	76·2	1·9	1·9
Bharatpur	57·1	52·1		3·1	1·1		50·2	34·9	4·0	1·3	91·0	48·3	5·7	2·2	74·1	60·3	3·6	1·2
Bundi	44·0	46·6		1·4	0·9		23·7	21·7	1·9	0·9	45·8	51·9	2·0	0·8	67·4	64·2	2·0	1·2
Dholpur	35·9	26·4		2·4	0·5		29·5	16·2	2·9	0·3	42·8	31·9	4·8	0·9	50·2	39·1	2·8	0·5
Jaipur	61·1	47·0		2·4	1·0		37·2	26·5	2·1	0·6	70·5	56·7	3·7	1·8	88·5	66·0	3·2	1·2
Jhalawar	69·1	64·2		5·6	1·9		63·6	29·8	9·1	1·3	90·3	62·2	9·0	3·3	94·8	91·2	7·0	2·4
Karauli	47·1	40·9		2·2	1·6		22·0	22·1	2·4	1·2	46·2	47·4	3·2	2·0	71·5	61·4	2·8	2·3
Kishangarh	82·4	84·5		4·8	4·4		70·1	52·5	5·0	2·1	105·3	90·5	9·3	1·6	113·1	115·2	6·0	6·5
Kotah	54·9	28·5		2·6	1·1		43·5	16·5	3·3	3·4	70·6	30·1	4·7	0·8	78·5	40·2	3·3	0·5
Lawa	69·1	28·7		11·1	3·0		16·1	.....	.....	.....	52·2	37·7	9·3	12·6	106·8	42·6	16·5	2·6
Shahpura	88·7	74·4		3·4	2·6		67·7	63·7	7·1	2·9	112·6	95·6	4·0	4·3	128·3	132·6	4·4	4·8
Tonk*	53·9	62·3		1·3	2·3		25·3	34·3	1·4	1·6	60·1	53·3	2·6	3·2	80·2	88·7	1·6	2·9
Southern Division	*62·1*	*75·9*		*2·6*	*2·4*		*45·7*	*44·6*	*3·3*	*2·1*	*71·1*	*75·4*	*4·4*	*2·8*	*95·4*	*106·5*	*3·5*	*3·0*
Banswara	46·4	41·1		2·3	1·6		31·9	28·0	1·1	0·7	58·7	46·4	3·2	2·5	78·5	56·4	3·8	2·1
Dungarpur	52·2	65·0		2·6	0·6		39·3	27·8	3·4	1·1	59·5	61·3	5·9	0·5	85·0	98·9	3·5	0·7
Kushalgarh	44·4	58·5		3·0	1·5		59·4	61·4	3·4	.....	55·6	76·1	4·2	.....	67·4	78·5	4·8	2·7
Mewar	59·6	74·4		1·9	2·3		37·5	39·1	2·2	1·5	65·8	72·1	3·2	2·6	92·3	104·6	2·7	2·9
Partabgarh	87·0	83·4		3·9	0·8		72·1	45·0	3·3	.....	115·2	99·0	7·1	1·5	131·3	114·4	5·4	1·1
Sirohi	93·4	124·4		7·1	6·3		90·6	99·6	11·0	8·8	115·2	130·4	11·7	7·1	138·0	173·6	8·7	6·5
Western Division	*65·4*	*86·9*		*2·7*	*2·9*		*47·9*	*70·3*	*2·0*	*2·2*	*77·0*	*115·6*	*3·6*	*4·5*	*96·4*	*110·0*	*3·9*	*3·6*
Bikaner	53·2	47·1		2·5	2·0		36·9	31·5	1·6	0·6	62·1	56·1	3·4	1·2	77·9	66·5	3·5	2·6
Jaisalmer	56·2	53·8		2·5	1·3		34·6	29·8	0·8	0·8	64·7	69·8	2·9	2·3	85·7	83·2	3·8	1·7
Marwar	70·1	100·2		2·8	3·4		52·3	83·0	2·1	2·7	83·2	132·3	3·7	5·3	103·3	124·2	4·0	4·0
Ajmer-Merwara	**124·1**	**120·2**	**115·3**	**13·5**	**8·5**	**6·2**	**111·8**	**93·8**	**22·6**	**10·2**	**159·6**	**119·4**	**36·6**	**12·6**	**170·9**	**157·5**	**14·0**	**8·9**
Ajmer	134·7	130·4	122·7	15·8	9·6	7·1	120·0	104·0	26·4	11·9	167·8	129·5	43·0	13·4	183·8	170·3	15·9	10·1
Merwara	90·8	85·8	89·9	6·3	4·9	3·0	81·1	65·3	8·1	5·3	131·8	88·5	13·3	9·9	129·2	112·9	8·0	4·9

Not available. Not available.

*Exclude Chhabra, Pirawa and Sironj.

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SUBSIDIARY TABLE VI.—*Education by Caste.*

Caste.	Locality.	Number per 1,000 who are literate.			Number per 10,000 literate in English.		
		Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8
Ahir	Rajputana	4·7	8·4	·3	2·7	4·9	...
Bairagi	Rajputana	25·6	46·7	·7	2·2	4·1	...
Balai	Rajputana	·6	1·2	...	·2	·3	...
	Ajmer-Merwara	6·7	13·0	·1	1·7	3·3	...
Bambhi	Rajputana	·2	·4	...	...	...	...
Bhangi	Rajputana	·6	1·2	·1	·1	·2	...
Bhil	Rajputana	·5	1·0	...	...	...	...
Brahman	Rajputana	83·1	156·4	5·0	33·8	64·6	·9
	Ajmer-Merwara	229·7	396·3	37·2	453·1	833·6	13·5
Chakar	Rajputana	13·4	25·2	2·5	3·2	6·6	...
Chamar	Rajputana	·4	·7	...	·1	·2	...
	Ajmer-Merwara	12·7	24·7	·2	7·5	14·7	...
Christian* (Indian)	Rajputana	439·0	482·4	386·3	1,278·8	1,567·3	928·5
	Ajmer-Merwara	630·4	634·1	627·0	1,670·3	2,589·8	823·4
Daroga	Rajputana	9·9	19·2	1·0	2·6	5·4	...
Fakir	Rajputana	5·1	9·6	·1	...	...	...
Goanese	Rajputana	435·6	495·9	261·9	2,699·4	3,057·9	1,666·7
	Ajmer-Merwara	502·1	583·3	304·3	2,953·6	3,511·9	1,594·2
Gola Purab ...	Rajputana	11·1	19·3	2·0	·9	1·7	...
Gujar	Rajputana	2·7	4·9	·2	·7	1·4	...
	Ajmer-Merwara	5·7	10·6	·1	6·1	11·4	...
Jat	Rajputana	3·7	6·7	·2	1·2	2·2	...
	Ajmer-Merwara	23·1	41·9	·9	12·1	21·8	·7
Kaimkhani ...	Rajputana	15·6	29·4	·5	2·5	4·7	...
Kasai	Rajputana	3·6	6·9	·3	·7	1·4	...
Kayastha	Rajputana	376·6	635·2	67·6	635·6	1,152·0	18·6
	Ajmer-Merwara	411·6	674·2	101·9	2,209·9	4,030·3	62·6
Khati	Rajputana	5·9	11·3	·2	2·7	5·4	...
Kumhar	Rajputana	1·5	2·9	·1	·2	·4	...
	Ajmer-Merwara	7·6	14·4	·4	3·5	6·9	...
Mahajan	Rajputana	228·6	450·5	7·6	28·1	56·0	·3
	Ajmer-Merwara	344·9	627·8	20·6	188·0	350·4	1·9
Mali	Rajputana	3·0	5·5	·3	1·7	3·2	...
	Ajmer-Merwara	16·0	29·8	·9	24·4	46·7	...
Meo or Mewati ...	Rajputana	2·1	3·9	...	·1	·2	...
Mer	Rajputana	12·0	23·1	...	1·5	2·8	...
	Ajmer-Merwara	10·8	20·0	·2	1·8	3·4	...
Merat Kathat ...	Ajmer-Merwara	12·9	22·2	...	6·1	10·6	...
Mina	Rajputana	2·7	5·0	·1	·1	·2	...
Moghal	Rajputana	45·0	79·3	6·3	44·3	82·4	1·5
Nai	Rajputana	4·7	8·8	·2	2·0	3·9	...
	Ajmer-Merwara	28·8	55·9	·9	29·2	57·7	...
Pathan	Rajputana	51·3	92·8	4·3	35·0	65·1	1·0
	Ajmer-Merwara	86·7	155·0	6·3	199·6	369·2	...
Raigar	Rajputana	·4	·8	...	·1	·2	...
	Ajmer-Merwara	2·7	5·2	·1	...	...	...
Rajput	Rajputana	26·7	40·6	8·9	10·9	19·1	·5
	Ajmer-Merwara	110·9	167·8	33·9	181·1	313·7	1·6
Rangrez	Rajputana	15·8	29·8	·5	2·6	5·0	...
Rawat	Rajputana	1·0	1·9	...	1·5	2·7	...
	Ajmer-Merwara	11·0	20·9	·1	3·3	6·4	...
Rebari	Rajputana	·4	·6	...	...	...	...
Sadhu	Ajmer-Merwara	155·7	213·4	64·8	7·8	12·8	...
Saiyad	Rajputana	131·0	229·2	21·8	138·8	260·5	3·6
	Ajmer-Merwara	147·0	255·0	18·5	317·4	584·5	...
Shekh	Rajputana	37·9	67·9	3·9	32·4	60·0	·9
	Ajmer-Merwara	64·4	114·0	7·9	132·9	246·6	3·4

* Excludes Goanese.

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SUBSIDIARY TABLE VII.—*Number of Institutions and Pupils according to the returns of the Education Department.*

AJMER-MERWARA.

Class of Institution.	1910-11.		1900-01.		1890-91.	
	Number of		Number of		Number of	
	Institutions.	Pupils.	Institutions.	Pupils.	Institutions.	Pupils.
1	2	3	4	5	6	7
Public.						
Arts Colleges	1	39	1	266	1	411
Professional Colleges	...	...	...	...	...	...
Secondary Schools	28	3,830	14	2,269	11	1,837
Primary Schools	54	1,816	50	2,932	47	3,082
Training Schools	2	45	1	10	2	24
All other special Schools	5	200	...	...	...	...
Total Public Institutions	*90*	*5,930*	*66*	*5,477*	*61*	*5,354*
Private.						
Advanced	4	296	20	252	33	1,168
Elementary	92	2,852	72	1,928	83	2,777
Total Private Institutions	*96*	*3,148*	*92*	*2,180*	*116*	*3,945*
GRAND TOTAL	186	9,078	158	7,657	177	9,299

Figures for Rajputana are not available.

SUBSIDIARY TABLE VIII.—*Main results of University Examinations.*

AJMER-MERWARA.

Examination.	1910-11.		1900-01.		1890-91.	
	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.
1	2	3	4	5	6	7
Matriculation (Entrance)	75	44	45	18	31	15
First or Intermediate Examinations in Arts or Science	17	11	28	11	6	1
Ordinary Bachelor's Degrees	11	6	8	3	...	...

Note.—The B. A. Class at Ajmer was started in 1896-97.
Figures for Rajputana are not available.

SUBSIDIARY TABLE IX.—*Number and Circulation of Newspapers, etc.*

Language.	Locality.	Class of Newspaper (daily, weekly, etc.)	1911.		1901.		1891.	
			Number.	Circulation.	Number.	Circulation.	Number.	Circulation.
1	2	3	4	5	6	7	8	9
Urdu and Hindi	Ajmer	Weekly	1	120	1	250	1	580
		Weekly	...	...	*	500	*	500
		Total	*1*	*120*	*1*	*750*	*1*	*1,080*
English, Urdu and Hindi	Jaipur	Weekly	1	25	...	...	...	...
Sanskrit		Monthly	1	300	...	...	...	...
Hindi		Monthly	1	300	...	...	...	...
Urdu and Bhasha		Monthly	1	250	...	...	1	250
		Total	*4*	*875*	...	...	*1*	*250*
Hindi and English	Jodhpur	Weekly	1	353	1	82	1	144†

*Not available. †Approximate.

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SUBSIDIARY TABLE X.—*Number of books published in each Language.*

Language.	Locality.	Number of books published in										Total of decade.	
		1901.	1902.	1903.	1904.	1905.	1906.	1907.	1908.	1909.	1910.	1901-1910.	1891-1900.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
English	Ajmer.	2	...	3	5	16	2	11	12	7	4	62	Details not available.
Urdu		2	...	16	2	2	1	1	1	39	...	64	
Hindi		...	4	...	13	18	13	55	49	...	25	177	
Sanskrit		...	...	2	...	2	2	3	2	4	5	20	
Sanskrit and Hindi.		4	...	7	...	...	5	7	3	3	16	45	
Nagri		3	4	...	...	1	1	1	...	...	...	10	
Nagri and Sanskrit.		...	1	...	7	...	...	...	...	...	...	8	
English and Hindi.		...	...	3	...	...	1	1	...	1	1	7	
English and Sanskrit		...	...	1	...	...	...	...	...	...	...	1	
Hindi and Bhasha.		...	...	2	...	...	...	...	...	...	...	2	
English, Urdu and Hindi		...	...	...	1	...	...	1	...	...	...	2	
Marahti		...	...	...	1	...	...	...	...	...	...	1	
Hindi and Marwari.		...	...	...	...	2	...	...	...	...	...	2	
Hindi and Urdu ...		...	...	...	...	1	...	...	...	...	...	1	
Latin		...	...	...	...	...	2	2	2	2	1	9	
Latin and Hindi ...		...	...	...	...	...	2	...	...	...	...	2	
Hindi, English and Persian		...	...	...	...	...	...	...	1	...	...	1	
	Total...	11	9	34	29	42	29	82	70	56	52	414	159
Bhasha	Jaipur.	...	..	...	...	...	...	...	4	...	2	6	10
Hindi		...	...	...	3,000	500	3,500	3,000	2,000	500	...	12,500	...
Persian		1	...	...	...	...	...	...	1	1	2	5	2
Sanskrit		...	...	...	...	5,500	1,000	...	...	1,000	...	7,500	...
Urdu		...	...	...	...	...	...	...	...	1,002	1,000	2,002	1
	Total...	1	...	...	3,000	6,000	4,500	3,000	2,005	2,503	1,004	22,013	13
Hindi	Jodhpur	...	...	...	1	1	2	...	2	...	...	6	22
Anglo Hindi ...		...	....	1	1	...	...	...	...	...	...	2	2
English		...	8	2	1	...	2	2	4	...	1	20	2
Sanskrit		...	...	...	...	...	...	...	...	...	...	...	1
Hindi-Urdu ...		...	...	...	1	1	...	...	...	...	...	2	...
Urdu		...	...	...	...	...	..	...	...	...	...	...	1
	Total...	...	8	3	4	2	4	2	6	...	1	30	28

Figures for 1881-1891 not available.

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CHAPTER IX.

Language.

1. Data for Discussion.—*Imperial Table X* shows, for each Province and State or District, the various languages and the number of people speaking them.

At the end of this Chapter will be found the following :—

Subsidiary Table I, comparing the number of people in 1911 and 1901 speaking the various languages, classified according to (*a*) the entries in the Schedules, (*b*) the Linguistic Survey;

Subsidiary Table II, showing, by Natural Divisions and States or Districts, the number per 10,000 of the population speaking each of the important languages;

Subsidiary Table III, showing, in the case of certain tribes having their own distinctive language, what proportion of the tribe were returned as speaking it.

2. Accuracy of Returns.—The instructions given to the enumerators were to enter in the schedules the language which each person spoke when inside his or her own house. In the case of infants their mothers' language was to be entered. It is not always easy, of course, to obtain an accurate return of the actual languages spoken by the people in their own houses. There may be a tendency on the part of enumerators to write down the language of the locality even in the case of a foreigner who, inside his own house, talks the language of his own country. Nor is it always easy for them to distinguish real dialects, and they may be apt to return them under some wider name. This is probably especially the case with Hindi. In other cases, too, it is impossible for them to distinguish between what are real dialects and what are mere local names. So far as possible, however, these mistakes were eliminated by careful enquiries and by classifications made in the abstraction offices. Some specimens of such entries, which were found in the schedules, are given in the Appendix to Imperial Table X.

3. Distribution of Main Languages.—The most common language spoken in Rajputana is, of course, Rajasthani, in some form or other. 8,293,337 persons were returned as speaking it. Next comes Western Hindi with only 1,624,935, and then Gujrati with 503,376. To put it in other words, out of every 1,000 males in Rajputana 784 speak in their own houses Rajasthani, 159 Western Hindi, 46 Gujrati and ·17 English. Among females the proportion speaking Rajasthani and Gujrati is higher than among males, the figures per mille being Rajasthani (791), Western Hindi (150), Gujrati (50), and English (·14). The proportion speaking the Bhil languages (which are included in the Gujrati figures) are 44 per mille among males and 48 per mille among females.

(a) By Provinces.

In Ajmer-Merwara, likewise, and even more so than in Rajputana, the two most common languages are Rajasthani and Western Hindi, 411,229 having been returned as speaking the former and 80,825 the latter. After these two, curiously enough, comes English with 2,520 to its credit. Taking the figures by sexes, out of every 1,000 males 814 speak Rajasthani, 163 Western Hindi, and 7 English, while the proportions for females are Rajasthani (828), Western Hindi (159), English (3).

Rajasthani is the most common language in all the Natural Divisions, but it is most so in the Western Division, where it is the language of 9,549 persons out of every 10,000, and least so in the Eastern Division. There is very little *Western Hindi* spoken in either the Southern or Western Divisions, the proportion per 10,000 being as low as 78 and 30 respectively. The majority of those who speak it are in the Eastern Division, where 2,766 per 10,000

(b) By Natural Divisions.

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returned it as their language. Next to Rajasthani the most common language in the Southern Division is *Gujrati* (2,484 per 10,000), the reason being that the Bhil languages are dialects of Gujrati, and 2,428 per 10,000 in the Division speak them.

(c) *By States or Districts.*

Rajasthani is most commonly spoken in Jaipur (2,387,195), Marwar (1,989,910), Mewar (1,194,813), Bikaner (649,271), Kotah (618,537), Alwar (466,196), Ajmer (296,593), Tonk (225,266), Bundi (217,095), Sirohi (159,208), Merwara (114,636). In the remaining units the number speaking it are less than 100,000. Most of the speakers of *Western Hindi* are in Bharatpur (492,170), Alwar (325,232), Dholpur (262,070), Jaipur (245,473), Karauli (146,161), Tonk (76,403), Ajmer (75,305), Jhalawar (38,718). In none of the remaining units are there as many as 15,000 speaking it. *Gujrati* is most common in the Southern Division States of Banswara (160,821), Dungarpur (154,877), Mewar (91,836), Sirohi (22,343), Partabgarh (21,738), Kushalgarh (18,493). Except in Marwar (25,991), not more than 3,500 are found in any States outside the Southern Division. *English* is the language of 2,495 persons in Ajmer, 662 in Jaipur, and 650 in Sirohi. The next largest figure is Kotah (49).

4. Distribution of Languages according to Linguistic Survey.—In Subsidiary Table I (*b*) the main languages have been grouped according to the classification adopted by the Linguistic Survey. It will be seen that, with the exception of the Gipsy languages and an infinitesimal amount of Arabic, all the languages spoken in these Provinces belong to the Aryan sub-family of the Indo-European family, and, except for Baloch and Pashtu, the speakers of which are likewise almost infinitesimal in number, they all belong to the Sanskritic sub-branch of the Indian branch of the Aryan sub-family. The only differences of importance in the method of classification this time are that Mewati, which was classified in 1901 as a dialect of Western Hindi, has now been treated as a dialect of Rajasthani, and Dhundhari-Rajawati has been included in Dangi in Western Hindi, instead of in Rajasthani, in accordance with Dr. Grierson's classifications.

5. Distinctive Dialects of States and Districts.—The figures on the margin show which are the first and second most common dialects in each State. It will be seen that Marwari is the distinctive language of all the Western Division States (Bikaner, Jaisalmer and Marwar), and of Sirohi which adjoins them; Dhundari or Jaipuri of Jaipur and Kishangarh; Mewari of Mewar and Shahpura; Harauti of Bundi and Kotah; Bhili of Banswara and Kushalgarh; Hindi of Bharatpur and Karauli. In each of these groups the two States having the same common language adjoin each other. For the rest, Mewati is the distinctive language of Alwar, Braj Bhasha of Dholpur, Vagdi* of Dungarpur, Sundwari of Jhalawar, Ajmeri of Ajmer, Merwari of Merwara, and Malvi of Partabgarh and Tonk. Out of these 13, 9 are Rajasthani

State or District.	Most common dialect.		Second most common dialect.	
	Name.	Total speaking.	Name.	Total speaking.
Ajmer ...	Ajmeri ...	254,854	Hindi	48,149
Alwar ...	Mewati ...	465,404	Hindi	319,090
Banswara ...	Bhili ...	95,834	Vagdi ...	64,710
Bharatpur ...	Hindi ...	472,158	Mewati ...	65,534
Bikaner ...	Marwari ...	647,696	Punjabi ...	31,815
Bundi	Harauti ...	166,086	Mewari-Khairari ...	42,779
Dholpur ...	Braj Bhasha.	252,591	Hindi	7,556
Dungarpur ...	Vagdi ...	79,017	Bhili	73,807
Jaipur ...	Dhundari (Jaipuri)...	1,943,976	Bagri (Shekhawati) ...	423,393
Jaisalmer ...	Marwari ...	79,159	Sindhi ...	7,505
Jhalawar ...	Sundwari ...	46,546	Hindi ...	34,710
Karauli ...	Hindi ...	132,404	Dangi	9,617
Kishangarh ...	Dhundari (Jaipuri)...	84,139	Marwari ...	1,259
Kotah ...	Harauti ...	474,326	Malvi	102,721
Kushalgarh ...	Bhili ...	17,487	Malvi	2,089
Lawa	Dhundari ...	2,540	Marwari ...	8
Marwar ...	Marwari ...	1,975,198	Sindhi ...	34,890
Merwara ...	Merwari ...	93,884	Marwari ...	14,948
Mewar ...	Mewari ...	1,182,056	Bhili	68,475
Partabgarh ...	Malvi ...	38,995	Bhili	21,003
Shahpura ...	Mewari ...	46,366	Ajmeri ...	277
Sirohi ...	Marwari ...	157,400	Bhili	12,241
Tonk	Malvi ...	82,336	Dhundari (Jaipuri) ...	79,029

*In Imperial Table X, as originally printed, owing to a mistake in the States' abstraction offices, the figures for Vagdi in Banswara and Dungarpur were shown under Bagri or Shekhawati. A correction slip to this effect was issued subsequently.

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dialects. One would have expected to find Bhili, rather than Malvi, the common language in Partabgarh with its large Bhil population; but it comes second, 21,003 speaking it compared with 38,995 speaking Malvi. In Tonk, too, Malvi is only slightly more common than Dhundari or Jaipuri. It is, of course, spoken chiefly in the outlying parganas of Chhabra, Pirawa and Sironj, situated in or adjoining the Central India Agency. In the strictly Rajputana portion of the State Dhundari or Jaipuri is the common language.

6. Dialects of Rajasthani.—In Imperial Table X separate figures have been given for no less than 12 dialects of Rajasthani, all of which are considered by Dr. Grierson to be genuine separate dialects of this language. Besides these, 37 smaller dialects or local terms were returned, which were classified in the manner shown in the Appendix to Imperial Table X. Of the genuine dialects, the most common is Marwari, under which in the two Provinces together 2,930,462 were returned; then Dhundari or Jaipuri (2,147,155), and Mewari (1,291,133). None of the other dialects returned even as many as 700,000.

Out of 2,889,784 speaking *Marwari* in Rajputana, 1,975,198 were enumerated in Marwar, 647,696 in Bikaner, 157,400 in Sirohi, 79,159 in Jaisalmer, and 13,923 in Jaipur. No other State returned even 6,000. *Dhundari or Jaipuri* is most commonly spoken in Jaipur (1,943,976), Kishangarh (84,139), Tonk (79,029), Marwar (12,434). In all other units the figure is less than 8,000. 1,182,056 were returned in Mewar as speaking *Mewari*, 46,366 in Shahpura, and 42,487 in Tonk. The figures in every other unit are below 6,000.

7. Dialects of Western Hindi.—Five separate dialects of Western Hindi have been tabulated separately in Imperial Table X. Besides these there were several smaller ones, as noted in the Appendix to the Table. Of the genuine dialects the largest in the two Provinces combined are Hindi (1,239,334), Braj Bhasha (260,486) and Urdu (177,482). None of the others number more than 22,000.

Hindi is most commonly spoken in Bharatpur (472,158), Alwar (319,090), Jaipur (212,188), Karauli (132,404), Ajmer (48,149), and Jhalawar (34,710). In no other State were even 8,000 returned as speaking it. *Braj Bhasha* is commonest in Dholpur (252,591), Jaipur (4,347) and Kotah (1,729). *Urdu* is fairly widely diffused in small numbers all over the Provinces, the largest being in the Muhammadan State of Tonk (74,678), Jaipur (28,209), Ajmer (26,433), Bharatpur (9,971) and Kotah (9,540). In all the other units the figure is below 4,500.

8. Dialects of Gujrati.—The only important dialects of Gujrati spoken in Rajputana are Bhili and Vagdi, both of which are, in their turn, classified as dialects of the Bhil languages.

Bhili is, of course, most commonly spoken in the Southern Division, the largest numbers returned being Banswara (95,834), Dungarpur (73,807), Mewar (68,475). In Marwar, in the Western Division, it is spoken by 22,997 persons. *Vagdi* is chiefly returned in the Southern Division States of Dungarpur (79,017), Banswara (64,710) and Mewar (18,691).

9. Primitive Tribal Languages.—The three tribes of any numerical strength at all in Rajputana, having a distinctive language of their own, are the Bhils, the Grassias, and the Banjaras or Labhanis. At the recent Census 69 per cent of the Bhils, 44 per cent of the Grassias, and only 16 per cent of the Banjaras were returned as speaking their tribal languages of Bhili, Gilasiya, and Banjari or Labhani respectively. In each case these percentages are higher than in 1901, so that it does not appear as if the languages were dying out, even allowing for vagaries in the returns and methods of classification. Bhili is spoken almost man for man by the tribe in Banswara, Dungarpur, Kushalgarh, Partabgarh, and Sirohi; it is in States where they are thrown more with other castes that they appear to drop their own language. If we include Vagdi in the tribal language the number speaking the latter would exceed the actual population of the tribe. It would seem, therefore, that Vagdi is spoken by other natives of the Southern States. In Mewar, for instance, it is spoken by the Loks, Mahajans, etc., who live in or near the hilly tracts of the Southern parts of the State.

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10. Miscellaneous Languages.—*Punjabi* is spoken to some extent in Bikaner (31,815) but hardly anywhere else except Ajmer (1,536) and Jaisalmer (1,185). 34,906 persons in Marwar, 15,539 persons in Bikaner, and 7,513 in Jaisalmer, all of which are in the Western Division, returned *Sindhi* as their language. 25 persons in Tonk were returned as speaking *Arabic.*

11. Variation in Languages.—The variation in 1901-11 in the total figures for the vernaculars of India for the two Provinces combined is practically the same as that in the total population. There are, however, considerable variations in the numbers for the particular languages and dialects, and most of these are undoubtedly due either to greater care on the part of the enumerating staff to record individual dialects or to differences in the system of classification.

(a) Rajasthani.

Rajasthani has increased by 19 per cent. This is not surprising, as it is spoken very greatly in the Natural Divisions whose variation in population has been considerably in excess of that in the total Province.

Among the dialects of Rajasthani, *Dhundari or Jaipuri* has increased by 51·4 per cent. There has been a great increase under this head in Tonk from 11 to 78,964. There can be little doubt that this is due to the fact that the language of the strictly Rajputana portion of the State was recorded as Hindi in 1901, and in most parts as Jaipuri this time. The Hindi figures in the State have dropped from 89,711 to 29. In Kotah the figures for Jaipuri have dropped from 47,479 to 6,046, and it looks as if they had been included by the State this time in Dhundari-Dadari, which has risen from 78 to 27,639, or *vice versa* in 1901. In Jaipur the Jaipuri figures have risen from 1,225,522 to 1,943,976, or an increase of 718,454. This appears to be due to the fact that in 1901, though the actual entries in the schedules were Dhundari, or Jaipuri, they were classified in the Jaipur abstraction office as Dangbhang, Dungarwara, etc., etc., according to the locality from which the schedules came. The Provincial increase in *Mewari* (26·2 per cent) is much the same as the increase in the population of Mewar, in which State it is, of course, chiefly spoken. But the figures in Tonk have risen from 28,385 to 42,181, and evidently in the portions of the State near Mewar the language has been recorded as Mewari this time instead of as Hindi. There is a very big jump up of 783·2 per cent in *Sundwari.* It is confined to Jhalawar, in which State there have been tremendous drops in Harauti and in Malwi. It would, therefore, seem that these languages were returned this time in the schedules under Sundwari, or *vice versa* in 1901. This would likewise account for the drop in the Provincial figures of ·5 per cent in Malwi, and the fact that the rise in Harauti is not more than 14·7 per cent, which is lower than the increase in the population in Kotah and Bundi where it is mainly spoken. There are also the following marked variations in Kotah in some of the other Rajasthani dialects:—*Harauti* (+79,519), *Malvi* (+49,666), *Mewari* (−11,878). Here again these can only be explained by some different method of enumeration or classification by the State authorities. *Ajmeri* has increased by 74 per cent, which is chiefly due to a large proportion of persons in the Ajmer district, who were returned as Hindi-speaking in 1901, having been entered more correctly this time in the schedules as talking Ajmeri.

(b) Western Hindi.

In Western Hindi there has been a big drop of 35·1 per cent. This is due partly to the fact that it is chiefly spoken in those States whose population has declined in the decade. It is also due to the difference in the language returns in the Ajmer district mentioned just above, and to the fact that many, who were returned in Alwar in 1901 as speaking Hindi and Hindi Dhadhar, appear to have been recorded this time as speaking Mewati, which has been classified under Rajasthani.

Among the separate dialects of Western Hindi there has been a decrease in *Braj Bhasha* of 51·6 per cent, and an increase of 26·9 per cent in *Hindi.* This decrease and increase practically counterbalance one another. They are partly due to the Bharatpur authorities having returned the State language this time as Hindi, which is considered a more correct classification than Braj Bhasha. On the other hand there has been a considerable decrease of 253,043 in Hindi in Dholpur. This is counterbalanced to a great extent by the increase

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of 252,591 in Braj Bhasha, which has been more correctly returned this time as the State language, instead of Hindi. In Tonk the numbers speaking Hindi have dropped from 89,711 to 27, due, as noted above, to the language being recorded more correctly partly as Dhundari or Jaipuri, and partly as Mewari. In Kotah the numbers speaking Hindi have dropped from 15,047 to 2,433. Probably some of this decline of 12,614 is accounted for by the rise of 5,204 in Urdu. There has been a great increase in Hindi in Jaipur amounting to 203,218. This must be due to some different method of classification or of recording the dialects. Urdu in the same State has likewise almost doubled its numbers, rising from 14,893 to 28,209.

(c) Gujrati.

The increase in the *Bhili* and *Vagli* dialects of Gujrati is very largely due to the great increase in the population of those States in the Southern Division in which they are most commonly spoken.

12. Mutual Intelligibility of Dialects of Rajasthani, etc.—The extent to which the various dialects of Rajasthani and Western Hindi are understood by persons living outside the States, to which the dialects are peculiar, differs very much, of course, with the dialect, the intelligence of the people, and the locality. In Bharatpur, for instance, it is said that the villagers fully understand Western Hindi, Mewati and Dangi, but scarcely at all any other dialects. In Karauli and Shahpura it is said that the various dialects of Rajasthani are generally understood, while those of Western Hindi are not. On the whole it may safely be said that the various dialects of Rajasthani are mutually intelligible, though there are, of course, in each dialect local words which would not be understood elsewhere. But in rural areas a person speaking in a dialect of Rajasthani would find it difficult to make himself understood by a person knowing only a Western Hindi dialect.

13. Differences in Dialects as spoken by men and women.—In many States there is said to be little difference in the dialects as spoken by men or women. But it is stated that in Bharatpur the women speak a more corrupt form of Mewati and Dangi; in Bundi there is a considerable difference; in Jaipur there is some, due to the illiteracy of the women; and in Marwar and Jhalawar men are said to intermingle Urdu words with their dialects, which women do not.

14. Spread of Urdu or Hindustani.—In villages there is very little tendency for Hindustani or Urdu to become a *lingua franca*, though in most urban areas these languages would be understood. But education, travel, and improved railway communication are all helping in spreading a knowledge of the languages.

15. Languages of Books and Newspapers.—Hindi is the most common language in which books are printed in the provinces, though there would appear from Subsidiary Table X of Chapter VIII to be an increase of late in the number of Urdu books printed in Jaipur. Hindi, too, is the more common newspaper language. It is also the common language in which school books are printed, though Urdu is also used for this purpose in Banswara, Bharatpur, Dholpur, Jhalawar, Kotah, Marwar, and Tonk.

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SUBSIDIARY TABLE I.—*Distribution of Total Population by Language.*

(a) According to Census.

Language.	Number speaking language. 1911. *	1911. †	1901. †	Per mille of population of Provinces (1911).*	Percentage of variation. † 1901-11.	Where chiefly spoken.
1	2	3	4	5	6	7
A. Vernaculars of India	**11,027,197**	**10,869,552**	**10,197,150**	**999·6**	**+ 6·6**	
1. Rajasthani ...	*8,704,566*	*8,601,474*	*7,229,241*	*789·0*	*+ 19·0*	
Ajmeri	258,687	258,687	148,644	23·5	+ 74·0	Ajmer.
Bagri or Shekhawati	424,852	424,852	564,252	38·5	— 24·7	Jaipur.
Dhundari or Jaipuri	2,147,155	2,147,090	1,418,382	194·6	+ 51·4	Jaipur, Kishangarh, Tonk, Marwar, Ajmer, Kotah, Bundi.
Harauti	643,323	643,266	560,721	58·3	+ 14·7	Bundi, Kotah.
Malvi, Rangari or Ahiri	237,111	154,991	155,755	21·5	— ·5	Kotah, Tonk, Partabgarh, Jhalawar, Kushalgarh.
Marwari	2,930,462	2,930,003	2,745,740	265·6	+ 6·7	Bikaner, Marwar, Sirohi, Jaisalmer, Ajmer, Merwara, Mewar.
Merwari	97,765	97,765	82,562	8·9	+ 18·4	Merwara.
Mewari	1,291,133	1,291,083	1,023,156	117·0	+ 26·2	Mewar, Shahpura, Tonk, Ajmer.
Mewati	533,953	533,953	478,889	48·4	+ 11·5	Alwar, Bharatpur.
Sundwari	67,161	46,820	5,301	6·1	+783·2	Jhalawar, Tonk.
Others	72,964	72,964	45,839	6·6	.....	
2. Western Hindi ...	*1,705,760*	*1,632,212*	*2,545,449*	*154·6*	*— 35·1*	
Braj Bhasha ...	260,486	260,486	537,841	23·6	— 51·6	Dholpur, Jaipur.
Hindi	1,239,334	1,239,195	976,211	112·3	+ 26·9	Bharatpur, Alwar, Jaipur, Karauli, Ajmer, Jhalawar, Dholpur.
Urdu	177,482	125,510	135,127	16·1	— 7·1	Tonk, Jaipur, Ajmer, Bharatpur, Kotah.
Others	28,458	27,021	896,270	2·6	.....	Bharatpur, Karauli, Tonk.
3. Guirati	*504,892*	*504,438*	*350,455*	*45·8*	*+ 43·9*	
Bhili	314,274	314,124	212,874	28·5	+ 47·6	Banswara, Dungarpur, Mewar, Marwar, Partabgarh, Kushalgarh, Sirohi.
Grassia	7,614	7,614	.....	·7	.....	Sirohi.
Vagdi	163,278	163,278	121,274	14·8	+ 34·6	Mewar, Dungarpur, Banswara.
Others	19,726	19,422	16,307	1·8	.....	Dungarpur, Kotah, Marwar, Mewar, Sirohi.
4. Panjabi	*36,679*	*36,651*	*22,792*	*3·3*	*+ 60·8*	Bikaner.
5. Sindhi	*58,101*	*58,109*	*39,192*	*5·3*	*+ 48·4*	Marwar, Bikaner, Jaisalmer.
6. Others	*17,189*	*16,617*	*10,621*	*1·6*	*+ 65·8*	
B. Vernaculars of Asiatic countries beyond India	**111**	**111**	**141**	.....	**— 21·3**	
C. European Languages ...	**4,515**	**4,515**	**2,922**	·4	**+ 54·5**	
(1) English ...	4,204	4,204	2,862	·4	+ 46·9	Ajmer, Jaipur, Sirohi, Marwar.
(2) Others	311	311	60	.....	+418·3	

(b) According to Linguistic Survey.‡

Family.	Sub-Family.	Branch.	Sub-Branch.	Group.	Language.	Number speaking languages in 1911.* Actual.	Per mille of population of Provinces.	Where chiefly spoken.
1	2	3	4	5	6	7	8	9
(1) Indo-European	Aryan.	Eranian.	.....	Eastern.	Baloc	945	·08	Marwar, Jaisalmer, Sirohi.
Do.	Do.	Do.	.....	Do.	Pashto.	763	·06	Partabgarh, Ajmer.
Do.	Do.	Indian.	Sanskritic.	North-Western.	Sindhi.§	57,969	5·3	Marwar, Bikaner, Jaisalmer.
Do.	Do.	Do.	Do.	Do.	Kachchhi.	192	·02	Sirohi, Ajmer, Kotah.
Do.	Do.	Do.	Do.	Southern.	Marathi.	2,716	·2	Ajmer, Jaipur, Kotah.
Do.	Do.	Do.	Do.	Eastern.	Behari.	4,960	·4	Ajmer, Jaipur, Kotah.
Do.	Do.	Do.	Do.	Do.	Bengali.	910	·08	Jaipur, Ajmer.
Do.	Do.	Do.	Do.	Western.	Western Hindi.	705,760	154·6	Bharatpur, Alwar, Dholpur, Jaipur, Karauli, Tonk, Ajmer.
Do.	Do.	Do.	Do.	Do.	Rajasthani	8,704,566	789·0	Throughout the Provinces except in Banswara, Dholpur, Dungarpur, Karauli, Kushalgarh.
Do.	Do.	Do.	Do.	Do.	Gujrati.¶	504,892	45·8	Banswara, Dungarpur, Mewar, Marwar, Sirohi, Partabgarh, Kushalgarh.
Do.	Do.	Do.	Do.	Do.	Bhil languages.	485,166	44·0	Do.
Do.	Do.	Do.	Do.	Do.	Khandeshi	11	·001	Mewar.
Do.	Do.	Do.	Do.	Do.	Panjabi.	36,679	3·3	Bikaner.
Do.	Do.	Do.	Do.	Northern.	Central Pahari.	565	·05	Kotah, Dholpur.
(2) Semetic ...	...	...	...	...	Arabic.	45	·004	Tonk, Alwar.
(3) Unclassified languages...	...	...	...	...	Gipsy languages.	5,001	·5	Kotah, Dungarpur.

* Including Chhabra, Pirawa and Sironj.
† Excluding Chhabra, Pirawa and Sironj.
§ Excluding Kachchhi.
¶ Including Khandeshi and Bhil languages.
‡ The languages included under head "others" in Imperial Table X have been omitted from this portion.

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SUBSIDIARY TABLE II.—*Distribution, by Language, of the Population of each State or District.*

Province; Natural Division; and State or District.	Number per 10,000 of Population Speaking					
	Rajasthani.	Western Hindi.	Bhil languages.	Other vernaculars of India.	English.	Other languages.
1	2	3	4	5	6	7
RAJPUTANA AND AJMER-MERWARA	**7,890·4**	**1,546·2**	**439·8**	**119·4**	**3·8**	**0·4**
RAJPUTANA	**7,875·6**	**1,543·1**	**460·4**	**119·1**	**1·6**	**0·2**
Eastern Division	*7,206·0*	*2,765·7*	*3·7*	*23·0*	*1·4*	*0·2*
Alwar	5,888·6	4,108·1	...	2·6	0·4	0·3
Bharatpur	1,181·5	8,807·8	...	10·0	0·7	...
Bundi	9,925·3	38·3	1·1	35·3	...	...
Dholpur	14·1	9,957·5	5·1	22·1	0·8	0·4
Jaipur...	9,053·9	931·0	0·4	12·1	2·5	0·1
Jhalawar	5,821·0	4,021·8	22·0	133·8	0·4	1·0
Karauli	13·9	9,970·9	...	15·0	0·1	0·1
Kishangarh	9,916·9	35·6	13·4	33·8	0·1	0·2
Kotah	9,678·4	223·5	17·4	79·8	0·8	0·1
Lawa	9,941·5	58·5	...	...	...	...
Shahpura	9,966·9	11·8	...	21·1	...	0·2
Tonk	7,430·1	2,520·1	14·4	34·4	0·2	0·8
Southern Division	*7,408·1*	*78·0*	*2,427·9*	*82·1*	*3·7*	*0·2*
Banswara	233·0	43·6	9,702·7	20·7	...	...
Dungarpur	150·2	26·8	9,600·0	222·9	...	0·1
Kushalgarh	966·2	463·5	8,309·9	260·4	...	...
Mewar	9,235·1	44·6	673·7	46·2	0·3	0·1
Partabgarh	6,285·2	171·6	3,351·3	191·9	...	...
Sirohi	8,418·0	304·1	1,035·8	206·2	34·4	1·5
Western Division	*9,548·6*	*29·7*	*81·9*	*339·1*	*0·6*	*0·1*
Bikaner	9,262·3	51·3	...	686·0	0·4	...
Jaisalmer	8,965·2	1·2	...	1,033·1	...	0·5
Marwar	9,671·2	23·5	113·3	191·1	0·8	0·1
AJMER-MERWARA	**8,201·7**	**1,612·0**	**6·0**	**125·1**	**50·3**	**4·9**
Ajmer	7,797·2	1,979·8	7·9	143·2	65·6	6·3
Merwara	9,473·2	456·2	0·1	68·2	2·0	0·3

SUBSIDIARY TABLE III.—*Comparison of Tribes and Tribal Languages.*

RAJPUTANA AND AJMER-MERWARA.

Tribes.	Strength of Tribe (Table XIII).		Language.	Number speaking tribal language.			
				Actual.		Percentage.	
	1911	1901		1911	1901	1911	1901
1	2	3	4	5	6	7	8
Bhil... ...	455,419	345,111	Bhili ...	314,274	212,874	69·1	61·7
Grassia ...	17,419	12,297	Gilasia (Grassia)	7,614	...	43·7	...
Banjara and Labhana.	27,122	18,856	Banjari or Labhani.	4,313	1,523	15·9	8·1

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CHAPTER X.

Infirmities.

1. Data for Discussion.—The data on which the discussion in this Chapter is based will be found in the following Tables:—

Imperial Table XII.—Part I—Infirmities by age.

Imperial Table XII.—Part II—Infirmities by States or Districts.

Imperial Table XII-A.—Infirmities by selected castes.

Subsidiary Table I.—Number afflicted, in each Province, Natural Division, and State or District, per 100,000 of each sex at each of the last three Censuses.

Subsidiary Table II.—Distribution of the infirm, by age, per 10,000 afflicted of each sex, at each of the last three Censuses, by Provinces.

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

Subsidiary Table IV.—Infirmities in selected castes and localities.

2. Nature and Accuracy of Statistics.—The only four infirmities with which the Indian Census attempts to deal are insanity, deaf-mutism from birth, total blindness, and corrosive leprosy.

No attempt has been or could be made in this country, with the staff through which the Census authorities have to collect their statistics, to distinguish between different forms of insanity, and it is probable that the usual harmless type of "village idiot" is included among the returns for the insane. It is also, of course, very difficult for the ordinary enumerator to distinguish between the forms of leprosy, and it is possible that sufferers from what is called "white leprosy" have been returned as lepers. There is less likelihood of inaccuracy at the recent Census in the returns for deaf-mute and blind. Very great care was taken in the wording of the instructions to the enumerating staff to leave no doubt that only those who were deaf-mute from birth and only those who were absolutely blind in both eyes were to be recorded. At an early stage in the abstraction work it was noticed that in many States there appeared to be a very marked increase in the blind and deaf-mute, and immediate steps were taken to verify the accuracy of as many entries as possible by careful local enquiries; and in nearly every case the entries in the schedules were found to be correct. Compared, too, with previous years, the statistics for infirmities generally are probably more accurate this time, owing to the different system adopted of abstracting all infirmities on to separate slips, instead of on to the ordinary slips, and of employing specially high-paid men for the work.

3. Deaf-mutism.—Compared with other Provinces, both Rajputana and Ajmer-Merwara are singularly free from deaf-mutism, as will be seen from the marginal statement. Ajmer-Merwara has a lower proportion (16 per 100,000) than any Province, and Rajputana (29) is worse only than it and Central India. The maximum is found in the North-West Frontier (95).

Province.	Number afflicted per 100,000.
North-West Frontier	95
Punjab	84
Baluchistan	80
Assam	76
Madras	73
Behar and Orissa	72
Burma	71
Bengal	69
Bombay (including Aden)	61
United Provinces	56
Central Provinces	47
Rajputana	*29*
Central India	23
Ajmer-Merwara	*16*

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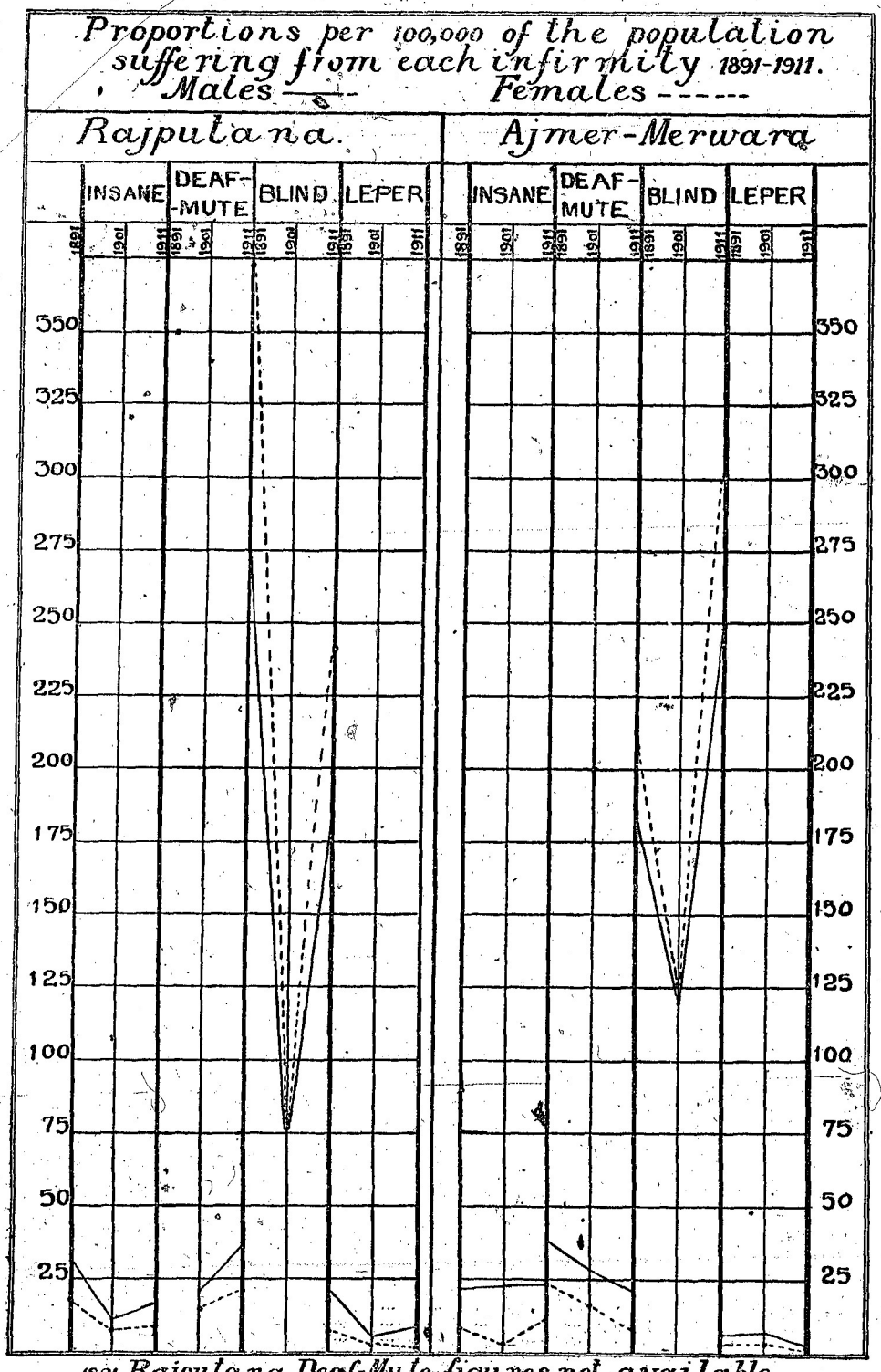

1891 Rajputana Deaf-Mute figures not available.

(a) Rajputana.

Deaf-mutism is the second most common infirmity in Rajputana in either sex. This infirmity was not recorded in 1891, but, compared with 1901, there has been a rise from 21·6 afflicted per 100,000 among males to 36·1, and from 15·0 to 21·5 among females. Only 541 females to every 1,000 males suffer from it.

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State or District.	Number afflicted per 100,000 of population.		Serial order in	
	1911.	1901.	1911.	1901.
Jaisalmer	59	22	1	13
Banswara	44	*Nil*	2	22
Tonk *	43	8	3	16
Bikaner	39	40	4	2
Bharatpur	39	16	5	14
Kotah	34	12	6	15
Alwar	31	30	7	8
Marwar	30	32	8	6
Dholpur	29	23	9	9
Jhalawar	27	22	10	12
Bundi	26	7	11	19
Jaipur	26	81	12	1
Kishangarh ...	25	35	13	4
Partabgarh ...	24	8	14	18
Dungarpur ...	23	8	15	17
Shahpura ...	21	7	16	20
Mewar	20	3	17	21
Karauli	18	33	18	5
Kushalgarh ...	19	31	19	7
Ajmer	18	23	20	10
Sirohi	13	39	21	3
Merwara	12	23	22	11

The Western Division has the largest proportion of deaf-mutes in either sex. The same was the case in 1901.

Among the individual States, Jaisalmer, Banswara and Tonk appear to suffer most now, and Sirohi, Kushalgarh and Karauli, least. The figures on the margin show that there is considerable fluctuation in the relative position of the States compared with 1901, but Bikaner, Alwar and Marwar have a fairly consistent record for a high figure, and Mewar, Shahpura, Dungarpur and Partabgarh for a low one.

(b) Ajmer-Merwara.

In Ajmer-Merwara deaf-mutism is not so prevalent in either sex as blindness or insanity, and, unlike the other three infirmities, it shows a consistently declining prevalence since 1891. It is much more common, and always has been, among males than females, there being only 367 females to every 1,000 males afflicted by it, and according to the recent Census it is, at present, more frequently found in Ajmer than in Merwara.

4. Insanity.—As regards insanity, likewise, these Provinces suffer less than most others. The figures on the margin show that Rajputana, with a proportion of only 14 per 100,000, has a better record than any Province except Behar and Orissa and Central India, while Ajmer-Merwara (19) has a cleaner sheet than eight other Provinces. Both the figures are low compared with the maximum of 79 in Burma. The lunatic establishments in the Provinces are very few and small, and the inclusion of the foreign-born in such asylums in the figures makes practically no difference to the Provincial proportions nor to the State and District ones.

Province.	Number afflicted per 100,000.
Burma	79
Baluchistan	44
Assam	44
Bengal	43
North-West Frontier	40
Bombay (including Aden) ...	29
Punjab	26
Madras	20
Ajmer-Merwara	19
United Provinces...	17
Central Provinces...	16
Rajputana	14
Behar and Orissa	12
Central India	8

State or District.	Number afflicted per 100,000 of population.			Serial order in		
	1911	1901	1891	1911	1901	1891
Jaisalmer ...	28	3	38	1	18	7
Kishangarh ...	24	16	56	2	3	1
Shahpura ...	23	5	22	3	13	14
Bikaner ...	23	15	45	4	4	2
Banswara ...	21	7	4	5	22	22
Ajmer	20	14	16	6	5	18
Jhalawar ...	20	3	41	7	17	5
Kotah	17	4	32	8	15	10
Dungarpur ...	17	6	23	9	12	13
Tonk *	17	8	41	10	7	6
Merwara ...	17	17	17	11	2	17
Jaipur	15	8	14	12	11	20
Bundi	14	8	36	13	10	8
Alwar	11	8	22	14	8	15
Marwar ...	10	24	33	15	1	9
Mewar	10	2	24	16	21	12
Sirohi	10	3	45	17	19	3
Dholpur ...	10	4	15	18	16	19
Partabgarh ...	10	2	42	19	20	4
Bharatpur ...	8	4	12	20	14	21
Karauli... ...	7	8	27	21	9	11
Kushalgarh ...	5	12	17	22	6	16

* 1911 figures include Chhabra, Pirawa and Sironj parganas.

(a) Rajputana.

In both sexes the proportion of insane persons in Rajputana has risen since 1901, but it is still much below the 1891 figures. The present ones are 17·6 per 100,000 among males and 9·0 among females. There are only 466 insane females to every 1,000 insane males.

Female insanity is the only case in which the Western Division does not hold the worst record of all the Natural Divisions, but its figure of 9·0 is only slightly better than the worst one, namely 9·6 in the Eastern Division. Among males it has the worst record.

Taking the figures on the margin for the two sexes combined it will be seen that Jaisalmer, Kishan-

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garh, Shahpura and Bikaner are the States with the highest proportion of insane persons. Kushalgarh, Karauli and Bharatpur are all below 10 per 100,000. Kishangarh and Bikaner have always had at each Census a high proportion, while Mewar, Dholpur and Bharatpur have been among those with a consistently fairly low proportion.

Unlike Rajputana, the present figures for insanity in Ajmer-Merwara in either sex are higher than at any previous Census, and the proportion among males is more than double that among females, there being only 439 insane females to every 1,000 insane males. But, whereas in Merwara the figure for males is lower than at any other Census, it is four times as high for females than ever before. The proportion of insane males in Ajmer is much higher than in Merwara. The reverse is the case with females.

(b) Ajmer-Merwara.

5. **Leprosy.**—There is extraordinarily little leprosy in either of the two Provinces compared with other Provinces of India. The figures on the margin show that the proportions are less than in any other Province, the figures for Ajmer-Merwara being as low as 2, and for Rajputana 6, per 100,000, compared with the highest figure of 62 in Assam.

Province.	Number afflicted per 100,000.
Assam	62
Burma	58
Behar and Orissa	46
Central Provinces	46
Madras	40
Bombay (including Aden)	38
Bengal	38
United Provinces	30
Central India	14
Punjab	13
North-West Frontier	13
Baluchistan	10
Rajputana	*6*
Ajmer-Merwara	*2*

Comparing the Rajputana figures with previous years, there has been a rise in leprosy among males from 5·9 to 9·3 per 100,000 and a drop among females from 3·4 to 2·7. But the figures in both sexes are still far below those of 20·7 and 7·0 respectively in 1891. The great drop between 1891 and 1901 was, of course, chiefly caused by the famines of that decade. And the low proportion among females compared with males is chiefly due, no doubt, to the *purdah* system making it difficult for cases of leprosy among women to come to the notice of enumerators. There are only 262 female lepers to 1,000 males, which is a much lower proportion than in any other infirmity.

(a) Rajputana.

State or District.	Number afflicted per 100,000 of population.			Serial order in		
	1911	1901	1891	1911	1901	1891
Partabgarh ...	35	*Nil*	69	1	22	1
Tonk*	16	·7	27	2	15	5
Jhalawar ...	15	7	61	3	5	2
Kotah	13	2	9	4	12	17
Bikaner ...	11	5	31	5	7	4
Marwar ...	10	13	21	6	1	9
Banswara ...	7	*Nil*	1	7	19	22
Dholpur ...	6	6	26	8	6	6
Sirohi	5	·6	25	9	16	7
Bundi	5	·6	23	10	17	8
Bharatpur ...	4	3	14	11	10	10
Alwar	4	7	10	12	4	13
Karauli... ...	4	9	13	13	3	11
Dungarpur ...	3	·9	10	14	14	14
Merwara ...	2	10	9	15	2	16
Jaipur	2	2	5	16	13	18
Jaisalmer ...	2	*Nil*	11	17	20	12
Ajmer	2	4	4	18	9	20
Mewar	2	·5	·5	19	18	19
Kushalgarh ...	*Nil*	*Nil*	35	20	21	3
Kishangarh ...	*Nil*	4	10	21	8	15
Shahpura ...	*Nil*	2	2	22	11	21

As regards its prevalence in some States more than others, the highest proportion for both sexes combined this time is found in Partabgarh (35). The actuals, however, are not more than 14 males and 8 females. This small State had a very high proportionate figure in 1891 also, and the complete absence of any leprosy at all in 1901 is curious, and probably due to errors of enumeration. Tonk has the next highest proportion (16) and then comes Jhalawar (15), which State, as the figures on the margin show, has had consistently a large number of lepers. The statement also shows a persistently low proportion in Mewar and a persistently fairly high one in Bikaner, Marwar and Dholpur. In Bharatpur and Dungarpur there has been little variation in relative position compared with other States.

The disease is and always has been commonest in both sexes in the dry and dusty Western Division, and this time the proportion is as high as 15·3 among males and 4·1 among females.

Unlike Rajputana the 1911 figures for leprosy in Ajmer-Merwara are better than even the 1901 figures, in both sexes. They are as low as 2·6 among males

*1911 figures include Chhabra, Pirawa and Sironj parganas.

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and 1·7 among females. But, compared with Rajputana, the proportion of female lepers is much higher, there being 571 to every 1,000 male ones. This is a higher proportion than among either the insane or deaf-mutes. In any case, however, the actuals are very small, there being only 7 male and 4 female lepers in the Province. In both sexes the figures are slightly higher in Merwara than in Ajmer, and the former ones show a very marked drop from 15·4 in 1891 and 17·3 in 1901 to 3·1 in 1911. It is just possible that in 1901 the numbers were swollen by immigrant lepers from the neighbouring States, who came into the District for gratuitous relief in the great famine of 1899-1900 and remained there over 1901.

(b) Ajmer-Merwara.

6. Blindness.—Unlike the state of affairs as regards leprosy, both Ajmer-Merwara and Rajputana have a very bad record for blindness, the former, indeed, having the largest proportion of any Province in India. Rajputana comes fifth. The figures are 273 per 100,000 for Ajmer-Merwara and 212 for Rajputana, compared with the lowest one of 71 in Bengal. No doubt the dry, hot, dusty climate has much to do with the prevalence of this infirmity, for the Punjab and Baluchistan, with somewhat similar climatic conditions, both have higher figures even than Rajputana. The diagram on page 200 shows very vividly how far more prevalent this infirmity is than any of the other three recorded ones. It is noticeable that, of the four recorded infirmities, blindness is the only one which appears in both Provinces to be more common among females than males, the proportions to 1,000 afflicted males being as high as 1,188 in Rajputana and 1,073 in Ajmer-Merwara. This is possibly because there is less reluctance to disclose the existence of this disease behind the *purdah* than of the other three. The only units in which there is a larger proportion of blind males than females are Shahpura, Kushalgarh and Mewar.

Province.	Number afflicted per 100,000.
Ajmer-Merwara	*273*
Punjab	254
Baluchistan	246
United Provinces	220
Rajputana	*212*
Central Provinces	207
North-West Frontier	156
Bombay (including Aden) ...	144
Burma	140
Central India	118
Behar and Orissa	107
Assam	91
Madras	79
Bengal	71

The proportion of blind among males has risen from 77·6 to 185·2 per 100,000 in the last ten years in Rajputana, but it is still only about $\frac{2}{3}$rds of the 1891 figure. The rise in female blindness is still greater, the proportion having about trebled itself, from 78·9 to 241·9. But here again the 1911 figures are only about $\frac{2}{3}$rds of the 1891 ones.

(a) Rajputana.

State or District.	Number afflicted per 100,000 of population.			Serial order in		
	1911.	1901.	1891.	1911.	1901.	1891.
Bikaner ...	346	189	609	1	2	2
Bharatpur	288	51	205	2	12	15
Kishangarh ...	282	257	608	3	1	3
Ajmer	275	121	190	4	5	16
Alwar	273	165	335	5	3	6
Marwar	273	87	502	6	9	4
Merwara	269	130	208	7	4	13
Sirohi	254	101	618	8	7	1
Tonk*	244	38	293	9	16	10
Dholpur	233	113	310	10	6	7
Shahpura	219	21	190	11	20	17
Kotah	217	40	256	12	14	11
Jaisalmer	212	55	207	13	11	14
Bundi	174	40	296	14	15	9
Jaipur	169	62	227	15	10	12
Banswara	140	4	48	16	22	22
Karauli	127	93	305	17	8	8
Partabgarh ...	113	23	160	18	19	19
Jhalawar	107	49	391	19	13	5
Kushalgarh ...	95	31	173	20	17	18
Dungarpur	80	26	92	21	18	21
Mewar	76	14	138	22	21	20

* 1911 figures include Chhabra, Pirawa and Sironj parganas.

In both sexes blindness is and always has been more prevalent in the dry, glary, and sandy Western Division than in the other two Natural Divisions.

Taking the figures for both sexes combined, Bikaner (in the Western Division) suffers at present more than any other State, and has the high proportion of 346 per 100,000. Next comes Bharatpur (288) and Kishangarh 282. Thirteen units have a proportion over 200. Three States in the Southern Division have the lowest figure in the Provinces, namely Mewar (76) Dungarpur (80) and Kushalgarh (95). These three States,

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and also the two other Southern Division ones of Partabgarh and Banswara, as the figures on the margin of page 203 show, have had a consistently low figure for blindness. This is possibly due to the greener nature of the country, with its heavier rainfall and thicker jungle. Bikaner, Kishangarh, Alwar, Marwar and Sirohi are among those with a fairly constant bad record.

(b) Ajmer-Merwara.

The proportion of blind persons in either sex is very much greater in Ajmer-Merwara than in Rajputana, the figures being 248·3 and 301·4 for males and females respectively, compared with 185·2 and 241·9 in Rajputana. The rise has been very rapid since 1901, the figures in either sex having more than doubled themselves, and they are even higher now than those of 1891, which were 181·4 for males and 208·6 for females. The present figures are lower in Merwara than in Ajmer.

The information received from the various surgeons in the States and Districts shows a great fluctuation in the number of cataract operations performed in the various States. But it is impossible to prove anything from such statistics; so much depends upon the skill, energy, and enthusiasm for this particular form of operation, of the particular individual holding at the time the appointment. Nor, indeed, would an increase in the number of operations or attendances at hospitals, prove anything more than a growing popularity of these charitable institutions.

7. Infirmities by Castes.—An attempt has been made in Subsidiary Table IV to see how far any particular castes, among those of numerical importance in the Provinces, suffer more markedly than others from any of the four infirmities.

(a) Deaf-mutism.

In Rajputana the Sads (96), Kasais (87), Swamis (60), Mahajans (60), Bairagis (51), Shekhs (51), and in Ajmer-Merwara the Kolis (57), Mahajans (54) among males, and among females the Sads (77) and Kasais (70) in Rajputana all have over 50 deaf-mutes per 100,000. Out of these castes it is noticeable that three, the Bairagis, Swamis, and Sads, are of the ascetic or devotee or religious beggar kind, and the Kasais and Shekhs are Musalmans. The high figure among Mahajans in both Provinces is somewhat unexpected. Among the women of the caste there are 33 deaf-mutes in every 100,000 in Rajputana and 25 in Ajmer-Merwara. It is not very easy to trace any cause for the high figures in these castes. The Sads, who have the highest proportion in both sexes, are practically all in Marwar; but there are seven units with a higher proportion of deaf-mutes than Marwar has. The Bairagis are strongest in Mewar, which has a smaller proportion of deaf-mutes than any unit except 5. On the other hand, there are a large number of the caste in Bikaner, Kotah and Bharatpur, all of which have a high proportion of deaf-mutes. The Mahajans are most numerous in Jaipur, Marwar, Mewar, Bikaner and Alwar, and the Swamis and Shekhs in Jaipur and Marwar, none of which States have a high proportion of deaf-mutes except Bikaner. The castes which are completely free from this infirmity are the Balais, and Merat-Kathats of Ajmer-Merwara and the Lakheras of Rajputana among males, and the Balais, Bhils, Chakars, Chamars, Khatis, Kolis, Pathans, Raigars, Rajputs and Saiyads of Ajmer-Merwara, and the Kaimkhanis and Lakheras of Rajputana, among females. The Jats of Ajmer-Merwara have a proportion of only 6 among males and 7 among females per 100,000 and the Mers of Ajmer-Merwara only 9 among males.

(b) Leprosy.

Among males the Lakheras (72), Sads (26), Prohit (21), Mahajans (14), Nais (13), Rajputs (13), Bhils (12), Balais (11), Bishnois (11), and Swamis (10), of Rajputana and the Kumhars of Ajmer-Merwara (14), all have a proportion of over 10 lepers per 100,000 among males. Among the females no caste has over 10 per 100,000 except the Pathans of Ajmer-Merwara (19). It seems impossible here to trace much connection between locality and the prevalence of the infirmity in the castes. The majority of the Lakheras, for instance, are in Jaipur and Mewar, both of which units have a very low proportion of lepers. The Balais, Bhils, Chakars, Chamars, Jats, Khatis, Kolis, Mahajans, Malis, Mers, Merat-Kathats, Nais, Pathans, Raigars, Rajputs, Saiyads and Shekhs of Ajmer-Merwara, and the Bhangis of Rajputana among males are completely free of leprosy, and among females the Fakirs, Kaimkhanis, Kasais, Kolis, Lakheras,

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Sads and Swamis of Rajputana, and the Bhils, Chakars, Chamars, Jats, Khatis, Kolis, Kumhars, Mahajans, Malis, Mers, Merat-Kathats, Nais, Raigars, Rajputs, Rawats, Saiyads and Shekhs of Ajmer-Merwara.

(c) Insanity.

Among the castes in Subsidiary Table IV the Saiyads (142 per 100,000) and Shekhs (67) of Ajmer-Merwara, and the Swamis (70) of Rajputana, have the highest proportions of insane males. Among females there are no very high figures. Though they are not shown in the Subsidiary Table, there is a very high proportion of insane males among the following castes, namely Fakirs (217), Kasais (182), Dhobis (135), and Suhars (120) of Ajmer-Merwara, and of females among the Gosains (235) and Rebaris (106) of Ajmer-Merwara. The Chakar, Chamar, Gujar, Koli, and Nai males of Ajmer-Merwara and the Chakar, Jat, Koli, Kumhar, Mahajan, Mer, Merat-Kathat, Nai, Pathan, Raigar, Rajput and Saiyad females of Ajmer-Merwara and the Kaimkhanis and Swami females of Rajputana are free from the infirmity.

(d) Blindness.

Male blindness is most prevalent among the Sads (1,040 per 100,000), Swamis (759) and Lakheras (433) of Rajputana, and the Mahajans (402) of Ajmer-Merwara, and female blindness among the Balais (468), Raigars (453), Malis (424) and Nais (406) of Ajmer-Merwara, and the Sads (609), Prohits (500), and Swamis (425) of Rajputana. Here again the high figure among the ascetics or religious begging castes of Sads and Swamis is noticeable. Though not in the Subsidiary Table some of the other religious castes have high proportions also, notably the Gosains (628), Swamis (592), Sadhus (470), Bairagis (446), Fakirs (434) of Ajmer-Merwara among males, and the Fakirs (723) and Sadhus (431) of Ajmer-Merwara among females. The Ajmer-Merwara Kayasthas have the terribly high proportion of 1,788 blind females per 100,000. Here again it is not easy to trace much connection between locality or occupation and the prevalence of blindness in any particular caste.

8. Infirmities by Age Periods.—Compared with 1901, there has been an increase in the number of insane males in Rajputana at the age periods of 5-9, 15-19, 20-24, 25-29, 30-34, 35-39, 50-54. Out of these periods 15-19, 20-24, and 35-39 show a decline in the actual population. Among insane females there are increases among those aged 5-9, 10-14, 15-19, 20-24, 25-29, 30-34, 40-44, 50-54, out of which there has been a decline in the general population at 5-9, 10-14, 15-19 and 40-44.

(a) Insanity.

Among males the highest numbers are at the age periods of 20-24 (1,336 per 10,000 insane), 30-34 (1,326) and 25-29 (1,285). At none of the other age periods does the proportion attain to 1,000 per 10,000 insane. There is a fairly gradual rise from the age of 0 up to 20. From 35 onwards the decline is somewhat uneven at the quinquennial periods. Among females the highest numbers are among those aged 40-44, (1,545 per 10,000 insane), 30-34 (1,170) and 15-19 (1,016). The rest are below 1,000 per 10,000 insane. Taking the number afflicted per 100,000 of the sex population at each period the highest proportion of insane males are at the ages of 50-54, 45-49 and 20-24, and among females at 40-44 and 60 and over. Only 2 in every 100,000 males aged 0-4 are insane and only 1 among females.

In Ajmer-Merwara the highest figures for insanity among males are at the periods of 20-24 (1,818 per 10,000 insane), 15-19 and 30-34 (1,364 each), and 25-29 (1,212); and among females at 25-29 (1,724), 20-24 and 50-54 (1,379 each), and 15-19 and 60 and over (1,034 each). And the highest proportions of insane males per 100,000 of the sex are among those aged 60 and over and 20-24, and of females, at the ages of 55-59 and 50-54. There are no insane males aged 0-4, but the proportion of insane females at that age period is as high as 5·5 per 100,000.

(b) Deaf-mutism.

Among deaf-mutes the low figures in both Provinces for the 0-4 age period are witness to a considerable reluctance among parents to own to this infirmity among small children. Naturally they cling to the hope that their children are merely backward in this respect. In Rajputana the proportion of deaf-mutes at these ages is only 8·4 per 100,000 males, and it then jumps up to 35·7 at 5-9, and at the three succeeding quinquennial age periods it is very high. Much

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the same may be said of females. In Ajmer-Merwara the proportion of deaf-mutes among males aged 0-4 is 2·7 and rises to 16·7 at 5-9, and thence to 59·7 at 10-14.

The high figure at the age of 60 and over in both sexes in Rajputana is, no doubt, some indication that there is still a slight tendency to include those who became deaf from old age among the congenitally deaf-mutes. But a comparison of the figures with those of previous years shows that this inaccuracy has been eleminated to a very great extent. There is an increase in Rajputana among male deaf-mutes at the ages of 5-9, 10-14, 15-19, 20-24, 25-29, 30-34, 50-54; but there has been an increase in the total population at 5-9, 25-29, 30-34, 50-54 only out of these periods. Among female deaf-mutes, also, the increases occur at these age periods, but out of these periods the only ones showing an increase in the total population, are 20-24, 25-29, 30-34 and 50-54.

In Ajmer-Merwara there has been an increase in deaf-mutism at the age periods of 5-9, 10-14, 30-34, 40-44 and 45-49 among males, but in the total population there has been an increase at 5-9, 30-34 and 45-49 only out of these periods. Among deaf mute females the increases have occurred at the age periods 0-4, 5-9, 15-19, 25-29, 30-34, 35-39. These accompany increases in the total female population at each period except at 15-19 and 35-39.

(c) Blindness.

Blindness is much more evenly distributed over the age periods, except, of course, that the figures increase very much among those who have passed the age of 50, thus showing the effects on the statistics of the two distinct kinds of blindness, congenital and that caused by old age. For instance among males in Rajputana 3,465 out of every 10,000 blind ones are aged 60 and over, while up to the age of 50 no quinquennial period has a higher figure than 758 per 10,000 blind, which is among those aged 40-44. Among those under 5 it is as low as 236. Or to put it another way, out of every 100,000 males aged 60 and over 1,563 are blind in Rajputana and 1,726 in Ajmer-Merwara, the figure for females being 1,075 and 2,444.

There is a decline at all the age periods in both sexes in Rajputana except at 50-54 and 60 and over, and at 45-49 among males. And these increases are accompanied by increases in the total population at these periods in both sexes, except among males of 45-49 and 60 and over.

In Ajmer-Merwara there has been an increase at all age periods among blind males except at 0-4, 5-9, 10-14, 20-24, 35-39. Amongst females there has only been an increase among those aged 40-44, 45-49, 50-54, and 60 and over. The age periods which show an increase in infirmities, without an increase in the total population, are 15-19, 40-44, 55-59 among males and 40-44, and 45-49 among females.

(d) Leprosy.

There is not much to be gathered from the figures in Subsidiary Tables II and III for leprosy, except that in both sexes it is unknown among those under five years in Rajputana and among those under ten years in Ajmer-Merwara, and seems to attack people more from the age of 40 onwards. In Rajputana the most common age period for it seems to be, in both sexes, 50-54. Out of every 100,000 of the sex of these ages 30 males and 6 females are lepers.

In Ajmer-Merwara most of them are among those aged 60 and over in either sex, but, as there are only 7 male and 4 female lepers all told in the Province, no conclusions of any value can be deduced from the figures.

9. Infirmities in Rural and Urban Areas.—The figures on the margin show that in all infirmities the urban population suffers more than the rural. This is, no doubt, partly due to the more unhealthy, insanitary, and crowded conditions of town life, and also to the fact that many of the infirms are beggars, and therefore find more charitable support in towns than in villages. The difference is especially noticeable in insanity, where the urban proportion is 4 times as great as the rural. This is, of course, very greatly due to such asylums, as there are, being situated in towns. The difference is least in leprosy.

Infirmity.	Proportion per 100,000 of population in Rajputana.	
	Urban.	Rural.
Insanity ...	40	10
Deaf-mutism ...	40	28
Blindness ...	283	202
Leprosy ...	7	6

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Of course the state of affairs varies much in each unit. In Alwar, for instance, the proportion of blind people in rural areas (280) is far greater than in urban (209); so, too, in the Ajmer District, where the figures are 295 in rural and 230 in urban. In Jaipur, on the other hand, the figures are 297 per 100,000 in urban and 150 in rural, and in Bikaner 402 in urban and 334 in rural areas. Again, taking the insanity figures, in Jaisalmer they are all found in rural areas, while on the other side we get Jaipur with 68 per 100,000 in urban and only 5 in rural, and Marwar with 28 in urban and 8 in rural. The character of the Jaipur figures, of course, is mainly determined by the presence of the Lunatic Asylum in Jaipur city. Except for blindness, the urban areas in Ajmer District have a higher proportion of infirmities of each kind than the rural.

Infirmity.	Proportion per 100,000 of population in Ajmer District.	
	Urban.	Rural.
Insanity ...	37	12
Deaf-mutism ...	20	16
Blindness ...	230	295
Leprosy ...	4	1

10. Summary.—To sum up, it may be said that both Rajputana and Ajmer-Merwara are exceptionally free from infirmities, except blindness; and that, on the whole, there are far fewer cases of them than there were twenty years ago. There has, for instance, been a decrease since 1891 in the total of infirmities of all kinds (excluding deaf-mutes which were not recorded in 1891), of 43 per cent in Rajputana, and 16 per cent in Ajmer-Merwara, compared with declines of only 15 and 8 per cent in the populations. So that, even allowing for the famines of 1891-1901 having killed off an exceptionally large number, and for vagaries of enumeration and abstraction, there must be a very large margin of improvement left.

Looking to the local distribution of the infirmities it may be said that, generally speaking, the inhabitants of the hot dry Western Division are much more prone to infirmities of the kinds tabulated than are those of the rest of Rajputana. It may also be said, generally speaking, that Bikaner suffers more than any other State. It appears among the first five units with the worst record in all four infirmities. Jaisalmer, Banswara, Tonk, Bharatpur and Kishangarh each appear twice among the first five units. Of these, Bikaner and Jaisalmer are in the Western Divison, Banswara in the Southern on the borders of Malwa, and Tonk, Bharatpur and Kishangarh in the Eastern.

Beyond the connection between heat, dust, dryness and glare on the one hand, and blindness on the other, it is difficult to trace any causes governing the local distribution of the infirmities.

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SUBSIDIARY TABLE I.—*Number afflicted per 100,000 of the Population at each of the last three Censuses.*

Province; Natural Division, and State or District.	Insane.						Deaf-mute.						Blind.						Lepers.					
	Males.			Females.			Males.			Females.			Males.			Females.			Males.			Females.		
	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Rajputana and Ajmer-Merwara	**18·0**	**12·2**	**31·5**	**9·2**	**8·0**	**18·6**	**35·5**	**21·9**		**20·9**	**15·1**		**188·1**	**79·6**	**268·5**	**244·6**	**81·1**	**364·7**	**9·0**	**6·0**	**20·1**	**2·6**	**3·4**	**6·8**
Rajputana	**17·6**	**11·6**	**31·9**	**9·0**	**8·1**	**19·0**	**36·1**	**21·6**		**21·5**	**15·0**		**185·2**	**77·6**	**272·5**	**241·9**	**78·9**	**371·7**	**9·3**	**5·9**	**20·7**	**2·7**	**3·4**	**7·0**
Eastern Division	*17·9*	*8·7*	*25·1*	*9·6*	*4·7*	*14·5*	*36·0*	*17·8*		*22·3*	*11·1*		*185·0*	*76·0*	*239·8*	*239·1*	*81·7*	*235·5*	*7·7*	*4·3*	*16·3*	*2·2*	*1·8*	*5·2*
Alwar	15·2	10·7	28·7	6·3	6·0	13·7	38·7	37·8		22·2	21·4		238·1	160·1	310·2	311·4	170·8	361·9	7·5	11·1	17·1	·5	2·0	2·7
Bharatpur	10·9	5·1	17·2	5·1	3·4	5·5	50·3	17·9		25·7	13·7		225·0	53·4	191·5	361·7	47·3	220·9	5·3	3·9	21·0	3·1	2·4	5·5
Bundi	17·7	7·9	48·7	10·4	7·3	21·5	28·3	6·8		23·7	7·3		168·7	37·2	265·3	179·1	42·4	329·4	7·9	1·1	35·9	·9	...	9·3
Dholpur	11·1	4·7	19·1	8·4	2·4	9·8	36·7	32·5		20·2	12·2		180·3	109·1	261·8	236·8	117·5	368·2	9·0	10·2	35·0	1·7	1·6	14·7
Jaipur	19·7	10·3	17·3	9·8	4·4	9·3	32·0	9·5		18·9	6·5		160·4	58·6	219·4	186·9	66·5	234·8	3·5	2·1	8·0	·9	1·2	2·1
Jhalawar	22·0	6·4	51·0	17·3	...	29·7	32·0	32·1		21·6	11·5		93·9	55·6	390·6	121·1	41·4	391·8	24·0	12·8	88·3	4·3	...	29·7
Karauli	8·7	8·2	22·5	6·0	8·4	31·9	22·5	28·7		13·5	25·2		111·1	83·2	242·4	145·9	103·6	379·0	7·5	10·5	16·6	...	7·0	8·3
Kishangarh	35·0	16·9	66·1	12·1	16·1	44·6	30·6	37·9		19·3	34·2		231·9	229·6	528·9	337·6	287·4	692·8	....	2·1	13·8	...	6·9	5·0
Kotah	20·3	3·2	35·4	13·6	4·2	27·4	38·4	13·5		29·1	11·4		19·8	43·1	226·5	266·9	36·4	283·4	20·3	·8	10·7	5·8	2·7	6·7
Lawa	....	...	...	...	...	...	...	...		...	...		230·4	527·9	231·5	475·4	...	61·3	...	...	173·6	...	...	...
Shahpura	24·4	4·5	30·1	21·9	4·9	13·2	36·6	9·0		4·4	4·9		22·6	27·0	162·4	214·9	14·7	220·4	...	4·5	3·0	...	...	...
Tonk	20·5	12·2	56·9	12·9	4·3	23·1	46·7	16·3		38·8	...		216·1	36·6	260·2	274·5	38·8	328·8	19·8	1·4	37·6	11·6	...	14·7
Southern Division	*15·8*	*3·0*	*31·4*	*7·3*	*1·4*	*17·7*	*27·7*	*5·4*		*15·1*	*5·5*		*96·0*	*28·3*	*152·4*	*106·7*	*17·2*	*187·3*	*5·3*	*·6*	*12·4*	*2·1*	*·3*	*4·7*
Banswara	25·7	1·4	7·6	16·7	...	...	50·2	...		37·0	...		100·5	5·4	58·4	177·7	2·6	36·5	11·0	...	1·1	3·6	...	1·1
Dungarpur	20·2	4·0	28·3	13·7	8·0	18·4	25·3	10·0		21·2	6·0		67·0	24·0	99·1	93·6	28·0	85·7	2·5	...	12·1	2·5	2·0	8·2
Kushalgarh	9·1	24·3	34·2	...	...	...	27·3	24·3		9·1	37·5		127·8	48·6	137·0	63·4	12·5	210·2	...	...	...	...	...	70·1
Mewar	14·6	2·8	30·5	5·6	·8	17·0	21·4	3·9		12·5	1·2		81·4	21·4	131·5	70·1	5·1	144·6	3·1	·7	7·2	·3	·2	1·6
Partabgarh	15·8	3·8	58·9	3·2	...	23·7	25·2	11·5		22·6	3·8		100·8	34·6	168·0	125·9	11·5	151·9	44·1	...	89·4	25·8	...	47·5
Sirohi	13·2	2·5	50·7	6·6	2·7	39·2	20·3	41·8		5·5	36·9		210·6	93·3	432·2	301·6	109·4	801·3	6·1	1·2	35·5	4·4	...	13·4
Western Division	*18·4*	*22·7*	*43·7*	*9·0*	*19·5*	*27·8*	*41·8*	*37·2*		*24·2*	*29·1*		*243·5*	*109·2*	*401·9*	*339·8*	*109·3*	*647·4*	*15·3*	*12·3*	*33·6*	*4·1*	*8·9*	*11·6*
Bikaner	28·5	19·9	53·2	15·8	9·3	34·7	48·7	49·3		28·8	30·2		282·4	174·6	467·5	418·2	204·1	767·8	17·8	6·9	44·3	2·4	4·0	16·3
Jaisalmer	41·2	2·5	52·6	12·6	2·9	20·8	66·0	33·0		50·2	8·8		204·1	60·9	178·6	221·0	47·1	239·6	4·1	...	12·8	...	...	9·4
Marwar	13·9	24·3	40·2	6·6	23·2	25·2	38·3	33·7		21·6	29·6		231·8	91·3	390·8	318·3	82·9	6·6·1	15·0	14·5	31·1	4·8	10·8	10·1
Ajmer-Merwara	**24·8**	**23·9**	**22·2**	**12·3**	**4·4**	**9·1**	**22·5**	**29·1**	**39·2**	**9·4**	**16·4**	**24·4**	**248·3**	**120·3**	**181·4**	**301·4**	**125·3**	**208·6**	**2·6**	**7·6**	**6·9**	**1·7**	**2·7**	**2·8**
Ajmer	27·2	22·2	20·6	11·2	4·6	10·6	24·3	29·5	34·9	10·0	16·1	23·6	249·6	111·7	176·7	303·1	130·4	205·7	2·5	4·7	4·5	1·7	2·9	3·0
Merwara	17·1	29·5	27·8	15·9	3·9	3·6	17·1	27·8	54·0	7·1	17·4	27·2	244·2	149·2	197·6	296·2	108·1	219·1	3·1	17·3	15·4	1·8	1·9	1·8

NOTE. (1)—Figures for 1881 not available.
(2)—Figures for 1891 and 1901 exclude Chhabra, Pirawa, and Sironj *parganas*.
(3)—Exclusion of foreign born insane in lunatic asylums makes no appreciable difference to insane percentages.

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SUBSIDIARY TABLE II.—*Distribution of the Infirm by Age, per 10,000 afflicted of each Sex.*

Age.	Insane.						Deaf-mute.						Blind.						Lepers.					
	Males.			Females.			Males.			Females.			Males.			Females.			Males.			Females.		
	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891
I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
												RAJPUTANA.												
0—4	154	457	153	177	1,091	186	321	373		288	591		236	382	223	123	238	161	...	99	76	...	126	153
5—9	524	321	761	419	266	699	1,200	764		1,105	490		372	475	639	228	261	366	78	99	205	222	189	254
10—14	678	998	1,008	839	426	792	1,175	1,073		1,151	720		436	619	565	180	370	314	213	431	259	518	314	457
15—19	986	643	889	1,016	852	913	1,054	873		845	706		446	596	451	254	318	252	349	133	304	518	440	482
20—24	1,336	1,201	1,057	993	771	1,072	1,215	1,054		966	634		537	601	490	325	463	321	447	563	609	963	755	736
25—29	1,285	1,185	1,092	729	691	736	999	964		929	778		525	631	487	386	576	393	738	629	693	815	880	787
30—34	1,326	1,049	1,216	1,170	1,037	960	1,024	836		993	879		649	697	614	652	686	550	1,243	960	1,119	1,630	818	1,091
35—39	689	694	637	662	984	652	577	700	Not available.	455	692	Not available.	431	464	464	435	535	407	796	927	997	667	629	863
40—44	925	1,150	1,028	1,545	957	1,072	643	827		929	1,095		758	899	772	961	1,056	840	2,078	1,556	1,530	1,704	1,321	1,320
45—49	524	643	494	375	718	457	271	418		399	663		500	472	495	498	505	496	815	1,192	890	593	1,006	508
50—54	843	491	637	883	572	969	587	564		789	562		1,161	891	934	1,358	1,166	1,068	1,709	1,159	1,210	1,259	818	1,294
55—59	206	271	316	221	532	280	176	500		176	605		484	560	545	483	584	564	447	861	510	74	818	533
60 and over	514	897	712	971	1,303	1,212	758	1,054		975	1,585		3,465	2,713	3,321	4,117	3,242	4,268	1,087	1,391	1,598	1,037	1,886	1,522
												AJMER-MERWARA.												
0—4	...	666	625	690	...	...	167	548	443	909	270	323	242	265	230	141	141	264	...	...	...	...	3,333	...
5—9	454	167	625	345	...	869	833	685	973	1,364	540	1,129	303	795	535	226	353	472	...	2,105	...	...	...	...
10—14	606	1,167	1,406	345	1,000	...	2,167	685	1,416	909	1,351	645	197	1,026	555	113	353	509	1,429	526	500	...	3,333	...
15—19	1,364	1,833	...	1,034	1,000	869	1,167	1,233	619	909	811	484	590	397	478	198	601	415	...	...	...	...	...	1,428
20—24	1,818	500	625	1,379	3,000	870	833	959	796	...	1,622	645	499	728	497	310	742	302	1,428	...	500	...	1,667	...
25—29	1,212	833	1,563	1,724	...	...	1,000	1,780	885	1,818	1,081	1,129	635	629	535	367	459	431	1,429	526	...	...	...	...
30—34	1,364	667	937	690	1,000	1,739	1,167	1,096	1,150	1,364	541	484	908	762	822	719	1,096	623	1,428	526	1,000	2,500	...	1,428
35—39	758	1,167	1,563	345	...	435	333	685	796	909	...	645	363	629	421	395	954	491	...	...	1,500	...	...	...
40—44	758	1,500	781	...	...	2,609	1,167	822	1,062	909	1,351	1,290	538	927	975	1,100	777	943	1,429	2,105	1,000	2,500	1,667	1,428
45—49	454	167	625	690	2,000	...	500	137	443	454	811	323	650	497	497	719	495	415	...	...	1,000	...	...	1,429
50—54	455	333	781	1,379	1,000	870	333	685	443	455	811	484	1,513	1,060	1,013	1,495	1,166	1,075	1,428	1,053	1,000	...	...	1,429
55—59	...	500	156	345	...	435	...	...	443	...	270	484	820	530	669	881	495	698	...	527	500	...	...	1,429
60 and over	757	500	313	1,031	1,000	1,304	333	685	531	...	541	1,935	2,542	1,755	2,773	3,836	2,368	3,359	1,429	2,632	3,000	5,000	...	1,429

NOTE. (1) Figures for 1881 not available.
(2) Figures for 1891 and 1901 exclude Chhabra, Pirawa and Sironj *parganas*.
(3) Rajputana figures for 1901 have been taken from the 1901 Report.

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SUBSIDIARY TABLE III.—*Number afflicted per 100,000 persons of each Age period and number of Females afflicted per 1,000 Males.*

AGE.	NUMBER AFFLICTED PER 100,000.								NUMBER OF FEMALES AFFLICTED PER 1,000 MALES.			
	INSANE.		DEAF-MUTE.		BLIND.		LEPERS.		Insane.	Deaf-mute.	Blind.	Lepers.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.				
1	2	3	4	5	6	7	8	9	10	11	12	13
						RAJPUTANA.						
All ages.	**17·6**	**9·0**	**36·1**	**21·5**	**185·2**	**241·9**	**9·3**	**2·7**	**465·6**	**540·7**	**1,188·2**	**262·1**
0— 4	2·0	1·0	8·4	4·1	31·8	19·5	...	...	538·3	484·4	618·3	...
5— 9	7·6	3·2	35·7	20·0	56·8	46·6	·6	·5	372·5	497·9	728·9	750·0
10—14	12·3	9·5	43·6	31·0	83·0	54·7	2·1	1·7	575·8	529·9	492·1	636·4
15—19	18·9	11·6	41·3	23·0	89·4	77·8	3·5	1·8	479·2	433·3	676·9	388·9
20—24	26·2	9·0	52·8	20·8	110·5	79·0	4·6	2·6	346·2	429·8	719·0	565·2
25—29	23·7	7·0	37·7	21·2	101·6	99·0	7·2	2·3	264·0	562·5	873·1	289·5
30—34	24·7	10·9	39·0	22·1	126·9	163·4	12·2	4·5	410·9	524·5	1,193·1	343·7
35—39	21·7	11·4	36·7	18·6	140·3	200·9	13·1	3·4	441·2	426·1	1,200·0	219·5
40—44	22·7	17·9	32·3	25·6	195·4	298·5	27·0	5·9	777·8	781·3	1,506·5	215·0
45—49	27·6	11·1	29·2	28·1	276·7	394·4	22·7	5·2	333·5	796·3	1,182·0	190·5
50—54	27·9	14·2	39·7	30·1	402·9	583·6	29·9	6·0	487·8	726·5	1,389·5	193·2
55—59	24·6	15·6	43·1	29·7	607·9	917·9	28·3	1·6	500·0	542·9	1,186·2	43·5
60 and over	22·1	17·4	66·7	41·5	1,563·1	1,075·1	24·7	5·5	880·0	695·4	1,411·7	250·0
						AJMER-MERWARA.						
All ages.	**24·8**	**12·3**	**22·5**	**9·4**	**248·3**	**301·4**	**2·6**	**1·7**	**439·4**	**366·7**	**1,072·6**	**571·4**
0— 4	.....	5·5	2·7	5·5	43·2	2·7	.....	.....	.....	2,000·0	625·0	.....
5— 9	10·9	3·7	16·7	11·2	67·0	59·9	.....	.....	333·3	600·0	800·0	.....
10—14	18·4	6·3	59·7	12·6	59·7	50·3	4·6	.....	250·0	153·8	615·4	.....
15—19	39·2	16·3	30·5	10·9	169·8	76·1	.....	.....	333·3	285·7	359·0	.....
20—24	43·6	15·6	18·2	.....	119·8	85·8	3·6	.....	333·3	.....	666·7	.....
25—29	27·7	21·0	20·8	16·8	145·6	109·0	3·5	.....	625·0	666·7	619·0	.....
30—34	33·4	8·5	25·9	12·7	222·4	216·6	3·7	4·2	222·2	428·6	850·0	1,000·0
35—39	30·7	8·1	12·3	16·1	147·1	225·8	.....	.....	200·0	1,000·0	1,166·7	.....
40—44	27·8	.....	38·9	11·3	344·2	441·7	5·6	5·7	.....	285·7	1,258·1	1,000·0
45—49	33·1	27·7	33·1	13·8	474·4	705·9	.....	.....	666·7	333·3	1,186·0	.....
50—54	21·3	30·4	14·2	7·6	709·4	809·5	7·1	.....	1,333·3	500·0	1,060·0	.....
55—59	.....	34·7	.....	.....	1,043·8	937·5	.....	.....	...	.....	658·5	.....
60 and over	51·4	27·0	20·6	.....	1,726·3	2,443·6	10·3	18·0	600·0	.....	1,619·0	2,000·0

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Caste.	Locality.	Number Afflicted Per 100,000.								Number of Females Afflicted Per 1,000 Males.			
		Insane.		Deaf-mute.		Blind.		Lepers.		Insane.	Deaf-mute.	Blind.	Lepers.
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.				
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Ahir	Rajputana	11·0	7·7	37·3	16·7	161·2	191·1	8·8	2·6	600	382	1,014	250
Bairagi	Rajputana	15·9	3·8	51·0	18·8	258·2	304·3	3·2	3·8	200	313	1,000	1,000
Balai	Rajputana ...	15·8	4·1	22·8	16·6	115·8	173·2	10·9	2·1	250	696	1,427	182
	Ajmer-Merwara ...	8·2	17·3	.....	.....	294·3	468·0	.....	8·7	2,000	.....	1,500	.....
Bambhi	Rajputana	5·7	4·7	15·7	17·2	194·5	250·4	8·6	3·1	750	1,000	1,176	333
Bhangi	Rajputana	2·3	12·1	38·9	38·7	307·0	292·8	.....	2·4	5,000	941	903	.....
Bhil	Rajputana ...	11·3	4·1	28·4	16·8	55·8	80·1	12·2	1·8	346	569	1,375	143
	Ajmer-Merwara ...	30·4	31·1	30·4	.....	182·4	155·3	.....	.....	1,000	.....	833	.....
Bishnoi	Rajputana	17·5	4·1	35·1	20·5	105·3	143·5	10·5	8·2	200	500	1,167	667
Brahman ...	Rajputana	25·0	12·5	44·8	22·4	265·8	355·1	9·9	2·2	471	469	1,255	213
	Ajmer-Merwara ...	15·5	9·0	31·0	17·9	341·4	358·6	7·8	9·0	500	500	909	1,000
Chakar*	Rajputana	10·5	17·5	49·7	17·5	166·3	211·9	7·0	2·2	1,778	455	1,357	333
	Ajmer-Merwara ...	.....	.....	21·4	.....	256·5	264·1	.....	.....	.....	.....	1,000	.....
Chamar	Rajputana ...	11·9	7·3	28·8	16·3	160·6	245·4	7·4	3·9	578	532	1,440	500
	Ajmer-Merwara ...	.....	15·3	29·3	.....	190·6	337·0	.....	.....	.....	.....	1,692	.....
Fakir	Rajputana	37·9	19·1	37·9	22·9	302·9	362·4	3·4	.....	455	545	1,080	.....
Gujar	Rajputana ...	10·0	8·7	24·7	19·2	121·3	171·7	4·4	2·2	741	657	1,195	417
	Ajmer-Merwara ...	.....	24·3	10·7	12·2	129·0	297·9	5·4	6·1	.....	1,000	2,042	1,000
Jat	Rajputana ...	10·2	6·8	30·5	19·0	135·0	206·4	9·2	4·0	569	529	1,301	370
	Ajmer-Merwara ...	12·1	.....	6·1	7·2	145·2	307·8	.....	.....	.....	1,000	1,792	.....
Kaim Khani	Rajputana	13·5	.....	20·2	.....	114·7	103·6	6·7	.....	.....	.....	824	.....
Kasai	Rajputana	20·0	27·8	86·6	69·5	213·2	277·5	6·7	.....	1,333	769	1,250	.....
Khati	Rajputana	10·1	6·1	33·2	35·0	218·1	296·6	8·7	1·5	571	1,000	1,291	167
	Ajmer-Merwara ...	27·6	31·1	27·6	.....	276·2	248·5	.....	.....	1,000	.....	800	.....
Khatik	Rajputana	7·6	20·1	30·3	20·1	22·0	152·6	3·8	8·0	2,500	625	655	2,000
Koli	Rajputana ...	11·2	11·9	26·2	23·7	188·8	322·4	5·6	.....	1,000	857	1,614	.....
	Ajmer-Merwara ...	.....	.....	57·4	.....	172·4	64·8	.....	.....	.....	.....	333	.....
Kumhar	Rajputana ...	13·8	5·3	47·6	28·1	151·6	262·8	9·4	6·7	364	553	1,624	667
	Ajmer-Merwara ...	13·9	.....	13·9	14·5	249·4	304·3	13·9	.....	.....	1,000	1,167	.....
Lakhera	Rajputana	18·1	19·2	.....	.....	433·3	326·1	72·2	.....	1,000	.....	708	.....
Mahajan	Rajputana ...	47·0	12·1	59·5	32·7	368·7	363·5	14·2	1·1	259	552	990	80
	Ajmer-Merwara ...	32·6	.....	54·3	24·9	401·9	379·9	.....	.....	.....	400	824	.....
Mali	Rajputana ...	12·6	9·9	28·6	24·1	130·3	202·0	9·1	3·7	727	780	1,434	375
	Ajmer-Merwara ...	40·0	43·9	13·3	14·6	160·0	423·9	.....	.....	1,000	1,000	2,417	.....
Meo or Mewati	Rajputana ...	8·0	8·9	29·8	19·1	167·1	338·3	4·6	3·8	1,000	577	1,815	750
Mer	Ajmer-Merwara ...	25·8	.....	8·6	19·7	171·9	226·2	.....	.....	.....	2,000	1,150	.....
Merat Kathat	Ajmer-Merwara ...	10·4	.....	.....	12·5	248·7	188·1	.....	.....	.....	.....	625	.....
Mina	Rajputana	12·2	5·0	28·0	13·7	108·4	125·0	5·7	1·5	361	434	1,022	235
Nai	Rajputana ...	27·1	7·7	19·5	27·1	265·1	363·4	13·0	3·9	261	500	1,253	273
	Ajmer-Merwara ...	.....	.....	30·3	31·2	333·6	405·5	.....	.....	.....	1,000	1,182	.....
Pathan	Rajputana ...	34·8	13·8	38·3	15·8	173·9	204·8	5·2	3·9	350	364	1,040	667
	Ajmer-Merwara ...	32·4	.....	16·2	.....	242·9	286·0	.....	19·1	.....	.....	1,000	.....
Probit	Rajputana	31·4	11·2	31·4	22·5	266·6	499·7	20·9	5·6	333	667	1,745	250
Raigar	Ajmer-Merwara ...	19·7	.....	19·7	.....	374·5	453·1	.....	.....	.....	.....	1,158	.....
Rajput	Rajputana ...	16·9	6·3	34·8	17·9	161·8	186·3	12·5	2·6	292	403	904	167
	Ajmer-Merwara ...	24·3	.....	24·3	.....	267·5	197·5	.....	.....	.....	.....	545	.....
Rawat	Ajmer-Merwara ...	20·0	8·7	20·0	4·4	136·2	187·4	8·0	.....	400	200	1,265	.....
Rebari	Rajputana	3·0	9·7	22·1	11·3	129·9	278·3	7·4	1·6	3,000	467	1,966	200
Sad	Rajputana	25·7	15·4	96·3	77·1	1,040·3	609·1	25·7	.....	500	667	488	.....
Saiyad	Ajmer-Merwara ...	141·7	.....	35·4	.....	14·2	126·3	.....	.....	.....	.....	750	.....
Shekh	Rajputana ...	35·1	25·8	50·6	24·6	187·0	205·3	4·1	1·2	647	429	967	250
	Ajmer-Merwara ...	67·3	42·6	44·8	17·0	358·7	272·3	.....	.....	556	333	667	.....
Swami	Rajputana	70·4	.....	60·3	37·3	759·2	425·2	10·1	.....	.....	417	377	.....

* Includes Daroga.

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CHAPTER XI.

Occupation.

1. **Data for Discussion.**—The following Tables contain the data on which this Chapter is based :—

Imperial Table XV-A.—Part I.—Provincial summary, for each Province, of the number of persons returned under each group, order, sub-class and class.

Part II.—Detailed figures, for each group, etc., by Province, State or District, and City. The Appendix to this Table shows the method of classification of the 1901 groups, etc., in the 1911 ones.

Imperial Table XV-B, showing, by Province and State or District, the subsidiary occupations of agriculturists (actual workers only), for (1) rent receivers, (2) rent payers, (3) unpaid helpers in cultivation, (4) paid field labourers and farm servants.

Imperial Table XV-E.—Statistics of Industries.

Part I.—Provincial summary.

Part II.—Distribution by States or Districts.

Part III.—Caste or race of directors and owners of cotton factories, etc., in each Province.

Part IV.—Caste or race of managers of cotton factories in each Province.

Imperial Table XV-F, showing the traditional occupation of the principal castes in the two Provinces, and the extent to which they are supported by agriculture.

Subsidiary Table I.—General distribution by occupation for each Province separately.

Subsidiary Table II.—Distribution by occupation in each Natural Division.

Subsidiary Table III.—Distribution of the agriculture, industrial, commercial and professional population, by Natural Divisions and States or Districts.

Subsidiary Table V, showing the subsidiary occupations of the four main agricultural groups and the proportion of them following the same, for each Province separately.

Subsidiary Table VI.—Occupations of females by sub-classes and selected order and groups, for each Province separately.

Subsidiary Table VII, comparing the number of persons in 1901 and 1911, following certain selected occupations, for each Province separately.

Subsidiary Tables V and VIII have not been prepared.

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2. General.—The occupation-columns in the Indian Census Schedules are divided into three heads. The first two are for actual workers, one being for the principal occupation or means of support and the other for the subsidiary or secondary one, if any. For this purpose, the "principal" occupation is defined as the one from which a person gets most income or means of support, and not the one on which he spends most time. The remaining column is for dependants, and in it is recorded the principal occupation or means of support of the person who supports the dependant. In all cases, therefore, in the Tables on this Chapter where the expression "supported by" an occupation is used, it must be understood that the figures, etc., include dependants.

Occupation.	Number per mille of population.
Agricultural landlords and tenants ...	700
Agricultural labourers	100
General labourers	50
Beggars	40
Weavers	15
Cattle keepers and herdsmen	10
Leather-workers	10
Money-lenders	10
Barbers	10
Carriers	10
Shop-keepers	10
Potters	6
Dyers	5
Drummers	5
Oil-pressers	5
Cotton-workers	5
Blacksmiths	3
Carpenters	2
Midwives	2
Priests	2
	1,000

Before proceeding to discuss the method of classification and the statistics, it may be of interest to the non-Indian reader, who will, of course, remember that 87 per cent of the two Provinces together live in rural areas, to give some idea of the general constitution of society in an average Indian village in these Provinces, from the occupational point of view. The Census Superintendent of the Karauli State has supplied the analysis, noted on the margin, of a typical village of moderate size in that State, and it will be observed that an Indian village is very much a self-contained unit.

3. New System of Classification.—Mainly for the purpose of facilitating comparison with statistics in other countries, the method of classification of occupations has been considerably changed at this Census. The system of 1891 and 1901 suited only Indian requirements. It has now been superseded by an adaptation, with certain necessary modifications, of the method recommended by M. Bentillion, the French statistician, and approved by the International Statistical Institute. The two main ideas underlying this system are uniformity for the purposes of international comparison and the necessity of grouping occupations in accordance with the laws of the science of sociology. The change in method, though it has caused great labour in the work of comparison with the figures of previous Censuses, has resulted in a considerable simplification of tabulation and classification. Instead of the 8 classes, 24 orders, 79 sub-orders, and 520 separately classified occupations of 1901, Table XV-A at this Census contains only 4 classes, 12 sub-classes, 55 orders and 169 groups. The 4 classes have been arranged on the principle of the gradual evolution which has taken place in the world of occupations, commencing with the production of raw materials. Then comes the preparation and manufacture of such new materials into material substances, and the supply of them through commerce, etc. This is followed by the more advanced stage in civilization of the professions and liberal arts. In the last class are placed certain miscellaneous occupations.

But though the reduction in the number of classified occupations has considerably simplified the tabulation work, it is likely, unless special precautions are taken, to have the possible effect of greater inaccuracy in classification. The smaller the scope of a group, as was the case in the former scheme, the easier is it for the abstraction offices to know in what group to place the vast variety of differently described occupations which are found in the schedules, because it is possible to define the group more minutely. Also, with a large number of independent abstraction offices such as existed in these Provinces, the difficulty of ensuring uniformity of classification is very great. For this reason the Superintendents of the various State Abstraction Offices were allowed very little authority in the preparation of this Table, and any occupations found in the schedules, the correct way of grouping which was not absolutely clear and simple, were reported to me for orders. An indexed register of all such occupations was kept up by me, and the danger of inconsistency in the classification of

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similar occupations by different States was reduced to a minimum. The difficulties resulting from the new scheme, when comparing the figures of previous years, is dealt with in paragraph 17 below.

There are also other inherent difficulties, such as the impossibility in a country like India of distinguishing in many cases between the makers and producers of an article, on the one hand, and the retailers of it on the other. But, in all cases where a person was recorded in the schedules both as the maker and seller, he was tabulated among the producers.

4. Classes.—Taking first the classes of occupations, which have been arranged on the scientific system explained in paragraph 2 *supra*, it will be seen from the figures on the margin that, in both Provinces, far the larger part of the population are employed in the "production of raw materials" stage in the economic world. In both Provinces more than half the population, including dependants, are thus supported. The next largest number work at and are supported by the "preparation and supply of material substances." Only a small sprinkling in either Province are employed in or supported by "public administration, the professions and liberal arts," and by the various occupations grouped under "Miscellaneous."

Number per 10,000 of population.

Class.	Workers and dependants.		Workers.	
	Rajputana.	Ajmer-Merwara	Rajputana.	Ajmer-Merwara.
Class A. Production of raw materials ...	6,489	5,511	3,967	3,560
Class B. Preparation and supply of material substances	2,361	3,227	1,227	1,608
Class C. Public administration and liberal arts	701	699	346	364
Class D. Miscellaneous	450	563	276	327

5. Sub-Classes.—Descending from the classes to the chief sub-classes it will be seen from the marginal figures that the most universal form of occupation in both Provinces is, of course, agriculture in some form or other. Next come industries, then commerce, then the professions and liberal arts, and then pasture and forestry. Comparing the two Provinces with each other, Rajputana is more agricultural and pastoral than Ajmer-Merwara. Commerce is very much more extensive in Ajmer-Merwara than in Rajputana, and industries somewhat more extensive. There is little to choose between the two as regards professions and liberal arts.

Province and Natural Division.	Percentage of population supported by				
	Agriculture.	Pasture and Forestry.	Industries.	Commerce.	Professions.
Rajputana	62·5	2·3	14·8	8·9	3·7
Ajmer-Merwara ...	53·8	1·2	17·0	15·4	3·8
Eastern Division ...	61·4	1·7	15·7	8·1	3·3
Southern Division ...	64·5	2·2	13·4	11·0	3·9
Western Division ...	63·4	3·6	14·0	9·2	4·4

Workers and dependants in main Provinces supported by

Order 1.—Agriculture, pasture and forestry.		Sub-Class III.—Industries.		Sub-Class V.—Trades.		Sub-Class VIII.—Professions and liberal arts.	
Province.	Percentage.	Province.	Percentage.	Province.	Percentage.	Province.	Percentage.
Behar and Orissa ...	80·2	Punjab	20·3	Burma	10·0	*Ajmer-Merwara* ...	*3·8*
Central Provinces...	78·7	*Ajmer-Merwara* ...	*16·9*	*Ajmer-Merwara* ...	*8·5*	*Rajputana* ...	*3·7*
Bengal	76·3	*Rajputana* ...	*14·7*	*Rajputana* ...	7·9	Punjab	2·5
United Provinces ...	73·4	Madras	13·4	Madras	6·6	North-West Frontier	2·4
Burma	70·4	*Bombay	12·6	North-West Frontier	6·5	Burma	2·1
Madras	70·1	United Provinces...	12·2	Punjab	6·5	*Bombay	2·1
North-West Frontier	67·5	North-West Frontier	11·5	*Bombay	6·5	Bengal	1·8
*Bombay	67·4	Central Provinces	10·1	Bengal	5·0	Madras	1·6
Rajputana ...	*64·8*	Bengal	7·4	United Provinces...	4·5	Central Provinces	1·5
Punjab	59·9	Behar and Orissa	7·3	Behar and Orissa...	4·3	United Provinces	1·1
Ajmer-Merwara ...	*55·0*	Burma	6·7	Central Provinces...	3·7	Behar and Orissa...	1·0

* Including Aden.

Comparing the Provinces with others in India for which the figures are *available, it will be seen from the statement above that Ajmer-Merwara depends much less on agriculture, pasture and forestry than any other Province, and Rajputana is only surpassed in this respect by it and the Punjab. The low

* Figures for Assam, Baluchistan, and Central India are not available.

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figure in Ajmer-Merwara is due to the existence of such a large urban population in a small Province (see paragraph 18, Chapter I). *Per contra* and for much the same reason, this small Province holds the highest position in "professions and liberal arts," and the second highest in "industries," and in "trades." It is somewhat surprising to find such a backwater as Rajputana standing so high on the list of Provinces in "industries," "trades," and "professions and liberal arts." Excluding Ajmer-Merwara, the Province stands first in "professions and liberal arts" (the figures for which, it must be remembered, exclude those for the Native States' administrative services and public forces), and second both in "industries" and "trades." The real explanation of this high position lies probably, not in the more advanced and civilized condition of Rajputana, but in the low percentage of agriculture which is the necessary concomitant of the unfavourable rainfall and barren soil which are such distinctive features of the Province. It will be gathered from paragraph 13 *infra* that most of its industries are hand industries.

6. Largest Orders.—Below are noted the largest orders in both Provinces. Pasture and agriculture easily come first. In Rajputana the

Ten Largest Orders.

Rajputana.			Ajmer-Merwara.		
Order No.	Description.	Proportion per mille of population.	Order No.	Description.	Proportion per mille of population.
1	Pasture and agriculture ...	648	1	Pasture and agriculture ...	550
33	Other trade in food stuffs ...	38	22	Transport by rail	55
6	Textiles	37	33	Other trade in food stuffs ...	40
13	Industries of dress and the toilet	32	6	Textiles	38
46	Religion	26	13	Industries of dress and the toilet	34
52	Domestic service...	21	52	Domestic service	29
24	Banks, establishments of credit, exchange and insurance ...	18	46	Religion	20
45	Public administration	15	55	Beggars, vagrants, prostitutes...	16
55	Beggars, vagrants, prostitutes .	14	18	Industries of luxuries, and those pertaining to literature and the arts and sciences	15
8	Wood...	13	24	Banks, establishments of credit, exchange and insurance ...	14

proportion per mille of the population supported by it is 17 times and in Ajmer-Merwara 10 times as large as that supported by any other order. Next comes order 33 "other trade in food stuffs" in Rajputana and order 22 "transport by rail" in Ajmer-Merwara (due to the presence of the head-quarters and work-shops of the Rajputana-Malwa Railway in Ajmer). Order 6 "textiles industries" comes third in Rajputana, then "industries of dress and the toilet," "religion," "domestic service," "banking and money-lending," "public administration," "beggars, vagrants and prostitutes," and "wood industry." In Ajmer-Merwara "other trade in food stuffs" comes third, followed by "textile industries," "industries of dress and the toilet," "domestic service," "religion," "beggars," "vagrants and prostitutes," "industries of luxuries, etc.," and "banking and money-lending." In both Provinces the ten most numerous occupations are the same, except that "transport by rail" and "industries of luxuries" in Ajmer-Merwara take the place of "public administration" and "wood industry." It is interesting to note that the production of food stuffs, and then the sale of them, come first (except for the fortuitously high place of railway transport in Ajmer-Merwara); then the preparation and manufacture of the next most necessary thing in life, namely, textiles and clothing. The East evidently ranks religion high among the requirements of life, for in both Provinces it comes even before the great necessity of life in the shape of the banker, money-lender, etc. The high proportion of the disreputable occupations of begging and prostitution, order 55, is not creditable, but it must be admitted that most of them are beggars. It must, however, also be remembered that the beggar figures are supposed to exclude the religious mendicant, who is included in the 'religion' order. There are about 170,000 religious beggars in that order in Rajputana and about 5,000 in Ajmer-Merwara, besides about 140,000 in order 55 in Rajputana and about 7,000 in Ajmer-Merwara. These combined would form about 2·9 per cent of the population in Rajputana and 2·4 per cent in Ajmer-Merwara. The incubus, on the charitable-minded portion of the community, of having to support such a large proportion of the population with gifts of money and food must be somewhat heavy.

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7. Most Common Occupations or Groups.—Taking the smallest unit of the Occupation Table, that is the group, the figures on the margin show that in both Provinces the most numerous occupation is ordinary agricultural cultivation (rent-paying). In Rajputana the numbers supported by this are about 2½ times as great as any other group, and in Ajmer-Merwara about 1¾ times as great. Then come, in either Province, the unpaid helpers in cultivation, who are more than twice as numerous as the next group, the paid field-labourers. Attention is invited to paragraph 8 *infra* in connection with the distinction between these two terms. Next to these comes, in Rajputana, the remaining agricultural group of rent-receiving land-holders, who in Ajmer-Merwara are three places lower. Among the remaining groups on the margin, cotton-spinning and weaving; the sale of groceries, salt, etc.; in-door domestic service; begging, prostitution and other disreputable occupations; are all common to either Province. But, while banking and money-lending, etc., and religious mendicancy are among the first ten groups in Rajputana, they are replaced in Ajmer-Merwara by Railway employees and cotton-ginners and cleaners. They take, however, 11th and 12th places respectively, the proportions being 14 for bankers and 13 for religious mendicants. The Rajputana-Malwa Railway centre at Ajmer, and the large cotton industry in Beawar, account for the high place filled by these other two groups. Some remarks regarding the disreputable occupations will be found in paragraph 6 above.

Ten Largest Groups.

Rajputana.			Ajmer-Merwara.		
Group No.	Occupation.	Proportion per mille of population.	Group No.	Occupation.	Proportion per mille of population.
2	Ordinary cultivators ...	360	2	Ordinary cultivators ...	290
2 (a)	Unpaid helpers in cultivation	144	2 (a)	Unpaid helpers in cultivation	163
4	Paid field-labourers and farm servants ...	63	4	Paid field-labourers and farm servants ...	60
1	Income from rent of agricultural land	55	103	Railway employés of all kinds other than construction coolies ...	55
22	Cotton-spinning, sizing and weaving	29	162	Cooks, water-carriers, door-keepers, watchmen and other in-door servants	26
117	Grocers and sellers of vegetable oil, salt and other condiments ...	22	117	Grocers and sellers of vegetable oil, salt and other condiments ...	23
162	Cooks, water-carriers, door-keepers, watchmen and other in-door servants	20	1	Income from rent of agricultural land ...	21
106	Bank managers, money-lenders, exchange and insurance agents, money-changers and brokers in shares and stocks, and their employees	18	22	Cotton-spinning, sizing and weaving	18
			21	Cotton-ginning, cleaning carding and framing ...	16
			169	Beggars, vagrants, procurers, prostitutes, receivers of stolen goods, cattle poisoners ...	16
149	Religious mendicants, inmates of monasteries, etc.	16			
169	Beggars, vagrants, procurers, prostitutes, receivers of stolen goods, cattle poisoners ...	14			

8. Agriculture.—Agriculture, in some form or other, is, as already noted,

(a) *General.*

the staple means of support of 625 out of every 1,000 persons in Rajputana and 538 in Ajmer-Merwara.

There is not very much to choose between the three Natural Divisions in this respect, the proportion varying from 645 in the Southern to 614 in the Eastern.

The three Bhil States of Kushalgarh (820 per mille), Banswara (799) and Dungarpur (718) head the list, and the other Bhil State of Partabgarh comes sixth (695). At the bottom of the list come Ajmer (497), Sirohi (467) and Jaisalmer (380), and the gap between them and the next one, Kishangarh (549), is marked. They are the only three units in which the proportion per mille is below 500. The low figure for Jaisalmer (380) is eloquent of the desert nature of its soil.

A map will be found on page 230 illustrating the extent of agriculture in the various States and Districts.

State or District.	Proportion per mille supported by agriculture.
Kushalgarh ...	820
Banswara ...	799
Dungarpur ...	718
Bikaner ...	713
Dholpur ...	712
Partabgarh ...	695
Bharatpur ...	683
Merwara ...	665
Karauli ...	664
Shahpura ...	664
Alwar	647
Bundi	647
Tonk	646
Mewar ...	637
Lawa	630
Marwar ...	618
Kotah	611
Jhalawar ...	588
Jaipur	573
Kishangarh ...	549
Ajmer	497
Sirohi	467
Jaisalmer ...	380

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"Agriculture" this time contains the following heads (*a*) ordinary cultivation, and (*b*) growing of special products and market gardening. The numbers supported by the latter in either Province are a negligable quantity. Persons connected with (*a*) "ordinary cultivation" have been sub-divided into five sub-groups, namely, (1) landlords or those who receive rent from agricultural land; (2) ordinary cultivators or those who pay rent for the land; 2 (*a*) unpaid-helpers in cultivation; (3) agents and employés of all sorts on landed estates; and (4) paid field-labourers and farm servants. Out of these, sub-group (3) may be disregarded, as only a small number were returned under it. In 1901 a somewhat different system of sub-division of agriculture was adopted. Rent-receivers were sub-divided into (*a*) non-cultivating land-holders or land-owners, (*b*) cultivating land-holders or land-owners, (*c*) unspecified land-holders or land-owners; and rent-payers into (*a*) non-cultivating tenants, (*b*) cultivating tenants, (*c*) other cultivators. But it was considered that the attempt to distinguish these different kinds put an undue strain on the enumerators, and probably, as a result, produced inaccurate results. For this reason no sub-division of land-holders and of rent-payers was attempted at the recent Census. In 1901, too, farm servants were distinguished from field-labourers. This distinction has been abandoned also this time, the two being amalgamated under one head. The head 2 (*a*) "unpaid-helpers in cultivation" requires some explanation. The instructions in the Census Code were that only those women and children who help to augment the family income were to be classed as workers. It is, of course, one of the commonest sights in India to see the women and children of the family assisting the men-folk, practically at all stages of cultivation, in the fields, and it was considered that such women and children do most certainly help to augment the family income by their labours. The enumerators were instructed, therefore, that all those who helped the cultivators in this way regularly—not merely for a few days in the year—were to be entered in the workers' column as helpers in cultivation. All such entries were classified in this sub-group of "unpaid-helpers in cultivation," the ordinary paid field-labourers coming into sub-group (4).

(*b*) *Sub-division of agriculture into sub-groups.*

The figures on the margin show that in both Provinces by far the largest proportion of agriculturists are of the rent-paying type. 360 per mille of the population of Rajputana are supported in this manner, and 290 in Ajmer-Merwara. Next come the unpaid-helpers in cultivation, just referred to, who, with their dependants, form 144 per mille of the population in Rajputana and 163 per mille in Ajmer-Merwara. The paid field-labourers and farm servants come next in either Province, and then the rent-receiving land holders.

(*c*) *Distribution of agricultural sub-groups.*

Sub-group.	Actual number supported.		Proportion per mille of population.	
	Rajputana.	Ajmer-Merwara.	Rajputana.	Ajmer-Merwara.
1. Income from rent of agricultural land (landlords) ...	580,907	10,647	55	21
2. Ordinary cultivators (rent-payers).	3,788,813	145,323	360	290
2(*a*). Unpaid helpers in cultivation ...	1,513,514	81,873	144	163
3. Agents, managers (not planters), clerks, rent-collectors, and other employés on landed estates	23,753	456	2	1
4. Paid field labourers and farm servants	664,970	30,297	63	60

The rent-receiving landlord class is more than 2½ times as numerous in Rajputana as in Ajmer-Merwara. Taking the proportion per mille of the State, it is stronger in Bharatpur than anywhere else, the proportion being 156 per mille. Marwar comes next with 101, then Jaisalmer (79), Dholpur (70). In none of the others, except Sirohi (51) and Kishangarh (50), is the proportion of rent-receiving land-holders as much as 50 per mille. They are least numerous in Tonk (6), Bundi (9), and Merwara (10).

Persons supported by rent from agricultural land.	
State or District.	Proportion per mille of population.
Bharatpur	156
Marwar	101
Jaisalmer	79
Dholpur	70
Sirohi	51
Kishangarh	50
Bikaner	49
Mewar	48
Kushalgarh	45
Shahpura	42
Jaipur	38
Partabgarh	37
Karauli	33
Banswara	31
Jhalawar	25
Ajmer	24
Lawa	22
Alwar	19
Kotah	18
Dungarpur	18
Merwara	10
Bundi	9
Tonk	6

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9. Principal Castes supported mainly by Agriculture—In Imperial Table XV-F an attempt has been made to show which of the principal castes in the Provinces still retain their hereditary occupation of agriculture and to what extent, and to what degree non-agricultural castes now depend on agriculture for their support.

Actual workers.

Caste.	Percentage of caste in rural areas employed principally on agriculture.
Sirvi	65
Meo or Mewati	64
Kachhi ...	63
Patel	63
Jat	62
Rawat... ...	62
Bishnoi ...	61
Kunbi... ...	61
Lodha... ...	61
Ahir	*60*
Loda	*59*
Merat... ...	*59*
Dhakar ...	58
Mali	58
Gujar	*57*
Kirar	56
Mer	56
Mina	*56*
Grassia ...	55
Dangi... ...	54
Kharol ...	*53*
Labhana ...	*52*
Thori	*52*
Ghanchi ...	*51*
Bhil	*50*
Chamar ...	*50*
Deswali ...	50
Prohit... ...	*50*

Castes in italics are non-agricultural.

Taking first of all the figures for those whose *principal* occupation is agriculture of some sort, it will be seen that, in the two Provinces combined, in the 28 marginally-noted ones out of the 67 castes, 50 per cent of the rural population are still employed on agriculture as their chief occupation. In 10 of these the proportion is 60 and over. The highest proportion (65) is among the Sirvis. Out of these 28 the first 9 have the traditional occupation of agriculture. Among the first 20, 15 are, traditionally, agriculturist castes, and, of the other 5, the Ahirs and Gujars are graziers, and the Mers, Merats and Minas forest tribes. Among the remaining castes whose traditional occupation is agriculture of some kind, whether as landlords or rent-payers, the Kirs have only 46 per cent of their rural population supported principally by agriculture; Sondhias 41 per cent; Rajputs 38 per cent, and Kaimkhanis 26 per cent.

Of the strictly non-agricultural castes the Kharols (salt-workers), Labhanas (carriers), Thoris (hunters), Ghanchis (oil-pressers and basket-makers), Chamars (leather-workers), and Prohits (priests) all have a percentage of between 50 and 54. The percentage among Brahmans (priests) is 43. It is curious to find at the bottom of the list, both in rural and urban areas, the Kolis who, besides being primarily weavers, are also said to be primarily agriculturists. The percentage among them in rural areas is as low as 13.

In urban areas only the following castes have over 40 per cent of their urban population supported principally by agriculture, viz., Sirvi (59), Bishnoi (56), Kacchi (47), Bauri (44), Dhakar (44), Kir (44), and Kharol (41).

Next, taking the proportion of actual workers and dependants together, who are supported principally by agriculture, it will be seen that 49 out of the 67 castes have 50 or more per cent of their rural population principally supported by agriculture. Of these, the 20 on the margin have a percentage of 90 and over. Out of these 20, 16 are castes with a traditional occupation of agriculture, and, of the other 4, the Merats and Mers are forest tribes, the Ahirs graziers, and the Prohits priests. Of the remaining agricultural castes the Rajputs (85) are 27th, Kirs (78) 33rd, and Kaimkhanis (75) 36th. The Brahmans (priests) (73) are 38th, and the Kolis (weavers and cultivators) (19) are again last.

Actual workers and dependants.

Caste.	Percentage of caste in rural areas supported principally by agriculture.
Dangi	99
Sirvi	99
Loda	99
Bishnoi ...	98
Patel	98
Rawat... ...	97
Kunbi... ...	97
Sondhia ...	97
Meo	97
Merat	*97*
Lodha.. ...	96
Jat	95
Dhakar ...	95
Kirar	94
Kachhi ...	94
Ahir	*94*
Prohit... ...	*94*
Grassia ...	92
Mali	91
Mer	*90*

Castes in italics are non-agricultural.

Persons supported either principally or secondarily.

Caste.	Percentage of caste in rural areas supported by agriculture.
Dangi	99
Sirvi	99
Bishnoi ...	98
Loda	98
Lodha... ...	97
Meo	97
Merat	*97*
Patel	97
Rawat... ...	97
Sondhia ...	97
Kunbi... ...	97
Dhakar ...	95
Jat	95
Kachhi ...	95
Ahir	*94*
Kirar	94
Prohit... ...	*94*
Grassia ...	92
Mali	91
Bhil	*90*
Mer	*90*

Castes in italics are non-agricultural.

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We can now turn to the figures for those who in some way or other depend upon agriculture, either as their principal or their secondary occupation, or as dependants. 53 out of the 67 castes have a percentage, among their rural populations of over 50. The 21 noted on the margin of the previous page have a percentage of 90 and over. Out of these, all but 5 are agricultural castes, and out of these 5 the Merats, Bhils, and Mers are forest tribes, the Ahirs graziers, and the Prohits priests. Out of the remaining agriculturist or land-holding castes, the Rajputs (85) are 27th, Kirs (79) 34th, and Kaimkhanis (75) 39th. The Kolis (weavers and cultivators) (24) are again last. Brahmans (priests) (75) are 37th. Among the urban population 11 of the castes have a percentage of over 50 depending wholly or partly on agriculture.

10. Subsidiary Occupations of Agriculturists.—Subsidiary Table V shows the most important subsidiary occupations followed by those whose principal occupation is one of the four chief sub-groups of "ordinary cultivation." It will be seen that, generally speaking, the most common form of subsidiary occupation among them is one of the other sub-groups of agriculture, and then trade. Taking the four groups together, only 6·3 per cent of the actual workers returned any subsidiary occupation at all in Rajputana, and 7·1 per cent in Ajmer-Merwara. The proportion in both Provinces is far higher among the landlord sub-group than in any other, the figures being 20·2 per cent in Rajputana, and 33·7 in Ajmer-Merwara. The proportions among the remaining sub-groups are, 8·6 per cent in Rajputana and 11·9 in Ajmer-Merwara among cultivators (rent-payers), 4·3 in Rajputana and 3·3 in Ajmer-Merwara among paid field-labourers and farm servants, and 2·0 in Rajputana and 2·8 in Ajmer-Merwara among unpaid helpers in cultivation.

(a) Landlords.

Among the agricultural landlords the most common subsidiary occupation is ordinary rent-paying cultivation. In Rajputana 997 per 10,000 of those whose principal means of support is the rent they obtain from sub-letting their lands, are also in the position of themselves cultivating land for which they pay rent. The same is the case in Ajmer-Merwara, but the proportion there is higher, being 1,126 per 10,000.

Next comes, in Rajputana, the subsidiary occupation of priesthood, etc., 94 per 10,000 of the landlords following this as their secondary occupation. This fact is, to some extent, due to the common practice of granting *muafi* land to priests, who let it out and obtain their principal living from the rent, and meanwhile follow their profession of priests as a secondary means of support.

In Ajmer-Merwara the second most common subsidiary occupation is "trade of all kinds except grain-selling."

Third comes, in both Provinces, the group of paid field-labourers. It seems, at first sight, curious that as many as 86 per 10,000 of the agricultural landlords in Rajputana and 195 in Ajmer-Merwara should supplement their income by undertaking field-labour for wages, but, of course, many very small land-owners in India let out their land.

Next to field-labour, in Rajputana, the group of disreputable occupations (begging, etc.,) has the largest percentage of land-holders following it as a secondary occupation, the proportion being 74 per 10,000.

After this comes a big drop to the money-lending and banking group (38).

In Ajmer-Merwara, next to paid field-labour, money-lending and banking (91 per 10,000) is the most common subsidiary occupation of land-holders. Thence there is a marked drop to priesthood and the carpentering trade, both of which have a proportion of 42 per 10,000.

35 per 10,000 of the land-holders of Ajmer-Merwara have the secondary occupation of Government service.

(b) Cultivators (rent-payers).

In both Provinces much the most common subsidiary occupation among the rent-paying cultivators is paid field-labour, the proportions being 125 per 10,000 cultivators in Rajputana and 107 in Ajmer-Merwara.

Second in Rajputana comes cattle-breeding and keeping and connected occupations, such as milk and *ghi* selling, (70 per 10,000), then cotton-spinning and weaving (46); trades of all

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kinds excluding grain-dealers and milk and *ghi* sellers (42); agricultural landlords (36); and shoemakers, etc. (33). None of the rest show a proportion of 30 per 10,000.

In Ajmer-Merwara, trades of all kinds, excluding grain-dealers and milk and *ghi* sellers, come second with a proportion of 106 per 10,000. Then come cattle-breeders and milk-sellers, etc. (101). Thence occurs a big drop to agricultural landlords (38); potters (35); shoemakers (34); carpenters (34); and cotton-spinning and weaving (33). In no other group is the proportion over 25 per 10,000.

(c) Unpaid helpers in cultivation.

As already pointed out in paragraph 8 (*b*) unpaid helpers in cultivation are chiefly women and children, and it is not, therefore, surprising to find the proportion of secondary occupations very low among them. The two most common ones among them in both Provinces are paid field-labour (58 per 10,000 in Rajputana and 90 in Ajmer-Merwara) and trades of all kinds, excluding grain-dealing and milk and *ghi*, etc., selling (29 in Rajputana and 55 in Ajmer-Merwara). Then comes cotton-spinning and weaving (14) in Rajputana, and cattle-breeding, milk-selling, etc., in Ajmer-Merwara (21). The proportions in the rest are very small.

(d) Farm servants and paid field-labourers.

It is somewhat curious to note that out of every 10,000 paid field-labourers and farm-servants in Rajputana 117 supplement their income by cultivation of their own land. The amount of land thus cultivated must be very small if it does not bring in a larger income than what they earn from field-labour.

Next to this secondary occupation comes that of unpaid help in cultivation (38); trades of all kinds (excluding milk, etc., selling, and itinerant trading) (30); cotton-spinning and weaving (23); wood and grass-cutting, etc. (17); and shoemaking, etc. (16). The proportion in the other groups is 8 or less.

In Ajmer-Merwara the most common subsidiary occupation of field-labourers is trade of all kinds, excluding milk, etc., selling and itinerant trading (46 per 10,000). Then follow rent-paying cultivators (36); agricultural landlords (26); unpaid helpers in cultivation, and cotton-spinners and weavers (20 each); and shoemakers, etc. (12). The proportion in the rest is below 10.

11. Pasture and Forestry.—There is very little forestry, in the strict sense of the term, in either Province. But the figures under this head are swelled by the large numbers who earn their livelihood by cutting grass and wood in the jungle. Jaisalmer, of course, is the great pastoral country, though, when one recollects the barren desert that it is, this statement seems incredible. But the population is very greatly nomadic, depending on its herds of cattle, sheep and goats, and 19,810 out of a population of 88,311 are supported by this means alone, a figure which, even as an actual one, is far in excess of that under the same group in any other State. 253 per 1,000 of its population are supported by pasture and forestry combined. There is a very large drop from this figure to that in Sirohi, which comes next in the proportion of its population supported under these combined heads. In this State, again, cattle-breeding and keeping is the main item. It has actually the third largest number of cattle-breeders and keepers in the Provinces, being surpassed only by Jaisalmer and Marwar. But the proportion of such in Marwar is only 36 per 1,000 compared with 91 in Sirohi. There is another big drop to the next figure of 45 per mille in Kishangarh. At the bottom of the list come Dungarpur Banswara, Merwara, Bikaner and Alwar, all of which have less than 10 per 1,000 supported by these occupations. The Western Division, which includes Jaisalmer, has the largest proportions and the Eastern the lowest.

State or District.	Proportion per mille of population supported by pasture and forestry.
Jaisalmer	253
Sirohi	91
Kishangarh	45
Bundi	37
Marwar	36
Kotah	36
Jhalawar	30
Partabgarh	18
Tonk	18
Shahpura	18
Mewar	17
Ajmer	14
Jaipur	13
Bharatpur	13
Kushalgarh	10
Dholpur	10
Karauli	10
Alwar	9
Bikaner	8
Merwara	6
Banswara	6
Dungarpur	3

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A map will be found on page 231 illustrating the extent of pastoral occupations in the various States and Districts.

12. Industries.—Industries (Sub-class III), the second most important sub-class in these Provinces, support 148 per mille in Rajputana and 170 in Ajmer-Merwara. They are most common in the Eastern Division (157) and least so in the Southern (134). It is somewhat surprising to find from the figures on the margin that, among the units, Jaisalmer is top of the tree in its proportion of industrial population. The chief industries in the State are cotton-spinning and weaving, shoemaking and carpentering, etc., which support 7,251, 3,302, and 1,360 persons respectively. Next comes Jaipur, in which State cotton-spinning and weaving, shoemaking, pottery, and carpentering, etc., are the most important industries, supporting 111,796, 40,631, 38,453 and 35,399 respectively. In Ajmer, which comes next, the various industries are more evenly distributed, but 7,032 are cotton-spinners and weavers, 5,487 stone-masons, etc., 5,376 scavengers, etc., and 5,031 jewellers, etc. In Kishangarh the chief industries are cotton-spinning and weaving (3,672), pottery (1,164), hair-dressing, etc. (1,093) and carpentry, etc. (1,062); in Sirohi shoemaking (4,089) and pottery (3,565), and in the Merwara District cotton-ginning and cleaning (5,201) and cotton-spinning and weaving (2,106).

State or District.	Proportion per mille of population supported by industries.
Jaisalmer	217
Jaipur	176
Ajmer	172
Kishangarh	172
Merwara	165
Sirohi	159
Marwar	150
Bundi	148
Jhalawar	148
Alwar	148
Kotah	147
Tonk	147
Mewar	145
Shahpura	141
Bharatpur	132
Karauli	121
Dholpur	115
Bikaner	101
Dungarpur	97
Partabgarh	89
Banswara	79
Kushalgarh	60

The distribution of industries over the various States and Districts is shown in the map on page 231.

13. Industries in Factories, etc.—An attempt has been made this time to supplement the ordinary statistics for industries, compiled from the entries in the Census schedules, with information collected on a special industrial schedule, the results of which are embodied in Imperial Table XV-E. In that Table are tabulated, in various ways, all those industrial concerns in which at least twenty persons were employed on the day of the Census. Compared with those Provinces for which figures are available, it will be seen from the margin that Ajmer-Merwara has a larger and Rajputana a smaller proportion of its population employed in factories, etc., than any other Province. Taking the actual number of factories, Rajputana and Ajmer-Merwara have fewer than any.

Province.	Proportion per mille of population employed.	Number of factories, etc.
Ajmer-Merwara ...	*24·3*	*20*
Bengal	13·1	1,466
Bombay	10·0	1,000
Burma	6·5	350
Central Provinces ...	3·5	307
Madras	3·1	867
Punjab	2·0	443
United Provinces ...	1·3	366
Rajputana	*·5*	*44*

Part I shows that in Rajputana there are only 44 such industrial concerns, employing only 5,740 persons or ·5 per mille of the population. The male employees number ·9 of the population and females ·2. The average number employed in each concern is only 130. But if we deduct the two big Railway Shops, the average is not more than 103.

(a) Rajputana.

Description of Industry.	Number of concerns	Total employed.
Textile Industries	22	2,336
Construction of means of transport	3	1,466
Metal industries	5	647
Quarries of hard rocks ...	1	551
Food industries	5	258
Industries of luxury ...	3	191
Production and transmission of physical forces	4	168
Mines	1	123

Out of the 5,740 employees, 3,870 are unskilled workers. Exactly half the concerns are textile industries, and all but four of these are cotton-ginning, cleaning and pressing concerns.

There is only one colliery, which is at Palana in Bikaner,

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31 of the 44 concerns use steam power, 11 hand, 1 gas, 1 steam and electricity. The concerns are distributed among the States as follows: Marwar (7), Jaipur (6), Kotah (6), Bharatpur (4), Alwar (3), Kishangarh (3), Mewar (3), Sirohi (3), Bikaner (2), Jhalawar (2), Banswara (1), Bundi (1), Karauli (1), Shahpura (1), Tonk (1).

Looking to the nationality of those employed, there are 21 Europeans and Anglo-Indians, only ⅓rd of whom are in the two railway concerns, to 245 Indians, employed in direction, supervision and clerical work, and 24 Europeans and Anglo-Indians to 1,580 Indians among the skilled workers. From Parts III and IV of Table XV-E it will be seen that out of 19 cotton concerns 4 are owned by companies of which the directors are Indians, and 15 are privately owned by Indians, of whom 7 are Rajputs, 6 Mahajans, and 2 Musalmans. All the 19 are managed by Indians, of whom 11 are Mahajans, 3 Rajputs, 3 Brahmans, 1 Kayastha and 1 Musalman. They employ 2 Europeans and Anglo-Indians on direction, supervision, and clerical work, and 23 as skilled workers.

(b) Ajmer-Merwara.

Turning to Ajmer-Merwara one finds 20 concerns, compared with 44 in Rajputana, but 12,163 persons employed, compared with only 5,740 in Rajputana. This amounts to 24·3 per mille of the population, the proportions for the sexes being 41·8 and 4·5 of the male and female populations respectively. The average number employed in each concern is 608, contrasted with 130 in Rajputana. But this apparent difference in the average size of the individual concern is due almost entirely to the large numbers employed in the Rajputana-Malwa Railway workshops at Ajmer. If we deduct them, 17 concerns are left employing only 3,786 persons, or an average of about 222.

Out of the 12,163 persons employed only 4,327 are unskilled. The high proportion of skilled labour is due, of course, to the large number of skilled hands employed in the Railway shops.

9 out of the 20 are cotton concerns, 8 of which are primarily ginning, cleaning, and pressing mills.

Description of Industry.	Number of concerns.	Total employed.
Construction of means of transport	3	8,377
Textile industries	9	3,323
Industries of luxury ...	4	274
Mines	2	114
Production and transmission of physical forces... ...	1	44
Food Industries	1	21

12 out of the 20 use steam power, 5 hand, 1 electricity, 1 steam and electricity and 1 oil.

13 of them are in the Ajmer district and 7 in Merwara. But in the latter, at Beawar, are situated most of the cotton mills, including the only really big spinning and weaving mill, the Krishna Mills, Ltd., which employs 1,189 persons.

In the directing, supervising and clerical work 72 Europeans and Anglo-Indians are employed to 341 Indians, and 302 skilled workmen of the former nationalities to 7,121 Indians. Out of the 9 cotton concerns, 2 are owned by companies whose directors are Europeans and 4 have Indian directors, and among the owners of the private concerns are 2 Mahajans, 2 Musalmans and 1 Bhargava. 1 is managed by a European, 5 by Mahajans, 2 by Musalmans, and 1 by a Hindu (caste unspecified).

In the two Provinces together the Mahajan caste is most prominent among the owning and managing class.

(c) Castes employed in Industrial concerns.

On the margin are noted the castes, of which more than 50 persons in the two Provinces together are employed in the industrial concerns. The figures are not complete, as they only include returns for 14 cotton-ginning, cleaning and pressing mills,

Caste.	Number employed in Rajputana and Ajmer-Merwara.
Koli...	1,163
Brahman	1,056
Shekh	769
Pathan	492
Raigar	402
Khati	288
Mali	287
Rajput	283
Chamar	253
Bambhi	241
Rawat and Mer	209
Balai	187
Gujar	165
Saiyad	129
Lohar	128
Christian (Indian)	108
Mina	103
Merat	99
Mahajan	96
Khatik	92
Anglo-Indian	91
Jat	89
Kumhar	81

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2 cotton spinning and weaving mills, the Railway Carriage and Wagon shops at Jodhpur and Ajmer, the Railway Locomotive shops at Abu Road, and the Railway Signal shops at Ajmer, or 20 concerns in all, out of 64. But it will be seen that the Kolis are an easy first with 1,163; then Brahmans (1,056), Shekhs (768), Pathans (492), and Raigars (402). None of the rest have as many as 300.

14. Commerce.—Commerce, which means here transport and trade, supports a larger number per 1,000 of the population in Ajmer-Merwara (154) than it does in Rajputana (89). The Southern Division has a considerably higher figure (110) than either the Western (92) or the Eastern (81). Sirohi has a larger proportion of its population supported by commerce than any other State. But the Ajmer District proportion is practically the same, the figures being 172·7 and 172·3 per 1,000 respectively. After these there is a big drop to Mewar (110) and Partabgarh (102). Only these four units can boast of supporting 100 or more per mille of their populations by commerce. At the bottom of the list come Banswara (58) and Kushalgarh (42). The chief trade in Sirohi is banking and money-lending (8,153). Then come sellers of groceries, salt, condiments, etc. (4,089). This latter is, likewise, the second most common form of trade in Ajmer (8,713), and the most common of all in Mewar (30,218) and Partabgarh (1,648). In Ajmer, Railway work supports most (27,224); money-lending and banking, etc., comes third (5,981), while in Mewar (27,486) and Partabgarh (1,357) it takes second place. Grass and fodder-selling is the third largest trade in Mewar. The excessively high figure of 24,872 under this head, compared with other States, looks as if those who both cut and sell grass had been classified among the sellers instead of the cutters.

State or District.	Proportion per mille of the population supported by commerce.
Sirohi ...	172
Ajmer ...	172
Mewar ...	110
Partabgarh	102
Dungarpur	99
Marwar	95
Merwara	95
Karauli	92
Jaipur ...	89
Jhalawar	88
Kishangarh	86
Bikaner	85
Kotah ...	81
Bharatpur	75
Shahpura	72
Alwar ...	71
Jaisalmer	70
Dholpur	67
Bundi ...	66
Tonk ...	62
Banswara	58
Kushalgarh	42

The extent of commerce in the various States and Districts is illustrated in the map on page 230.

15. Professions and Liberal Arts.—The proportion supported by the professions and liberal arts, excluding administration and public services, is as small as 37 per 1,000 in Rajputana and 38 per 1,000 in Ajmer-Merwara. In the Natural Divisions the figure (44) is highest in the Western and lowest in the Eastern (33). Amongst the States and Districts, Kishangarh (49·5) has the largest proportion of its population supported by the professions and liberal arts, and it is again surprising to find the great desert State of Jaisalmer, with its very small urban population, coming next, there being merely a decimal point between the two. Marwar (49·1) comes very close to Jaisalmer, and is followed by Shahpura, Sirohi and Ajmer. Kushalgarh (8) and Tonk (12) come bottom of the list. Only 9 units have a proportion of 40 and over per 1,000 supported by these means. In all the first six units religious mendicancy is the most important profession, except in Jaisalmer. In this State the group for musicians and dancers, etc., contains the largest numbers, and in the other five it comes second. In all, except Kishangarh, priesthood forms the third most important profession.

States and Districts.	Proportion per mille of population supported by professions and liberal arts.
Kishangarh ...	49
Jaisalmer ...	49
Marwar ...	49
Shahpura ...	48
Sirohi ...	45
Ajmer ...	42
Jaipur ...	41
Mewar ...	41
Karauli ...	40
Dungarpur ...	35
Bharatpur ...	34
Banswara ...	31
Bikaner ...	29
Dholpur ...	28
Jhalawar ...	28
Merwara ...	26
Partabgarh ...	26
Alwar ...	25
Bundi ...	18
Kotah ...	18
Tonk ...	12
Kushalgarh ...	8

The degree to which the various States and Districts are supported by professions and liberal arts is illustrated in the map on page 232.

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16. Transport.—Transport supports 105 per 10,000 of the population in Rajputana, and 691 in Ajmer-Merwara. This high figure in the smaller Province is due to Ajmer being the head-quarters of the Rajputana-Malwa Railway, which employs a large number of persons in its offices and workshops. The actual workers number 54 per 10,000 of the population in Rajputana and 286 in Ajmer Merwara.

Special returns have been compiled for the post offices, telegraph offices, railways and irrigation departments in the two Provinces, which will be found on pages 228 and 229. All these are included in Sub-class IV, transport, though the classification of irrigation under transport seems unfortunate!

17. Variations in Occupations.—Some idea has been given, in paragraph 3 *supra*, of the difficulty in comparing the numbers returned under the various occupations at this Census with the figures of 1901, caused by the adoption this time of M. Bertillon's classification scheme. And many of the variations noticeable this time must be due to the different method of classification. It is impossible to deal here with more than the very marked variations. The more curious reader is referred to the Appendix on page 255 of the Imperial Tables, which will show him how the groups of 1901 have been amalgamated in the groups of this Census.

The largest proportional increase is that of 2,698 per cent among group 149 for religious mendicants in Rajputana. The actual increase is 164,055. This is more than counter-balanced by the decrease of 209,890 found under the ordinary beggar classes which are in group 169. This shows that greater care was taken in the abstraction offices this time to distinguish the religious from the ordinary kind of mendicant.

Next comes the increase of 2,504 per cent in the fire-wood and grass-cutting group, number 8, in Rajputana. It is difficult to distinguish between the cutters of grass and fire-wood, and the sellers of the same, and if we take groups, 8, 124, and 130 together the percentage of variation drops from 2,504 to 54 per cent!

After this there is a big drop in the variations to the sellers of groceries, salt, oil, condiments, etc. (group 117), among whom there has been an increase of 98·5 per cent. This is one of those instances where, owing to the common custom of Indian shop-keepers selling a great variety of edibles, there must always be an unpreventable uncertainty and fluctuation in classification. For instance, many shop keepers sell grain and other things, as well as the articles named in group 117, and it is bound to be greatly a matter of chance whether, in the States' abstraction offices, they are shown under grain-dealers, or grocers, or some other trade in food stuffs. And the increase this time of 214,435 under the grocer group is more than counter-balanced by the decreases of 241,956 in group 120 (betel-leaf, vegetable, fruit, etc., sellers), and 24,335 among the grain and pulse-dealers.

The next largest increase is in group 3 (agents, employees, etc., on landed estates) in Rajputana, where the variation is 942 per cent. The actual increase is 21,473, and it is probable that in 1901, many of the employees on the estates of *jagirdars*, etc, were classified under old group 4 (*b*) (Durbar officials and menials); for there has been a decrease in group 145 (*b*), which corresponds to that one, of 7,163 persons. It is also possible that some of the decrease of 51,675 in group 147 (village officials and servants) is due to the inclusion in group 3 of employees in the villages of *jagirdars*. And it is certain that some of the decrease of 48,809 in group 140 (Native States' Army) is due to the same cause. Many *thakurs* and *jagirdars* keep up irregular bodies of armed men who perform miscellaneous duties of police, chaukidars, mounted messengers, body-guard, etc. In 1901 they were included in Native States' Army, but most of them this time have gone into group 3.

The increases of 942 per cent in group 109 (trade in skins, etc.) and of 905 in group 33 (leather-workers), in Rajputana, may be considered together. The actual increases are 16,529 and 29,697 respectively. This is another instance of the difficulties of classification in India, where the preparation and selling of the raw article and the making and selling of the manufactured article are often in the same hands or not clearly distinguished by the enumerator. If we take all the leather groups together, namely 32 (tanners, etc.), 33 (makers of leather articles, etc.), 69 (shoemakers, etc.) and 109 (trade in skins, etc.), we find a net increase of only 6,027 on 231,553.

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The next largest increase (887) is among persons employed on the construction and maintenance of roads, etc. (group 98) in Rajputana. The actual increase is 9,250. Coolies on this kind of work probably got mixed up with group 504 (general labour) in 1901. Under new group 167, which corresponds to that, there has been a decrease this time of 474,785 persons.

After these comes the increase of 598 per cent in the curious group of plinth-builders, excavators, and well-sinkers (number 77). This is not a very specific kind of occupation in India, and ordinary road or earth-work coolies, stone-workers, etc., are sometimes employed on the work. No doubt many of them were returned in 1901 under the head "general labour," the decrease in which at this Census has just been referred to.

The increase of 273 per cent among shoemakers (group 69) in Ajmer-Merwara is probably due to much the same reason as that given above in connection with the increases in groups 33 and 109 in Rajputana. If we amalgamate all the leather groups 32, 33, 69 and 109, the variation is only +14 per cent.

After these comes the increase of 232 per cent among those living on their private income (group 161) in Rajputana. The actual increase is 32,549. What it is due to is not clear: some of it may arise from a large increase among pensioners, some of whom, so far as Native States' pensioners go, may have been mixed up in the 'Durbar service' group No. 4 (*b*) of 1901.

Next comes the increase of 223 in group 102 (porters and messengers) in Rajputana, the actual increase being 10,602. In 1901 the heading to the corresponding group (No. 441) was porters only, and *private* or unspecified messengers, who are familiarly called *halkara*, *peon*, or *chaprasi*, probably went into one of the personal or domestic service groups, under which there has been a considerable decrease this time, and have been put in this group at this Census.

The increase among masons, builders, stone-workers, etc. (group 78) in Ajmer-Merwara is 216 per cent, the actual increase being 4,336. Taking it with the other building trade group (No. 79) the variation is reduced to 152 per cent. Probably many of the ordinary labourers on buildings were returned in the general labour group (504 of 1901) at the previous Census, as there has been a large decrease under that head this time.

The increases in all the other groups are below 150 per cent and need not be dealt with here in detail, but reference may be made to the increase in the important order of "transport by rail" (order 22), in which there has been an increase of 16,129 or 106·2 per cent in Rajputana and 18,085 or 186 per cent in Ajmer-Merwara.

Among groups the greatest decrease (98 per cent) has occurred in group 113 (trade in chemical products) in Ajmer-Merwara, and then comes one of 97·0 per cent in group 128 (trade in building materials). But the actual figures in both these cases are very small and not worth discussing.

The decrease of 91 per cent in group 120 (sellers of betel-leaf, vegetables, etc.) in Rajputana has been dealt with above in connection with the increase in group 117.

In group 167 (unspecified labour) in Rajputana there has been a decline of 474,785 or 87 per cent. References have already been made to cases where this decline is accounted for by an increase under some specified form of labour. Very great trouble was taken this time to avoid any vague entries and classifications such as 'general labour.' The decline in this group in Ajmer-Merwara also is very marked and is as much as 44,656 or 91 per cent.

The decline of 82 per cent, or 48,948 in group 1 (agricultural rent-receiving landlords) in Ajmer-Merwara requires some notice. In 1901 the Provincial figures for this group included 53,100 *zamindars*. Now the majority of these in this Province are really rent-payers to Government and, as such, have been classified this time under group (2). It is, however, curious to note that under groups 1 and 2 combined, which covers both agricultural landlords and tenants of all kinds, there has been a net decrease of 59,697 or 28 per cent. It is possible that here (and also in Rajputana where there has been a decline of 17 per cent in group 2) some of those who this time have been classified in group 2 *(a)* (helpers in cultivation) were grouped with the agricultural tenants of 1901.

There has been a decrease of 82 per cent in group 146, (municipal and other local service, excluding village service) in Rajputana. This has been

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accompanied by a drop of 57 per cent in village service also (group 147). It is possible that many local and village officials and servants are primarily agriculturists, and as they get most of their income from their land they have been classified in one or other of the agricultural groups.

In none of the other groups is the decline as much as 75 per cent.

Much of the decline of 94 per cent in order 3 (mines) in Rajputana is counter-balanced by the increase in the closely-connected order No. 4.

The decrease of 34·2 in Rajputana in the important order of "public administration" (No. 45) is partly due to the classification of such Native State officials as engineers, school-masters, doctors, etc., etc., under the profession to which they belong instead of in State service, though it is, also, caused in part by the differences in classification mentioned just above in connection with groups 146 and 147.

18. Proportion of Dependants to Workers.—From the figures on the margin it will be seen that the proportion of dependants to actual workers is very high in Ajmer city. They actually exceed the workers by 181 in every 1,000 workers. In the Rajputana cities they are slightly less, by 33 in 1,000, than the workers. Comparing the Provinces, there are 720 dependants to 1,000 workers in Rajputana and 707 in Ajmer-Merwara, or to put it another way, out of every 1,000 persons 418 in Rajputana and 414 in Ajmer-Merwara are not self-supporting. The small proportion of dependants in rural areas compared with the cities is due, of course, to the large numbers of women and children who are employed on agricultural occupations in villages and small towns.

Unit.	Proportion per mille of dependants to	
	Actual workers.	Total population
Rajputana	720	418
Ajmer-Merwara ...	707	414
Rajputana cities ...	967	492
Ajmer city	1,181	542

19. Most Distinctive Occupations of Females.—In Rajputana there are only 617 females to every 1,000 males who actually work for their living, and in Ajmer-Merwara still fewer, only 596 per 1,000 males. The proportion in the cities of Rajputana is as low as 377 and in Ajmer city it is only 210. To put it in other words, out of every 1,000 women 466, both in Rajputana and Ajmer-Merwara, work for their living.

Subsidiary Table VI gives some idea of what occupations are mainly monopolized by females as actual workers. Columns 5 and 8 of that Table show the number of females per 1,000 males working in the most important occupations.

(*a*) *Rajputana.*

The most female occupation is the pounding, grinding and husking of grain. Any one who passes often through an Indian bazar will not be surprised to hear this, as the sight of a man grinding flour is very rare. There are 38,651 females to every 1,000 males who earn a living by this means. Next comes midwifery, the proportion in the group for midwives, nurses, compounders, vaccinators, etc., being 5,081 females to 1,000 males; then the selling of vegetables, fruit, betel-nut, etc. (3,119 per mille men), and then the spinning and weaving of wool and woollen articles (3,116). Thence comes a large drop to the fire-wood and cowdung sellers (1,810), and grass sellers (1,804). The other occupations in which the female workers exceed the males are paid field-labourers (1,435), diggers and plinth builders (1,402), grass and wood cutters (1,383), unspecified labourers (1,315), dyers (1,270), cotton-spinning and weaving (1,232), cane workers (1,151), persons living on private means (1,039).

Taking the actual figures the majority of women-workers are, of course, paid field-labourers (294,383), ordinary rent-paying cultivators (174,695), and cotton-spinners and weavers (114,239).

(*b*) *Ajmer-Merwara.*

In Ajmer-Merwara the most feminine occupation is grain-pounding and grinding (25,071 females per mille males), then wool-spinning and weaving (3,133), paid field-labour (1,567), vegetable and fruit selling (1,499), midwifery, etc. (1,438). The low place held by the last group in Ajmer-Merwara compared with Rajputana is due, no doubt, to the larger establishment of compounders, vaccinators, etc., maintained in the British districts. But the actuals in the

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group are very small, only 130 males and 187 females. The remaining occupations in which there are more female workers than males are, fire-wood and cowdung selling (1,384); grass selling (1,319); unspecified labour (1,123); and cotton-spinning and weaving (1,071).

As regards actual figures, most of the women-workers are, as in Rajputana, paid field-labourers (14,348); ordinary rent-paying cultivators (4,411); cotton-spinners and weavers (3,140); and indoor domestic servants (2,191).

(c) Their employment in factories, etc.

From the special Industrial statistics in Table XV-E it will be seen that there is no very great tendency to employ females in factories, mills, etc. There is only 1 woman to every 8 or 9 men employed in them in the two Provinces combined; whereas, taking all kinds of occupations together, there are less than 2 male workers to every female worker. They are more frequently employed in the cotton concerns than any others. Nor has their employment much effect on the standard of wages paid to the male employees, as the work given to women is particularly suited to them and could not be performed ordinarily by men. There is little, if any, tendency for the women to encroach on the field of work most suitable for men.

20. **Occupations in Cities.**—There are only four orders in the Rajputana cities in which the percentage of actual workers exceeds the percentage in them in rural areas. In Ajmer city, whose population bears a much larger proportion to that of the rural areas than do those of the Rajputana cities, it is not surprising to find a larger number, 13. The most important of these are noted on the margin. Below are noted the ten most common occupations in the cities of Rajputana and Ajmer city. In-door domestic servants, stone masons, etc., rent-paying cultivators, jewellers, etc., come into both lists. In the Rajputana cities the occupation which supports most persons is the Native States' administrative service. The corresponding group of Government service in the British city of Ajmer is as low as 9th on the list. The Native States' Army comes 3rd in the Rajputana cities, and the Imperial Army 7th in Ajmer. The occupation which supports most people in Ajmer city is group 103 (railway employ). 303 persons in every 1,000 are supported by this means, or more than four times the number supported by any other group. It is rather curious that there should be such a high proportion of rent-paying cultivators in the cities. In the Rajputana cities they come 6th, and in Ajmer 5th, and form 32 and 24 per mille respectively of the population.

Order.	Percentage of total actual workers in the order who live in	
	Rajputana cities.	Ajmer city.
22. Transport by rail	.....	93
54. Inmates of jails, asylums, and hospitals	74	.....
47. Law	54	76
18. Industries of luxuries, etc.	.....	58
12. Food industries	.....	55
51. Private income, etc. ...	.....	55
49. Instruction	.. ...	54
15. Building industries ...	.....	53

Ten most Common Occupations.

Rajputana Cities.				Ajmer City.			
Group No.	Occupation.	Number supported (workers and dependants).	Proportion per mille of population.	Group No.	Occupation.	Numbers supported (workers and dependants).	Proportion per mille of population.
145 (*b*)	Native States' administrative officials and menials	41,695	93	103	Railway employees of all kinds, other than construction coolies ...	26,183	303
162	In-door domestic servants	38,354	86	162	In-door domestic servants	6,089	70
140	Army (Native States, including Imperial Service Troops) ...	32,285	72	89	Jewellers, etc. ...	3,503	40
78	Stone and marble workers, masons, and brick-layers ...	20,121	45	78	Stone and marble workers, masons, and brick-layers ...	3,442	39
22	Cotton-spinning, sizing and weaving ...	16,784	37	2	Ordinary cultivators (rent-payers) ...	2,094	24
2	Ordinary cultivators (rent-payers) ...	14,272	32	93	Sweepers, scavengers, etc.	2,010	23
89	Jewellers, etc. ...	11,675	26	139	Army (Imperial) ...	1,587	18
148	Priests, ministers, etc.	11,300	25	167	Labourers and workmen otherwise unspecified	1,525	17
161	Private income, etc. ...	11,145	25	144	Government service ...	1,523	17
106	Bankers, money-lenders, etc.	10,908	24	169	Beggars, prostitutes, etc.	1,308	15

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Special Return for Irrigation.

Province.	Directly Employed.								Indirectly Employed.				Grand Total.	
	Officers.		Upper Subordinates.	Lower Subordinates.	Peons and other servants.	Coolies.	Total.		Contractors.	Contractors' regular employees.	Coolies.	Total.		
	Europeans or Eurasians.	Indians.	Indians.	Indians.	Indians.	Indians.	Europeans or Eurasians.	Indians.	Indians.	Indians.	Indians.	Indians.	Europeans or Eurasians.	Indians.
Rajputana	2	7	19	67	487	91	*2*	*671*	43	448	2,447	*2,938*	2	3,609
Ajmer-Merwara ...	...	...	1	9	28	88	...	*126*	14	24	486	*524*	...	650

Special Return for Railways.

Province.	Departments.	Persons Directly Employed.										Persons Indirectly Employed.								Grand Total.	
		Officers.		Subordinates drawing more than 75/-.		Subordinates drawing from 20/- to 75/-		Subordinates drawing under 20/-		Total.		Contractors.		Contractors' regular employees.		Coolies (Indians).	Total.				
		Europeans or Eurasians.	Indians.	Europeans or Eurasians.	Indians.	Europeans or Eurasians.	Indians.	Europeans or Eurasians.	Indians.	Europeans or Eurasians.	Indians.	Europeans or Eurasians.	Indians.	Europeans or Eurasians.	Indians.		Europeans or Eurasians.	Indians.		Europeans or Eurasians.	Indians.
Rajputana and Ajmer-Merwara.	Management	4	..	...	4	...	31	...	66	*4*	*101*	...	...	...	...	...	...	...		4	101
	Engineering	13	...	19	38	20	266	2	7,523	*54*	*7,827*	...	76	3	393	4,276	*3*	*4,745*		57	12,572
	Audit	7	2	13	20	12	626	...	237	*32*	*885*	...	...	...	...	2	...	*2*		32	887
	Traffic	12	...	58	19	42	1,113	2	2,132	*114*	*3,264*	1	172	...	473	186	*1*	*831*		115	4,095
	Stores	2	...	1	2	4	71	...	269	*7*	*342*	...	2	...	2	53	...	*57*		7	399
	Locomotive	7	...	221	30	118	1,000	11	4,792	*357*	*5,822*	...	3	...	48	26	...	*77*		357	5,899
	Carriage and wagon ...	7	...	90	20	89	689	21	5,589	*207*	*6,298*	...	1	...	21	7	...	*29*		207	6,327
	Police	...	...	...	1	...	2	...	64	...	67	...	...	...	...	...	...	...		...	67
	Education	...	...	1	...	2	...	...	4	*3*	*4*	...	...	...	...	...	...	...		3	4
	Medical	1	..	...	2	...	2	...	9	*1*	*13*	...	...	...	...	...	...	...		1	13
	Electrical and telegraph	...	...	1	1	...	...	...	4	*1*	*5*	...	...	...	...	...	...	...		1	5
	Total ...	53	2	404	137	287	3,800	36	20,689	*780*	*24,628*	1	254	3	937	4,550	*4*	*5,741*		784	30,369

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Special Return for Post Offices.

Province.	Officers, etc.		Postmasters, including Deputy, Assistant and Branch Postmasters.		Miscellaneous Agents, School Masters, Station Masters, etc.	Clerks, English and Vernacular.	Postmen and other servants.	Road establishment, consisting of Overseers, Runners, Clerks, etc., etc.	Total.		Combined Offices.		Grand Total.	
											Signallers.	Messengers and other servants.		
	Europeans or Eurasians.	Indians.	Europeans or Eurasians.	Indians.	Indians.	Indians.	Indians.	Indians.	Europeans or Eurasians.	Indians.	Indians.	Indians.	Europeans or Eurasians.	Indians.
Rajputana and Ajmer-Merwara	1	10	1	242	197	136	810	638	*2*	*2,033*	47	92	2	2,172

Special Return for Telegraph Offices.

Province.	Administrative Establishment.			Signalling Establishment.							Clerks of all kinds.			Skilled Labour.					Unskilled Labour.				Messengers and other servants.						Grand total.
	Assistant Superintendents.	Deputy Superintendents.	Total.	Deputy Superintendents.	Telegraph Masters (permanent).	Telegraph Masters (temporary).	Telegraphists.	Native Inspecting Signallers.	Military Telegraphists.	Total.	In Administrative Offices.	In Telephone Exchange.	Total.	Carpenters.	Sub-Inspectors.	Line Men and Line Riders.	Other employees.	Total.	Line Coolies.	Battery Men.	Other employees	Total.	Peons.	Chowkidars.	Watermen.	Sweepers.	Other employees.	Total.	
Rajputana and Ajmer-Merwara ...	1	1	*2*	1	5	2	38	2	2	*50*	6	3	*9*	1	19	70	2	*92*	144	2	3	*149*	37	5	5	6	1	*54*	356

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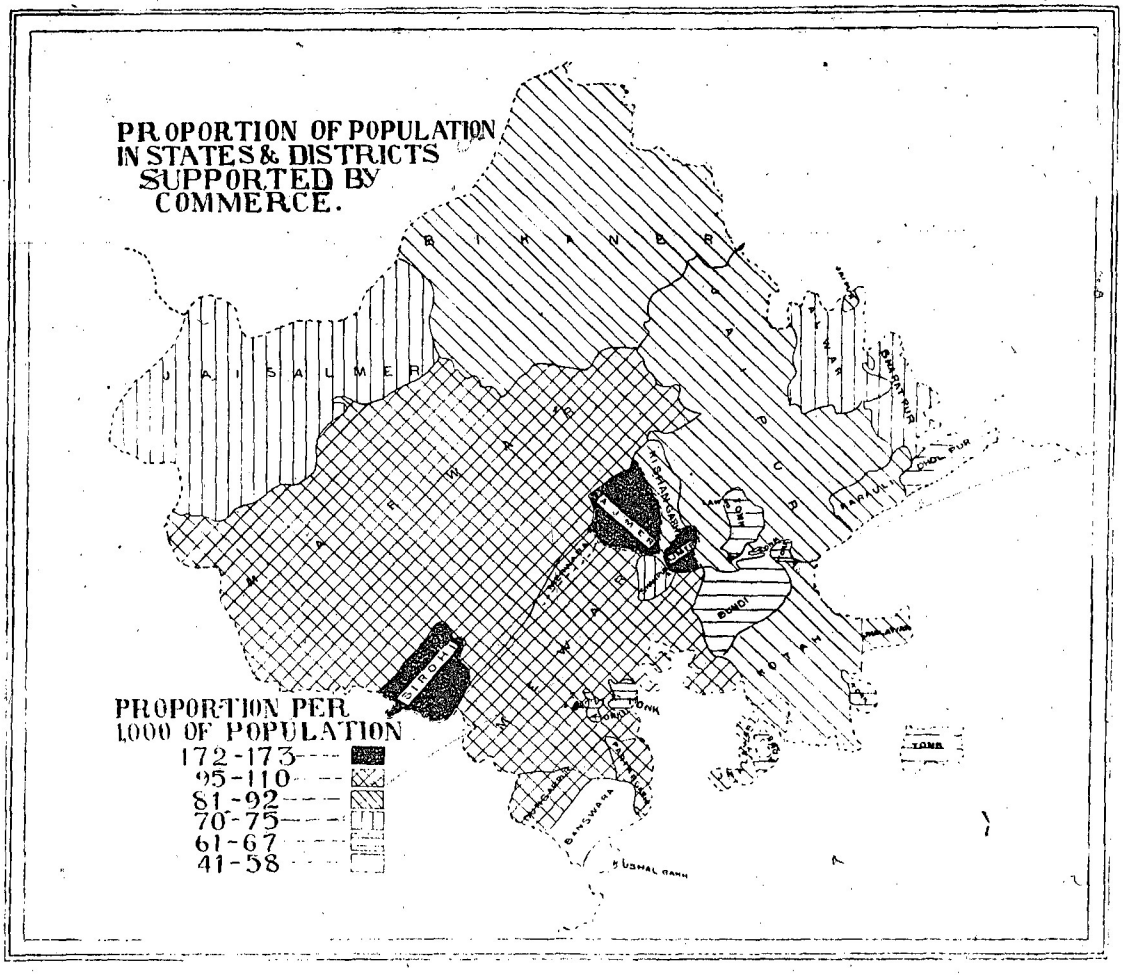

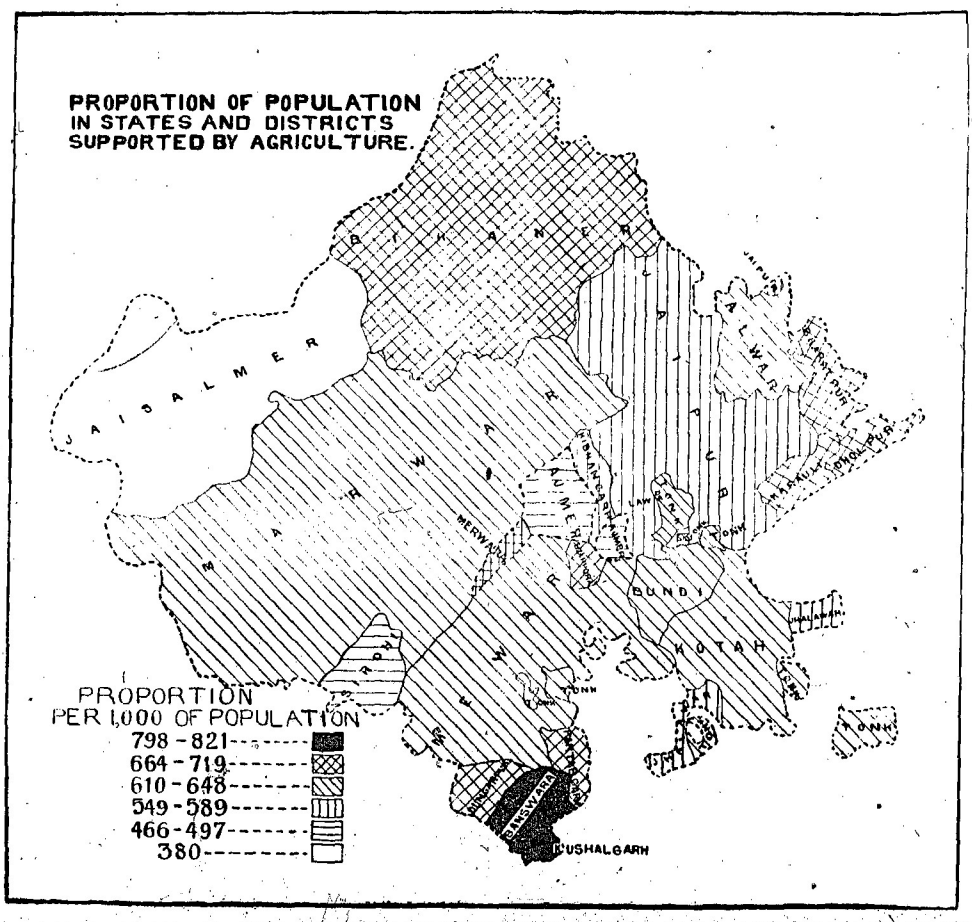

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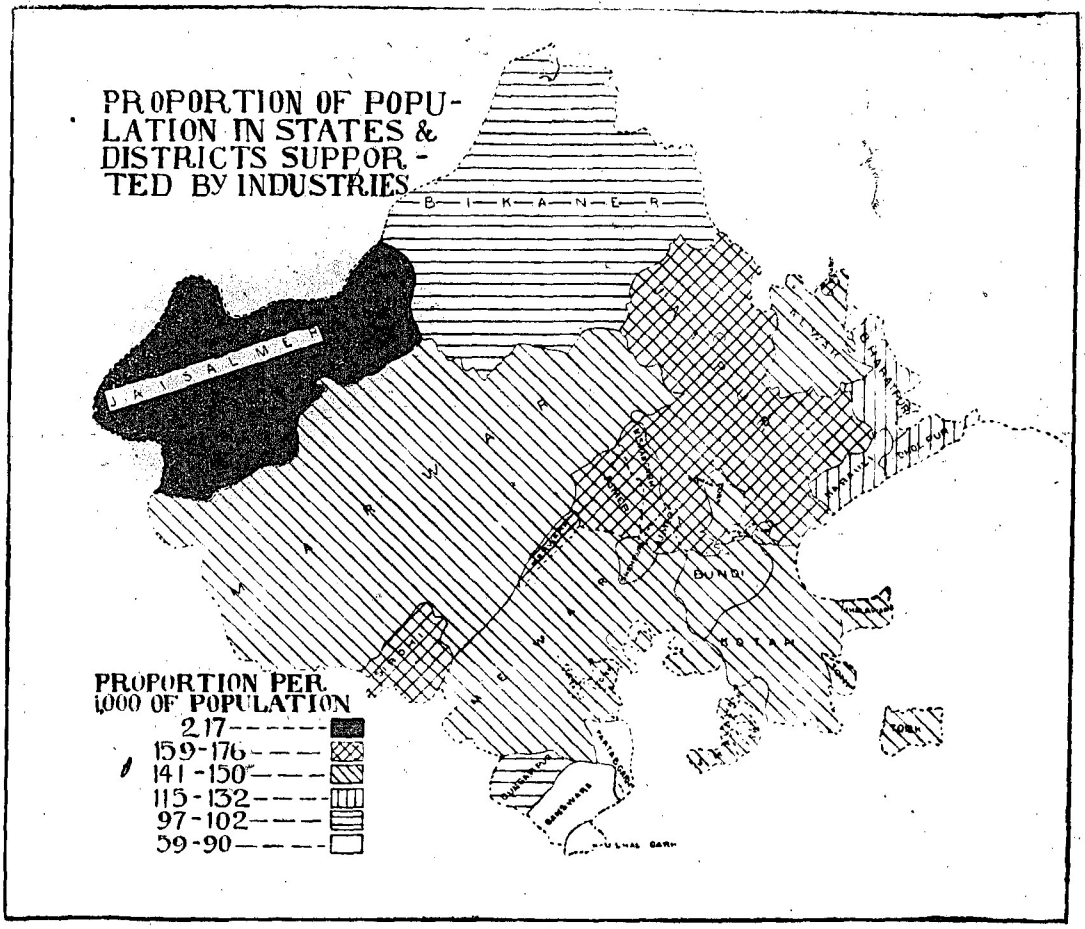

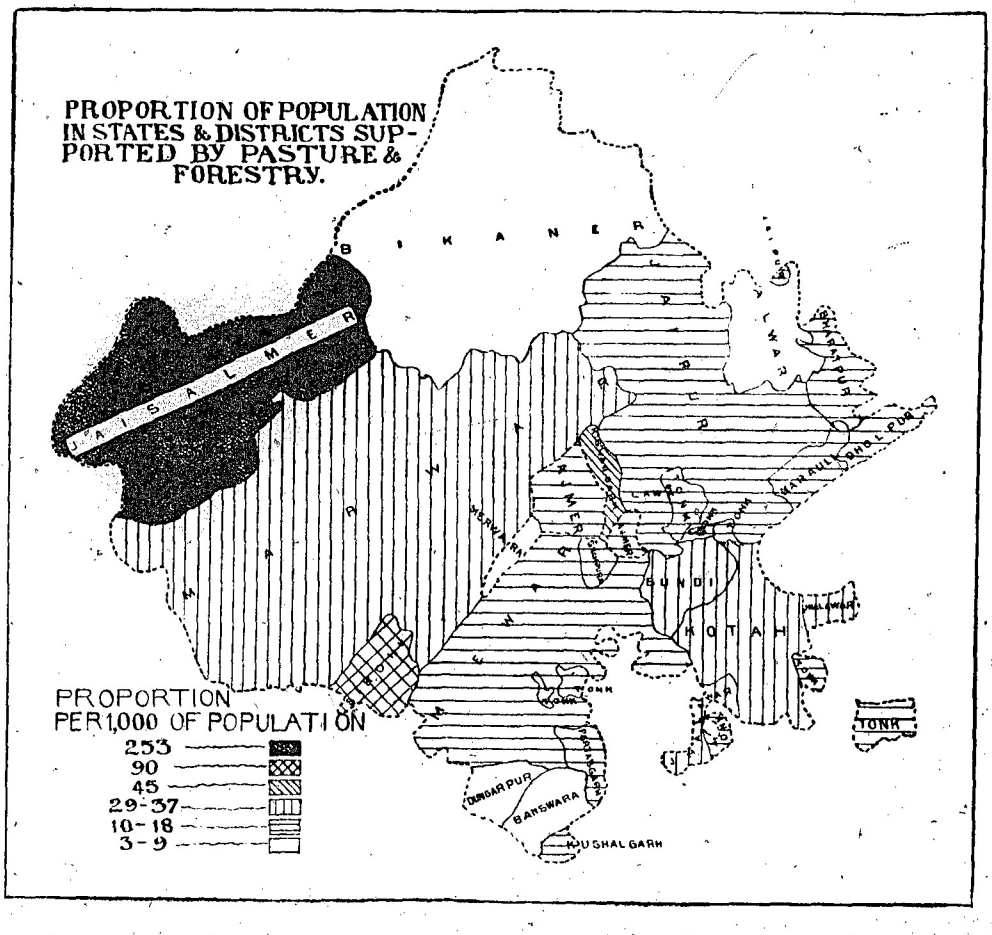

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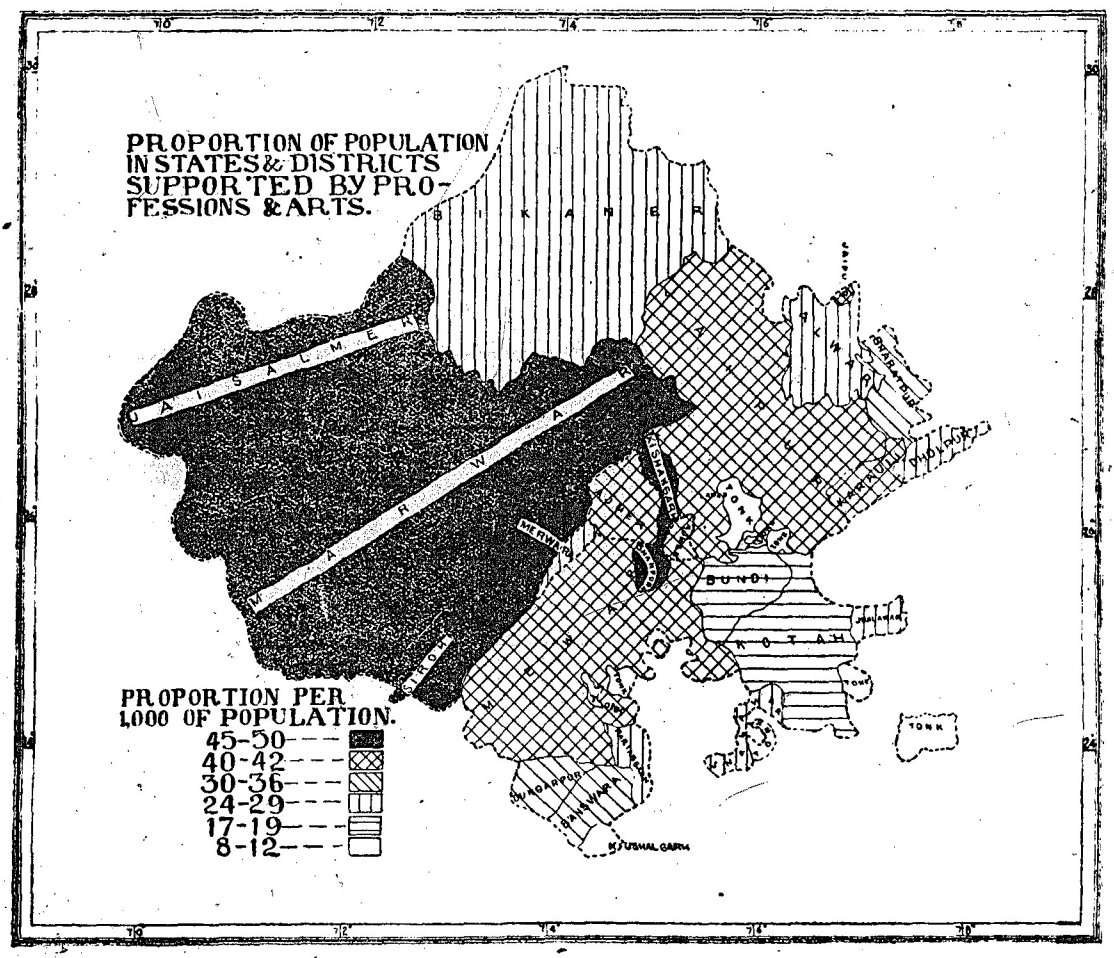

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SUBSIDIARY TABLE I.—*General Distribution by Occupation, by Provinces.*

CLASS, SUB-CLASS AND ORDER.	RAJPUTANA.								AJMER-MERWARA.								Class, Sub-class and Order.
	Number per 10,000 of total population.		Percentage in each class, sub-class, and order.		Percentage of actual workers employed.		Percentage of dependants to actual workers.		Number per 10,000 of total population.		Percentage in each class, sub-class, and order.		Percentage of actual workers employed.		Percentage of dependants to actual workers.		
	Persons supported.	Actual workers.	Actual workers.	Dependants.	In cities.	In non-city areas.	In cities.	In non-city areas.	Persons supported.	Actual workers.	Actual workers.	Dependants.	In cities.	In non-city areas.	In cities.	In non-city areas.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Class A.—Production of Raw Materials ...	6,488·8	3,966·8	61·1	38·9	·5	99·5	86·9	63·5	5,511·2	3,560·4	64·6	35·4	1·3	98·7	95·1	54·3	**Class A.**
Sub-Class I.—Exploitation of the surface of the earth	*6,476·2*	*3,958·9*	*61·1*	*38·9*	*·5*	*99·5*	*87·7*	*63·5*	*5,497·3*	*3,553·2*	*64·6*	*35·4*	*1·3*	*98·7*	*94·6*	*54·2*	*Sub-Class I.*
Order 1.—Pasture and agriculture	6,475·6	3,958·6	61·1	38·9	·5	99·5	87·7	63·5	5,496·5	3,552·9	64·6	35·4	1·3	98·7	94·4	54·2	Order 1.
Order 2.—Fishing and hunting	·6	·3	53·4	46·6	19·3	80·7	87·0	87·2	·8	·3	34·2	65·8	7·7	92·3	600·0	158·3	Order 2.
Sub-Class II.—Extraction of materials	*12·6*	*7·9*	*62·5*	*37·5*	*8·5*	*91·5*	*66·1*	*59·6*	*13·9*	*7·2*	*51·9*	*48·1*	*9·1*	*90·9*	*130·3*	*88·7*	*Sub-Class II.*
Order 3.—Mines	·3	·2	42·0	58·0	4·0	96·0	133·3	138·5	...	...	...	...	...	...	...	...	Order 3.
Order 4.—Quarries of hard rocks	5·3	2·9	55·6	44·4	22·3	77·7	64·6	80·4	13·8	7·1	51·7	48·3	9·2	90·8	130·3	89·8	Order 4.
Order 5.—Salt, etc.	7·0	4·8	68·7	31·3	·2	99·8	116·1	45·5	·1	·1	100·0	...	...	100·0	...	...	Order 5.
Class B.—Preparation and supply of Material substances	2,360·8	1,226·8	51·9	48·1	8·6	91·4	92·6	92·4	3,220·9	1,608·3	49·8	50·2	32·9	67·1	126·4	88·1	**Class B.**
Sub-Class III.—Industry	*1,469·1*	*533·1*	*56·7*	*43·3*	*8·1*	*91·9*	*76·1*	*76·4*	*1,087·5*	*951·3*	*56·3*	*43·7*	*23·2*	*76·8*	*96·5*	*71·9*	*Sub-Class III.*
Order 6.—Textiles	370·8	246·7	66·5	33·5	6·6	93·4	45·3	50·8	346·2	273·1	66·1	33·9	6·7	93·3	82·3	49·2	Order 6.
Order 7.—Hides, skins and hard materials from the animal kingdom	90·1	45·1	50·1	49·9	2·4	97·6	117·5	99·3	102·7	49·4	48·1	51·9	1·8	98·2	129·5	107·4	Order 7.
Order 8.—Wood	137·1	64·6	47·1	52·9	4·3	95·7	103·8	112·7	99·7	50·5	50·7	49·3	15·6	84·4	101·8	96·9	Order 8.
Order 9.—Metals	64·0	28·4	44·3	55·7	7·9	92·1	129·0	125·6	83·2	37·6	45·2	54·8	2·8	76·2	145·8	113·7	Order 9.
Order 10.—Ceramics	130·1	75·8	58·3	41·7	2·0	98·0	66·5	71·6	111·8	71·0	63·5	36·5	6·3	93·7	63·8	57·1	Order 10.
Order 11.—Chemical products properly so called, and analogous	44·1	23·4	53·1	46·9	4·4	95·6	128·7	86·5	51·0	30·9	60·6	39·4	23·6	76·4	67·5	64·4	Order 11.
Order 12.—Food Industries	61·2	35·3	57·6	42·4	18·6	81·4	62·7	76·1	70·4	41·0	58·2	41·8	55·3	44·7	78·7	63·0	Order 12.
Order 13.—Industries of dress and the toilet ...	317·7	177·3	55·8	44·2	7·5	92·5	64·9	80·4	363·6	194·4	53·5	46·5	23·7	76·3	104·3	81·7	Order 13.
Order 14.—Furniture Industries	·2	·1	48·2	51·8	40·9	59·1	108·9	106·2	...	...	...	...	...	...	...	...	Order 14.
Order 15.—Building Industries	84·6	44·0	52·0	48·0	24·5	75·5	103·4	88·7	143·4	70·5	49·2	50·8	52·8	47·2	111·1	94·4	Order 15.
Order 16.—Construction of means of transport	·4	·2	47·8	52·2	30·9	69·1	12·1	104·3	·2	·2	66·7	33·3	37·5	62·5	66·7	40·0	Order 16.
Order 17.—Production and transmission of physical forces (heat, light, electricity, motive power, etc.) ...	·5	·2	44·8	55·2	92·6	7·4	122·7	127·8	·7	·4	57·1	42·9	100·0	...	75·0	...	Order 17.
Order 18.—Industries of luxuries and those pertaining to literature and the arts and sciences	87·1	37·6	43·2	56·8	16·1	83·9	129·5	131·9	155·6	75·3	48·4	51·6	58·3	41·7	100·8	114·8	Order 18.
Order 19.—Industries concerned with refuse matters	81·2	54·4	67·0	33·0	10·0	90·0	50·0	49·1	123·8	77·0	62·2	37·8	30·5	69·5	70·6	56·5	Order 19.
Sub-Class IV.—Transport	*104·7*	*53·7*	*51·3*	*48·7*	*17·0*	*83·0*	*109·2*	*91·9*	*690·7*	*286·2*	*41·4*	*58·6*	*78·5*	*21·5*	*153·4*	*97·3*	*Sub-Class IV.*
Order 20.—Transport by water	1·3	·8	61·4	38·6	8·1	91·9	70·1	62·1	1·9	1·1	56·8	43·2	5·6	94·4	300·0	62·7	Order 20.
Order 21.—Transport by road	70·1	38·0	54·2	45·8	17·2	82·8	94·1	82·3	115·4	60·1	52·1	47·9	27·7	72·3	103·4	87·1	Order 21.
Order 22.—Transport by rail	29·7	13·4	45·0	55·0	16·8	83·2	146·1	117·5	554·6	218·4	39·4	60·6	93·3	6·7	156·3	121·1	Order 22.
Order 23.—Post office, telegraph and telephone services	3·6	1·5	43·0	57·0	19·9	80·1	163·0	125·0	18·8	6·6	35·1	64·9	61·9	38·1	209·3	144·4	Order 23.
Sub-Class V.—Trade	*787·0*	*340·6*	*43·2*	*56·8*	*8·4*	*91·6*	*126·1*	*131·9*	*845·9*	*370·8*	*43·8*	*56·2*	*22·5*	*77·5*	*152·5*	*127·2*	*Sub-Class V.*
Order 24.—Banks, establishments of credit, exchange and insurance	176·6	57·7	32·7	67·3	5·6	94·4	218·6	205·2	143·4	51·8	36·1	63·9	18·2	81·8	170·6	178·2	Order 24.
Order 25.—Brokerage, commission and export	14·1	3·7	26·4	73·6	26·0	74·0	186·4	310·8	30·8	12·1	39·2	60·8	18·5	81·5	119·6	163·0	Order 25.
Order 26.—Trade in textiles	70·1	21·5	30·6	69·4	10·3	89·7	209·0	225·9	65·1	25·2	38·7	61·3	34·0	96·0	149·0	163·4	Order 26.
Order 27.—Trade in skins, leather and furs ...	17·4	7·8	44·9	55·1	3·9	96·1	175·2	120·4	22·9	8·6	37·6	62·4	6·9	93·1	176·7	165·4	Order 27.
Order 28.—Trade in wood	3·0	1·8	61·6	38·4	5·4	94·6	139·4	58·0	1·9	1·4	76·3	23·7	35·2	64·8	40·0	26·1	Order 28.

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SUBSIDIARY TABLE I.—*General Distribution by Occupation, by Provinces.—(concluded).*

CLASS SUB-CLASS AND ORDER.	RAJPUTANA.								AJMER-MERWARA.								Class, Sub-class, and Order.
	Number per 10,000 of total population.		Percentage in each class, sub-class, and order.		Percentage of actual workers employed.		Percentage of dependants to actual workers.		Number per 10,000 of total population.		Percentage in each class, sub-class, and order		Percentage in actual workers employed.		Percentage of dependants to actual workers.		
	Persons supported.	Actual workers.	Actual workers.	Dependants.	In cities.	In non-city areas.	In cities.	In non-city areas.	Persons supported.	Actual workers.	Actual workers.	Dependants.	In cities.	In non-city areas.	In cities.	In non-city areas.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Order 29.—Trade in metals	·9	·3	38·1	61·9	29·5	70·5	151·9	167·1	·8	·2	26·8	73·2	...	100·0	...	272·7	Order 29.
Order 30.—Trade in pottery	·2	·1	54·3	45·7	7·5	92·5	177·8	76·6	...	...	...	...	...	...	...	...	Order 30.
Order 31.—Trade in chemical products	·6	·3	44·5	55·5	17·9	82·1	200·0	108·1	·8	·3	33·3	66·7	69·2	30·8	44·4	550·0	Order 31.
Order 32.—Hotels, cafés, restaurants, etc.	15·0	7·5	49·8	50·2	8·8	91·2	143·4	96·6	12·2	5·1	42·2	57·8	18·6	81·4	145·8	135·2	Order 32.
Order 33.—Other trade in food stuffs	375·9	178·6	47·5	52·5	8·2	91·8	98·4	111·6	402·8	179·0	44·5	55·5	23·0	77·0	125·6	124·7	Order 33.
Order 34.—Trade in clothing and toilet articles	8·6	3·6	42·1	57·9	25·5	74·5	189·9	119·6	8·7	3·5	39·7	60·3	73·4	26·6	174·8	89·1	Order 34.
Order 35.—Trade in furniture	2·4	1·2	47·5	52·5	12·1	87·9	187·1	100·2	5·6	2·4	41·7	58·3	64·4	35·6	52·6	297·6	Order 35.
Order 36.—Trade in building materials	2·3	1·4	59·6	40·4	25·0	75·0	89·7	60·4	·1	·1	71·4	28·6	100·0	...	20·0	...	Order 36.
Order 37.—Trade in means of transport	8·4	3·6	43·3	56·7	6·4	93·6	98·4	133·0	24·9	7·8	31·4	68·6	30·6	69·4	115·0	264·7	Order 37.
Order 38.—Trade in fuel	35·8	25·4	71·1	28·9	11·6	88·4	51·8	39·2	54·2	36·6	67·4	32·6	8·3	91·7	156·9	38·5	Order 38.
Order 39.—Trades in articles of luxury and those pertaining to letters and the arts and sciences	15·0	7·5	49·7	50·3	11·9	88·1	126·7	97·6	7·8	4·2	53·7	46·3	40·2	59·8	90·5	83·2	Order 39.
Order 40.—Trade in refuse matter	...	...	75·0	25·0	100·0	...	33·3	...	...	...	...	...	...	...	...	...	Order 40.
Order 41.—Trade of other sorts	46·7	18·0	44·3	55·7	5·1	94·9	124·9	125·7	64·9	32·5	50·2	49·8	26·0	74·0	120·5	91·8	Order 41.
Class C.—Public Administration and liberal arts	**700·9**	**345·9**	**49·4**	**50·6**	**15·8**	**84·2**	**129·0**	**97·7**	**698·5**	**364·1**	**52·1**	**47·9**	**27·1**	**72·9**	**128·7**	**78·1**	**Class C.**
Sub-Class VI.—Public Force	*141·5*	*68·9*	*48·7*	*51·3*	*27·0*	*73·0*	*97·2*	*108·3*	*176·8*	*111·1*	*62·8*	*37·2*	*24·4*	*75·6*	*91·3*	*48·8*	*Sub-Class VI.*
Order 42.—Army	82·1	42·9	52·2	47·8	37·4	62·6	91·8	91·3	128·6	86·6	67·4	32·6	19·0	81·0	97·6	36·9	Order 42.
Order 43.—Navy	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	Order 43.
Order 44.—Police	59·4	26·0	43·8	56·2	9·8	90·2	130·8	127·8	48·2	24·5	50·8	49·2	43·5	56·5	84·6	108·6	Order 44.
Sub-Class VII.—Public Administration	*145·9*	*60·6*	*41·6*	*58·4*	*23·3*	*76·7*	*197·1*	*143·4*	*94·3*	*56·4*	*38·6*	*61·4*	*43·4*	*56·6*	*201·4*	*126·9*	*Sub-Class VII.*
Order 45.—Public administration	145·9	60·6	41·6	58·4	23·3	76·7	197·1	143·4	94·3	56·4	38·6	61·4	43·4	56·6	201·4	126·9	Order 45.
Sub-Class VIII.—Profession and liberal arts	*269·3*	*193·2*	*52·3*	*47·7*	*8·6*	*91·4*	*118·4*	*88·6*	*379·0*	*200·7*	*53·0*	*47·0*	*23·6*	*76·4*	*116·9*	*80·2*	*Sub-Class VIII.*
Order 46.—Religion	264·8	135·6	51·4	48·6	6·9	93·1	100·2	94·1	201·6	110·2	54·7	45·3	23·0	77·0	91·0	80·5	Order 46.
Order 47.—Law	6·2	1·8	29·0	71·0	53·6	46·4	280·1	205·0	8·8	2·2	25·5	74·5	76·1	23·9	283·7	318·5	Order 47.
Order 48.—Medicine	14·2	8·2	58·1	41·9	1·0	85·0	129·7	62·0	22·0	9·9	45·1	54·9	41·2	58·8	162·9	92·8	Order 48.
Order 49.—Instruction	7·6	3·1	40·1	59·9	29·8	70·2	178·4	137·4	33·8	12·9	38·1	61·9	53·9	46·1	165·3	158·4	Order 49.
Order 50.—Letters and arts and sciences	77·5	44·5	57·4	42·6	9·3	90·7	105·9	71·1	112·8	65·5	58·0	42·0	14·0	86·0	99·8	67·8	Order 50.
Sub-Class IX.—Persons living principally on their private income	*44·2*	*23·1*	*52·3*	*47·7*	*23·6*	*76·4*	*93·7*	*90·5*	*48·4*	*15·9*	*32·9*	*67·1*	*54·6*	*45·4*	*178·4*	*235·1*	*Sub-Class IX.*
Order 51.—Persons living principally on their private income	44·2	23·1	52·3	47·7	23·6	76·4	93·7	90·5	48·4	15·9	32·9	67·1	54·6	45·4	178·4	235·1	Order 51.
Class D.—Miscellaneous	**449·5**	**276·1**	**61·4**	**38·6**	**13·5**	**86·5**	**65·4**	**62·4**	**563·4**	**327·1**	**58·1**	**41·9**	**35·1**	**64·9**	**80·4**	**67·8**	**Class D.**
Sub-Class X.—Domestic service	*213·4*	*130·9*	*61·4*	*38·6*	*19·7*	*80·3*	*70·8*	*61·1*	*293·9*	*166·9*	*56·8*	*43·2*	*46·5*	*53·5*	*75·6*	*76·6*	*Sub-Class X.*
Order 52.—Domestic service	213·4	130·9	61·4	38·6	19·7	80·3	70·8	61·1	293·9	166·9	56·8	43·2	46·5	53·5	75·6	76·6	Order 52.
Sub-Class XI.—Insufficiently described occupations	*87·8*	*56·0*	*63·7*	*36·3*	*7·6*	*92·4*	*89·1*	*54·2*	*102·7*	*61·8*	*60·2*	*39·8*	*31·8*	*68·2*	*104·6*	*48·3*	*Sub-Class XI.*
Order 53.—General terms which do not indicate a definite occupation	87·8	56·0	63·7	36·3	7·6	92·4	89·1	54·2	102·7	61·8	60·2	39·8	31·8	68·2	104·6	48·3	Order 53.
Sub-Class XII.—Unproductive	*148·3*	*89·2*	*60·2*	*39·8*	*8·2*	*91·8*	*33·0*	*69·2*	*166·8*	*98·4*	*59·0*	*41·0*	*18·0*	*82·0*	*74·5*	*68·3*	*Sub-Class XII.*
Order 54.—Inmates of jails, asylums and hospitals	5·0	4·7	95·6	4·4	73·6	26·4	3·2	8·4	8·9	·7	7·9	92·1	31·4	68·6	2,127·3	733·3	Order 54.
Order 55.—Beggars, vagrants, receivers of stolen goods	143·3	84·5	58·9	41·1	4·6	95·4	59·9	70·2	157·9	97·7	61·9	38·1	17·9	82·1	48·8	64·4	Order 55.

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SUBSIDIARY TABLE II.—*Distribution by Occupation in Natural Divisions.*

Sub-Class.	Order.	Group.	Description.	Number per mille of total population supported in			
				Western Division.	Southern Division.	Eastern Division.	Ajmer-Merwara.
1	2	3	4	5	6	7	8
I	1	1-6	Agriculture	634·0	646·1	606·6	537·5
		7, 13, 14, 15.	Forestry, fishing, hunting	·1	·3	·4	.4
		8	Wood cutters, grass collectors, etc. ...	1·3	4·0	2·2	2·0
		9-12 ...	Raising farm stock	34·2	16·6	13·9	9·9
II	3-5	16-20 ...	Extraction of minerals	2·3	·8	·9	1·4
III	6	21-31 ...	Textiles	33·2	28·6	41·7	38·3
	7	32, 33 ...	Tanners, workers, etc., in leather ...	8·4	10·1	8·9	10·3
	8	36, 37 ...	Wood workers	13·1	11·6	14·4	10·0
	9	38-44 ...	Metal workers	6·9	10·1	5·1	8·3
	10	45-49 ...	Potters, etc.	10·9	13·2	13·8	11·2
	12	56-66 ...	Food industries	3·7	7·3	6·9	7·0
	13	67-73 ...	Dress and toilet industries	30·0	29·8	33·6	36·4
	18	89, 90 ...	Jewellers, etc.	11·0	7·8	8·1	14·1
	11,14-17, 18,19	50-55 74-88 91-93 ...	Other industries of luxuries	20·2	16·2	24·6	33·4
IV	21	98-102 ...	Transport by road	5·8	7·3	7·8	11·5
	22	103	Railway employes	3·6	2·2	6·9	55·0
	20,22,23	95-97, 104, 105 ...	Other transport	·8	·4	·9	2·5
V	24	106	Bankers, etc.	31·8	21·9	9·5	14·3
	25, 27, 28-31, 34-41	107, 109-113, 125-138 ...	Other trades	9·7	18·7	16·8	22·3
	26	108	Trade in textiles	12·0	6·9	4·7	6·5
	32 & 33	114-124 ...	Hotel keepers, etc., and traders in other food stuffs	28·4	51·8	40·1	41·5
VI	42	140	Native States' Army	2·1	6·9	10·3	0·3
	42,43,44	139, 142, 143 ...	Police force	4·0	5·0	8·6	17·4
VII	45	145 (*b*) ...	Native States' administration	6·4	4·8	13·4	1·5
		144, 145 (*a*) 146, 147 ...	Public administration	1·8	3·3	5·8	7·9
VIII	46	148-151 ...	Religion	31·4	25·9	23·7	20·2
	47-50	152-160 ...	Other professions and liberal arts ...	12·8	12·6	9·4	17·7
IX	51	161	Private Income, etc.	4·2	2·3	5·3	4·8
X	52	162, 163 ...	Domestic service...	18·7	15·5	25·1	29·4
XI	53	164-167 ...	Insufficiently described occupations ...	7·6	3·3	11·2	10·3
XII	54, 55	168, 169 ...	Unproductive occupations	9·6	8·7	19·4	16·7

Note.—Southern Division includes Merwara, and Eastern Division, Ajmer. But, for ready reference, Ajmer-Merwara has also been shown separately.

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SUBSIDIARY TABLE III.—*Distribution of the Agricultural, Pastoral, Industrial, Commercial and Professional Population in Provinces, Natural Divisions, and States or Districts.*

Province; Natural Division, and State or District.	Agriculture.				Pasture and Forestry.				Industries (Including Mines).				Commerce (i.e., Trade and Transport).				Professions.			
	Population supported by Agriculture.	Proportion of agricultural population per 1,000 of State population.	Percentage on agricultural population of		Population supported by pasture and forestry.	Proportion of pastoral, etc., population per 1,000 of State population.	Percentage on pastoral, etc., population of		Population supported by Industries.	Proportion of industrial population per 1,000 of State population.	Percentage on industrial population of		Population supported by Commerce.	Proportion of commercial population per 1,000 of State population.	Percentage on commercial population of		Population supported by professions.	Proportion of professional population per 1,000 of State population.	Percentage on professional population of	
			Actual workers.	Dependants.			Actual workers.	Dependants.			Actual workers.	Dependants.			Actual workers.	Dependants.			Actual workers.	Dependants.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Rajputana and Ajmer-Merwara	6,849,572	620·9	61·3	38·7	244,957	22·2	59·1	40·9	1,645,763	149·2	56·7	43·3	1,016,057	92·1	40·0	60·0	407,904	37·0	52·3	47·7
Rajputana	6,580,084	624·9	61·2	38·8	238,851	22·7	59·0	41·0	1,560,367	148·2	56·8	43·2	938,963	89·2	44·2	55·8	388,899	36·9	52·3	47·7
Eastern Division	*3,554,941*	*613·8*	*63·7*	*36·3*	*196,181*	*16·6*	*69·7*	*30·3*	*909,367*	*157·0*	*59·5*	*40·5*	*468,840*	*81·0.*	*47·2*	*52·8*	*188,779*	*32·6*	*51·6*	*48·4*
Alwar	512,532	647·4	62·9	37·1	7,345	9·3	66·2	33·8	117,027	147·8	58·1	41·9	56,491	71·4	42·0	58·0	19,658	24·8	45·0	55·0
Bharatpur	381,775	683·2	65·8	34·2	7,129	12·8	81·4	18·6	73,748	131·9	59·4	40·6	41,732	74·7	51·5	48·5	19,154	34·3	50·6	49·4
Bundi	111,514	647·9	53·2	46·8	8,009	36·6	45·2	54·8	32,433	148·3	47·8	52·2	14,522	66·4	45·3	54·7	3,177	18·2	49·8	50·2
Dholpur	187,512	712·5	57·0	43·0	2,719	10·3	66·0	34·0	30,333	115·3	56·5	43·5	17,669	67·1	47·4	52·6	7,497	28·5	50·0	50·0
Jaipur	1,510,591	572·9	65·4	34·6	33,680	12·8	75·7	24·3	463,188	175·7	61·5	38·5	234,668	89·0	46·2	53·8	108,666	41·2	52·7	47·3
Jhalawar	56,623	588·2	53·9	46·1	2,838	29·5	68·5	31·5	14,277	148·3	54·2	45·8	8,530	88·6	45·1	54·9	2,657	27·6	50·7	49·3
Karauli	97,371	664·3	67·7	32·3	1,431	9·8	79·5	20·5	17,766	121·2	62·7	37·3	13,458	91·8	53·6	46·4	5,864	40·0	52·7	47·3
Kishangarh	47,897	549·3	63·1	36·9	3,955	45·4	64·9	35·1	14,995	172·0	59·6	40·4	7,485	85·8	44·2	55·8	4,316	49·5	58·6	41·4
Kotah	390,185	610·5	62·8	37·2	22,765	35·6	69·4	30·6	93,903	147·1	57·4	42·6	51,933	81·3	51·0	49·0	11,455	17·9	51·8	48·2
Lawa	1,616	630·3	63·2	36·8	46	17·9	71·7	28·3	400	156·0	63·0	37·0	192	74·9	54·2	45·8	116	45·2	62·9	37·1
Shahpura	31,474	664·1	62·4	37·6	841	17·7	52·7	47·3	6,694	141·2	52·0	48·0	3,417	72·1	43·6	56·4	2,269	47·9	59·6	40·4
Tonk	195,851	646·0	65·8	34·2	5,423	17·9	64·5	35·5	44,543	146·9	58·6	41·4	18,743	61·8	46·8	53·2	3,590	11·9	50·5	49·5
Southern Division	*1,220,251*	*644·9*	*53·9*	*46·1*	*41,197*	*21·8*	*60·9*	*39·1*	*253,177*	*133·8*	*52·2*	*47·8*	*208,228*	*110·0*	*47·1*	*52·9*	*74,330*	*39·3*	*53·1*	*46·9*
Banswara	132,179	708·8	57·5	42·5	917	5·5	69·4	30·6	12,984	78·5	49·7	50·3	9,033	54·2	42·3	57·7	5,076	30·7	48·3	51·7
Dungarpur	114,340	718·3	57·2	42·8	491	3·1	60·1	39·9	15,473	97·2	45·4	54·6	15,790	99·2	41·7	58·3	5,638	35·4	43·8	56·2
Kushalgarh	18,047	820·1	56·7	43·3	227	10·3	62·6	37·4	1,316	59·8	45·7	54·3	917	41·7	37·7	62·3	181	8·2	45·3	54·7
Mewar	823,823	636·8	51·8	48·2	21,299	16·5	63·1	36·9	187,665	145·1	53·0	47·0	142,818	110·4	48·9	51·1	53,270	41·2	54·6	45·4
Partabgarh	43,600	695·3	61·6	38·4	1,148	18·3	67·8	32·2	5,608	89·4	53·6	46·4	6,404	102·1	44·4	55·6	1,623	25·9	61·2	38·8
Sirohi	88,262	466·7	58·4	41·6	17,115	90·5	52·3	47·7	30,131	159·3	52·2	47·8	32,666	172·7	43·8	56·2	8,543	45·2	50·8	49·2
Western Division	*1,804,892*	*634·0*	*61·3*	*38·7*	*101,473*	*35·6*	*48·2*	*51·8*	*307,323*	*139·7*	*53·3*	*46·7*	*267,895*	*92·0*	*36·3*	*63·7*	*125,850*	*44·2*	*52·9*	*47·1*
Bikaner	499,834	713·0	60·9	39·1	5,445	7·8	48·5	51·5	70,853	101·1	55·5	44·5	59,331	84·6	30·8	69·2	20,390	29·1	49·2	50·8
Jaisalmer	33,535	379·7	35·4	64·6	22,371	253·3	38·7	61·3	19,189	217·3	43·0	57·0	6,242	70·7	40·4	59·6	4,362	49·4	38·5	61·5
Marwar	1,271,523	618·0	62·1	37·9	73,657	35·8	51·0	49·0	307,779	149·6	53·5	46·5	196,322	95·4	37·8	62·2	101,098	49·1	54·3	45·7
Ajmer-Merwara	269,488	537·5	64·7	35·3	6,106	12·2	62·6	37·4	85,396	170·3	56·3	43·7	77,094	153·8	42·7	57·3	19,005	37·9	53·0	47·0
Ajmer	188,964	496·8	65·2	34·8	5,433	14·3	61·8	38·2	65,456	172·1	55·5	44·5	65,551	172·3	41·9	58·1	15,861	41·7	53·4	46·6
Merwara	80,524	665·4	63·4	36·6	673	5·6	68·9	31·1	19,940	164·8	58·9	41·1	11,543	95·4	47·7	52·3	3,144	26·0	50·7	49·3
Cities in Rajputana and Ajmer-Merwara ...	36,646	68·6	53·1	46·9	4,038	7·6	53·1	46·9	147,631	276·5	55·9	44·1	126,603	237·1	43·6	56·4	43,270	81·0	45·8	54·2

Subsidiary Table IV has not been compiled for these Provinces.

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SUBSIDIARY TABLE V.—*Occupations Combined with Agriculture (where Agriculture is the Principal Occupation).*

LAND-LORD (RENT-RECEIVERS).			CULTIVATORS (RENT-PAYERS).			UNPAID HELPERS IN CULTIVATION.			FARM SERVANTS AND FIELD-LABOURERS.		
Subsidiary occupation and Group No. in Table XVA.	Number per 10,000 who follow it.		Subsidiary occupation and Group No. in Table XVA.	Number per 10,000 who follow it.		Subsidiary occupation and Group No. in Table XVA.	Number per 10,000 who follow it.		Subsidiary occupation and Group No. in Table XVA.	Number per 10,000 who follow it.	
	Rajputana.	Ajmer-Merwara.		Rajputana.	Ajmer-Merwara.		Rajputana.	Ajmer-Merwara.		Rajputana.	Ajmer-Merwara.
1	2	3	4	5	6	7	8	9	10	11	12
Rent-payers (ordinary cultivators) (2)	997	1,126	Rent-receivers (land-lords) (1)	36	38	Agricultural rent-receivers (land lords) (1)	2	1	Rent-receivers (land-lords) (1)	8	26
Unpaid-helpers in cultivation (2 *a*)	25	19	Unpaid-helpers in cultivation (2 *a*)	7	6	Rent-payers (ordinary cultivators) (2)	4	2	Rent-payers (ordinary cultivators) (2)	117	36
Paid field-labourers and farm servants (4)	86	195	Paid field-labourers and farm servants (4)	125	107	Paid field-labourers and farm servants (4)	58	90	Unpaid-helpers in cultivation (2 *a*)	38	20
Government service (144) ...	2	35	Government service (144) ...	1	5	Government service (144) ...	1	...	General labourers (167) ...	6	1
Native States' administrative officials and menials (145 *b*)	28	30	Native States' administrative officials and menials (145 *b*)	6	1	Native States' administrative officials and menials (145 *b*)	0·3	0·1	Herdsmen, shepherds, goatherds, swineherds (12) ...	4	7
Army (Imperial) (139) ...	3	32	Army Imperial (139) ...	1	1	Army Imperial (139) ...	...	0·1	Oil pressers (53)	1	0·4
Army (Native States, including Imperial Service Troops) (140)	22	...	Army (Native States, including Imperial Service Troops) (140)	2	...	Army (Native States, including Imperial Service Troops) (140)	0·1	...	Turners, curriers, leather dyers, dressers (32) ...	3	5
Money-lenders, Bank Managers, etc., (106)	38	91	Money-lenders, Bank Managers, etc., (106)	14	18	Money-lenders, Bank Managers, etc., (106)	1	0·5	Other traders of all kinds (107-117, 119-135, 137, 138).	30	46
Grain and pulse dealers (121).	2	...	Grain and pulse dealers (121)	3	2	Grain and pulse dealers (121)	0·3	...	Itinerant traders, pedlers (136)	0·3	0·4
Other traders of all kinds (107-120; 122-138) ...	23	239	Other traders of all kinds (107-117, 119, 120, 122-138).	42	106	Other traders of all kinds (107-117, 119, 120, 122-138)	29	55	Dyeing, bleaching, printing, etc., of fabrics (30 and 30 *a*)	0·4	1
Priests ministers, etc., (148)...	94	42	Priest ministers, etc., (148),	18	4	Priest ministers, etc., (148)	1	0·2	Washing, cleaning and dyeing of clothes (71 and 71 *a*)	2	3
Boot and shoe-makers and embroiderers on shoes (69)	4	7	Boot and shoe-makers and embroiderers on shoes (69)...	33	34	Boot and shoe-makers and embroiderers on shoe (69)	3	5	Boot and shoe-makers and embroiderers on shoes (69)	16	12
Potters and earthen pipe and bowl makers (47)	3	2	Potters and earthen pipe and bowl makers (47) ...	14	35	Potters and earthen pipe and bowl makers (47) ...	3	10	Potters and earthen pipe and bowl makers (47)	2	2
General workers in iron (41).	1	12	General workers in iron (41).	6	12	General workers in iron (41)	1	2	General workers in iron (41).	1	1
Carpenters, sawyers, turners, joiners (36)	5	42	Carpenters, sawyers, turners, joiners (36)	29	34	Carpenters, sawyers, turners, joiners (36)	1	5	Carpenters, sawyers, turners, joiners (36)	1	0·4
Beggars (not religious), prostitutes, receivers of stolen goods (169)	74	32	Beggars (not religious), prostitutes, receivers of stolen goods (169)...	23	22	Beggars (not religious) prostitutes, receivers of stolen goods (169)	4	4	Wood cutters, grass cutters, charcoal burners (8) ...	17	9
Cotton ginning, cleaning and pressing (21)	2	2	Cotton ginning, cleaning and pressing (21)	7	24	Cotton ginning, cleaning and pressing (21)	2	11	Cotton ginning, cleaning and pressing (21)	5	8
Cotton spinning and sizing and weaving (22)	17	23	Cotton spinning and sizing and weaving (22)	46	33	Cotton spinning and sizing and weaving (22)	14	5	Cotton spinning and sizing and weaving (22)	23	20
Clerks of all kinds cashiers, accountants, etc., (excluding Government and Native State employees)	14	12	Village watchmen (143) ...	18	15	Village watchmen (143) ...	0·4	0·4	Village watchmen (143) ...	2	3
Professors, school masters and teachers of all kinds (except law, medicine, music dancing and drawing) (156) ...	2	21	Breeders and keepers of cattle, sheep, goats, pigs, etc., (9 and 10) and sellers of milk, butter, *ghi*, etc., (118)	70	101	Breeders and keepers of cattle, sheep, goats, pigs, etc., (9 and 10) and sellers of milk, butter, *ghi*, etc., (118)	5	21	Breeders and keepers of cattle, sheep, goats, pigs, etc., (9 and 10) and sellers of milk, butter, *ghi*, etc., (118)	4	8
Medical practitioners, of all kinds including compounders, vaccinators, midwives, veterinary surgeons, etc., (154 and 155)	2	7	Barbers (72)	17	25	Barbers (72)	2	6	Barbers (72)	1	3
Others	575	1,404	Others...	338	577	Others...	64	66	Others...	147	117

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SUBSIDIARY TABLE VI.—*Occupation of Females by Sub-classes and Selected Orders and Groups (1911), by Provinces.*

Group No.	Occupation.	Rajputana.			Ajmer-Merwara.		
		Number of actual workers.		Number of females per 1,000 males.	Number of actual workers.		Number of females per 1,000 males.
		Males.	Females.		Males.	Females.	
1	2	3	4	5	6	7	8
	Sub-Class I.—Exploitation of the surface of the earth	**2,429,605**	**1,739,266**	**716**	**96,187**	**81,967**	**852**
	Order 1.—Pasture and agriculture	*2,429,268*	*1,739,246*	*716*	*96,174*	*81,967*	*852*
1	Income from rent of agricultural land (land-lord)	215,481	19,497	90	3,439	869	253
2	Ordinary cultivators (rent-payers)	1,614,452	174,695	108	60,360	4,411	72
4	Paid field-labourers and farm servants	205,115	294,383	1,435	9,156	14,348	1,567
8	Wood-cutters; fire-wood, lac, catechu, rubber, grass, etc., collectors and charcoal burners	7,306	10,105	1,383	345	229	664
9	Cattle and buffalo breeders and keepers	26,705	5,233	196	209	146	699
12	Herdsmen, shepherds, swineherds, etc.	57,329	9,954	174	2,245	279	124
	Sub-Class II.—Extraction of Minerals	**5,144**	**3,169**	**616**	**298**	**63**	**211**
	Sub-Class III.—Industry	**554,808**	**322,460**	**581**	**31,673**	**16,024**	**506**
	Order 6.—Textiles	*121,730*	*138,964*	*1,134*	*6,933*	*5,760*	*831*
21	Cotton ginning, cleaning, carding and pressing	10,376	8,671	836	3,337	1,942	582
22	Cotton spinning, sizing and weaving	92,746	114,239	1,232	2,931	3,140	1,071
26	Wool carders and spinners, weavers of woolen blankets, carpets, etc.	954	2,973	3,116	75	235	3,133
	Order 7.—Hides, skins and hard materials from the animal kingdom	*37,735*	*9,802*	*260*	*2,139*	*339*	*158*
32	Tanners, curriers, leather dressers and dyers, etc.	23,409	7,349	314	543	88	162
	Order 8.—Wood	*56,466*	*11,554*	*205*	*2,210*	*322*	*146*
37	Basket makers, cane and bamboo chair makers and other industries of woody material including leaves	7,722	8,888	1151	298	265	889
41	Other workers in iron and makers of implements and tools, principally or exclusively of iron	22,080	3,958	179	1,181	302	256
	Order 10.—Ceramics	*52,196*	*27,664*	*530*	*2,081*	*1,478*	*710*
47	Potters, and earthen pipe and bowl makers	51,440	27,115	533	2,050	1,472	718
56	Rice pounders and huskers and flour grinders	415	16,040	3,865	42	1,053	25,071
	Order 13.—Industries of dress and the toilet	*130,417*	*56,235*	*431*	*6,964*	*2,791*	*401*
68	Tailor, milliners, dress-makers, darners embroiderers on linen	18,953	15,232	804	1,251	832	665
69	Shoe, boot and sandal makers, and embroiderers on shoes	47,943	18,345	383	2,000	285	143
70	Other industries pertaining to dress, gloves, socks, gaiters, belts, buttons, umbrellas, canes, tinsel, etc.	347	206	594	5	4	800
71(a)	Dyeing of made up articles of clothing	2,989	3,795	1,270	777	694	893
77	Excavators, plinth builders, and well sinkers	2,437	3,416	1,402	4	...	...
84	Printers, lithographers, engravers, etc.	226	...	...	260	3	12
93	Sweepers, scavengers, dust and sweeping contractors	29,803	27,499	923	2,217	1,641	742
	Sub-Class IV.—Transport	**47,196**	**9,353**	**198**	**13,961**	**389**	**28**
103	Railway employe's of all kinds other than construction coolies	12,662	97	8	10,707	111	10
	Sub-Class V.—Trade	**273,659**	**84,410**	**308**	**15,399**	**3,193**	**207**
	Order 24.—Banks, establishments of credit, exchange and insurance	*54,837*	*5,955*	*109*	*2,455*	*143*	*58*
	Order 33.—Other trade in food stuffs	*139,395*	*48,068*	*349*	*7,634*	*1,345*	*176*
117	Grocers and sellers of vegetable, oil, salt and other condiments	92,354	7,748	84	4,658	154	33
118	Sellers of milk, butter, ghee, poultry, eggs, etc.	5,004	4,495	898	637	248	389
120	Cardamom, betel-leaf, vegetables, fruit, and areca nut sellers	4,447	13,871	3,119	909	613	1,499
124	Dealers in hay, grass, and fodder	10,872	19,617	1,804	141	186	1,319
130	Dealers in fire-wood, charcoal, coal, cowdung, etc.	9,532	17,257	1,810	769	1,064	1,384
	Sub-Class VI.—Public Force	**72,370**	**211**	**3**	**5,557**	**14**	**3**
	Sub-Class VII.—Public Administration	**58,020**	**5,844**	**101**	**1,802**	**22**	**12**
	Sub-Class VIII.—Profession and liberal arts	**153,778**	**49,653**	**323**	**7,542**	**2,523**	**335**
	Order 46.—Religion	*115,887*	*26,989*	*233*	*4,419*	*1,107*	*251*
148	Priests, ministers, etc.	36,161	4,266	118	764	153	201
149	Religious mendicants, inmates of monastaries, etc.	72,493	22,106	305	2,964	885	299
155	Midwives, vaccinators, compounders, nurses, mas sours, etc.	1,103	5,604	5,081	130	187	1,438
160	Music composers and masters, players on all kinds of musical instruments (not military) singers, actors, bards and dancers	24,451	16,386	670	1,964	1,123	572
	Sub-Class IX.—Persons living principally on their private income	**11,940**	**12,407**	**1,039**	**529**	**268**	**507**
161	Proprietors (other than of agricultural land-) holders of funds investments and scholarships, and pensioners	11,940	12,407	1,039	529	268	507
	Sub-Class X.—Domestic Service	**83,160**	**54,705**	**658**	**6,172**	**2,195**	**356**
162	Cooks, water-carriers, door-keepers, watchmen and other indoor servants	74,978	54,665	729	5,409	2,191	405
	Sub-Class XI.—Insufficiently described occupations	**29,358**	**29,621**	**1,009**	**1,609**	**1,491**	**927**
167	Labourers and workmen otherwise unspecified	22,439	29,499	1,315	1,320	1,482	1,123
	Sub-Class XII.—Unproductive	**68,663**	**25,269**	**368**	**3,414**	**1,520**	**445**
169	Beggars, vagrants, procurers, prostitutes, receivers of stolen goods, cattle poisoners	64,033	24,899	389	3,395	1,504	443

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SUBSIDIARY TABLE VII.—*Variation in Selected Occupations, 1911 and 1901, by Provinces.*

Group number.	Occupation.	Locality R = Rajputana, A = Ajmer-Merwara.	Population supported in		Variation.	
			1911.	1901.	Actual.	Percentage
1	2	3	4	5	6	7
	Sub-Class I.—Exploitation of the surface of the earth	R.	6,819,629	5,634,601	+1,185,028	+ 21·0
		A.	275,632	259,144	+ 16,488	+ 6·4
	Order 1.—Pasture and agriculture	*R.*	*6,818,961*	*5,633,951*	*+1,185,010*	*+ 21·0*
		A.	*275,594*	*258,981*	*+ 16,613*	*+ 6·4*
1	Income from rent of agricultural land	R.	580,907	434,245	+ 146,662	+ 33·8
		A.	10,647	59,595	— 48,948	— 82·1
2	Ordinary cultivators	R.	3,788,813	4,576,724	— 787,911	— 17·2
		A.	145,323	156,072	— 10,749	— 6·9
3	Agents, managers of landed estates (not planters) and their clerks, rent-collectors, etc. ...	R.	23,753	2,280	+ 21,473	+ 941·8
4	Farm servants and field-labourers	R.	664,970	451,866	+ 213,104	+ 47·2
		A.	30,297	36,778	— 6,481	— 17·6
6	Fruit, flower, etc., growers	R.	8,123	12,389	— 4,266	— 34·4
8	Wood cutters, firewood etc.	R.	24,425	938	+ 23,487	+2,503·9
9	Cattle and buffalo breeders and keepers ...	R.	65,133	31,248	+ 33,885	+ 108·4
10	Sheep, goat, and pig breeders	R.	48,198	30,609	+ 17,589	+ 57·5
11	Breeders of other animals (horses, mules, camels, asses, etc.)	R.	2,885	4,571	— 1,686	— 36·9
12	Herdsmen, shepherds, goat-herds, swineherds.	R.	95,524	87,287	+ 8,237	+ 9·4
	Order 2.—Fishing and hunting	*R.*	*668*	*650*	*+ 18*	*+ 2·8*
		A.	*38*	*163*	*— 125*	*— 76·7*
	Sub-Class II.—Extraction of minerals ...	R.	13,310	13,566	— 256	— 1·9
		A.	695	...	+ 695	...
	Order 3.—Mines	*R.*	*857*	*5,973*	*— 5,616*	*— 94·0*
	Order 4.—Quarries of hard rocks	*R.*	*5,576*	*2,772*	*+ 2804*	*+ 101·2*
		A.	*691*	...	*+ 691*	...
	Order 5.—Salt, etc.	*R.*	*7,377*	*4,821*	*+ 2,556*	*+ 53·0*
		A.	*4*	...	*+ 4*	...
	Sub-Class III.—Industry	R.	1,547,057	1,420,876	+ 126,181	+ 8·9
		A.	84,701	65,605	+ 19,096	+ 29·1
	Order 6.—Textiles	*R.*	*390,522*	*335,709*	*+ 54,813*	*+ 16·3*
		A.	*19,216*	*14,100*	*+ 5,116*	*+ 36·3*
21	Cotton ginning, cleaning, carding and pressing.	R.	30,731	27,953	+ 2,779	+ 9·9
		A.	7,979	4,083	+ 3,896	+ 95·4
22	Cotton spinning, sizing and weaving	R.	306,939	254,909	+ 52,030	+ 20·4
		A.	9,138	8,520	+ 618	+ 7·3
29	Wool carders and spinners, weavers of woollen blankets, carpets, etc	R.	5,653	5,994	— 341	— 5·7
30	Bleaching, printing, preparation, and sponging of textiles...	R.	16,203	16 670	— 467	— 2·7
30 (*a*)	Dyeing of textiles	R.	24,873	26,485	— 1,612	— 6·1
	Order 7.—Hides, skins and hard materials from the animal kingdom	*R.*	*94,932*	*79,064*	*+ 15,868*	*+ 20·1*
		A.	*5,150*	*8,140*	*— 2,990*	*— 36·7*
32	Tanners, curriers, leather dressers and dyers, etc.	R.	60,818	74,987	— 14,169	— 18·9
33	Makers of leather articles such as trunks, water-bags, sword-sheaths, etc., embroiderers on leather	R.	32,977	3,280	+ 29,697	+ 905·4
	Order 8.—Wood	*R.*	*144,390*	*125,152*	*+ 19,238*	*+ 15·4*
		A.	*4,998*	*4,815*	*+ 183*	*+ 3·8*
36	Sawyers, carpenters, turners and joiners, etc.	R.	119,565	113,152	+ 6,413	+ 5·7
37	Basket makers, cane and bamboo chair makers, and other industries of woody material, including leaves	R.	24,825	12,000	+ 12,825	+ 106·9
	Order 9.—Metals	*R.*	*67,420*	*60,128*	*+ 7,292*	*+ 12·1*
41	Other workers in iron, and makers of implements and tools principally or exclusively of iron	*A.*	*4,171*	*3,543*	*+ 628*	*+ 17·7*
		R.	58,275	47,994	+ 10,281	+ 21·4
42	Workers in brass, copper, and bell metal ...	R.	6,447	4,519	+ 1,928	+ 42·7
	Order 10.—Ceramics	*R.*	*136,964*	*134,827*	*+ 2137*	*+ 1·6*
		A.	*5,605*	*4,563*	*+ 1,042*	*+ 22·8*
47	Potters and earthen pipe and bowl makers ...	R.	135,036	127,108	+ 7,928	+ 6·2
		A.	5,516	4,450	+ 1,066	+ 24·0
	Order 11.—Chemical products properly so called, and analogous	*R.*	*46,446*	*54,184*	*— 7,738*	*— 14·3*
		A.	*2,558*	*4,888*	*— 2,330*	*— 47·7*
53	Manufacture and refining of vegetable and mineral oils	R.	43,410	45,402	— 1,992	— 4·4
	Order 12.—Food Industries	*R.*	*64,449*	*68,005*	*— 3,556*	*— 5·2*
		A.	*3,530*	*3,779*	*— 249*	*— 6·6*
56	Rice pounders and huskers, and flour grinders	R.	20,372	17,541	+ 2,831	+ 16·1
59	Butchers	R.	21,016	21,536	— 520	— 2·4
63	Sweetmeat makers, preparers of jam and condiments, etc.	R.	8,998	6,917	+ 2,081	+ 30·1
64	Brewers and distillers	R.	8,570	14,118	— 5,548	— 39·3
	Order 13.—Industries of dress and toilet ...	*R.*	*334,507*	*347,635*	*— 13,128*	*— 3·8*
		A.	*18,230*	*10,229*	*+ 8,001*	*+ 78·2*
68	Tailors, milliners, dress makers, darners, embroiderers on linen	R.	52,999	45,615	+ 7,384	+ 16·2

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SUBSIDIARY TABLE VII.—*Variation in Selected Occupations, 1911 and 1901, by Provinces.—(continued).*

Group number.	Occupation.	Locality [R = Rajputana, A = Ajmer-Merwara].	Population supported in		Variation.	
			1911.	1901.	Actual.	Percentage
1	2	3	4	5	6	7
69	Shoe, boot, sandal makers, and embroiderers on shoes	R.	125,501	151,531	− 26,030	− 17·2
		A.	5,095	1,366	+ 3,729	+ 273·0
71	Washing and cleaning of clothes	R.	35,968	37,315	− 1,347	− 3·6
71 (a)	Dyeing of made up articles of clothing	R.	10,386	.....	+ 10,386	.....
72	Barbers, hair-dressers, and wig-makers	R.	108,191	104,082	+ 4,109	+ 3·9
	Order 14.—Furniture Industries	*R.*	*228*	*267*	*− 39*	*− 14·6*
		A.	.....	*60*	*− 60*	*− 100·0*
	Order 15.—Building Industries	*R.*	*89,039*	*62,302*	*+ 26,737*	*+ 42·9*
		A.	*7,188*	*2,894*	*+ 4,294*	*+ 148·4*
77	Excavators, plinth builders, and well sinkers	R.	8,245	1,181	+ 7,064	+ 598·1
78	Stone and marble workers, masons and brick layers	R.	74,625	52,441	+ 22,184	+ 42·3
		A.	6,345	2,009	+ 4,336	+ 215·8
	Order 16.—Construction of means of transport	*R.*	*427*	*206*	*+ 221*	*+ 107·3*
		A.	*12*	*27*	*− 15*	*− 55·6*
	Order 17.—Production and transmission of physical forces (heat, light, electricity, motive powers, etc.)	*R.*	*542*	*401*	*+ 141*	*+ 35·2*
		A.	*35*	.....	*+ 35*	.....
	Order 18.—Industries of luxuries and those pertaining to literature and the arts and sciences	*R.*	*91,692*	*80,292*	*+ 11,400*	*+ 14·2*
		A.	*7,800*	*3,867*	*+ 3,933*	*+ 101·7*
89	Workers in precious stones and metals, enamellers, imitation jewellery makers, gilders, etc.	R.	68,841	61,686	+ 7,155	+ 11·6
		A.	5,848	2,586	+ 3,262	+ 126·1
90	Makers of bangles (materials not specified elsewhere) rosaries, bead and other necklaces, spangles, lingams, sacred threads and artificial flowers	R.	21,186	17,554	+ 3,632	+ 20·7
93	*Order 19.—Industries concerned with refuse matters*	*R.*	*85,499*	*72,704*	*+ 12,795*	*+ 17·6*
		A.	*6,208*	*4,700*	*+ 1,508*	*+ 32·1*
	Sub-class IV.—Transport	**R.**	**110,202**	**60,705**	**+ 49,497**	**+ 81·5**
		A.	**34,630**	**13,003**	**+ 21,627**	**+166·3**
	Order 20.—Transport by water	*R.*	*1,343*	*916*	*+ 427*	*+ 46·6*
		A.	*95*	*87*	*+ 8*	*+ 9·2*
	Order 21.—Transport by road	*R.*	*73,772*	*41,830*	*+ 31,942*	*+ 76·4*
		A.	*5,784*	*2,812*	*+ 2,972*	*+105·7*
98	Persons employed on the construction and maintenances of roads and bridges	R.	10,293	1,043	+ 9,250	+886·9
99	Cart and carriage owners, hirers and drivers, coachmen, stable boys, tramway, mail carriage etc. managers and employés (excluding private servants)	R.	15,216	8,570	+ 6,646	+ 77·5
101	Pack elephant, camel, mule, and bullock owners and drivers	R.	32,130	26,708	+ 5,422	+ 20·3
102	Porters and messengers	R.	15,352	4,750	+ 10,602	+223·2
	Order 22.—Transport by rail	*R.*	*31,319*	*15,190*	*+ 16,129*	*+106·2*
		A.	*27,809*	*9,724*	*+ 18,085*	*+186·0*
103	Railway employés of all kinds, other than construction coolies	R.	29,351	14,991	+ 14,360	+ 95·8
105	*Order 23.—Post office, telegraph and telephone services*	*R.*	*3,768*	*2,769*	*+ 999*	*+ 36·1*
		A.	*942*	*380*	*+ 562*	*+147·9*
	Sub-Class V.—Trade	**R.**	**828,761**	**785,570**	**+ 43,191**	**+ 5·5**
		A.	**42,464**	**37,440**	**+ 5,024**	**+ 13·4**
106	*Order 24.—Banks, establishments of credit, exchange and insurance*	*R.*	*185,988*	*146,697*	*+ 39,291*	*+ 26·8*
		A.	*7,191*	*3,858*	*+ 3,333*	*+ 86·4*
107	*Order 25.—Brokerage, commission and export*	*R.*	*14,894*	*11,084*	*+ 3,810*	*+ 34·4*
		A.	*1,545*	*815*	*+ 730*	*+ 89·6*
108	*Order 26.—Trade in textiles*	*R.*	*73,855*	*45,503*	*+ 28,352*	*+ 62·4*
		A.	*3,262*	*2,626*	*+ 636*	*+ 24·2*
109	*Order 27.—Trade in skins, leather and furs*	*R.*	*18,284*	*1,755*	*+ 16,529*	*+941·8*
		A.	*1,150*	*484*	*+ 666*	*+137·6*
110	*Order 28.—Trade in wood*	*R.*	*3,118*	*3,464*	*− 346*	*− 10·0*
		A.	*93*	*92*	*+ 1*	*+ 1·1*
111	*Order 29.—Trade in metals*	*R.*	*961*	*500*	*+ 461*	*+ 92·2*
		A.	*41*	*80*	*− 39*	*− 48·8*
112	*Order 30.—Trade in pottery*	*R.*	*221*	*473*	*− 252*	*− 53·3*
		A.	.....	.....	.....	.....
113	*Order 31.—Trade in chemical products*	*R.*	*676*	*1,898*	*− 1,222*	*− 64·4*
		A.	*39*	*1,658*	*− 1,619*	*− 97·6*
	Order 32.—Hotels, cafés, restaurants etc.	*R.*	*15,752*	*8,610*	*+ 7,142*	*+ 83·0*
		A.	*612*	*457*	*+ 155*	*+ 33·9*
114	Vendors of wine liquors, aerated water, ice, etc.	R.	14,658	7,541	+ 7,117	+ 94·4
		A.	467	295	+ 172	+ 58·3
	Order 33.—Other trade in food stuffs	*R.*	*396,869*	*424,430*	*− 28,561*	*− 6·7*
		A.	*20,194*	*21,243*	*− 1,049*	*− 4·9*

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SUBSIDIARY TABLE VII.—*Variation in Selected Occupations, 1911 and 1901, by Provinces.—(Continued).*

Group number.	Occupation.	Locality P = Rajputana, A = Ajmer-Merwara.	Population supported in		Variation.	
			1911.	1901.	Actual.	Percentage.
1	2	3	4	5	6	7
117	Grocers and sellers of vegetable, oil, salt, and other condiments	R.	236,205	21,770	+ 214,435	+ 985·0
		A.	11 359	13,581	— 2, 22	— 16 4
118	Sellers of milk, butter, ghee, poultry, eggs, etc.	R.	17 118	12 269	+ 4,849	+ 39·5
119	Sellers of sweetmeats, sugar gur, and molasses,	R.	18,015	8,798	+ 9,217	+ 104 8
120	Cardamom, betel-leaf, vegetables, fruit and areca nut sellers	R.	24,070	263,035	— 241 96	- 90·9
121	Grain and pulse dealers	R.	4 [illegible]	[illegible] 58	— 24 35	— 33·9
123	Dealers in sheep, goats and pigs	R.	9,254	5,880	+ 3 378	+ 57·4
124	Dealers in hay, grass and fodder	R.	43,0 4	35,4 0	+ 7,621	+ 22 4
125	*Order 34.—Trade in clothing and toilet articles*	*R.*	*9,087*	*7,095*	+ *1,992*	+ *28·1*
		A.	*436*	*713*	— *277*	— *38 8*
	Order 35.—Trade in furniture	*R*	*2,764*	*4,175*	— *1,411*	— *42 5*
		A.	*281*	*326*	— *45*	— *13.7*
128	*Order 36.—Trade in building materials* ...	*R.*	*2,398*	*2 658*	- *260*	— *9·8*
		A.	7	*2 0*	— *223*	— *97 0*
129	*Order 37.—Trade in means of transport* ...	*R.*	*8,788*	*14,046*	— *5,258*	— *27·2*
		A.	*1 259*	*1,218*	+ *41*	+ *3·4*
130	*Order 38.—Trade in fuel*	*R.*	*37,077*	*32 633*	+ *5,444*	+ *16 5*
		A.	*2,750*	*1,345*	+ *1,405*	+ *102·2*
	Order 39.—Trade in articles of luxury and those pertaining to letters and the arts and sciences.	*R.*	*15,814*	*14 195*	+ *1,619*	+ *11·4*
		A.	*339*	*917*	— *578*	— *59·8*
132	Dealers in common bangles, bead necklaces, toys, small articles, toys, hunting and fishing tackle, flowers etc.	R.	13.718	9,448	+ 1,266	+ 45·1
	Order 40.—Trade in refuse matter	R.	4	...	+ 4	...
		A.	...	...	...	...
	Order 41.—Trade of other sorts	*R.*	*42,811*	*68,334*	— *25 523*	— *37·4*
		A.	*3.2 [illegible]*	*1,315*	+ *1 917*	+ *145·6*
135	Shopkeepers otherwise unspecified	R.	*29,2[illegible]*	58 469	— 28,735	— 49·2
	Sub-Class VI.—Public Force	R.	140.010	192.498	— 43,479	— 22·6
		A.	8,865	6.131	+ 2.734	+ 44·6
	Order 42.—Army	*R.*	*80,458*	*134,608*	— *38 150*	— *35·3*
		A.	*6.141*	*4,233*	+ *1,914*	+ *52 1*
139	Army (Imperial)	A.	6,397	4,233	+2,074	+ 49·0
140	Army (Native States, including Imperial Service Troops)	R.	89,151	131,939	— 48,8[illegible]	— 37·0
	Order 43.—Navy	*R.*	...	*1*	— *1*	— *100*
		A.	...	...	...	...
	Order 44.—Police (Imperial)	*R.*	*62 781*	*57 8[illegible]*	+ *4,972*	+ *8·1*
		A.	*2,448*	*1,808*	+ *640*	+ *35·4*
142 *a*	Police (Native State)	R.	25,8 4	25,4[illegible]	— 1,5 9	— 6·1
143	Village watchmen	R.	37,411	31,145	+ 5,965	+ 19·2
	Sub-Class VII.—Public Administration ..	R.	153 686	233.543	- 79 907	— 34·2
		A.	4,728	5,318	— 590	— 11·1
	Order 45.—Public administration	*R.*	*153,639*	*233.543*	— *79,907*	— *34·2*
		A.	*4,728*	*5,318*	— *590*	— *11·1*
145 (*b*)	Native States administrative officials and menials	R.	110,102	117,265	— 7,163	— 6·1
146	Municipal and other local (not village) service.	R.	2, 30	13,714	— 11,181	— 81·6
147	Village officials and servants other than watchmen	R.	39,342	91,017	— 51,675	— 56·8
	Sub-Class VIII.—Profession and Liberal Arts	R.	388,899	192 942	+196,957	+ 101·6
		A.	19,005	11,880	+ 7.125	+ 60·0
	Order 46.—Religion	*R.*	*277,851*	*121,781*	+ *156,070*	+ *128·2*
		A.	*10,109*	*6 345*	+ *3.764*	+ *59·3*
		R.	90,269	92 863	— 2, 54	— 2·9
148	Priests, ministers, etc.					
149	Religious mendicants, inmates of monasteries, etc....	R.	170,135	6,080	+ 164,055	+2,698·3
		A.	6,421	3,516	+ 2,905	+ 82·6
151	Temple, burial or burning ground service, pilgrim conductors, circumcisers	R.	13,093	14,712	— 1,619	— 11·0
	Order 47.—Law	*R.*	*6,501*	*5,393*	+ *1,108*	+ *20·5*
		A.	*443*	*645*	— *202*	— *31·3*
152	Lawyers of all kinds, including *kazis*, law-agents and *mukhtars*	R.	5,060	4 506	+ 554	+ 12·3
	Order 48.—Medicine	*R.*	*14,908*	*12,765*	+ *2,143*	+ *16·8*
		A.	*1,102*	*1,217*	— *115*	— *9·4*
154	Medical practitioners of all kinds, including dentists, oculists, and veterinary surgeons ..	R.	5,691	5,049	+ 642	+ 12·7
155	Midwives, vaccinators, compounders, nurses, masseurs, etc.	R.	9,217	7.7 6	+ 1,501	+ 19·5
156	*Order 49.—Instruction*	*R.*	*8,041*	*5,239*	+ *2,802*	+ *53·5*
		A.	*1,696*	*908*	+ *788*	+ *86·8*
	Order 50.—Letters and arts and sciences ...	*R.*	*31,593*	*47,764*	+ *33,834*	+ *70·8*
		A.	*5,655*	*2,765*	+ *2,890*	+ *104·5*

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SUBSIDIARY TABLE VII.—*Variation in Selected Occupations, 1911 and 1901, by Provinces.—(concluded).*

Group numbers	Occupation.	Locality R = Rajputana, A = Ajmer-Merwara.	Population supported in		Variation.	
			1911.	1901.	Actual.	Percentage
1	2	3	4	5	6	7
159	Others, (authors, photographers, artists, sculptors, astronomers, meteorologists, botanists, astrologers, poets, etc.)	R.	10,260	6,241	+ 4,019	+ 64·4
160	Music composers, and masters; players of all kinds of musical instruments (not military), singers, actors, bards and dancers	R.	66,440	38,587	+ 27,853	+ 72·2
		A.	5,147	2,538	+ 2,609	+ 102·8
161	**Sub-Class IX.—Persons living principally on their private income ... ...**	**R.**	**46,558**	**14,009**	**+ 32,549**	**+232·3**
		A.	**2,424**	**1,448**	**+ 976**	**+ 67·4**
	Sub-Class X.—Domestic Service	**R.**	**224,700**	**233,999**	**— 9,299**	**— 4·0**
		A.	**14,738**	**17,676**	**— 2,938**	**— 16·6**
162	Cooks, water-carriers, doorkeepers, watchmen, and other indoor servants	R.	208,595	223,536	— 14,941	— 6·7
		A.	13,173	16,701	— 3,528	— 21·1
163	Private grooms, coachmen, chauffeurs, dog boys and attendants on other animals, etc. ...	R.	16,105	10,463	+ 5,642	+ 53·9
	Sub-Class XI.—Insufficiently Described Occupations	**R.**	**92,517**	**572,668**	**— 480,151**	**— 83·8**
		A.	**5,152**	**50,654**	**— 45,502**	**— 89·8**
	Order 53.—General terms which do not indicate a definite occupation	*R.*	*92,517*	*572,668*	*— 480,151*	*— 83·8*
		A.	*5,152*	*50,654*	*— 45,502*	*— 89·8*
165	Cashiers, accountants, book-keepers, clerks, and other employees in unspecified offices, warehouses, and shops; private secretaries.	R.	20,058	25,097	— 5,039	— 20·1
167	Labourers and workmen otherwise unspecified.	R.	71,971	546,756	— 474,785	— 86·8
	Sub-Class XII.—Unproductive	**R.**	**156,144**	**368,324**	**— 212,180**	**— 57·6**
		A.	**8,361**	**8,613**	**— 252**	**— 2·9**
168	*Order 54.—Inmates of Jails, Asylums and Hospitals ... ...*	*R.*	*5,219*	*7,509*	*— 2,290*	*— 30·5*
		A.	*445*	*443*	*+ 2*	*+ ·5*
169	*Order 55.—Beggars, vagrants, prostitutes ...*	*R.*	*150,925*	*360,815*	*— 209,890*	*— 58·2*
		A.	*7,616*	*8,170*	*— 554*	*— 3·1*

N.B.—The Rajputana figures for 1901 exclude Chhabra, Pirawa and Sironj *parganas* in Central India.

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CHAPTER XII.

Caste.

1. Data for Discussion.—*Imperial Table XIII*, Part I, gives a summary for each Province of the number of persons returned under each caste; and Part II gives the figures, by religion, for each Province and State or District. The Appendix to this Table shows how some of the castes have been amalgamated in the Table.

Subsidiary Table I at the end of this Chapter, classifies the castes according to their supposed traditional occupations.

Subsidiary Table II gives the variations in each caste in either Province, at each of the last three Censuses.

Subsidiary Table III gives details of the various Rajput clans and subclans.

2. Definition of "Caste."—The signification of the word caste has long been and will continue to be hotly debated. But for the purposes of the Census the word was defined as "the biggest group of persons outside which a man cannot marry." This is by no means a perfect definition; for instance, it would be just as logical to treat the various sub-castes of Brahmans, which cannot intermarry with one another, as castes, as it is to treat as castes—which has actually been done—the different branches of the Mahajan or Baniya caste. But on the whole the definition serves as a useful working one for Census purposes. It must not, however, be imagined that the work of deciding whether the various groups returned in the schedules were castes or merely sub-castes was or has been an easy one; and the task was made infinitely more difficult by the tremendous varieties in the spelling of the same caste, some of which are due to genuine local differences, others to the ignorance of the enumerators. But every effort was made to show in Imperial Table XIII nothing but castes, as defined in the Census Code. To this end, during the enumeration stage, a list of the castes tabulated in 1901 in Table XIII, was circulated among the States, and opinions were collected as to which of them were real castes, as defined for Census purposes, and which were not. Then, during the abstraction stage every name found in the caste column in the schedules, which was not in Table XIII of 1901, was reported to me for orders. Wherever possible, local enquiries were made about them and the opinions of the States taken on the subject, and in accordance with the information thus obtained the new names were either shewn as separate castes or amalgamated in some real caste. It is, therefore, claimed that the present Table XIII, as it stands, represents fairly careful and accurate classification, and in the Appendix to it on page 185 will be found the most important of such amalgamations. It is satisfactory to note that in only 323 cases in Rajputana and only 163 in Ajmer-Merwara were the castes not specified in the enumeration schedules.

No attempt has been made, as was done in 1901, to group the castes according to their social position, but those who are interested in this subject will find them so grouped, and the subject discussed, in Chapter IX of the Rajputana Report of 1901. In that Chapter will also be found very interesting notes on the following castes and tribes, namely Ahir, Bauri, Bambhi, Bhangi, Bhat, Bhil, Bishnoi, Brahman, Chamar, Charan, Gujar, Jat, Khanzada, Khati, Kumhar, Mahajan, Mali, Meo, Mina, Nai, Rajput, Sirvi and Sunar.

3. Distribution of largest Castes, by Provinces.—No less than 141 castes, tribes, and races appear separately in Table XIII. In addition to these about 265 more castes were returned, but as their numbers were below 2,000 they have been included under the head "minor castes." They cover 187,092

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persons in Rajputana and 12,894 in Ajmer-Merwara. Of all the castes returned the ten most common in each Province are noted below. In actual

TEN LARGEST CASTES IN

Rajputana.			Ajmer-Merwara.		
Caste.	Strength.	Proportion per mille of population.	Caste.	Strength.	Proportion per mille of population.
Jat	928,486	88·2	Rawat	47,905	95·5
Brahman	922,810	87·6	Gujar	35,059	69·9
Chamar	731,110	69·7	Mahajan	34,470	68·7
Mahajan	717,721	67·2	Jat	30,497	60·8
Rajput	687,292	65·3	Sheikh	25,[illegible]	50·1
Mina	558,089	53·1	Brahman	24,[illegible]	48·0
Gujar	500,046	47·5	Balai	23,[illegible]	47·4
Bhil	448,[illegible]10	42·6	Mer	21,[illegible]3	43·5
Mali	336,876	32·0	Raigar	19,[illegible]	39·6
Kumhar	309,234	29·4	Merat-Kathat	17,[illegible]	35·2

numerical strength, the Jats are the largest caste in Rajputana, then the Brahmans, Chamars, Mahajans and Rajputs. The largest in Ajmer-Merwara are the Rawats, (many of whom are probably really Mers of Merwara), Gujars, Mahajans, Jats and Shekhs. The castes noted above have the largest numbers in both sexes as well as in total, though they interchange places slightly among themselves as regards the relative position in each sex. The same castes, though in varying order, were also among the first ten in each Province in 1901, except that the Balais displaced the Kumhars in the last place in Rajputana and the Chamars and Malis the Raigars and Merat-Kathats in the last two places in Ajmer-Merwara. In 1901 the Brahmans were the most numerous caste in Rajputana, and in Ajmer-Merwara the Mahajans.

4. Distribution of Principal Castes by States or Districts.—Though the Rajputs are not the largest caste, even in Rajputana, they are the most important and distinctive one of the Province, and the maps on the next page show at a glance how they are distributed in proportion to *(a)* their own total strength *(b)* the population of the State. As regards *(a)* it will be seen that the largest proportions of them are found in Marwar (279 per mille) Jaipur (168) Mewar (152) and Bikaner (124). In all the others the proportion per mille of the caste is below 50 per mille. It is lowest in Kushalgarh (·9) Merwara (1·6) and Shahpura (2·3). As regards *(b)*, Jaisalmer, Bikaner and Dholpur are the most distinctively Rajput States so far as the caste constitution of their population goes. In each of them Rajputs number more than 100 per mille of the total population. It is surprising to find the Jat State of Dholpur so high, and even if we exclude the Rajakhera Rajputs whose claim to be styled Rajputs is denied by some, the State only drops one place on the list, giving way to Marwar, and its proportion decreasing from 101 to 83 per mille. Bundi (24 per mille), Kotah (23), Banswara (22), Bharatpur (20) and Merwara (9) are the least distinctively Rajput units.

State or District.	[illegible]	State or District.	[illegible]
Marwar ...	279	Jaisalmer ...	3[illegible]6
Jaipur ...	168	Bikaner ...	124
Mewar ...	152	Dholpur ...	101
Bikaner ...	124	Marwar ...	95
Jaisalmer ...	49	Mewar ...	83
Alwar	43	Sirohi ...	78
Dholpur ...	3[illegible]	Dungarpur ...	63
Kotah	21	Kishangarh ...	55
Sirohi ...	21	Partabgarh ...	51
Ajmer ...	19	Jaipur ...	45
Bharatpur ...	16	Karauli ...	42
Dungarpur ...	14	Alwar ...	38
Tonk	14	Lawa ...	36
Karauli ...	9	Ajmer ...	35
Bundi	8	Jhalawar ...	34
Kishangarh ...	7	Shahpura ...	34
Banswara ...	5	Tonk	32
Jhalawar ...	4·7	Kushalgarh ...	29
Partabgarh ...	4·5	Bundi	24
Shahpura ...	2·3	Kotah	23
Merwara ...	1·5	Banswara ...	22
Kushalgarh ...	·9	Bharatpur ...	20
Lawa ...	·1	Merwara ...	9

The *Jats*, who are the most numerous caste in Rajputana, are found chiefly, so far as actual numbers go, in Jaipur, Marwar, Bikaner, and Bharatpur. They form 226 per mille of the population in Bikaner, 146 in Bharatpur—the chief Jat State 125 in Marwar, and 108 in Jaipur. The very low proportion (10 per mille) of the caste in the other State, the ruling dynasty of which is Jat, namely

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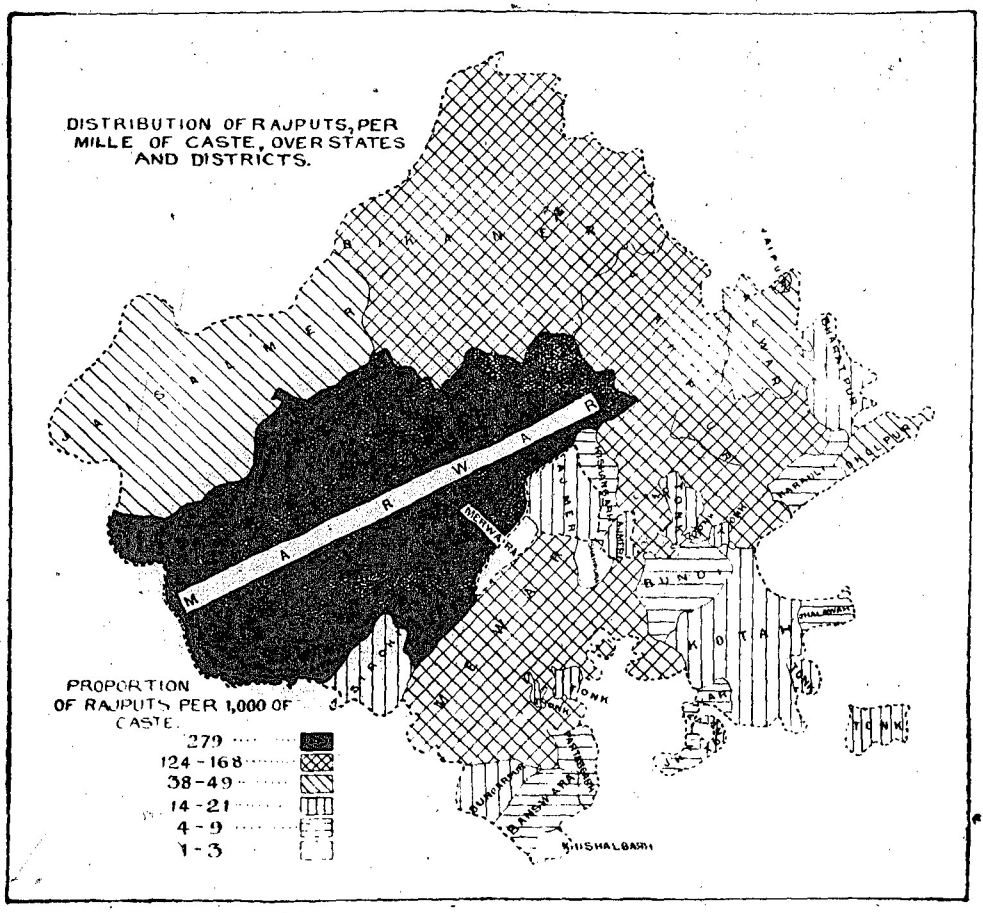

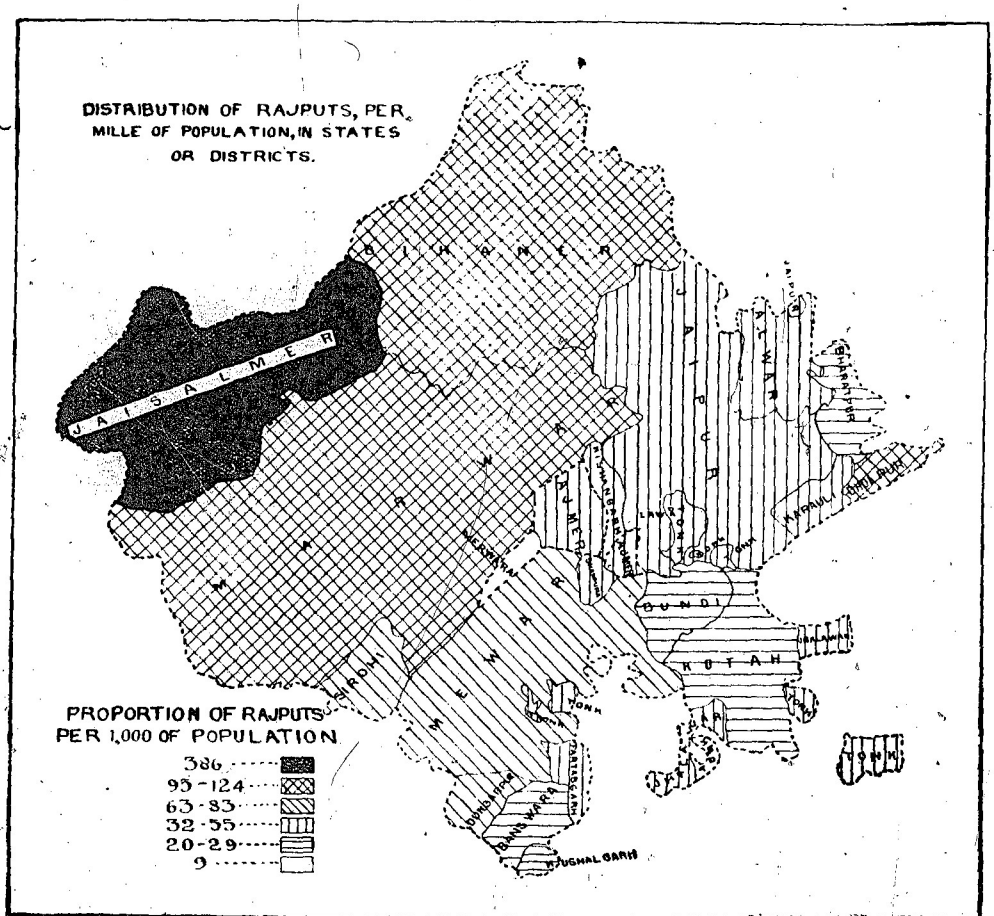

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Dholpur, is curious. Dholpur is, in fact, as noted above, one of the most typically Rajput States in the Province. The *Brahmans*, who are the second most numerous caste, are mostly in Jaipur where they number 308,972, Marwar, Mewar, Alwar, Bikaner, and Bharatpur; the *Chamars* are most numerous in Jaipur, Bharatpur, Alwar, Bikaner and Kotah; the *Mahajans* in Jaipur, Marwar, Mewar, Bikaner and Alwar; the *Minas* in Jaipur, Mewar, Kotah and Alwar; the *Gujars* in Jaipur, Mewar, Alwar, Bharatpur and Kotah; and the *Malis* in Jaipur, Marwar, Kotah and Alwar.

There are only 1,179 *Europeans* and allied races of all kinds in Rajputana or ·01 per cent of the population, and 1,755 or ·35 per cent in Ajmer-Merwara; and only 1,032 *English, Scotch, Irish* and *Welsh* combined, or ·009 per cent of the population in Rajputana, and 1,530 or ·31 per cent in Ajmer-Merwara. They are found chiefly in Ajmer, Sirohi (due to the presence of Mount Abu in the State), and Jaipur.

By the orders of the Government of India the term *Anglo-Indian* has been substituted this time, in racial nomenclature in the Census Tables, for Eurasian. The change of term is an unfortunate and misleading one from the statistical point of view. It does not, as its derivation would imply, denote only persons of mixed English and Indian blood, but it includes—what the old and correct term of Eurasian clearly showed—persons of mixed Asiatic and European blood. Anglo-Indians, in this sense of the term, number only 529 or ·005 per cent of the population in Rajputana, and 710 or ·14 per cent in Ajmer-Merwara. They are mostly found in Ajmer, Jaipur and Sirohi.

5. Variations in Castes since 1901.—The variations in the castes, etc., are shown in Subsidiary Table II. At the first Census taken in Rajputana in 1881 figures for a few castes only were collected. The comparison, therefore, cannot be taken back further than 1891. The method of classification and amalgamation has varied to some extent at each Census, but the figures for 1891 and 1901 in the Subsidiary Table have been adjusted as far as possible in accordance with the method of classification at the recent Census. In many cases, therefore, the figures given do not correspond with those in the Imperial Caste Tables of those years. The difficulties and method of classification have been referred to in paragaph 2 *supra*.

Many of the errors in classification come from the same synonym applying to one caste in one State and to another in another, and so on. For instance the *Karigars* are *Khatis* in Alwar and Marwar, and *Kumhars* in Jaipur. Difficulties, too, arise from the different names used by Musalmans and Hindus for similar functional groups, and much depends on the religion of the enumerator as to which name he enters in the caste column, *e.g.*, a Musalman enumerator may enter a Hindu *Gujar* as a *Ghosi*, a Hindu *Khatik* as a *Kasai*, a Hindu *Dholi* as a *Damami* or *Darhi*, and so on; and *vice versa*.

Only the most noticeable variations in each Province will be dealt with here, as a fairly wide margin must be allowed for vagaries of classification. The largest increase among the castes is that in the *Meghs* or *Meghwals* of Rajputana, where it is as much as 29,395 per cent in the last ten years, the actuals having mounted up from 195 to 57,516. Most of this increase is in Marwar and Jaisalmer, where none at all were returned in 1901. In Marwar they appear to have been included in Balai in 1901, and in Jaisalmer in Chamar, in both of which castes there has been a large drop this time.

Next comes that among *Minas* in Ajmer-Merwara who have increased from 64 to 4,223, or by 6,498·4 per cent. There can be no mistake of classification here, and the increase seems genuine, but the actuals are comparatively small.

Prohits in Rajputana have jumped up from 574 to 36,942, or a variation of 6,335·9 per cent. This is due to differences in classification, most States having included Prohits among Brahmans in 1901. There has been a decrease of 105,514 among Brahmans, which more than counterbalances this.

Next to the Prohits comes the increase among the *Bambhis* of Rajputana, the variation being 2,964·8 per cent. This appears to be due to some States in 1901, having included Bambhis in Balais. The actual increase in Bambhis is 129,415 and this is very greatly counterbalanced by the decline in Balais amounting to 117,031. The net increase on the two castes combined is only 3·9 per cent, which is little more than half the variation in the population of the Province.

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After these variations there comes a big drop to the *Sutars* of Rajputana. They have gone up by 478·2 per cent. In 1901 they were classified or returned in many States as Khatis, or some of the other carpenter castes. The increase of 37,995 among them is greatly wiped out by the decrease of 20,343 among the Khatis.

Next are the *Dholis* of Ajmer-Merwara, who have increased by 454·4 per cent. But the actual figures are not more than 970 in 1901 and 5,378 in 1911. In 1891 they were 6,535, so it looks as if they had been classified or returned as something else in 1901. It was suggested in the Ajmer-Merwara Report that they were misread as Dhobi in 1901, among which caste a great increase of 79·4 per cent appeared at that Census compared with 1891.

Next comes the increase of 270·3 per cent among the *Mers* of Rajputana, the totals having risen from 3,703 to 13,712. No explanation of this is forthcoming. The increase is chiefly in Mewar and Kotah. It is possible that many Mers returned themselves as Rawats, or that the word Mer in the schedules or slips was misread as Meo. The former reason is undoubtedly the explanation of the very small increase in this caste in Ajmer-Merwara. Most of the Mers really live in the Merwara District, but only 1,533 returned themselves as such this time, while the Rawats all of whom, except 850, were returned in Merwara, have increased by 48·0 per cent in the Province. There is also a possibility of confusion with the Merats. The variation in Mers, Merats and Rawats combined is + 42·8 per cent in Ajmer-Merwara.

After the increase in the Mers comes that among the *Sindhis* of Rajputana, who have risen from 9,360 to 33,277, or a variation of 255·5 per cent. They are practically all found in Marwar, and it is suggested by the local authorities that the large drop from 46,350 in 1891 to 8,064 in 1901 and the present rise in the State of 310·2 per cent are due to many of them having returned themselves in 1901 as belonging to one of the four main Musalman tribes, among whom there has been a decrease of 8 per cent in the State.

Next comes the increase of 150·7 per cent among the *Kunbis* of Rajputana. It is possible in some States they were returned or classified as Patels in 1901, in which caste there is a decrease of 16·4 per cent. If the two castes be taken together the net increase is only 18·8 per cent.

The only other caste with an increase of over 100 per cent is the *Merat* group in Ajmer-Merwara. Here the figures have risen from 8,554 to 19,651. This group is composed of the Hindu Merat-Gorats and the Musalman Merat-Kathats. In the Ajmer-Merwara Report of 1901, it was then remarked that the returns for this group seemed wrong, as the Merats had all been shown as Hindus. Evidently the Musalman ones got mixed up with some other caste in the abstraction offices.

Anglo-Indians have increased by 108·2 per cent in Ajmer-Merwara and by 1·3 in Rajputana. But the actual figures are so small that any slight decrease or increase in numbers has an exaggerated effect on the percentage figures. The same may be said of European and allied races, who have increased by 21·5 in Rajputana and 73·9 in Ajmer-Merwara.

Two other large increases of 92·4 in Thoris and 91·3 in Sargaras may be noticed in Rajputana. The increase in the *Thoris* is difficult to explain. Many States say that Aheris, Bhopas, Naiks, and even Sansis and Bagris, are all sometimes confused by the people. But even so there has been an increase *in each of these*, except Sansis among whom the decline is very small, and the increase among them all combined is as much as 33·2 per cent. The increase among Naiks, however, is much less than among Thoris and evidently many Naiks were returned as Thoris this time, or the reverse in 1901.

As regards the *Sargaras* the increase is almost entirely confined to Marwar. In that State they are liable to be confused with Chamars, and the increase and decrease in these two castes in Marwar about counterbalance one another.

The variation among *Rajputs* of 5·8 in Rajputana is only slightly lower than the total population variation.

6. Classification of Castes according to their Traditional Occupations.—No attempt has been made at this Census to group castes according to their social standing, but in Subsidiary Table I an effort has been made to classify them, as far as possible, according to their traditional occupations. The

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most numerous groups in each Province, according to this classification, are noted on the margin. But the figures are not exhaustive as they only include those for the largest and most important castes. Naturally the cultivating castes far out-number the rest. It throws a very interesting light on the society of a typically conservative Indian country like Rajputana to see that priest and devotee castes, which include the religious beggar, are an easy second. The forest tribes (Bhils, etc.,) are the third most numerous, but the leather workers run them very close. In Ajmer-Merwara, as in Rajputana, first place is taken by the cultivating castes. The forest tribes (chiefly Mers and Merats of Ajmer-Merwara) are second; then the grazing and dairy castes. Then come leather workers, priests and devotees, traders, weavers and dyers. It will be seen that, out of the seven most numerous groups, six are identical in both Provinces. But in Ajmer-Merwara weavers and dyers displace the land-holders of Rajputana. The land-holding castes in Ajmer-Merwara number only 29·6 per mille of the population, and weavers and dyers in Rajputana only 24·9 per mille.

Rajputana.		Ajmer-Merwara.	
Traditional occupation.	Proportion per mille of total population.	Traditional occupation.	Proportion per mille of total population.
Cultivators	187	Cultivators	191
Priests, devotees and religious beggars ...	119	Forest and hill tribes ...	104
Forest and hill tribes ...	99	Graziers and dairymen.	78
Leather workers ...	98	Leather workers ...	71
Graziers and dairymen.	82	Priests, devotees, and religious beggars ...	70
Land-holders	68	Traders and pedlars ...	69
Traders and pedlars ...	67	Weavers and dyers ...	66

7. Criminal Tendencies among Castes.—An attempt has been made, by collecting statistics from the various Jails in the Provinces, to see how far any particular castes show any special tendency to crime. The figures received are not complete, but in the last five years criminals from no less than 168 castes in Rajputana and 61 in Ajmer-Merwara have been admitted into the Jails. On the margin are noted the most criminal among those castes from whom over 100 prisoners in Rajputana and 40 in Ajmer-Merwara have been drawn in the last five years. It will be seen that the criminal tribe of Sansi is true to its reputation in both Provinces. Then come the Bauris in both Provinces, whose reputation is, likewise, not good. The Bhils and Minas also figure largely in both Provinces. Among the Rajputana ones in the margin, the Minas and Bhils are among the eight most numerous castes. Of the other large castes, there are only ·7 criminals per mille among Jats, 1·8 among Brahmans, 1·1 among Chamars, 1·0 among Mahajans and 2·2 among Rajputs (excluding the Rajakhera Thakurs and Rajputs of Dholpur). The Rawats and Mers combined, who form the largest caste group in Ajmer-Merwara and are not distinguished seperately by the Jail authorities, have a return of 4 criminals per mille of the caste in the last five years. Among the other largest castes, in Ajmer-Merwara the figures are as follows: Gujars (2·2), Jats (2·8), Mahajans (3·2), Brahmans (5·5), Balais (6·4), Rajputs (7·1).

Caste.	Criminals in last 5 years.	
	Total.	Proportion per mille of caste.
Rajputana.—		
Sansi	193	43
Bauri	354	11
Banjara	175	8
Mina	3,132	6
Kachhi	282	5
Sondhia	140	4·4
Meo	680	4·1
Bhil	1,532	3·4
Naik	139	3·3
Bairagi	174	3·0
Ajmer-Merwara.—		
Sansi	85	262
Bauri	65	240
Jogi	42	17
Mina	53	12·6
Bhil	79	12·1
Bhangi	60	11·2
Koli	71	11

8. Attempts among Castes to return themselves as Higher Castes.—It is, of course, very difficult to discover cases where persons try to get themselves returned under some higher caste than they really belong to. Even if, from personal knowledge, an enumerator noticed any such attempts it by no means follows that he would report them to the superintending staff. A few cases, however, did come to notice at the time of the Census, among which the following may be mentioned.

In Alwar and Bharatpur the *Suraj Dhuj*, who are a Kayastha sect, tried to return themselves as Brahmans; and local feeling in Bharatpur is said to be

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in favour of the recognition of them as Brahmans. In Alwar, Dholpur, Dungarpur, Jaipur and Jhalawar, *Bhargavas* or *Dhusars* wanted to be entered as Brahmans. In Jaipur the *Khatis* tried to be returned as Jangra-Brahman and in Ajmer as *Josh-Brahmans, and the *Silawats* of Jaipur as Gaur-Brahmans. Some of the *Chobdars* and *Marwari Darzis* in Bharatpur, and of the *Darogas* of Jaipur, Marwar, Merwara, and Ajmer, and of the *Rawats* and *Ahirs* in Merwara, and of the *Sondhias* of Jhalawar, and of the *Gulams* in Bikaner, and of the *Hazurias* and *Labhanas* of Kushalgarh, returned themselves as Rajputs. Many of the Darogas, Gulams, Hazurias, and Labhanas are, of course, illegitimate descendants of Rajputs.

In Karauli there is a caste calling itself *Puria*. They are grooms. Their origin is unknown, but they made strenuous claims to be recognized as an inferior class of Rajput Thakur. The question was referred to the Darbar, who decided that their claims were entirely without any foundation, and they are not recognized in any way in the State as Rajputs. It is also reported that the *Dhimar Mallahs* claim to be a separate caste in this State, having nothing to do with the Dhimars, Kahars, and Bhois of other States. They were, therefore, returned separately in the Caste Tables.

There were also, of course, attempts made by some to cover their real castes by vague titles or names like Babaji, Lala, etc.

9. New Castes Discovered.—In Bharatpur a new caste Sad or Sadh was discovered. In 1901 they were included among Sadhus, but the enquiries made this time shew them to be a separate caste. There were only 477 of them returned in the State. Their present occupation is agriculture. They appear to be the same as the Sads of the Farukhabad, Mirzapur, Saharanpur and Bareilly Districts of the United Provinces, with whom they inter-marry; but their more common occupation there is trade. They are said in the United Provinces to have been originally a religious sect. The Rajputana ones have nothing to do with a sub-caste of Chhipa of that name. The same caste has been returned as a new one in Marwar in large numbers (28,067). Here, too, they are said to be quite distinct from Sadhus, but their principal occupation in this State is still that of religious mendicancy and asceticism.

Beyond these, no new caste of any importance appears to have come to notice, though among the Muhammadans there is, of course, a constant tendency for functional groups, which have not yet crystallized into castes, to return themselves under their functional instead of tribal name.

10. Bastard Castes.—The groups, who in their origin were composed of illegitimate children of various castes, such as Rajputs, Brahmans, Mahajans, etc., and are now recruited from (*a*) the descendants of such illegitimate persons and (*b*) illegitimate children of legitimate parents, are noted on the margin. Domestic servants and hand-maidens are drawn greatly from these castes; and they are not entirely composed of bastards. For instance, in Partabgarh it is said Gulam includes Muhammadan domestic servants of legitimate birth, and in Jhalawar Darogas include many legitimate orphans, and so on. Many of the names are purely local variations and it is extremely difficult to say which, if any of them, are separate castes, in the Census meaning of the term. Daroga

Group.	Rajputana.			Ajmer-Merwara.		
	P.	M.	F.	P.	M.	F.
Chakar	34,837	16,679	18,158	255	122	133
Chela	1,360	582	778	...	...	...
Daroga	118,927	57,663	61,264	8,955	4,552	4,403
Davada	179	82	97	...	...	...
Gola Purab or Purbia	11,407	5,962	5,445	16	7	9
Gorai	422	212	210	...	...	...
Gulam	56	22	34	...	...	...
Hazuri	2,919	1,300	1,619	...	...	...
Khanezad	1,950	869	1,081	...	...	...
Khawaswal ...	1,503	786	717	...	...	...
Lambat	1,878	845	1,033	...	...	...
Pasban	2,704	1,171	1,533	...	...	...
Tarkar	59	13	46	...	...	...
Vazir	3,203	1,661	1,542	...	...	...
Total ...	181,174	87,817	93,357	9,226	4,681	4,545

*Possibly meant for Jhā-Brahmans.

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is the commonest term used and then Chakar.* But in most cases Khawaswal seems to be confined to the illegitimate children of Rajputs by concubines admitted to the *parda*, and they, therefore, rank higher than the others. Pasban and Paswania are likewise generally applied to illegitimates in the Rajput castes only. In Jaisalmer Hazuri is used for those in attendance on Rajput Chiefs, and Vazir for those in attendance on Rajput Nobles. The groups include altogether 181,174 souls in Rajputana or 1·7 per cent of the population and 9,226 or 1·8 per cent in Ajmer-Merwara. But the real figures are, no doubt, higher, as many among them endeavour to return themselves as some legitimate caste, such as Rajput, etc.

In Rajputana the females exceed the males by 5,540 or 6·3 per cent. In Ajmer-Merwara the sexes are more evenly balanced, the males being slightly in excess.

11. Ascetic and Devotee Castes.—Below are noted the figures for the many ascetic, or devotee, or religious mendicant castes. It is not easy to distinguish between many of them or to know how far they are really separate castes or not. But it will be seen that they total up to the large figure of 299,172 or 2·8 per cent of the population in Rajputana, and 10,677 or 2·1 per cent of the population in Ajmer-Merwara. The largest of the sects are the Jogis in Rajputana and the Sadhus in Ajmer-Merwara.

	Rajputana.				Ajmer-Merwara.			
	Total.	Hindu.	Musalman.	Others.	Total.	Hindu.	Musalman.	Others.
Bairagi	57,991	57,979	...	12	487	487	...	...
Dadupanthi	7,670	7,670	...	...	20	20	...	...
Fakir	55,265	275	54,990	...	1,751	32	1,719	...
Gosain	27,806	27,782	4	20	903	902	1	...
Jogi	67,144	64,904	2,228	12	2,534	2,533	...	1
Naga	443	443	...	..	...	...	...	...
Sati	28,544	28,452	...	92	...	...	...	...
Sadhu	10,519	9,922	...	597	4,638	4,584	...	54
Sanjogi	9,908	9,908	...	...	...	...	...	...
Sanyasi	585	584	...	1	12	12	...	...
Swami	33,297	33,207	...	90	332	332	...	...
Total ...	**299,172**	**241,126**	**57,222**	**824**	**10,677**	**8,902**	**1,720**	**55**

12. Rajput Clans.—The Rajputs are the only caste in respect of which any attempt was made to record in the enumeration schedules the separate subcastes, or *gots*. More than 640 of such were returned in the schedules, and in Subsidiary Table III an attempt has been made to group and tabulate them according to the main clans to which they belong. On the margin are given the figures for the main clans. 12,668 Rajputs returned no clan nor *got* at all; the classification of 27,284 *gots* is too doubtful to justify their inclusion in any clan; and 33,577 of them, shewn under "Miscellaneous," are reported as not belonging to any of the 12 large clans. Many of the miscellaneous groups may be mere local spellings, or misspellings of some of the better known *gots*. Out of the remaining 628,065 Raj-

Main Rajput Clans.			
Clan	Persons.	Males.	Females.
Total Rajputs ...	**701,594**	**393,349**	**308,245**
Rathor	176,462	101,248	75,214
Chauhan	106,510	56,410	50,100
Kachwaha	96,242	61,076	35,166
Jadon	71,957	38,771	33,186
Sesodia or Gahlot ...	63,964	35,424	28,540
Panwar	42,311	23,072	19,239
Solankhi... ...	22,412	12,352	10,060
Tanwar	21,527	12,047	9,480
Parihar	16,367	8,702	7,665
Gaur	5,662	3,339	2,323
Jhala	4,105	2,494	1,611
Bais	546	269	277
Doubtful...	*27,284*	*13,548*	*13,736*
Miscellaneous	*33,577*	*18,045*	*15,532*
Unspecified	*12,668*	*6,552*	*6,116*

* In Alwar and Jaipur Chakar is a separate caste of grooms, etc.

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puts, the largest number (176,462) are of the Rathor clan, to which the Ruling Chiefs of Bikaner, Kishangarh, and Marwar belong. Next comes the Chauhan clan 106,510), which includes the ruling dynasties of Bundi, Kotah, and Sirohi. Third is the Kachwaha clan (96,242) to which belong the Maharajas of Jaipur and Alwar. The Jadons, to which the Karauli chief belongs, comes fourth (71,957). Bhatis have been included in Jadons, but they number 58,825 and might be reckoned as a separate clan. This would reduce the Jadons to 13,132. The Ruling Chief of Jaisalmer is a Bhati. After the Jadons comes the Sesodia or Gahlot clan, to which the Ruling Chiefs of Banswara, Dungarpur, Mewar and Shahpura belong. They number 63,964. None of the others include as many as 50,000 persons.

Among the five largest clans the greatest scarcity of females is among the Kachwahas, where there are only 576 females to 1,000 males; then among the Rathors (743 females per 1,000 males); then the Sisodias (806); the Jadons (856) and the Chauhans (888).

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SUBSIDIARY TABLE I.—*Castes Classified according to their Traditional Occupations.*

GROUP AND CASTE.	STRENGTH.	
	Rajputana.	Ajmer-Merwara.
1	1	3
Land-holders	715,632	14,844
	68·0	*29·6*
Kaim Khani	28,340	542
Rajput	687,292	14,302
Cultivators (including Growers of Special Products)	1,967,631	95,676
	186·8	*190·8*
Bishnoi	52,879	3
Dangi	38,100	7
Dhakar	93,365	626
Jat	928,486	30,497
Kacchi	60,666	77
Kir	10,837	487
Kunbi	48,202	412
Lodha	47,613	1,139
Mali	336,876	14,340
Meo or Mewati	165,690	173
Patel	55,798	6
Rawat	13,754	47,905
Sindhi	33,277	...
Sirvi	50,995	10
Sondhia	31,693	...
Labourers	19,931	1,371
	1·9	*2·7*
Dhanak, etc.	19,931	1,371
Forest and Hill Tribes ...	1,041,006	52,186
	98·9	*104·1*
Bhil	448,910	6,509
Grassia	17,419	...
Mer	13,712	21,803
Merat	2,276	19,651
Mina	558,689	4,223
Graziers and Dairymen ...	858,770	38,890
	81·5	*77·6*
Ahir	169,129	1,760
Gadaria (Gadri)	65,128	38
Gujar	500,046	35,059
Rebari	124,467	2,033
Fishermen, Boatmen and Palki Bearers	10,837	487
	1·0	*1·0*
Kir	10,837	487
Hunters and Fowlers ...	79,973	310
	7·6	*·6*
Bauri	30,931	271
Naik	20,629	...
Thori	28,413	39
Priests and Devotees ...	1,257,896	34,885
	119·4	*69·6*
Bairagi	57,991	487
Brahman	922,810	24,042
Dadupanthi	7,670	20
Fakir	55,265	1,751
Gosain	27,806	903
Jogi	67,144	2,534
Prohit	36,942	178
Sad	28,544	...
Sadhu	10,519	4,638
Sanjogi	9,908	...
Swami	33,297	332
Genealogists	34,533	1,004
	3·3	*2·0*
Bhat	34,533	1,004
Bards and Astrologers ...	37,574	315
	3·6	*·6*
Charan	37,574	315
Writers	23,610	2,439
	2·2	*4·9*
Kayastha	23,610	2,439
Musicians, Singers, Dancers, Mimes and Jugglers ..	60,271	6,708
	5·7	*13·4*
Dholi	30,998	5,378
Mirasi	21,729	506
Sargara	7,634	824

GROUP AND CASTE.	STRENGTH.	
	Rajputana.	Ajmer Merwara.
1	2	3
Traders and Pedlars ...	707,721	34,470
	67·2	*68·7*
Mahajan	707,721	34,470
Carriers by pack animals	27,554	428
	2·6	*·8*
Banjara	22,103	428
Rebari	5,451	...
Barbers	162,463	6,503
	15·4	*13·0*
Nai	162,463	6,503
Washermen	45,801	2,882
	4·3	*5·7*
Dhobi	45,801	2,882
Weavers, Carders and Dyers	262,279	32,990
	24·9	*65·8*
Balai	120,284	23,773
Chhipa	37,940	2,652
Koli	104,055	6,565
Tailors	45,203	2,250
	4·3	*4·5*
Darzi	45,203	2,250
Carpenters	180,933	6,840
	17·2	*13·6*
Khati	134,992	6,839
Sutar	45,941	1
Potters	309,234	14,120
	29·4	*28·2*
Kumhar	309,234	14,120
Black-smiths	80,822	4,214
	7·7	*8·4*
Lohar	80,822	4,214
Gold and Silver-smiths ...	69,034	3,200
	6·6	*6·4*
Sunar	69,034	3,200
Oil Pressers	78,560	4,406
	7·5	*8·8*
Teli	78,560	4,406
Toddy Drawers & Distillers	39,860	1,341
	3·8	*2·7*
Kalal	39,860	1,341
Butchers	80,676	4,640
	7·7	*9·3*
Kasai	29,400	1,088
Khatak	51,276	3,552
Leather-workers	1,029,756	35,760
	97·8	*71·3*
Bambhi	133,826	2,550
Bola	22,736	...
Chamar	734,110	13,351
Meghwal (Megh)	57,516	1
Raigar	81,568	19,858
Domestic Servants	202,309	9,980
	19·2	*19·9*
Bhishti	24,789	758
Chakar	58,606	270
Daroga	118,914	8,952
Village Watchmen and Menials	123,465	2,497
	11·7	*5·0*
Balai	77,227	...
Dhanak	5,590	...
Naik	21,762	2,497
Sargara	18,886	...
Sweepers	84,980	5,361
	8·1	*10·7*
Bhangi	84,980	5,361
Others	892,118	80,398
	84·7	*160·3*

NOTE.(*a*)—The number in italics below the total strength of each group indicates the proportion per mille to the total population of the Province.

(*b*)—Balai, Dhanak, Naik, Rebari, Sargara, each appear twice in this statement. They have been divided up according to the reports as to their traditional occupation received from the different States.

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SUBSIDIARY TABLE II.—*Variation in Caste, Tribe, etc., since 1891, by Provinces.*

Caste, Tribe, Race	Locality. R = Rajputana, A = Ajmer-Merwara.	Persons. 1911.	1901.	1891.	Percentage of variation. 1901-1911.	1891-1901.	Percentage of net variation 1891-1911.	Reasons for marked variations.
1	2	3	4	5	6	7	8	9
All castes ...	R.	10,372,787	9,723,301	11,990,504	+ 6·7	- 18·9	- 13·5	
	A.	501,395	476,912	542,358	+ 5·1	- 12·1	- 7·6	
Ahir	R.	163,119	159,434	156,464	+ 2·3	+ 1·9	+ 4·3	
Anglo-Indian ...	R.	529	522	394	+ 1·3	+ 32·5	+ 34·3	
	A.	710	341	636	+ 108·2	- 46·4	+ 11·6	
Bairagi	R.	56,613	76,301	151,685	- 25·8	- 49·7	- 62·7	Included Sanjogi in 1901 & 1891.
Balai	R.	196,143	313,174	282,491	- 37·4	+ 10·9	- 30·6	Partly included Bambhi in 1901.
	A.	23,773	22,358	31,909	+ 6·3	- 29·9	- 25·5	
Bambhi	R.	133,780	4,367	208,084	+ 2,964·8	- 97·9	- 35·7	Partly included in Balai in 1901.
Banjara	R.	21,547	17,095	20,041	+ 26·7	- 15·1	+ 7·5	
Bauri	R.	30,927	30,291		+ 2·1	...	...	In Moghia in 1891.
Bhangi	R.	83,870	77,218	82,040	+ 8·6	- 5·9	+ 2·2	
	A.	5,361	7,129	5,929	- 24·8	+ 20·2	- 9·6	
Bhat	R.	34,512	34,095	65,135	+ 1·2	- 47·7	- 47·0	Probably included Rao in 1891.
Bhil...	R.	447,335	339,786	605,426	+ 31·7	- 43·9	- 26·1	
	A.	6,589	5,325	7,752	+ 22·2	- 31·3	- 16·0	
Bhishti	R.	24,707	18,200	12,409	+ 35·8	+ 46·7	+ 99·1	Partly returned as Shekha in 1891 and 1901.
Bishnoi	R.	52,879	49,302	57,064	+ 7·3	- 13·6	— 7·3	
Bola..	R.	22,736	16,417	5,430	+ 38·5	+ 202·3	+ 318·7	Partly returned as Chamars in 1891.
Brahman	R.	914,505	1,020,019	1,140,311	- 10·3	- 10·5	- 19·8	Partly included Dakot, Garoda, Prohit, Sevag in 1901 & 1891.
	A.	24,042	25,095	28,646	- 4·2	- 12·4	- 16·1	
Chakar	R.	177,381	163,715	211,996	+ 8·3	- 22·8	- 16·3	
	A.	9,722	6,933	10,691	+ 33·0	- 35·2	- 13·7	
Chamar	R.	711,677	700,532	760,950	+ 1·6	— 7·9	— 6·5	
	A.	13,351	19,350	17,391	- 31·0	+ 11·3	— 23·2	
Charan	R.	37,567	38,001	48,430	- 1·1	- 21·5	— 22·4	
Chhipa	R.	37,013	43,183	58,019	- 14·3	— 25·6	— 36·2	
Christian (Indians)	R.	2,381	1,271	645	+ 87·6	+ 97·1	+ 269·6	
	A.	2,730	2,362	1,209	+ 15·6	+ 95·4	+ 125·8	
Dangi	R.	33,408	30,578	684	+ 9·3	+ 4,370·5	+ 4,784·2	Not known how returned in 1891.
Darzi	R	44,285	43,654	51,160	+ 1·4	— 14·7	- 13·4	
Deswali	R.	6,869	5,659	18,095	+ 21·4	— 68·7	— 62·0	
Dhakar	R.	89,486	78,944	77,216	+ 13·4	+ 2·2	+ 15·9	
Dhanak (Dhanuk, Dhanka, Dhankia).	R.	25,521	32,003	65,723	— 20·3	— 51·3	— 61·1	
Dhobi	R.	44,182	47,926	44,185	— 7·8	+ 8·5	— ·01	
Dholi	R.	30,686	28,171	57,455	+ 8·9	— 51·0	— 46·6	
	A.	5,378	970	6,535	+ 454·4	— 85·2	— 17·7	
Europeans and allied races	R.	1,179	970	767	+ 21·5	+ 26·5	+ 53·7	Not known how returned in 1901.
	A.	1,755	1,009	838	+ 73·9	+ 20·4	+ 109·4	
Fakir	R.	54,219	41,044	32,674	+ 32·1	+ 25·6	+ 65·9	
Gadaria (Gadri) ...	R.	63,952	51,795	17,178	+ 23·5	+ 201·5	+ 272·3	Possibly partly in Rebari in 1891.
Gosain	R.	27,332	32,415	44,480	— 15·7	— 27·1	— 38·6	
Grassia	R.	17,419	12,297	14,988	+ 41·7	— 18·0	+ 16·2	
Gujar	R.	496,055	462,731	572,569	+ 7·2	— 19·2	— 13·4	
	A.	35,059	36,707	38,072	— 4·5	— 3·6	— 7·9	
Jat	R.	928,223	845,909	1,056,398	+ 9·7	— 19·9	— 12·1	
	A.	30,497	27,952	36,324	+ 9·1	— 23·0	— 16·0	
Jogi...	R.	66,321	60,571	49,267	+ 9·5	+ 22·9	+ 34·6	
Kacchi	R.	52,376	50,833	52,116	+ 3·0	— 2·5	+ ·5	
Kaimkhani ...	R.	28,340	21,264	19,940	+ 33·3	+ 6·6	+ 42·1	
Kalal	R.	39,468	39,012	41,718	+ 1·2	— 6·5	— 5·4	

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Caste, Tribe, Race.	Locality R=Rajputana A=Ajmer-Merwara	Persons. 1911.	1901.	1891.	Percentage of variation. 1901-1911.	1891-1901.	Percentage of net variation 1891-1911.	Reasons for marked variations.
1	2	3	4	5	6	7	8	9
Kasai	R.	28,464	22,981	10,528	+ 23·9	+ 118·3	+ 170·4	Possibly partly in Shekh in 1891.
Kayastha	R.	22,567	27,771	26,914	— 18·7	+ 3·2	— 16·2	
Khati	R.	131,910	152,253	208,103	— 13·4	— 26·8	— 36·6	
	A.	6,839	6,667	8,075	+ 2·6	— 17·4	— 15·3	
Khatik	R.	51,124	53,308	53,793	— 4·1	— ·9	— 5·0	
	A.	3,552	3,315	3,541	+ 7·1	— 6·4	+ ·3	
Kir	R.	21,648	12,061	...	+ 79·5	...	...	In Bhoi and Kahar in 1891.
Koli	R.	99,480	103,120	115,405	— 3·5	— 10·6	— 13·8	
	A.	6,565	8,355	4,724	— 21·4	+ 76·9	+ 39·0	
Kumhar	R.	306,544	265,343	308,839	+ 15·5	— 14·1	— ·7	
	A.	14,120	11,267	16,732	+ 25·3	— 32·7	— 15·6	
Kunbi	R.	44,709	17,832	36,846	+ 150·7	— 51·6	+ 21·3	Possibly partly in Patel in 1901.
Lodha	R.	43,267	44,943	45,524	— 3·7	— 1·3	— 5·0	
Lohar	R.	80,024	57,602	73,195	+ 38·9	— 21·3	+ 9·3	
	A.	4,214	2,684	2,658	+ 57·0	+ 1·0	+ 58·5	
Mahajan (Baniya) ...	R.	703,238	751,681	869,598	— 6·4	— 13·6	— 19·1	
	A.	34,470	37,027	44,743	— 6·9	— 17·2	— 23·0	
Mali	R.	335,339	313,349	358,286	+ 7·0	— 12·5	— 6·4	
	A.	14,340	15,859	16,373	— 9·6	— 3·1	— 12·4	
Meghwal (Megh) ...	R.	57,516	195	982	+29,395·4	— 80·1	+5,757·0	Partly in Balai and Chamar in 1901 and 1891.
Meo (Mewati) ...	R.	165,416	168,596	145,258	— 1·9	+ 16·1	+ 13·9	
Mer	R.	13,712	3,703	9,385	+ 270·3	— 60·5	+ 46·1	Possibly confused with Meo in 1901.
	A.	21,803	21,649	30,499	+ ·7	— 29·0	— 28·5	
Merat	A.	19,651	8,554	21,887	+ 129·7	— 60·9	— 10·2	Wrongly classified some how in 1901.
Mina	R.	552,502	477,129	536,920	+ 15·8	— 11·1	+ 2·9	
	A.	4,223	64	4,648	+6,498·4	— 98·6	— 9·1	Returns of 1901 doubtful.
Mirasi	R.	21,673	16,200	17,957	+ 33·8	— 9·8	+ 20·7	
Moghal	R.	13,713	10,770	13,880	+ 27·3	— 22·4	— 1·2	
Moghia	R.	4,155	2,251	35,073	+ 84·6	— 93·6	— 88·2	Included Bauri in 1891.
Nai	R.	159,608	154,763	151,933	+ 3·1	+ 1·9	+ 5·1	
	A.	6,503	6871	7,511	— 5·4	— 8·5	— 13·4	
Naik (Nayak) ...	R.	42,326	37,373	10,160	+ 13·3	+ 267·8	+ 316·6	Possibly partly among "unspecified" in 1891.
Patel	R.	55,798	66,750	58,051	— 16·4	+ 15·0	— 3·9	Partly included Kunbi in 1901.
Pathan	R.	103,225	105,890	112,342	— 2·5	— 5·7	— 8·1	
	A.	11,420	11,048	14,602	+ 3·4	— 24·3	— 21·8	
Prohit	R.	36,942	574	...	+6,335·9	...	...	Generally included in Brahman in 1891 and 1901.
Raigar	R.	81,501	84,296	77,669	— 3·3	+ 8·5	+ 4·9	
	A.	19,858	14,293	21,053	+ 38·9	— 32·1	— 5·7	
Rajput	R.	675,789	638,573	794,315	+ 5·8	— 19·6	— 14·9	
	A.	14,302	15,508	16,388	— 7·8	— 5·4	— 12·7	
Rawat	A.	47,905	32,362	30,919	+ 48·0	+ 4·7	+ 54·9	
Rebari	R.	129,918	99,099	211,844	+ 31·1	— 53·2	— 38·7	Partly included Gadaria in 1891.
Saiyad	R.	27,666	35,088	33,341	— 21·2	+ 5·2	— 17·0	
	A.	5,199	5,703	5,754	— 8·8	— ·9	— 9·6	
Sansi (Sansia, Sansri)	R.	4,486	6,510	759	— 31·1	+ 757·7	+ 491·0	
Sargara	R.	26,520	13,862	10,462	+ 91·3	+ 32·5	+ 153·5	Partly returned as Chamars in 1901 and 1891.
Shekh	R.	179,702	242,046	332,528	— 25·8	— 27·2	— 46·0	
	A.	25,130	31,972	32,554	— 21·4	— 1·8	— 22·8	
Sindhi	R.	33,277	9,360	46,359	+ 255·5	— 79·8	— 28·2	Probably partly in Shekh in 1901.
Sirvi	R.	60,995	31,450	55,757	+ 93·1	— 43·6	— 8·5	Returns of 1901 doubtful.
Sondhia	R.	25,318	22,133	34,503	+ 14·4	— 35·8	— 26·6	
Sunar	R.	68,035	69,131	81,995	— 1·5	— 15·7	— 17·0	
	A.	3,200	3,692	3,994	— 13·3	— 7·6	— 19·9	
Sutar	R.	45,941	7,946	...	+ 478·2	...	...	Partly returned as Khati or some other carpenter caste in 1901 and 1891.
Swami	R.	33,297	29,170	24,213	+ 14·1	+ 20·5	+ 37·5	
Teli	R.	74,924	61,891	74,409	+ 21·1	— 16·8	+ ·7	
	A.	4,406	4,968	4,762	— 11·3	+ 4·3	— 7·5	
Thori	R.	28,404	14,765	15,333	+ 92·4	— 3·7	+ 85·2	Probably some Naiks returned as Thoris in 1911.

Note.—Rajputana figures throughout exclude Chhabra, Pirawa and Sironj *parganas*.

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SUBSIDIARY TABLE III.—*Rajput Clans and Sub-Clans.*

CLAN.	SUB-CLAN.	POPULATION.			CLAN.	SUB-CLAN.	POPULATION.		
		Persons.	Males.	Females			Persons.	Males.	Females.
1	2	3	4	5	1	2	3	4	5
Bais.	**Total ...**	**546**	**269**	**277**	**Jhala.**	**Total ...**	**4,105**	**2,494**	**1,611**
	Bais	360	149	211		Jhala	4,094	2,490	1,604
	Barwar	33	15	18		Makwana	11	4	7
	Bharia	49	25	24	**Kachwaha.**	**Total ...**	**96,242**	**61,076**	**35,166**
	Gori	50	37	13		Al	1	1	...
	Karar	27	22	5		Bakawat	715	467	248
	Koal	27	21	6		Baldhaika	4	2	2
Chauhan.	**Total ...**	**106,510**	**56,410**	**50,100**		Banbir	1	...	1
	Badila	1	...	1		Bhangrot	4	3	1
	Bagaur	27	9	18		Bhojrajpota	4	...	4
	Bagla Thakur ...	2	1	1		Bikawat	234	33	201
	Balias	4	1	3		Dhirawat	280	124	156
	Baksaria	3	2	1		Ghar	16	9	7
	Barvawat	1	1	...		Golawat	5	3	2
	Bhadoria	865	275	590		Hamirda	998	616	382
	Bihola...	3	...	3		Jhamawat	38	26	12
	Boran	2	1	1		Jogi	83	59	24
	Chandana	6,468	3,358	3,110		Kachhar	103	94	9
	Chatarbhuji	147	119	28		Kachwaha	62,002	38,331	23,671
	Chauhan	81,186	42,989	38,197		Kalot...	26	13	13
	Devra	4,866	2,591	2,275		Karnawat	189	75	114
	Dhabi	1	1	...		Kham Karavat ...	3	2	1
	Dhanetiya	1	1	...		Khangar	17	9	8
	Dhundi	2	2	...		Khangrot	1,489	971	518
	Gadgaria	1	1	...		Kilanot	1,586	884	702
	Ghagal	2	2	...		Kumani	52	11	41
	Gorawat	2	...	2		Kumawat	252	166	86
	Gund	2	2	...		Ladkhani	34	32	2
	Hada	4,530	2,253	2,277		Malikpuri	20	2	18
	Hanria	1	...	1		Mansinghgot... ...	15	6	9
	Kher	2	1	1		Mukawat	25	2	23
	Khichi	1,834	874	960		Naruka	7,942	4,561	3,381
	Lakhawat	3	2	1		Nirbharpota	5	5	...
	Latyal...	2	2	...		Pichanot	989	588	401
	Lohadi	1	...	1		Pithawa	1	...	1
	Manchawat	11	...	11		Radarka	307	183	124
	Marail, Merial or Morail	6	4	2		Rajawat	4,346	2,549	1,797
	Mokarla	12	9	3		Raojika	7	...	7
	Nirwan	4,685	2,628	2,057		Samarpota	1	1	...
	Palesa or Palesra ...	31	19	12		Sheikhawat	13,725	10,756	2,969
	Pancholi	1	...	1		Sheobrampota ...	189	124	65
	Rangod	1	1	...		Sultanot	527	362	165
	Ratpal	42	28	14		Taknet	7	6	1
	Sagar	20	12	8	**Padhlar, or Parihar.**	**Total ...**	**16,367**	**8,702**	**7,665**
	Sanchor	3	...	3		Indha	1,224	580	644
	Sanwat	1	...	1		Kharal	49	28	21
	Sewta	37	13	24		Malon	32	2	30
	Sirohiya	36	...	36		Padhiar	14,997	8,073	6,924
	Somra	79	9	70		Padmawat	23	16	7
	Songara	557	252	305		Patyar	42	3	39
	Tank	1,021	939	82	**Panwar or Parmar.**	**Total ...**	**42,311**	**23,072**	**19,239**
	Trilokchand	8	8	...		Baisara	2	...	2
Gaur.	**Total ...**	**5,662**	**3,339**	**2,323**		Bharthari	1	...	1
	Gaur	5,652	3,329	2,323		Bhayal	4	2	2
	Kangordh	10	10	...		Dadela	8	5	3
Jadon, Jadu and Yadu.	**Total ...**	**71,957**	**38,771**	**33,186**		Hankala	3	1	2
	Bagri	10	4	6		Herod	13	8	5
	Barela...	91	25	66		Hubar	38	23	15
	Barothia	1	1	...		Kaba	2	2	...
	Bhati...	58,825	31,643	27,182		Kapur	1	...	1
	Brijbashi	48	27	21		Khader	76	38	38
	Bud	3	3	...		Mandowra	1	1	...
	Chandra bansi ...	15	14	1		Mokana	56	56	...
	Chunathya	3	3	...		Morya	11	8	3
	Dhakre	50	20	30		Negum	4	1	3
	Jadecha	82	5	77		Palra	9	6	3
	Jadon, Jadu and Yadu.	12,285	6,816	5,469		Pandil...	1	...	1
	Kachhera	2	2	...		Paniwal	82	50	32
	Kanhi...	1	1	...		Panwar	33,052	18,651	14,401
	Khechle	2	...	2		Parmar	6,325	3,036	3,289
	Kumar	2	2	...		Rehwar	33	14	19
	Kumrani	73	43	30		Sawara	1	...	1
	Merawat	1	...	1		Singarwal	885	432	453
	Muktawat	4	4	...		Sodha	1,639	709	930
	Panhar	16	1	15		Umat	16	3	13
	Rawal...	1	...	1		Vadel	48	26	22
	Singhi...	14	3	11	**Rathor.**	**Total ...**	**176,462**	**101,248**	**75,214**
	Sombansi	14	6	8		Baghawat	2	1	1
	Tamar...	413	147	266		Balla	6	1	5
	Thakur Jacke ...	1	1	...		Barsiya	13	6	7
						Bharnialot	2	1	1

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Clan.	Sub-clan.	Population.		
		Persons.	Males.	Females.
1	2	3	4	5
Rathor (*continued*).	Bidawat	329	38	291
	Bijawat	123	44	79
	Bika	87	1	86
	Bodana	7	3	4
	Champawat	274	101	173
	Chandar	1	...	1
	Chandel	270	137	133
	Champail	4	2	2
	Chawresa	5	5	...
	Chori	1	...	1
	Desrajot	1	1	...
	Deya	3	2	1
	Dhandal	288	151	137
	Dhavi	2	...	2
	Dhawesa	41	3	38
	Dudawat	4	1	3
	Herdewat	14	13	1
	Jaipal	7	2	5
	Jaitawat	1	...	1
	Jaitmal	11	2	9
	Jasawat	227	139	88
	Jodha	629	118	511
	Jogpal	31	31	...
	Joliya	1	1	...
	Jowar	25	22	3
	Jugnatat	1	...	1
	Kalapuot	1	...	1
	Kalawat	6	1	5
	Kandhal	1	1	...
	Karansot	47	3	44
	Karnot	1	...	1
	Kathoria	1	1	...
	Kundlia	2	2	...
	Larnot	3	2	1
	Makavana	1	...	1
	Mandlot	2	1	1
	Marer	1	1	...
	Mayai	1	...	1
	Mertia	976	242	734
	Patawat	5	4	1
	Pipawat	4	3	1
	Radmalot	2	2	...
	Ramlot	3	2	1
	Rathor	172,878	100,090	72,788
	Ratmalot	8	8	...
	Rirmalop	1	...	1
	Sindhal	85	53	32
	Ued	14	1	13
	Waijniya	9	5	4
Sisodia or Gahlot.	**Total** ...	**63,964**	**35,424**	**28,540**
	Ara	163	106	57
	Asaich	18	9	9
	Bagrawat	24	10	14
	Balbhadrot	32	22	10
	Bargujar	3,446	1,829	1,617
	Bhagrol	16	13	3
	Bhakrot	92	72	20
	Bua	19	10	9
	Chundawat	374	251	123
	Doyma	1	...	1
	Ghilot	4,386	2,318	2,068
	Gorkha	1	1	...
	Goyal	781	432	349
	Hakrawat	1	...	1
	Helar	1	...	1
	Hull	17	6	11
	Jawalliya	1	1	...
	Kadecha ...	1,088	542	546
	Kalwa	124	63	61
	Kanawat	271	133	138
	Kasawat	3	1	2
	Kikawat	62	33	29
	Kishnawat	42	24	18
	Maban	1	1	...
	Madot	11	5	6
	Mangalia	215	44	171
	Mangawat	1	1	...
	Mashani	10	5	5
	Nandwania	4	3	1
	Pipria	3	2	1
	Purawat	91	65	26
	Ranawat	1,318	685	633
	Sagawat	91	34	57
	Sakarwar	17	9	8
	Sangan	1	...	1
	Sarangdewat	20	9	11
Solankhi.	Shiawat	16	2	4
	Sisodia	49,550	28,314	21,236
	Surajbansi	4	2	2
	Unther	1,658	367	1,291
	Total ...	**22,412**	**12,352**	**10,060**
	Bhagaila	24	7	17
	Balot	2	...	2
	Bhaley Sultan ...	1	1	...
	Birpura	13	1	12
	Dewal	566	559	7
	Ganglawatpota ...	13	13	...
	Janwar	5	2	3
	Nathawat	1,456	911	545
	Parariya	86	41	45
	Solankhi	20,234	10,812	9,422
	Surma	11	5	6
	Survi	1	...	1
Tanwar.	**Total** ...	**21,527**	**12,047**	**9,480**
	Jatu	352	111	241
	Kanor	48	24	24
	Sarolia	21	17	4
	Tanwar	21,104	11,893	9,211
	Tunor	2	2	...
Doubtful.	**Total** ...	**27,284**	**13,548**	**13,736**
	Bachhal	70	8	62
	Bagela	310	72	238
	Bagil	7	4	3
	Balapota	208	110	98
	Balnot	36	24	12
	Barod	107	67	40
	Bishnu	65	51	14
	Borana	16	1	15
	Bundela	100	38	62
	Chandawat	608	82	526
	Chandela	58	32	26
	Chandrawat	604	293	311
	Chokar	62	10	52
	Churawat	117	57	60
	Daima	663	276	387
	Daiya	625	320	305
	Dodia	500	230	270
	Jagmalot	90	45	45
	Jhali	2	2	...
	Joia	1,007	563	444
	Kataria	525	299	226
	Kharwar	8,908	4,528	4,380
	Khokar	73	42	31
	Kunpawat	42	3	39
	Moil	171	88	83
	Mori	356	195	161
	Purbia	210	110	100
	Raghu bansi	329	191	138
	Rangar	753	546	207
	Rawat	176	100	76
	Saktawat	541	281	260
	Sankhla	3,119	1,594	1,525
	Sengar	425	257	168
	Sikarwal	4,567	2,002	2,565
	Singal	10	3	7
	Thakur	1,661	992	669
	Udawat	163	32	131
Miscellaneous.	**Total** ...	**33,577**	**18,045**	**15,532**
	Bela	59	55	4
	Bhomia	241	125	116
	Chawra	234	63	171
	Dabi	91	42	49
	Dahia	120	67	53
	Dhakra	293	99	194
	Gorai	422	212	210
	Kaimkhani	100	6	94
	Khawaswal	95	58	37
	Kori	98	50	48
	Lambuat	1,848	815	1,033
	Malkana	507	299	208
	Maretha	434	250	184
	Pindara	167	53	114
	Rajputs of Rajakhera.	4,639	2,752	1,887
	Rath	23,033	12,406	10,627
	Tarkar	59	13	46
	Others (having less than 50 persons each)	1,137	680	457
Unspecified.	**Total** ...	**12,668**	**6,552**	**6,116**

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APPENDIX IV.

Vernacular Terms of Relationship in Certain Dialects.

English terms.	Ajmeri.	Bhili.	Braj Basha.	Dhundari.	Harauti.	Marwari.	Merwari.
1	2	3	4	5	6	7	8
Father	Bhāyji	Dado, Dāzi ...	Pitā	Dādāji	Dādāji, Bhāiji...	Kāko Bāp ...	Bā, Bāpu.
Mother	Mā, Dhāy ...	Ai, Mā, Jiji ...	Mātā	Mā	Jiji, Mā, Bhābā	Mā, Dhā, Bhō, Bāi, Bā, Māi-hi, Marhā.	Yā.
Son	Nāniā, Baitā ...	Beto	Putra	Bhāyā, Chhorā	Betā, Larkā ...	Chhorā, Nāniā, Dikrā, Gigā, Betā.	Kukā, Betā.
Daughter	Nanni, Beti ...	Beti	Putri	Bāi, Chhori ..	Beti, Larki ..	Dikri, Gigi, Neni, Chhori, Beti.	Kuki, Beti.
Brother	Bhāi	Bhāi, Dādā ...	Bhirātā	Bhāi	Bhāi	Bhāi	Bhāi, Bhāba.
(*By females*) ...	.....	.....	.....	.....	.....	Birā	
Sister	Bāi, Bahan ..	Bāu, Bahan, Bāi	Behan	Bhain	Behān, Ben ...	Jiji, Ben ...	Bāi.
(*By females*) ...	.....	.....	.....	.....	.....	Ben, Bāi... ...	
Elder brother ...	Dādā Bhāi ...	Bado Bhāi ...	Bārā Bhirātā ...	Dādā, Bhāi, Bhāijee.	Dādā Bhāi ...	Bā, Bhāi ...	Bhābo.
(*By females*) ..	.....	.....	.....	.....	... ..	Bhāi	
Younger brother...	Bhāi, Chhotā Bhāi.	Lodo Bhāi ..	Chhotā Bhirātā	Bhāyā	Bhāi, Chōtā Bhāi	Lorā Bhāi, Choto Bhāi.	Bhāi, Chhota Bhāi.
(*By females*) ...	.....	.....	.....	... ...	.....	Bhāi	
Elder sister ...	Bāi, Bari Bāi or Jiji.	Bun, Bāi	Bari Behan ...	Jiji	Jiji Bāi	Jiji, Ben ...	Bāi.
(*By females*) ...	.....	.....	.....	.....	.. ...	Bāi, Ben	
Younger sister ...	Bāi, Choti Bāi...	Bun	Chhoti Behan ...	Bāi	Behan Choti. Behan Neni.	Ben	Bāi or Name.
Father's brother...	Bābāji, Kākāji...	Bhābhā, Bābāji, Kākā.	Kākā	Tāu, Bābā, Kākā	Dāji, Bābā, Bade Bhāiji, Kākāji	Kāko Badā Bāp	Bābo, Kāko.
Brother's child ...	Nāniā	Bhaterijo, Bhatijā	Bhatijā	Betā, Chhorā ..	Bhatijā	Bhatijo	Bhatijā
Father's brother's wife.	Bahuji or Bari Mān, Kākiji.	Bhābu, Bābi, Kāki.	Tāi or Kāki ...	Tāyee, Kāki ..	Bā, Badi Mā, Bādi Jiji, Kāki.	Kāki	Badi, yā Kāki.
Husband's mother's child. (*By females*) ...	Jethji, Lāljī, Dewar.	Jaith, Dewar, Nanad.	Jeth or Dewar...	Jethji, Lālji, Bāiji.	Jeth, Dewar, Nanad.	Jēthūtrā, Dēvūtrā	Jeth, Dewar, Nanad.
Father's brother's child.	Bhāi	Bhāi ...	Kākā kā Larkā...	Tāu, Kākā kā Betā. Bhāi or Bhain.	Bhāi, Beban ...	Bhāi, Kākā Bābe rā Bhāi.	Bhāi, Bahan.
Father's sister ...	Bhuwāji ...	Bhuā ...	Bhuā	Bhuā	Buā	Bhūā	Bhuwā.
Father's sister's husband.	Phunphāji ..	Phuwo	Phupā	Phuphāji ...	Phupā	Bhurhā. Bhuārho Phumpho.	Phumphā.
Wife's brother's child.	Kanwarji, Sāli kā Betā.	Bhatijā	Sālē kā Larkā ..	Sālē kā Betā Beti,	Sālē kā Larkā, Larki.	Bewāi	Sālā kā Larkā, Sālā kā Betā.
Father's sister's child.	Bhāi, Bhuā kā Betā Bhāi.	Bhāi ..	Bhuā kā Larkā	Bhuā kā Betā, Bhāi, Beti, Bahan,	Buā kā Betā, Bhāi ; Buā ki Beti, Behan.	Bhānej	Bhuā kā Betā Bhāi .
Mother's brother...	Mānmāji ...	Māmo	Māmā	Māmā, Māmāji.	Māmā	Māmō	Māmā.
Sister's child	Bhānu, Bhānja..	Bhānej, Bhanjā	Bhānej	Bhānjā	Bhānjā, Bhānji	Bhānej	Bhānhej.
(*By females*) ...	Bhānuji... ...	.....	.....	.....	.....	Bhānejō ...	
Mother's brother's wife.	Mānmiji ...	Māmi	Māi	Māmi ...	Mām	Māmi	Māmi.
Husband's sister's child. (*By females*) ...	Bhāneji, Nāndā	Bhānej	Nanad kā Larka	Bhānjā	Nanad kā Betā Beti.	Nāndā	Nāndā.
Mother's brother's child.	Bhāi Māmā kā Betā Bhāi.	Bhānej, Bhāi, Bahan.	Māmā kā Larkā	Māmā kā Betā Bhāi,	Māmā kā Betā Beti.	Bhāi	Māmā kā Betā Bhāi yā Bahan.
Mother's sister ...	Māsiji	Māhi, Māsi ...	Māosi	Māosi	Māwasi	Māsi, Māhi ...	Māhi, Māsi.
Mother's sister's husband.	Māsāji	Māho, Māsā ...	Māusā	Māosāji	Māwāsā	Māsā, Māsrā, Māhō, Māso, Mārō.	Māsā, Māsā.
Wife's sister's child	Sāli kā betā	No term... ...	Sāli kā Larkā ..	Sāli kā Betā ...	Sāli kā Larkā Larki.	Bhānjo	Sāli kā Larkā, Sāli kā Betā Beti.
Mother's sister's child.	Bhāi, Māsi kā Betā Bhāi.	Māhā, Yāi, Bhāi Bahan.	Māusi kā Larkā	Māosi kā Betā Bhāi,	Māwāsi kā Betā Bhāi Behan.	Māsiro, Dikrō, Bhāi or Ben, Māhiro Dikro.	Bhāi, Masi kā Betā Bhāi or Bahan.
Father's father ...	Dādāji	Moto Dādo	Bābā	Bābāji	Bābā, Dādā ...	Dādō, Dādā ...	Dādo.
Son's son	Potā	Betā no Beto, Poto.	Potā	Bhanwa ...	Potā	Pōtro, Potā ...	Poti
Father's mother ..	Dādiji	Moti Āi	Āji	Bā, Māj ...	Dādi	Dādi	Dādi

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Vernacular Terms of Relationship in Certain Dialects.—(concluded).

English terms.	Ajmeri.	Bhili.	Braj Basha.	Dhandari.	Harauti.	Marwari.	Merwari.
1	2	3	4	5	6	7	8
Mother's father ...	Nānāji	Māmā, Dāji Nānā	Nānā	Nānā, Nānāji ...	Nānā	Nāno	Nāno.
Daughter's son ...	Dohitā	Bhānej, Duita ...	Dhéwatā ...	Doetā	Dohitā	Dōitrā, Doito ...	Dohitā.
Mother's mother...	Nāniji	Māmāi, Nāni ...	Nāni	Nāni, Nāniji ...	Nāni	Nāni	Nāni.
Husband ... ... (*By females*) ...	Dhani	Dhani, Vor, Gharwālā.	Dhani	Dhani, Ghar kā Dhani,	Ghardhāni, Māti	Bind, Dhani, Māti, Gharro Dhani. Mināk h.	Dhani, Ghar kā Dhani.
Wife	Dharāni, Logāi	Bairun. Gharwāli	Gharwāli ...	Lugāi, Bahu, Gharwāli,	Bahu, Ghardharāni.	Jorāyāt. Bēr, Bahu, Lugāi Gharwāli.	Gharwāli. Lugāi, Dharāni, Bahu.
Wife's father ...	Susrā	Hāhro	Susar	Sasurā	Susrā	Soro, Huhro, Sooro, Susrō, Sohrō.	Hohrā, Susrā.
Daughter's husband.	Janwāiji ...	Jamāi	Sagā	Kamarji, Lālji...	Janwāi	Janwai, Pāuwnā, Jamāi. Jawāi.	Jamāi.
Wife's mother ...	Sāsuji	Hāhu	Sās	Sās, Sāsu ...	Sās	Sāsu, Hāō. Sāu...	Hāhu, Sāsu.
Husband's father (*By females*) ...	Susrāji... ...	Hāhro	Susar	Sasurā or Susrā,	Susrā	Sōhrō, Susro ...	Hohrā, Susrā.
Son's wife ...	Binni, Bahu ...	Vāu, Bahu ...	Dulhan	Binni	Bahu	Bāwārī, Bāari...	Betā ki Bahu.
Husband's mother (*By females*) ...	Sāsuji	Hāhu	Sās	Bahuji, Sāsuji...	Sās	Sāsū, Sāhu, Hāoo	Yāji. Sāsu.
Wife's brother ...	Sālā	Hālo, Sālā ...	Sālā	Sālā	Sālā	Sālo, Hālo ...	Hālā, Sālā.
Sister's husband..	Bahnoiji, Jijāji...	Bandevi, Bahanoi	Jijā	Jijāji, Kunarji.	Jijāji. Bahnoi ...	Benoi, Banoi ...	Bainoi.
Wife's sister ..	Sāli	Hāli, Sāli	Sāli	Sāli	Sāli	Sali	Hāli, Sāli.
Husband's brother (*By females*) ...	Jethji, Dewar	Jaith, Dewar, Nanadoi.	Jēth or Dēwar...	Jethji, Lālji, Kamarji,	Jeth, Dewar	Dēwar. Der ...	Jeth, Dewar.
Brother's wife ...	Bhojai, Benni ...	Bhābi, Bahu ...	Bhābi or Bahū...	Bhawjāi, Bhābi. Bhoni,	Bhojar, Choto Bhāi ki Bahu.	Bhābi, Bhojāi ...	Bhojāi, Bhābi.
Husband's sister... (*By females*) ...	Nanand Bāi ...	Nanadi	Nand	Bāiji	Nanad	Nand	Nanad.
Wife's sister's husbands.	Sādu	Hādu, Sādā ...	Sāru	Sārhū	Sādu	Sādu	Sādu.
Husband's brother's wife. (*By females*) ...	Jethāni, Deorāni	Jaithāni, Derani	Jēthāni or Dewrāni.	Jethāniji, Binniji,	Jethāni. Deorāni	Derāni, Jethāni	Jethāni. Dorāni.
Son's wife's parents	Bīāl, Bīāin ...	Vevāi, Bayāi, Sagā.	Samdhi or Samdhan.	Byāiji, Byānji...	Bivāi, Biyāni ...	Beyāi	Biyai, Biyānji.

NOTE.—There is said to be very little difference between the words used by the higher and lower castes, except that the former use the suffixes, such as *ji*, denoting respect.

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APPENDIX V.

THE CASTE SYSTEM AMONG MUHAMMADANS.

The question of the growth of the caste system among Muhammadans is an interesting one, but is full of difficulties, as the condition of affairs differs so much in the various parts of Rajputana. There can be little doubt that there is a marked tendency for the Hindu caste system to spread, and for groups, which originally were united merely by a common function or trade, to crystallize into a body like a Hindu caste with regularly-constituted caste *panchayats* and hard and fast social rules governing marriage and other questions, breaches of which are punished with the various caste penalties, even amounting to excommunication, which exist among the Hindu castes.

The following notes may be of interest about some of the groups which have become practically castes in most parts of the Province. It must not be imagined, however, that they are exhaustive of Rajputana, as the enquiries were made only in the States named, which contained the majority of the particular groups in question. The *Bhishtis* of Alwar, Bharatpur, Bikaner and Jaipur; the *Chhipas* of Bikaner and Marwar; the *Dhobis* of Bikaner, Jaipur, Marwar; the *Julahas* of Alwar, Jaipur, Kotah, and Marwar; the *Kaimkhanis* of Bikaner and Marwar; the *Kasais* of Alwar, Bharatpur, Bikaner, Jaipur, Marwar, Tonk; the *Khanzadas* of Alwar; the *Kumhars* of Bikaner and Marwar; the *Labhanas* of Bikaner; the *Lohars* of Alwar, Bikaner, Jaipur, and Marwar; the *Manihars* of Bikaner, Jaipur, and Marwar; the *Meos* of Alwar, Bharatpur, and Kotah; the *Mirasis* of Alwar, Bharatpur, Bikaner, Jaipur, Marwar; the *Nais* of Alwar, Bharatpur, Bikaner and Jaipur; the *Pinaras* of Jaipur, Kotah, and Marwar; the *Rangrez* of Alwar, Bikaner, Jaipur, Kotah and Marwar; the *Silawats* of Marwar; the *Sindhis* of Marwar; the *Telis* of Alwar, Bharatpur, Bikaner, Jaipur and Marwar; all profess to follow the same strict rules of endogamy as exist among Hindu castes, both as regards the marrying of their males and females, though there is a slight exception in the case of the *Pinaras* and *Telis* of Jaipur, who are allowed to intermarry with one another. In all these instances the caste penalty for a breach of this rule of endogamy is excommunication from the caste. In most cases excommunication means that the excommunicated person may not smoke, eat, or intermarry with the members of his caste, nor may the issues of such marriages marry within the caste. But there is no doubt that these penalties are not very strictly enforced in some localities and in some of these groups, and that they sit less heavily on Muhammadans than Hindus. For instance, most Muhammadans can eat with each other regardless of caste or group, whereas most, if not all, Hindus may only eat with their caste-fellows. The prohibition of eating with his caste-fellows, therefore, affects an outcasted Muhammadan less, because there are still the vast masses of Muhammadans, who have not crystallized into castes, with whom he can eat. The chief effects, therefore, befalling the excommunicated are really the loss of social prospects and a certain amount of inconvenience, and the feeling of a slur cast upon them by society. In many cases the payment of a small fine ensures complete reinstatement in the caste. For instance, among the Bhishtis, Nais, Rangrez, and Telis of Jaipur a fine of Rs. 5 to Rs. 10 paid to the mosque is enough. Among the Dhobis of Jaipur a fine of Rs. 11 or a caste-feast suffices. A mere apology among the Kasais, Lohars, and Manihars of Jaipur sometimes results in the re-admission of the offender. Amongst the Mirasis of Jaipur the penalty is still lighter, for excommunication is not inflicted, but a fine to be paid to the mosque and an apology are exacted; nor is even the issue of such a marriage debarred from marrying within the caste. In Alwar in all cases it is usual for the offender to be re-admitted without penalty, on the passing of a resolution to this effect by the caste *Panchayat*. On the other hand, amongst the Julahas of Jaipur the attitude towards women marrying outside the caste is more severe, and they are excommunicated for life. Among the Musalman Rajputs, caste rules are fairly strict in Bikaner, but in Jaipur there is no caste *Panchayat* as there is among the other groups mentioned above, nor are there any binding rules about marrying. Nor amongst those in Alwar are there any very strict ones.

As to the reason for this prevalence or gradual spread of the caste system, there are probably two causes at work, (*a*) the historical origin of much of the Muhammadanism prevalent in the Province, (*b*) the close association for centuries with Hindu society.

The cause of conversion to Muhammadanism in these Provinces in the past was chiefly force and conquest. For instance, it is said that the Meos, Malkanas, Khanzadas, and Rajputs were converted, partly because they disliked parting with their land, which they would not have been allowed to keep without changing their religion, and partly owing to the grants of new lands from the hands of Muhammadan rulers provided they embraced the faith. In Marwar, after the death of Maharaja Jaswant Singhji, when the State was part of the Emperor Aurangzeb's kingdom, Hindus were forcibly converted, and a large number of Muhammadans also migrated into the State and settled down in it.

Conversions to Islamism are now rare. Those that do still occur take place generally among Hindu widows who re-marry Muhammadans, or among outcastes from Hinduism, or among those who desire polygamy, and occasionally by the preaching of Maulvis.

It is not, therefore, surprising to find that, looking to the past, many of the local Musalman castes should be found retaining from former days other Hindu customs, as well as following those already noted above which are, in some cases, more the result of a gradual assimilation of Hindu ideas of caste government than an inheritance of the past.

For instance, the Meos and Malkanas in Bharatpur still worship the Hindu village deities, Bhumia and Hanuman. The names in vogue among the Meos end in Singh, like Hindu names. Brahman Prohits and Muhammadan Kazis both take part in the marriage ceremony of a Meo. The Meos both in Alwar and Bharatpur are said to drink freely, and their men wear the Hindu *dhoti* and *kamri*, and their women dress like Hindu women and tattoo their bodies.

In Ajmer many of the local Muhammadans, whose conversion dates back to the reign of the Moghal Emperors, still worship Mataji, Bhaironji, Tejaji, and observe the Holi and other Hindu festivals.

In Jaipur the local converts keep up many Hindu customs, among which may be named the following in connection with weddings:—

(1) Planting a pole in the court-yard.

(2) The use of the *sehra* (chaplet) by the bridegroom.

(3) *Pahraoni*, i.e., giving a dress to the bridegroom's party.

(4) The use of *mehdi* (myrtle) on the palms and soles, and *kalaba* (coloured thread) on the wrist.

(5) The use of an iron instrument, both by the bride and bridegroom, during the marriage days, to keep off the effects of the evil eye.

(6) Worship of Sitala Devi.

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In Kotah the following Hindu customs are maintained by many of them. In celebrating marriages they follow the Hindu custom of consulting the village astrologer, bringing earthen vessels from a Kumhar, propitiating Ganapati or Vinayak, tying *kankans*, giving caste dinners, preparing food or dishes after Hindu fashion, singing of songs by women in the morning and evening, etc.

In Bikaner the following are worth mentioning, as showing the extent to which Hindu customs linger among them :—

(*a*) The marriage ceremony is carried out in the same way as among the Hindus, and though generally the Kazi officiates at it, yet it is sometimes attended by a Brahman also, who helps in the performance.

(*b*) Their women-folk sing the same songs on the occasion of marriages as Hindus do.

(*c*) The prohibition of marriages within the same clan or caste is observed, as among Hindus.

(*d*) They generally worship Mataji, Bhaironji, Ganeshji, Kesariya Kanwar, Gogaji, Gangor and the Jowara (shoots of barley corn) on occasions of the Gangor fair in the months of Chet.

(*e*) Before a wedding their women go to the potter's house and worship his wheel and bring back new earthen pots, which are saluted by the bridegroom.

(*f*) The different Muhammadan castes, such as Chhipa, Nilgar, etc., do not interdine with each other.

(*g*) The nomenclature ceremony is performed by Brahmans.

(*h*) They get their horoscopes prepared by Brahmans.

(*i*) They perform the *dasotan* ceremony (a ceremony which takes place ten days after the confinement of a woman).

(*j*) *Lagan* (appointment of a day for marriage) ceremony is also performed.

(*k*) *Torans* are tied at the top of the door of the house on marriage occasions.

(*l*) *Scora* is worn by brides and bridegrooms on marriage occasions.

(*m*) They perform *Osar* (feast after the death of a member of the family).

Among those in Marwar, besides the marriage customs noted above, many of the Hindu funeral ceremonies and customs are kept up, as for instance the following :—

(1) No food is cooked on the day of the death. It is supplied by relatives as is done among Hindus.

(2) *Tapar* is kept spread for ten days for people paying a condolence visit, and opium is served out.

(3) *Mosar* feast is given on the 10th day, as is the custom amongst Hindus, and the *Uthana* ceremony is performed, when the eldest son is given a turban by the relatives, who get their hair cut and dressed by the barbers, as is done by Hindus on *Uthana* day.

(4) The widow does not leave the house for six months, after which she goes to her parents' house, where the *Sog Bhagānā* ceremony is performed.

In some parts of Rajputana the converted Muhammadan castes will not eat with ordinary Muhammadans.

In most States, however, there is a growing tendency for these converted tribes to become more strict in their observance of the Muhammadan religion. In Bharatpur, for instance, Muhammadan preachers are at work among them, exhorting them to give up their Hindu practices.

In Merwara, too, the Merat Kathats are becoming stricter Muhammadans than they were. Instead of a village priest celebrating their marriages they employ a *Mullah*. And the observance of Hindu festivals like the Holi etc., is gradually dying out.

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APPENDIX VI.

THE SYSTEM OF CASTE AMONG HINDUS.

1. The Origin and Meaning of Caste.—The origin of the Hindu caste system and the real significance of the term are a common subject of discussion, about which much has been written by many learned men. It is one which is never likely to be settled.

Caste is something more than the system of social grades found in other civilizations and countries, for the latter gradually merge one into the other, and there is no hard and fast boundary line between them, the overstepping of which is punished with fixed penalties by the class or grade to which the offender belonged. And, whereas there is a constant tendency for the members of one grade, for instance, in Western society to "better" their social position, and they are able to rise to a higher grade by industry, success, influence, etc., it is practically impossible for any one member of a lower caste in Hindu society to be admitted to a higher caste, though instances are known of sub-castes gradually growing into castes and, after the lapse of generations, taking a higher position in the caste grades than did the original caste from which they broke away. Again, while in the caste system eating, drinking and marrying with other castes are punishable offences, the utmost penalty that an offender against the unwritten rules of society on such matters in other social organizations suffers is probably the "cold shoulder!"

Nor is the caste organization exactly the same as the trade guilds of the West, though many of the present castes, no doubt, have come into existence through having a common occupation. For the rules of a Hindu caste are more concerned with social than with trade or professional matters.

Nor is the existing division into castes purely tribal or purely religious in origin.

It is, in fact, as it now stands, probably a mixture of many causes, tribal, religious, functional, social, and historical. And about all that can be said is, that "the members of a caste are bound together by the possession of a common traditional occupation and the belief in a common origin," to quote Mr. Gait, the Census Commissioner for India.

2. Caste Government.—A question of some interest to the student of caste organizations is the system of caste government, *i.e.*, the manner in which the caste rules regarding commensality, marriage, occupation, etc., are enforced. A study of the subject may throw some light on the way in which scruples, which among other races may be merely a matter of personal prejudice, are transformed among Hindu castes into rigid rules enforced by the community. The notes below on a few of the most important or interesting castes in these Provinces are based on reports supplied to me by some of the State Superintendents.

It may be remarked, *en passant*, that where a caste does have a permanent *panchayat* its control over caste affairs is generally tighter than where the *panchayat* is merely a temporarily constituted body. Nor have any instances come to light where a caste has a permanent or occasional *panchayat* for all India, except that the Jain Mahajans are said to have some sort of All-India organization.

The caste *panchayat* is an absolutely different and separate body from a village *panchayat*. But cases are known where the two bodies mutually support each other. In Bharatpur, for instance, a certain village *panchayat* decided that cows should not be sold to butchers. A villager did sell a cow, and the caste *panchayat* took up the case, not as a breach of a caste rule, but as a breach of a village *panchayat* rule which, as loyal members of the village community, they looked upon as binding upon them as a caste.

No traces of the existence of any organizations like the old trade-guilds in England have come to light though some of the *panchayats* in castes which are mainly functional groups do interfere occasionally with breaches of professional etiquette. In Karauli, however, something rather more like the trade-guild organization has been discovered among the goldsmith caste of *Sonars*. One of the rules among them—it is more a sort of tacit understanding—is that no *Sonar* in the State will ever test a gold or silver ornament made by any other *Sonar* in this state, unless it be one which has been worn or used. A breach of this rule is at once reported to the *panchayat* and punished by them. The idea underlying the rule is said to be mutual concealment of their own dishonesty, as the ornaments made by them are notoriously impure in quality! Again, amongst the *Jarias* (jewel-setters), a branch of the *Sonars*, there is a caste rule that they are never to impart the trade secret of jewel-setting to any but their caste-fellows. An infringement of the rule is punished with fines by the caste *panchayat*. The secret of washing grains of gold and silver from the ashes of a *Sonar's* furnace, etc., is likewise so jealously guarded by the *Niyariyas* (gold-dust washers) that they will not even impart it to their own women folk!

(a) *Bhils* (*in Banswara, Dungarpur, Kushalgarh, Partabgarh*).

1. The Bhils have a *panchayat* body to control their caste affairs.
2. It is not a permanent body, but is merely called when a case for decision arises.

3. In Dungarpur the membership of a *panchayat* is said to be hereditary, and if a hereditary *panch* is a minor or unfit to serve, a respresentative is appointed in his place. But in the other Bhil States the *panches* are selected, generally by the more influential persons in the caste.

4. The *panchayat* consists as a rule of 4 or 5 persons only. Sometimes the headman of the village is selected as the President or *sarpanch*, sometimes there is none at all.

5. The *panches* are summoned generally through the *balai* or *naik*. Any member of the caste is entitled to call the *panchayat* together, though in Kushalgarh the right is more restricted to the elderly and more influential persons.

6. They are purely local bodies, having jurisdiction over a very limited area, perhaps four or five villages, though occasionally in very serious cases well-known members of the caste are called from some distance to serve on a *panchayat*.

7. Their jurisdiction is confined to social and domestic affairs.

8. The general procedure is for both parties to state their cases, and produce their witnesses, if any, and then the *panches* discuss it and give their decision, the majority of votes carrying the day. Evidence is, of course, not reduced to writing.

9. Fines are the usual penalties inflicted. Out-casting is resorted to in cases of adultery with a near relative.

10. The fines are realized in cash from the offender.

11. If the fines are not paid up, or if the offender refuses to submit to the finding of the *panchayat*, he is out-casted.

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12. When the fines are recovered, a portion is spent on food and drink and the rest given to the aggrieved party.

(b) *Rajputs.*

1. The Rajputs have no permanent *panchayat*, but the Walterkrit Rajputra Hitkarini Sabha, a society which frames rules for the guidance of all Rajputs on marriage and funeral matters, serves very much the purpose of a permanent *panchayat* in many States.

2. The ordinary caste *panchayats* are called together whenever cases arise for decision.

3. The *panchayat* is not hereditary nor elected, but is generally selected by the parties concerned from the principal and leading members of the caste, though in Jhalawar it seems to be a sort of self-assembled gathering of the members of the caste.

4. There is no fixed number constituting a *panchayat*. It may vary from about 4 to 15, and the *panches* usually select a *sarpanch* or president themselves, who is generally the leading member of the caste. In Jaisalmer the *sarpanch* is to some extent a hereditary post, and if the *sarpanch* is unfit or a minor some other member of his family fills the post.

5. Any aggrieved party or person interested in a breach of caste rules is entitled to summon a *panchayat*. In Jaisalmer the party interested complains to the *sarpanch*, who summons a *panchayat*.

6. }
7. } See Nos. 6, 7, 8, under Bhils, *supra*.
8. }

9. Fines are not inflicted in Bikaner or Jhalawar and some other States, and the usual penalty there is temporary or permanent excommunication, or some other suitable punishment, such as bathing, offerings to gods, etc. In Jaisalmer and some other States fines, as well as the foregoing punishments, are inflicted.

The following scale of penalties is said to be in force in Jaisalmer:—

Breach of marriage	Fine.
Marriage with a very much lower Rajput *gotra* ...	Fine or partial out-casting.
Marriage with non-Rajput, or giving a daughter in marriage to a non-Rajput	Permanent out-casting.
Intentionally killing a cow or eating beef	Permanent out-casting.
Accidentally killing a cow or eating beef	Temporary out-casting, cleansing ceremonies or fine.
Following a low profession (such as tanning, etc.) ... or	Ditto.
If the profession be permanently followed	Permanent out-casting.

10. See number 10 under Bhils.

11. If the fine is not paid the offender is out-casted. A case is reported from Jaisalmer, where a man was fined Rs. 100 for breach of marriage contract about 8 or 10 years back. He has only just paid the fine, and in the interval was treated as an out-caste.

12. It is not possible for an offender to refuse to submit to the penalty of excommunication, because the other members of the caste themselves enforce the penalty, by refusing to eat, smoke, etc., with the offender! But a refusal to submit to other penalties is punished by excommunication.

13. The fines realized are spent in charities, deepening tanks, compensation to the aggrieved party, etc. etc.

(c) *Malis.*

1. The Malis have *panchayats* for different localities.

2. They are seldom permanent bodies, but in Jodhpur city and suburbs, and the towns of Merta, Marot, and Didwana, in Marwar, and in Bundi State they do form a permanent body

3. In Bundi State and a few large towns in Marwar the post of *panch* is hereditary, but in most cases they are chosen from the influential members of the caste.

4. The number on a *panchayat* is not fixed. In some cases in Marwar it varies very much with the number of sub-castes in the neighbourhood, each sub-caste sending a representative or two. In other parts in Marwar the number depends on how many the aggrieved party is able to collect from the different villages in the *pargana* and feed! In others, each *mohalla* or ward sends one representative. In other parts of Marwar the *panches* are selected by the caste. In cases where the post is hereditary a near relative is appointed to act for a minor *panch*. In Jodhpur city one of the caste is appointed by the State to collect Raj cess from the caste. He is called a *chaudri*, and as such he is a member of the *panchayat*. Long service as *chaudri* entitles him to permanent membership of the *panchayat*, even after he ceases to be *chaudri*.

In most cases in Marwar there is no president or *sarpanch*, but at one place, Marote, the curious custom exists by which the State sells the post of *sarpanch* to the highest bidder! In Bundi the State also nominates the *sarpanch*.

5. The *panchayat* may be called by the aggrieved party, or he may complain to one of the *panches*, who will collect the rest of the *panchayat* through the *panchayat* Bambhi. In Bundi the usual course is to complain to the *sarpanch*.

6. Generally each village has its own *panchayat*, whose jurisdiction does not extend outside the area; but in Marwar in very serious cases, or where the village *panches* cannot agree, or their decision is not accepted by an offender who has much influence to back him up, the assistance of the *panches* of a neighbouring town is called in. In some parts of Marwar the *panchayat's* jurisdiction is quite clearly defined as extending over certain areas which formed districts in olden times, and which still exists spite of these districts being now split up over two or three different *parganas*.

7. The *panchayat* deals chiefly with social and domestic affairs, but in Marwar petty disputes about money and property and even assaults are, with the consent of both parties, disposed of by the *panches*.

8. See No. 8 in Bhils *supra*; but in Marwar, if the case be one about money or property the decision is usually recorded in writing.

9. Various penalties are inflicted, such as fines; purification ceremonies; feeding of cows, pigeons, caste-fellows; partial or total, temporary or permanent excommunication.

10. Fines are usually paid in cash at once, but occasionally in Marwar the offender is allowed to give security for payment.

11. If fines are not paid up, the offender may be partially or totally excommunicated till he pays. A case is reported from Marwar where a Mali was fined for a breach of professional rules. He refused to pay: his *huggapani* was accordingly stopped; he finally paid up. Another interesting case is reported from Marwar illustrating how excommunicated persons are re-admitted to the caste. A bachelor married a widow, which is strictly forbidden among Malis. He was outcasted and remained so for 8 years. Then at a caste feast his case was reconsidered, and he was fined Rs. 20, and was made to apologise by laying his turban at the feet of the caste people. He was then readmitted.

12. Generally, after paying the expenses of feeding and entertaining the *panchayat* out of the fine, the balance is spent on some kind of charitable or religious object; sometimes it is given to the caste funds, out of which cooking utensils for the *panchayat* are purchased, etc. A case is reported from Bundi where the proceeds of a fine amounting to Rs. 15 were spend on the repairs of the *panchayat's* temple.

13. In Marwar there are said to be no separate *panchayats* for the various sub-castes of Malis except in Jodhpur city. But they exist in Bundi, and there each of them is said to be independent of each other and of the

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main *panchayat*, nor do they ever act together, except perhaps where questions involving more than the one sub-caste arise.

(d) *Gujars.*

1. The Gujars have caste *panchayats*.

2. The constitution of the *panchayats* varies in different localities. In Ajmer, Bundi and Karauli it is a permanent body. In Bharatpur, Dholpur and Jhalawar it is not.

3. In Ajmer, Bundi and Karauli the post of *panch* is hereditary, and in case of a minor or one unfit to fulfil his duties some one else, generally a near relative, is chosen to carry them out. In Bharatpur, Dholpur and Jhalawar it is not hereditary; the members are selected out of the influential persons in the caste. In Ajmer, Bundi and Tonk every family in the caste appears to have the right to send a representative to serve on the *panchayat*.

4. There appears to be no limit to the number of *panches*.

In Ajmer there is no *panchayat* president or *sarpanch*. But there is a *patel* of the *panchayat*; his post is a hereditary one. In Bundi the *patel* is nominated by the State. In Bharatpur and Dholpur it is said that usually the *panchayat*, when assembled, selects about four men and a *sarpanch*, and to them is entrusted the settlement of the question. In Tonk there is no *sarpanch*. In Karauli one is elected at each meeting.

5. In Ajmer and Bundi any member of the caste may convene a meeting of the *panchayat*, by giving notice to the *patel* to summon it. In Tonk, Bharatpur, Dholpur, and Karauli, the person desiring to convene it, himself visits all his caste-fellows and asks them to attend.

6. The *panchayat's* jurisdiction is limited to the locality to which its members belong.

7. In most cases they deal only with social and domestic matters, but in Karauli they often decide, with the consent of both parties, simple civil and criminal cases.

8. The usual procedure is for both parties to state their case and produce their evidence, and the matter is then decided by a majority of votes. As a rule nothing is reduced to writing. But in Ajmer city it is said that if a party refuses to accept a decision the latter is then written down.

9. Various kinds of penalties are inflicted, fines, out-casting of various degrees, payment to temples, etc. A case occurred recently, for instance, in Bharatpur where a Gujar was fined Rs. 70 for keeping a woman whose husband was alive.

10. Fines are realized in cash.

11. A failure to submit to the orders of a *panchayat* is punished with excommunication. A case is reported from Bundi where a Gujar refused to pay a fine of Rs. 21. He was, therefore, outcasted, but after 3 years he paid the fine and was then re-admitted. Another is reported from Bharatpur of a Gujar being fined Rs. 18 for leading astray a young Brahman girl. He refused to pay, and remained an outcaste for 12 years. He then obtained permision to summon a *panchayat*, and on paying the fine and placing the *panches'* shoes on his head he was re-admitted to the caste.

12. The proceeds of fines are devoted sometimes to temples, sometimes to caste feasts, sometimes to the caste *panchayat* fund, out of which *panchayat* expenses are defrayed in cases where the parties are too poor to do so themselves, or utensils for *panchayat* feasts are bought.

13. Brahmans as a rule are not consulted by the *panchayat*, but it is said in Karauli that sometimes when the question of the re-admission of an excommunicated persons arises, a Brahman or Prohit is asked to attend the *panchayat* and to advise as to the ceremony which the out-caste should perform before re-admission.

14. In Bharatpur within the last 4 or 5 years an attempt has been made to start a sort of permanent *panchayat*, to regulate all social and domestic matters among Gujars generally in the State, in the shape of a society called the Kshatriya-Gujar *sabha*. Its members are selected annually at a general meeting in the city of the Gujar caste from all parts of the State and they choose a President, who serves for one year, and is called *pardhan*. The *sabha* consists of 30 members at head-quarters, and there are sub-*sabhas* in different *pirganas* and *tahsils*. Complaints of breaches of caste rules are made to the *mantri* (Secretary) who, with the permission of the President, summons a general meeting of the *sabha*. The jurisdiction of the *sabha* extends over the whole State.

(e) *Jats.*

1. The Jats have caste *Panchayats*.

2. In most places the *panchayat* is not a permanent body, but is chosen as occasion arises. But in Ajmer City and in Alwar it is a permanent body.

3. In Tonk every member of the caste is a member of the *panchayat*. In Kishangarh and Bharatpur the *panches* are selected from the more influential members of the caste. In Ajmer City and apparently in Bikaner, every Jat family has the right to be represented on the *panchayat*, by its eldest male member. And in Ajmer a minor has the right to attend if he likes. In Alwar the post is said to be hereditary.

4. There appears to be no limit to the number serving on a *panchayat*, and, of course, in those parts where every family has the right to be represented, the number depends on the number of families. In Bharatpur it is said to depend on the nature of the question for decision. If it be a serious one influential members are called from different villages. Sometimes some hundreds are present, but in such cases they then select a few persons to whom they entrust the decision of the case.

In Tonk, Kishangarh, Ajmer, Alwar, there is no *sarpanch* or President. In Bharatpur and Bikaner the *panches* usually select one at each meeting if it is considered necessary.

5. In Tonk any aggrieved party may summon a *panchayat*, and he does so by going to each caste-fellow's house and asking him to attend. In Kishangarh much the same holds good, except that there a written notice is often issued to each village containing Jats, within a limited area. On receipt of the notice all the Jats in the village assemble and depute one of their number to attend the *panchayat* in the particular village where it is held. In Bharatpur verbal massages are sent or visits paid to the surrounding villages. In Ajmer City the party informs 2 or 3 other members that he desires a *panchayat*, and they take steps to assemble it, issuing summonses through the *Nai* or barber.

6. The jurisdiction of the *panchayat* is purely local. But it may, of course, extend to villages near, even though they be in a different State.

7. It deals with domestic and social affairs and occasionally with professional ones.

8. The usual procedure is followed of both parties stating their case and producing evidence. Nothing is reduced to writing.

9. Various penalties are inflicted. In Tonk, for instance, if a Jat kills a sacred animal he has to go and bathe in the Ganges. In Bikaner no fines in cash are levied, but the fine, if inflicted, takes the form of a feast to Brahmans. In Alwar one form of penalty is the purchasing of a carpet for the use of the *panchayat*.

10. Money fines are generally realized in cash, but in some places if an offender cannot pay at once he is allowed to find security and given a further chance of paying before being excommunicated.

11. Failure to submit to the orders of a *panchayat* is punished with out-casting. In Bharatpur, for instance, recently two brothers were ordered to give a feast to the village because one of them was keeping his elder brother's wife. They declined to do so, and have been out-castes ever since.

12. In Tonk the proceeds of fines are given to temples. In Kishangarh and Ajmer they are generally devoted

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to charitable objects, such as the maintenance of temples, defraying the funeral expenses of poor caste-fellows, etc. In Bharatpur they are spent on feasts to caste-fellows, or on religious objects.

13. In Tonk, Bharatpur, Ajmer, Bikaner, and Alwar the *panchayat* does not seek the advice of Brahmans. They do so occasionally in Kishangarh.

14. In some places, Bharatpur for instance, there are *panchayats* for the sub-castes. These occasionally take joint action. But they act quite independently of the caste *panchayat*.

3. The Authority of Chiefs of Native States over Caste Organizations.—The question of the amount of authority exercised by Chiefs over the various caste organizations in their States is of some interest. Theoretically, no doubt, a Darbar has absolute authority in all internal matters in the State; but practice has, of course, modified such powers, and the usual custom is for the Chief to leave the management of all caste affairs to the caste, except that, when difficulties or differences are referred to the Darbar personally or to the State Courts, the orders passed are final, even to the extent of excommunicating Brahmans. It may be said generally that the tendency in the smaller States is for any such powers to be exercised by the Chief personally, and in the larger States for matters to proceed on the ordinary lines in the Civil Courts of the State.

In cases of adoption in families of Jagirdars, etc., and the Chela, Khawas, etc., castes, and very often among any Rajputs, the Chief's sanction to the adoption is generally necessary.

The following notes on the more special customs in vogue in certain States, however, may be of interest. In *Marwar*, among certain castes in Maroto and Didwana, and among the Malis in Jodhpur, the Darbar does appoint the President or *sa panch* of the caste *panchayat*. In *Karauli* the heir-apparent to the State, the Rao Sahib of Hadoti, in his capacity of social head of the Rajputs, exercises certain powers of interference in caste affairs among the Rajputs only. In *Kushalgarh* the caste headmen among the Bhils and Labhanas are directly appointed by the Chief. In *Bundi* the appointment of a *panchayat* President requires the Chief's sanction. The powers noted above as exercised by a Chief may devolve on the political officer when a State is under management, if he fulfils the duties of President of the State Council, but not otherwise.

4. Tendency to Relaxation of Caste Rules among Hindus.—It is not easy to answer the question whether the organization of caste is tending to relax its hold on Hindus or not. On the surface there are many signs that it is: but, on the other hand, there seems little doubt that there has been, in many parts of the country, a sort of religious revival which has had the indirect effect of strengthening orthodoxy and establishing more firmly the Brahman's authority. The extension of education, though it has destroyed many of the old prejudices, has probably helped this religious revival by spreading a knowledge of the Hindu religious writings especially through English translations of Sanskrit works. On the other hand, it may have weakened the position of the Brahmans by teaching men to reverence virtue *qud virtue* and not Brahman *qud* Brahman. Some castes, too, are endeavouring to stiffen their rules, and observances and organization. For instance, in Bharatpur, the Sanatan Dharam *sabha* has been established with the avowed purpose of keeping up the influence of the high castes. In Merwara, the Mers or Rawats are becoming much more particular in many ways. They will not smoke with Balais, Bhils, Raigars, nor eat or marry with even the Hindu Merats, as they used to; and they attach much importance in going to the Ganges. But this is more an attempt among one particular caste, which for centuries had been a sort of forest tribe, to raise itself in the social scale by assuming orthodoxy, than an instance of the general tendencies at work among Hindus. But in most cases, owing to the spread of railways, where all castes are packed together in crowded carriages, and to the impartial attitude of Government which admits all castes to its offices and courts of justice, and to the spread of Western and Christian ideas generally, the days are past when the "untouchables" were not allowed to approach within a certain distance of a higher caste, had to shout warning of their approach as they went along the road, or, if they saw a high-caste person coming towards them, had hastily to leave the road and run into the fields at the side!

From nearly all parts of these Provinces come reports of facts illustrating the relaxation of many of the old ideas. Many high-castes, for instance, no longer object to taking water from pipes in towns, or at railway stations, to drinking aerated waters manufactured in the bazar, quite regardless of the purity of the water used in it or by whose hands it was prepared, to putting ice in their drinks, eating bazar biscuits without asking any questions about them. They will even, in some cases, drink aerated water at way-side shops put of glasses or cups from which a low-caste man may have drunk. They have no scruples in using English medicines, nor in eating and drinking in a railway carriage spite of a low-caste man being seated next to them, and they will sometimes even do so without taking off their shoes. High-caste persons will make use of dák bungalows, spite of knowing they are swept out by the sweeper caste. They will sit in the same State or Government office with a low-caste like a Nai or a Chamar, and will follow almost any occupation except the lowest. The attitude towards travelling to Europe is very different to what it was. Those who do so are no longer shunned as outcastes on their return. Even in an old-fashioned State like Karauli, Brahmans have willingly fed with those who have been to Europe. Rajputs, of course, take their cue very much from their Chief, and they are showing more and more readiness to eat with Europeans and Musalmans, and not to be so particular as of old as to the caste of the cook. In Marwar it is said they have taken to blowing bugles and grooming their own horses, neither of which would they have done a few years ago. In some places it is said that the rise in the cost of living is tending to weaken Brahmanical influence by encouraging people to evade the Brahmanical rules regarding charity, feeding the poor, giving feasts to the priests, etc., for they can no longer afford to do this. In many places Brahmans are now found keeping grocers shops, selling fuel, driving carriages for hire, working as fitters in railway shops, etc. And one hears of the carpenter caste in Ajmer now making a bid for recognition of their claim to Brahmanical descent and wearing the sacred thread, which they would not have dared to do when Brahmanical influence was stronger. In the courts of justice a high-caste clerk or official of some sort may be seen catching hold of the hand of a low-caste man to take his thumb impression on a deposit on, etc., without troubling himself about the question of defilement by touch. In Ajmer even ladies' clubs have been formed where high-caste Hindu ladies mix side by side with Musalmans, Christians and Parsis. And in Merwara it is said that Mahajans and Rawats no longer mind the touch of a Balai and other low-castes except sweepers.

On the other hand we get the reverse of this picture *in Jaipur*, where many of the old prejudices linger. Many of the old-fashioned people, for instance, will go for very long periods without touching food or water in a railway carriage until they can get a chance of partaking of it in the strictly orthodox way. In the courts of justice the low-castes are not allowed to set foot on the carpets, and they are made to stand at a distance from the judge. They are not allowed to hand in their petitions and papers direct, but these have to be conveyed through other hands. Persons of high-caste in the courts go outside to drink water because of the presence of low-castes in the room. Separate court rooms are kept for the untouchables castes. In the streets the "untouchable" still announce to others their approach by crying out "Paise" or "Paray se" (keep at a distance), and a sweeper puts a crow's feather in his turban to warn others of his caste. Hereditary instinct, and not the fear of any punishment for failing to do so, is said to make them keep up these practices. The objection to using pipe water or to take up non-caste employment still lingers among the orthodox in this State, and the same is said of the Brahmans in Sirohi.

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APPENDIX VII.

NOTE ON MELANOGLOSSIA.

I append an extract from an article in the Indian Medical Gazette of October 1897, by Captain F. P. Maynard, I.M.S., on the subject of Melanoglossia, in which an attempt is made to trace some connection between the black pigmentation of the tongue and the lowness of the caste or race of a person.

"When examining coolies for emigration from Lohardaga to Assam during the last cold season, the number of pigmented tongues met with was rather striking, and some observations were made on their frequency, etc. These observations are principally of anthropological interest. Their pathological significance is *nil*, and this probably accounts for the slight attention paid to them in our text-books. Hilton Fagge, after briefly describing maculæ, ephelides and lentigo, mentions that 'precisely similar minute dark spots appear in covered parts of the skin, and in mucous membranes sometimes along with the melasma of Addison's disease or from pigmentation from malaria, and sometimes in conditions of health. Others are congenital and may then be described as pigmentary nævi or mother's marks.'

"The coolies were examined consecutively and taken haphazard, not selected.

"In all, 347 tongues were noted, and pigmentation was found in 111 or 32 per cent; 203 were males, and in them 67 tongues or 33 per cent were pigmented; 144 females were examined, and 44 pigmented tongues or 30·5 per cent found.

"The distribution of the races in which they were found was as follows:—

Munda	Male 18 out of 38 = 47·3 % Female 9 out of 18 = 50 %	27 out of 56, 48·2%
Oraon	Male 9 out of 20 = 45% Female 10 out of 20 = 50 %	19 out of 40, 47·5%
Kharia	Male 4 out of 15 = 26·6 % Female 5 out of 10 = 50 %	9 out of 25, 36%
Bhuian	Male 13 out of 23 = 56·5 % Female 6 out of 17 = 35·3%	19 out of 40, 47·5%
Other castes.	Male 23 out of 107 = 21·5% Female 14 out of 79 = 17·7%	37 out of 186, 19·9%

The other castes include a considerable number of castes of Aryan origin and the relative infrequency of pigmented tongues among them (19·9 per cent) compared with their frequency among the Dravidian tribes (average 44·8 per cent) confirms the general impression I had formed that the pigmentation of the tongue varies with the pigmentation of the skin. For the Kolarian tribes (Mundas, Oraons, Kharias, etc) have, as a rule, the blackest skins possible, and the depth of skin pigment was generally observed to correspond directly with the depth of the tongue pigment. The distribution and extent of the discoloration varied greatly. In some cases the fungiform papillæ were each surrounded by a blue or brown rim, giving the tongue a curious speckled look; in others there were irregular blue or black blotches, simple or multiple, and varying in size from a two-anna bit to a rupee on the dorsum or along the edges of the tongue. In one only was the whole tongue black. In no case were the gums or roof of the mouth pigmented. The marks were found at all ages, though more commonly more widely spread and of deeper hue in adults than in children.

The children of 46 parents who had pigmented tongues were examined, with the following results:—Of 16 sons of melanoglossal *fathers*, 7 had their tongues pigmented, 4 daughters of the same group of fathers showed no marks. Of 14 sons of melanoglossal *mothers*, 3 had pigmented tongues, and of 12 daughters of the same 3 were pigmented.

As far as could be ascertained, the pigment was not in any way due to malaria. Enlarged spleens were not found more frequently in those who had than in those who had not pigmented tongues.

Thus melanoglossia, as far as these 347 cases go, would appear to be largely a question of race, and to be more common the lower the race is in the scale of civilization. It is almost equally common in the two sexes. It would appear to be hereditary, though not necessarily appearing in early childhood. No connection with any diseased condition was to be made out."

Enquiries were made of some of the Agency Surgeons in these Provinces, but it was difficult for any systematic observations, which alone would be of any use, to be undertaken. Major Goodbody, I.M.S., the Director of the Medical Department in the Bikaner State, however, kindly made some careful observations, extending over about 3 months. 1,315 persons were examined, out of whom 125, or 9·5 per cent were found with black patches on the tongue. The statement on the margin shows the extent of its prevalence among certain castes. Unfortunately, the details of the castes in the groups "others" and "Mali, Sutar, etc," are not available. But "others" is said to have included all the low-castes like Chamar, Koli, Bhangi, etc. It will be seen that the figures scarcely bear out the theory that the lower the caste the more common the pigmentation. For it was most commonly found (15·5 per cent) among the high caste of Rajputs, though it is true that the second highest percentage (11·7) is in the group of lowest castes, in "others."

Caste.	Number of persons		Percentage of Col. 3 to Col. 2.
	Examined.	In whom Melanoglossia was found.	
1	2	3	4
Rajput	258	40	15·5
Others	213	25	11·7
Jat, Mali, Sutar, Nai, Khatri, etc.... ...	182	18	9·9
Sonar	59	5	8·5
Musalman	215	17	7·9
Brahman	209	11	5·3
Mahajan...	179		5·0
Total ...	1,315	125	9·5

Major Goodbody reports that the patches were irregular in shape and the largest did not exceed 1 square inch in size; and that the blacker the skin of the body the greater and deeper the amount of pigmentation on the tongue. He found no case of pigmentation on the gums, or the roof of the mouth, or palate, nor could he trace any connection between melanoglossia and malaria.

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