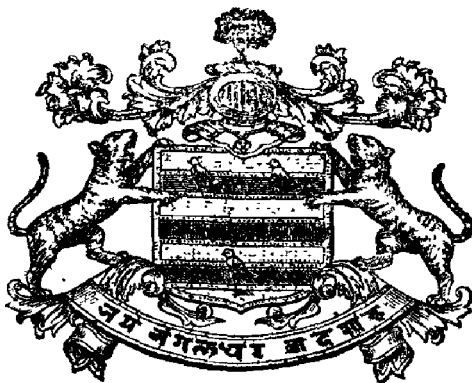


CENSUS REPORT, 1911,

BIKANER STATE.

COMPILED BY
RAI BAHADUR BABU KAMTA PRASAD, B. A.,
HOME MEMBER OF COUNCIL,
AND
SUPERINTENDENT, CENSUS OPERATIONS,
BIKANER STATE.



BIKANER:
BOUND AT THE GOVERNMENT PRESS

REPORT

ON THE

CENSUS OF THE BIKANER STATE,

1911.

CHAPTER I.

DISTRIBUTION OF THE POPULATION.

I.—GENERAL DESCRIPTION OF THE STATE.

BIKANER is the northernmost and the second largest State in Rajputana and lies between the parallels of 27° 12' and 30° 12' north latitude and 72° 12' and 75° 41' east longitude.

It is bounded on the north and north-east by Ferozepore and Hissar districts; on the east by Hissar, Loharu and Jaipur; on the south by Jaipur, Jodhpur, and Jaisalmer; on the west by Jaisalmer and Bahawalpur; and on the north-west by Bahawalpur.

The Reigning Family of Bikaner belongs to the great warrior clan of Rathore Rajputs and the origin is traced to well beyond Maharajah Jai Chand—King of Kanauj, whose extensive Kingdom was overthrown by Shahabuddin Mohammed Ghorī in 1194 A. D. His grandson, Rao Siaji, migrated with a small following to Pali in Marwar territory in 1211, and founded the Kingdom now known as Jodhpur after his descendant, Rao Jodhaji. The latter's son, Rao Bikaji, left Jodhpur in 1465 A. D. to carve out a kingdom for himself and conquered the country now forming the State of Bikaner. The present Maharajah and Ruler of the State, Colonel His Highness Maharajahdhiraj Raj Rajeshwar Narendra Shiromani Sri Sir Ganga Singhji Bahadur, G. C. S. I., G. C. I. E., A. D. C., LL. D. is the 21st in descent from Rao Bikaji.

For administrative purposes the State is divided into the 4 districts or *Nizamats* of Bikaner, Reni, Sujangarh and Suratgarh, each of which is under an officer styled Nazim. The districts are again sub-divided into 13 tehsils under tehsildars and 5 sub-tehsils under naib-tehsildars, as detailed below :—

Bikaner.	Reni.	Sujangarh.	Suratgarh.
Bikaner	Bahadra	Sujangarh	Suratgarh
Lunkaransar	Rajgarh	Ratangarh	Hanumangarh
Magra	Churu	Sardarshahr	Mirzawala
S. Surpura	Nohar	S. Dungargarh	S. Anupgarh
.....	S. Reni	.....	S. Tibi

The sub-tehsil of Magra was created before the Census of 1911. The arrangement of tehsils and sub-tehsils is not the same as in 1901, owing to some subsequent changes for administrative purposes.

North of the Ghaggar and also in the north-eastern portion of the State the soil is level and fertile with comparatively few sand hills. Over the remainder of the State the surface of the country is for the most part covered with undulating sand hills, varying in height according to force and direction of the wind from 20 to over 100 feet. The slopes of these dunes suggest the ribbed appearance of the sea-shore. The general aspect is dreary and desolate in the extreme; but during and just after the rains, the country wears a very different appearance, becoming a vast green pasture land covered with rich and succulent grasses. The only rocky hills deserving the name are in the south, close to the borders of Jodhpur and Jaipur; and the highest near Gopalpura is about 1,651 feet above the sea, or about six or seven hundred above the level of the surrounding plain.

There are no perennial rivers or streams. The Kantli or Katli rises in the hills near Khandela (in the Jaipur State) and, after a northerly course of some 60 miles through Shekhavati, generally loses itself in the sand just within the Bikaner border. In years of good rainfall, however, it flows for from 10 to 16 miles (according to the strength of the flood) in the south of Rajgarh tehsil, and benefits a few villages. The Ghaggar rises in the lower slopes of the Himalayas in the State of Sirmur in $30^{\circ} 4' N$ and $77^{\circ} 14' E$, and after traversing Patiala and the Hissar districts enters Bikaner in the north-east near Tibi. By the construction in 1897, at the joint expense of the Government of India and the Bikaner Durbar, of a weir at Otu at the lower end of the Dhanur Jhil (about 8 miles west of Sirsa) the water of the Ghaggar is now utilized for feeding two canals which form the most important irrigation works of the State.

Two salt lakes exist, one at Chhapar in the south near Sujangarh and the other at Lunkaransar, about 50 miles north-east of the Capital. Both are small, and only the latter is worked. Of fresh-water lakes, the most notable is that at Gujner, 20 miles south-west of Bikaner City, where the Maharajah possesses palaces, gardens, and a shooting-box. It is formed by the drainage from the rocky country to the west, and is about half a mile in length and a quarter of a mile in breadth. Ten miles to the south-west at the sacred town of Kolayat is a somewhat smaller tank on the banks of which are numerous bathing-ghats and temples shaded by fine *pipal* trees. Both lakes are dependent for their water supply on rainfall.

Nearly the whole of the State is covered with blown sand which is said to have been driven up from the Rann of Cutch by the prevailing south-west winds. The sand hills are of the transverse type with their longer ascents at right-angles to the direction of the wind. Nummulitic rocks, lime stones and clays crop out from beneath the sands at Gujner and Kolayat and are found in wells. A lignite of dark brown colour, with included lumps of fossil resin, occurs in association with these rocks at Palana (about 14 miles south of the Capital) and Fuller's earth (*multani mitti*) is found in the same formation at Madh, further to the west. At Dulmera, 42 miles north-east of Bikaner City, there is a small out-crop of Vidhyan sand-stone which is quarried for building purposes. A copper mine was discovered at Bidasar in the south in the middle of the eighteenth century but has not been worked for many years. Superficial deposits of gypsum are found in various parts, and the mineral is used as a cement for lining wells.

Bikaner possesses no forests properly so-called, and for want of water trees are scarce. The commonest is the *Khejra* (*Prosopis spicigera*), the pods, bark and leaves of which are eaten

by cattle, and, in times of famine, by the poor. A few *shisham* trees of spontaneous growth are to be found in the neighbourhood of Sujangarh. The best timber produced is that of the Rohera (*Tecoma undulata*). It is not, however, a very common tree. The Babul (*Acacia arabica*) is found on the sand-hills and there is an extensive belt of these trees—about ten miles in length and from two to four in breadth—along the dry bed of the Ghagghar near Hanumangarh. Of bushes, the most common is the Phog (*Calligonum polygonoides*). Its twigs and roots are used to support the sides of wells and as material for huts, while its buds are eaten with butter-milk and condiments by the poor, and its leaves by camels. Of grasses the "Bhurat" is the commonest in the southern half of the State. It is a valuable plant as its seed (resembling canary seed) is eaten by the poor in famine times and the stalk makes fairly good fodder for cattle. Of cattle grasses, in which Bikaner abounds, "Sewan," a tall fine grass, occupies a prominent place. Other grasses are "Ganthil," a low fine grass good for sheep; "Khu," a common grass, particularly good for cattle; "Daman," common in the north, especially useful for cattle-breeding. The whole State of Bikaner is a vast pasture ground, and after fair rains good grazing is everywhere to be found.

The Fauna of Bikaner is not very varied. In olden days the wild ass was found sparingly but it has not been seen for many years and apparently has disappeared. The ravine deer (*chinkara*) is fairly common everywhere and hyenas and wolves are not altogether rare. There are fine herds of black buck in the north. Here and also in the eastern districts the "neelgai" is sometimes met with. Wild hogs are plentiful in the bed of the Ghaggar near Hanumangarh and there are sanctuaries for them at Gujner and near the Capital. Among small game may be mentioned the hare, the partridge, the florican, the great Indian bustard, and lesser bustard, wild duck and teal and several species of sand-grouse. The State is famous for its Imperial Sand-grouse of which in a good year enormous bags can be made.

The climate is dry and generally healthy, though characterised by extraordinary extremes of temperature. During the summer the heat is intense, hot winds blow with great fury in May, June and part of July, heavy sand-storms are of common occurrence, and the sun is so powerful that even the country people fear to travel in the middle of the day.

The average rainfall at the Capital is 11.49 inches. In the rest of the State the rainfall varies from less than 6 inches in the west to more than 14 in the east and south-east. The heaviest fall in any one year was nearly 45 inches at Churu (in the south-east) in 1892. On the other hand, in 1885, Anupgarh (on the western border) and Hanumangarh (in the north-east) received less than half an inch each.

The railways constructed or under-construction in this State are the Southern Punjab, the Merta Road-Bhatinda, the Degana-Hissar and the Bikaner-Ratangarh Chord Line. The first on the broad, or 5 ft. 6 in. gauge, was built by an assisted Company, and has been worked by the North-Western Railway since 1897. Its length within Bikaner limits is, however, barely 4 miles (in the extreme north). The Bikaner-Ratangarh Chord Line is under construction. The portion of the Jodhpur-Bikaner Railway, belonging to the Bikaner Durbar, was completed between 1889 and 1902 and runs from Merta Road in the south to Bhatinda in the north. The Degana-Hissar Railway, which was opened in 1911, runs through the eastern portion of the State. The Bikaner-Ratangarh Chord Line will link together the two sections of State Railway (the Merta Road-Bhatinda and the Degana Hissar sections).

II.—AREA, POPULATION AND DENSITY.

The area of the State is 23,315·12 square miles, as against 23,311 square miles, in the Census of 1901. The increase is due to the State having received two villages, *viz.*, Rattakhera and Babalwas, contiguous to the State and situated in the Hissar district of the Punjab, from the Government of India in exchange for three Purejat villages called Padampura, Karanpura and Kesrisinghpura in Hyderabad, which were made over by His Highness the Maharaja to the British Government for the extension of the Aurangabad Cantonment.

Of the four Nizamats, Bikaner including the city of Bikaner has an area of 9,775 square miles and Reni, Sujangarh, and Suratgarh have areas of 4,757·7, 3,705, 5,073·3 square miles, respectively.

The total population of the Bikaner State as returned in this Census was 700,983 souls (371,489 males and 329,494 females), as against 584,755 in the last Census, *i. e.*, 1901; thus showing an increase of 116,228 persons or 19·9 per cent. Of this 700,919 were enumerated by the State, and 64, being the population of Orki Railway Station, were enumerated by the Railway Authorities of the Bhatinda Railway Station.

For the Bikaner State as a whole, the density, *i. e.*, the average number of persons per square mile was 30 and for Bikaner, Reni, Sujangarh and Suratgarh Nizamats it was 14, 41, 51 and 24 respectively.

III.—TOWNS AND VILLAGES.

In the 1911 Census a town was supposed to contain 5,000 persons at the least but in this State the places considered as towns were the same as in the Census of 1901, though some contained less than 5,000 persons. By this reckoning there are 9 towns in the Bikaner State as given below:—

Bikaner	Sujangarh	Ratangarh
Sardarshahar	Churu	Rajgarh
Nohar	Reni	Suratgarh

The area of these towns is 189 square miles, and the population 127,482 souls, *i. e.*, 18·18 per cent. of the total population of the whole State. The average area per town comes to 21 square miles and the average population 14,164·66. The area of Bikaner City which is also included in these towns is 4 square miles, and the population per square mile is 13,956·5.

The term village in the Census Returns has been taken to be the area so demarcated for revenue purposes. The total number of villages in the State is 2,253, of which 2,177 are populated and 76 are unpopulated. The area of these villages is 23,126·12 square miles, and their population 573,501, *i. e.*, 81·82 per cent. of the total population of the whole State. The average area per village comes to 10·62 square miles, and the average population per village 263·44. The villages contain chiefly one type of house. In Patta villages, however, the Pattedar has his Gadh or castle, which is generally fortified by a thick mud wall all round. The houses are closely packed together on a small site. Those of Chamars, Dhanak, Thori, etc., who are considered low castes, are situated at some distance from the actual village.

Roughly speaking the proximity of one town to another, on the assumption of equal distribution, is 54·72 miles as a whole. In the same way, assuming villages to be placed at equal distances in each division, the average village proximity is about 3·51 miles.

There is a great difference between the social and economic conditions of villages and towns. The village community consists mainly of a few cultivating castes such as Jats, Rajputs, Rathis, etc. Each caste lives as a compact body and follows its traditional occupation.

Social and economic conditions in villages & towns.

IV.—HOUSES AND FAMILIES.

For Census purposes a house in a town or city is the dwelling-place of one or more families with their resident dependants and servants, having a separate principal entrance leading from the highway, compound, enclosure, etc.

House in town or City.

A village house is the building or buildings, or part of the building, or a hut which is occupied by a joint family.

Village house.

A family is a group of persons with their resident dependants and servants who live together in a house and have one common *chulah* (hearth).

Family.

Houses are of three classes : “Havelies” or masonry houses occupied by the well-to-do ; “Dhundas” or mud houses in which dwell the middle class between the rich and the poor ; and “Jhompras” or huts which are made from “Phog” branches and grass and which in almost all villages are more numerous than the other kinds of houses and are often the only dwelling-places. They are round and look like small ricks. An enclosure of thorns usually surrounds them and indeed most dwelling-places in Bikaner, serving as a protection against the sand-drifts and hot winds as well as a cattle-pen. Cenotaphs, either “Chhatris” or “Chauntras” (domes or platforms) are here and there seen in the villages ; also pillars or slabs bearing representations of popular deities or “Suttees.” Some houses in the towns have an open *chowk* in the centre. Almost all houses in villages and most of the houses in the towns possess no latrines of any kind, the people going out to the fields, when necessary. Windows are very sparingly used. In the villages even small houses have open court-yards where people generally sleep during summer. In towns there is little free ventilation owing to want of space and because the houses are located close to each other in long, narrow and tortuous lanes.

Types of houses.

Houses were divided, for purposes of the Census, into two classes : (a) occupied (b) unoccupied. Those in which any person was residing on the Census night were taken as occupied and the rest as unoccupied. The unoccupied houses were

Occupied houses.

either shops, ware-houses, stables or houses shut up on account of their inmates residing elsewhere. The number of occupied houses in the State rose from 1,16,491 in 1901 to 1,52,773 (in towns 28,710 and in villages 1,24,063) in 1911, an increase of 36,282 or 31.14 per cent. The average population per house in the State is 4.58 (of the towns 4.44 and of the villages 4.61), as against 5.02 (of the towns 5.05 and of the villages 5.01) in the Census of 1901. In the 1911 Census, there was an increase of 1,16,356 persons in the population, but the average population per house was less than that in the Census of 1901. This is due to the fact that the increase in the population was not so great as the increase in the number of occupied houses. The increase in the number of houses is due mainly to the following two causes : (1) in the Census of 1901 no sub-numbers were put on the houses as was done in the 1911 Census, when houses with sub-numbers were considered as separate buildings ; (2) in the Census of 1901 there were many unoccupied houses owing to the years of bad harvest and especially owing to the famine of S. 1956 (corresponding to 1899-1900 A.D.), whereas owing to good years during the past decade these houses were re-occupied by their owners who had migrated to districts outside the State.

In the State generally, and among the Hindus particularly, the joint family system is prevalent. The family as a general rule consists of the parents, the sons, married and unmarried, and the unmarried daughters. It is continued so long as living together in harmony is possible. Dissensions often take place, especially among the females. Grown up sons live apart as far as all domestic matters are concerned, though as regards property, there is as a rule no separation during the life-time of the father. There is a greater tendency to breaking up the joint family system in towns than in villages, among industrial and artisan classes than among agriculturists, and among the educated than among the illiterate. In cases of separation parents generally live with their youngest son. The moveable property is usually divided at the time of separation, but the immoveable is divided after the death of the parents.

CHAPTER II.

MOVEMENT OF POPULATION.

No information whatever regarding the early population of the Bikaner State is available. A Census of most of the Parganas was taken at the request of Captain P. W. Powlett in or about the year 1874 A. D., but as it was not based on an actual counting of the people, the statistics are unreliable. The first regular Census taken in 1881 showed the population of the State to be 5,09,021 (males 2,93,650 and females 2,15,371); in the Census of 1891 it was 8,31,955 (males 4,40,046 and females 3,91,909); and in that of 1901, 5,84,627 (males 3,06,384 and females 2,78,243); while in the present Census it is 7,00,983 (males 3,71,489 and females 3,29,494). In the 1911 Census two villages, *viz.*, Rattakhera and Babalwas, the area of which is 4.12 square miles, were included in the State. Hence if the population of these two villages be added to the populations at the past three Censuses the figures will stand as follows:—

1881	1891	1901	1911
5,09,077	8,32,065	5,84,755	7,00,983

The percentage of variation is as follows:—

Between 1881 and 1891	... + 63.44
„ 1891 „ 1901	... — 29.73
„ 1901 „ 1911	... + 32.8
„ 1881 „ 1911	... + 37.69

As already stated the increase since 1901 is 1,91,906, or 32.8 per cent. This increase is general but not uniformly distributed over all the Nizamats. Bikaner shows an increase of 9.1, while Reni, Sujangarh and Suratgarh show an increase of 12.3, 17.1 and 77.6 per cent., respectively.

Broadly speaking the forces that cause the variation are : (1) natural increase or decrease, *i. e.*, the difference between births and deaths, (2) famine, (3) epidemic diseases, (4) migration and (5) inaccuracy of enumeration. Of these the last may be excluded. The Census having now been taken four times, a satisfactory degree of accuracy has been reached. Famine and epidemics have their effects both on births and deaths and migration, and it may therefore be said briefly that variations in population depend upon: (1) excess or otherwise of births over deaths and

(2) migration. Migration will be dealt with in the next chapter. As regards vital statistics, unhappily no systematic returns of births and deaths exist for the State as a whole. During the decade under reference there was no famine. It is, therefore, necessary to consider the causes that have been instrumental in increasing the population of the State.

General health did not suffer from any virulent epidemic in such a manner as to produce any serious effect on the population; though plague was imported into the Hanuman-garh tehsil from the neighbouring districts of the Punjab in April and May of 1910, and 44 deaths were registered. Necessary precautions and prompt measures were at once taken and the disease was checked. Small-pox and malaria are very prevalent in some parts of the State in certain years but the mortality caused by them in the past decade was not sufficiently great to call for any special remarks. The general health of the State may, therefore, be said to have been satisfactory and favourable for the growth of population.

In a State like Bikaner, where the majority of the population is rural and therefore dependent on agriculture for their livelihood, the rate of the growth of population will naturally vary with the state of the harvest. When the crops are good the people are prosperous and progressive but when they fail, the pinch of scarcity is at once felt and the rate of growth is adversely affected. The following account of the seasons and rainfall, extracted from the Annual Administration Reports of the State, shows that the seasons and rainfall were generally satisfactory during the decade excepting the years 1903 and 1905, and very good during the last three years. The average rainfall of the decade amounted to 9 inches and 6 cents, which is sufficient for a good crop :—

1900—1901.—The average rainfall for the whole State during this year was about 11 inches. This rainfall of the year though slightly in excess of the average was rather late in beginning and hence was not so beneficial to cultivation and crops as it would have been had it begun earlier. In July good and general rain fell throughout the State, when the cultivation of *bajra* was commenced. In August and September, too, there were one or two seasonable falls which helped the growth of the crops cultivated. The total area brought under cultivation was much below the average and the outturn of the *Kharif* crops poor on the whole. The *Rabi* crops were, however, good in the area flooded by the Ghaggar and the supply of fodder was very plentiful all over the State.

1901—1902.—The average rainfall was 4·93 inches and its distribution being uneven and deficient, the sowing of the *Kharif* crops was much below the normal in most places. The *Rabi* crops were also not good. The supply of grass and *Paia*, however, throughout the State was excellent, especially in the southern and western part of Bikaner. The growth was so abundant and the prevailing rates so favourable that in some villages the tenants were able to pay their land rent by the sale of fodder alone. The harvest of grass and fodder is very important and is considered second in value only to grain crops, as the villagers tend large herds of cattle, sheep and camels.

1902—1903.—The average rainfall for the State was 9 inches and 11 cents. The rainfall of the year, though heavier than in the previous year, was deficient and below the normal, and the distribution being uneven and unseasonable, it was not of much use to the crops. In the month of June, the rainfall was sufficient to allow of ploughing and sowing being com-

menced throughout the State, with the exception of the Nohar and Mirzawala tehsils where the sowing operations were delayed till July and August owing to the very late appearance of the monsoon. The outturn of the *Rabi* crops was poor for want of the winter rains, and the growth of grass and fodder was not very abundant owing to the deficient rainfall.

1903—1904.—The average rainfall was 11·56 inches, which was good and up to the average. Rain fell in some places as early as May but there was no fall of importance except in Churu and Sadarshahar tehsils. The rainfall in June was insufficient but in July a bountiful and well-distributed fall allowed of ploughing and sowing operations being commenced in all the tehsils of the State. The rains continued till September with the consequence that the *Kharif* crops yielded a more than normal outturn. The outturn of *Rabi* crops was below the average on account of the scanty supply of water from the canals and in non-irrigated places for want of rain. The supply of grass and fodder was abundant, and it was more than sufficient for local requirements.

1904—1905.—The average rainfall was 6·97 inches. The rainfall, though more than the average in some localities, was deficient on the whole, consequently the crops were not so good as in the previous year. The *Rabi* crops did not yield an out-turn of more than 10 annas in the rupee. Owing to the deficient and late rainfall the supply of grass and fodder was not enough to allow of any storage, being barely sufficient to meet all ordinary local requirements, during the year.

1905—1906.—The average rainfall was 6·93 inches. The *Kharif* crop was poor but owing to a very heavy and general rainfall throughout the State in the second week of September, especially in the Suratgarh Nizamat, a bumper harvest of *Rabi* was reaped. The supply of grass and fodder was quite sufficient for local requirements, but was not enough for storage purposes.

1906—1907.—The average rainfall was 12·51 inches. The *Kharif* harvest was sufficient for the requirements, of the people. The *Rabi* crops were up to the average and the grass and fodder, though not so abundant as to allow of any very large storage, was sufficient for local requirements.

1907—1908.—The record of rainfall for this year was very good, as the average reached 20·34 inches. The *Kharif* crops were quite sufficient to meet the requirements of the people. For want of moisture in the land which was due to an early cessation of the rains the *Rabi* sowings could not be made on a large scale. The grass and fodder crop was quite sufficient for all local requirements.

1908—1909.—The rainfall during this year was so good and evenly distributed that it enabled the people to bring under *Kharif* cultivation a much large area than in any previous year. The crops were excellent and yielded a bumper harvest in every part of the State. The *Rabi* crops were above the average in the Suratgarh Nizamat while in other places they were up to the average. From an agricultural point of view the year was one of plenty and prosperity. Grass and fodder were plentiful in every part of the State.

1909—1910.—The rainfall was timely and well-distributed, the average being 11·9 inches. The *Kharif* crops yielded an excellent harvest. The *Rabi* crops as well as the grass and fodder harvests were also good.

The prices of food-grains during the decade under reference showed no movement except in the years 1903 and 1905, when they rose somewhat high owing to the failure of crops caused by insufficient rainfall; but during the last two years these prices were comparatively low owing to the favourable seasons. The general steadiness in prices of food-grains is largely due to the railway. Its benefits are specially noticeable in times of drought when it

pours in grain from the Punjab and Sindh. The following statement gives the average prices of staple food-grains during the decade:—

Grains.	1901.		1902.		1903.		1904.		1905.		1906.		1907.		1908.		1909.		1910.	
	Srs.	Chks.	Srs.	Chks.	Srs.	Chks.	Srs.	Chks.	Srs.	Chks.	Srs.	Chks.	Srs.	Chks.	Srs.	Chks.	Srs.	Chks.	Srs.	Chks.
Bajri ...	16	1	13	1	13	1	15	0	15	0	10	0	13	1	8	0	14	0	14	0
Jowar ...	14	1	12	5	13	1	14	1	16	0	11	0	13	1	11	1	11	5	20	0
Moth ...	19	0	15	1	12	1	18	1	15	1	9	0	13	0	9	0	17	0	24	15
Moong ...	12	1	10	1	10	0	14	0	13	1	8	1	9	1	8	1	11	5	14	0
Wheat ...	10	0	10	1	12	1	13	0	12	1	10	0	10	0	7	0	8	0	10	0
Barley ...	19	0	18	1	16	1	16	1	21	1	11	10	14	10	11	10	14	5	19	15
Gram ...	16	0	15	1	16	1	19	0	20	1	13	0	17	0	9	1	13	0	18	0

There is no permanent system of irrigation in the State. The bed of the Ghaggar runs through the Hanumangarh and Suratgarh Tehsils for about 40 miles varying in width at different places. When there is heavy rainfall in the Himalayas, this bed becomes a current of water which flows as far as Hanumangarh or even further to Suratgarh but generally dries up in November. From an artificial reservoir constructed at Otu on this river, two canals, one northern and the other southern, run into this State for distances of 21 and 26 miles. These two canals afford some irrigation to the adjacent lands but as they are not perennial their usefulness is not commensurable with the heavy expenditure incurred on their construction and maintenance. The inundation from the Ghaggar stream during the years 1901-02, 1902-03, 1906-07, 1908-09, and 1909-10 was above normal and hence the *Rabi* harvest was excellent. The Sirhind Canal Nala which formerly irrigated some villages of the Mirzawala Tehsil, has received no water since the year 1903-04. The best inundations from the Katli river were during the *Samvat* year 1965-66 or 1909-10 A. D. A branch of the Western Jamna Canal runs into the State as far as Bhadra and is called the Bhadra branch. Its length is about 20 miles. For the last two years no water has been allowed to run into this branch unless surplus water was available. Every effort has been made during the decade to increase the area under cultivation by the construction of several Bunds and new irrigation wells, but owing to almost insurmountable difficulties the result has not been very encouraging. The following statement gives the area irrigated or inundated during the decade:—

Statement of the areas irrigated or inundated during the decade 1901-02 to 1910-11.

Serial No.	Sources of irrigation.	1901-02.	1902-03.	1903-04.	1904-05.	1905-06.	1906-07.	1907-08.	1908-09.	1909-10.	1910-11.
1	Northern and Southern Ghaggar Canals.	15,494	12,036	18,507	20,268	3,857	15,105	3,992	822	7,420	11,979
2	Inundations from the Ghaggar	53,990	5,002	5,423	68	1,774	31,574	2,394	2,394	11,710	4,142
3	Do. do. Katli river	...	...	...	...	7,660	5,940	2,504	...	...	...
4	The Western Jamna Canal, Bhadra Branch.	70	209	232	567	983	678	535	1,407	58	137
5	The Madh and Pilap Bunds ...	...	...	...	...	130	131	48	133	133	...
	TOTAL ...	69,554	17,247	24,162	2,703	14,404	53,428	9,473	11,756	18,321	16,258

During the period under review great progress has been made in the means of communication. The total mileage of the Bikaner State Railway in 1901 was 157·35 miles. In 1911 it was 470·37 miles. This has greatly facilitated traffic and means of communication with towns in the neighbouring States and also in the Punjab.

There has been a most marked increase in the area brought under cultivation in the *Khalsa* portion of the State, especially in the *Suratgarh Nizamat*. In 1901-02 the cultivated area amounted to 1,149,885 bighas, in 1910-11 it was 1,911,690 bighas, an increase of 7,61,805 bighas or 65·25 per cent. From an agricultural point of view, the decade gave excellent results.

Since the opening of the Railway, the export and import trade of the State has steadily increased. With the improved means of communication, the people have naturally learnt to indulge in articles of greater luxury and to undertake more venturesome trades, thus increasing the value of both the import and export trade.

The chief article of export is raw wool, which also forms the most important factor in the local industry. Owing to the succession of bad years during the previous decade there was a great falling-off in the number of sheep and consequent deterioration in the wool industry. Various concessions were granted to the people to induce them to bring their flocks back from the places where they had taken them for grazing purposes and where they had afterwards stayed. These have produced satisfactory results. Steps have also been taken to improve the breed of the local sheep.

To meet the great demand for the famous Bikaner carpets a new factory has been established in addition to the one in the Central Jail. It is turning out an excellent quality of goods and is doing a brisk business.

Another promising industry is the manufacture of saltpetre which has greatly improved of late. This industry is capable of great expansion if it is worked systematically by foreign experts. The principal factories are at Hanumangarh and Bhadra, with 20 small ones situated in the villages of the Hanumangarh and Bhadra Tehsils.

Besides the above the following are some of the important Industries of the State :—(a) The manufacture of salt at Lunkaransar, (b) Coal Mining at Pakana, and (c) Sand-stone quarrying at Dulmera.

The wages of the labouring classes have risen owing to the excellent crops and the great demand for labour. The wage paid to the field labourer has risen from 3 annas to 5 annas and even to 8 annas, while that of the ordinary labourer working on the Railway lines has gone up from 3 annas to 6 annas per diem. The system of paying field labourers in kind is not customary in the State. They are always paid in money. The wages of skilled labour also have increased : those of the Blacksmith from 4 to 5 annas and of the Carpenter and Mason from 6 to 10 and even 12 annas. As elsewhere in Rajputana, the village servants, the Barbers, Potters and Shoe-makers, are usually paid in kind at harvest time.

The timely rainfalls, the good crops, and the special concessions granted by the State in the shape of remissions of past arrears of land revenue have induced the people who had emigrated in the previous bad years to return to their native homes. Those districts of the Punjab which border on the State have very little fallow-area left for the grazing of cattle or for cultivation. Hence, when the people heard that Sutlej Canal would soon be extended into the Hanumangarh and Mirzawala Tehsils many of them migrated from the Punjab and settled in the said Tehsils where they were given a

large area of *Banjar* land at favourable rates for cultivation. This affected the growth of the population to a great extent. On the whole, the general condition of the people of all classes during this decade underwent a change for the better. Favourable seasons and liberal concessions enabled them to improve their lot to a marked degree and in the *Suratgarh Nizamat*, where harvests were abundant and plentiful, the people were especially prosperous.

CHAPTER III.

MIGRATION.

The statistics of birth-place are contained in Imperial Table No. XI which shows that the total number of persons born in the Bikaner State is 632,686—3,37,622 males and 293,064 females—against 548,754—290,220 males and 258,534 females—in 1901. This shows an increase of 83,932—49,402 males and 34,530 females—born in the State.

In the 1911 Census the number of immigrants was 68,347, *viz.*, 31,917, males and 36,430 females, against 35,873, *viz.*, 16,164 males and 19,709 females, in 1901. These statistics include certain figures which in the previous Census were enumerated in other districts. On comparing these figures we see that the movement of population from other districts results in a total increase of 32,474, *viz.*, 15,753 males and 16,721 females.

The following statement shows the movement of population from the districts or states which are contiguous to Bikaner:—

Serial No.	District or State where born.			Population.	Males.	Females.
1	Jaipur	...	...	19,764	8,013	11,751
2	Jaisalmer	...	...	524	157	367
3	Marwar	...	...	12,274	4,973	7,301
4	Ferozepur	...	...	11,133	6,414	4,719
5	Hissar	...	...	13,037	5,594	7,443
6	Bhawalpur	...	...	2,496	1,406	1,090
7	Loharu	...	...	490	171	319
	TOTAL			59,718	26,728	32,990

The total number of emigrants, *i. e.*, persons born in the Bikaner State but enumerated in other districts or States of India, is 119,567 as against 169,123 in 1901. Of these about 104,000 are emigrants to other provinces, the remainder to other States in Rajputana. Generally speaking, five different types of migrations may be distinguished, *viz.*,

1. *Casual*, or the accidental movements across the boundary line between contiguous districts.

2. *Temporary*—due to a temporary demand for labour on roads, railways, etc., and to journeys on business, pilgrimage and the like.

3. *Periodic*—due to changing seasons.

4. *Semi-permanent*.—The natives of one place reside in another where they earn their living but retain their connection with their homes in their native villages where they leave their families, to which they return at more or less regular intervals for brief periods, and whither they eventually retire in their old age.

5. *Permanent, i. e.*, where overcrowding drives people away or the superior attractions of some other locality induce people to settle there.

Of the above five types of migration Nos. 1, 2 and 5 affected immigration into the State during the past decade, and Nos. 3, 4 and 5 affected emigration to a great extent, as will appear from the following.

Marriages often take place between the inhabitants of the villages which lie on opposite sides of the line which divides the Bikaner State from other districts. The statement given above shows that the number of female immigrants was greater than male immigrants by 6,262.

The number of immigrants is also due to extensive P. W. D. and Railway works now being carried on, such as the construction of the Bikaner-Ratangarh Chord Line and various big public buildings which have given employment to large numbers of persons from outside the State.

The area watered by the Ghaggar Canal in the Suratgarh *Nizamat* and the news of the proposed construction of the Sutlej Canal, the survey of which has already been completed, are responsible for much immigration, as many cultivators from the Punjab and its districts have settled in the Mirzawala and Hanumangarh Tehsils, where they have rented a large area of uncultivated land at reduced rates for agricultural purposes.

The striking increase of emigrants over immigrants is not difficult to explain. In the first place there is practically speaking but one harvest, the *Kharif*, and as soon as it is gathered in September or October, the majority of the agriculturists prefer a journey to Sindh or the Punjab (where they can not only earn a living but probably save a little money) rather than an idle and unprofitable time at their own homes, and in the second place it must be remembered that Bikaner is the birthplace (and still the real home) of many enterprising Bankers and Traders who have business connections in almost all the big cities of India, where they have settled and do business on a large scale. These rich Bankers and Traders are followed by their poorer fellow-citizens whom they engage as clerks or servants, or as petty shop-keepers.

CHAPTER IV.

RELIGION.

The following statement shows the general distribution of the population by religion :—

Religion.	Number in 1911.			Number in 1901.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
Hindu ...	575,699	306,659	269,040	493,534	260,044	233,490
Musalman ...	91,929	49,347	42,582	66,050	35,258	30,792
Jain ...	24,858	10,255	14,603	23,403	9,967	13,436
Sikh ...	8,214	5,054	3,160	1,481	1,011	470
Christian ...	151	97	54	95	62	33
Arya ...	128	76	52	41	26	15
Parsi ...	4	1	3	23	16	7
TOTAL ...	700,983	371,489	329,494	584,627	306,384	278,243

It will be seen that 575,699, or about 82·1 per cent., of the total population are Hindus ; 13 per cent. Mohamedans ; 3·5 per cent. Jains and 1·2 per cent. Sikhs and '2 others.

The most noticeable feature of this report is the rapid growth in the numbers of the Hindus, Musalmans, and Sikhs. This is accounted for by the fact that the majority of the rural population consists of Hindus and Musalmans, who are generally agriculturists. During the ten years ending 1901 the population had much decreased in consequence of the famines of 1891-92, 1896-97, and 1899-1900 which caused more than the usual amount of emigration to the neighbouring districts of the Punjab and Sindh, and an excessive mortality, chiefly from cholera and malarial fever. But during the decade ending 1911 none of these causes for diminution of population existed. The timely rainfalls, the good crops, and special concessions granted by the State in the shape of substantial remissions of land revenue ; liberal advances of *taccavi* for the purchase of seeds, cattle, etc., etc., resulted in a large number of people being induced to come back to the State after years of absence. Moreover, those districts of the Punjab which are contiguous to the State have very little fallow-area left for the grazing of cattle or for cultivation, whereas the news of the introduction of the Sutlej Canal into the Hanumangarh and Mirzawala Tehsils induced the peasants, especially the Sikhs, from those districts to migrate and settle in the said Tehsils where they have been given a large area of *Banjar* land at favourable rates for cultivation.

The following table gives the distribution by the chief religions of the population of each of the four *Nizamats* :—

Name of <i>Nizamat</i> .			Hindus.	Musalmans.	Jains.	Sikhs.
Bikaner	...	...	161,078	23,612	10,739	175
Reni	...	...	171,625	18,844	2,996	22
Sujangarh	...	...	167,252	12,626	10,853	5
Suratgarh	...	...	75,744	36,847	270	80,112

This shows that the Hindus greatly predominate throughout the State. Next to the Hindus, the Musalmans and the Sikhs are found in large numbers in the Suratgarh *Nizamat* and the Jains are more numerous in Bikaner and Sujangarh *Nizamats* than in the Reni and Suratgarh *Nizamats*. The Christian population is very small in this State. It may be placed under three categories. Europeans (20), Anglo-Indians (4), and Indian Christians (127). The Europeans and Anglo-Indians are State employees and most of the Indian Christians are converts from the low caste Hindus and Musalmans. The number of Aryas is very limited, though it is about three times as great as it was in 1901. It includes both *Deshis* and *Pardeshis*. The latter are almost all in the State services and belong to the Punjab or the United Provinces. Only four Parsis were returned in this Census as against 23 in the previous one.

Who are the Hindus ?

The question what constitutes a Hindu was mooted in the Census

1. Deny the supremacy of the Brahmans.
2. Do not receive the *mantra* from a Brahman or other recognised Hindu Guru.
3. Deny the authority of the Vedas.
4. Do not worship the great Hindu gods.
5. Are not served by Brahmans as family priests.
6. Have no Brahman priests at all.
7. Are denied access to the interior of ordinary Hindu temples.
8. Cause pollution (a) by touch (b) within a certain distance.

Commissioner's note, dated the 12th July 1911, where the feasibility was discussed of supplementing the statistics in Imperial Table VI by a note stating what classes of persons have been included in the figures for Hindus who cannot strictly be regarded as such. Tests noted on the margin were laid down and it was desired that a list

9. Bury their dead.
10. Eat beef and do not reverence the cow.

Chamar*	...	...	65,461
Thori	...	...	16,528
Dhanak	...	...	5,106
Bhangi	...	...	3,928
Megwal	...	...	2,703
Balai	...	...	2,027
Sansi	...	...	1,834
Others	...	...	187
Total			9,7888
			or 17 per cent.

mans do not serve them, they satisfy all other tests and are regarded as Hindus both by themselves and the high-caste Hindus. How tenaciously do these depressed classes cling to Hinduism is illustrated by the following story :—

“A Mohamedan sovereign asked his Hindu minister which was the lowest caste of all. The minister begged for leisure to consider his reply and having obtained it, went to where the *Dheds* lived and said to them, “you have given offence to the *Padishah*. It is his intention to deprive you of caste, and make you Mohamedans.” The *Dheds*, in the greatest terror, posted off in a body to the sovereign’s palace, and standing at a respectful distance, shouted at the top of their lungs : “If we have offended Your Majesty punish us in some other way than that. Beat us, fine us, hang us ; if you like, but don’t make us Mohamedans.” The *Padishah* smiled, and turning to his minister who sat by affecting to hear nothing of the matter, said : “So the lowest caste is that to which I belong.” (*Rasmala*, p. 538.)

Descriptive.

I. *Hinduism*.—Hinduism includes such a variety of creeds and dogmas that it has been truly called an “Encyclopædia of Religions.” It is not one homogeneous growth of religious thought. Starting from the Vedas it has ended in embracing something from all religions and presents phases suited to all minds. It is tolerant, all-comprehensive, all absorbing.

Professor Monier Williams says : “It has its spiritual and material aspect, its esoteric and exoteric, its subjective, and objective, its rational and irrational, its pure and impure. It has one side for the practical, another for the severely moral, another for the devotional and imaginative, another for the sensuous and sensual and another for the philosophical and the speculative.”

Such being the comprehensiveness of Hinduism, it is very difficult to define it in accurate terms.

Mr. Baines, who was Census Commissioner in 1891, defined it as : “the large residuum that is not Sikh or Jain or Buddhist or professedly Animistic or included in one of the foreign religions, such as Islam, Mazdaism, Christianity or Hebrusm.”

Sir Alfred Lyal describes Hinduism as “the religion of all people who accept the Brahmanic scriptures,” and characterises it as a “tangled jungle of disorderly superstitions.” Finally he calls it : “the collection of rites, worships, beliefs, traditions and mythologies that are sanctioned by the sacred books and ordinances of the Brahmans and are propagated by Brahmanic teaching.”

Sir Herbert Risley describes it as animism, more or less transformed by philosophy, or magic tempered by metaphysics.”

“Within the enormous range of beliefs and practices, which are included in the term Hinduism, there are comprised two entirely different sets of ideas ; at one end at the lower end of the series is “Animism,” an essentially materialistic theory of things which seeks by means of magic to ward off or to forestall physical disasters, which looks no further

should be prepared of castes, etc., contributing more than one per mille to the total population of the State, who according to these tests, cannot strictly be regarded as Hindus. The depressed classes contribute as noted in the margin* about 17 per cent. to the Hindu population. Except that orthodox Hindus do not touch them and Brah-

than the world of sense and seeks to make that as tolerable as possible and as conditions will permit. At the other end is Pantheism combined with a system of transcendental metaphysics.

The same idea is expressed by a modern Hindu writer on the subject who has tersely summarised the main features of Hinduism in the following Sanskrit couplet :—

प्रामाण्यबुद्धिर्वेदेषु साधनानामनेकता ।

उपास्या नामनियमा एतद्वर्त्मस्य लक्षणम् ॥

i. e., “the religion which has implicit faith in the Vedas, recognises diverse ways of attaining the (spiritual) goal and has unlimited objects of adoration.”

In Hinduism we have at the top of the ladder, Brahmanism represented by a small sect known as Vedantists, whose leading dogma *ekma eva adivitiyan*—‘there is but one being, without a second’ summarises their whole creed. According to this nothing really exists, but the one universal spirit called *Brahma* or *Parmatma* and whatever appears to exist separately from that spirit is a mere illusion. The universal spirit is thus described in the Vedas : “He from whom the universal world proceeds, who is the Lord of the Universe, and whose work is the Universe, He is the Supreme Being.” Popular Hinduism, or the Hinduism of the masses though it accepts this creed called “Janan Marg” on the way of true knowledge, adds to it two other inferior ways : (1) Karma Marg or path of religious rites, i. e., the belief in the efficiency of the sacrifices, rites, lustral washings and austerities, and (2) “Bhakti Marg” or path of love and devotion. Popular Hinduism is represented by the complicated system of polytheistic doctrines and caste usages which have gradually resulted out of the mixture of Brahmanism and Buddhism with the non-Aryan creeds of the Dravidians and Aborigines. Popular Hinduism is something very different from Brahmanism, though the former was derived from the latter which in its turn was developed from the Vedic religion. Monier Williams believes that popular Hinduism was evolved because something more was needed for vast populations naturally craving for personal objects of faith and devotion than the merely spiritual pantheistic creed of Brahmanism. And he goes on to say that “the chief point which characterises Hinduism and distinguishes it from Brahmanism is that it subordinates the purely spiritual Brahman, with its first manifestation Brahma, to the personal deities Shiva and Vishnu, or to some form of these deities, while it admits of numerous sects, each sect exalting its own god to the supreme place.”

Whatever may be said about popular Hinduism and its dogmas, there can be no doubt of its extraordinary vitality due to its power as a special institution as well as to the facility with which it includes or at least tolerates all beliefs which do not directly deny Hinduism. So long as a man observes the rules of his caste he is at liberty to hold any religious opinion he likes. The caste system is the great conservative principle in the constitution of Hindu society, although originally its force was progressive as well as conservative. It is this principle of the Hindu social constitution which has enabled the nation to sustain without being shattered to pieces, the tremendous shocks given by the numerous political convulsions and religious upheavals that have occurred during the last thousand years. “The system of caste,” says Sir Henry Cotton, “far from being the source of all evil in Hindu society, has rendered most important service in the past and still continues to sustain order and solidarity.”

All the high-caste Hindus in this State are followers of either Shiva or *Shakti* or Vishnu and the majority possess household gods as well whose worship some member of the family performs. The family gods are either a stone *Ling* for Mahadeva, a stone *Saligram*, a picture of Vishnu, or a picture or metal image of *Shakti*, *Bhawani*, *Devi* or *Mata*

Bhaironji. As a rule, women are more religious than men. Family or village priests learn by rote the ritual required on different ceremonial occasions but with a few exceptions have no claim to learning. Besides the gods mentioned above, innumerable gods and goddesses are worshipped by all Hindus of high as well as low caste. The following deserve notice:

(1) *Karniji*, the tutelary deity of the Ruling family. In the old histories she is described as a *Charan* woman who lived from 1387 to 1538 and was gifted with supernatural powers. She is considered an incarnation of Devi. When Rao Bikaji, the founder of the Bikaner Family and State, entered this territory in 1465, she prophesied that his destiny was higher than his father's and that many servants would touch his feet and thence forward she was looked upon as the protectress of the State. *Karniji* is worshipped not only in this State but in other lands also far from the place of her origin, and she has devotees of all castes. As represented on stones or on gold and silver charms worn round the neck, *Karniji* holds a *Trishul* or trident in her hand.

(2) *Ramdeo*ji was a Tanwar Rajput of Marwar and was a great devotee of Sri Krishna. The favourite horse of *Ramdeo*ji is worshipped along with the "Padukas," or foot impression. The principal temple of *Ramdeo*ji is at Ranecha in Marwar which is considered to be a sacred place. There are in this temple the feet impressions of *Ramdeo*ji and four horses of metal representing the four principle *Yugas* or cycles. No particular forms or ceremonies are performed by the worshippers. The worship consists in simply burning incense and keeping a lamp fed with either *ghee* or oil burning before the deity for sometime every day.

(3) *Pabuji*.—He was a Rathor hero of prodigious strength and possessed supernatural powers by means of which he is said to have performed wonderful miracles. He is worshipped all over Rajputana as a hero and god.

Jainism.—The followers of this religion believe it to be eternal and not to have been founded by any human being. Its great antiquity is proved by references to it in the Vedas, the Mahabharat, the Puranas, rock, edicts, etc. Its doctrines, according to them, are propounded from time to time by cycles of twenty-four teachers each. These teachers are called *Tirthankaras* or *Jinas* (conquerors of all that is unholy and sinful in man's life) and the religion is so called after them. They are human beings who after leading the house-holder's life for a time renounce the world and by their austerities attain to a position of Omniscience when they can preach true religion to mankind. The first *Jina* of the present cycle was Rishabh Deva, son of King Nabhi, who flourished long ages ago and the last was Vardhman Mahavira who was born near Patna in 599 B. C. and attained *Nirvana* in 527 B. C. These *Tirthankaras* who have attained godhood are worshipped as such and receive the highest devotion and veneration from members of the Jaina community. The tenets of Jainism are quite different from those of Buddhism. The principles of the faith may be briefly stated as follows:—Creation is eternal and composed of six eternal substances (i) The Jiva (soul), (ii) A-Jiva (non-soul) (iii) Dharmasti, (iv) Adharmasti, (v) Akashasti, and (vi) Kal (or time). Of these the Jiva alone is sentient. He passes from life to life and region to region as the result of his Karmas but at last gets *Nirvana* or salvation when he transcends them. There is no Creator but they too posit Ishwar as an object of worship and the fountain-head of all true knowledge and believe that salvation is attainable only through His teachings. The primary qualities of the Jiva are, the Tri-ratna or the three jewels (a) Samyak Darshan (b) Samyak Jnan and (c) Samyak Charitra or true faith, true knowledge and true behaviour based on the first two. Salvation is attained by following the five precepts: (i) non-destruction of life, (ii) not to lie, (iii) not to steal, (iv) continence in thought, word and deed, and (v) not to have immoderate desires. The first is the corner-stone of Jaina religious practice. These five precepts have to be rigorously observed by

Sadhus who have to lead a very ascetic life but are somewhat relaxed in the case of house-holders who may follow them to the extent their ordinary worldly duties will allow them to do so. For instance, the precept of non-killing is, in their case, interpreted as meaning abstinence from wilful destruction of any creature without provocation.

The Jaina religion denies the authority of the Vedas. The Jainas are divided into two sects, the Svetambaras (white-clad) and the Digambaras (sky-clad).

Arya Samaj.—The number of persons belonging to this society is very small in this State.

Mohamedanism.—The two main sects of the Mohamedanism are the Sunnis and Shias. Almost all the Musalmans in this State belong to the Sunni sect. The Sunnis follow the *sunnat* or customs and traditions of the faith and are divided into four schools: the Hanifi, the Shafai, the Maliki, and the Hambali. The Shias reject the *sunnat* and maintain that the *Imamat* or temporal and spiritual leadership of the faithful was vested by Divine right after the death of the Prophet, in Ali and after him, in his two sons Hasan and Husain. They also add to the Mohamedan formula of belief the words: "Ali is the Caliph of God". They regard as usurpers the first three Imams—Abu Bakra, Umar, and Usman—and hate the memory of the Ummeyid—Caliphs who wrested the Caliphate from Ali.

The Sunnis observe only the tenth day of the Moharram, while the Shias observe all days of the Moharram, when with great lamentation they carry about *tazias* meant to represent the tombs of Hassan and Husain.

CHAPTER V.

AGE.

The number of people in the State, male and female, to the age of 4, and for each quinquennial period up to 59, with a single head for persons aged 60 and over, is given in Imperial Table VII.

The instructions given to the enumerators were as follows:—
Instructions to enumerators. "*Column 7 (age)*—Enter the age as it will be on the 10th March, 1911. Note that the number of years actually completed is to be entered and not the current year of age: for infants less than one year old enter the word "infant" and not the number of months since birth.

The least satisfactory of all the statistics, collected at a Census, are undoubtedly the records of age. This is due to most of the people in this country not knowing their precise age or that of their children. When asked: what is "your age?" people generally give such vague replies as "*panch-sat*," "five-seven," "*das-bara*," "ten-twelve," "*pandrah-bis*," "fifteen-twenty," "*pachis-tis*," "twenty-five thirty," "*tis-chalis*," "thirty-forty," and so on. Even when they are precise in their reply, there is a tendency to select certain round numbers which are exact multiples of 5 or 10. It is a matter of every-day experience in our courts that witnesses, especially those belonging to the lower castes, when asked to state their age, either say that they do not know it or give ridiculous replies. Under these circumstances, it is not possible to draw up correct age-returns for a Census.

Most children were entered as under one year and few were between one and two. This appears to be due to the rule that children under one year of age should be entered as "infants." The object of this provision was to avoid the confusion between months and years which would arise, if the ages of such children were stated in months. Many children over one year of age, who were still unweaned and were therefore popular-

ly regarded as infants, were shown as such in the Census schedules and were accordingly classed as "under one year of age" in the course of tabulation.

The number of males and females at the ages 5-9 was greater than that at the subsequent periods. It rises from 10-14 to 20-24 and then falls at the ages 25-29. From 30-34 onward the number rises and falls, and the lowest number of both sexes is at 65-69.

The age distribution and mean age of the followers of the chief religions show that the proportion of young children under five years of age was highest among Musalmans and lowest among the Hindus. Taking the sexes separately we find that the Jains had the highest proportion of male children under five years of age, and then came the Musalmans and then the Hindus. With regard to the number of female children, the Musalmans stand first, then the Hindus and, lastly, the Jains.

From 5-9 the Jains come first, their position being due to their high proportion of males at this age-period. After them come the Musalmans whose proportion of females exceeds that of males, and then the Hindus whose males and females approximate to one another in number.

From 10 to 14 the Musalmans come first, whose males and females are approximately equal, then come the Jains and then the Hindus, among both of whom the males exceed the females.

At the period 29 to 30 the proportion of males and females is the highest among the Hindus, who are followed by the Musalmans and then come the Jains, whose females greatly exceed the males. At the dependent ages, *i. e.*, 60 and over, the proportion of sexes is highest among the Jains, then come the Hindus, and then the Musalmans. At this period the proportion of females exceed that of males in all the three religions.

Among the males, the mean age of the Musalmans 21·4 is the highest; then that of the Hindus 18·0, next come the Jains with 16·1.

For females, the Jains are first with an average of 18·6, then come the Hindus with 18·0, and then the Musalmans with 17·0. It will be observed that among the Hindus the mean age of males and females is equal, among the Jains the mean age of female, exceeds that of males, and among the Musalmans the mean age of males exceeds that of females.

CHAPTER VI.

SEX.

The data for this chapter is given in the 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, can be obtained.

In the total population of 700,933, there were 371,489 males and 329,494 females which gives a ratio of 837 females to every 1,000 males. From the figures given in the Subsidiary Table I, it will be seen that the proportion of females to 1,000 males in the Bikaner City is 974. Then follow the Sujangarh *Nizamat* with 936 females to 1,000 males, the Bikaner *Nizamat* (excluding Bikaner city) with 884 females, the Reni *Nizamat* with 873 females, and the Suratgarh *Nizamat* with only 800 females to 1,000 males.

The above observations refer to the actual population of the persons enumerated in the State, irrespective of the place, where they were born. The proportion of the sexes is affected by migration from or to the State.

In order to ascertain the proportions in the native population, *i. e.*, among the persons born in the State we must discount the effect of migration, by deducting the persons, who have come into the State from outside, and by adding those born in it who have gone elsewhere. Thus calculated, the proportion of females to 1,000 males for the whole State is 888, or almost the same as in the actual population, which shows that in the State, as a whole, migration does not much disturb the sex proportions.

We have no means for exactly determining similar proportions for the districts, for the figures supplied by the other provinces refer to the Bikaner State as a whole and not to its districts.

Taking the religions, the proportion of females is the highest among the Jains, who show an average of 1,424 females to every 1,000 males ; and lowest among the Sikhs, who have a ratio of 625 females to 1,000 males. Next to the Jains come the Hindus with a ratio of 873 and last the Musalmans with 861. It is curious that the Jains who are considered to be the least prolific religion, had at the last, as well as at each previous Census, an excess of females over males. The higher ratio among the Jains may be explained by the fact that many Jains from the State have migrated to the large commercial cities of India, such as Calcutta, Bombay, etc., leaving their women and children at home. Moreover, with their smaller families and their strict tenets about the sanctity of all life, the Jains do not neglect their female children, and among them there is an entire absence of female infanticide. The very low proportion of females among the Sikhs is due to the fact that the Sikhs are not the original inhabitants of the State. They come here from the neighbouring districts of the Punjab in search of agricultural land and service, leaving in many cases their families behind at their homes. The ratio of females among the Hindus is higher than among the Musalmans in Bikaner City and the Bikaner and Sujangarh *Nizamats*, whilst it is lower in the Reni and Suratgarh *Nizamats*.

The urban population in this State comprises only the people living in Bikaner City and the eight towns, *viz.*, Churu, Nohar, Rajgarh, Reni, Ratangarh, Sardarshahar, Sujangarh, and Suratgarh. The rest of the population is treated as rural. In the towns, there are 1,015 females to 1,000 males, while in the villages their proportion is only 865.

It appears that the castes with the largest proportion of females are the Oswals or Jain Mahajans (1,417), the Maheshris (1,331), the Mahajans comprising all the Banias (1,305) and the Agarwals (1,143) and the Brahmans (1,008). These are the only five in which the females exceed the males. Next to these five come the Bishnois and Nais (872 each), then the Chamars and Naiks (867 each), then the Thories (866), then follow the Kumhars (859), the Rath Musalmans (856), the Beragis (830), the Jats (818) and, lastly, the Rajputs (753). The excess of females over the males in the first five communities mentioned above may be partly due to the migration of their males to Calcutta, Bombay and other commercial cities of India.

CHAPTER VII.

CIVIL CONDITION.

The statistics regarding civil condition are given in Imperial Tables VII and XIV. In the former, civil condition is shown in combination with age and religion, and in the latter with age and caste.

The most striking fact one notices in India is the universal prevalence of the married state: "In Europe, sentiment and precedence hold divided sway, and the tendency on the whole is rather towards a decline in the number of marriages. In India, neither of these motives comes into play. Religion, on the other hand, which in the West makes in the main for celibacy, throws its weight in India almost wholly into the other scale." (Risley's *People of India*—p. 148, India Census 1901.) A Hindu must marry and beget a son (*Putra*) to save him from hell (*Put*). He must also see that his daughters are not left unmarried at puberty, for to do so would not only bring social obloquy on his family but subject him and his ancestors to damnation. While marriage is obligatory, it is hampered by numerous restrictions. In Europe, the field from which a man can choose his wife is practically unlimited. The restrictions based on consanguinity are few, and marriages are generally arranged by the free choice of the marrying parties. There is no restriction on widow-marriage. In India, a Hindu must marry within his own caste and outside the circle of those who are related to him within seven degrees. Most of the children are married by their parents in infancy and they make their first acquaintance with each other when they are already husband and wife. Widows, except in certain lower castes, are prohibited from re-marrying, though widowers are not only allowed to re-marry but also are allowed to marry more than one wife. The Mohamedans, and especially those who are converts from Hinduism, have been affected in various degrees by the example of Hindu marriage usages. The most essential difference between marriage in India and in Europe is that in the latter the ceremony is always immediately followed by cohabitation, while among many classes of Indians, consummation does not take place until some years after marriage. Marriages are usually celebrated in the months of *Baisakh*, *Jeth*, *Asadh*, *Magsar*, *Magh*, and *Phagun*, corresponding to April, May, June, part of July, December, January, February and part of March. They are not celebrated in the rainy season (*Chau-masa*) because the gods, being supposed to be asleep, cannot be invoked to bestow blessings on the happy couple, and also doubtless because in this season the marriage parties cannot travel about the country except at great inconvenience and discomfort. The actual dates are determined by astrological considerations, but there are certain auspicious days on which marriages can be celebrated without the necessity of consulting astrologers. These days are Akha-tij (the third day of the 2nd-half of *Baisakh*), Janam-Ashtmi (Krishna's birthday in September), Deo-Uthni Gyaras (in November,) and Dhuledi or Chhaledi (in March). If the parties are of a mature age at the time of wedding, a second ceremony called *Gauna* or *Muklawā* is usually performed at once and the marriage is then consummated. But if the bride and the bridegroom are of tender age, the *Gauna* ceremony is not performed until an odd year—1st, 3rd, 5th, etc.—after the marriage. The *Gauna* ceremony, usually but not always, marks the commencement of married life. In some parts of the country and among some castes it is performed only in order to remove the restriction against the bride going to her husband's house and has nothing to do with the commencement of conjugal relations, the date of which is determined after consultation with astrologers by the parents of the bride when she has attained maturity. In many places the *Muklawā* ceremony is altogether omitted. Mohamedans marry at any time of the year, except during the *Muharram*. Married life with them commences when the parties have arrived at maturity.

An examination of the statistics given in Imperial Table VII will show that the unmarried males exceed the unmarried females by 91,020, that the widows fall short of the widowers by 39,180 and that there are 9,845 more wives than husbands.

Distribution by age and civil condition. Among the males, 52 per cent. are single, 40 per cent. are married, and 6 per cent. are widowed; whereas among the female population, 32 per cent. are single, 48 per cent. are married and 19 per cent. are widows. The relatively low proportion of unmarried women and the high proportion of widows are the results of the custom, which enforces the early marriage of girls and discourages the re-marriage of widows. The excess of wives over husbands is due partly to the absence of husbands and partly to polygamy.

Taking the proportions at the different quinquennial age-periods, among 1,000 males of all ages there is one married, who is under 4 years of age; and among the same number of women, there are at the same age-period 4 married. At the next age-period 59, there are 11 males and 55 females among the married, while one female is a widow. In the 10 to 14 period, 73 men and 338 women are married, and one male is a widower and 8 females widowed. At 15 to 19, there is further rise among the married of both sexes, the married men numbering 251 and the married women 721. The widowers number 8 and the widowed females 35. Between 20 to 39, there are 2,189 married males and 2,800 married females. The widowers number 173 and the widows 494. At 40 to 59, the married males number 1,257 and the married females 817, the widowers number 343 and the widows 949. At 60 and over, the number of husbands is 228 and of wives only 86, while the number of widowers and widows is 163 and 479, respectively. The far higher proportion of widows to widowers at all ages from 10 years and upwards brings out very clearly the great distinction between the sexes in respect of re-marriage.

Proportion of the sexes by civil condition for the chief religions. The Hindus and Mohamedans have each almost an equal proportion of wives, *i. e.*, 48·41 and 48·13 per cent., respectively. Then come the Jains with 44·22 per cent. As regards widows the Jains stand first with 26·78 per cent., then come the Hindus with 20·41 per cent., and last the Musalmans with 13·44 per cent.

Turning to the age-periods we find that at the very early ages 0 to 4, 5 to 9, the highest proportion of girl-wives to boy-husbands is shown by the Musalmans. Then come the Hindus and lastly the Jains. As regards widows at these periods, the Hindus stand first and then come the Jains, while there are none among the Musalmans.

At 10 to 14, the Jains show the highest proportion of wives to husbands, then the Hindus, and last the Musalmans. Widows are relatively more numerous than widowers among the Hindus, and among the Jains and Musalmans the number of widows is double the number of widowers.

From 15 to 19, the Jains show by far the highest ratios for wives and widows, the Hindus come next and last the Mahomedans.

At 20 to 39, the Hindus have the highest proportion of wives, then come the Musalmans, and lastly the Jains. As regards widows, the Jains occupy the first place, the Hindus stand second, and the Musalmans third.

At 40 to 59 and 60 and over, among the followers of each creed there are fewer wives than husbands, and more widows than widowers.

Polygamy. There are in the Bikaner State 1,066 wives to 1,000 husbands. By law and custom a Musalman may have four and a Hindu two wives. But except among the wealthy sections of the community the privilege is not often taken advantage of by Hindus and rarely by the Musalmans, unless the first wife is barren or bears only female children.

The custom of *Nata* or *Karewa* by which the widow contracts a second marriage with her deceased husband's younger brother or with any other man belonging to her caste, is common to almost all the lower castes, who form the bulk of the population, and this of course leads in many cases to a man having more than one wife.

Turning to religion we find that polygamy is far more common among the Jains than among the Hindus. Among the Jains, who show a ratio of 1,670 wives to 1,000 husbands, there are many wealthy sections who are in the habit of marrying more than one wife. This high proportion is also due to the fact that the Jains, being a commercial community, have emigrated to the large cities of other parts of India, leaving their females behind. The proportion of wives to husbands among the Hindus is 1,065 to 1,000, while the ratio among the Musalmans, who comprise a considerable number of Hindu converts, is 983 wives to 1,000 husbands. This shows that polygamy is rare among the followers of Islam in this State.

The expression "infant marriage" is usually applied in India to the marriage of children under 5 years of age. The marriage of children under 5 and under 10 years has long been a feature of Indian life. But child-marriage is now being gradually admitted by the more educated Indians to be a grave social evil, mainly because of the perpetual widowhood,

Number per 1,000 aged 0—9 by chief religions who are married in the Bikaner State.			
Religion.	Males.	Females.	Persons.
All religions ...	3	12	15
Hindus ...	3	12	15
Jains ...	0	4	4
Musalmans ...	6	19	25

which it may entail on an infant girl, whose husband died even before the actual consummation of the marriage; and for this reason the castes, who absolutely forbid widow re-marriage, are endeavouring to raise the marriage age among the girls. From the statement given in the margin it would appear that the practice of early marriage is most marked among the Musalmans, and then among the Hindus, while the Jains have the least pronounced

tendency to infant or early marriage.

In the Rajput and Charan communities there is a *Sabha* with local branches at various places with rules forbidding early marriages as well as excessive expenditure on marriages and deaths.

Among the selected castes, the number per 1,000 of married males under the age of 5 is *nil*, while that of married females is 2, 2 and 1 among the Bishnois, Brahmans and Thoris, respectively. In the 5 to 11 period, the Bishnois have the highest number of married males (12) and also that of married females (35).

For general information on marriage customs, etc., see para. 11 of Chapter VII.—Civil Condition of Report on the Census of Rajputana and Ajmere-Merwara for the year 1911.

CHAPTER VIII.

EDUCATION.

With a view to obtaining accurate statistics for this chapter, precise instructions were issued to the enumerators that a person should be regarded as literate if he could both read and write a letter in any one language. Accordingly only those persons were returned as literate, who satisfied the above condition.

Of the total population of 700,983 there are 20,568 persons or 2·93 per cent. of the population, who are literate as against 680,415, or 97·7 per cent., who are unable both to read and write.

Total population.		Number of Literate.	
Males.	Females	Males.	Females
371,489	329,494	19,760	808

The males are more educated than the females, but even among them only 5·3 per cent. are literate, whilst among the females only 0·24 per cent. are returned as such. Education can hardly be said to have reached the females at all, seeing that 99·76 of them are illiterate.

Table I shows the state of education of each sex at the different age-periods, and also gives the chief vernaculars in which the people are literate.

The most favoured part of the State, from an educational point of view, is naturally the Capital City of Bikaner, where an educational institution was first opened in 1872. Here, out of a total population of 55,826 persons (28,275 males and 27,551 females), 6,414 persons, or 11·5 per cent. of the people (6,044, or 21·3 per cent. of the males and 370 or 1·3 per cent. of the females) are literate.

Next comes the *Sujangarh Nizamat* with a population of 190,772 persons (98,519 males and 92,253 females), out of which 5,386 persons, or 2·82 per cent. of the people (5,166 or 5·2 per cent. of males and 220 or about ·23 per cent. of females) are literate. Then follows the *Reni Nizamat*, whose population is 193,527 persons (103,275 males and 90,252 females). Out of this 4,817 persons or 2·48 per cent. of the population (4,679 or 4·5 per cent. of males, and 13·8 or ·15 per cent. of females) are literate. Then come Bikaner and *Suratgarh Nizamats* with a population of 139,975 (74,284 males and 65,691 females), and 120,883 persons (67,136 males and 53,747 females), respectively, out of which 2,257 persons or 1·61 per cent. of the population (2,213 or 2·98 per cent. of males, and 44 or ·0006 per cent. of females) and 1,694 persons or 1·4 per cent. of the population (1,658 or about 2·4 per cent. of males, and 36 or about ·0006 per cent. of females), respectively, are literate.

Of the three main religions, the Jains are easily first with 16·5 per cent. literate, and are followed at a considerable interval by the Hindus with 2·59 and the Musalmans with 1·2 per cent.

The reason of the greatest amount of literacy being met with among the Jains is that they are mainly Banias and form an important trading community of the State whose business cannot be carried on unless the members are literate.

The language in which the greatest number of people are literate is Hindi, in which the total number of literates is 18,779. Next comes English in which 881 persons are literate, and then Urdu for which the figure is 673. The figures for Dhundari, Gujrati and other languages are 3 (1 male and 2 females), 20 (17 males and 3 females) and 212 (207 males and 5 females), respectively.

Out of 10,000 of each sex at all ages, the proportion of literates at the age-period 0-14, is 39 males and 1 female. From 15-19 the proportional number of literates is 62 males and 2 females, and from the age of 20 and over, 429 males and 19 females.

One of the most interesting features in connection with the subject of education is the varying extent to which it is diffused among the different castes. Among the castes, whose population is 1,000 or over, the Mahajans (including all Hindu and Jain Mahajans or Bania castes) stand at the top with 158·2 literates in 1,000 of their population. Then follow the Saiyads (Musalmans), Sewages, Brahmans, Pathans (Musalmans), Sunars, Sikhs, Ahirs, Chakars, Bairagis, Rajputs, Prohits, Kaim Khanis (Musalmans), Nilgars, Khatiks, Ohhimpas, Kalals, Darzis, Sikligars and Malis with 96 to 10·62 literates per 1,000, while the Fakirs, Khatiks, Telis, Gujars, Daroghas, Nais, Bishnots, Minas, Suthars, Meghwals, Jats, Kasais, Mochis, etc., have from 8·4 to 1·5 literates in 1,000 of their population.

Turning next to the figures for castes whose population is below 1,000 we find that European Christians, Ramsanehis, Kayasths and Native

Christians are the best instructed. There are only 4 Parsis in the State, and all are educated.

In the State, as a whole, 881 persons (865 males and 16 females) have been returned as knowing English. The number is the highest for the City of Bikaner (547 males and 14 females) not only on account of its being the centre of education, but also because it is here that the educated classes find employment in the State offices. Next to the City comes the Reni *Nizamat* with 100 males and 1 female literate in English and then stand in order the Suratgarh, Sujangarh and Bikaner *Nizamats*. The figure 881 include 10 Native Christians (8 males and 2 females), 20 other Christians, Euro-

Number of literates in English.

	Males.	Females.
Bikaner City	547	14
Reni <i>Nizamat</i>	100	1
Suratgarh	87	0
Sujangarh	81	0
Bikaner	50	1
Total	865	16

peans and Eurasians (12 males and 8 females) and 2 Parsis (1 male and 1 female). Of the 16 females returned as literate in English, 5 are Hindu females, 4 in Bikaner City and 1 in Churu town.

The table given in the margin shows the number of literates in the State and its different *Nizamats* in the 1911 Census and also in that of 1901. On comparison of the figures it appears that in the State as a whole, the number of literates has increased by 38·18 per cent. during this decade. The greatest progress has taken place in the City of Bikaner, where the number of males and females who can read and write is now greater by 62·79 per cent. than what it was in 1901. In the *Nizamats* of Sujangarh and Suratgarh also there has been good progress, the increase being 45·09 and 34·23 per cent., respectively. In the other two *Nizamats*, i. e., Reni and

Comparison with the Census of 1901.

1901 and 1911.			
	Males.	Females.	Total.
Bikaner City ...	3,686	254	3,904
Bikaner <i>Nizamat</i> ...	1,994	12	2,006
Reni <i>Nizamat</i> ...	3,892	72	3,964
Sujangarh <i>Nizamat</i>	3,608	104	3,712
Suratgarh <i>Nizamat</i>	1,245	17	1,262
1901 TOTAL ...	14,425	459	14,884
Bikaner City ...	6,044	370	6,414
Bikaner <i>Nizamat</i>	2,213	44	2,257
Reni <i>Nizamat</i> ...	4,679	138	4,817
Sujangarh <i>Nizamat</i>	5,166	220	5,386
Suratgarh <i>Nizamat</i>	1,658	36	1,694
1911 TOTAL ...	19,760	808	20,568

Bikaner, the increase in the number of literates has been very satisfactory, the former showing 21·77 per cent. and the latter 12·51.

The following reasons among others may be mentioned to account for the progress which education has made during the last decade:—

- (1) The population of the State has increased by 19·9 per cent.
- (2) The number of educational institutions, maintained at State cost, has increased by 68·96 per cent.
- (3) Many private schools have been opened in the City as well as in other towns and large villages of the State.
- (4) The extension of the railway system and improved communication have also influenced the increase of literacy among the people.

The statement given below shows the number of institutions in 1911 and 1901 :—

Year.	No. of Schools.
1911	49
1901	29

From this it will appear that there has been a considerable increase in the number of institutions, as also in the percentage of literates as already mentioned.

In addition to the above institutions there are 80 private schools of different kinds scattered throughout the State with 3,201 pupils on their rolls, and it is an encouraging sign of the times that private gentlemen and

the Seths and Sahukars at the Capital and at some of the large towns of the State are showing an increasing interest in the cause of education.

The State provides adequate and suitable education for the people but owing to the peculiar geographical condition of the State it has been necessary to proceed with deliberation, and the Durbar's efforts in the direction of a wider diffusion of Primary Education are hampered by very great difficulties, such as the paucity of large towns and villages capable of supporting schools, the great distances between them which prevent one school from serving more than one town or village and the agricultural and pastoral character of the rural population and their migratory habits, etc.

Of the State institutions at the Capital, the Durbar High School and the Walter Nobles' Schools, deserve special mention.

(1) *The Durbar High School* consists of an Anglo-Vernacular section, a pure Vernacular branch and five Technical Schools which impart practical training to candidates intending to enter the service of the State.

The school teaches up to the Matriculation standard of the Allahabad University, and the percentage of its passes to the numbers sent up has been satisfactory. The number of students in the higher classes is small, owing to the fact that the boys of the banking community leave the school after they have acquired a smattering of English sufficient to enable them to read and write ordinary letters and telegrams. But there is a gradual improvement even in this direction, and His Highness the Maharajah has been pleased to announce his desires of raising the school to the status of a College as soon as six students are forthcoming to join the last year class.

(2) *The Walter Nobles' School*.—This school was opened in 1893 by Mr. (now Sir Charles) Bailey, the then Political Agent in Bikaner, and called after Colonel Walter, the popular Agent to the Governor-General in Rajputana at that time. It imparts a thorough mental and physical education to such of the young nobles in Bikaner as cannot afford to or are unable to go to the Mayo College at Ajmer. During the past decade this school has made great strides. Its staff was strengthened and its working thoroughly re-organised in 1901. The changes then introduced had a marked effect and the result was most satisfactory. The numbers went up from 34 to 48 within a couple of months, and in 1911 they stood at 101. The school teaches up to the Rajputana Middle Standard but its curriculum has been modelled on that followed in the Mayo College, Ajmer, to which it also acts as a feeder.

There is no paper published in the State except the *Rajpatra Gazette* published at the Durbar Printing Press, Bikaner, which contains only official information. There are, however, several libraries and reading-rooms established by the public in the city as well as in some of the towns where, besides books on various topics, English, Hindi and Urdu newspapers published in British India are provided for the reading public. In the City of Bikaner, two such institutions are deserving of special mention—the Nagri Bhandar and the Gun-Prakashak-Sajjanalaya. The former has been established with the object of spreading the knowledge of Hindi amongst the people. This institution made a striking progress from 1909 to 1911. It contains a decent collection of books in Sanskrit and Hindi on various subjects and subscribes to several newspapers.

The Gun-Prakashak-Sajjanalaya was opened a few years ago by the Mohta Bankers of this city who have also established an Anglo-Vernacular School called the Mohta Mool Chand Vidyalaya as well as a Girls' School connected therewith. The Library contains books in Sanskrit, Hindi and other languages, and subscribes to English, Hindi, and Urdu newspapers.

These two Institutions have much tended to increase the taste for book and newspaper reading among the people of Bikaner, and it is expected that by the time of the next Census many more such Institutions will be opened in each and every town, resulting in great benefit to the people of the State.

CHAPTER IX.

LANGUAGE.

The information recorded in the 13th column of the Census Schedule relates to the language which each person ordinarily uses in his own home.

The instructions given to the enumerators were to enter the language which each person stated to be that which he or she ordinarily used. If a person was in doubt what to return as his ordinary language, he was to be asked what language was most spoken in his own house and that was to be entered. In the case of infants and deaf-mutes who could not talk, the language used by the mother was to be entered. These instructions were carefully followed and the return of the languages used by the inhabitants is fairly complete and accurate.

No less than 32 languages and dialects were recorded as the home language of the people living in the State on the 10th March 1911. Of these 29 are Vernaculars of India, 2 of other Asiatic countries, and one European language.

Of the Vernaculars of India, Marwari is the old language of the land; Punjabi and Sindhi are spoken by those inhabitants of the Punjab and Sindh who have settled in this State. Rath is the language of the Rathis who are found in no other State of Rajputana except Bikaner, and here too they are found only in the Suratgarh *Nizamat*. The largest number of the people in the State speak these 4 languages which may be said to be the Vernaculars of the people living in it. The other languages spoken are mostly the language of immigrants.

The number of languages spoken in each Nizamat or District.

The highest number of languages and dialects spoken is 27 in the City of Bikaner, then comes the Bikaner *Nizamat* with 16, then the Suratgarh District with 15, then the Reni *Nizamat* with 10; and Sujangarh stands last with 9 languages. Excluding Marwari as being indigenous to the State, we find that Bikaner City stands at the top with 26 foreign languages, and the Bikaner *Nizamat* takes the second place with 15. Then follow Suratgarh with 14 languages, and the Reni and Sujangarh *Nizamats* with 9 and 8 foreign languages respectively.

Vernaculars of the State.

Marwari is the chief language of the State. It is the most important of the four main groups of Rajasthan and is spoken by no less than 6,43,873 persons equivalent to 91.85 per cent. of the total population.

A mixture of western Punjabi and Bagri and sometimes called Jati (the Jat's speech) is the language spoken by those inhabitants of the neighbouring districts of the Punjab who have settled in the northern Tehsils of this State. It is mostly spoken by the Musalmans and Sikhs and is returned as their national language by as many as 31,815 persons or 4.53 per cent. of the total number of inhabitants.

Next to Punjabi comes Sindhi which is returned by 15,532 persons or 2.21 per cent. of the population. It is spoken mostly by the Rathis and the Rora-Khatris (Hindus) who have come from the Punjab and settled in the Suratgarh *Nizamat*.

Rathi as already stated above is spoken by the Raths. They are all
Rathi. Musalmans, but claim descent from Rajputs and have
 been settled in the northern Tehsils of the State since
 time immemorial. Rathi is spoken by 3,823 persons or '54 per cent., of the
 inhabitants.

As many as 1,803 persons or 25 per cent. of the population returned
Hindi. Hindi,—a dialect of western Hindi as their mother
 tongue. The modern Hindi owes its origin to the English
 occupation of India, and to the need of text books for the College of Fort
 William at Calcutta. It was intended for the use of the Hindus. There is
 very little difference between Hindi and Urdu, except that in the former
 all words of Arabic and Persian origin are rejected and in their place
 words derived or borrowed from indigenous Sanskrit are substituted.
 Owing to the popularity of the first books written in it and to its supply-
 ing the need for a *lingua franca*, it became widely adopted and is now
 the vehicle for prose writing chiefly employed by the Hindu inhabitants
 of Upper India. It is generally written like Sanskrit in the Devnagri
 character.

Dhundhari or Jaipuri which is a dialect of Rajasthan is returned by
Dhundhari or 1,449 persons or '2 per cent. of the population.
Jaipuri.

Next to Dhundhari or Jaipuri comes Urdu which is spoken by 1,175
Urdu. persons or 1·6 per cent. of the total population. It is
 used by educated Musalmans over the greater part of
 India. According to philologists it is not a language but a dialect of
 western Hindi along with Brij Bhasha Hindi and other dialects coming
 under the category of western Hindi. It was carried into every part of
 India by the lieutenants of the Moghul Empire and has received consider-
 able literary cultivation at the hands of both Musalmans and Hindus of
 Northern India. It is written in the Persian character and its vocabulary
 is enriched with a large stock of Persian and Arabic words. Urdu prose
 as the modern form of Hindi owes its origin to the English occupation of
 India.

Multani is a dialect of western Punjabi and in this State is spoken by
Multani. 400 persons who are immigrants from the Punjab and
 live mostly in the northern Tehsils of the State.

Hariani, a dialect of western Hindi, is returned by 352 persons, the
Hariani. majority of whom live in the Tehsils of the Suratgarh
Nizamat.

Brij Bhasha, also a dialect of western Hindi, is spoken by 181 persons,
Brij Bhasha. living mostly in the Suratgarh *Nizamat* and Bikaner
 City.

Purbi is a dialect of Behar and is returned by 179 persons scattered
Purbi. throughout the State.

Other Vernaculars of India.

The total number of persons returning one of the other Vernaculars
 of India is 367 or '052 per cent. of the population. The languages re-
 turned are Bagri, Kishangarhi, Malvi, Rangri or Ahiri, Mewari, Ajmeri,
 Bundelkhandi, Mewati, Bengali, Gujrati-Marwari, Kashmiri, Goanese,
 Marathi, Peshwari, Pashtu, Kachhi or Jaraiji, Alwari, and Ahirwati or
 Jaisalmeri. Not one of these is spoken by as many as a 100 persons.

Vernaculars of Asiatic Countries beyond India.

The only languages contained under this heading are Kabuli and
 Brahuni, which are returned by 9 and 1 persons respectively.

European Languages.

The only European language recorded is English which is spoken by 24 persons residing in this State.

The percentage of the population using each of the main languages which are returned by more than 1,000 persons is as follows:—

Marwari	...	...	...	91.85
Punjabi	...	...	...	4.53
Sindhi	...	...	...	2.21
Rathi	...	...	...	.54
Hindi	...	...	...	.25
Dhundhari (or Jaipuri)	...	...	...	.2
Urdu	...	...	...	.26
Total				100

General remarks regarding some of the Dialects and their Mutual Intelligibility.

Some of the languages and dialects returned in this State are similar to one another, for instance Marwari, Dhundhari or Jaipuri, Shekhawati, Hariani, Ahirwati, etc., and the persons speaking them can make themselves mutually intelligible without resorting to some *lingua franca*, the only difference being that each dialect has a different accent and mode of pronouncing words. Some words of one language or dialect are also different from those of another. The roots of the Verbs are the same but different suffixes are attached by different dialects. There is also some difference in the Pronouns and the words of relationship. There is no difference between the language spoken by men and that spoken by women. There are, however, marked dialectic differences between some of the castes residing in this State. For example, if a person who knows their language were shut up in a room and two persons belonging to different castes such as a Rath and a Jat were to hold a conversation outside the room, the man inside would at once be able to recognise that one of the two was a Rath and the other a Jat, from their accents as also from their mode of pronouncing words.

The Marwari dialect spoken in this State is being much influenced by Hindi and Urdu. This is due to the fact that education in the State schools is imparted in these two Vernaculars, especially in Hindi, and they are also the court languages of the State. The circulation of books and newspapers in these two Vernaculars also tends to lessen local differences in speech. The school books of the State are written in Hindi and Urdu and are readily intelligible to the children.

CHAPTER X.**INFIRMITIES.**

The infirmities regarding which information was obtained at the Census were the same as on previous occasions, *viz.*, insanity, blindness, deaf-mutism, and leprosy.

The instructions issued to the enumerators regarding the entry of infirmities in the schedules ran as follows:—

“Column 16, Infirmities—If any person be blind of both eyes or insane or suffering from corrosive-leprosy or deaf and dumb from birth, enter the name of the infirmity in this column.”

“Do not enter those who are blind of one eye only or who are suffering from white-leprosy, or who have become deaf and mute after birth”

These instructions appear to have been strictly followed by the enumerators as very few wrong entries were detected at the time of

copying slips for infirmities, for which in accordance with the instructions contained in para. 12 of Chapter XIII on "Slip Copying Procedure," 46 special copyists were employed in a separate gang under a selected Supervisor. The work done by these men was checked very carefully with a view to see that no infirmities had been overlooked and that each entry was made on a slip with the proper sex symbol. After passing the slips as correct, the Supervisor also sorted them by sex and infirmity, and posted the results for each Circle in Register A, which he totalled for the charge.

It was pointed out to the copyists that as there was no such thing as a child leper and as no child could with certainty be termed a deaf-mute, or be placed in the category of insane, children were to be excluded from the list of such infirmities, and that if any such entry was found on a slip, it was at once to be brought to the notice of the Deputy Superintendent in charge of the Office. Accordingly two entries only, one of an insane child in Bikaner and the other of a leper in the district of Bhadrar, were detected and corrections were made after the cases were enquired into by the local officials.

In the case of the "blind" only those persons who were blind of both eyes were entered in the books in accordance with the Vernacular term "Andha," which is never applied to a person deprived of the sight of one eye only, for which the Vernacular equivalent is "Kana," (one-eyed).

As for "deaf-mutes" the entries were made from actual observation of their condition. "Muteness" is generally accompanied by "deafness," hence no confusion seems to have occurred about such entries.

The Number of Infirm.

The total number of persons suffering from one or other of the four infirmities mentioned is 2,935, which is equivalent to 41.8 in every 10,000 of the population. Of all the infirmities blindness is by far the most common: the proportion of the blind being nearly 35 in 10,000. The ratio of 'deaf-mutes' is about 4 in 10,000, while the proportion of the 'insane' and of the 'lepers' is 2 and 1, respectively. The latter number 74 or less than half the number of the insane.

Compared with the ratio in 1901 the number of persons afflicted has increased from 25 to 42 in 10,000. The increase is most marked among the blind, the insane and the lepers. It is difficult to assign a valid reason for this remarkable increase in the various infirmities, though it is probable that mistakes were made in the returns of the previous censuses. The people themselves attribute the reason to the scarcity of *ghee* and milk in the earlier part of the decade, owing to the great famine of 1899-1900, which depleted their stocks of cattle. Moreover, the poorer people, among whom these infirmities generally prevail, emigrated during this famine and were not returned in the 1901 Census as belonging to this State. The present increase in the number of the infirm is partly due to the fact that most of these poor people have now returned, and the population of the whole State has greatly increased.

The total number of insane persons is 158 or 1 in every 4,437 of the population, as compared with 87 or 1 in 6,721 persons in 1901. Of the *Nizamats*, Reni with 33 males and 19 females returns the greatest numbers of the insane. Bikaner comes next with 22 males and 13 females. Then follow the City of Bikaner with 22 males and 8 females, Sujangarh with 18 males and 8 females and *Nizamat Suratgarh* stands last with 11 males and 4 females.

In the distribution of insanity by religion per 10,000 of the population

Religion.	Insane per 10,000 of the population.
Jains ...	6·83
Mohamedans...	2·28
Hindus ...	2·06
Sikhs ...	1·21

the Jains head the list. Then follow the Mohamedans, the Hindus and the Sikhs. It is most difficult to assign any reason to the high proportion of insanity among the Jains, especially in view of the fact that they are strict vegetarians and total abstainers from any kind of intoxicating drink.

Of the total number of 158 persons returned as insane, 106 are males and 52 are females. Among 10,000 persons of each sex, the occurrence of lunacy is 1·3 per cent. less in the female than in the male sex. This is probably due to women leading a quiet, secluded and abstemious life, free from the excesses of various kinds in which men indulge.

The proportion of the insane with regard to sex varies greatly at different age periods. The figures for both sexes are almost nil in infancy (0—4). At no age do they approach equality except at the 45—49. The relative proportions of the insane are higher among males than among females at all age periods except at 70 and over. The proportion of lunatics is the highest at the age periods of 20—24 among the males, whilst it is the highest from 45—49 among the females.

Lunatic Asylum.

Prior to 1889 the insane were kept in the Central Jail, but in that year a separate Lunatic Asylum was established in a building especially adapted for the purpose. It is situated close to the Jail and is under the supervision of the Superintendent of the Jail who is the Director of the State Medical Department. The number of lunatics admitted into the Asylum in each of the years from 1900 to 1911 was 14, 9, 11, 5, 4, 5, 6, 8, 10, 12, and 7.

Deaf-mutism.

The number of deaf-mutes is 276, or 1 in every 2,539 of the population, as compared with 235 or 1 in every 2,488 persons in 1901. As with the insane, the deaf-mutes are most numerous in the *Reni Nizamat* which shows 83 (males 51 and females 32) as deaf-mutes. Then comes the *Sujangarh Nizamat* with 75 (males 53 and females 22), the *Bikaner Nizamat* with 58 (males 34 and females 24), *Suratgarh* with 36 (males 28 and females 8), and *Bikaner City* with 24 (males 15 and females 9).

Deaf-mutism by Religion.

As in the case of the insane the proportion of the deaf-mutes among

Religion.	Deaf-mutism per 10,000 of the population.
Jains ...	4·87
Sikhs ...	4·86
Hindus ...	3·94
Musalman ...	3·69

the Jains is the highest, *i.e.*, 4·87 per 10,000 of the population. The Sikhs are almost equal to the Jains. Then follow the Hindus and the Musalmans with 3·94 and 3·69, respectively.

One of the causes commonly assigned for deaf-mutism is the consanguinity of the parents but this can hardly be the reason for the greater prevalence of this affliction among the Jains and the Sikhs who like the Hindus, do not allow consanguineous marriages. The majority of the Musalmans of this State are converted Rajputs and Jats, etc. Their change

of religion has not affected their marriage customs which with regard to the permissible degrees of relationship are based on Hindu Law, and allow no consanguineous marriages. In view of this fact it is difficult to say why deaf-mutism is more prevalent among the Jains and the Sikhs than among the Hindus and the Musalmans.

Deaf-mutism by sex.

The total number of persons returned as deaf-mutes is 276, of which 181 are males and 95 females. Among 10,000 males there are about 5 deaf-mutes, and among the same number of females about 3. As in the case of the insane, so also amongst deaf-mutes, the number of males greatly exceeds the number of females. This proportion accords with the theory that congenital defects are, as a rule, more common among males than among females.

Deaf-mutism by age.

The age statistics show that the proportion of deaf-mutes is lowest at the first age periods, 0—4. This may be due to the parents' reluctance to readily admit that a child is deaf and dumb, so long as there is hope of its acquiring the power of speech and hearing. Among the males deaf-mutism is most prevalent at the age periods 5—9, 10—14 and 20—24 and among the females it is most prevalent at 10—14, 15—19, 25—29 and 40—44. At the age period 35—39 it is the same for both the sexes and also at its maximum prevalency.

Blindness.

The return of blind persons is undoubtedly more complete than that of any other infirmity as there is little difficulty in determining whether a person is blind or not, and there is not the same unwillingness to admit the existence of this infirmity.

The total number of blind persons is 2,427 or 1 in every 288, as against 1,103 or 1 in every 530 in 1901. The probable causes of this more than cent. per cent. increase have already been set forth. Blindness in this State is also due to the fact that the heat and glare of the sun are very great and the hot winds of the summer are laden with sand and dust which are very injurious to the eyes.

The increase in the prevalence of blindness is common to each *Nizamat*. The highest proportion is again found in the *Reni Nizamat* where there are 750 blind persons, of whom 325 are males and 425 females. Then comes Sujangarh with 635 (249 males and 386 females), Bikaner with 564 (males 220 and females 344), Suratgarh with 262 (males 131 and females 131), and lastly Bikaner City with 216 (males 124 and females 92).

The proportion of the blind persons among the Jains is again the highest *i. e.*, 47·46 per 10,000 of the population. The Hindus stand second with 35·76 and the Musalmans and the Sikhs follow with 25·78 and 15·82, respectively.

Religion.	Blindness per 10,000 of the population.
Jains ...	47·46
Hindus ...	35·76
Musalmans ...	25·78
Sikhs ...	15·82

The total number of persons returned as blind is 2,427, of which 1,049 are males and 1,378 are females. Unlike other infirmities, blindness is proportionately more common among females than males. Among 10,000 males 28 are blind and among the same number of females 42. The domestic arrangements of Indian houses are a fruitful cause of blindness among females

except in the case of a few rich and well-to-do families. The mistress of the house or her daughter-in-law, if she has one, invariably cooks for the household. The kitchen is generally a small, dark room, without a proper passage for the escape of smoke, and the fuel used is such as causes a great deal of smoke. Moreover, the females are generally secluded in the house and are not able to enjoy the beauties of nature or the delightful and cool breezes in the open air. As a result their eyes and general health suffer. It is for this reason that in the number of blind females greatly preponderate over males.

The age figures show that blindness is greatest in the later years of life. Of the total number of blind males, 50·9 per cent. are 50 years of age and over, and of the total number of blind females 62·1 per cent. are 50 and over. At no age period does the proportion of the blind for both sexes rise steadily. On the other hand the number alternately decreases and rises at each age period. The highest number of blind males and females is at 70 and over. The ratio of blind males exceeds that of blind females at the age periods 0—4, 5—9, 10—14, 20—24, 25—29, 45—49, 55—59, and 65—69, while at other age periods the ratio of females exceeds that of males.

Leprosy.

The number of lepers returned in the State as a whole is 74 or 1 in every 9,473 of the population, as against 32 or 1 in every 18,273 of the enumerated population in 1901. The increase is probably due to greater accuracy in the 1911 Census, and also to the return to their homes of those lepers who in 1901 migrated elsewhere on account of the great famine of 1899-1900.

Nizamats Bikaner and Reni have an equal number of lepers, *i. e.*, 28 each, of whom 25 are males and 3 females. Then comes *Nizamats* Sujangarh with 14 (13 males and 1 female), Bikaner City with 3 (males 2, and female 1) and Suratgarh *Nizamats* with 1 male only.

In the statistics of the lepers by religion, the Jains again show the highest proportion, *i. e.*, 1·2, then come the Hindus with 1·02, the Musalmāns with ·21, and the Sikhs stand last with no lepers at all.

Religion.	Lepers per 10,000 of the population.
Jains ...	1·2
Hindus ...	1·02
Musalmāns ...	·21
Sikhs ...	0·00

The total number of lepers in the State is 74, of whom 66 are males and only 8 females, which gives a ratio of 1·7 and ·02 respectively, per 10,000 of each sex.

The age statistics show that up to the age of 9 there is not a single case of leprosy in the State. Among the male population the number of lepers is highest at the age periods 30—34, 40—44 and 50—54, while among the females it is highest at 50—54.

Combined Infirmities.

No persons were returned as suffering from two infirmities.

CHAPTER XI.

PART I—DESCRIPTIVE.

Caste, Tribe or Race.

No instances of wrong entries were noticed, as the instructions issued to the enumerators on this matter were thoroughly understood and followed by them. Also only one instance was discovered of the members of a relatively low caste describing themselves by name of some higher caste or by the name of one of

Accuracy of returns.

the four classes of Manu. Some of the Golas described themselves as Rajputs.

In the Census of 1901 the classification of castes by social precedence was prescribed. This aroused a great deal of ill-feeling among rival castes. It was therefore decided that on the present occasion the question of social precedence should not be re-opened. Where more than one religion was returned by the members of a caste separate figures were given for each.

Caste, which was unknown in the Vedic period, is generally admitted to have been introduced by Brahmanical legislation, and its origin was doubtless due to the antipathy shown by the higher race of fair skinned Aryans to the lower and dark coloured Dravidian tribes whom they found inhabiting India. In fact the Sanskrit word "Varna," which is used to designate caste in the earliest writings literally means colour. At first there was only a broad four-fold classification of the people as Brahmans, Kshatriyas, Vaishyas, and Sudras, made primarily according to the occupations of the people. The Kshatriyas devoted themselves to the theory and practice of war. To the Brahmans the executive government of the people was entrusted. The Vaishyas employed themselves in trade and the professions, and the Sudras (men of low capacity) served and helped the other three castes. This classification was not the same as the caste system of the present day which is a travesty of the ancient original. No one was a Brahman by blood nor a Sudra by birth but every one performed the part for which his merits fitted him. "The people," says Colonel Olcott, "were not, as now, irrevocably walled in by castes but they were free to rise to the highest social dignities or sink to the lowest positions, according to the inherent qualities they might possess." The son of a Brahman sometimes became a Kshatriya, sometimes a Vaishya, and sometimes a Sudra. At the same time a Sudra as certainly became a Brahman or a Kshatriya. In course of time these four main classes became divided into many distinct castes forming en-dogamous groups. The tendency of the members of each group was to hold aloof from all outsiders, and the belief gradually gained ground that the different groups were descended from a common source. With the growth of this belief in a common origin, the tendency steadily became stronger for each group to regard itself as a separate entity, and marriage and social intercourse between the different groups tended to become more and more unusual. The following extract from an article on caste in the Encyclopædia of Religion and Ethics by Mr. Gait, C. I. E., the Census Commissioner of India, shows how class distinction prevailing in Europe and elsewhere is distinguished from the Hindu caste distinction of modern times "social distinctions exist among all nations, but nowhere are they so rigidly observed as amongst the Hindus. In modern Europe, there are numerous gradations, from the landed aristocracy to the unskilled labourer, and social intercourse is practically confined to persons of approximately the same social standing, but there is no hard and fast boundary between one gradation and the next. The different strata gradually merge, the one into the other; and it is possible for a successful man to raise himself or at least his children from the lowest to almost the highest circle of society. Moreover, the spirit of exclusiveness has no external sanction. Each individual is free to decide for himself. He can choose his associates and even his wife from the classes beneath him without any outside interference. People who do not approve of his choice may hold aloof from him but he incurs no special penalty. The Hindus on the other hand are divided into an immense number of entirely separate social groups or castes, the members of which are compelled to abstain from eating with or marrying persons belonging to other groups. Their conduct is guided and circumscribed by an infinite number of rules regarding marriage, religious and social ceremonies, eating and drinking

and the like. A man must take his wife from within the caste or some specified sub-division of it, but she must not belong to his own section of that sub-division nor must she be within certain prohibited degrees of relationship. He must observe the ceremonies customary among his caste-fellows at marriage, on the occurrence of a birth or death in his family and on other social occasions. He must abstain from food regarded by his caste-fellows as impure and from acts which are held to be improper, as for instance in many cases, the marriage of widows, or failing to give a girl in marriage before she has attained puberty. He must not take food and drink from a man of inferior caste nor, as is not unfrequently the rule, from a man of any other caste. He must not render certain services to men of low caste. If polluted by their touch or it may be their proximity, he must purify himself, while if their shadow should fall on his food, he must instantly throw the latter away."

Whatever evils the caste system in its present form may have caused the Hindu community, it has not been an unmitigated evil. It has been the great conservative principle of the Hindu social constitution which has enabled the nation to sustain, without being shattered to pieces, the tremendous shocks given by the numerous political convulsions and religious up-heavals that have occurred during the last thousand years. "This system of caste," says Sir Henry Cotton, "far from being the source of all the troubles in Hindu society, has rendered most important service in the past and still continues to sustain order and solidarity." As regards its importance from an European point of view, Mr. Sidney Low in his recent book "A Vision of India," says:—"There is no doubt that it is the main cause of the fundamental stability by which Indian society has been braced for centuries against the shocks of politics and the cataclysms of nature. It provides every man with his place, his career, his occupation, and his circle of friends. It makes him at the outset, a member of a corporate body; it protects him through life from the canker of social jealousy and unfulfilled aspirations, it ensures him companionship and a sense of community with others in like case with himself. The caste organisation is to the Hindu, his club, his trade union, his benefit society, his philanthropic society. There are no work houses in India and none are as yet needed. The obligation to provide for kinsfolk and friends in distress is universally acknowledged; nor can it be questioned that this is due to the recognition of the strength of family ties and of the bonds created by associations and common pursuits which is fostered by caste principle. An India without caste as things stand at present is not easy to imagine."

The most recent as well as the most comprehensive definition of a caste is that given by Sir Herbert Risley in the India
 Definition of Caste. Volume of the last Census:—"A caste may be defined as a collection of families or groups of families, bearing a common name, which usually denotes or is associated with a specific occupation claiming common descent from a mythical ancestor, human or divine, professing to follow the same professional calling, and regarded by those who are competent to give an opinion as forming a homogeneous community. A caste is almost invariably endogamous in the sense that a member of the large circle denoted by the common name may not marry outside that circle; but within the circle, there are usually a number of smaller circles, each of which is also endogamous. Thus it is not enough to say a Brahman at the present day cannot marry any woman who is not a Brahman; his wife must not only be a Brahman, she must also belong to the same endogamous division of the Brahman caste."

Castes and Sub-castes.

In compliance with instructions contained in the Census Commissioner's Caste Note No. 3, dated 25th July 1910, enquiries were made

concerning 21 typical castes and it was found that the undermentioned castes are not divided into sub-castes:—

(1) Rajputs, (2) Agarwals, (3) Ahirs, (4) Chakars, (5) Chhinpa, (6) Gujar, (7) Mali, (8) Raibari and (9) Raigar.

Consequently no enquiries could be made relating to the points mentioned in para. 2 of the said note; (10) Koli and (11) Meo or Mewati are not found in the Bikaner State and hence no enquiries could be made regarding them. (12) The Chamars performing *begar* or village service are called Balais in this State; consequently the particulars ascertained from enquiries made regarding Chamars also apply to Balais.

As regards the other castes noted on the margin, which have one or more sub-castes, the result of the enquiries is thus briefly stated:—

(13) Chamars, (14) Dhobis, (15) Jats, (16) Nai, (17) Sonar, (18) Kumhar, (19) Bairagi, (20) Oswal, and (21) Khati.

The Chamars of this State are divided into two endogamous groups (1) Bhanbi and

(2) Jati.

Dhobis have four sub-castes *viz.*, (1) Basya, (2) Mertya, (3) Purbia, and (4) Kanwaria.

There are two sub-castes among the Jats (1) Sidh and (2) Bishnoi. The former follow the religious precepts prescribed by Jasnath *Fakir*, while the latter follow the 29 articles of faith laid down by their founder Jambhaji, a Panwar Rajput. They are called Bishnoi after the number 29 (Bis. 20 and No. 9). They separated from the main caste by reason of alterations in certain social practices.

The Nais are divided into 3 groups, (1) Purbia, (2) Maru or Topsisya, and (3) Masalchi. These groups cannot be termed sub-castes of the Nais, as they do not claim to have sprung from a common stock. Neither is there any existing community which claims to be the main caste.

The Sonars have two endogamous groups:—(1) Bamanic and (2) Mer. The former are said to be descended from Rajputs, while the latter from Brahmans.

The Kumbhars are divided into three groups (1) Purbiya, (2) Deswali, and (3) Jodhpuria or Bandia.

The Bairagis were formerly a religious sect of devotees who passed their lives in celibacy. Subsequently some married and adopted a worldly life and so were formed into a caste (Bairagi). The members of this caste are mostly Jats and Kumbhars. The group composed of Jat Bairagis is called Dhanabansi after the name of a great hermit Dhanno Jat, while the other composed of Kumbhars is called Kumbhabansi. The two groups have been formed by fusion from Bairagi devotees on account of degradation from their sect.

There is only one caste of Owals. Its traditional origin is said to be as follows:—In Sambat 1284, Tejmal and Basantmal, ministers of the Raja of Gujerat, gave a feast to their caste-members. They did not invite an Oswal-widow's son who begged his mother to let him go uninvited. Thereupon the widow sent for the *Panchas* and asked them to give her permission to remarry. On the *Panchas* refusal she suggested that an enquiry should be made into the birth of the ministers at whose house they were going to feast. From enquiry it was found that they were born after the death of their father from their mother's illicit connection with men of another caste, whereupon the caste members abstained from taking part in the feast and ex-communicated those who had already done so. These separated from the main caste and formed into a separate sub-caste known by the name of Dassa or Lodh Sath Oswals, whose members do not interdine or intermarry with the main caste. There are only a few families of this sub-caste in the State.

The Khatīs have only one sub-caste named Suthar. According to tradition Suthars are said to have originated as follows:—In former times a Raja had engaged four Khatīs on some work. To complete it was beyond their power. Thereupon by the order of the Raja, 116 Rajputs were associated with them. They and their descendants were since then called Suthars, and formed into a sub-caste of Khatīs. It is an accretion to the main caste.

Each group may be called a sub-caste or branch of the main caste but the members do not consider that they have sprung from a common stock, nor is there any existing community which claims to be the main caste. The two groups are related to each other by their common occupation only.

Rigidity of rules concerning endogamy and commensality. The rules of endogamy and commensality are absolute among the sub-castes. The members of one sub-caste do not marry with those of another. This restriction applies to the taking as well as the giving of girls in marriage. The members of all the groups can smoke from the same *hukka*, except among the Sonars, but they do not eat together.

Government. Each of the groups has an independent separate *Panchayat* of its own. A general *Panchayat* of the whole caste, including all its sub-castes, never meets to regulate business matters on any occasion whatsoever. The *Panchayat* of each sub-caste is quite independent of the rest.

Penalties for breach of the rules which differentiate sub-caste of the same caste. If any member of any of the groups breaks a caste-rule, either by giving his daughter in marriage to an outsider or by taking a wife from another sub-caste, or by eating with a member of another group, his case is taken up by the other caste-members who assemble in *Panchayat*. After a thorough and complete verbal enquiry, the offender is punished according to the nature of the offence by ex-communication, temporary or permanent, or by fine.

Modern Disintegrating Tendencies.

Within the last twenty or thirty years education and contact with foreigners have brought about many changes in some of the minor caste restrictions and there is consequently a distinct improvement in the matter of toleration.

High-caste Hindus will now travel with low-caste Hindus in the same compartment of a train or work with them in the same office. But still the differences between caste and caste are very marked, especially with regard to inter-marriage and eating with each other. Only the ultra enlightened disregard restrictions in the matter of food and drink and will take water from a pipe or eat food in a train occupied by men of all sorts and conditions. Ordinarily high-class Hindus regard these breaches of caste regulations as justifiable only by the particular circumstances and in the majority of cases they submit to the need not without feeling that what they are doing is not right; for instance, no high-class Hindu, howsoever advanced in his ideas—cares to be contaminated by the touch of a low-caste man like a sweeper. They may sit together on the same seat in a compartment but the difference is never forgotten.

It is also true that education is doing a good deal to foster the love of Hindu wisdom and to awaken regard for all that is good and great in the ancient system of Hindu philosophy and religion. But it should not be imagined that this is a blind attachment for what is old and traditional. The influence of the Press, the spread of English education, and the facilities for satisfying literary aspirations have rendered it easy for every man to realise the true conception of his faith. Differences of opinion in social questions are settled harmoniously by the light of reason. When a

contentious reform like the re-marriage of widows is hotly discussed, the most zealous advocate and his opponent both remember that they belong to the same community whose convictions are based on the tenets of the *Shastras*.

System of Caste Government.

Almost all the castes in this State, have caste *Panchayats* which deal as a matter of course with all breaches of caste rules and regulations.

But in compliance with instructions contained in letter No. 1281, dated the 16th November 1910, from the Superintendent, Census Operations, Rajputana, enquiries were instituted with a view to finding out the system of caste government prevailing in the four typical castes only, viz., the Rajput, Jat, Kumbhar, and Chamar, and the result is embodied in the following paragraphs :—

The Rajputs have no regular *Panchayat* but they assemble in *Panchayat* as occasion requires. The marriage and funeral expenses, etc., are regulated by a *Sabha*, known by the name of the Walterkrit Rajputra Hitkarni Sabha. It is a recognised body. It has framed rules for the guidance of Rajputs on marriage and funeral occasions. Anyone who infringes the rules is punished by the *Sabha* with fine, etc., according to the nature of the offence. Each of the sub-castes among the Jats, Kumbhars and Chamars, has a separate independent *Panchayat* of its own as mentioned before. Except among the Chamars in the districts and the Bikaner City and the Kumbhars in the city, it is not a permanent body chosen once for all, but is merely brought together when a case for its decision arises. The number of members is not fixed, but the headmen of all the families residing in a village have the right to attend. If, however, the number of families residing in a village is very few, the headmen of families residing in neighbouring villages are also invited to attend. In Bikaner City, among the Kumbhars and Chamars, the permanent body consists of 5 members. When any member of the *Panchayat* dies, his son succeeds him. During the minority of the successor, his uncle, or any other relative who is considered fit and deserving by the caste, is allowed to sit in the *Panchayat*. When the minor attains his majority, he takes his seat in the *Panchayat* by hereditary right.

When the Rajputs' *Panchayat* assemble at a particular spot, to give judgment on a breach of caste rules, they select from among themselves a *Sar-Punch* or President, who is generally the ablest and most influential member present. Among the Jats, Kumbhars and Chamars, the appointment of a President is only considered necessary in certain particularly serious cases, when the ablest and the most influential man present is chosen as *Sar-Punch*.

Among the Kumbhars in the Bikaner City no *Sar-Punch* is appointed by the community. Of the five members of the *Panchayat* the one who holds the best post under the State generally presides over the meetings and is regarded as *Sar-Punch*. Among the Chamars residing in the Bikaner City one of the members of the *Panchayat* is the President and is called *Sar-Punch*. He is elected by the caste members and his office is hereditary.

The aggrieved party or the one interested in the breach of caste-rules refers the matter to the *Panchayat*, who hear the representations of the parties concerned, and after consultation and due consideration pass a final decision. If the accused is ex-communicated, he can appeal to the *Panchayat* a second time to re-consider his case. If the *Panchayat* alter their first decision the ex-communicated party is re-admitted into the caste.

Among the Bishnoi-Jats, when any members of the caste present at the fair held every year in the village of Mokam, accuse any other members of infringement of caste rules or of the 29 precepts, the accused man is required to attend the *Panchayat* on the occasion of the next fair when

the matter is enquired into by the *Panchayat* in the presence of the *Chaudhari* and the aggrieved party, and a decision is passed.

Among the Kumbhars and Chamars, living in the Bikaner City, any member of the caste is entitled to call for the *Panchayat*.

When any member of the caste is charged with infringement of the caste-rules, he generally assembles the *Panchayat*, represents his case and gets a final decision in the matter. Information of the case is also given to other members of the caste when they assemble at marriage, funeral or other ceremonies.

The *Panchayat*, being purely a local body, deals only with the breach of caste-rules by any member in the town or village where it assembles. Occasionally a man is called from a great distance to serve on a *Panchayat*.

When the *Panchayat* assembles, the case is presented by the parties concerned and after due discussion the *Panchas* form a joint opinion and give a final decision which is binding upon the parties concerned. The usual punishment is permanent or temporary ex-communication. Fines are not levied among the Rajputs or the Jats, though they are levied among the Kumbhars and the Chamars. Fines are realised in cash, and if the offender refuses to pay a fine, he is out-casted till the fine is paid. The money gained by fines is spent on charity or feeding the caste-members.

Caste Control by the Maharajah.

The Maharajah does not ordinarily interfere in the affairs of any caste, but when a breach of the public peace is threatened or a grave injustice may be done, the Maharajah intervenes in the interests of the caste and effects an amicable settlement by appointing a few leading men of the caste to try the case and, if necessary, by deputing some high officer or officers of the State to help them. Usually, the castes administer their own affairs and select their own Presidents without any reference to the Maharajah. If a caste council refers a dispute to the Maharajah, the Maharajah decides the case either himself or by means of a council especially appointed for the purpose, and his decision is final. No case of ex-communication has ever occurred in this State and failure to comply with the finding of the Maharajah is unheard of. No one, however, is compelled to abide by any particular decision on pain of suffering any penalty if he disagrees with the decision arrived at. If a Brahman is guilty of a serious social offence and the members of his caste desire to out-caste him and seek the assistance of the Maharajah, the latter has the power to out-caste the offending member.

No adoption is valid in this State unless it receives the sanction of the State. This sanction serves the same purpose as registration of any important document, or deed, in other words, without the sanction of the State the adoption is not recognised in any Court of Law. Otherwise there is no State restriction to adoption which is regulated according to the law and the custom of each caste.

Caste among Mohamedans.

The Mohamedan religion does not recognise caste. All Mohamedans can eat together and though generally marriages are restricted to members of certain groups and tribes there is no out-casting or ex-communication for marrying beyond these limits. But among those Mohamedans who are converts from Hinduism, the caste still retains a strong influence, and social customs are regulated by the old caste-rules.

The Mohamedans of this State are mostly Sunnis and no new religious sects have arisen amongst them during the last 10 years.

Almost every caste of Hindus who have been converted to Mohamedanism in this State, such as the Bhishti, Chhipa, Dhobi, Kasai, has the

same restrictions about eating and marriage as the Hindu castes. They also have *Panchayats* like the Hindus, which regulate the conduct of the members of their caste and any one acting against the rules of the caste is punished by the *Panchayat*.

Statistics of Principal Castes.

In India there are over two thousand castes. No less than 260 main castes and sub-castes were returned at the last Census in this State. Of these the Brahmans, Chamars, Jats, Khatis, Kumhars, Mahajans, including Agarwal, Maheshri and Oswal, Nais, Rajputs, Rathis and Thoris are most numerous.

The Brahmans of all the castes numbered 67,490 or 9·5 per cent. of the total population of the State as against 64,107 at the last Census. They are mostly traders and agriculturists, and generally a hard-working class. Some perform priestly duties and others hold land rent-free. Their various sects have not been recorded at this or any other previous Census, but the Pushkarnas and Paliwals are said to be most numerous.

The number of Chamars or Balais (65,737) forms 9·3 per cent. of the total population of the State and includes 88 Sikhs and 19 Musalmans. They are workers in leather, cultivators and village drudges. The most remarkable fact in connection with them is that, about 80 years ago, one of their members founded a religious sect called Alakghir which numbers high-caste men among its adherents.

Of 57,957 Mahajans, 23,767 or more than 41 per cent. are Oswals, 16,643 or 28·7 per cent. Agarwals, and 16,507 or 28·4 per cent. Maheshris. They form the bulk of the trading community, many being very wealthy and carrying on an extensive business in the remotest parts of India. Some are cultivators and few are in the service of the State.

The Rajputs number 86,696 or 12·3 per cent of the population, or eliminating those who returned themselves as Musalmans, 52,936. They may be divided into three classes, namely, (i) the aristocracy of the country, such as the Jagirdars and Pattedars; (ii) those in the service of the above or Dürbar; and (iii) the tillers of the soil. The last far outnumber the other two put together. The subsidiary Table X shows the disposition of the Rajputs by clans. The Rathors predominate and the Bhatias come next. The three great sects of the Rathor clan in Bikaner are, the Bikas, the Bidawat, and the Kandhalot, named after Rao Bikaji, the founder of the State, his brother Bidaji and his uncle Kandhalji, respectively; and from these spring a number of branches, such as the Ratan-Singhot, Sarangot, Kishen-Singhot, Kesho-Dasot, Manohar-Dasot, etc.

The Jats numbered 158,744 (including 5,436 Sikhs and 110 Musalmans), thus forming 22·6 per cent. of the total population of the State, against 133,352 (including 1,184 Sikhs and 151 Musalmans) in the previous Census. They are found throughout the State, but are numerically strongest in the eastern Tehsils. The most important clans of the Hindu section of the tribe are the Godara, Purniya, Beniwal, Sohu, Kaswan and Bagri. The headman of the Godaras has the privilege of placing the *tilak* or mark of inauguration on the forehead of each new Ruler of Bikaner. Prior to the advent of the Rathors, the Jats held the greatest part of the territory, but they are now almost all agriculturists and, as such, patient, laborious, and skilful, though inferior to the Deswali and Sikh Jats of the Punjab. They are described as of strong constitution, polite and good humoured.

The Rathis (23,033 or 3·2 per cent. of the population) are found in no other State in Rajputana and are most numerous in the Northern Tehsils of Bikaner. They are all Musalmans but

claim descent from Rajputs. In Hissar they are called Pachadas because they are supposed to have come from the west (Pachum) and their facial type suggests a connection with the tribes of the Western Punjab. The word "Rath" means cruel or ruthless, and these people were formerly great marauders. At the present time they cultivate little or no land and their chief occupations are pasturing their own and stealing other people's cattle. Some of them possess immense herds and when grass and water fail, leave their villages without any hesitation and migrate with their animals to the Bhawalpur and Sindh canals or to the Sutlej or sometimes as far as the trans-Sutlej Districts of the Punjab.

The Kumbhars number 20,118 including 312 Sikhs and 1,313 Musalmans, thus forming about 3 per cent. of the population. **Kumbhars.** Though their social standing is low they are a very useful class, being potters, brick burners and village servants, as well as assisting in the fields.

The number of Thories, who are all Hindus, is 16,528 or 2·3 per cent. of the population. **Thories.** They are found in every Tehsil or Sub-Tehsil, but are most numerous in the South. They claim Rajput descent, drink liquor and eat camels and buffaloes. Many of them now cultivate land or work as labourers or grooms.

The Nais number 16,378 or 2·3 per cent. of the population, including 17 Sikhs and 1,395 Musalmans. They are well known as labourers and match-makers to the lower classes. **Nais.**

The number of Khatis in the State is 7,785 including 35 Sikhs or 1·1 per cent. of the population. They are mostly carpenters. **Khatis.**

CHAPTER XII.

OCCUPATION.

The statistics regarding occupation will be found in Imperial Table XV, which is divided into A and B. Table XV-A gives the general Summary, showing the number of persons for the whole State, the Districts and the City of Bikaner, following each occupation in a classified scheme. Table XV-B gives the subsidiary occupations of the Agricultural classes only.

The instructions given to the enumerators were as follows :—

"Column 9 (Principal occupation of actual workers). Enter the principal means of livelihood of all persons who actually do work or carry on business, whether personally or by means of servants, or who live on house rent, pension, etc. Enter the exact occupation and avoid vague terms such as 'service' or 'writing' or 'labour.' For example, in the case of labour, say whether in the fields or in a ginning factory, or cotton mill, or on earthwork, etc. In the case of agriculture distinguish between persons who receive rent (zamindars) and those who pay rent (cultivators). If a person makes the articles he sells, he should be entered as 'maker and seller' of them. Women and children who work at any occupation which helps to augment the family income, must be entered in column 9 under that occupation and not in column 11. Column 9 will be blank for dependents.

Column 10 (Subsidiary occupation of actual workers). Enter here any occupation which actual workers pursue at any time of the year in addition to their principal occupations. Thus, if a person lives principally by his earnings as a boatman, but partly also by fishing, the word 'boatman' will be entered in column 9 and 'fisherman' in column 10. If an actual worker has no additional occupation, enter in column 10 the word 'none.' This column will be blank for dependents.

Column 11 (Means of subsistence of dependents). For children and women and old or infirm persons, who do not work, either personally or

by means of servants, enter the principal occupation of the person who supports them. This column will be blank for actual workers."

In the instructions to Supervisors these rules were thus amplified:—

"(1) The entry of occupation in columns 9 to 11 of the schedule is another matter requiring special care. Only those women and children will be shown as workers who help to augment the family income. A woman who looks after her house and cooks the food is not a worker but a dependant. But a woman who collects and sells firewood or cow-dung is thereby adding to the family income and should be shown as a worker. So also a woman who regularly assists her husband in his work (*e. g.*, the wife of a potter, who fetches the clay from which he makes his pots), but not one who merely renders a little occasional help. A boy who sometimes looks after his father's cattle is a dependant, but one who is a regular cowherd should be recorded as such in column 9. Boys at school or college should be entered as dependants. Dependants on a joint family, the members of which follow different avocations, should be entered in column 11 under the occupation of the principal working member. Domestic servants must be entered as cook, *bhishti*, etc., in column 9 and not in column 11 as dependants on their master's occupation. Persons temporarily out of employ should be shown as following their previous occupation.

(2) Where a man has two occupations, the principal one is that on which he relies mainly for his support and from which he gets the major part of his income. A subsidiary occupation should be entered if followed at any time of the year. Only one subsidiary occupation (the most important one) should be entered in column 10. This must be impressed upon the enumerators.

(3) In column 9 do not use general or indefinite terms, such as 'service,' 'shop-keeping,' 'writing,' 'labour,' etc. Find out and state the exact kind of service, the goods sold, the class of writing or labour.

If a man says his occupation is 'service,' distinguish (1) Government service, (2) Railway service, (3) Municipal service, (4) Village service, (5) service in a shop or office, and (6) Domestic service, stating his rank and the nature of his work.

In the case of domestic service, state precisely the kind of service rendered, *e. g.*, cook, water carrier, *khidmatgar*, etc.

Show pensioners as military or civil, as the case may be.

Show persons who live on the rent of lands or buildings in towns, separately from persons who derive their income from agricultural land.

In the case of persons living on agriculture, distinguish rent-receivers and rent-payers. The term rent-receiver includes zemindars, and tenure-holders, such as Inamdars, and Ijardars, and others who receive rent from *ryots*. The term rent-payer includes all *ryots* and under-*ryots*, whether paying cash or produce-rent. Where a person cultivates part of his land and sublets part, he should be shown in column 9 as a rent-payer and in column 10 as a rent-receiver, if he gets the greater part of his income from the land which he cultivates himself and *vice versa*.

Show gardeners and growers of special products, such as tea, betel, etc., separately.

In the case of labourers, distinguish agricultural labourers, earth-workers, labourers in mines, and operatives in mills, etc., stating the kind of mill or factory, such as cotton mills, ginning factories, etc.

In the case of clerks, show the occupation of the clerk's employer (*e. g.*, lawyer's clerk).

In the case of traders, specify carefully the kind of trade (*e. g.*, grain dealers).

In the case of large manufactures, show the proprietor as a manufacturer, and specify the branch of manufacture, as cotton manufacture, etc.

For minor industries, state precisely the nature of the work done, for example whether a weaver weaves cotton, silk, carpets, etc.”

In spite of the care taken to ensure accuracy, several mistakes were made in the entries such as service, shop, labour, etc., were made. But they were corrected first at the time of checking and, secondly, at the time of slip-copying, according to the instructions contained in Clause 6 of Chapter III on slip-copying.

Mistakes in compilation and classification were minimised by the adoption of the following methods, and the tabulation of Table No. XV-A was also much facilitated.

(1) Before the classification of Table XV was begun a list of occupations set forth under columns 9, 10 and 11 of the Enumeration books was prepared and sent to the Provincial Superintendent to have the occupations classified by him under one or other of the 170 groups of occupations. On this being returned, a copy was given to each supervisor at the time of the classification of Table No. XV. And the sorters fully complied with the rules laid down for sorting.

(2) The entries in the tickets were much facilitated on account of the name, group and number of occupation being printed thereon.

(3) Entries of those occupations which were not entered on printed tickets were made on blank tickets from which they were posted to the classification sheet according to instructions on page 52 of the Imperial Code, and the compilation registers prepared from the tickets were examined as per test prescribed.

Classification of Occupations.

The scheme for the classification of occupations adopted in India in 1901 was based on that devised by Mr. Baines in 1891. According to it, the various means of livelihood were divided into eight main classes. These classes were sub-divided into 24 orders, which were again divided into 79 sub-orders and these were further divided into 520 groups representing the various means of sustenance. The main objection to this scheme is its extreme elaboration and want of scientific precision. The entries in the schedules are not sufficiently precise to enable an accurate detailed classification to be made. The question was fully discussed in the last India Census Report and it was also proposed by most of the Provincial Superintendents that in the 1911 Census, a simple scheme of classification should be introduced.

The general question of the classification of occupations has, in recent years, been the subject of much discussion by European Statisticians and great stress has been laid on the importance of introducing general uniformity between the occupation schemes of different countries so as to make it possible to institute an international comparison. The Census Commissioner for India drew up, therefore, on the present occasion, a new scheme of classification based on that of Dr. Jacques Bertillon, of Paris, a prominent European Statistician. According to this scheme all occupations are first divided into four main classes :—

- (a) Production of Raw materials ;
- (b) Preparation and supply of material substances ;
- (c) Public Administration and liberal arts ;
- (d) Miscellaneous.

Each of the four classes is then divided into sub-classes as follows :

- (a)—I. Exploitation of the surface of the earth,
- II. Extraction of Minerals,
- (b)—III. Industry,
- IV. Transport,
- V. Trade,

- (c)—VI. Public forces,
 VII. Public Administration,
 VIII. Profession and liberal Arts,
 IX. Persons living on their income,
 (d)—X. Domestic Service,
 XI. Insufficiently described occupations,
 XII. Unproductive.

These sub-classes are further divided into 55 orders and the orders into 170 groups.

The classes, sub-classes, and orders of the new scheme are transcribed below, in order to make the matter of this Chapter intelligible and to show the general reader how all the occupations were grouped under certain main heads. For facility of reference and economy of space, the total number of persons returned in the Census as supported by each division is given after it in brackets:—

BIKANER.

Classification of Occupations.

Class.	Sub-class.	ORDER. with groups in each order.
A.—Production of Raw materials (5,06,224).	I.—Exploitation of the surface of the earth (5,05,279).	1. Pasture and Agriculture (5,05,279). (a) Ordinary cultivation (4,99,608). (b) Growers of special products and market gardening (226). (c) Forestry (66). (d) Raising of farm stock (5,379). (e) Raising of small animals (Nil).
	II.—Extraction of minerals (945).	2. Fishing and hunting (Nil). 3. Mines (193). 4. Quarries of hard rocks (429). 5. Salt etc. (323). 6. Textiles. (10,060). 7. Hides, skins and hard materials from the animal kingdom (2,680). 8. Wood, (6,593). 9. Metals, (3,298). 10. Ceramics. (3,935). 11. Chemical products properly so called and analogous (10,953). 12. Food industries (2,818). 13. Industries of dress and toilet, (15,884). 14. Furniture industries (16). 15. Building industries (11,461). 16. Construction of means of transport, (8). 17. Production and transmission of physical forces (heat, light, electricity, motive power, etc.) (101). 18. Industries of luxury and those pertaining to literature and the arts and sciences (8,126). 19. Industries concerned with refuse matter (3,291).
B.—Preparation and supply of material substances (1,29,241).	III.—Industry (69,910).	
	IV.—Transport, (5437).	20. Transport by water (9). 21. Transport by road (3,325). 22. Transport by rail (6,458). 23. Post Office, Telegraph and Telephone services (349).

Class.	Sub-class.	ORDER with groups in each order.
C.—Public Administration and liberal arts.	V.—Trade (53,894).	24. Banks, establishments of credit, exchange and insurance (8,786). 25. Brokerage, commission and export (2,830). 26. Trade in textiles (20,487). 27. Trade in skins, leather and furs (311). 28. Trade in wood (4). 29. Trade in metals (44). 30. Trade in pottery (Nil). 31. Trade in chemical products (81). 32. Hotels, cafes, restaurants, etc. (593). 33. Other trades in food-stuffs (16,501). 34. Trade in clothing and toilet articles (145). 35. Trade in furniture, (147). 36. Trade in building-materials (371). 37. Trade in means of transport (173). 38. Trade in fuel (656). 39. Trade in articles of luxury and those pertaining to letters and the arts and sciences (841). 40. Trade in refuse matter (Nil). 41. Trade of other sorts, (1,922).
	VI.—Public forces (3,389).	42. Army (1,716). 43. Navy (Nil). 44. Police (1,673).
	VII.—Public Administration, (6,485).	45. Public Administration (6,485).
	VIII.—Professions and liberal arts (20,390).	46. Religion (11,981). 47. Law (605). 48. Medicine (736). 49. Instruction (502). 50. Letters, arts and sciences (6,556).
	IX.—Persons living on their income (3,719).	51. Persons living principally on their income (3,719).
	X.—Domestic service (13,386).	52. Domestic service (13,386).
	XI.—Insufficiently described occupations, (2,547).	53. General terms which do not indicate a definite occupation (2,547).
	XII.—Unproductive (15,602).	54. Inmates of Jails, Asylums, and hospitals (365). 55. Beggars, Vagrants, prostitutes (15,237).
D.—Miscellaneous (31,535).		

The most striking feature of the statistics regarding occupations is the immense preponderance of agricultural pursuits. As many as 5,05,279 or 72·08 per cent. of the total population are engaged in the exploitation of the surface of the earth for the production of raw materials. 193 persons are engaged in the extraction of coal from the Palana Coal mine. 1,29,241 or 18·43 per cent. of the population are maintained by the preparation and supply of material substances. Public administration and liberal arts are the principal means of support of 33,983 persons or 4·84 per cent. of the population, and miscellaneous occupations like domestic service and unproductive and insufficiently described occupations support 31,535 or 4·49 per cent. of the total population.

The number of persons per 10,000 of the population, who subsist by the occupations commonly followed in every village, *i. e.*, those which meet all the requirement of ordinary rural life, is noted below :—

Occupation.	Groups included.	No.	No. per 10,000 of total population.
Land-lords and tenants ...	1, 2, 6	3,81,726	5,445.58
LABOURERS.			
Agricultural labourers ...	4	4,293	61.24
General labourers ...	98, 104, 168	331	4.72
Stock-owners, milkmen and herdsmen	9, 10, 11, 12, 61	5,297	75.57
Cotton-workers, (not in mills) ...	21, 22	5,821	83.04
Goldsmiths and blacksmiths ...	41, 89	7,051	100.58
Brass, copper and bell-metal workers	42	53	7.50
Carpenters ...	8, 36	4,347	62.00
Oil-pressers ...	53, 118	1,893	27.00
Workers in woollen industries (not in mills) ...	26	667	9.51
Barbers ...	72	6,740	96.00
Washermen ...	71	484	6.90
Vendors of wine, liquor &c. ...	114	99	1.40
Grain-parchers ...	58	129	1.84
Leather-workers ...	32, 109	2,468	35.00
Basket-makers, scavengers and drummers ...	37, 93, 160	8,738	124.60
Priests ...	137, 148, 151	6,777	96.60
Potters ...	47, 48, 112	3,621	51.60
Mendicants ...	149, 169	14,391	205.29
Village quacks and midwives ...	155	197	2.80
Grocers and confectioners ...	63, 117, 119	7,561	107.80
Grain-dealers and money-lenders ...	106, 121	6,832	97.46
Tailors ...	68	1,816	25.90
Vegetable and Fruit-sellers ...	120	835	11.90
Makers and sellers of Bangles ...	45, 132	858	12.20
Other shop-keepers ...	135	1,196	17.06
TOTAL ...	.....	4,74,221	or 6.7 in every 10

In the State, as a whole, 4,74,221 persons or 7 in every ten of the population, are supported by the simple village occupations referred to above. A peculiar feature of Indian rural life is the way in which every village is provided with a complete equipment of artizans, and menials. Most of the village occupations are hereditary. The potter's son becomes a potter, the barber's son a barber, the shoe-maker's son a shoe-maker and so on. The affairs of each functional caste are regulated, as pointed out, in the Chapter on caste, by its own *Panchayat*. The village barber, potter, blacksmith, carpenter, washermen, *Purohit*, etc., each has his defined circle of customers within which he works, and no one can deprive him of his customers without severe punishment at the hands of the caste *Panchayat*. The duties and remuneration of each group are fixed by custom, and the caste rules prohibit a man from entering into competition with another of the same caste. The method of payment for professional services rendered by potters, barbers, etc., consists in their taking a recognised share of grain, when the crop has been reaped and brought to the threshing floor. In addition to this, small cash payments or presents of clothes, etc., are made on particular occasions, *e. g.*, to the *Prohit*, barber and other menials on births, deaths, and marriages.

The main distribution of occupations in the city differs totally from that in the State as a whole. Whereas in the latter 72.08 per cent. of the total population are dependent on pasturing and agriculture, in the city the proportion falls to only 39 per cent.

The following statement shows the most common occupations of the residents in the city and the number of people supported by each. Also

the number supported per 1,000 of the population, compared with those of the State as a whole :—

Occupation.	Total number and total number supported per 1,000 in			
	The State.		The Bikaner City.	
	Total.	Per 1,000.	Total.	Per 1,000.
Public forces	3,389	4·8	2,000	2·8
Public Administration	6,485	9·2	2,127	3·3
Domestic service	13,386	19·0	5,350	7·6
Agriculture and Pasture	5,05,289	720·8	2,765	3·9
Textile industries	10,060	14·35	1,813	2·5
Food industries	2,818	4·02	822	1·1
Industries of dress and Toilet	15,884	22·65	3,190	4·5
Professions and liberal Arts	20,390	29·00	6,263	8·9
Persons living on their own incomes	3,719	5·3	1,610	2·2

Taking all the occupations, out of a total of 4,01,678 actual workers, 1,45,267 or 56·65 per cent. are females, and in one sub-class only, namely IX, persons living principally on their private incomes, the females exceed the males, the percentage of females to males being 217·87. In sub-class I, Exploitation of the surface of the earth—the percentage of female-workers is 62·83. While in sub-class X, Domestic service, sub-class XII, Unproductive occupations (Beggars, Vagrants, Procurers, Prostitutes, etc.) sub-class III, Industry, (Textile, skin, wood, metal, ceramic, chemicals, food, dress, toilet, and other industries), the percentage is 59·41, 50·48, and 50·21 respectively or more than half the male-workers. In sub-class VIII, Professions and liberal arts—under which come priests, ministers, religious mendicants, inmates of monasteries, medical practitioners, midwives, musicians, dancers etc.,—and sub-class XI, Insufficiently described occupations, the percentage is 38·73 and 37·07 respectively. In the remaining sub-orders—namely II Extraction of minerals, V Trade, IV Transport, and VII Public Administration, the percentages are 22·19 16·98, 5·78, and 2·37 respectively.

AGRICULTURAL OCCUPATIONS.

Exploitation of the surface of the earth.

The first Sub-class in the occupation scheme is divided into (1) Agriculture (Group 1—6) ; (2) Pasture (Group 9—12) ; (3) Fishing and hunting (Groups 14—15) ; and (4) 'Others' (Groups 7, 8 and 13.) The groups included in agriculture with the number of persons per 1,000, supported by them are given below:—

Agricultural occupations.

Sub-class I, Agriculture Order I (a) and (b), Groups 1 to 6.

Group No.	Occupation.	Number.	Number supported per (mille) 1,000.
ORDINARY CULTIVATION.			
1	Income from rent of agricultural land (rent-receivers) ...	34,036	48·51
2	Ordinary cultivators (rent-payers)	3,49,663	498·39
3	Agents and managers of landed estates (not planters, clerks, rent collectors, etc.)	283	·403
4	Farm servants and field labourers	4,522	6·45
5	Tea, coffee and indigo plantations	...	...
6	Fruit, flower, vegetables, betel, vines, areca-nut, etc., growers ...	226	·32
TOTAL ...		3,88,730	55·45

From the above it appears that of the total population of the State 3,88,730 or 55·45 per cent. returned some form of agriculture as their principal means of existence. Out of a thousand persons 48·5 returned themselves rent-receivers (land-lords), 498·39, as rent-payers (ordinary cultivators), and 6·45 as farm-servants or field labourers. The number of persons supported by the occupations in groups 3 and 6 is 283 and 226 respectively in the whole State, while the number is Nil in group 5.

The number of persons returned as combining agriculture with some other occupation is 16,507 or 5·28 of the population. The highest proportion of persons who combined agriculture with their principal vocation is furnished by those who are engaged in the industries of dress and toilet. Next come those engaged in Textile industries, then those who are occupied with wood industries, more especially the carpenters most useful members of the village community who almost invariably possess a portion of the village lands. The religious orders follow with 3·76 per 1,000, those occupied with trade in food-stuffs, 2·94; those who are in the Military service of the State 2·17; beggars, vagrants and prostitutes 2·16 those engaged in building industries 1·78.

Next to these come those who work in leather 1·78. Most of these are village menials who make the shoes and water bags and dispose of all hides, skins, and horns. After these come those engaged in industries of luxuries with 1·72 per thousand; public administration 1·51; workers in Chemical products 1·12; Domestic service 1·05. Then come those persons engaged in ceramics, *i. e.*, potters, earthen pipe and bowl makers, and brick and tile makers, etc.

Pastures or the provision and care of animals maintains 5,279 persons or ·75 per 1,000 in the whole State. The statement given below shows the number per 1,000 of those following the professions coming under the head 'pasture':—

No.	Occupation.	Group included.	Number.	Number supported per 1,000.
1	Cattle or buffalo breeders or keepers ...	9	1,381	1·97
2	Sheep, goat and pig breeders ...	10	1,354	1·93
3	Breeders of other animals, horses, mules, etc. ...	11	24	·03
4	Herdsmen, Goat herds and Shepherds ...	12	2,620	3·73
	TOTAL ...	...	5,279	·75 per cent.

NON-AGRICULTURAL OCCUPATIONS.

In the State there are no perennial Rivers, Streams or tanks containing fish; hence the profession of fishing can not be followed. Shooting is not allowed except with the special permission of H. H. The Maharajah.

Sub-class I—
Order 2;
Fishing and shooting.

The principal mineral worked in the State is coal or rather lignite of dark-brown colour. It was discovered in 1896, while sinking a well at Palana, about 14 miles south of the capital. The Colliery gives employment to 193 labourers. Excellent red sand-stone is quarried near Dalmera on the Railway, forty-two miles north-east of the Capital, where about 429 persons find employment. There is a Salt-Lake at Lunkaransar which, with the saltpetre industry, employs 323 persons. Altogether 945 persons or only 1·34 per 1,000 of the total population are engaged in the extraction of minerals.

Sub-Class II
—Orders 3, 4,
& 5; Extrac-
tion of
minerals.

Next to sub-class I sub-class III is numerically the most important in the whole occupation scheme and supports 69,910 or 9.97 per cent. of the total population. It comprises no less than 14 Orders, which are further sub-divided into 73 groups in Table XV-A. The number per thousand supported by each of the main industries is noted below :—

Order No.	Name of Industries.	Number supported per 1,000.
6	Textiles	14.35
7	Hides, Skins, and Hard materials from the animal kingdom ...	3.82
8	Wood	9.40
9	Metals	4.70
10	Ceramics	5.61
11	Chemical products	2.18
12	Food industries	4.02
13	Industries of dress and toilet... ..	22.65
14	Furniture Industries	...
15	Building industries	16.34
16	Construction of means of transport	...
17	Production and transmission of Physical force, heat, light, electricity, Motor power, etc.	...
18	Industries of luxury	11.59
19	Industries concerned with refuse matter	4.69

Textile industries or those relating to cotton, wool, hair, rope, fibres etc., support 10,060 persons or 14.35 per thousand of the population. The number of actual workers is 3,076 males and 3,501 females. The remainder are dependants.

Industries, relating to hides, skins and hard materials from the animal kingdom, employ 2,680 persons or 3.82 per thousand of the population. The number of actual workers is only 1,009 males and 301 females. The rest are dependants. Most of these who are tanners, carriers leather-dressers, dyers, etc., belong to the Chamar caste.

6,593 persons or 9.44 per thousand are supported by wood industries. This order includes, Sawyers, Carpenters, Turners, and Joiners, and also basket-makers and other industries of woody materials including leaves. The occupation of Sawyers and Carpenters have mainly to do with buildings. A carpenter in this State is not only a house-builder but also a plough-maker, furniture maker and a cart and carriage builder. Turners employ the lathe in turning bed-posts and the bracelets of ivory worn by women. The number of actual workers is only 2,998 males and 2.45 females.

Industries relating to metals include forging and rolling of iron and other metals (group 38), plough and agricultural implement makers (group 39), makers of arms, guns etc, (group 40), other workers in iron (group 41), workers in brass, copper, and bell-metal (group 42), workers in tin, zinc, lead, quick-silver etc. (group 43), and workers in mint, die-sinkers, etc. (group 44) The total population supported is 3,298 persons or 4.70 in 1,000. Of these 1,253 males and 337 females are actual workers and the rest are dependants, groups 38 and 39 because forging and rolling etc., are not a separate industry in this State, but are included in groups 41,42, and 43. These are 1,085 males and 327 females who work in iron. The females engaged

in the industry work bellows while the hard work is done by the males. Most of the iron-workers belong to the *Lohar* caste. The village blacksmiths make and mend the rude agriculture implements in use. 153 males and 6 females, who are actual workers in brass, copper, and bell-metal, support 258 persons in all. Most of these belong to the *Kansara* caste.

The most important industries in the order are pottery and brick and tile-making. The former supports 3,353 persons and the latter 582. The number of persons supported by these two industries together is 3,935 persons or 5.61 in 1,000 of the population. There are no returns under orders 45 (makers of glass and crystal work), 46 (makers of porcelain and crockery), and 49 (others—mosaic, tab, mica, alabaster, etc., workers).

Order 11 includes those engaged in the manufacture of matches, explosive-materials, aerated and mineral waters, makers of dies, paint and ink, soap, candle and lac, perfumes, paper, and vegetable and mineral oils. The total number supported by these industries is 1,531 or 2.18 per thousand, and the actual workers are 572 males and 122 females. Manufacture and refining of vegetable oils are the only important industries in this order, which give employment to 560 males and 121 females, (actual workers). The oil presses belong to the *Teli* caste and are both Hindus and Musalmans but the latter generally preponderate in the State.

Food industries include rice-pounders and flour-grinders, bakers, biscuit-makers, grain-parchers, butchers, fish curers, butter, cheese and *Ghee* makers, makers of sugar, Molasses and *Gur*-sweetmeat makers, preparers of jam and condiments, brewers and distillers, toddy makers and manufacturers of tobacco, opium, and *Ganja*. They together number 2,818 persons or 4.20 per thousand, of whom 421 males and 1,499 females are actual workers and the rest are dependants. Of all industries connected with food, rice-pounding and grinding are numerically the most important and support 1,652 persons, or more than half the number under this order. There are no rice-pounders as rice is not produced in this State. The returns refer to flour-grinders. And of 1,318 actual workers 1,304 are female grinders, and only 14 are male grinders. There are no bakers and biscuit makers, fish curers, makers of sugar, molasses and *Gur*, toddy drawers and manufacturers of tobacco, opium, and *Ganja*. Grain-parching supports only 167 persons including 50 dependants and there are only 287 males and 127 females who work as butchers. The number of butter and *Ghee* makers is only 2 including 1 dependant, and sweetmeat makers, brewers and distillers number 10 (7 males and 3 females) and 60 (all males) respectively.

Industries of dress and toilet support 15,884 or 22.65 of the population. They include 2,898 maintained by tailoring, 4,576 by shoe-making, 768 by washing and 7,642 by shaving and hair-cutting.

Furniture Industries support only 16 persons including 7 dependants. Very little furniture is used by the people in this State and the few tables, chairs, etc., of the most ordinary kind as required in the city, are made by the common carpenters.

11,461 or 16.34 per thousand are supported by building industries, such as lime-burners, excavators, plinth builders and well-sinkers, stone and marble workers, masons and bricklayers, building contractors, house-painters, tilers, etc. The number of actual workers in building industries is 4,709 males and 1,781 females and the rest are dependants. Excellent stone carving is

done by the stone and marble workers of this State which is proved by the splendid and beautiful stone Palaces, temple, and other buildings belonging to the Durbar and to the rich bankers of the State.

There is practically no entry under this order. Only 4 workers and 4 dependants have been returned in the whole State.

Order 16, Construction of means of transport. Ordinary carts and carriages are manufactured for their customers by the village carpenters who are included among the wood workers. Horse carriages are imported into the city ready-made from Bombay and other places and are only used by the rich and well-to-do.

The only industry coming under order 17, is the Central Electric Power House at Bikaner which illuminates His Highness' Palaces, the Fort, the City, the roads, and the residences of some of the State Officials and the bankers. 4 State wells are also worked by electric motor power. This industry supports 209 persons of whom 112 are actual workers—all males – and 97 dependants.

Order 17, Production and transmission of physical forces.

Industries of luxury include (1) Printers, engravers and lithographers who number 52 and support 66 persons, (2) Newspaper managers and editors *Nil* ; (3) Book-binders 12 (3 actual workers and 9 dependants); (4) Makers of musical instruments *Nil* ; (5) Watch and clock makers 46 (18 actual workers and 28 dependants); (6) Makers of bangles 1,295 (480 workers and 815 dependants); Kite and toy makers *Nil* ; (8) Managers and persons employed in theatres and other places of public entertainment 40 (21 actual workers and 19 dependants); and (9) Workers in precious stones and metals 6,621 (2,330 actual workers and 4,267 dependants). The last group is the most important and includes the *Sonars* (Goldsmiths) who are to be found in all the towns and most of the villages and the *Jaduas* (Precious stone setters who are to be found in most of the towns). Taking the whole group, the total number of persons supported by industries under this order is 8,126 or 11.59 per thousand of the population. The number of actual workers is 2,901 males and 323 females ; the rest are dependants.

Order 18, Industries of luxury.

Industries concerned with refuse matter includes sweepers, scavengers, and dust and sweeping contractors. They support 3,291 persons or 4.69 per thousand, of which 1,023 males and 1,026 females are actual workers and the rest are dependants.

Order 19, Industries concerned with refuse matter.

Sub-class IV relates to Transport which includes the orders : (1) Transport by water, (2) Transport by road, (3) Transport by Rail and (4) Transport by post and telegraph. The total number of persons supported under this head is 5,437 or 77 per cent or 7.70 per thousand, of whom 2,539 males and 147 females are actual workers. There is no transport by water in this State as there are no rivers. But the 9 persons (including 3 dependants) returned under this head are employees on the irrigation canal. Transport by road is conducted by means of carts, carriages, camels, etc., and gives maintenance to 3,325 persons or 4.74 per thousand of the population, of whom 1,404 males and 113 females are actual workers and the rest are dependants. Transport by rail gives employment to 1,023 persons who with their dependants number 1,754 or 2.50 per thousand, Post and Telegraph offices employ 140 persons who with their dependants number 349 persons or 49 per thousand of the population.

Sub-class IV, —Transport.

Trade supports 53,894 persons or 7.68 per cent or 78.8 per thousand of the population. Of these, 13,325 males and 2,263 females are actual workers and the rest are dependants.

Sub-class V—Trade.

This Sub-Class is divided into 18 Orders (Nos. 24 to 41) which are further sub-divided into 33 Groups (Nos. 106 to 133). The

most important groups under the head of trade are money-lending (group 106) which supports 8,786 persons or 12·53 per thousand; brokerage (group 107) supports 2,830 persons or 4·03 per thousand; trade in piece-goods (group 108) supports 20,487 persons or 29·22 per thousand; and other trades in food-stuffs (groups 116 to 124)—sale of grocery, vegetable, sweetmeats, milk, *Ghee*, betel leaves, tobacco, etc.—support 16,501 persons or 23·53 per thousand of the population.

Those engaged in the Imperial and the State Army, including Imperial Service Troops, the Police and Village watchmen together form sub-class VI—Public Forces—and number 2,052, and with their dependants (1,337) contribute 3,389 persons or 48 per cent. or 4·80 per thousand of the population. Of these the return under the head “Army” is 1,716 persons (1,191 actual workers and 525 dependants) or 2·44 per thousand of the population.

Public administration includes State and foreign services, municipal and other local services and village officials and servants, other than watchmen. They together number 2,626 persons and with their dependants (3,859) make a total of 6,485 persons or 92 per cent. or 9·20 per thousand of the population. Other servants of the State, *e. g.*, those employed in Education, the Medical Department, Public Works, the Army and the Police, are grouped under separate heads in the present classification scheme.

Occupations connected with professions and liberal arts include those engaged in religion, law, medicine, instruction and letters, arts and sciences. Altogether 20,390 persons or 2·90 per cent. or 92 per thousand are supported in this class. Of these 7,236 males and 2,803 females are actual workers and 10,351 are dependants. Religion supports 11,981 or 17·09 per thousand and includes 9,447 persons supported as priests and ministers, 1,310 as religious mendicants and inmates of monasteries, 374 religious missionaries and reciters of sacred-books, and 850 persons maintained in temples, on burial or burning grounds and as pilgrim conductors and circumcisers. Law supports 605 persons or 86 per thousand and includes lawyers and their clerks, petition-writers, etc. Medicine supports 736 or 1·05 per thousand of the population and includes medical practitioners of all kinds, such as doctors, *vaidyas*, *hakeems*, etc., midwives, vaccinators, compounders, nurses, etc.

502 persons returned themselves as supported under the head of instruction. Of these 183, including 7 females, are actual workers and the rest are dependants; 6,566 persons, or 9·35 per thousand of the total population are supported by letters, arts and sciences, which includes public scribes, architects, surveyors, engineers and their employees, sculptors, photographers, music-composers, singers, bards and dancers, etc. Of these, 2,434 males and 1,671 females are actual workers and the rest are dependants.

The 9th Sub-Class includes those persons who do not work for their livelihood but live on their income from property other than agricultural land and on cash allowances of various kinds, such as pensions and scholarships. The total number of persons maintained under this head is 3,719 or 53 per cent. or 5·3 per thousand of the population. Of these, 660 males and 1,438 females come under the head of actual workers and the rest are dependants.

The number of persons solely dependent on personal and domestic service is 13,386 or 1·90 per cent. or 19 per thousand of the population. This includes cooks, water-carriers, door-keepers, watchmen and other indoor servants (group 162), 12,285 persons (4,655 males and 3,118 female workers), and private grooms,

coachmen and attendants on other animals than horses, etc. (group 163), 1,101 persons (593 male workers).

2,547 persons or .36 per cent. or 3.60 per thousand of the people are supported by occupations which were returned in general terms, not indicating a definite occupation. Of these 1,068 males and 396 females are actual workers and the rest are dependants. This includes cashiers, accountants, book-keepers, clerks, etc. (group 165), who account for 794 persons (180 male workers); mechanics otherwise unspecified (group 166) who account for 37 persons (13 male workers); and labourers and workmen otherwise unspecified (group 167) who account for 1,716 persons (875 males and 396 female workers).

Inmates of jails, asylums, and hospitals (group 168) and beggars, vagrants, procurers, prostitutes, receivers of stolen property and cattle-poisoners (group 169) are included in sub-class XII, the unproductive occupations. The total number of persons returned under this head is 15,602 or 2.22 per cent. or 22.20 per thousand of the population of which 7,056 males and 3,562 females are actual workers, while the rest are dependants. The number of inmates of jails, asylums, and hospitals is 365, (354 male workers) including 11 dependants, and that of beggars, prostitutes, receivers of stolen property, etc., is 15,237 or 21.73 per thousand of whom 6,702 males and 3,562 females are actual workers and the rest are dependants. The returns in group 169 are inaccurate. Instead of returning a disreputable occupation, many real beggars, vagrants, prostitutes, and criminals passed themselves off as persons belonging to other occupations.

SUBSIDIARY TABLE I.—*Occupation of People by Sub-Class.*

SUB-CLASS.	Number of Actual Workers.		Percentage of females to males.
	Males.	Females.	
I. Exploitation of the surface of the earth ...	1,88,424	1,18,404	62·83
II. Extraction of Minerals	356	79	22·19
III. Industry	25,882	12,996	50·21
IV. Transport	2,539	147	5·78
V. Trade	13,325	2,263	16·98
VI. Public Force	2,052	.....	.....
VII. Public Administration	2,565	61	2·37
VIII. Professions and Liberal Arts	7,236	2,803	38·73
IX. Persons living on their income	660	1,438	217·87
X. Domestic Service	5,248	3,118	59·41
XI. Insufficiently described occupations... ..	1,068	396	37·07
XII. Unproductive	7,056	3,562	50·48
TOTAL	2,56,411	1,45,267	56·65

SUBSIDIARY TABLE No. II.—*Occupations combined with Agriculture where Agriculture is the Subsidiary occupation.*

No.	Occupation.	Number who are partially Agriculturists.	
		Total number of actual workers.	Per mille or 1,000.
1	2	3	4
I	TOTAL	16,507	52·8 or 5 28 %.
	Exploitation of the surface of the earth	294	·94
	1. (a) Agriculture and Pasture ... ..	.....	.....
	(1) Income from rent of Agricultural land ... ..	.....	.....
	(2) Ordinary cultivators ... ..	.....	.....
	(3) Agents, managers of landed estates (not planters), clerks, rent collectors, etc.	8	.....
	(4) Farm servants and field labourers ... ..	.....	.....
	(5) Tea, coffee and cinchona plantations ... ..	.....	.....
	(6) Fruit, flower, vegetable, betel, wine, areca-nut-growers	1	.....
	(b) Pasture—		
	(9) Cattle and buffalo breeders and keepers	5	.....
	(10) Sheep, goat and pig breeders	17	.....
	(11) Breeders of other animals (horses, mules, camels, asses, etc. ... ..	.....	.....
	(12) Herdsmen, shepherds, goat herds, etc.	266	·3
	(13) Breeders of birds, bees, silkworms, etc. ... ..	.....	.....
	2. Fishing and hunting		
	(Others) groups 7—8	2	.....
II	Extraction of minerals	108	·34
III	Industry	10,335	33·09
	(6) Textile industries	1,848	5·91
	(8) Wood „	1,666	5·33
	(9) Metal „	269	·86
	(12) Food „	308	·98
	(13) Industries of dress and toilet	2,974	9·52
IV	Transport	271	·86
V	Trade	1,687	5·40
	(26) Trade in textiles	287	·91
	(32) Hotels, cafe-servants, etc.	15	.....
	(33) Trade in food-stuffs	918	2·94
VI	Public Force	762	2·44
VII	Public Administration	473	1·51
VIII	Professions and Liberal Arts	1,487	4·75
IX	Persons living on their income	122	·39
X	Domestic Service	314	1·05
XI	Insufficiently described occupations	46	.....
XII	Unproductive	676	2·16
	(3) Mines	19	.....

SUBSIDIARY TABLE NO. II—(Continued).

No.	Occupation.	Number who are partially Agriculturists.	
		Total number of actual workers.	Per mille or 1,000.
1	2	3	4
XII—	Continued.—		
	(4) Quarries and hard rocks	70	.....
	(5) Salt, etc.	19	.....
	(7) Hide, skins and hard materials from the animal kingdom	557	1.78
	(10) Ceramics	1,062	3.40
	(11) Chemical products properly so called and analogous products	353	1.12
	(14) Furniture industries ... ..	.....	.....
	(15) Building „	568	1.81
	(16) Construction of means of transport ... ..	.....	.....
	(17) Production and transmission of Physical forces (heat, light, electricity, motor-power,) etc., ... ..	.....	.....
	(18) Industries of luxury	529	1.72
	(19) „ concerned with refuse matter	192	.61
	(20) Transport by water ... ..	.....	.....
	(21) „ „ road	220	.74
	(22) „ „ rail	46	.....
	(23) Post-Office, telegraph and telephone services	5	.....
	(24) Banks, establishment of credit, exchange and insurance	123	.39
	(25) Brokerage, commission and export	17	.....
	27) Trade in skins, leather and furs	18	.....
	(28) Trade in wood ... ..	.....	.....
	(29) „ „ metals... ..	.....	.....
	(30) „ „ Pottery ... ..	.....	.....
	(31) „ „ chemical products... ..	.....	.....
	(34) „ „ clothing and toilet articles	6	.....
	(35) „ „ furniture ... ..	.....	.....
	(36) „ „ Building materials	16	.....
	(37) „ „ means of transport	4	.....
	(38) „ „ fuel	69	.....
	(39) „ „ articles of luxury and those pertaining to letters and the arts and sciences	66	.....
	(40) „ „ refuse matter ... ..	.....	.....
	(41) „ „ of other sorts	148	.47
	(42) Army	680	2.17
	(44) Police	82	.....
	(45) Public Administration	473	1.51
	(46) Religion	1,174	3.76
	(47) Law	7	.....
	(48) Medicine	25	.....

SUBSIDIARY TABLE No. II—(Concluded.)

No.	Occupation.	Number who are partially Agriculturists.	
		Total number of actual workers.	Per mille or 1,000.
1	2	3	4
XII—	Concluded—		
	(49) Instruction	6	.....
	(50) Letters, Arts and Sciences	275	'88
	(51) Persons living principally on their income	54	.....
	(52) Domestic service	314	1'05
	(53) General terms which do not indicate definite oc- cupations	46	.....
	(54) Inmates of jails, asylums and hospitals	1	.....
	(55) Beggars, vagrants and prostitutes	675	2'16
	TOTAL	16,507	.....

BIKANER STATE.

TABLE I.—Abstract of,

Name of language and Column No. in Compilation register.	HINDU.		MUSALMAN.		JAIN.		SIKH.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Bagri or Shekhawati (1)	...	2	...	...	...	...	...	...
Dhundari or Jaipuri (2)	754	347	224	104	7	7	2	1
Dhundari Kishangarhi (6)	1	1	...	...	...	...	...	...
Malwi Rangri or Ahiri (11)	4	1	...	...	...	...	...	...
Marwari (12)	3,01,891	2,65,981	26,962	23,930	10,217	14,583	77	59
Mewari (13)	4	3	...	...	...	...	...	...
Ajmeri (17)	17	10	14	4	1	1	...	...
Braj Bhasha (22)	100	77	...	...	1	2	...	...
Bundel Khandi (24)	1	...	...	...	...	...	...	...
Hariani (30)	193	114	19	22	1	2	1	...
Hindi (31)	925	508	209	103	11	5	2	...
Mewati (33)	4	1	4	2	...	...	...	...
Urdu (37)	234	99	529	284	3	2	...	...
Purbi (46)	117	33	16	9	...	...	...	...
Bengali (47)	14	3	...	...	...	...	...	...
Gujarati Marwari (50)	36	16	18	4	3	...	...	...
Kashmiri (52)	1	...	1	...	...	...	...	...
Goanese (53)	...	...	...	...	...	...	...	...
Marathi (55)	9	6	4	3	...	...	...	...
Panjabi (59)	1,957	1,496	11,045	9,332	11	1	4,872	3,022
Peshawari (60)	...	...	1	1	...	...	...	...
Pashtu (63)	...	...	12	1	...	...	...	...
Sindhi (64)	335	244	7,975	6,809	...	...	98	71
Kachchhi or Jaraji (65)	...	...	7	...	...	...	...	...
Multani (68)	1	...	181	213	...	...	...	...
Alwari (70)	22	12	9	9	...	...	...	...
Ahirwari (71)	1	34	...	...	...	...	...	...
Jaisalmeri (72)	11	9	1	...	...	...	...	...
Rathi (73)	2	31	2,094	1,696	...	...	...	...
English (76)	...	...	...	...	...	...	...	...
Kabuli (82)	...	...	9	...	...	...	...	...
Braharu (83)	...	...	1	...	...	...	...	...
TOTAL ...	3,06,634	2,69,028	49,335	42,576	10,255	14,603	5,052	3,153

TABLE I.—ABSTRACT OF COMPILATION REGISTER (LANGUAGE.)

57

Compilation Register (Language.)

CHRISTIAN.		ARYA.		PARSEES.		TOTAL.			REMARKS.
Males.	Females	Males.	Females.	Males.	Females.	Persons.	Males.	Females.	
10	11	12	13	14	15	16	17	18	19
...	...	...	...	...	...	2	...	2	
1	...	...	...	...	...	1,447	988	459	
...	...	...	...	...	...	2	1	1	
...	...	...	...	...	...	5	4	1	
54	32	49	38	...	...	6,43,873	3,39,250	3,04,623	
...	...	...	...	...	...	7	4	3	
...	...	...	...	...	...	47	32	15	
...	...	1	...	...	...	181	102	79	
...	...	...	...	...	...	1	1	...	
...	...	...	...	...	...	352	214	138	
10	4	16	3	...	...	1,796	1,173	623	
...	...	...	...	...	...	11	8	3	
10	6	5	3	...	...	1,175	781	394	
1	2	...	...	...	...	178	134	44	
...	...	...	...	...	...	17	14	3	
1	...	...	...	1	3	82	59	23	
...	...	...	...	...	...	2	2	...	
6	...	...	...	...	...	6	6	...	
...	...	...	...	...	...	22	13	9	
...	...	5	8	...	...	31,799	17,890	13,909	
...	...	...	...	...	...	2	1	1	
...	...	...	...	...	...	13	12	1	
...	...	...	...	...	...	15,532	8,408	7,124	
...	...	...	...	...	...	7	7	...	
...	...	...	...	...	...	395	182	213	
...	...	...	...	...	...	52	31	21	
...	...	...	...	...	...	35	1	34	
...	...	...	...	...	...	21	12	9	
...	...	...	...	...	...	3,823	2,096	1,727	
14	10	...	...	...	...	24	14	10	
...	...	...	...	...	...	9	9	...	
...	...	...	...	...	...	1	1	...	
97	54	76	52	1	3	7,00,919	3,71,450	3,29,469	

CHAPTER XII.—OCCUPATION.

STATE
DISTRICT BIKANER.TABLE II—*Education*

Religion.	Sex.	TOTAL LITERATE.				LITERATE IN ENGLISH.			
		0—9	10—14	15—19	20 and over.	0—9	10—14	15—19	20 and over.
Hindus ...	Males ...	101	919	1,688	11,747	2	46	128	437
" ...	Females ...	7	35	68	392	1	1	...	3
Total of both Sexes ...	.....	108	954	1,756	12,139	3	47	128	440
Musalmans...	Males ...	9	65	133	930	...	5	18	73
" ...	Females ...	...	2	9	27	...	...	...	...
Total of both Sexes ...	.....	9	67	142	957	...	5	18	73
Jains ...	Males ...	46	320	483	3,027	...	12	24	71
" ...	Females ...	5	8	14	208	...	...	...	...
Total of both Sexes ...	.....	51	328	497	3,235	...	12	24	71
Sikhs ...	Males ...	...	6	19	183	...	...	4	13
" ...	Females ...	1	...	1	6	...	...	...	...
Total of both Sexes ...	.....	1	6	20	189	...	...	4	13
Native Christians ...	Males ...	...	1 Goanese	...	23 3 male	...	1	...	7
" ...	Females ...	...	...	...	26 6	...	...	...	2
Total of both Sexes ...	.....	...	1	...	32	...	1	...	9
Other Christians ...	Males ...	...	...	...	12	...	...	...	12
" ...	Females ..	...	...	...	8	...	...	...	8
Total of both Sexes ...	.....	...	...	...	20	...	...	...	20
Arya ...	Males ...	...	1	9	34	...	...	4	7
" ...	Females ...	1	...	2	5	...	...	...	...
Total of both Sexes ...	.....	1	1	11	39	...	...	4	7
Parsees ...	Males ...	...	...	...	1	...	...	...	1
" ...	Females ...	...	...	...	3	...	...	...	1
Total of both Sexes ...	.....	...	...	...	4	...	...	...	2
GRAND TOTAL ...	.....	170	1,357	2,426	16,615	3	65	178	635

TABLE II.—EDUCATION BY RELIGION AND AGE.

59

by Religion and Age.

LITERATE IN URDU.				LITERATE IN HINDI.				LITERATE IN MARWARI.			
0—9	10—14	15—19	20 and over.	0—9	10—14	15—19	20 and over.	0—9	10—14	15—19	20 and over.
2	10	16	153	97	859	1,538	11,090	...	...	...	...
...	1	1	...	6	32	67	385	...	...	...	...
2	11	17	153	103	891	1,605	11,475	...	...	...	...
2	39	48	340	6	17	60	473	...	...	...	...
...	2	7	16	...	...	2	10	...	...	...	...
2	41	55	356	6	17	62	483	...	...	...	...
...	...	...	9	46	308	459	2,945	...	...	...	...
...	...	...	...	5	8	14	208	...	...	...	...
...	...	...	9	51	316	473	3,153	...	...	...	...
...	2	2	15	...	3	7	75	...	...	...	...
1	...	...	3	...	...	1	1	...	...	...	...
1	2	2	18	...	3	8	76	...	...	...	...
...	...	...	...	...	...	...	16	...	...	...	...
...	...	...	...	...	...	...	4	...	...	...	...
...	...	...	...	...	...	...	20	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	3	...	1	5	24	...	...	...	...
...	...	...	1	1	...	2	4	...	...	...	...
...	...	...	4	1	1	7	28	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
5	54	74	540	161	1,228	2,155	15,235	...	...	...	...

TABLE II.—EDUCATION BY RELIGION AND AGE.

Religion and Age.—(Concluded.)

LITERATE IN GUJRATI.				LITERATE IN OTHER INDIAN LANGUAGES.				LITERATE IN OTHER EUROPEAN LANGUAGES.			
0—9	10—14	15—19	20 and over.	0—9	10—14	15—19	20 and over.	0—9	10—14	15—19	20 and over.
...	1	1	2	...	3	5	64	...	...	...	...
...	...	...	1	...	1	...	1	...	...	...	...
...	1	1	3	...	4	5	65	...	...	...	...
...	2	2	8	1	2	5	36	...	...	...	...
...	...	...	...	...	...	...	1	...	...	...	...
...	2	2	8	1	2	5	37	...	...	...	...
...	...	...	...	...	...	...	2	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	2	...	...	...	...
...	...	...	...	...	1	6	80	...	...	...	...
...	...	...	...	...	...	...	2	...	...	...	...
...	...	...	...	...	1	6	82	...	...	...	...
...	Goanese	...	1	...	...	...	2	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	1	...	...	...	2	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	2	...	...	...	...	...	...	...	...
...	...	...	2	...	...	...	...	...	...	...	...
...	3	3	14	1	7	16	188	...	...	...	...

ABSTRACT TABLE III.—Education by Religion and Age.

State and District, Tehsil, etc.		AGE.	POPULATION.												LITERATE IN ENGLISH.						
			TOTAL.				LITERATE.				ILLITERATE.										
			Males.		Females.		Persons.		Males.		Females.		Persons.					Males.		Females.	
			Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.				Persons.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14								
Bikaner	Hindus—																				
	0—9	1,46,399	75,439	70,960	108	101	7	1,46,291	75,338	70,953	3	2	1								
	10—14	50,130	28,424	21,706	954	919	35	49,176	27,505	21,671	47	46	1								
	15—19	53,405	31,322	* 22,083	1,756	1,688	68	51,649	29,634	22,015	128	128	...								
	20 and over	3,25,765	1,71,474	1,54,291	12,139	11,747	392	3,13,626	1,59,727	1,53,899	440	437	3								
	Total of Hindus	5,75,699	3,06,659	2,69,040	14,957	14,455	502	5,60,742	2,92,204	2,68,538	618	613	5								
	Musalmans—																				
	0—9	25,875	13,339	12,536	9	9	...	25,866	13,330	12,536	...	...	...								
	10—14	9,752	5,352	4,400	67	65	2	9,685	5,287	4,398	5	5	...								
	15—19	8,636	4,858	3,778	142	133	9	8,491	4,725	3,769	18	18	...								
	20 and over	47,666	25,798	21,868	957	930	27	46,709	24,868	21,841	73	73	...								
	Total of Musalmans	91,929	49,347	42,582	1,175	1,137	38	90,754	48,210	42,544	96	96	...								
	Jains—																				
	0—9	7,026	3,580	3,446	51	46	5	6,975	3,534	3,441	...	...	...								
	10—14	2,524	1,174	1,350	328	320	8	2,196	854	1,342	12	12	...								
	15—19	2,071	741	1,330	497	483	14	1,574	258	1,316	24	24	...								
	20 and over	13,237	4,760	8,477	3,235	3,027	208	10,002	1,733	8,269	71	71	...								
	Total of Jains	24,858	10,255	14,603	4,111	3,876	235	20,747	6,379	14,368	107	107	...								

ADMINISTRATION REPORT

ON THE

CENSUS OF THE BIKANER STATE, 1911.

CHAPTER I.

The 1911 census was the fourth census of the State and was taken along with that of the rest of India on the night of the 10th March 1911, *i. e.*, 10 years and 9 days after the preceding one. In fixing the date for taking the census, days universally acknowledged as auspicious for marriage have to be avoided as also the greater festivals and important fairs which attract people away from their houses on a large scale. Again there ought to be enough moonlight on the selected date to enable the enumerators to complete the work of checking the schedules before midnight. The 10th of March 1911, complied with all these conditions and was agreed to by all Local Governments and Administrations.

The 1911 census was taken on lines very similar to those of the previous ones but more elaborate arrangements were made to ensure completeness and correct results. As the basis of all census operations is the general village register with the number of villages as units, instructions were received, *vide* Political Agent's letter No. 43, dated the 11th January, 1910, for the preparation of such a register and copies of these instructions were duly sent to all the Nizamats together with sample copies of a village register, which they were asked to forward to the Tehsils under them.

To facilitate the census operations, Tehsils, Sub-Tehsils, Villages and the Bikaner City were made units as was done in the census of 1910.

- (1) Babu (now Rai Bahadur) Kamta Prasad, Home Member of Council, was appointed Census Superintendent on the 24th February 1910, and Babu Umrao Singh, Nazim of Reni, Assistant Superintendent.
- (2) The Nazims were appointed Charge Superintendents with Munshi Raghbir Singh, Assistant Nazim, Bikaner, as Assistant Charge Superintendent for the Bikaner City.
- (3) The Tehsildars and Sub-Tehsildars were appointed Assistant Charge Superintendents and made responsible for the units within their own administrations.

They divided the units into circles; and the circles into blocks; appointed supervisors and enumerators and prepared the general village registers about the end of June 1910. The abstracts and the Village Registers were sent to the Provincial Census Superintendent, Ajmer-Merwara and Rajputana, on the 6th July 1910. After this the circle lists were prepared, the Abstract Statement of which was sent to the Provincial Census Superintendent on the 24th November 1910. In accordance with para. 4 of the preliminary note, a statement was prepared showing full particulars of the circles and the distributing of the blocks of each and every charge.

By the end of June 1910, printed instructions in English were received from the Provincial Census Superintendent. These were translated into simple and idiomatic Hindi and sent to the Charge Superintendents. They sent copies to the Assistant Charge Superintendents of their Tehsils, who explained these instructions to the Supervisors and enumerators and also gave them copies. The Charge Superintendents also held conferences at convenient places to explain difficult points to their Supervisors and enumerators. Each and every question not thoroughly understood by the Supervisors or the enumerators was answered and practically explained on the spot. After this they were required to fill up the general schedules and the mistakes they made therein were corrected. In short, every instruction regarding the filling in of the general schedule was made clear to them. There were in all 19 Assistant Charge Superintendents including one for the Bikaner City; 376 Supervisors and 3,721

enumerators were appointed for 4,455 blocks and were actually working at the final enumeration.

The number of literate persons in the rural areas of the State is small and of these very few were capable of performing the work of filling in the schedules correctly and quickly. As far as literate men were available in the rural areas, they were trained and afterwards employed as enumerator in the work. No pains were spared to explain to them the instructions for filling up the general schedules. Others were supplied from the towns. Only those willing to do the work were selected. The Supervisors were generally State servants or Vakils, Mukhtears and other influential men from among the general public. No paid supervisor or enumerator was employed throughout the whole State. The residents of the Districts, State servants, etc., did all the work without any pecuniary remuneration. In return for their services, however, they were given rewards and printed certificates as was done in the last census.

House-numbering.—When all the statements of population were ready and the instructions issued to all concerned, the work of house-numbering in rural and urban areas was commenced at the beginning of October 1910, and completed on the 9th December 1910, as was also the preparation of the house list. In urban areas the numbering of the houses was continued serially through each block, while in the rural areas the numbering was continued through each village and not through each block. The serial numbers of houses were marked in red and placed below the numbers of blocks, while the serial numbers of blocks were marked in black and placed above the numbers of houses in a fractional form thus Block No.....in black . The number of the block was changed at House No.....in red the commencement of a new circle. In the towns where any house contained more than one separate family living in a separate room or set of rooms, the room or set of rooms inhabited by each separate family, was given a separate number. The number of houses in the State was returned as below :—

NUMBER OF HOUSES.

<i>In villages.</i>	<i>In towns.</i>	<i>Total.</i>
141,150	39,223	180,273

On houses where it was not desirable to mark the numbers on their entrances, boards displaying the numbers of such houses were hung.

In the rural areas there was no misunderstanding in the numbering of houses, inasmuch as the house was defined as one *Chulah* for the use of a family; but in Bikaner and other towns, where the main as well as the sub-numbers were displayed in some instances the sub-numbers were substituted instead of main numbers owing to misunderstanding on the part of the enumerators. The Provincial Superintendent inspected the house-numbering at Gujner and Bikaner at the end of December 1910, and in the beginning of January 1911. The house lists had to be prepared on ordinary paper as the printed forms were not received till then. At the request of the Provincial Superintendent, the Assistant Superintendent was deputed as representative of the State to join the Conference of Local Superintendents held at Jodhpur. While in Jodhpur, he submitted an indent for the printed forms to the Provincial Census Superintendent on the 9th September 1910. A double quantity of forms were indented for both for rough and fair copies, as it was decided to have the rough copies also prepared on printed forms, owing to most of the village enumerators not being literate. Printed forms were issued at the end of November 1910. These forms were distributed among the Charge Superintendents in accordance with instructions contained in Chapter VII of the Provincial Code. The Charge Superintendents distributed them among the Tehsils where they were sewn in book form and distributed among the enumerators.

Preliminary enumeration.—(a) The earliest and latest date on which the preliminary enumeration was commenced and (b) the latest date on which it was completed in (1) urban and (2) rural areas, are noted below—

	<i>Urban Areas.</i>	<i>Rural Areas.</i>
1. Earliest date of commencement of preliminary enumeration.	23rd Jan. 1911.	19th Jan. 1911.
2. Latest date of commencement of preliminary enumeration.	27th Feb. 1911.	3rd March 1911.
3. Latest date of completion of preliminary enumeration.	28th Feb. 1911.	" " "

The officers connected with the census operations made tours from one place to another and checked the entries of the preliminary enumeration and corrected the defects and mistakes detected.

Final enumeration.—This is the process of checking and correcting the record of the preliminary enumeration by striking out the entries relating to persons who have died or gone away and entering the necessary particulars of newly born children and new comers so that it may correspond with the facts actually existing on the census night. This process commenced at about 7 p. m., or the time of lighting lamps, and was completed by mid-night in accordance with instructions contained in Chapter X, concerning the final enumeration. The Supervisors visited their circles and the Charge Superintendents their Districts to see that the work was going on satisfactorily. In this State there was no District where the final enumeration was not taken on the 10th March 1911.

Census of Military Lines.—The blocks and circles were formed according to the instructions, and Supervisors and enumerators appointed, who made entries of the blocks under their charge in their respective books.

Census of Railway.—No separate charge was made under a separate Railway Officer for the census of the Railways in this State. The Railway stations were included in the blocks and circles of the Charge Superintendents under whom they happened to be, but the enumerators and the Supervisors were ordinarily the Railway employees, who performed the work of census operations in accordance with the instructions issued and sent their books and abstracts to their respective Charge Superintendents. On the Southern-Punjab Railway there is a station named Orki in the Mirzawala Tehsil of this State. For census purposes it was included in the circle of the Charge Superintendent of the Bhatinda Railway station, under whose supervision the census was taken and who forwarded the enumeration book to the Provincial Census Superintendent, Rajputana and Ajmer-Merwara, for compilation. From the latter's Office different tables were received from time to time through the Resident, Western Rajputana States, and included in the tables of the Mirzawala Tehsil.

Fairs and Religious Assemblages.—According to the provision of Article V, the Police and the District Officers were asked to report if any fair or large assemblage was likely to be held on or about the 10th March 1911, and it was reported that no such fair or assemblage would be held anywhere in the State on or about that date. A Notification No. 71, dated the 5th November 1910, was also published in the State Gazette of the same date, in this connection for the information of the public, asking them not to hold any religious ceremonies or plays on the 10th of March 1911, and to remain awake at home with lights burning till the enumerators had visited their houses and made the necessary entries in their enumera-

tion books. A copy of this notification was sent to the Census Superintendent, Rajputana and Ajmer-Merwara, for his perusal. No fair or any other assemblage of any sort was consequently held in the State on or about the 10th March 1911.

Travellers —For the enumeration of travellers 22,000 tickets were printed and distributed among the enumerators throughout the State and they were instructed to enumerate travellers according to the instructions for their enumeration. Tickets were issued to each person so enumerated to prevent him from being counted more than once. The same course was adopted at the Railway stations also.

Railway Trains.—On the morning of the 11th March 1911 two trains, up and down, were due at Hanumangarh. When they arrived at the Railway Station their census was taken under the supervision of the Tehsildar of Hanumangarh Tehsil, the Assistant Charge Superintendent. The census of the up train arriving at Bikaner on the morning of the 11th was taken at the Railway station under the supervision of the Nazim of Bikaner who was Charge Superintendent. The same arrangements were made for the census of a ballast train at Churu. The enumeration of the permanent residents on the station premises, the persons travelling by rail and those alighting at the Railway stations, was made in accordance with Appendix 2 of the Census of Railways. On the day of the final enumeration the Degana-Hissar Line was open upto Churu only.

Wandering Tribes —The entries of wandering tribes were made at the end of the enumeration books of the blocks in which they were found sleeping on the night of the final enumeration.

Census of Factories, etc.—There is no factory or mine in this State, except the Palana Colliery, where about twenty labourers only are employed at night. For census purposes, this Colliery was made into a separate block, and one of the employees was appointed its enumerator, who made the entries of labourers in the enumeration book. The factory schedule was used for the Colliery and the columns of the schedule were filled in by the manager of the Colliery. It was then forwarded to the Provincial Census Superintendent, Rajputana and Ajmer-Merwara.

Census Act.—There was no necessity to bring the Census Act into force nor to issue any other equivalent order of the State. Nobody was prosecuted or sued for any offence under the Census Act, consequently no punishment was inflicted.

General ideas regarding Census.—As the census is taken every tenth year in this State, the public are acquainted with its advantages and entertain no false nor foolish ideas on the subject. It gave rise to no fear among the masses and no opposition was offered to the progress of the work.

Provisional Totals.—In order that the provisional totals might reach the Charge Superintendent in time the Supervisors had fixed their Headquarters in the central villages of their circles. All the enumerators after the final enumeration travelled to the appointed places on camels. Before the preparation of any enumerator's abstracts these were checked by two other enumerators, then the Supervisors after checking those abstracts themselves posted the totals in their circle summaries. After preparing and checking their circle summaries, they delivered them with the books to the Assistant Charge Superintendents of their respective Tehsils. The Assistant Charge Superintendents (Tehsildars) after checking the totals, entered them in their charge summaries and then sent them with the circle summaries and circle lists by camel sowars or by railway to the Charge Superintendents of their Nizamats. The Charge Superintendents checked the summaries sent by their Assistant Charge Superintendents, communicated the totals from the districts to the Head-quarters

of the State by telegram and forwarded the summaries, etc., by post. The provisional totals of all the charges were checked in the Head Office according to the instructions and a summary of the provisional totals was prepared for the whole State. Then the totals were telegraphed on the 14th March 1911 to the Political Agent, Bikaner State, at Jodhpur and to the Superintendent, Census Operations, Rajputana and Ajmer-Merwara, at Mount Abu.

Proper and adequate arrangements had been previously made for the communication of provisional totals from the charges to the Head-quarters where they reached without any delay. Consequently no figures of the preliminary enumeration had to be included in the provisional totals.

CHAPTER II.

In accordance with the instructions previously issued, the Nazims collected the enumeration books at their Head-quarters, compared them with the circle lists and having satisfied themselves that all the books relating to their charges had been duly received, sent them securely packed in boxes to the Head Office at Bikaner, after arranging them in the order of the blocks.

The compilation work of previous census of this State was performed at Jaipur. On this occasion also it was decided to do this work at Jaipur and intimation thereof was accordingly sent to the Resident, Western Rajputana States, Jodhpur.

The following staff was employed at Jaipur in the work of compilation :—

- 1 Deputy Superintendent.
- 1 Inspector.
- 6 Supervisors.
- 15 Assistant Supervisors.
- 18 Slip-writers.
- 1 Gumashta to keep accounts.
- 1 Record-keeper.
- 1 Assistant Record keeper.
- 2 Ahlmads to carry on correspondence, issue translations of instructions received in English and to do other miscellaneous work.

All the establishment belonged to the Revenue Department of the State. They were either Naib Tehsildars or Girdawars or Patwaries, and were allowed to draw allowances at the following rates :—

Deputy Superintendent	...	...	Rs 35 p. m.
Inspector	...	...	" 7 "
Supervisor	...	...	" 6 "
Assistant Supervisor	...	...	" 4 "
Record-keeper	...	...	" 5 "
Assistant Record-keeper	...	...	" 4 "

After the final enumeration, nearly the whole of the staff, for whose deputation arrangements had been made beforehand, reported their arrival at Bikaner, and together with their books, left for Jaipur in charge of the Inspector where they reached on the forenoon of the 25th March 1911. The arrangements for the location of the office were kindly made by the Jaipur Durbar. Daily-paid slip-writers were engaged at Jaipur and were paid at the rate of -/2/- (two annas) for every hundred slips.

Commencement of the work of slip-writing.—On the 28th March 1911, the slip-writers were formed into four groups and set to begin the work of slip-writing. On the 31st March 1911, the Deputy Superintendent with the remainder of the staff proceeded to Jaipur and took over

charge of the office on 1st April 1911. As the staff of slip-writers was found insufficient to finish the work within 40 days—prescribed time—it was found advisable to engage extra men for this work and so two more groups were formed. The slip-writers who made mistakes were required to re-write their slips, for which work they were paid nothing.

Completion of work of slip-writing.—This work was completed on the 22nd May 1911. The total number of slips was 700,919. In the first week which contained only 5 working days, the daily average of the slips copied was 3,889 and when the work was in full swing it reached to total of 19,032. After the deduction of holidays, the number of working days was 47 and so the daily average came to 14,913 and the average number of slips copied by each slip-writer came to 322. This average falls short by 28 of the average suggested by the Provincial Census Superintendent. This was due to the fact that not only the sects of the Hindus, Musalmans and Jains were written on the slips, but also the details of language. In the eighth week ending on 30th May, 1911, 68 slip-writers were engaged. No abbreviations were used other than those allowed by the Provincial Census Superintendent.

Number of Slips.—The number of slips indented for from Jaipur in the first instance was 7,55,000 and subsequently 1,30,689 were required in addition. Thus altogether 8,85,689 slips were indented for. This supply having been exhausted 840 slips were received from the Alwar office, and 8,448 and 10,250 from the Jhalawar and Bundi offices respectively, so that the total number of slips received was 9,05,227. Of these 7,48,483 were used leaving a balance of 1,56,744 of all kinds which was disposed of as below :—

Returned to the Jaipur office	...	...	139,310
Sent to the Ajmer office	...	...	16,587
“ “ Mewar “	...	...	847
Total			1,56,744

Additions and alterations in the Ordinary Rules.—According to the instructions of the Provincial Census Superintendent every supervisor was assisted by two Assistant Supervisors with a view to expedite and facilitate the work of checking. Slips of some of the Railway enumeration books which ought to be written in English, were by mistake made out in Hindi.

In Register A, the totals of the population of each village were noted down in red ink.

The instructions that the slips relating to Christians should be given only to one sorter, were not complied with. These slips were kept in the same charge in which their entries were made. No other departure was made from the instructions of the Provincial Census Superintendent.

Besides the Supervisors and their Assistants, the Deputy Superintendent and the Inspector checked 1,30,763 slips.

The following table gives the numbers of slips checked and the mistakes detected by each.

Checked by Inspector.		Checked by Deputy Superintendent.	
No. of mistakes detected.	No. of entries checked.	No. of mistakes detected.	No. of entries checked.
1,032	80,410	564	50,353

The slips relating to the Tehsils of Surpura and Lunkaransar were re-checked in compliance with instructions from the Provincial Census Superintendent.

Correctness in slip-writing.—There was a difference of only 52 between the provisional total and the actual number of slips copied, as will be seen from the following figures :—

<i>Provisional totals.</i>	<i>Slips copied.</i>
7,00,971	7,00,919

This difference was due to mistakes in the provisional totals. Had the mistakes occurred in slip-writing, the sorters would have been put to considerable difficulty in counting and checking the slips in the boxes with the Register A, in regard to the sexes and their numbers.

The mistakes detected in sorting were very few. As soon as the slips were checked and found correct, they were re-sorted by the supervisor or his Assistant according to males, females and religion and then the entries of their totals were made in Register A, and these totals were again checked by the Record-keeper, when they were sent to the Record room. At the time of sorting no figures required to be changed in Register A. After the slip-writing was finished, the slips relating to infirmities were copied and then they were checked in a week's time under the supervision of an experienced Supervisor. The number of slip-writers engaged in this work was 46. Those who wrote 2,930 slips were given a reward at the rate of 8 annas per 100 slips in addition to their pay. The daily average of their work was 64.

Staff engaged in sorting.—After the completion of the slip-writing work, the slip of the sects of the Hindus, Musalmans and Jains were sorted for table No. VI.

The sorting for table No. VII was commenced on the 7th June 1911 by 15 sorters, which number was increased later on in order to expedite the work. The total number of sorters engaged for this work was 25, of which 14 were permanent State servants, and the remaining 11 were engaged temporarily. They were formed into 4 groups and each group worked under a supervisor.

Staff engaged in the compilation work—The general supervision was entrusted to the Inspector. Two English-knowing Supervisors were transferred to the compilation work after the sorting had been finished. As soon as the work on the tables began, tickets were got ready for the entries of each and every table. The office clerks gave considerable help in the work of compilation. When the sorting was completed, 3 English-knowing sorters were engaged in filling up the headings of the compilation registers and 4 others were engaged in writing figures in the office copies of the compilation registers. The remaining supervisors were engaged in totalling the figures, checking the entries and preparing abstracts.

No one rate of pay was given to all the sorters. Those who were State servants received pay which ranged from Rs. 14 to Rs. 19 per mensem plus allowance, and those who were temporarily engaged were paid from Rs. 12 to Rs. 15 per mensem according to their qualifications.

Dates of the preparation of tables.—After the completion of the slip-writing work, the preparation of tables was taken in hand on the 25th May 1911. The sorting work for table No. VII was commenced on the 27th July 1911. The sorting for all the tables was completed on the 19th August 1911. But on the 30th August 1911, the sorting for table No. 15 was begun a second time and completed on the 5th September 1911.

The following table shows the date when the compilation of each table was commenced.

<i>No. of table.</i>	<i>Date when commenced.</i>
I.	... 2nd June 1911.
II.	... 15th June 1911.
III.	... 7th June 1911.
IV.	... 19th June 1911.
V.	... 21st June 1911.
VI.	... 23rd June 1911.
VII.	... 22nd June 1911.
VIII.	... 27th July 1911.
IX.	... 1st August 1911.
X.	... 18th August 1911.
XI.	... 2nd August 1911.
XII.	...
XIII-A.	... 29th July 1911.
XIII.	... 18th August 1911.
XIV.	... 4th August 1911.
XV-A.	... 16th August 1911.
XV-B.	... 20th August 1911.
XV. Supplementary	... 23rd August 1911.
XVI.	... 16th September 1911.
XVII.	... 21st August 1911.
XVIII.	... 22nd August 1911.
<i>Provincial tables.</i>	
1.	... 9th September 1911.
2.	... 10th September 1911.

The whole compilation work was completed on the 8th October, 1911.

The compilation register of table No. 18 was the first to be sent to the Provincial Census Superintendent on the 27th August 1911. The last compilation register of supplementary table No XV, was sent on the 20th October 1911.

Average of the sorters.—The least, the highest and the average number of sorters engaged was 7,95 and 19 respectively. The least number of sorters given is that engaged in the beginning for the sorting of supplementary table No XV and it was afterwards doubled in order that the work might be more speedily finished.

The religious sects of the Hindus, Musalmans and Jains in the Bikaner State were sorted for the compilation of table No. VI and the numbers of sects were recorded on the tickets of tables. The other castes were sorted and recorded separately, an arrangement which was found most useful in checking table No. XII-A and Supplementary XV. The Thori caste was recorded in Table Nos. IX and XIV because it corresponds with Aheri No. 2 and Naik No. 48.

Checking of sorting work.—The supervisors were responsible for accurate and regular sorting. They had ample time to check the work done by their subordinates, as the number of sorters in each group was intentionally kept smaller than originally fixed, as will be seen from the following figures.

<i>No. of group.</i>	<i>No. of sorters.</i>
2.	7 each.
1.	5.
1.	6.

The supervisor checked more than 10 per cent. of the work of each sorter and also counted the entries on the tickets. The Inspector checked

the work done by each group and took care that the instructions and rules were regularly observed by the sorters. The Deputy Superintendent also checked the work while it was actually being done, and explained all difficulties to the sorters and in some instances he did the work of sorting himself with a view to explain the system to the sorters. When the Supervisors sent the tickets to the Record office, the Record keeper checked them according to the entries in Register A, and then transferred them to the compilers for necessary action.

Checking of the Compilation Register.—The entries in the compilation register were compared with the tickets to see that they were correct, after which they were totalled. The office copies being found correct, they were given to the compilers in order to be fair-copied. When both copies were ready, their summaries were prepared and their figures compared and checked according to the entries in the corresponding columns of the table. A comparison of castes entered in table No. XII-A was made with those entered in table No. XIII with the object of finding out if there was any difference in the record. The instance given below will be found interesting in connection with the above remarks. A Hindu *Nilgar* was found to have been entered in table XII-A but was not entered in table XIII. It was found on enquiry that this was due to a wrong entry, as the *Nilgar* belonged to the Mohammadan religion.

After this an abstract of the castes of each religion was prepared and the totals of different religions were compared with the abstract in table No. XII.

All the compilation registers were checked by the Supervisors and the Inspector, and then finally by the Deputy Superintendent, who also checked their abstracts and compared them with the corresponding columns of the other registers and their abstracts.

Result of checking.—The work of sorting was checked as follows:—

- (1) By labels on the pigeon-holes.
- (2) By putting the slips in the holes correctly.
- (3) By arranging in bundles.
- (4) By checking the totals of the perpendicular and horizontal items in the tickets.

Both the sorting and compilation were not performed without mistakes but they were so few that no necessity was felt for re-sorting and re-preparing the tables, nor was it found necessary to revise the compilation work.

General remarks regarding accuracy in sorting.—The accuracy of the sorting is proved by the correspondence with one another of the entries of tickets of the different tables which related to sex, religion, age, civil conditions, caste and occupation.

General remarks regarding accuracy in compilation work.—The accuracy of the compilation work is proved by the correspondence of the figures in the columns of different compilation registers with those of one another. The figures were also found correct on being checked according to the instructions received from the Census Commissioner. No incorrect entry is found except in one figure relating to caste in table No. XIII. The entries in the compilation registers were compared with the entries in the compilation registers of the last census but nothing was discovered to prove that there was a mistake in the former.

Suggestions regarding changes in sorting, compilation, etc., with a view to rectifying the defects at the next census.

The following modifications should be made in the work of sorting:—

1. The sorting of each unit for the tables concerned should be completed successively before the sorting for another table is taken in hand.

By the adoption of this method, the sorting and compilation of each table will go hand in hand which is not possible under the present method. Another defect in the present method is that if there be any mistake in a table, it cannot be detected until the table is completely prepared. But if the compilation and sorting are performed at the same time the error will at once be detected and corrected then and there.

2. In compilation registers the columns for men and women should be on the same page, so that the trouble of filling the headings again and again may be reduced.

3. It is not necessary to have two copies of the compilation register, because tickets can serve the purpose of a compilation register for the sake of reference in the local office, while the copy which is sent to the office of the Provincial Superintendent should be returned when the tables have been compiled therefrom.

4. It would be better to prepare tables than the abstracts, which are not very helpful in filling the final tables. It is unnecessary to insert the figures of the different boxes in the compilation register, when a unit is divided into two or more parts.

5. On the slips of table No. XII and XII-A, in which four infirmities have been recorded, figures may be substituted instead of abbreviations of infirmities. In the beginning of table No. XII-A there should be a column for the total of each caste as in supplementary table No. XV, so that information regarding infirmities may be gathered at once.

6. In table No. VII the last column of the age is for "70 and over." It should be "70 to 100" and one more column should be added for "100 and over" with a view to discovering the number of persons who reach that age.

7. For table No. X the employees in the census operations should be provided before the preliminary census operations are begun with a list of the languages spoken in the districts concerned and their vicinity, so that a correct entry of the languages may be made in the schedules, as the villagers, as well as the enumerators, themselves do not generally know the names of the languages they speak.

8. The distinction between the actual workers and their helpers does not appear to be necessary, as the helper nearly always follows the same occupation as the actual worker. A separate group is not required. The helpers should be considered as actual workers.

9. Rules for compilation should also be framed as well as for sorting.

10. The enumeration books of the Railway stations situated within the State jurisdiction should be handed over to the Local Census Superintendent. This will expedite the sorting and compilation work of the Railway figures, and their subsequent entry in the compilation registers will be avoided.

11. In the tickets for the tables of castes, there should be one more column for the serial number of each caste.

12. An outline of the facts which may subsequently be required to be reported on should be sent at the commencement of the work, so that information regarding the same may be collected in time and a complete report be drawn up without any difficulty.

Remarks on the rules and instructions of the present census, in comparison with those of the last.

In the census of 1901, two kinds of slips were used for each individual, one of which showed sex, age, caste, literacy in English and infirmity and

the other showed caste, occupation, birthplace and language. The colour of the slip indicated religion and its size indicated whether single or married. The number of the columns in the schedule were not printed on the slip. For the sake of distinction the slip for females was cut in the upper corner on the right side. The lower corners of the slips for males and females were similar and also represented widowed, married or bachelor.

The present slips have been improved by the addition of the number of the columns of the schedule, as also by a difference in them for males and females, which has removed the possibility of the slips getting mixed. If any entry is omitted in any column of the schedule, it is at once detected by the slipwriter. Also unnecessary labour and trouble which were necessitated by the use of only 1 slip have been removed.

Further improvement can still be made in the present slips. The letters F and M should be printed on the slips instead of the signs made in black for distinguishing male and female. This will also cause a saving in expenditure. The sorting work of the caste tables was made more easy and accurate owing to the lists of castes and religions having been previously sent to this office. But it would be still more useful if the doubtful castes were previously enquired into and lists made out, so that the unnecessary number of castes and sects could be curtailed by including them under the names of castes considered most appropriate for them. This would save the unnecessary sorting and compilation work of the different castes and sects and the total number of persons belonging to each caste would be shown.

The preparation of the list of occupations from the actual entries in the book before the commencement of sorting for Table No. XV-A, the introduction of tickets with the most common occupations printed on them in English and Hindi, containing group numbers as well, and the classification sheet were introduced in this census for the first time. This system has made the work easier for the sorters and has also aided their memory. The following are the disadvantages :—

- (1) It is a disadvantage to divide a unit with a population of more than 35,000 between two or more sorters because it increases the work of compilation in the later stage.
- (2) The sorting of any unit consecutively for all the tables prevents the complete preparation of that table (XV-A) unless all the units are sorted for that table from the beginning to the end.

Brief notes showing in what tables sorters and Compilers are most likely to commit mistakes.

The sorters are most likely to commit mistakes in sorting for table No. VII, where the age-periods are liable to be put into wrong pigeon-holes. While the eye is reading the entries the hand is engaged in posting the slips in 19 pigeon-holes for an equal number of age-periods. The number of errors due to wrong posting might be reduced to some extent by curtailing the number of age periods to 6 long age periods. Then the upper line of pigeon-holes would be in front of the eye which would follow the movement of the hand and the slips would be posted more quickly and readily. After the slips are thus sorted for long age-periods each of these periods could be sorted again for the small age-periods in the usual manner in the front row of pigeon-holes. This process will increase the work of sorting to some extent, but this disadvantage can be remedied by harmonising the long age-periods with the age-periods of table XIV. By so doing the sorting of table XIV will be completed in the course of the sorting of table VII. The age-periods of table XIV will cover exactly the smaller age-periods of table VII, if the following age-periods of table XV viz., 5—11 and 12—14 be changed to correspond with the age-periods 5—9 and 10—14 of table VII. But the sorting of

table XIV before this table (VII) will necessitate a new arrangement of sorting, as caste is also combined with the age-periods and civil condition. The following arrangement is suggested as being suitable :—

XI, X, XIII, IX, XIV, VII, VII.

There is another advantage of such an arrangement, *viz.*, figures for the movement of population will be obtained earlier by the preparation of table XI, with a view to their being circulated in other provinces. The table which is the most difficult to sort is XV-A. The difficulty lies in remembering the proper group given in the list of occupations. This was remedied almost completely by preparing in the office a list according to actual entries in the books, group-numbered by the Provincial Census Superintendent. A copy of this list was given to each sorter and Supervisor, who consulted it, whenever he found any difficulty. Doubtful entries were made on blank sheets from which another list of occupations was prepared and sent to the Provincial Census Superintendent for group-numbering; and when it was received back the occupations on the blank sheets were group-numbered and then arranged on the classification sheets in accordance with the wishes of the Provincial Superintendent. A list of occupations supplied to the State officials would enable them to understand the exact nature of occupations and the principles of classification. They could then rectify the declarations of persons on the spot who from ignorance were unable to give a precise name to their occupations.

CHAPTER III.

Expenditure.

Instructions for the preparation of the General Village Registers, etc. were received in the month of December, 1909, and the Local Census Superintendent and the Assistant Local Census Superintendents were appointed, but with a view to economy no office establishment was provided for some time. Moreover, all necessary orders were issued through the Revenue Department. In July 1910, one Ahlmad knowing Urdu was given to the Revenue Department for census work and one Assistant Superintendent, one English Clerk and two Urdu Ahlmads were appointed for the census work. Four Ahlmads on Rs. 20 per mensem each were appointed for each of the four *Nizamats*. When the work of correspondence increased Babu Umrao Singh, Nazim of Reni, who was appointed Assistant Local Census Superintendent, took over charge of the Census office at Bikaner on the 4th of August 1910.

In the 1911 census the expenditure for office establishment was more than that of the previous census. This is due to the increase in the population and also to a separate establishment for the census work. The total expenditure up to the close of the final enumeration was Rs. 5,059-11-9 against Rs. 3,354-0-0 for the previous census. The entire expenditure was borne by the State.

