

MEWAR IN 1941

OR

A SUMMARY OF CENSUS STATISTICS

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"The proper study of mankind is man"
—*Socrates*

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CONTENTS



1. The Census—Its Significance	...	1
2. Area	2
3. Population	3
4. Growth of Population	4
5. Causes of Variation in Population	...	7
6. Conditions Influencing the Movement of Population Between 1881 and 1941		9
7. Irrigation	... ..	12
8. Means of Communication	... ..	12
9. Industrial Development	... ..	13
10. Density of Population	... ..	15
11. Houses	... ..	20
12. Homesteads of Various Classes of People		20
13. Dwellings of Artisans and Poorer Classes		22
14. Rural Houses	... ..	22
15. Living Condition inside a House	...	26
16. Family Composition	... ..	27
17. Disintegration of Joint Families	... ..	27
18. Decrease in the Relative Strength of the Hindus	... ..	29
19. The Desertion of Indian Villages.	...	32
20. Cities & Towns in Mewar	... ..	34
21. Area of the City	... ..	38
22. Density in the City	... ..	38
23. Distribution of Population within the Municipal Area	... ..	38
24. The Railway Area	... ..	40

25. Sex Ratio in the City	40
26. Variation in the City's Population ...	41
27. The Elements of the Census Increase ...	41
28. Elements of Foreign Born in the City's Population	42
29. Migration in Mewar	43
30. Our Age Constitution	44
31. Longevity	48
32. Age Constitution by Administrative Units	49
33. Sundborg's Types of Population ...	51
34. Variation by Age Periods	52
35. Age Distribution by Community ...	53
36. The Dearth of Women in Mewar ...	54
37. Influence of Race and Functions ...	58
38. Famines	59
39. Sex-Variation by Administrative Units ...	66
40. Sex Ratios in Rural & Urban Areas ...	67
41. Sex Ratio and Community	67
42. Masculinity and Decline	68
43. Sex by Age Period	69
44. Adolescent Age-Groups	73
45. Further Examination of Sex Ratio by Communities	75
46. Fertility of Women	77
47. Motherkin,	78
48. Civil Condition	79
49. Universality of Marriage	80
50. Civil Condition by Communities ...	82
51. Civil Condition by Locality	84
52. Restrictions on Marriage	85
53. Infant Marriage	87
54. Child Widows in Mewar	91

55. Infant Widows by Locality	...	...	95
56. Widows of Child Bearing Period	...	...	96
57. Widows by Administrative Units	...	...	97
58. Widowhood in Mewar Compared with all India Figures	...	...	98
59. Distribution by Age Periods	...	...	98
60. Evidence of Polygamy	...	...	100
61. Disparate Marriages	...	...	100
62. Marriage and Divorce	...	...	101
63. Divorce and Society	...	...	103
64. Literacy	...	...	105
65. Literacy by Administrative Units	...	...	108
66. Progress of Literacy in the Main Communities	...	...	110
67. Disparity in Literacy by Sex	...	...	111
68. Distribution of Literacy in the Administrative Units	...	...	112
69. Literacy in Towns	...	...	113
70. Literacy in Udaipur City	...	...	115
71. Progress in Literacy in the City	...	...	116
72. Variation in Literacy in the Thikanas	...	...	116
73. Literacy in English	...	...	118
74. English Literacy in the City	...	...	119
75. Higher Education in the State	...	...	119
76. Comparison with Other States of Rajputana	...	...	121
77. Mother Tongue	...	...	122
78. Infirmities	...	...	123
79. Insanity	...	...	125
80. Deaf-Mutes	...	...	128
81. Blindness	...	...	130
82. Leprosy	...	...	132
83. Occupation	...	...	132

84. Analysis of Certain Principal Occupations	138
85. Industry	140
86. Trade	142
87. Transport	144
88. Public Force	145
89. Public Administration	146
90. Professions and Liberal Arts	147
91. Other Occupations	148
92. Occupations in the City	150
93. Subsidiary Occupations... ..	151
94. Occupation of Females	154
95. Industry	155
96. Cottage Industry	158
97. Unemployment	161
98. Social and Economic Downfall of India	161
99. Depressed Classes	178
100. Muslim Castes and Races	180
101. Races of Christians	180
102. Primitive Tribes	181
103. Brahman Sub-Castes	181
104. Mahajan Sub-Castes	183
105. Rajput-Clans	183
106. Comparison of Mewar with other Rajputana States	184
107. Over Population	186
108. Its Relation to Our Poverty	188
109. The Growth of Population	188
110. Relation of Birth and Death Rates	189
111. Infant Mortality	191
112. Maternal Mortality	191
113. Death Stricken People	193
114. The Common Diseases in India	194

115. How to Reduce Death Rate	...	...	196
116. Balance of Births & Deaths	...	...	197
117. Malthusian Theory	...	...	199
118. Forecast	...	...	202
119. Economic Position	...	...	206
120. Plain Living and High Thinking	...	...	210
121. Views of the Exponents of the Different Schools of Thought regarding World Population in Future	...	...	213
122. Population and international Relations	...	...	217
123. Desirable Density of Population	...	...	217
124. Birth Control	...	...	218
125. Is Population Out-Pacing means of Subsistence?	...	...	222
126. Administration	...	...	222

APPENDICES

	Page
1. APPENDIX A (Part I)—General Information of Mewar State by Administrative Units (Khalsa)	1 to 52
2. APPENDIX A (Part II)—General Information of Mewar State by Administrative Units (Thikanas)...	1 to 52
3. APPENDIX B—Higher Education, Birth place & Distribution of occupation by Adminis- trative Units	1 to 9
4. APPENDIX C (Part I)—Literacy by Selected Castes in Mewar State	1 to 14
5. APPENDIX C (Part II)—Literacy by Selected Castes in Udaipur City	1 to 11

6. APPENDIX D—Family Accommodation in Mewar State & Udaipur City	... ..	1 to 3
7. APPENDIX E—Comparision of Mewar with other Rajputana States	... ..	1 to 10

PREFACE

IN connection with the census enquiries of 1941, a vast mass of information regarding Mewar has been collected and it is proposed to compile it in several volumes. But, as it was apprehended that these volumes would be too bulky for an average man to get hold of them and derive any advantage out of them, and also as they would contain various sorts of information which would not interest, or be intelligible to, an ordinary citizen, this pamphlet has been written primarily for the ordinary citizen. It contains stripped of the clutter of husk, the kernel of all the census harvest reaped during 1940 and 1941, and presented, it is hoped, without any of that tediousness which is so often an adjunct to scientific treatment.

Those interested in minuter details, can have their desire fulfilled by going through the undermentioned volumes which are expected to be published shortly:—

(1) The Village Directory which contains exhaustive information about each village in Mewar arranged by Sub-Districts e.g., hamlets attached to the village, temples, mosques, railway stations, telegraph office, post office, Jagir, Muafi or Khalsa, Dharamshalas, Sarais, tanks, dwelling houses, shops, population by religion, literacy, nearest railway station, nearest post office, nearest school, nearest dispensary, nearest police post, nearest motor bus stand etc.

(2) The Tables Volume which contains Imperial, Provincial and State Tables as well as Subsidiary Tables about which Captain Webb remarks, "Those grim columns crammed with small type and long figures so repelling to the layman, a sort of inner sanctum into which only their devotees should enter."

(3) The Report Volume containing an exhaustive discussion on the various subjects relating to the census enquiries; in this volume inferences and conclusions drawn from the census statistics, have been dwelt upon at great length.

(4) Mewar State Gazetteer, in several volumes, containing valuable information about Mewar.

As is well known to the readers, the census enquiry is far from accurate and it is therefore, requested that the remarks in the following pages should be read with this point in view.

What is Mewar?

Mewar is that portion of Rajputana, the abode of the sons of the Kings, which is ruled over by the Hindupati Maharanas of Udaipur who have for centuries been recognised as "Hindu Surya"—Sun of India or of Hindus—whose family is the only one about which the historians are proud to remark that neither the prospect of making fortunes by bringing to their treasuries "The Wealth of Ormuz or of Ind" or of gaining influence or power over Hindustan by being made commandants of 7,000 horses, nor the fear of

being victims of the wrath of the furious Mogul and being reduced to the condition of flying from jungle to jungle, escorted by a handful of faithful Nobles, with the object of preserving their faith and independence, could induce them to create blood relationship with the highest power on earth, the throne of Delhi; whose head never bowed to any power under the heavens except "Shri Eklingji," their tutelary God whose Dewan they feel pride in calling themselves, whose ancient metropolis the crown of Rajasthan, the cradle of the Rajputs, the Sanctuary of Hinduism, the old grim Chitorgarh with its blood smeared plains and the lofty towers of Victory and of Fame, still boldly and proudly stands with its head high in the centre of Rajasthan to prove the truth of the motto of the family, "जो दृढ़ रखै धर्म को तिहि रखै करतार", "Who protects his faith, the Creator protects him," and with the ruins of the palace of the gallant and loyal Patta and Jaymal and the site of the island palace of Padmini, where a new palace has recently been built, reminds us of the gallantry and loyalty of the Rajput Nobles, and their sense of honour and the power of sacrifice of Rajput ladies.

It is the country which has, like a true Rājput lady, never seen the face of any body except her husband, the Maharanas, since the time when their gallant ancestor of world renown, the noble Bapa Rawal, married her by conquering her from the Moris early in the 8th Century, although during the centuries that followed Kingdoms and States sprang up or vanished, or had to be moved away.

It is the country where the ancient form of "Ram

Rajya," still prevails, where the subjects regard their ruler as their parent and the ruler treats his subjects with greater affection than his real sons. The ruler is regarded by the subjects as the fountain head of justice, mercy and benevolence, who feel contented when they are heard by the Maharana and orders are passed by him on their request, no matter whether the orders be as desired by them or exactly the reverse. The Maharana is easily accessible to the public, every single individual of his subjects from the highest to the lowest knows him personally and is known to him.

It includes the portion of Mewar-Merwara, recently retroceded to Mewar by the British Government, but does not include the parganas of Gangapur, Nandwas, Jawad, Jiran, Morwan, Nimbahera, etc., which, though once in Mewar, have for more than a century past been under other States and have not yet been returned to Mewar inspite of the article VII of the Treaty entered into with the Hon'ble East India Co., signed on 30th January, 1818. Nandwas and Gangapur were included in Mewar in the Census Reports as late as 1921.

Position

Mewar is situated in the south of Rajasthan between the parallels of 23°49' and 23°28' North Latitude and 73°1' and 75°49' East Longitude. It is bounded on the north by the British District of Ajmer and the State of Kishangarh; in the south, by the States of Dungarpur, Banswara and Partapgarh, whose rulers are the off-shoots of the family of the Maharanas; in the east, by the States of Gwalior, Indore, Kotah and Bundi; and in the west, by Sirohi and Jodhpur.

Physical Features

About the physical features of Mewar, the well known ancient story is well expressive which runs as follows: "After the treaty with the Moguls was signed, one of the chief courtiers of the Maharana was sent to Delhi as a token of friendly relations. The Mogul Emperor asked the courtier several questions about Mewar, and being satisfied with his intelligence, expressed his desire to visit his country. The courtier explained to him the physical feature of Mewar by showing him a fried पपड़ (Papar is a sort of chappati made of black gram-flour, when fried, bubos are produced on its surface). The courtier explained by saying that bubos represent the hills and the portions between bubos represent the valleys. When the Mogul Emperor wanted to get an idea of Udaipur City, the courtier cut a pomegranate crosswise into four parts and told the Emperor that the houses in Udaipur City were situated on the hill sides like the seeds in the pomegranate. In brief, Mewar is mostly a hilly country although there are a few portions where hills are comparatively low or none. Although a part of Rajasthan, its physical features differ considerably from those of its neighbouring States. It has been described as "An oasis in the desert of Rajputana" or "The land of lakes," and the beauties of Udaipur have not escaped the pen of any tourist from Europe who had an opportunity of visiting Rajputana. An eminent tourist has rightly remarked that "If one can spare two days and a half for seeing India, he should, on the first day, see Udaipur, on

the second Srinagar, Kashmir, and on the half of the third day see the Taj Mahal at Agra and fly off to his home." It is the hills and lakes, much more than the plains which have assisted the Maharanas in preserving their independence and defending themselves against the forces of Delhi. But it will be unfair to call the whole of Mewar a hilly country. The Districts of Kapasin, Rajsmand and Bhilwara are mostly plains. Those of Kherwara, Magra, Kumbhalgarh and Merwara are mostly hilly and districts of Jahazpur and Chitorgarh are partly hilly and partly plains. The portions of Chitorgarh District known as Kanera Pargana and Bijolian Thikana are plateau. The northern and eastern portions of Mewar consist generally of an alluvial plateau of fine, open, undulating country though there are long strips of waste and rocky sierras with single hills rising here and there from the plains. Southern and northern portions on the other hand, are for the most part covered with rocks, hills and fairly dense jungles, more particularly the rugged regions in the south and west which embrace the wildest portions of the Aravalli. Nearly two-third of the State is a plain country and the rest hilly and mountainous. Nearly eight rivers flow through this territory of which the Chambal and the Banas are the most important and there are lakes of which Jaisamand, Rajsamand, Udai Sagar and Pichhola are the most prominent.

The following few pages contain a brief account of the results obtained by means of census enquiry held in Mewar in 1941. At the end of the volume are given a few tables which give some statistics in brief. I am afraid I have not been able to take away some

amount of tedium which must creep in as the subject itself is not a light one.

In writing these pages I have followed the lines and borrowed ideas from several books of standard authors on this subject to whom I am highly indebted for "Learning is spoil won from school and college".

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and Census Superintendent,
Mewar State, UDAIPUR.*

Dated Udaipur the }
1st March, 1942. }



*Lieut Col His Highness Maharajpooting Maharaja Shree
Sir Bhopat Singh Bahadur G C S I.
H E I E. (Ruler of Meerut)*

MEWAR IN 1941

OR

A SUMMARY OF CENSUS STATISTIC

THE CENSUS—Its Significance

LIKE many other huge reports based on a mass of statistics, the Census Report is seldom utilised either by the people or the Press in this country. To the former, it will remain a closed book, not so much on account of its price, but of the uninteresting nature of the information it contains. None can be expected to plod through pages of the volume unless as a matter of duty. The report is quite full of details which become more distasteful by monotony, and the subjects dealt with are too varied and often even uninteresting. But to a student of Mewar's life, the volume contains a vast store of useful information, revealing in most cases the weakest spots in our social customs. The knowledge that a number of children have been declared widows before they had yet acquired the power of speaking, the table pointing to a larger number, most of whom, as a natural consequence of the present high rate of infant mortality, are destined to swell the number of widows by the time the enumerators go round in 1951 to specify their civil

condition, the vast number of children who, though past ten years of age, are yet ignorant of the three R's, and a hundred other equally telling facts—all these cannot fail to attract the attention of the social reformer as well as of the heads of Administration. All this instructive information seldom reaches the average inquisitive head because the Report on account of its size and price is not easily accessible to the man in the street who is content with learning from the Government Gazette that the population of Mewar is increasing, that it has reached the total of 19,26,698, that there has been an increase by 19.5 P.C. since the last decade and that testifies, he argues, to a highly satisfactory state of affairs. Quite true, if the progress of the country is to be based only on the increase in population. I do not, however, intend to discuss here how far the past decade has been progressive, but all the same, the facts that will appear in subsequent pages on this subject will demonstrate conclusively that our progress, so far as social life is concerned, has been quite insignificant.

2. AREA

The area of Mewar is 12,941 sq. miles according to revenue records and 13,170 sq. miles according to the survey of India. There has been an increase by 250 sq. miles due to the recent retrocession of Mewar-Merwara. Mewar is thus 5th amongst the Rajputana States in respect of area, the first four being Marwar, Bikaner, Jaisalmer and Jaipur. It is nearly half the size of Scotland, nearly equal to Belgium and nearly $1\frac{1}{2}$ times as big as Baroda State. The following

statement shows the distribution of area in the administrative units:—

Name of Division.	Name of Districts.	Area in sq. miles	Proportion to total area P.C.	Remarks
1. Udaipur	Girwa	1,582.32	12.23	The area of districts includes the area of villages belonging to 1st Class Nobles & Deosthan villages situated in the districts.
	Kapasin	1,050	8.11	
	Kherwara	1,852	14.31	
	Magra	1,535	11.86	
	Rajsamand	1,722	13.30	
	Udaipur City	7.68*	.06	
	TOTAL	7,749	59.87	
2. Bhilwara	Bhilwara	1,627	12.57	
	Chitorgarh	1,780	13.75	
	Jahazpur	1,535	11.86	
	TOTAL	4,942	38.18	
	Merwara	250	1.93	
GRAND TOTAL ...		12,941	99.98	

*Later enquiry shows that area of Udaipur City is 8.36 sq. miles. (=

Bhilwara Division is nearly two-thirds of Udaipur Division and, of the Districts, the biggest in area is Kherwara and the smallest is Merwara. The average area of a district is, 1,586 sq. miles. These figures of area have been obtained from the Revenue Department, and I am told that they have been calculated by putting the scale on the map on which the boundary lines of administrative units were only approximately marked. They are not based on survey, but can be safely relied upon for the purpose of comparison.

3. POPULATION

The population of Mewar is 1,926,698. In respect of population it stands third in Rajputana, the first being Jaipur and the second Jodhpur.

4. GROWTH OF POPULATION

The population of the country can be analysed in two ways; with reference to administrative units or to communities. The following table shows the population of Mewar by Administrative Units.

S. No.	Name of the Unit.	Population
1.	Udaipur City ...	59,648
2.	Bhilwara District ...	214,464
3.	Chitorgarh District ...	176,023
4.	Deosthan District...	35,880
5.	Deosthans of Nathdwara & Kankroli ...	29,982
	(a) Kankroli ...	8,114
	(b) Nathdwara Thikana ...	12,164
	(c) Nathdwara Town ...	9,704
6.	Girwa District ...	156,307
7.	Jahazpur District ...	167,631
8.	Kapasin District ...	154,814
9.	Kherwara District ...	134,468
	(a) Chhani Thikana ...	2,408
	(b) Jawas Thikana ...	24,248
	(c) Juda Thikana ...	27,433
	(d) Kherwara District excluding Thikanas ...	40,092
	(e) Madri Thikana ...	3,296
	(f) Nenbara Thikana ...	1,655
	(g) Oгна Thikana ...	3,569
	(h) Paharan Thikana ...	9,884
	(i) Panarwa Thikana ...	9,279
	(j) Patia Thikana ...	2,890
	(k) Sarwan Thikana ...	2,363
	(l) Thana Thikana ...	2,002

S. No.	Name of the Unit.	Population
	(m) Umría Thikana ...	5,349
10.	Magra District ...	130,584
11.	Merwara District...	49,540
12.	Rajsamand District	175,006
13.	Thikanas ...	442,351
	(a) Amet ...	15,189
	(b) Badnor ...	27,981
	(c) Banera Thikana including Town ...	33,201
	(d) Bansi ...	10,036
	(e) Bari Sadri including Town	21,910
	(f) Bedla ...	23,606
	(g) Begun Thikana including Town ...	23,971
	(h) Bhensrorgarh ...	16,515
	(i) Bhinder Thikana including Town ...	24,572
	(j) Bijolian Thikana ...	17,198
	(k) Delwara Thikana ...	31,398
	(l) Deogarh Thikana including Town ...	41,062
	(m) Gogunda ...	12,796
	(n) Kanor Thikana ...	21,272
	(o) Karjali Thikana ...	4,562
	(p) Kotharia Thikana ...	14,518
	(q) Kurabar ...	22,007
	(r) Meja ...	5,166
	(s) Parsoli ...	7,577
	(t) Salumbar Thikana including Town ...	51,179

on the assumption that spurious migrants of both kinds cancel each other. But the problem is to find out how many immigrants came, and emigrants went out, during the decade. There are various methods of estimating this. But in the present census the figures of emigrants from Mewar are not available and the figures of birth and death are also not available. Therefore, the discussion cannot bring about any definite conclusion. The number of immigrants in Mewar is 28,945 but this does not help us in any way. It is expected that the State authorities have taken steps for the proper registration of births and deaths. If they pass an Act for compulsory birth and death registration for the whole State as the Baroda Government had done, we shall be able to scrutinize the reason of variation at the next census.

Let us now consider the general effect of the conjoint influence of these two causes. Sixty years have now elapsed since the first synchronous census of this State was taken in 1881, and the figures then compiled are the earliest comparable for demographical purposes. The population in that year was 1,443,144. There was an increase of 18.53 P.C. in 1891. But, 10 years after that, there was a decline of 40.4 P.C. Thus, the figures of 1901 were actually below those of 1881 by 29.4 P.C. The real decrease was even more as we have to take into account the fact the census of 1881 was not accurate.

6.-CONDITIONS INFLUENCING THE MOVEMENT OF POPULATION BETWEEN 1881 AND 1941

(a) 1881-1891

These variations can be understood only by reference to general conditions, both physical and economic, that have operated in different ways in different parts of the State. In this decade there was no famine, and no unusual epidemics. Reported deaths due to cholera were only 445, migration was quite insignificant, but the enumeration was not so accurate as it ought to be. At this distance of time it is not possible to find out how far the first census was accurate. But the machinery of enumeration was defective compared to 1891. This cannot be denied. The communications were then few and difficult; in the few jungle areas, anything like synchronous census could not have been possible in those days.

(b) 1891-1911

The census of 1891 is statistically important as it marked, until the latest census, the peak of the population curve. Up to 1898 the conditions continued fairly normal, although premonitions of the subsequent calamities were seen in 1894 and 1896, when rainfall was seriously in defect.

But 1899 and 1900 left unforgettable marks on the population through famine and disease. The history of this decade 1901 and 1911 is the record of the sequel of the great famine of 1900 (Chhapnia Kal). One lean year followed another until 1906 when

though the rains were propitious, a heavy death-rate supervened. The first year of this decade saw the largest toll of human lives. In 1903 and 1904 the death-rate, though smaller, was very high. In 1906, the death-rate was equally heavy. Plague was the dominant feature of the mortuary returns of this decade. Reported deaths due to cholera in these years were 4,522.

Frost also did a great deal of damage. "The evening of January 31, at once crisp and cold, found vast fields of corn waving cheerfully under a piercing north-eastern wind; next day came the frost and the 1st of February awoke to see the blades of ripening corn blighted and chilled. Seas of smiling cotton and prosperous tobacco of the night before gave place to crumbling stumps of shrivelled shrubs and shapeless stalks." From 1906 till the end of the decade a little respite followed, agricultural conditions showed a tendency to return to the normal level and the health of the people improved.

(c) 1911-1921

In this decade the striking feature was the scarcity of rain in 1915 and the excessive rain of 1917, the influenza of 1918 and the Great War which dominated the economic situation. From September to November of this memorable year this calamity, more disastrous than famine, was added to the misfortune of the people. In common with the rest of India this State was ravaged by the influenza epidemic. There is no record of the deaths due to this epidemic; plague took away 15,181

people and cholera 706. The cumulative effect of these afflictions may not look as serious as that of the great famine of 1899-1900, but that this was so was more on account of the greater preparedness of the people, stiffened by a series of misfortunes, to bear these sacrifices, their greater foresight and resourcefulness—in a word, to a more organised economic environment, than to anything else. In fact, I am inclined to think that in its widespread intensity the distress of 1918 was almost as bad as 1900. That this disastrous year did not have the effect that afflictions of similar magnitude have had on Mewar's population in previous years shows how scarcity conditions and even famine have ceased to have their demological importance of earlier days. The improvement in the means of communications and in the level of general intelligence and of foresight has led to this that famines have ceased to kill people. They may affect vitality to the extent of causing a little shrinkage in birth rate and affecting the age distribution of the people; but they do little else.

In the two closing years of the decade we see few relieving features, the rainfall was fairly good, but it was not evenly distributed. June does not appear to have so much rain as in the former years and the wise cultivator no longer relies on the rain and betakes himself more and more to the kind of crops which, besides being profitable, is comparatively the least dependent on rain. It is not, therefore, merely anti-social reasons, the selfish motives for gain, that

prompt the ryot to leave the food crops more and more to the margin of cultivation and to have recourse to an increasing extent to cotton. Deficiency in rainfall points to the need of irrigation and of concerting measures whereby the consequences of a bad season may be obviated.

7. IRRIGATION

Irrigation in this State is chiefly carried on with wells and, to a smaller extent, by tanks. The number of tanks, and wells in the decade under consideration is not available. At present, the number of irrigation wells is 116,880 and tanks 2,514 in the whole of Mewar.

The difficulty with irrigation in this State is that, although streams abound, very few have a perennial flow, or at any rate, have water flowing at a level which would enable it to be carried by canals to the land, but there is a great scope for small irrigation tanks, because it is a hilly country. During the famine relief of last year also many broken tanks were repaired and new tanks built. Tanks are a very good source of famine relief. They provide plenty of scope for unskilled labour and serve as an insurance against famine for future.

8. MEANS OF COMMUNICATION

The mention of irrigation works as a remedial measure against famine reminds one of the importance

of means of communications as a preventive of famines and an aid to the growth of population. There are 82 miles of railways under foreign jurisdiction within the limits of the State. We have also 147 miles of State-owned railways open at present. If we adopt the total mileage of State-owned railways and other railways, we have at present 229 miles of railways. There are nearly 300 miles of metalled roads, nearly 200 miles of unmetalled roads and 700 miles of fair-weather roads.

(d) 1921-31.

These decades were free from all epidemics the only reported deaths due to Influenza, Plague, Cholera and Small-pox all combined are 1355 in the whole of Mewar.

9. INDUSTRIAL DEVELOPMENT

Side by side with the increase in the irrigation works, the industries also developed to a great extent during these decades. The handicrafts of the indigenous type like weaving, dyeing, calico-printing furniture-making, manufacture of toys, tinning etc., for which certain towns like Bhilwara, Chittorgarh, Chhoti Sadri, Jahazpur, were famous are on the decline, but industries of new types with a modern organisation are increasingly in evidence. There are industrial establishments employing 7,388 persons. (These figures pertain to the 1st week of 1941 when many of the factories were closed or were not working at full speed due to slackness of season. The real number of

persons employed in all industrial concerns can safely be estimated at 10,000 in round figures). The most striking feature of the industrial return is the increase of textile mill, the sugar factory and the match factory. Some of the conditions hampering industrial development have been removed by an enlightened State policy of encouragement and liberal facilities. Capital is always shy of planting itself in an Indian State, but confidence in fixity of the laws and regulations and the stability of the general administration of this State is being sedulously cultivated and developed. The only industrial concerns worthy of that name that existed before 1931 were cotton, ginning and pressing mills at Kapasin, Bhilwara, Gulabpura and Chhoti Sadri. It was only in the last decade that a textile mill, a soapstone factory and a brass factory were started at Bhilwara; and a Sugar Mill at Karera and a Match Factory at Fateh Nagar were established. Ginning and Pressing Mills were also opened at Amet and Fateh Nagar. There are various other projects in view; it is quite possible that owing to the monetary stringency which is going on at present, some of these projected concerns may not materialize. But, there is no doubt that this State is on the threshold of immense industrial development which may have far-reaching effects on the character of its people. The population of towns may, and in fact, will undoubtedly increase very largely and the process of change from agricultural to industrial pursuits may be exaggerated beyond the conception of the present generation. *The difficulty which the*

industrial projects have to face in Indian States is not only the shyness of Indian capital in the matter of investing in Indian States, but also the labour problem. Indian labour is notoriously immobile and the factories have to compete in getting to it and securing it for their purposes. But, the recently started factories certainly have one advantage which should ensure success. The selection of places and localities has been wisely conceived which will help in tapping new sources of labour and, at any rate, in stopping the outflow of Mewar labour to other areas.

10. DENSITY OF POPULATION

Density is the correlation of population with area. It means the number of persons per sq. mile. The number of persons per sq. mile in Mewar is 149. This density figure is, of course, based on the hypothesis of a uniform distribution of persons over the total area dealt with. Its utility lies in the fact that it affords comparison with other countries. For that purpose, the latest density figures available of the countries and States concerned may be taken into consideration. Most of the States and Provinces selected are from India. A few countries from the outside have also been shown. For these, the figures of area and population as given in the latest issue of Stateman's Year Book have been adopted. As to Indian States and Provinces the final figures of area and population are not available at present. The figures, therefore, represent the latest figures available. On this basis, the following table is prepared.

Name of country	Area in sq. miles	Density per sq. mile
British Isles	94,633	487
Belgium	11,775	687
Switzerland	15,944	255
United Provinces	112,191	442
Bombay Presidency	77,271	235
Jodhpur State	35,016	73
Bikaner State	23,317	56
Jaipur State	15,579	194
Baroda State	8,164	299
Gwalior State	26,367	134
Japan	147,593	469
Mewar State	12,941	149

It is evident from the above table that Mewar is denser than Jodhpur, Bikaner and Gwalior States but sparser than Jaipur and Baroda.

The general figure of 149 as the density for the whole State is merely the arithmetical expression of a uniformity in the spread of population, though it does not exist in reality. The city, for instance, supports 7,767 persons to the square mile, while the Districts of Kherwara and Jahazpur have a density of 74 and 124 persons per square mile respectively. This wide range in densities shows that the population is most unevenly distributed.

If a district is taken as a unit, the highest density of population is to be found in the Districts of Merwara, Girwa and the lowest in Kherwara. The former has

198 persons per sq. mile. The following table shows the comparative density of the eight newly organised districts.

Name of District	No. of persons per sq. mile
Mewar State	149
Bhilwara	171
Chitorgarh	152
Girwa	193
Jahazpur	124
Kapasin	183
Kherwara	74
Magra	140
Merwara	198
Rajsamand	167

The villages belonging to first class Nobles have been included in the districts within whose geographical limits they are situated. The density of population depends upon many factors the most important of them are the fertility of land, the amount of rain-fall, existence of industrial concerns facilities of communications, etc.

The consideration of the part played by each of the above named factors in determining the density of each particular district would be too detailed to be embodied in this pamphlet. But the figures of rain-fall being interesting for many purposes are given below for each district.

Name of District	Rain fell in inches in the year										Avg. range for 1939-40
	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940	
Mewar State	30.46	26.60	28.05	31.60	27.40	19.92	24.18	24.62	16.64	23.75	25.32
Bhilwara	31.86	20.94	23.66	26.56	23.26	18.09	24.85	19.97	14.40	22.45	22.60
Chittorgarh	30.88	26.98	32.28	37.00	26.88	18.47	29.46	26.50	19.37	39.59	28.74
Girwa	22.99	20.19	28.96	29.04	21.92	15.72	20.76	21.31	15.10	22.04	21.80
Jahazpur	33.69	28.66	27.75	37.63	37.32	25.16	25.45	29.04	18.85	36.72	30.03
Kapasin	26.59	29.61	26.13	35.53	35.88	25.97	23.52	25.43	17.38	34.66	28.07
Kherwara	40.83	18.28	40.33	26.43	31.61	12.05	34.83	26.11	21.58	14.46	26.65
Magra	33.85	33.38	23.05	38.33	27.30	22.46	25.57	37.20	21.02	25.81	28.80
Metwara	...	...	...	...	...	...	...	9.24	3.83	1.53	8.20
Rajsamand	25.19	28.64	26.86	25.87	24.32	20.49	19.38	18.05	13.57	18.20	22.06

The following statement explains the combined result of the various factors of density.

Name of District	Order according to							
	Density	Rein-fall	Climate	Fertility	Facilities of Railway and Motor roads	Facilities of Post offices	Sum of columns No. 2-7	Combination of all factors columns 3-7
1	2	3	4	5	6	7	8	9
Bhilwara	III	VI	IV	II	III	IV	XXII	I
Chitorgarh	VI	III	I	V	VI	I	XXII	II
Girwa	II	VIII	V	III	II	III	XXIII	IV
Jahazpur	VIII	I	VI	VI	IV	V	XXX	VI
Kapasin	V	IV	II	I	VIII	II	XXII	III
Kherwara	IX	V	IX	IX	VII	IX	XLIII	IX
Magra	VII	II	VIII	VIII	IX	VII	XLI	VIII
Merwara	I	IX	VII	VII	I	VIII	XXXIII	VII
Rajsamand	IV	VII	III	IV	V	VI	IXXX	V

This table only serves to prove to some extent the thesis that density is governed largely by environments which is merely the sum of factors that condition the growth of population.

Density of population per sq. mile does not give a true picture of the living condition of the people, because in Mewar as in all other countries we find that there are miles and miles of land without the slightest trace of a human being or habitation. On the other hand there are parts, for instance, Bohar Wadi in Udaipur City where people are packed like sardines in a tin. Therefore, house is the real unit; we

find that there are 342,963 houses in Mewar, and the average population per house is 5.6 and the number of houses per sq. mile is 26.5.

11. HOUSES

But this also does not give a real idea of density. The homesteads were classified in the following ways:—

- (1) According to number of floors i.e., storeys,
- (2) according to the material used for the roofs,
- (3) according to the material used for their walls, and
- (4) according to their space i.e., number of rooms and persons occupying them.

Out of the total number of houses 92% are one storeyed, 7% are two storeyed, and 1% more than two storeyed. Similarly 58% of the houses have stone walls, 32% have mud walls, 5% have wood or bamboo walls, 2% brick walls and the rest have other types of walls. Again 92% of the houses have tiled roofs, 5% have terraced roofs and the rest have thatch and other kinds of roofs.

12. HOMESTEADS OF VARIOUS CLASSES OF PEOPLE

For purposes of description the dwellings of Mewar are broadly divided into Urban and Rural tenements.

Urban—Town houses of the better class with terrace roofs are generally built on a slightly raised plinth. There is usually a platform or Chabutri between the main street and the house. At the back of this Chabutri runs the front wall of the lower part of the house with an entrance in the middle furnished generally with a strong wooden door, having paintings of horses and elephants on either side of the door.

Entering from the street the first room is called

"POL." It is generally without furniture and in some cases used as a Public Room (Darikhāna) in which case there is a small carpet spread on a platform inside the Pol, or workshop if the owner of the house is an artisan. When not used as a Public Room, the women, in the case of non-purdah observing communities, sometimes sit in the Pol. The Pol leads to a small court yard or chauk. The floor of this court yard is generally paved with stones and in some cases plastered with mud. It is open to the sky. Behind the court and opposite the entrance room (Pol) and sometimes on both the sides also there are rooms (Ovras) which are usually dark and ill-ventilated and used as stroes for grain and firewood and sometimes as bed rooms for the elderly women of the house. To get to the upper floor there is generally in one corner of the courtyard a staircase. The front room in the upper story above the Pol is called the Medi or Parlour and is the room for guests. Except for a carpet and a row of cushions propped against the walls, some lamps hung from the ceiling and perhaps some pictures hanging against the walls, this room in the house of a man who keeps the old custom is almost bare of furniture. In some cases a bed will be found for the head of the family or sometimes a guest sleeps in the Medi at night. Among those who adopt new ways this room is furnished with tables &c., in Western fashion like a drawing room. The back rooms opposite the upper sitting room are also called Medi and are used as bed rooms by the sons of the family. The family clothing and sometimes the jewellery are stored in these rooms

in strong boxes or in the almirahs made in the walls. As regards furniture a trader's house generally contains cots or "PALANG," one each for a male member of the family, cupboards, carpets, quilts and mattresses except among people of modern taste, some of whom have begun to furnish their rooms after European fashion. The furniture of an artisan in middling circumstances consists of one or two quilts, a cot or two, two or three beds, and cooking and drinking pots of brass. A poor labourer possesses only a few earthen jars and one or two quilts.

13. DWELLINGS OF ARTISANS AND POORER CLASSES

The above description of a house also applies to dwellings of artisans except that they are generally without an upper storey and the roofs of lower storeys have also tiles instead of terrace and number of rooms may be a little bit less. The dwellings of poorer classes are little better than huts, the roof being of tiles or thatch and the walls of mud. The space enclosed is sometimes divided into two by means of Kothas made of mud (receptacles for keeping grains etc.). In many cases the house has but one room.

14. RURAL HOUSES

But this is not enough to form a real picture of the homesteads of the people of Mewar. Different classes of people have different types of houses according to their financial circumstances and according as their occupation in life requires. A house of a Palwi Bhil (Bhil living in Hill country) is situated

all alone on the top of a hill on the slopes of which lies his cultivated land which is the main source of his means of livelihood. The house has low roofs, scarcely six feet high, mostly thatched and in some cases tiled, supported by four mud walls with no window, hole or aperture of any kind for the penetration of light or air, protected by a door of bamboo matting. The dimensions of the house being nearly 10'x8'. On one side of this house is a courtyard fenced by thorns of Babool (*Accacia India*) or in some cases of cactus in which he keeps goats. On the other side supported by four wooden poles is his "Dengcha" or watch post the floor of which is made of leaves of wood spread over with dry grass which being covered with a bamboo mat serves the purpose of a spring mattress; the ceiling consists of a cupola made of bamboo-sticks and Dhak-leaves or dry grass. This is the only means of protection against the scorching rays of the sun of the Torrid Zone and the showers of rain and hail under which the Bhil sits and sleeps, guarding his farm around from wild animals. The house mentioned above is used as a kitchen, store house, guest house and a bed room for the family which normally consists of the mother and three or four children, the father of the family sleeping in the Dengcha mentioned above. The young kids are also kept in it for protection against wild dogs or jackals.

The only furniture consists of a wooden charpoy per head, covered with Bamboo matting. Not far from this house at a distance of about 10 paces is the heap of manure, the only capital-requisite for his occupation

The houses of country Bhils or Bhils in the plain portion of Mewar are different from those of Palwi Bhils only in this respect that they are not situated at a distance from one another. All the Bhils of a village live close together on the out-skirts, of the village close by the manure pits. Their cultivated land is situated at a distance hence their "Dengchas" or watch-houses are erected in the fields and not near the houses.

The houses of cultivating classes e.g. Jats, Gujars, Dangis, Dhakars &c., are of a little different type. On both sides of the door-way are big chabutras made of stone, plastered with mud which serve the purpose of a drawing room. The door-way has strong wooden shutters which open into a place called "Pol" which has big chabutras on both sides, on the corners of which are, in some cases, two rooms. The "Pol" and the rooms in it are mostly used as guest houses or for keeping the "Charas" yokes, ploughs and other implements of agriculture. The walls are mostly of mud and in some cases of stones. The roofs are mostly of tiles, very rarely thatched. There are no windows or apertures in the rooms. Beyond the 'Pol' extends a big court yard on one extremity of which is a shed, supported by wooden poles and roofed with wooden rafters interwoven with grass, dhak leaves and sticks or cotton stalks (Bansatti) under which his cattle are kept. On the other extremity is a row of rooms mostly with a verandah in front. The rooms are used as kitchens, store-houses, and for keeping young calves. They are used as bed-rooms in severe cold

weather, in other seasons verandahs or the courtyard serve the purpose. In one corner of the courtyard is a tower of cow-dung cakes; in the other is a heap of fuel and in the third a stack of hay protected by thorns. Outside the house at a distance of about 10 to 20 paces are the manure pits.

The houses of Banias, Kalals, Rajputs and Brahmans are a little bit different. Their general plan is the same as that of a cultivator's house, but they have mostly stone-walls. They are well kept, more clean and more spacious; but as regards ventilation not much distinction can be seen. Rather house of these people are more air-tight.

The houses of the so-called Depressed classes resemble more closely to those of Bhils than to those of cultivators, rather they occupy an intermediate position between the two. They are small, low roofed, ill-ventilated and unclean, owing to the nature of their profession. They are also situated on the outskirts of the villages.

There are various factors which work to determine the nature of the homesteads of the various classes of people. Poverty, ignorance, want of faith on the efficiency of Police, pessimistic views of life which create in the people's mind an atmosphere of carelessness towards health and happiness, all combine to bring out the result.

This is all about the Rural areas. In the Urban areas the condition is different. Here we find better houses, bigger rooms, better ventilated, but here, too, they are

situated very close to each other in narrow lanes, most of which have no satisfactory drainage. Laterines, gutters and the Dhoondas (open spaces for the public to answer the call of nature) all combine to make the houses unhealthy; but during recent years a great deal of improvement has been made in this direction and it is expected that before long the evils will be removed.

15. LIVING CONDITION INSIDE A HOUSE

To get an idea of the living condition of the people inside the house, one has to see the maximum, minimum and average number of persons per room. The maximum number of persons per room in Mewar is 17; minimum less than one and average six. The total number of families in Mewar is 427,818 out of which 349,072 consisting of 1,457,365 persons i.e., 82% of the families consisting of 75% of the total population of Mewar have only one room for each family to sleep in. There are only 1,020 families of 8,352 persons who have five rooms per family. This is really a very dense and unhealthy mode of living.

Normally speaking a husband, a wife and a child can be said to be "In comfort," if they have one room for such a family to sleep in. Three persons to a room would therefore, be said to be the test of people "In comfort." Those who have lesser number of rooms according to the above test should be regarded as "Below comfort" and those having greater will be deemed to be "Above comfort." Those persons should be called "Uncomfortable" who have to share

a room amongst eight or more persons. Applying this test we see that only 11% of the total number of families consisting of 4% of the total population are "Above comfort." 35% of the families consisting of 27% of the population are "In comfort" 47% having 57% of the population are "Below comfort" and 6% consisting of 12% of population are "Uncomfortable." That is to say 237,373 persons in Mewar are in an "Uncomfortable" state of living.

16. FAMILY COMPOSITION

There are 5,098 families who have more than 12 persons per family and 3,106 families who have 11 persons per family. Only 10% of the families are composed of one person only and 12% of two persons.

Even this presents an incomplete picture because the size of the bed rooms has not been enquired into; but from what we know of the average size of a bed room in Mewar, the number of articles which are kept in bed rooms, the want of ventilation and the number of persons sleeping in it with doors closed, it goes without saying that this unhealthy mode of life is the first thing towards which the attention of all the reformers in the field of public health should be directed.

17. DISINTEGRATION OF JOINT FAMILIES

The vague notion prevailing in the country regarding the growing tendency of the joint families

towards disintegration finds very little support in the census figures. It is worth noting that the average population per house has increased from 4.6 to 5.6 in 1941. Even if there has been a reduction it must be asserted that a reduction in the average population per house, which for census purposes was in 1931 taken as denoting no more than the residence of a family, is misleading, since the definition of a house underwent a somewhat radical change in the present census. A house is defined now on the structural basis, i.e., "as the residence of one or more families having a separate independent entrance from the common way." Assuming the average population per house of 1931 to mean the average number of persons per family and comparing it with the average number of persons per family in 1941, we find that there has been a decrease from 4.6 to 4.5. On this small difference it is not possible to found a theory of the disintegration of the joint family. It is quite easy to enumerate a number of causes that work for the passing away of the joint family, but few pause to consider how far they are successful and in what way they work. The picture of the wives of brothers falling out in every activity of the family, and the jealousy with which the brothers themselves look at each other's earnings no doubt reflect the existing state of affairs in some instances, but we are apt to forget in estimating their result that they existed also in the generations that have passed away. Lest, however, any inferences should be mistaken, I give below the figures from which the reader can draw his own conclusions:—

Families of	Number of Families	Number of Persons	Percentage of	
			Families	Persons
One person	41,640	41,640	10	2
Two persons	51,739	1,03,478	12	5
Three persons	62,152	1,86,456	14	10
Four persons	70,895	2,83,580	17	15
Five persons	66,826	3,34,130	16	17
Six persons	53,323	3,19,938	12	17
Seven persons	35,477	2,48,339	8	13
Eight persons	20,563	1,64,504	5	8
Nine persons	11,088	99,792	3	5
Ten persons	5,911	59,110	1	3
Eleven persons	3,106	34,166	1	2
Twelve persons & over	5,098	61,176	1	3

It is apparent from the above table that 30% of the families have six or more persons per family.

Though India is generally spoken of as noted for its joint families, the average population per house or family is very low, in fact, it is the same as in Great Britain.

18. DECREASE IN THE RELATIVE STRENGTH OF THE HINDUS

An analysis of the population of Mewar according to community reveals somewhat startling results compared to the corresponding figures of the previous decades. One important reason is the coining of the word "community" at the present census according to the instructions of the Commissioner of Census for India. Community is said to be "A combination of religion and caste." The practical result of this

innovation has been that Bhils, Minas, Grassias and Rawals who are Hindus, were, by this special order, treated as primitive tribes. Their number which is 450,651 went to decrease the strength of Hindus.

The following table shows the comparative strength of the various communities according to the new definition from which it is apparent that Hindus have decreased by 17,584 persons but this does not represent the actual state of affairs. It reveals only an artificial classification devised for reasons best known to the originators of the scheme.

Communities	Persons in		Variation	
	1941	1931	Actual	P.C.
Hindus	13,34,445	13,52,029	-17,584	-1.3
Muslims	63,849	53,833	+10,016	+18.6
Christians	373	479	-86	-17.9
Sikhs	91	23	+68	+295.65
Jains	77,232	66,001	+11,231	+17.02
Parsees	37	Nil	...	...
Primitive	4,50,651	94,544	+356,107	+376.65

The following table shows the relative strength of the people following the various religious beliefs which is the real classification adopted before the invention of the new scheme; and it is consoling to note that the increase has been more or less uniform in all the main religions.

Religion	Persons in		Variation P.C.
	1941	1931	
Hindus	17,83,049	14,46,573	+23.3
Muslims	65,776	53,833	+22.2
Christians	513	479	+7.1
Sikhs	91	23	+295.6
Jains	77,232	66,001	+17

Looking at the percentage of increase in various religions, we find from the above table that the increase amongst Hindus & Jains combined is lower than that amongst Muslims. The only factor contributing to this decreasing strength is to be sought for in our social customs, especially those from which our Muslim countrymen are free. The chief of these is the system of early marriage and the consequent system of widowhood. An appreciable percentage of girls lose their husbands before they are even 15 years of age, and since widow remarriage is prohibited in almost all sections of the Jains and most of the Hindus, this large number of women does not contribute to the increase of population. The number of these unfortunate human beings goes on increasing as the age limit is raised. In Mewar, the child bearing age is between 13 and 40, and the widows of less than 25 years of age may be taken as only half productive. Another effect of the system of early marriage on the productivity of the Hindu and Jain races is to be sought for in the high rate of infant mortality which is partly due to the young age of the mothers. The children born to girls of less than 16 years

mostly pass away in their infancy, and this unhappy incident has a very marked effect also on the higher limit of their productivity, since these unfortunate girls get prematurely old at 35 or 40. The moral of all these facts is plain. The Hindus and Jains are not yet a dying race, but surely they are on that track. Fortunately, its causes are perfectly plain. They have to thank their own social customs, which, as we shall see later on, are ruining them in several other ways too.

19. THE DESERTION OF INDIAN VILLAGES

The statement that the Indian villages are rapidly becoming depopulated is most misleading, at least when one considers the general interpretation suggested by our knowledge of western conditions. The report on the Census of India contains complete evidence to prove that the rural population of India is not decreasing in number. On the other hand the Mewar towns have increased their population during the last 50 years by only 20% while the corresponding figure in the case of the whole country is nearly the same (19.5). Any how, there is no evidence to suggest that the Mewar village, by which is meant any locality with less than 5,000 inhabitants, is being deserted by the people.

If we examine the causes that contribute to the growth of towns and to the consequent depopulation of country parts, it will be found that most of them are nonexistent in Mewar. Though a few industries have grown up here and there, the percentage of total population depending upon agriculture for their livelihood has remained unchanged or rather

increased during the last two decades rather it has increased. This is one other fact supporting the conclusion arrived at already.

- If however, by the dépopulation of villages is meant their desertion by the able-bodied and intelligent middle-class people, there is a good deal of truth in the popular inference. The more ambitious of the Mewari villagers are now seeking to better their prospects in adjacent towns, and it is a matter of common knowledge that the villagers of today are far inferior in intellect to those of the middle of the nineteenth century. This is specially the case with the larger villages which are enjoying the blessings of education. The younger members of the village nobility find little scope for the activities which marked the life of their predecessors, and the struggle for existence drives them to the towns and cities, where, in changed surroundings, they can earn their livelihood in several ways which are not open to them in their native villages. Similar is the case with a large number of their able-bodied labourers. Though labour is becoming dearer in towns its supply is plentiful in the villages, and consequently, the rise in wages has not there kept pace with the increase in the price of food-stuffs. The effect of this situation is to induce the more courageous and able-bodied of the labourers to seek their fortune in the neighbouring towns, where, thanks to the high rate of mortality, the supply of labour does not exceed the demand. Thus the depopulation of the villages, so far as the best elements of its society are concerned, is undoubted, and in some respects, the problems which this

desertion presents are far more acute than if migration had spread itself to all classes of people.

The following table shows the percentage of rural and urban population in the administrative units:—

Name of Administrative Units	P.C. of total population	
	Urban	Rural
1. Udaipur City	100	x
2. Bhilwara District	10	90
3. Chitorgarh District	9	91
4. Deosthan	x	100
5. Deosthans of Nathdwara and Kankroli	32	68
6. Girwa	x	100
7. Jahazpur	3	97
8. Kapasin	4	96
9. Kherwara	2	98
10. Magra	x	100
11. Merwara	x	100
12. Rajsemand	x	100
13. Thikanas	7	93
TOTAL ...	8	92

20. CITIES & TOWNS IN MEWAR

There are altogether 16 towns including the Capital City and the cantonments of Kotra and Kherwara in Mewar, but on the basis of population there are only 11 towns (population above 5,000). Various causes contribute to the smallness of these figures. A large percentage of the population being still actively engaged in agriculture, the most advantageous arrangement of locating their dwellings is to cluster in small groups with fields and gardens at the outer

fringe all around. The chief distributive and collecting centres amidst these, where the people of the surrounding villages carry on their petty commercial transactions, develop into more ponderous units comprising in some instances two or more small villages closely united together. Where these natural centres of business life coincide with the headquarters of divisional officers, the population often rises rapidly above 5,000 and if in addition to these attractions, the locality happens to contain a famous temple or to be on the railway line whence trade routes branch off to lesser towns, it soon qualifies itself for the rank of a town in the eyes of the Provincial Census Superintendents. These are the main causes that contribute generally to the growth of towns. If to them we add the growth of industries on modern lines, whose influence, as we shall presently see, is very insignificant at present, the list becomes quite exhaustive. I shall perhaps be told that is still defective, inasmuch as it does not take note of those towns which owe their importance to handicrafts. Yes, they are known to outsiders by their handicrafts, but if we take stock of the different causes that tended to the formation of such centres, it will be seen that the handicrafts played, or play, the least significant part. The bulk of the population is attracted to them by other inducements, such as the presence of Government Offices, the briskness of commercial life, or the fame of their temples. The influence of temples in aiding the growth of towns is more peculiar and forcible in India than in any other country. Not only do they maintain a large establishment, but also aid the development

of trade by attracting a large number of pilgrims. Nathdwara is a striking instance of this type of towns.

A minute study of the causes that are known to have helped the growth of the 16 towns we have in Mewar, will elucidate most remarkably the above analysis but the matter would be too lengthy to be dealt with in this booklet.

Two marked features of the progress of any town or city are the low percentage of women, and the higher percentage of foreign-born persons. The following table illustrates the percentage of women and the nett variation for the last two decades. The figures of foreign born have not been worked out for each individual town.

Name of towns	Females per 1,000 males	Percentage of increase in population 1921-'41
Udaipur City	854	71
Banera	962	19
Bari Sadri	926	x
Begun	952	26
Bhilwara	883	67
Bhinder	1,000	27
Chhoti Sadri	955	27
Chitorgarh	916	16
Deogarh	1,003	18
Jahazpur	1,024	17
Kapasin	1,018	x
Kherwara Cantt.	651	-7 decrease
Kotra Cantt.	749	10
Nathdwara	880	14
Pur	960	21
Salumber	985	20

The towns of Bhinder, Deogarh, Jahazpur and Kapasin seem to be exceptions to this general rule. The reason being that these towns are not really industrial centres but only overgrown villages.

In a town which is daily increasing its population, the immigration of males always preponderates. The females generally come after the former settle themselves permanently in the towns, and, in the case of the poor, the males often remain single to the end of their life. The percentage of foreign-born people is naturally very great in the progressive towns. Firstly the increase in the population is seldom natural, if at all it is possible. The death-rate in our towns and cities is often higher than the birth-rate and since the percentage of women too is very low, the natural increase among the permanent residents cannot be high.

An analysis of the percentages of town-dwellers belonging to each of the main communities of Mewar gives interesting results. 62% of the total number of Parsis in Mewar reside in towns, and among other communities, the Jains and Christians have 20% and 49% of their co-religionists in our towns and cities. Next come the Muslims with 48% and Hindus are seen lowest in the table with only 7%. The following table shows the proportionate figures:—

All Communities	No. of town-dwellers per 100 of the total population						
	Hindus	Muslims	Christians	Primitive Tribes	Jains	Sikhs	Parsis
8	7	48	49	1	20	47	62

UDAIPUR CITY:—**21. AREA OF THE CITY**

The area of the city including the present extension has now been definitely ascertained to be 8.36 sq. miles distributed as under in different parts:—

Name of ward or area	Area in sq. miles
City within the Municipal limits ...	8.36
Area of north-west portion outside city walls (outside Hathipole) ...	3.75
Area of south-east portion outside city walls (outside Surajpole) excluding Railway area	2.57
Railway area ...	0.60
Area of city inside walls ...	1.44
Area of agricultural land and open spaces within the city walls ...	0.72
Area of proper populated parts of city excluding area of agricultural land ...	0.72

22. DENSITY IN THE CITY

The average density of the city on the whole is 2.24 persons per 1,000 sq. yds. But the population is not evenly distributed. The most congested area is that within the city walls. The other portions contain extensive gardens and parade grounds, the college grounds, public offices etc., and are mostly occupied by rich peoples' bungalows. Fatehpura on the north contains bungalows of the latest designs of well-to-do people with big compounds and broad open streets.

23. DISTRIBUTION OF POPULATION WITHIN THE MUNICIPAL AREA

The population of the city according to the census of 1941 is 59,648 persons (males 32,173; females

27,475). This population includes the railway areas and the military areas. The following table gives the main figures for each portion. This division is arbitrary and the limits of each division are shown in the table.

City.	Population in 1941	No. of persons per 1000 sq. yds.	No. of females per 1000 males.
1. City within the Municipal limits.	59,648	2.24	853
2. Population of north-west portion outside city walls (outside Hathipole) Sároopganj Residency, Fatehpura, Dewali, Ambamata, Mukundpura etc.	5,195	0.45	557
3. Population of south-east portion outside city walls (outside Surajpole) excluding railway area, Katchery Road, Alipura, Sardarpura, Station Road, Ayad, Central Jail, Military lines etc.	6,076	0.76	659
4. Railway area.	649	0.35	778
5. Population of city inside walls.	42,728	10.70	923
6. Population of agricultural land and open spaces within the city walls.	1,748	0.78	853

City.	Population in 1941.	No. of persons per 1000 sq. yds.	No. of females per 1000 males.
7. Population of city inside walls excluding area of agricultural land i. e. thickly populated area.	45,980	20.62	926

The portion within the city walls after deducting the area under gardens etc., with an area of only 2,230,272 sq. yds., has an appalling density of 21 persons to 1,000 sq. yds. That is on an average one man has got only 50 sq. yds. of land to reside in.

The portion outside Hathipole has an area of 11,616,000 sq. yds. and density 0.45 per 1,000 sq. yds. Similarly the portion outside Surajpole has an area of 7,960,832 sq. yds. and density 0.76 persons per 1,000 sq. yds.

24. THE RAILWAY AREA

The area is not very dense. Its area is 1,858,560 sq. yds. with a population of 649 and density 0.35 per 1,000 sq. yds.

25. SEX RATIO IN THE CITY

Far more than the other parts of the State leaving aside Kherwara and Kotra Cantonments the masculinity in the city is high. There being 854 females to 1,000 males. If we look at this ratio for the different parts of the city we find that the female ratio is the highest being 926 per 1,000 within the city walls; for this area represents the permanent population of the city while

it is the lowest in the area outside Hathipole being 557 per 1000. Obviously the population outside Hathipole comprise mostly of immigrants such as State officials, merchants and other people of commercial interests or temporary settlers who do not bring their families with them.

26. VARIATION IN THE CITY'S POPULATION

Provincial Table No. 1 shows that the population has increased in the city by 29.89% since 1931. There was an increase of 22.2% in the decade 1881-1891. Since then the city figures are continuously on the increase. Imperial Table No. IV records the total increase since 1881 at 56.09%. The following table shows the variation in the city's population:—

Year	Population of the city		
	Population	Variation in the last decade	
		Actual	Per cent.
1881	38,214	+8,479	+22.2
1891	46,693		
1901	45,976	-717	-1.6
1911	33,229	-12,747	-38.4
1921	34,789	+1,560	+4.5
1931	45,922	+11,133	+24.2
1941	59,648	+13,726	+23.0

27. THE ELEMENTS OF THE CENSUS INCREASE

The total increase in the city's population is 13,726. The recorded surplus of births over deaths in the decade is 2,231. The recorded deaths are 7,693, the registration of deaths is fairly accurate in the city; so

the volume of deaths in the city in the decade cannot have been more than 8,000. If we believe the figures of birth registration to be correct we would come to the conclusion that the remaining increase of 11,495 is due to migration. But our experience shows that the amount of migration in the city is not so great. This shows the unreliability of birth registration. Now with the passing of the Birth Registration Act it is expected that we may be able to come to definite results by the next census.

The annual average of registered births in the city is 546. The population aged 0 to 1 of the decade based on the census returns is 821 but this figure is not smoothed nor does it refer to the same area. Therefore, it is not possible to base any inference regarding the natural increase of the population in the city.

28. ELEMENTS OF FOREIGN BORN IN THE CITY'S POPULATION

The number of persons born outside Mewar enumerated in the Udipur City in 1931 was 1903. These

Immigrants	Figures of 1941
Total Immigrants	1903
From the parts of Rajputana	628
Born in Ajmer-Merwara ...	159
From Provinces and estates adjoining Rajputana ...	701
From other parts of India ...	349
From outside India ...	66

are distributed in the margin. It appears from this table that the majority of immigrants are from Rajputana and Provinces and States adjoining Rajputana.

This figure also includes married women and children who according to local custom are born at the residence of their maternal grand-fathers, hence it is difficult to ascertain the real strength of immigrants.

29. MIGRATION IN MEWAR

Very few Mewaris like the idea of being away from the village of their forefathers. Even among the educated, there is a marked dislike of migration, which can be easily traced to the prevailing social customs. To point out only a few : The caste restrictions do not allow an Indian to marry outside his caste. He cannot eat the meals cooked by the member of any other group. If he dies, his obsequies will not be performed without his family or caste priest, who cannot be got in any other district or province, and there is even the probability of his dead body being removed by scavengers. There are, in addition, economic causes which indirectly hinder the migration of the masses. The main means of livelihood being agriculture, which very often has no where better prospects for him than in his own village, there is no inducement to him to give up the home of his forefathers. The figures of emmigration from Mewar are not available, hence there is no instrument to gauge the extent of mobility of the people of Mewar. The following table shows the figures of immigration ; number of people born outside Mewar and enumerated in Mewar is shown in it. It includes no doubt the married women coming from adjacent States as well as children born at their maternal grand-fathers' village outside Mewar

which is the reason of the preponderance of females among immigrants.

Place	Persons	Males	Females
Born within the State ...	1,897,753	981,832	915,921
Born in other States of Rajputana	14,679	4,440	10,239
Born in Ajmer-Merwara	4,157	1,467	2,690
Born in States and Provinces adjacent to Rajputana	8,693	3,088	5,605
Born in other States and Provinces of India ...	1,310	1,174	136
Born in Asiatic countries	94	65	29
Born in Europe ...	12	7	5
TOTAL ...	1,926,698	992,073	934,625

We see that the amount of immigration is almost inconsiderable.

30. OUR AGE CONSTITUTION

Figures relating to age in the Census Report are the most unreliable of the whole lot, in India in general, and in Mewar in particular, although they are the most useful, as they are used as the basis for calculating mean age and average expectation of life etc. More than half the population do not know their real age and those who know, do not care to tell the exact age as they do not realise its importance; although the old superstition based on a sanskrit couplet which directs that "One should not reveal one's own age, wealth, name of one's preceptor, wife, husband, eldest son and the secrets of one's domestic life," does not seem

to have any more hold on the minds of the people. All attempts were made to fish out the real age and the enumerators were given a sort of calender showing the dates on which notable events happened in each locality, and they were instructed to remind, the persons enumerated, of those events and make them tell their age at the time when those events took place. This scheme proved very successful and it can be said with some certainty that the age returns of this census are more accurate than those of the past. Still they are not absolutely correct and any inferences and deductions based on them can be nothing but deceptive. Besides, in all Census Reports from 1872 to 1931 it has been emphasised that data for the ages of infancy and child-hood were extremely defective. Not only are the ages stated most inaccurately, but even the substantial percentage of the infant population is omitted altogether in the censuses enumeration. Even in an advanced country like England it was admitted that about 7. P.C. of the Juvenile population in the first two years of life escaped the census of 1911. There is no doubt that such omissions are common in the Indian population also. Due to these defects in the data at earlier age periods it has always been a difficult matter to determine the correct age distribution and rates of mortality at these ages. I have therefore, kept myself aloof from such inferences and only bare facts and figures revealed by census enquiry are given in the following paragraphs.

The following summary shows the general distribution of 10,000 of each sex in the State for the two decades:—

Groups and Community	1941		1931		1921	
	Males	Females	Males	Females	Males	Females
All communities:—						
0-1	118	126	309	334	262	289
1-2	326	364	1164	1306	960	1122
2-3	333	361				
3-4	327	367				
4-5	318	324				
Total 0-5	1422	1542					1473	1640	1222	1411
5-10	1506	1463	1367	1305	1662	1671
10-15	1220	1119	1333	1200	1334	1096
15-20	938	935	1008	968	836	649
20-25	916	967	1728	1646	1325	1390
25-30	941	916				
30-35	750	648				
35-40	535	506	1226	1255	1601	1562
40-45	363	396	1008	1024	1091	1131
45-50	420	442				
50-55	333	334				
55-60	295	316	584	605	596	666
60-65	193	209	273	357	333	424
65-70	86	96				
70 and over	82	111				

It will be observed from the figures above that the age returns in 1941 are more regular ascending upto age group 5-10 and descending thenceforth. A few of the groups show a little diversity but it can be overlooked in view of the fact that age returns are never accurate. The figures of the age periods 0-10 and the proportion of females aged 15-45 per 10,000 in

successive censuses since 1921 are given below:—

Year	Proportion of persons aged 0-10 to 10,000 of population	Proportion of females aged (15-45) to 10,000 females
1941	2,955	4,364
1931	2,892	4,381
1921	2,980	4,167

We see from these figures that birth rate has fallen down since 1921. It has fallen conspicuously in 1931 but has risen again to 2,955 in the present census. Now it would have been interesting to compare these figures with the registered births, but as there was no accurate registration of births in the past, no definite conclusion could be arrived at in this respect. There is an actual shrinkage in the birth rate and the apparent rise in the child population, in the last three decades is, therefore, due not to any rise in the fertility or birth rate but to a greater degree of survival. Owing to healthy conditions of living, the multiplication of facilities of rural medical relief and the more enlightened attitude of the people in respect of the care of their young, a larger number of children have been rescued from death and prepared for the adult ages, during the last decade than in the previous decades. The figures below compare the proportion of children below 10 to persons aged 15-40 and married females aged 15-40 for the last three censuses.

Year	Proportion of children below 10—1,000	
	Persons aged 15-40	Married women aged 15-40
1921	81	175
1931	74	185
1941	74	203

There is a decrease in the child population in the decade 1921 to 1931 and the figures for 1941 remain the same as those of 1931 showing neither increase nor decrease. The fecundity rate has progressively increased.

31. LONGEVITY

The special phenomenon of longevity will now be taken up. The proportions of persons aged 60 and over are compared for the last three censuses below:—

Year	60 and over						Variation with 1921 as 100
	Proportion to 10,000 of population			Absolute figures			
	Persons	Males	Females	Persons	Males	Females	
1921	377	333	423	51,995	23,712	28,283	100
1931	314	272	357	49,152	22,010	17,142	94
1941	336	361	416	74,748	35,863	38,885	144

The actual figures are also given and compared with the figures of other censuses. The results are an excellent illustration of how the age returns are riddled with inaccuracies—some of which are of the deliberate kind. The aged contingent, if figures are to be believed, has increased by about 50% since 1931 while the general increase in the population during the same period is only 19.5%. Obviously the figures are wrong, the returns of 1921 being the most reliable in this respect. The question of pension for old age is sometimes talked about in this State and the aged persons getting a wind of the fact returned their ages so that they might be benefitted. The statement of age

also, it must be remembered, becomes increasingly inaccurate as the person gets older; and as the old population is not relatively larger than before, this element of error has now proportionately increased.

Now let us turn to the study of the population with relation to age periods constituting infant (0-1), children (1-5), youth (5-15), adult (15-45), advanced (45-60) and old (60 and over). The following table gives the requisite figures.

Age periods	Absolute figures	Proportion per 1,000 of the population
Infant (0-1)	23526	12
Children (1-5)	261692	136 ✓
Youth (5-15)	511790	266
Adult (15-45)	849003	440
Advanced (45-60)	205940	107
Old (60 and over)	74748	39

The figures above reveal that only a little over 1% are infants, 14% are children, 27% youth, 44% adults, 11% advanced and 4% old persons in the State.

32. AGE CONSTITUTION BY ADMINISTRATIVE UNITS

In the following table are arranged proportionate figures per age period in the different administrative units:—

Administrative Units	Proportion per 100 for each age-period		
	0-15	15-60	60 & over
Udaipur City	35	61	4
Bhilwara District	39	57	4
Chitorgarh District	41	55	4
Deosthan	41	55	4
Deosthans of Nathdwara & Kankroli	39	57	4
Girwa	42	54	4
Jahazpur	41	55	4
Kapasin	40	56	4
Kherwara	46	51	3
Magra	45	52	3
Merwara	42	53	5
Rajsamand	42	54	4
Thikanas	41	55	4
TOTAL ...	41	55	4

The figures above in the age group (0-15) vary from 35% in the Udaipur City to 46% in the Kherwara District showing that the number of children in the Hilly Districts of Kherwara and Magra is proportionately larger while it is the least in the Udaipur City. The low figure in the Udaipur City is perhaps due to the number of immigrants in the City who are nearly all youthful and do not generally bring their families with them. Similarly the figures for the age group (15-60) vary from 57% in the Kherwara District to 61% in the Udaipur City, which reveals that the number of adults in the various administrative units is fairly constant excepting Udaipur City where the factor of immigrants disturb it. As regards the old people,

they constitute 3 to 5% of the population in the various administrative units. Merwara has the highest percent of old persons while all the rest, excluding Kherwara and Magra (which has 3% only,) have 4% old persons.

33. SUNDBARG'S TYPES OF POPULATION

It will be interesting to study the age returns in broad groups and see how far the population fits into one of the Sundbargian categories. According to M. Sundbarg the most distinctive and constant feature of an age census is that the proportion of people between 15 and 50 is about half of the whole population and the only changes that occur are usually in the higher and the lower age groups. On this theory he distinguishes between three types of population (a) progressive; where the age period 0-15 is about 40% (b) stationary; where it is about 33, and (c) regressive where the first group forms only about 20% and the third group (50 years and over) constitutes 30% of the population. For this purpose we have to take the corrected age returns. The age returns for 1941, 1931 and 1921 have been smoothed according to the principle used by the Provincial Census Authorities. The following table is prepared on the basis of corrected and adjusted age returns:—

Age Groups	Percentage of total population		
	1941	1931	1921
0-15	41	42	42
15-50	49	49	48
50 & over	10	9	10

We see therefrom how the rule about the middle age holds good for all the censuses and the figures support the theory.

34. VARIATION BY AGE PERIODS

Hitherto we dealt with proportionate figures but the variation in absolute figures is a valuable index for finding out in what particular way the dominant influences of each decade asserted themselves on the different sections of the population: the young, the adolescent, the adult and the old. In the following table the variation per cent. in each of the principal age groups for each of the last two decades is compared:—

Age Groups	Variation Per Cent.	
	1921-31	1931-41
0-10	+10.2	+22.9
10-15	+18.07	+10.4
15-40	+20.7	+23.3
40-60	+5.05	+7.7
60 and over	-5.5	+47.3
Total	+13.5	+19.8

N. B. From the figures of 1941, the figures for each age group for Merwara has been subtracted for comparative purpose as it has been retroceded recently.

From the figures above it will be noticed that practically in all age periods during the two decades the figures are positive showing a general increase in all the age periods except in the age period 60 and over in the decade 1921-1931. These figures do not support the theory that in the absence of extraordinary

factors such as famine, epidemics, etc., which show their effect differently on different age groups, the increase is uniform in all age groups.

35. AGE DISTRIBUTION BY COMMUNITY

The distribution of age in each of the main communities for the last three censuses is given in subsidiary table VII (ii). The table below reproduces some of the principal statistics of the distribution of age for the last three censuses by community:—

Communities	Year	Proportion of persons in age groups				
		0-5	5-15	15-40	40-60	60 & over
Hindus	1921	13	29	37	17	4
	1931	16	26	39	16	3
	1941	15	27	40	14	4
Muslims	1921	14	25	39	18	4
	1931	15	25	40	17	3
	1941	14	26	40	16	4
Jains	1921	11	25	40	20	4
	1931	13	23	41	19	4
	1941	13	23	40	19	5

The table above discloses that in each community no marked difference is visible for any of the age periods from decade to decade. However a little variation is noticeable in the various communities in some of the age periods.

The Muslims have more or less the same age constitution as Hindus except in the age periods 40-60 in which Hindus show a higher percentage. But Jains show a higher ratio of the adult and less of the children than the other communities. Probably the

last named have a higher survival as the death rate is low; being a trading community, economic motive perhaps rules their families to be rather smaller sized than other classes. But these conclusions based as they are on the data furnished by a very limited unit like this state can be only tentative as the influence of regional factors on the age returns cannot be eliminated so long as the birth place returns are not correlated with age on the Indian census.

Age plays an important part in considering the figures relating to civil condition, literacy etc., and each of these subjects will be discussed at its proper place.

36. THE DEARTH OF WOMEN IN MEWAR

One of the most interesting chapters in the Census Report deals with the proportion of female to the male population of the country. The census of 1901 returned 916 females per thousand males, and during the next four decades the proportion rose to 942. The table below shows the figures for males and females since 1881.

Years	Persons	Males	Females	Females per 1000 Males
1881	1,443,144	772,685	670,459	868
1881-91	1,710,579	894,577	816,002	912
1891-01	1,018,805	532,046	486,759	915
1901-11	1,281,284	664,287	616,997	929
1911-21	1,366,980	705,396	661,584	938
1921-31	1,566,910	807,184	759,726	941
1931-41	1,926,698	992,073	934,625	942
	1,877,158	966,568	910,590 (Inc. Merwara) (Exc. Merwara)	942

We see from the above table that sex ratio has uniformly increased in favour of females and that there has been a regular increase in every decade. Various reasons have frequently been repeated to explain this shortage of females which is so characteristic of the population of India as compared to that of most European countries. Broadly the factors that govern are of two kinds from the point of view of the time element; permanent and temporary. The permanent factors are race, climatic and physical conditions and social customs, which latter modify the racial influence. The temporary factors are migration which affects the sex ratios vitally especially within a limited area like the state, and diseases and other causes which have a sex selection. Thus plague and influenza, it is notorious, effect the females adversely. On the other hand, females used to have greater resisting power in the days of famine. The character of the racial factor is obscure, on account of the present state of knowledge of Indian caste origins. It means however, that the proportion of the sexes is a "Character of the line," as the late Mr. Sedgwick pointed out in the Bombay Census Report of 1921.

"The Indian endogamous caste with its exogamous divisions is a perfect method of preserving what is called in genetics the 'Pure Line.' The endogamy prevents external hybridisation, while the exogamy prevents the possibility of fresh pure line arising within the old one by the isolation of any character not common to the whole line. With the preservation of the pure line the perpetuation of all characters common to it necessarily follows. And there is no

reason why sex ratio should not be a transmissible character. An excess of either sex may in this view be caused either by (1) the birth of more of that sex than of the other or (2) the possession by the children of that sex of some character which tends to their preservation, probably greater resistance to certain diseases."

The female infant is definitely better equipped by nature for survival than the male, but in India the advantage she has at birth is probably neutralised in infancy by comparative neglect and in adolescence by the strain of bearing children too early and too often. Sons are everywhere desired not only among Hindus, where a son is necessary to his father's salvation, but almost equally so among other communities as well; daughters in many parts of India mean great pecuniary expense in providing for their marriages, which moreover, among the majority perhaps of Hindus, must be arranged by the time they reach puberty. So strong indeed is the prejudice against the birth of daughters that abortion was reported to be sometimes practised if the child in the womb was foretold to be a girl. In every province in India the available vital statistics indicate that fewer females are born than males. It is admitted that the vital statistics are incomplete and that there is a definite tendency to omit to report the birth of females in a greater degree than that of the similar omission with regard to males; at the same time the inequality which can be attributed to this source is not enough to balance the excess of male births reported; nor is there any evidence to justify an assumption of female infanticide. Comparative neglect of female children is however

admittedly common and taking the population as a whole the superior vitality of the female is unable to become operative at all until she reaches the age of 20 years. Further, among Hindus and Jains the effect of the consequent limitation in the number of females as compared to males is accentuated by a ban on widow re-marriage.

In order of importance, however, the factors of Race and Migration are of primary importance. To understand the first, one ought to have complete data of births and deaths and causes of deaths in different castes over a long term of years. To understand the incidence of the second, one should have accurate data of migration, so that we can isolate this factor and get at the true figures of natural population. In the birth place returns the figures of immigration are more complete and therefore more reliable. The influence of the regional factor is minor, as we find that even within a limited area, the sex ratios of different strata are widely varied, while even amongst castes of wide dispersions, the sex ratios in their natural population, where such can be estimated, tend to be the same wherever they are found, thus proving that the race is the dominant factor in this regard. But that climate and physical conditions do have a secondary effect was realised as early as 1891, when Sir Alexander Baines wrote in his Census Report of that year, that in coastal regions and hilly tracts the female index appeared to be higher, while in dry belts it tended to be depressed. The late Mr. Sedgwick in his Bombay Report of 1921 stated that a low damp

climate was more favourable to females and dry uplands to males. Apart from distributing circumstances like migration or social environment it seems true that propinquity to the sea, and to a less extent, the existence of hills and forests tended to lessen the proportion of males. The influence of social environment, and in particular, the operation of certain social customs like endogamy or enforced widowhood also has an important effect. Endogamy as pointed out just now, deepens the effect of race, while enforced widowhood, such as Hinduism enjoins on the higher castes, encourages longevity amongst females in the higher ages and this helps to raise the general female index. Social habits of diet imposed by religious or other influence on particular races or tribes tended after a long term of years to modify the female index.

37. INFLUENCE OF RACE AND FUNCTIONS

(a) Race

Apart from disturbing circumstances the general proposition would seem to hold good that purer the line, the higher the femininity, except where the original predisposing ethnic tendency is towards an excess of males at birth.

(b) Function

Function seems also to join with race in governing sex variations. The priestly and mendicant group shows a higher ratio of females. Next comes the cultivating class followed by the criminal tribes. The lowest female ratio is seen in the ruling group. The following table gives the figures:—

Social Group	Total Males	Total Females	Females per 1000 Males
Priestly and Mendicants	93,929	95,281	1,014
Ruling	89,928	60,957	678
Trading and Ministerial	95,867	89,550	934
Cultivating	222,044	221,406	997
Artisan	91,163	88,511	971
Primitive Tribes	230,669	219,982	954
Depressed	71,861	68,753	957
Meanial	30,289	26,495	875
Criminal	2,980	2,928	983
Others	63,343	60,762	959
TOTAL ...	992,073	934,625	942

38. FAMINES

One other factor has to be mentioned and that is the great reduction during recent years in mortality from famine. The India Census Report of 1911 adduces some evidence to suggest that famine leads to a higher mortality among males, and may therefore, function as a corrective to an excessive male ratio, so that a reduction of mortality from famine would automatically reduce the ratio of females to males.

The sex proportions for the whole of Mewar differ very greatly from those obtaining in Western Europe. Whatever may be the causes of this low proportion of females in Mewar, there is no doubt that it has created a difficult situation in some parts of the country. It is well known that but for this scarcity, there would not

have been even half so wide-spread a traffic in girls as is now known to exist. One occasionally hears of the wife of some unsuspecting person being taken outside Mewar and sold there as an unmarried woman. The sale of girls and even of wives is greatly on the increase. A large number of males have to undergo compulsory bachelorship till the end of their lives being unable to get wives even on payment of exorbitant bride price.

For a proper solution of this problem, one has to look to the causes that have brought about its existence and try to remedy them. The Census Report deals minutely with several of them and occasionally the probable remedies have been suggested. In investigating the causes of the dearth of women the census tables furnish a number of facts from which we can verify and locate our inferences. First, the number of females per thousand males increased from 916 in 1901 to 942 in 1941. Secondly, below the age of five there are 1,022 female children in Mewar against only 1,000 males. If we remember these two facts, the succeeding investigation will not present any appreciable complexity.

What then are the causes? The most obvious is the higher rate of female mortality during epidemics. The recorded deaths from plague or any such severe epidemic, are more among females than among males and are in the ratio of 5:4. This is easily understandable if we remember the life Mewari women are forced to lead by our social customs. Their household activities are such as lay them open to infection more readily

than the males. They have to pass a major portion of their time in ill-ventilated rooms amidst unhealthy surroundings. Deaths at the time of maternity are also excessive due principally to too frequent child bearing at a tender age and to some extent also to the inefficiency of midwives. They nurse the persons suffering from contagious diseases, and they are most liable to the bites of the plague infected rat-fleas or the malaria-carrying mosquitoes.

Two other causes to which Mr. Gait draws special attention are infanticide and neglect of female infant life. Mr. Gait admits that it is now extremely rare, at least in the form punishable by law. He is disposed to think that there still exists a modified and a more cruel form of it, in the shape of the wilful neglect of female children with the object of killing them by the time they become marriageable. A dispassionate analysis of the facts contained in the Census Report itself leaves no doubt as to the exaggeration of both these causes by our well-meaning statisticians. The contribution of infanticide to the present dearth of women is extremely small and refers only to the generation that is fast disappearing.

That infanticide was prevalent in India even as late as the fifties of the last century, is laid down in numerous reports of the administrative officers of the time. It was said to be most common in *Rajputana* the *Punjab*, the *United Provinces* and among some of the aboriginal tribes in other parts. Groups of villages devoid of even a single female child are reported to have been numerous and many social customs and

strange superstitions contributed to bring about such a shocking state of affairs. The heavy expenditure on a marriage was naturally one of the most important of these causes. And then, there was the difficulty of marrying a girl to the scion of a family of better social standing—a rule which is said to have largely encouraged infanticide in Rajputana. Mr. Gait points out in his report that with these people "It frequently happened that where several brothers lived jointly, the eldest alone married and the younger brothers shared his wife" and thus there would have been found no use for a large number of women.

Happily these days are now past. Thanks to the rigour of the Act VIII of 1870, infanticide has rapidly disappeared from this country. As to the neglect of female life, I am inclined to think that where it exists, it is more or less habitual. Our civilisation—I speak of the real present, and not the imaginary past—has taught us to regret the birth of female children and our social customs which demand a costly marriage besides a rich dowry, have naturally a tendency to create a sort of indifference, if not passive neglect, to female infant life; but any one acquainted with Mewari life, even in its most degenerate form, will find it impossible to go further than this and generalise that Mewari parents deliberately neglect children with the object of causing death. The reported vital statistics will show that the death-rate among female children is not at all greater than among male. The reported figures of Mewar are shown as below:—

Sambat Year	Birth		Death	
	Boys	Girls	Boys	Girls
1995	7,669	7,007	2,113	1,833
1996	8,983	9,343	2,310	2,037

Similarly exaggerated is the plea that the bad treatment of women, in after life, especially of widows, is one of the chief causes of the numerical disparity of the sexes. I do not, however, in the least contend that our social customs have nothing to do with the phenomenon we are now investigating; all that is here emphasised is that the causes of the disparity do not spring from any deliberate action. To give a concrete instance, the greatest waste of female life in Mewar is owing to our system of child-marriage and the consequent low child-bearing age of our girls.

The orthodox pandit may, of course, turn round at once and quite legitimately ask me: "Well, if what you say is true, how can you explain the relative increase of women between 1881 and 1942? The system of child-marriage was prevalent then and must have caused an equivalent loss of female life." Yes, no one can deny the havoc wrought by the system of early marriage in those decades, or even in previous years, and the census figures, where they are reliable, bear ample testimony to it. And the increase in the number of females per thousand males was only apparent and not due to any direct causes that might have increased their number. The mortality among men was much higher during those decades and there was a consequent levelling down in the sex

proportions. The main cause of this was the loss through famine. It is a recognised fact that a famine carries away more men than women. This is the unanimous verdict of all famine commissioners, and is easily proved by the recorded figures of mortality. We can well understand why this should be so. It is the men that work hardest during a famine to get the livelihood and the women generally stay at home to cook the food, at least during a good part of the time. That this is the chief cause of male mortality during famines can also be verified from the fact that the highest mortality among women too at those periods is confined to those of them who go out to work i.e., women above twenty-five years of age. Those below that limit are naturally the last to toil along side the men in the famine works. Two other causes that account for the same difference in death-rates is the rule with famine workers to relieve first the sufferings of the children and women, and also the lower birth rate that follows famine years, and the consequent lower number of deaths during child-birth.

It only remains for me to consider how far the two causes I have already mentioned fit in with the facts recorded above. The system of early marriage is prevalent all over Mewar and the loss of women during their child-bearing age explains why the preponderance of females among the children vanishes as we come to higher periods of life. The decrease is, as I have already pointed out, mainly due to plague, malaria, and other epidemics, and each of these carry away more women than men, and so long as they are allowed to rage unchecked, the proportion of women

is bound to go down lower. This is also true of the other cause, viz., the system of child-marriage. Even if the sanitary condition of the country be improved, unless the latter defect is at once satisfactorily removed, there is little chance of our ever seeing a preponderance of females in this country. But it is consoling to know that in spite of the effect of all the factors, the proportion of females is steadily increasing which tends to prove that the strength of the factors that diminish the female ratio is steadily decreasing and it is expected that the passing of the Undesirable Marriage Prohibition Act will show its effect very soon. But it is yet too early to expect the prevalence of normal sex proportions in the affected tribes. In some of them the number of women per thousand men is still extremely low. The following table will give a more correct view of the present situation.

Caste	Females per 1,000 Males
Brahmans	1,022
Rajputs	678
Jats	938
Gujars	1,007
Dangis	1,086
Bhils	956
Minas	951
Mahajans	971
Sutars	923
Luhars	967
Sunars	1,194
Bhangis	855
Chamars	1,176
Balais	854

39. SEX-VARIATION BY ADMINISTRATIVE UNITS

Males outnumber females by 171 per 1000 females in the city. The sex comparison of the other Administrative Units from the figures of the present census are indicated below. Magra District shows the closest approach to sex equality. Next to the city, Doosthans of Nathdwara and Kankroli show the greatest excess of males, followed by Jahazpur District.

Units	Males per 1,000 Females	Females per 1,000 Males
Udaipur City	1,171	857
Bhilwara	1,067	937
Chitorgarh	1,047	956
Doosthan	1,078	927
Doosthans of Nathdwara and Kankroli	1,089	918
Girwa	1,062	942
Jahazpur	1,089	918
Kapasin	1,054	949
Kherwara	1,035	956
Magra	1,019	931
Merwara	1,061	942
Rajsamand	1,082	895
Thikanas	1,053	950
TOTAL	1064	942

The city ratio is governed largely by immigration from non-contiguous areas which has a predominance of males. The comparative ratios confirm the conclusions, that female index is decidedly higher in hilly regions and that hilly regions do weight the

figures in favour of females wherever the race figure can be eliminated.

40. SEX RATIOS IN RURAL & URBAN AREAS

The table below shows the sex ratios in rural and urban areas and it is apparent that the female index is higher in rural area, than in urban areas.

Areas	Females per 1,000 males		
Mewar State	942
Rural areas	946
Urban areas	901

41. SEX RATIO AND COMMUNITY

The table below shows males and females per 1,000 in the main communities.

Communities	Males	Females	Females per 1,000 Males
Hindus	515.4	484.6	940
Muslims	525.4	474.6	930
Christians	572.5	427.5	746
Sikhs	659.3	340.7	516
Jains	515.8	484.2	938
Parsis	567.6	432.4	762
Primitive Tribes	511.9	488.1	954
All Communities	514.9	485.1	942

The all India ratio (Burma included) is 901 females per 1,000 males for Muslims; 951 females per 1,000 males for Hindus. The aboriginal tribes show an excess of females, their ratio being 1,009 females per 1,000 males.

The communal (religious) distribution has only an indirect and remote influence on the female index. Where its spread has become really effective, the particular social observances of a religion may have an indirect effect on the figures: the causes of infant widowhood have been cited already. The special customs of Islam with its insistence on seclusion of women, cousin marriages, non-vegetarian diet and other features may have to some extent reacted adversely on the life of its women. Again the fact that certain communities are more urban in their composition than others has an indirect-consequence on their masculinity. We see from the above table that the female index is highest among the Primitive Tribes. Next to them come the Hindus followed by Jains. The lowest female ratio is visible among the Sikhs.

It is not, only Hindu society which suffers from a shortage of females, though in the case of Muslims, as also of Christians, the original stock from which the community has been recruited must have been very largely Hindu originally and may therefore, be still influenced by the proclivities encouraged by previous inbreeding.

42. MASCULINITY AND DECLINE

A good deal of recent work on sex ratios has tended to the view that increase in masculinity is an indication of declining population. Clearly that is not the case in India as a whole. On the other hand it may have some correlation to the low rate of increase among Hindus and Jains as compared to that in other religious

bodies, as it is among Hindus and Jains that the dis-harmony resulting from the low proportion of women is likely to be most acutely felt on account of the non-remarriage of widows. It is not unlikely moreover that the caste system itself definitely tends towards a preponderance of masculinity.

43. SEX BY AGE-PERIOD

(a) Infant Period

The table below shows the female ratio in the first year of life as compared to that at all ages censused, indicating the comparative wastage of female life from whatever causes.

S.No.	Communities	Females per 1000 Males		Variation P.C. between Col. 3 & 4	All India variation P.C. between Col. 3 & 4 census 1931
		Aged 0-1	All Ages		
1	2	3	4	5	6
1.	Hindus	983.55	940.42	-4.31	-6.3
2.	Muslims	1065.44	903.15	-15.29	-9.5
3.	Christians	1000 M(3) F(3)	746.6 M(225) F(168)	-74.66	-5.0
4.	Sikhs	1000 M(2) F(2)	516.6 M(61) F(31)	-51.66	-17.2
5.	Jains	1050.56	938.55	-11.20	-3.2
6.	Parsis	x	761.9 M(21) F(16)	x	-4.2
7.	Primitive Tribes	1047.16	953.66	-9.35	-3.4
8.	All Com- munities	1004.94	942.09	-6.28	-7.1
9.	Northern Ireland	951	1066	+12.0	+12.0

Parsis, Sikhs and Christians are very few in number. Thus their percentage of variation is very abnormal. No deductions can be made from them. Variation is given in column No 6.

We see from the above table that the proportion of females of the age group 0-1 is much above those of all ages in Mewar as a whole (all communities combined) as well as each individual community. This gives us a clue to the female infant deaths and supports the conclusion arrived at in the previous para that there is no evidence of female infanticide in Mewar. Looking at each individual community the variation seems the greatest amongst Muslims which is 15.29 next to them is among Jains which is 11.20, Primitive Tribes rank third, 9.35 and Hindus come last, 4.31. When we compare this ratio with that of all India figures in 1931 it is curious to note that in all India the variation is the greatest among Muslims as in Mewar but the Hindus occupy a second position, Primitive Tribes third and the Jains fourth.

(b) Reproductive Period

From the point of view, however, of the immediate increase or decrease of population the sex ratio of the total community is of less importance than the sex ratio of the breeding part of it, since on account of age or immaturity a considerable proportion of the population is neutral as regards reproduction. If we examine the relative proportions of females aged 15 to 45 and of males aged 20 to 50, which may be taken to represent roughly the breeding age period of the population of India, it becomes immediately apparent that the proportion of female to male is generally

higher than it is when the ratio is based on the total population. The table below shows the ratio by communities in Mewar State of females of reproductive ages to the total population of that sex.

Females per 1,000 males in reproductive age periods compared with females per 1000 males in total population.

Communities	Females per 1000 males reproductive age periods	Females per 1000 males total population	Difference per 1000 males between cols. 2 and 3
1	2	3	4
Christians	894.73	746.66	+148.07
Primitive Tribes	1,113.99	953.66	+160.33
All Communities	1,048.46	942.09	+106.37
Muslims	999.77	903.15	+96.62
Hindus	1,034.89	940.42	+94.47
Jains	991.1	938.55	+52.55
Sikhs	555.55	516.66	+38.89
Parsis	750	761.90	-11.90

It is apparent that the proportion of females of reproductive age period is higher than that of females per 1000 males to total population in all communities combined as well as in each community, leaving aside Parsis and Sikhs whose population is very small. This variation is the greatest among the Primitive Tribes, the Muslims come next and the Hindus third.

Taking Mewar as a whole therefore, the sex ratio is very far from being as unfavourable to a progressive population as the total sex figures suggest at first sight. At the same time it must not be forgotten that the point, at which the number of females is adequate to the number of males is limited to the ages from 15 to 30

and the probability is that their deficiency from the ages of 30 to 60 is due to exhaustion by breeding as soon as the reproductive period is reached. The age of Consent Committee reports as follows:—

"Inquiries into a large number of cases show that when the marriage of young people is consummated at an early age, say, when the boy is not more than 16 years or the girl is 12 or 13, a fairly large percentage of wives die of phthisis or some other disease of the respiratory organs or from some ovarian complication within 10 years of the consummation of marriage."

(c) Child Population

The female proportions in children under 10 in the four principal communities are compared in the following table for the last three censuses.

Community	Females Index								
	At birth			In the age period					
	1941	1931	1921	0-5			5-10		
			1941	1931	1921	1941	1931	1921	
All Communities	1,005	1,017	1,038	1,022	1,047	1,081	915	898	943
Hindus	985	1,012	1,042	1,012	1,044	1,081	913	895	945
Muslims	1,065	935	867	1,017	998	1,040	918	908	984
Jains	1,051	1,022	1,057	995	1,015	1,108	979	956	1,028
Primitive Tribes	1,047	1,148	1,060	1,049	1,126	1,102	913	998	907

These figures are of great interest for many reasons. In the first place they serve to show how far masculinity at birth is operative in different communities; secondly, they help to throw light on the truth or otherwise of the allegation that infanticide still prevails and serves

as a potent cause for the smallness of the figures of female children. Female births, it is notorious, escape registration, more than males, while the proper age distribution of persons living at these ages below 10 would require correction of the heaping which occurred in the crude returns at 5 and 10 years. It has been found by experiment in other places in British India, although this inquiry could not be made in Mewar, that the specific mortality, rates, percent of females are higher than males for every year except for the infant periods 0-1, when males are more exposed to risk of death than females. But this advantage with the female sex is only temporary as the specific mortality rate for that sex becomes greater in the succeeding years of lives almost till the end of the period 9-10, when the death rate for females becomes slightly lower than for males.

44. ADOLESCENT AGE-GROUPS

Coming to the age periods 10-15, 15-20, in the different communities we find the female index rising amongst all communities.

Community	Sex ratio in age-groups in two decades								
	1921			1931			1941		
	10-15	15-20	20-30	10-15	15-20	20-30	10-15	15-20	20-30
All Communities	770	728	985	848	904	896	864	939	956
Hindus	762	710	959	844	898	894	858	924	945
Muslims	809	804	944	885	937	894	876	966	911
Jains	814	760	920	892	913	919	926	940	972
Primitive Tribes	789	812	1,205	865	978	926	972	982	995

(d) Adult Ages

We may now see in the adult age periods, how the proportion of women works out in the three censuses. The proportion of women below thirty has risen as already shown. But the female index for ages 30 and

Female Index			
Age period	1921	1931	1941
20-25	985	895	994
25-30	985	895	918
30-40	915	963	846
40-50	972	956	1,008
50-60	1,048	974	974
60 and over	1,193	1,233	1,084
Total 30 and over	981	987	942

over has risen from 979 in 1921 to 987 in 1931 and declined to 942 in this census. In the age group 40-50 alone, the proportion shows a rise, but in the other groups there are fluctuations. Amongst the ages, (60 and over) the women preponderate. The female index of 1941 shows no improvement on the state of things in 1921 except among persons aged 40-50. This state of condition shows a greater need of improvement, in health condition, the greater facilities for medical relief to women generally and for maternity relief in particular. It is curious to see this result inspite of the absence since 1919 of epidemics with a selective tendency against females.

45. FURTHER EXAMINATION OF SEX RATIO BY COMMUNITIES

It is necessary now to examine the figures by certain communities in the same manner. Communities in which the women outnumber men, figures of which present no abnormal features, need not perhaps occupy our attention further. In India as a whole in all except tribal communities the males outnumber the females, but in spite of it we find a progressive instead of a declining population, and at the same time the contradictory condition in many places that parents of sons are able to demand considerable sums from parents anxious to obtain husbands for daughters. The latter custom is of course due to the rule that a girl must be married before puberty, while the progressive nature of the population has already been indicated when pointing out that the inequality between the sexes was less at the reproductive ages than when taken as a whole. It is from this point of view that communities must be examined individually. Taking the Hindus it appears that there are 286,066 females (age period 15-45) of the reproductive ages to 276,420 males (age period 20-50) or 1,034.89 females to every 1,000 males. In the case of Hindus however, the factor of the ban on widow remarriage is important, for there are 23,241 widows at the reproductive ages and when these are excluded the female excess is reduced to a deficiency of 262,825 or of over 4.9 per cent., that is, having only 987 females per 1,000 males. Similarly among Jains the exclusion of widows leaves a deficiency of nearly 13.8 per cent., of females in the reproductive

period. The All India deficiencies as regards this among Hindu and Jain females were 10 and 20 per cent., respectively in the last census. Sikhs have an actual deficiency of over 44.4 per cent., of females at the reproductive period in any case, and though a considerable number of males alone have emigrated for trade, and in that community potentially reproductive males remain unmarried, in consequence, they are, when compared to Hindus and Jains, a late marrying community, while the remarriage of widows is not banned. In the case of Muslims there is an excess of females (999.7 per 1000 males) at the reproductive period, in spite of the fact that the female ratio for the whole population is only 906.13 per cent., per 1000 males. The Christians have the least proportion of females at the reproductive ages, having 894.73 females per 1000 males of that period. It seems likely that these proportions have some definite bearing on the rates of increase in the different communities. It offers an explanation of the particularly small rate of increase of Jains, and a reason why Hindus have increased at a slower rate than Muslims. The exceptionally high rate of increase among Christians is of course similarly affected by the inclusion of converts, but the sex ratio is probably contributive. In any case it is likely that the practice of late marriage by the community in general would tend to a higher birth rate, or rather a higher survival rate, since it seems clear that premature maternity is likely not only to deplete the number of married women in the later age groups of the reproductive

period but to reduce the number of healthy children born to them. If this be so the same consideration would apply to the analogous case of the Anglo-Indians already mentioned above. No other community has shown any increase in female ratio since 1931, except the slight increase during the past decade among Muslims.

46. FERTILITY OF WOMEN

The problem of the growth of a population has a close relation with the fertility of the female sex and an inquiry was for the first time in the history of census undertaken this time along with the census.

The response to the questions can hardly be said to be quite correct but in Mewar at least it was not very unsatisfactory. In Rajputana as a whole it was decided not to place any reliance on the figures obtained. On a perusal of the tables relating to fertility it is evident that out of the total number of women in Mewar if we deduct unmarried girls below the age of 15 which is 385,499 the figure comes to 549,126. Out of them approximately 426,167 or 78 per cent., only are fertile, the rest are sterile. The reasons of such a large number of women being barren are beyond the scope of this pamphlet. But their effect on population is obvious. Looking at the productive power of the fertile women we find that the number of children born to every hundred fertile women above the age of 15 is 399; out of them 280 only survive, the rest pass away during the life time of their mothers. If measures can be found whereby

these premature deaths can be stopped or curtailed the population can be expected to grow at a more rapid pace. I do not think it safe to base any inferences on the proportion of the adult fertile women with the number of surviving children, because the number of years during which these children survive cannot be ascertained. Any how, looking at the tendencies of improved sanitation and medical aid, it can be prophesied that the premature deaths are likely to diminish and the growth will be speedier.

A special enquiry was made regarding the fertility of women in three individual castes, Brahmans, Jats and Chamars being typical of the various classes of population and it is interesting to find that the rate of survival of children is greater among Jats than among Chamars and Brahmans. The reasons I leave for the readers to guess.

47. MOTHERKIN

There are several castes in India that trace descent and transmit property in the female line. This system, known as Motherkin, though recognised by law, is supposed to be a relic of a primitive state of society, when promiscuity and polyandry were very common, and consequently paternity itself was not understood. Where it still prevails, the wife remains generally with her father and the son-in-law also lives with them, at least until a few children are born of her. In castes recognising this system, women are generally more respected than in others of the same social standing,

leading in some instances to the recognition of women as the sole owners of property. Though Motherkin might have had its origin in promiscuity, yet it is wrong to suppose that in the castes which follow it at present, unchastity is common. Of course except in a few instances, Motherkin now exists only among the aboriginal or low caste tribes, who rarely demand a pure life among their women, but where the tribes have emerged from their previous semi-civilised state this system exists only so far as the transmission of property is concerned.

In Mewar this custom is generally found in some of the lower castes and can be seen even amongst some of the higher castes also. In the absence of a male issue a father often gives his daughter in marriage on the express condition that the son-in-law should remain with him and his children should inherit the grandfather's property. The son-in-law lives always in the wife's home and is known commonly as *Gharjavai*.

48. CIVIL CONDITION

Of the total population of 1,926,698 persons 929,100 or nearly 48.2 per cent., are married. 173,807 or 9.02 per cent., are widowed. Unmarried persons are 822,174 or 42.7%. Divorced persons are 1,617 or 0.08%. The following table gives the main proportionate figures of civil condition for each sex in the main age groups:—

Ages	Males per 1000				Females per 1000			
	Unmarried	Married	Widowed	Divorced	Unmarried	Married	Widowed	Divorced
All ages	484	463	51	1	365	503	131	1
0-5	992	8	x	x	987	13	x	x
5-10	954	44	2	x	889	109	2	x
10-15	833	162	5	x	579	415	6	x
15-20	557	429	13	1	164	821	15	x
20-40	119	837	42	2	8	905	85	2
40-60	50	777	171	2	2	528	469	1
60 and over	44	624	331	1	2	196	801	1

These figures at once point to certain main features which mark off the state civil condition returns in connection with all India figures from the corresponding statistics of European countries.

49. UNIVERSALITY OF MARRIAGE

In the East marriage is a duty incumbent on all regardless of the fitness of the contracting parties. To the European observer, it is the feature that strikes as the most significant contrast to the life of the West. But as the last India Census Report pointed out the universality of marriage is not a peculiarity with India, but amongst all primitive races and it is not the European custom, but the Indian, which is the normal and the natural thing. "It is only in the artificial, social and economic conditions of the West that marriage has ceased to be regarded as inevitable, and that prudential and other considerations cause many

to remain celibate. In all other parts of the world marriage is looked upon, not as a luxury, but as an absolute necessity for man and woman alike." Here in India, with the Hindus, this natural tendency is reinforced by social and religious sanctions of great antiquity. Religion in the West, as risely pointed out, usually makes for celibacy, while in India it throws its weight almost wholly in favour of the married state. The Hindus, with whom marriage is a sacrament, forming as they do the predominant portion of the population, have affected profoundly the attitude and social practices of other religions. Musalmans, the bulk of whom are converts from Hinduism have been affected to a varying extent by Hindu influences, and no where have these influences been so effective as on marriage usage. Jains are dominated by Hindu influences in this regard; so far reforming activity amongst them has been able to effect very little change in their general attitude in regard to caste restriction in marriage and the re-marriage of widows. Marriage amongst Animists is adult, and the remoter is a tribe from Hindu influences, the higher is its age of marriage. The Indian converts to Christianity have been little influenced so far as early marriage is concerned. The Parsees alone are an exception, but even they, until recent years, had succumbed to the pervading influence of Hindu social practices and amongst the orthodox sections, marriage is almost as largely prevalent as amongst any Hindu caste. Hinduism through its religious sanctions still exerts a paramount influence in favour of the married state. Jainism, although in essence it is

a monastic system founded on the ideal of celibacy cannot escape the all pervasive influence of Hinduism in this regard as in other respects. The Tribal faiths are fast giving place to these ideas. Islam through its Neo-Muslims and other local converts is affected by these ideas, so much so that recent converts from Hinduism still retain their old attitude towards caste and social practices like prohibition of remarriage of widows. The Indian Christian convert is still a victim to the characteristic social attitude of his Hindu caste fellows. The Parsees are now coming out of these influences, although marriage remains still a most important feature of their social organisation.

That education and economic necessity have influenced the proportions is shown in the following table in which it is seen that the unmarried ratio has actually increased and as that of the married has decreased since 1931.

Civil condition	Per 1000 in	
	1941	1931
Unmarried	427	398
Married	482	496
Widowed and Divorced	91	106
	1000	1000

50. CIVIL CONDITION BY COMMUNITIES

In the following table statistics for civil condition of the main communities are shown. The largest proportion of unmarried is amongst the Primitive Tribes leaving aside Christians. Widows are no less

than 13 per cent., of Jain women. The Tribals marry later than Muslims and have therefore, more unmarried and fewer widowed. The Indian Christians have a very high proportion of the married as they freely allow widow marriage. Their proportion of the married is much less than in other communities.

<i>Communities</i>	<i>Unmarried</i>	<i>Married</i>	<i>Widowed & Divorced</i>
All Communities	427	482	91
Hindus	402	498	100
Muslims	424	494	82
Jains	440	429	131
Christians	501	461	38
Primitive Tribes	497	443	60
Others	477	492	31

The high average of the unmarried amongst the Primitive Tribes, it must be remembered is not merely ascribable to its practice of adult marriage but also to the very high proportion of its child population which gives it a low mean age.

Distribution of widowed, unmarried and married persons by communities:—

	Per 1000 of each of civil condition			
	Hindus	Muslims	Jains	Primitive
Unmarried	653	33	42	272
Married	715	34	36	215
Widowed and Divorced	757	30	58	155

There is another way of looking at the same figures.

viz., how the total population of unmarried, married and widowed in Mewar is distributed by communities. The above table shows the results. We see that 76% of the total widows of Mewar are amongst the Hindus.

51. CIVIL CONDITION BY LOCALITY

The following table shows the main figures regarding civil condition by Administrative Units:—

Civil condition Ratio in locality per 1,000

Units	Males			Females		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed
Mewar State	485	463	52	365	503	132
Udaipur City	461	482	57	332	528	140
Bhilwara District	435	505	60	312	550	138
Chitorgarh Dist.	469	473	58	349	523	128
Deosthan	493	449	58	364	495	141
Deosthans of Nathdwarra & Kankroli	458	481	61	337	515	148
Girwa District	502	449	49	377	482	141
Jahazpur District	476	472	52	339	535	126
Kapasin District	444	499	57	329	537	134
Kherwara District	542	419	39	487	432	81
Magra District	541	421	38	431	447	122
Merwara District	538	411	51	401	475	124
Rajsamand District	502	443	55	369	478	153
Thikanas	485	463	52	359	503	138

52. RESTRICTIONS ON MARRIAGE

The innumerable restrictions in the matter of marriage baffle the comprehension of even the most intelligent observer from outside. If one confines oneself to any definite sect or caste, the restrictions are not many, but if the investigator passes on to the next, the problem is very often most bewildering. The restrictions are quite contrary to each other in details but out of this apparent chaos, as the outsiders call it, it is quite possible to pick out the broad features which are common among the vast majority of the Hindus. To sum them up in a sentence, we permit marriage only in the same caste but prohibit it in the same family group. There are of course several variations in reckoning the groups which are exogamous, i.e., do not intermarry. In a majority of cases, families with the same gotras, i.e., which trace their descent from the same ancient sage, are exogamous. But the restrictions often go beyond this simple rule. Sometimes, marriage is not permitted between the groups to which either of the parents belong; whereas, in most others, such relationship is considered ideal.

These restrictions are gradually disappearing. Marriages between the members of two sects which in a previous generation were considered exogamous, are very common and the only restrictions which are now "more honoured in the breach" are those imposed by the gotras, and the castes. Even the obstacle of the horoscopes, which is one of the most serious impediments to marriage, in higher castes, is now rapidly vanishing. If the horoscopes of the couple

do not agree, the priest readily undertakes to avoid the trouble by creating an "agreeable" horoscope, a device which, while increasing in usage, is a potent factor in diminishing the belief of the people in the necessity of consulting the horoscopes before deciding the match.

Among the Muhammadans, the restrictions on marriage are very few, and simple. It is considered desirable that a man should take, as his first wife, a virgin bride of the same social standing as himself and preferably of the same main division or tribe. As regards subsequent wives, there is no restriction whatever. Marriage is most common between first cousins, whether the children of two brothers, or sisters, or of a brother and sister. Failing this, they prefer connection with a close relative, rather than a distant one. Thus there are no exogamous groups in the same sect or caste and the restrictions require them, and that too not tacitly, not to go beyond their own castes. This freedom is non-existent among local converts to Muhammadanism who, like their-Christian brethren, follow very closely the customs which they were following while in the Hindu camp. Among these converts, marriage is generally confined within the limits of the same group or sect, as in the case of the Hindus. The Primitive tribes have also the further restrictions, resembling very closely the gotra obstacle, but instead of the Rishis after whose names the Hindus subdivide their sects, these tribes have their own way of classing their families by what is called a totem, a species of animal or plant between which and himself a savage recognises a mysterious

relationship. Families having the same totems do not inter-marry, as do those having the same gotra. But unmeaning restrictions like these are rapidly disappearing in the wake of advancing civilisation, yet in their path of progress, they show no sign of copying the equally troublesome restrictions prevailing among Brahmans, as has been the case with several castes now lower in the social hierarchy.

53. INFANT MARRIAGE

The figures relating to the civil condition of the people of Mewar, as given in the Census Report, form perhaps its most interesting and instructive part. The facts narrated therein are of as much importance to the Social Reformer as to the average gentleman especially the conservative person who still refuses to believe that there is anything in that system of which we are to be ashamed. As is generally known, if the system of early marriage is a discreditable badge on the status of any race, Jains suffer most, more than even the Hindus and the Aboriginal Tribes. Next come the Hindus and Muhammadans followed closely by the Primitive Tribes. The following table giving the proportion of married per mille of each sex at the age period 0-5 and 5-10 enables us to form an estimate of its prevalence in each of these groups:—

	No. of married per 1000			
	0-5		5-10	
	Males	Females	Males	Females
All Communities	7	13	44	110
Hindus	9	17	54	143
Muslims	6	11	40	106
Jains	4	3	9	11
Primitive Tribes	5	6	23	41

Though the Hindus are thus the worst sinners, several castes show better figures than any other group. The prevalence of early marriage is least visible in Jains. And strange as it may seem, infant marriage is least prevalent among the Brahmans. The castes in which it is most prevalent are the non-Brahmans, and there too, chiefly among the least civilised—rather an unexpected phenomenon in view of the comparative non-prevalence of that practice among the Primitive, who generally resemble those tribes in other distinctive features.

Without engaging myself in the enumeration of these castes, I should turn to a question of the utmost importance, viz., is the practice of early marriage becoming less common? Unfortunately the figures are not conclusive. Yet the following table gives the number of married persons for every 1,000 of each of the main communities in the last three decades.

Age	1921	1931	1941
All Communities :			
(Males)			
0-5	6.31	10.58	7.46
5-10	33.61	85.87	43.77
10-15	132.46	197.55	162.24
(Females)			
0-5	18.9	24.21	12.97
5-10	89.05	228.3	109.51
10-15	383.34	482.87	415.32
Hindus :			
(Males)			
0-5	6.96	10.59	8.69

Age	1921	1931	1941
5-10	38.95	91.86	53.96
10-15	146.88	209.14	188.23
(Females)			
0-5	19.72	25.44	16.55
5-10	103.28	247.63	142.6
10-15	418.44	509.42	475.42
Muslims :			
(Males)			
0-5	5.42	15.58	5.81
5-10	34.72	90.25	39.58
10-15	148.43	178.67	145.23
(Females)			
0-5	64.54	35.84	11.44
5-10	88.48	220.66	105.65
10-15	363.03	439.75	372.55
Jains :			
(Males)			
0-5	2.94	12.17	4.08
5-10	9.58	31.45	9.2
10-15	35.77	69.22	43.09
(Females)			
0-5	6.64	17.10	3.5
5-10	14.82	71.72	11.2
10-15	202.09	267.56	247.5
Primitive Tribes :			
(Males)			
0-5	4.46	7.30	5.21
5-10	14.93	39.04	23.21
10-15	81.63	120.39	108.57

Age	1921	1931	1941
(Females)			
0-5	8.69	9.	5.8
5-10	41.49	84.49	40.73
10-15	264.51	274.40	280.28
Christians :			
(Males)			
0-5	x	x	x
5-10	x	x	x
10-15	x	x	x
(Females)			
0-5	x	x	x
5-10	x	x	x
10-15	x	x	142.86

These figures naturally vary for the different races. There seems to be no improvement during the past 20 years taken as a whole. But there has been a satisfactory decrease in the percentage of the married males as well as females in the past decade, and more remarkable has been the fall among the Muslims. The following table enables us to compare the proportion of decrease in each of the communities:—

	Married in the age period 0-10 per 1,000					
	Males			Females		
	1921	1931	1941	1921	1931	1941
Hindus	26	49	32	65	124	78
Muslims	20	51	23	76	118	57
Jains	7	21	7	11	42	7
Primitive Tribes	11	22	14	26	41	22
All Communities	22	46	26	57	115	59

But it is a mistake to be satisfied with these figures. Parents are generally very reluctant to give the proper age of unmarried girls, especially in castes addicted to the system of early marriage. All the same, the above figures are not in any manner discouraging to the reformer. I have already pointed out that it is generally the non-Brahman castes that are most given to child marriage—a fact which has been completely ignored by those who generally pass as Social Reformers. The following table shows the actual figures of infant marriage in the principal castes who do not permit widow marriage:—

Name of castes	Age groups							
	1-4		5-9		10-15		Total	
	M.	F.	M.	F.	M.	F.	M.	F.
Brahmans	29	44	231	335	1150	3321	1410	3700
Mahajans	259	21	502	102	1366	1674	2116	1797
Rajputs	10	32	176	223	849	2682	1035	2937
Total	298	97	909	660	3354	7677	4561	8434

54. CHILD WIDOWS IN MEWAR

Where there is child marriage, there cannot but be child widows and their proportion varies directly as the rate of infant mortality. So there is every reason to expect a large number of them in Mewar. In the previous para it has been shown how hundreds of children are married in their infancy, and with a rate of infant mortality as high as 250 per mille (which is the proportion calculated for India as a whole) a large proportion of the couples again become free from the shackles of wedded life within a year or two of

marriage. But unfortunately, mortality does not seem to be as prevalent among married infants as among the unmarried, so that for 24 married female children less than a year old, we have no widows of the same age. The proportion of freed children increases with the age period; so much so that only 29 of the married girls below 5 years have been returned as widows. Here are the exact figures:—

Age period	Male		Female	
	Married	Widowed	Married	Widowed
0-1	39	x	24	x
1-2	145	8	161	8
2-3	190	7	302	3
3-4	287	25	562	7
4-5	392	16	811	11
0-5	1,053	56	1,860	29
5-10	6,541	302	14,978	223
10-15	19,631	614	43,445	585
Total	27,225	972	60,283	837

Thus there are at present in Mewar not less than 837 widows under 15 years of age, of whom 29 are not even 5 years old. These figures, I must however, point out, are fairly satisfactory in view of those revealed at the last census. In 1931, there were 115 widows under 5 years and more than 1,266 below 15 years of age. Thus there has been an encouraging improvement during the decade in the infant age period. A decrease of 34 per cent., in 10 years is a good record if it has been achieved by causes brought

about by mortal agency. But when we turn to the figure of those married in the same age period, we find that it has remained more or less stationary during the decade, so that the improvement is due to a large extent to the fall in infant mortality, which, we know, has appreciably decreased. But all the same, the figures reveal a turn in the right direction. That the number of children married in the age periods of 0-5 and 0-15 should have remained practically unchanged while the total population of the country increased by 19 per cent., is certainly a satisfactory record; but while the Social Reformer may be pardoned if he feel proud of it, he should not forget that what has been achieved by him, if at all it is he who is responsible for the improvement, forms only an infinitesimal portion of the work that lies before him in the same field.

The child widows are to be found mostly among the Hindus. Their number in the various communities can be seen from the following table:—

No. of widowed per 10,000 females

Age groups	All Communities		Hindus		Muslims		Primitive Tribes		Jains	
	No. of widows	Widows per 10,000	No. of widows	Widows per 10,000	No. of widows	Widows per 10,000	No. of widows	Widows per 10,000	No. of widows	Widows per 10,000
0-1	x	x	x	x	x	x	x	x	x	x
1-2	8	2	3	1	x	x	3	3	2	16
2-3	3	1	3	1	x	x	x	x	x	x
3-4	7	2	3	1	1	9	2	2	1	9
4-5	11	4	9	5	x	x	2	2	x	x
0-5	29	2	18	2	1	2	7	2	3	6
5-10	223	16	167	18	11	25	37	10	8	16
10-15	585	56	461	65	24	70	77	30	23	59

It is strange to find that the proportion of child widows is the highest amongst Muslims in spite of the fact that they are followers of widow remarriage. Next come Hindus, Jains and Primitive Tribes in order.

The aim of this article is only to bring to light one of the most hideous revelations of the Census Report, and the reader should not therefore be surprised by the absence of any remarks expressing abhorrence at the existence of so many widowed girls. Of course, a small minority of them will be remarried, since among those castes who marry during infancy, widow remarriage is fortunately prevalent. But among the rest and the vast majority, the child widows have no better prospect than that of a dreary single life. Not much notice has been taken in this article of widowed boys or young men. That their number is large is plain from the first set of figures given in this article; but besides the misery which their sisters have to suffer, their future is very happy since they are permitted to marry any number of times and consequently their widowhood is only temporary. The absence of any reference to widows above fifteen years of age is perhaps less excusable on my part; but as the heading will show, I have attempted here to indicate that it is the injustice which we do to a group of children that is most in need of prompt redress; but so blunted has our sense of justice been, no such desired consummation can be expected for at least a generation to come. The following table shows the actual number of child widows in the principal castes which do not permit widow marriage:—

Castes	Total number of widowed							
	Age Groups							
	1-4		5-9		10-15		Total	
	Male	Female	Male	Female	Male	Female	Male	Female
Brahmans	3	x	3	11	29	115	35	126
Mahajans	12	x	29	19	79	123	120	142
Rajputs	1	2	2	15	32	110	35	127
Total ...	16	2	34	45	140	348	190	395

It is expected that the Social Reformers will pay special attention to these figures.

55. INFANT WIDOWS BY LOCALITY

The following table shows the actual figures of the infant widows for each Administrative Unit:—

Distribution of infant widowhood by administrative units

Units	0-5				5-10			
	Male		Female		Male		Female	
	Total	Widowers	Total	Widows	Total	Widowers	Total	Widows
1. Udaipur	3824	4	3749	x	3819	8	3394	4
2. Bhilwara	14283	6	14691	8	15988	58	14443	37
3. Chitorgarh	12633	6	12765	x	13385	33	12688	14
4. Deosthan	2572	7	2594	2	2852	6	2579	5
5. Deosthans of Nath- dwara & Kankroli	2086	1	2191	x	2239	3	1872	4
6. Girwa	12069	5	12213	2	11778	17	10947	9
7. Jahazpur	11831	4	11760	x	13301	34	11714	16
8. Kapasin	10564	7	11010	x	11554	26	10697	20
9. Kherwara	11458	3	11623	x	12096	5	11285	7
10. Magra	10525	1	11056	x	10838	11	9997	6
11. Merwara	3231	3	3434	x	4056	5	3701	4
12. Rajsamand	12861	1	12909	2	13796	31	12539	28
13. Thikanas	33154	8	34141	15	33713	65	30908	69

Distribution of infant widowhood by administrative units (Contd.)

	10-15			
	Male		Female	
	Total	Widowers	Total	Widows
1. Udaipur	3508	13	2831	19
2. Bhilwara	13339	106	11336	109
3. Chitorgarh	10716	66	9620	47
4. Deosthan	2223	13	2004	12
5. Deosthans of Nathdwara & Kankrol	1793	6	1426	14
6. Girwa	9724	38	8471	33
7. Jahazpur	10680	61	8883	33
8. Kapasin	9359	57	8565	59
9. Kherwara	8838	13	7942	21
10. Magra	8500	16	7779	16
11. Merwara	3343	14	2857	11
12. Rajsamand	11317	49	9266	57
13. Thikanas	27662	162	23629	154

N.B. Figures of widowers or widows also include figures of the divorced.

56. WIDOWS OF CHILD BEARING PERIOD

Of more immediate interest to the future progress of the different communities is the varying proportion of widowhood amongst adult females aged 15-40 and the following figures enlighten us on the subject.

Communities	Proportion per 1,000 of widows among females aged	
	15-25	25-40
Hindus	25	90
Muslims	18	79
Jains	39	164
Primitive Tribes	14	74
All Communities	23	113

Nothing illustrates the truth of the statement that the growth of the population is more indebted to the intellectually less efficient classes than the state of things disclosed by the above figures.

57. WIDOWS BY ADMINISTRATIVE UNITS

The following table shows the proportion of widows by Administrative Units:—

Units	Proportion of widowed per 1,000 of each sex	
	Male	Female
Udaipur City	56	139
Bhilwara	59	137
Chitorgarh	57	128
Deosthan	57	140
Deosthans of Nathdwara and Kankroli	59	148
Girwa	49	140
Jahazpur	51	126
Kapasin	56	134
Kherwara	38	80
Magra	37	121
Merwara	49	124
Rajsamand	53	151
Thikanas	51	137
Total ...	52	132

We see that in Udaipur City, Bhilwara, Chitorgerh, Deosthan, Deosthans of Nathdwara and Kankroli, Kapasin and Rajsamand Districts the proportion of widows is higher and in the rest lower than the state average.

58. WIDOWHOOD IN MEWAR COMPARED WITH ALL INDIA FIGURES

The frequency of widowed females is one of the thick marked features of the return which distinguishes the State from Western countries. The following table compares the Mewar ratio of widows in 1941 by age period with corresponding figures for India in 1931. The proportion of widows is less in the State than in India generally, particularly in the younger ages.

Age group	Proportion of widows per 1,000 of each sex			
	Mewar in 1941		India in 1931	
	Males	Females	Males	Females
0-5	x	x	1	1
5-10	2	2	2	5
10-15	5	6	4	10
15-20	14	15	13	34
20-30	34	48	32	78
30-40	58	150	67	212
40-60	173	470	153	507
60 and over	332	802	322	802
Total ...	52	132	54	155

59. DISTRIBUTION BY AGE PERIODS

Hitherto the proportionate figures which have been discussed are those reckoned on each age period, but if we distribute the absolute figures of the three classes of civil condition by age periods and proportion them to the total strength of each sex, we shall get some interesting data, correlating the age constitution with the civil condition figures. The following

table gives the main proportions per 1000 of each sex for each of the main communities:—

Community and Age group	Number per 1,000 of total					
	Males			Females		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed
All Communities—						
0-10	973	26	1	939	60	1
10-15	833	162	5	579	415	6
15-40	220	743	37	45	885	70
40 and over	49	746	205	2	455	543
Hindus—						
0-10	966	32	2	920	79	1
10-15	806	188	6	518	475	7
15-40	215	747	38	34	888	78
40 and over	51	740	209	2	434	564
Muslims—						
0-10	976	23	1	941	58	1
10-15	852	145	3	620	373	7
15-40	246	715	39	63	890	47
40 and over	27	783	190	4	521	475
Jains—						
0-10	993	7	x	992	7	1
10-15	955	43	2	747	247	6
15-40	325	637	38	55	836	109
40 and over	144	594	262	3	385	612
Primitive Tribes—						
0-10	985	14	1	977	22	1
10-15	888	109	3	717	280	3
15-40	214	753	33	71	885	44
40 and over	20	804	176	3	548	449

Only four broad age periods are chosen for this purpose. Children (0-10), adolescents (10-15), adults (15-40) and aged 40 and over. The figures speak for themselves hence any elaborate discussion is unnecessary.

60. EVIDENCE OF POLYGAMY

Although polygamy is permissible among Hindus, Jains as well as Muslims, in practice monogamy is the rule and polygamy an exception. Some castes specifically prohibit polygamy others insist on formal permission being obtained from their Panchayats for a second marriage. But these practices are falling in to desuetude and monogamy is more the rule now than before. Polygamy is resorted to where the first wife is barren or afflicted with some incurable disease. But the following table would serve to indicate a contrary tendency. Figures here are no guide, and the greater female index in 1941 is no doubt due to gain in contiguous migration which has a preponderance of females.

Year	...	...	Female index of married males per mille
1921	...	...	1009
1931	...	...	1009
1941	...	...	1023

61. DISPARATE MARRIAGES

The preponderance of widows amongst old women may be contrasted with the low proportion of old men above 60 who are widowed. The presumption is imperative that widowers try to marry as fast as they can with women much younger in age than themselves.

Civil condition in Rural and Urban areas

Area	Unmarried per 1000 of each sex		Married females per 1000 married Males	Widowed per 1000 of each sex	
	Females	Males		Males	Females
State	485	365	1023	52	132
City	461	332	935	56	139
Urban(excluding city)	445	321	995	57	149
Rural	488	368	1029	52	131

The above table contrasts the civil condition returns in Urban and Rural areas. We find that the number of the married and the widowed is greater in Urban while that of the unmarried is greater in rural areas.

62. MARRIAGE AND DIVORCE

Divorce has come as a corollary only after the axiom of marriage was established. The nature of divorce, therefore, varies according as the nature of marriage is considered institutional or as a phase of human relations. The institutional aspects of marriage and divorce are mainly social, religious and legal in their order of evolution, because in the beginning cognate societies codified their social tenets and called it religion and subsequently law. Yet it is not always that social custom, religious rulings and legal clauses harmonise, as the present Hindu Society illustrates, on the point of divorce. All the three aspects are present side by side—first, social custom renders marriage a utilitarian agreement and divorce is easy if the agreement proves unsatisfactory; secondly reli-

marriage appear to be considered graver than offences against the human relations of man and wife.

The following tables furnish the relevant statistics:—

I. Divorces by Community

Community	Persons	Males	Females
All Communities	1617	929	688
Hindus	1075	601	474
Muslims	88	46	42
Primitive Tribes	454	282	172

II. Divorces by Administrative Units

Units	Persons	Males	Females
Udaipur	103	40	63
Bhilwara	149	97	52
Chitorgarh	170	127	43
Deosthan	16	10	6
Deosthans of Nathdwarā & Kankrolī	33	24	9
Girwa	92	59	33
Jahazpur	136	74	62
Kapasin	77	42	35
Kherwara	124	65	59
Magra	95	57	38
Merwara	63	54	9
Rajsamand	173	51	122
Thikanas	386	229	157
Total ...	1617	929	688

III. Divorces by Age and Sex

Age groups	Males	Females
0-5	x	x
5-10	3	1
10-15	20	22
15-20	67	64
20-25	152	104
25-30	185	118
30-35	144	97
35-40	96	106
40-45	59	71
45-50	70	47
50-55	52	29
55-60	31	16
60-65	26	8
65-70	14	1
70 & over	10	4
Total ...	929	688

64. LITERACY

The Report on the Census of Mewar throws much light on one side of educational progress in Mewar. It shows how the multiplication of schools will not put down illiteracy as rapidly as it is expected to do. When primary education becomes universal and compulsory, and the period of instruction for each child is fixed, some satisfactory results may be achieved; for the present, difference between the number of those under instruction and the literates is due, among other causes, mainly to the short period during which

marriage appear to be considered graver than offences against the human relations of man and wife.

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35-40	96	106
40-45	59	71
45-50	70	47
50-55	52	29
55-60	31	16
60-65	26	8
65-70	14	1
70 & over	10	4
Total ...	929	688

64. LITERACY

The Report on the Census of Mewar throws much light on one side of educational progress in Mewar. It shows how the multiplication of schools will not put down illiteracy as rapidly as it is expected to do. When primary education becomes universal and compulsory, and the period of instruction for each child is fixed, some satisfactory results may be achieved; for the present, difference between the number of those under instruction and the literates is due, among other causes, mainly to the short period during which

the pupils are now at school. In the opinion of the Educational Department of the Government of India at least five years of instruction in primary school is needed before a person becomes literate, the average duration is now less than four years. If we understand this inter-relation, there will be little that is strange in the following comparisons:—

	No. of pupils per Mille of persons aged 10-15	No of literates per Mille of persons aged 15.20
Mewar State	45	64
Udaipur City	345	385

Only those who could write a letter to a friend and read the reply were classed as such, and even those of our scholars who can repeat our epics chapter by chapter but who cannot write and sometimes also read, were grouped among illiterates. But obviously the number of such exceptional persons is small, at least smaller, than those who, though illiterate according to the test employed, must have deceived the Census Officer into classing them as literates. Thus if the Census Returns are in any way inaccurate, they err only on the side of literacy.

Of the total population of Mewar only 49 out of 1,000 persons are literates in the sense of being able to write a letter to a friend and to read the reply; and literacy is divided very unequally between the two sexes. Thus whereas 89 males per 1,000 can read and write, only 8 females per thousand can lay any claim to that distinction. The progress in the various

communities is also very unequal as is shown in the following table:—

Community	No. per 1,000 who are literates		
	Persons	Males	Females
Hindus	39.94	73.01	4.79
Muslims	165.81	258.69	62.94
Jains	340.25	619.95	42.23
Primitive Tribes	9.93	17.84	1.6
Christian	501.30	564.44	416.66

The inequality is still greater if we study the figures by social groups.

Social Group	No. per 1,000 who are literates		
	Persons	Males	Females
Priestly & Mendicants	90	167	15
Ruling	37	57	8
Trading & Ministerial	204	369	28
Cultivating	7	14	1
Artisan	53	102	4
Primitive Tribes	10	18	2
Depressed	8	15	x
Menial	24	42	2
Criminal	3	6	x
Others	118	204	29
Total ...	49	89	8

One interesting fact is noteworthy in understanding the amount of illiteracy in this country. The proportion of literates is highest among males at the age "20 and over" and among females—11 per mille—at the

period 15-20. The latter phenomenon is not strange since that is exactly the time when we can expect the largest proportion of literates. In the previous age period, they are generally in the school and are thus only getting rid of illiteracy, and in the latter, they have begun to forget their learning on account of the absence of any opportunities to retain it. To explain the seemingly inconsistent state of affairs among the males, Mr. Gait gives three reasons. First at the age of 15, the boy, yet at school, may not have learnt to read and write; secondly, the enumerators may have been stricter in classing, young men of 15-20 among the literates, and thirdly, amongst the trading classes who generally have a large proportion of literate persons the knowledge is picked up gradually in the course of business and a youth may often be twenty years, or even older, before he is fully competent to read and write.

65. LITERACY BY ADMINISTRATIVE UNITS

The following table gives the general rate of increase in literacy by sex in the various units:—

Units	Literacy per 1,000 in 1941		Variation since 1931 per 1,000	
	Males	Females	Males	Females
Udaipur City	454	119	+123	+100
Bhilwara District	99	1	+47	+5
Chitorgarh Dist.	96	4	+52	+2
Deosthan	87	1	+25	x
Deosthans of Nathdwarra & Kankroli	226	21	+54	+11
Girwa District	63	3	+20	+1

Units	Literacy per 1,000 in 1941		Variation since 1931 per 1,000	
	Males	Females	Males	Females
Jahazpur District	52	3	+12	+2
Kapasin District	84	3	+15	+1
Kherwara District	38	3	+11	+2
Magra District	51	2	+11	+1
Merwara District	155	8	not available	
Rajsamand Dist.	55	2	+8	+1
Thikanas	77	4	+39	+2
Total ...	89	8	+34	+6

We see from this table that the city shows an exceptional high rate of increase in literacy. Excluding the city the marked progress in literacy is visible in the Deosthans of Nathdwara and Kankroli, and Chitorgarh and Bhilwara Districts. The reason appears to be that there are more educational institutions in these districts compared to the rest. Merwara was retroceded recently and the literacy figures of the last census being not available the increase could not be shown. Districts of Rajsmand, Kherwara, Magra and Jahazpur come in the category showing the least progress which is between 8 to 15 per thousand. As far as female literacy is concerned only the Deosthans of Nathdwara and Kankroli have shown some appreciable progress excluding the city where the progress is definitely marked due to the establishment of several girls' schools during the last two decades. It will be noticed that the progress in literacy is higher in places where there is a provision of institutions for female education by State or private efforts and in this

category are included the city, the Deosthans of Nathdwara and Kankroli and Bhilwara District. These figures should be useful to the reformists and the State Education Department in order to study the actual state of affairs as regards the progress of literacy in the various Administrative Units.

66. PROGRESS OF LITERACY IN THE MAIN COMMUNITIES

The following table has been prepared to show the progress in the general strength as well as in literacy of each main community.

Communities	Total Strength in 1941	Variation per cent., in total strength since 1931	Literacy strength in 1941	Increase per cent., in number of literates since 1931
All Communities	1,926,698	+23	94,934	104
Hindus	1,334,455	-1	53,307	114
Muslims	63,849	+19	10,586	141
Jains	77,232	+17	26,278	55
Christians	393	-18	197	4
Sikhs	91	+295	63	600
Primitive Tribes	450,651	+377	4,474	74,466

N.B. Figures for Merwara are not included in the figures for 1931.

It is interesting to find that literacy among Primitive Tribes has increased by leaps and bounds. There were only 6 literates in the year 1931. The figure has increased to over 4,000 in the present census. The addition of the recently retroceded area of Mewar Merwara is mostly responsible for this increase. Further it is striking to note that muslims show the

greatest percentage of increase in literacy leaving aside the minor communities such as Parsees, Christians, Sikhs etc. Next come Hindus who show an increase of 114 per cent. Last come Jains who show a comparatively poor increase of 55 per cent., only. It is evident that literacy has increased considerably in the past decade. The literacy in Primitive Tribes, Hindus, Muslims and Jains have increased 2000, 114, 7, 3 times respectively to their corresponding increase in the number of their total strength. Progress in literacy among Primitive Tribes should be considered quite satisfactory and reveals that there has arisen a stimulus in them towards educating their children.

67. DISPARITY IN LITERACY BY SEX

While we are on the study of absolute figures we must refer to the disparity in the sexes in the matter of literary qualifications. There are 1248 male literates to 100 literate females. Out of a total population of 1,926,698 persons, 94,934 are literates of whom 87,893 are males i.e., 12 out of every 13 literate persons are males. This disparity continues practically through all age periods as seen in the table given below:—

Age periods	Proportion of male literates to	
	100 literate persons	100 literate females
All ages	93	1,248
5-10	91	1,004
10-15	91	1,033
15-20	91	1,083
20-30	92	1,150
30 & over	94	1,514

This unevenness is a sequence of the conservative habits of the people tied down by the social customs like purdah and class considerations. The general poverty of the people also is responsible in a way for this backwardness in female literacy. In backward classes female literacy is considered inauspicious. Most of the time at the disposal of females is spent in domestic work indoors or outdoors. But the proportion of this unevenness varies with age groups. As girls leave school earlier than boys a smaller proportion of girls acquire literacy compared to boys. It is apparent from the figures above that literacy among females is increasing though slowly, and that the proportion of literate males to literate females in the age groups 5-10 and 10-15 is considerably low when compared with other age groups.

68. DISTRIBUTION OF LITERACY IN THE ADMINISTRATIVE UNITS

Now turning to the distribution of literacy among the different administrative units we find from the following table that,

Administrative Units	Total Literates aged 5 & over		Literates per mille aged 5 & over		Literates per 1,000 to total literates	
	M.	F.	M.	F.	M.	F.
Udaipur City	14,592	3,280	515	138	166	466
Bhilwara	11,014	734	114	8	125	104
Chitorgarh	8,650	397	112	5	98	56
Deosthan	1,641	21	101	1	18	3
Deosthans of Nathdwara & Kankroli	3,539	304	261	25	40	43
Girwa	5,069	198	73	3	58	28

Administrative Units	Total Literates aged 5 & over		Literates per mille aged 5 & over		Literates per 1000 to total literates	
	M.	F.	M.	F.	M.	F.
Jahazpur	4553	250	60	4	52	37
Kapasin	6644	208	96	3	76	29
Kherwara	2600	204	46	4	29	29
Magra	3235	129	58	2	37	18
Merwara	3933	201	177	10	45	29
Rajsamand	4981	146	64	2	57	21
Thikanas	17469	969	90	5	199	137

about 17 P.C. of total male literates and 47 P.C. of total female literates are in the city. The thikanas consist of 20 and 14 P.C. of male and female literates of the State. Bhilwara District comes next showing the same figures as 12.5 P.C. and 10.4 P.C. respectively.

69. LITERACY IN TOWNS

The population of towns including the city is 151065 i.e. 7.8% of the total population. Male population is 79,455 and female population 71,610 of the total population of the State, 39 P.C. of literacy is found in the towns. 37 P.C. of the literate males and 65 P.C. of the literate females reside in towns. Thus towns are responsible for the bulk of literacy specially the females literacy inspite of the fact that urban population forms a very small percentage of the total population. The following table shows literacy returns by each sex in towns:—

Towns	Literates per 1000 aged 5 and over	
	Males	Females
Udaipur City	515	138
Bhilwara Town	414	42
Pur Town	255	9
Chhoti Sadri Town	523	25
Chitorgarh Town	549	51
Nathdwara Town	481	56
Jahazpur Town	463	42
Kapasin Town	425	27
Kherwara Cantt.	461	113
Kotra Cantt.	301	55
Banera Town	408	37
Bari Sadri Town	333	18
Begun Town	285	12
Bhindar Town	372	39
Deogarh Town	371	8
Salumber Town	409	36

We see from the table above that Chitorgarh and Chhoti Sadri show a higher proportion of literacy in males than even the city, the respective figures being 549 and 523 per mille. The lowest literacy is exhibited in Pur and Begun Towns. It will be noticed that Thikana towns show a proportionately lower literacy than the Khalsa towns except Nathdwara town. Female literacy excluding the city is highest in Kherwara Cantt. Next comes Nathdwara town followed by Kotra Cantt. and Chitorgarh. The reason of proportionately higher literacy in Kherwara and Kotra is due to their Christian population and to their being Cantonments.

70. LITERACY IN UDAIPUR CITY

At the very out-set it can be said that the proportion of literates is always higher in the city. In Mewar as a whole there are 103 males and 9 female literates out of every 1,000 males or 1,000 females aged 5 and over. The same figures for the city are 515 and 138 for males and females respectively. In calculating these figures persons below 5 years of age have not been included. The following table shows the general literacy in the city by age and sex.

Age periods	Total literates			Literates per mille	
	Persons	Males	Females	Males	Females
5 and over	17872	14592	3280	515	138
5-10	1675	1307	368	342	108
10-15	2187	1741	446	496	158
15-20	2400	1963	437	576	155
20-30	4320	3449	871	508	159
30 and over	7290	6132	1158	573	126

The higher proportion of male literacy shown in the table is in the age period 15-20. It is natural that this should be the case as it is thereabouts that the State Educational efforts are greatly felt. As the girls leave school early, the effect is seen in the age period 10-15. The proportion of female literates in the age periods 15-20 and 20-30 should have gone down as a matter of principle but it shows a tendency of immigration of educated girls in the city by way of marriage etc. Similarly, effects of male immigrants are exhibited in the age groups 30 and over, where the proportion of literates per 1,000 is higher than the age period

20-30. The proportion of literates in this age period has been greatly influenced by immigrated commercial enterprisers, state officials etc.

71. PROGRESS IN LITERACY IN THE CITY

It is interesting to discuss the variation in literacy in each sex in the various age periods since 1931. The following table provides the requisite figures:—

Age periods	Increase P.C. in the total strength since 1931		Literacy P.C. in				Increase P.C. in literacy since 1931	
			1931		1941			
	M	F.	M	F.	M.	F.	M	F.
All ages	35	36	33	2	45	12	12	10
5 and over	35	34	38	2	51	14	13	12
5-10	42	55	11	1	34	11	23	10
10-15	30	38	22	2	49	16	27	14
15-20	40	44	41	2	57	15	16	13
20 and over	33	27	46	2	54	14	8	12

From the table above it is evident that literacy has also increased with the increase of population but has not kept pace with it. In all the age periods the increase in literacy is much less than the increase of population in those age periods. Increase in literacy is manifested highest in the age-period 15-20 which indicates progress in literacy. Similarly highest increase is noticed amongst females in the age period 10-15 which also indicates a progress towards female education in the recent years.

72. VARIATION IN LITERACY IN THE THIKANAS

The following table shows the figures of literacy by Thikanas and it is interesting to note that as far as rural

parts of Thikanas are concerned Amet ranks topmost, showing 157 males per mille, and Benera lowest. While considering the Urban parts of Thikanas Salumber town ranks first, showing 408 male literates per mille and Begun town stands lowest, showing 285 male literates per mille.

Thikanas	Population aged 5 and over		Literates		Literates aged 5 & over per 1,000	
	Male	Female	Male	Female	Male	Female
(RURAL)						
Amet	6776	6238	1061	36	157	6
Badnor	12734	11356	817	30	64	3
Banera	12565	11777	201	26	16	2
Bansi	4377	4110	364	22	83	5
Bari Sadri	6800	6607	151	18	22	3
Bedia	10379	9740	720	92	69	9
Begun	8521	7927	245	6	29	1
Bhensrorgarh	7201	6789	605	33	84	5
Bhindar	7678	7382	323	14	42	2
Bijolian	7542	7180	817	50	108	7
Delwara	13688	12783	716	33	52	3
Deogarh	16249	14046	923	14	57	1
Gogunda	5543	5119	631	31	114	6
Kanore	9057	8619	866	59	95	7
Karjali	1934	1868	115	2	59	1
Kotharia	6365	5991	562	33	88	6
Kurabar	9657	8852	1077	41	112	5
Mejan	2314	2107	219	11	95	5
Parsoli	3371	3185	167	9	50	3
Salumber	19363	18791	1230	42	64	2
Sardargarh	2727	2586	263	4	96	2
Sheoraji	4490	4335	182	8	41	2
Total ...	179331	167388	12255	614	68	4

Thikanas	Population aged 5 and over		Literates		Literates aged 5 & over per 1,000	
	Male	Female	Male	Female	Male	Female
(URBAN)						
Banera	2166	2 130	884	78	408	37
Bari Sadri	2468	2323	823	43	333	19
Begun	2183	2052	623	24	285	12
Bhindar	2764	2769	1029	109	372	39
Deogarh	2499	2475	927	19	371	8
Salumber	2270	2238	928	82	409	37
Total	14350	13987	5214	355	363	25

73. LITERACY IN ENGLISH

Coming to particulars of qualifications by languages, the most important item is literacy in English language. There are now 5297 literates in English language (5122 males and 175 females) in the State. In 1921 the corresponding figures were 805 persons, 754 males and 51 females only. The number has increased seven times in males and that in the females has trebled only. The figures for 1931 are 1609 persons, 1565 males and 41 females which show a fall in English literacy in females during the decade 1921-31. The following table gives the comparative figures showing the state of affairs in English literacy since 1921:—

Literates in English per 10,000													
1941 (Mewar State)													
5-10		10-15		15-20		20-30		30-50		50 & over		All ages	
M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
7	1	43	2	97	4	91	3	74	2	40	1	52	2

All ages					
1931		1921		1911	
M.	F.	M.	F.	M.	F.
19	1	11	1	11	1

From the table above there appears a steady progress in English literacy from decade to decade. The progress amongst females is slow comparatively.

74. ENGLISH LITERACY IN THE CITY

There are 2,883 literate persons in English, 2,752 males and 131 females in the city. Thus about 54% of the males and 75% of the females literates reside in the city. Facilities of Secondary Educational Institutions, commercial interest and Educated Officials both native and immigrated are mostly responsible for comparatively higher proportions of English literacy in the State. The following table shows the figures of English literacy by age and sex:—

Age periods	Literates in English aged 5 and over			Literates per 1,000 aged 5 and over of each sex	
	Persons	Males	Females	Males	Females
All ages 5 & over	2883	2752	131	97	6
5-10	78	71	7	19	1
10-15	333	309	24	88	8
15-20	572	546	26	160	9
20-30	915	880	35	130	6
30 and over	985	946	39	87	4

75. HIGHER EDUCATION IN THE STATE

It is interesting to study now the returns of higher education in the State. Figures for the same for the

decades 1921-31 and 1911-21 being not available it is not possible to give an idea of the progress in the higher education. At the very outset it should be made clear that the returns obtained at the present census appear a little low, the reason being that many people did not like to express details of their qualifications. The following table gives the requisite figures:—

Degree	Mewar State		Udaipur City	
	Male	Female	Male	Female
B.A.	66	1	54	1
B.Sc.	10	x	9	x
B Ag.	2	x	2	x
B.A, B.T.	8	x	6	x
B.A., LL.B.	55	x	42	x
B.Com.	2	x	2	x
M.A.	23	1	17	1
M.Sc.	6	x	5	x
M.Com.	1	x	1	x
M A., B.Sc.	1	x	1	x
M.A., B.T.	3	x	3	x
M.A., LL.B.	12	x	9	x
Bar-at-Law	3	x	3	x
Engineering qualifications	20	x	12	x
Degree or Diploma in Medical	60	3	35	3
Tirath (Kavya) Shastri	5	x	x	x
Acharya	17	x	9	x
Ayurvedacharya	9	x	5	x
Ayurved Shastri	6	x	6	x
	1	x	1	0

The table above shows that spread of higher education is in its infancy. All the degrees both technical and non-technical show very poor returns, and that there is a good deal of scope for a general progress in all directions. As regards females it is practically negligible the only returns being one M.A. and 2 having diploma or degrees in medicines and even they are not bonafide Mewaris. The chief reason of such a low figure of higher education is the absence or paucity of facilities for higher education and the general poverty of the people.

76. COMPARISON WITH OTHER STATES OF RAJPUTANA

The following table compares the various States of Rajputana with regard to literacy. Mewar State stands 12th showing 4.9% literacy. Among States of Rajputana Jhalawar ranks first showing 8% literacy.

District or State	Percentage of literacy
Ajmer-Merwara	12.5
Abu (leased area)	23.2
Alwar State	4.8
Banswara State	2.8
Bharatpur State	5.5
Bikaner State	7.2
Bundi State	4.3
Danta State	3.6
Dholpur State	3.3
Dungarpur State	3.0
Jaipur State	5.3
Jaisalmer State	6.6
Jhalawar State	8.0

decades 1921-31 and 1911-21 being not available it is not possible to give an idea of the progress in the higher education. At the very outset it should be made clear that the returns obtained at the present census appear a little low, the reason being that many people did not like to express details of their qualifications. The following table gives the requisite figures:—

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B.A., LL.B.	55	x	42	x
B.Com.	2	x	2	x
M.A.	23	1	17	1
M.Sc.	6	x	5	x
M.Com.	1	x	1	x
M.A., B.Sc.	1	x	1	x
M.A., B.T.	3	x	3	x
M.A., LL.B.	12	x	9	x
Bar-at-Law	3	x	3	x
Engineering qualifications	20	x	12	x
Degree or Diploma in Medical	60	3	35	3
Tirath (Kavya)	5	x	x	x
Shastri	17	x	9	x
Acharya	9	x	5	x
Ayurvedacharya	6	x	6	x
Ayurved Shastri	1	x	1	0

The table above shows that spread of higher education is in its infancy. All the degrees both technical and non-technical show very poor returns, and that there is a good deal of scope for a general progress in all directions. As regards females it is practically negligible the only returns being one M.A. and 2 having diploma or degrees in medicines and even they are not bonafide Mewaris. The chief reason of such a low figure of higher education is the absence or paucity of facilities for higher education and the general poverty of the people.

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Bikaner State ...	7.2
Bundi State ...	4.3
Danta State ...	3.6
Dholpur State ...	3.3
Dungarpur State ...	3.0
Jaipur State ...	5.3
Jaisalmer State ...	6.6
Jhalawar State ...	8.0

decades 1921-31 and 1911-21 being not available it is not possible to give an idea of the progress in the higher education. At the very outset it should be made clear that the returns obtained at the present census appear a little low, the reason being that many people did not like to express details of their qualifications. The following table gives the requisite figures:—

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B.A., LL.B.	55	x	42	x
B.Com.	2	x	2	x
M.A.	23	1	17	1
M.Sc.	6	x	5	x
M.Com.	1	x	1	x
M.A., B.Sc.	1	x	1	x
M.A., B.T.	3	x	3	x
M.A., LL.B.	12	x	9	x
Bar-at-Law	3	x	3	x
Engineering qualifications	20	x	12	x
Degree or Diploma in Medical	60	3	35	3
Tirath (Kavya)	5	x	x	x
Shastri	17	x	9	x
Acharya	9	x	5	x
Ayurvedacharya	6	x	6	x
Ayurved Shastri	1	x	1	0

18th Century. Speakers of Malwi are found in Chhoti Sadri District which adjoins Malwa. The number of people who returned English as their mother tongue is only 79.

Language	Dialect	No. of persons speaking the language
Marwari	Khas Marwari	2,494
	Merwadi	3,012
	Sarwadi	2,798
	Kheradi	2,491
	Bagri	3,393
Malwi	Malwi	3,447
Western Hindi	Brij Bhasha	2,266
	Hindi	4,842
	Gujrati	6,818

78. INFIRMITIES

No enquiry was made at the present census regarding infirmities. The following remarks are based on the enquiry of the last census the report of which was not published.

The following statement copied from the Mewar Census Report of 1931 shows the number of persons affected by each infirmity by age groups:—

District or State	Percentage of literacy
Karauli State	4.3
Kishangarh State	6.5
Kotah State	6.1
Kushalgarh (Chiefship)	2.8
Lawa (Estate)	5.7
Marwar State	4.6
Mewar State	4.9
Palanpur State	6.0
Partabgarh State	6.9
Shahpura State	5.8
Sirohi State	4.6
Tonk State	3.7

77. MOTHER TONGUE

The question of mother-tongue has no particular importance in Mewar. No enquiry of mother-tongue was made at the present census. From the figures of the last census we find that 86% of the population are speakers of Mewari, which is a sub-dialect of Rajsthani dialect of Hindi, 11% speak Bhili which is only a mixture of Mewari and Gujrati and the remaining 3% are the speakers of other dialects or languages out of which nearly 1% are speakers of other sub-dialects of Rajsthani. The following table shows the detailed figures of the people speaking language other than Mewari according to the last census. The speakers of BrijBhasha are mostly found in Nathdwara and Kankroli, where they have migrated with the images of Shree Nathji and Dwarkadhisji from Multra District in the

79. INSANITY

"It is well known that insanity increases with the spread of civilisation, owing to greater wear and tear of nerve tissues involved in the struggle for existence."

"According to the latest returns available the proportion of persons thus afflicted in England and Wales is 364 per hundred thousand of the population, or 14 times the proportion in India and 36 times the proportion in Mewar."

These two statements from the report on the Census of India sum up the situation in this country so far as insanity is concerned. Thanks to the comparative tranquillity of the life which it is still our good fortune to lead in Mewar, the percentage of insane among even the most afflicted localities or tribes is less than in the least afflicted locality in civilised Europe, and it is highly satisfactory to note that the influx of Western civilisation into this country during the past few decades has not materially increased the proportion of insane among us. The total number of these in the whole country is only 229 out of which 146 are males and 83 females.

The causes of insanity are not yet known, though generally speaking, it is said to be due to the wear and tear of nerves due to modern civilisation. In India very crude beliefs exist as to its origin. The most common is its supposed relationship with monetary offence against a God. If the money dedicated to God is appropriated, the surest punishment is lunacy. This explanation is very popular and the prevalence of the belief itself is perhaps responsible for a good

Age period	Insane			Deaf-mute			Blind			Lepor			Total		
	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
0-1	x	x	x	x	1	1	2	1	1	1	x	x	2	1	1
1-2	x	x	x	1	2	2	4	2	2	2	x	x	6	3	3
2-3	1	x	1	x	3	x	7	3	4	4	x	x	10	6	4
3-4	1	x	1	x	3	x	7	3	4	4	x	x	8	3	5
4-5	3	x	1	2	4	2	8	4	4	4	x	x	15	8	7
Total	5	2	3	8	4	4	28	13	15	x	x	x	41	19	22
5-10	17	11	6	15	9	6	47	29	18	x	x	x	79	49	30
10-15	22	14	8	16	10	6	49	30	19	x	x	x	88	55	33
15-20	24	17	7	13	7	6	41	24	17	x	x	x	79	49	30
20-25	25	17	8	13	8	5	46	30	16	x	x	x	85	56	29
25-30	23	15	8	12	8	4	43	25	18	x	x	x	79	49	30
30-35	24	18	6	12	8	4	48	23	25	x	x	x	85	49	36
35-40	22	16	6	11	8	3	94	44	50	2	2	1	129	68	61
40-45	21	14	7	10	7	3	99	48	51	2	2	1	132	70	62
45-50	18	10	8	12	8	4	115	53	62	1	1	x	146	72	74
50-55	11	5	6	11	7	4	114	55	59	x	x	x	136	67	69
55-60	7	3	4	8	4	4	158	69	89	x	x	1	174	76	98
60-65	8	3	5	7	3	4	159	64	95	x	x	x	174	70	104
65-70	1	x	1	3	2	1	90	38	52	x	x	x	94	40	54
70 & over	1	1	x	3	3	x	177	75	102	x	x	x	181	79	102
Total	229	146	83	154	96	58	1,308	620	688	11	6	5	1,702	868	834

indefinite is the verdict regarding the influence of enforced widowhood.

It has already been stated that the figures furnished by the Census of Mewar do not reveal any scientific relationship between lunacy and local or social conditions. Of course it is believed that there are a few tribes and localities where the proportion of the insane is very high, but no statistics are available; the distribution of these is said to be so varied and unconnected that, with the knowledge at the disposal of the scientists of the day no definite connection can be established, between them. Perhaps minuter investigation by experts may reveal a definite connection between what now seem to be unconnected facts, but before any such inference is possible the census enumeration will have to be considerably improved.

There is however, one feature of this investigation regarding which it is possible to speak with some definiteness, viz., the age period when insanity is most common. There is very little lunacy among children, and taking the country as a whole, females suffer far less than the males. As would appear from the following table, the highest percentage among women is only .032 while among men it rises to .036 between 60 to 65 and 30 to 35 years respectively:—

Age Periods	Percentage of insane of each sex	
	Males	Females
0-1	x	x
1-2	x	x
2-3	x	.0038
3-4	x	.0039

many cases of insanity. The appropriation of money dedicated to God is common in these days of poverty, the plunder taking first the form of the pledge that the money so taken will be returned with exorbitant interest in due course—a promise rarely fulfilled even regarding the principal amount itself. Among other popular beliefs may be mentioned the neglect to worship the family God, the curse of a Yogi, or Sadhu, or demoniacal possession. Of course none of these are believed in by scientific critics, who often trace the infirmity to social practices, locality or race. The returns concerning India demonstrate the relationship between insanity and the first of these conditions, but not the other two. Among social practices, widowhood, consanguinous marriages and the consumption of intoxicants are commonly mentioned in this connection; but evidence is not strong enough to establish any direct connection between lunacy and any of these except the last. Of the intoxicants, ganja is the most powerful in its effect on the mental equilibrium of the victim, especially when the drug is consumed immoderately. Opinion is sharply divided as to the influence of consanguinous marriages in causing this infirmity. A Census Superintendent summarises the discussion on this topic thus: "Nothing in our present knowledge can be taken with any confidence as a reason for regarding consanguinous marriages as improper or specially dangerous. All that can be said is that such marriages give extra chances of the appearance of recessive characteristics amongst the off-spring." Equally

materially differ from the corresponding ratio in European countries. But fortunately for Mewar the case is the reverse. The number of deaf-mutes in Mewar is 154 i.e., among every hundred thousand of the population 12 males and 8 females are, here in Mewar, deaf and dumb from birth. There is generally one other point of connection between the localities where deaf-mutism is specially prevalent in India. The afflicted area follows the course of certain rivers, and this confirms, or is rather explained by, the fact that water is the medium of infection of this infirmity.

As in the case of other defects of congenital nature, deaf-mutism is, without exception, less prevalent among females. There may also be one other explanation for this difference. The Census Commissioner points out that deaf-mutes, by reason of the neglect to which they are subjected, seldom live long, and considering the peculiarities of social life in India, it will not be going too far if one were to suggest that this neglect works greater havoc among females than among males. This view is also borne out to some extent by the fact that the difference in the number of such unfortunate persons is proportionately less in the higher age periods. Another interesting fact revealed by this analysis is that the percentage of deaf-mutes is highest during the age period of 10 to 15. This is officially explained as being incorrect, the error being due to the reluctance of the parents, no doubt an existing factor, to admit the presence of deaf-mute children. Consequently, the Census Officers incline to the view, though contrary to the actual figures, that this infirmity

Age Periods	Percentage of insane of each sex	
	Males	Females
4-5	.0084	.0042
Total	.0016	.0024
5-10	.009	.0061
10-15	.013	.0087
15-20	.021	.0095
20-25	.022	.011
25-30	.024	.014
30-35	.036	.013
35-40	.033	.013
40-45	.032	.016
45-50	.027	.022
50-55	.017	.021
55-60	.017	.022
60-65	.022	.032
65-70	x	.020
70 & over	.022	x
Total	.018	.011

Among men the proportion goes on increasing up to the age of 35 from which age the percentage drops considerably. Insanity is most common among women above 50 years. Thus there is a wide difference between the age periods when men and women are most prone to go mad. The difference is greatest between the ages 30 and 35, when the most men and the fewest women are insane.

80. DEAF-MUTES

Unlike the case of insanity, the proportion of deaf-mutes to the total population in India does not

deal of smoke. Dust, too, has its own share in the matter, but its own existence being dependent, to a large extent, on the dryness of the climate, no separate claim on its part can be entertained.

Dryness of climate seems to be the chief and the dominating one, the higher temperature and bad ventilation being only secondary causes.

The following table gives the blind-rate among males and females during the different age periods:—

Age periods	No. afflicted per 10,000		No. of females afflicted per 1,000 males
	Males	Females	
0-5	1.09	1.2	1,154
5-10	2.63	1.81	621
10-15	2.79	2.08	633
15-20	2.97	2.31	708
20-25	3.84	2.27	533
25-30	4.07	3.29	720
30-35	4.55	5.24	1,087
35-40	9.08	10.49	1,136
40-45	11.03	11.97	1,063
45-50	13.9	17.6	1,170
50-55	18.47	21.29	1,073
55-60	40.11	48.81	1,290
60-65	47.49	61.44	1,484
65-70	96.9	102.48	1,368
70 & over	162.62	154.38	1,360

Thus there are more blind women than men only above the age period of 30-35 excepting the age group 70 and over but in the earlier age periods they

decreases from the very first with the age periods, the most unfortunate thus being the first one, upto ten years.

81. BLINDNESS

A doctor practising the Western system of medicine will at once tell you, if you ask him why there are more blind in India than in Europe, that the indigenous systems of medicine are largely to blame. The physicians who practice them ruin the eye-sight, we are accustomed to hear, of even those who may not have been suffering from anything more than the irritation caused by dust getting into the eyes, and this explanation is generally accepted as truth in many quarters. But to the statistician there are several difficulties in the way of any such easy conclusion. He knows that in many tropical countries of the world—even in civilised Europe with no worshippers of the Unani or Ayurvedic systems of medicine—the number of blind people is fairly large at least larger than in India, and even in this country there are variations in the proportion of infirm people which are not easily explained by the Western doctor's easy formula. The considerations that govern all these phenomena are many, and chief among them are the higher temperature, greater dryness dust storms and bad ventilation of the houses, each of which contributes its share to the increase in the blind rate. The ill-ventilated houses are a source of danger to the eyes especially in the winter season when our people are accustomed to ward off cold, and not seldom, mosquito trouble, by filling the rooms with a good

agriculture. Out of a population of 1,926,698, 1,445,618 representing 75% of the total population, depend for their livelihood on agriculture and pastoral pursuits; of the remaining, 9% are engaged in cottage and other industries both urban and rural, such as pottery, carpentry, smithy, weaving etc. 7% in commerce both in villages and towns 2.5% in professions and liberal arts and 6.5% in other occupations.

The figures of the last and the preceding census bear out some more interesting facts regarding the economic life of the people of this country. At the census of 1921 only 60% of the population were returned as engaged in some form of rural occupation, while the census of 1931 shows 74% of the population of Mewar engaged in agriculture and other allied occupations. In the present census it is 75%. This progress of ruralisation in Mewar is alarming enough. It means the rustication of the people i.e. a loss of power, intelligence and self-dependence of the people. It is distinctly a retrograde move. Due to it, weavers, spinners, the smiths, the oilmen, the metal workers, the blanket weavers and so on, who are unable to bear up against the competition of modern large-scale industries, resort to land, leave the industries partly or wholly to be the tillers of the soil and are lost in the mass of helpless people who are unable to bear up against scarcity and failure of rainfall.

The following table shows the comparison between the figures of 1931 and 1941 of independent earners under the main headings.

are far more free than their brothers except in the age groups 0-5. Taking all the age periods into consideration, however, we find that more women are blind than men. It should not, however, be supposed from these statements that blindness is guided by racial or communal distinctions. Naturally, the higher the social scale, the smaller is the percentage of the blind, since among the more cultured, better care is taken of eye sight.

82. LEPROSY

Like blindness, leprosy is decreasing in India and is now practically non-existent in many parts. At one time, it was believed that the infirmity was on the increase but the Leprosy Commission of 1891 which inquired into the question issued a reassuring Report.

According to census figures, leprosy is equally divided between males and females. Taking the country as a whole, less than one male (.72) and less than one female (.64) per hundred thousand of each sex are recorded to be suffering from this infirmity.

83. OCCUPATION

The chapter on occupation in the Census Report is one of the most instructive, the figures give a fund of information concerning the material aspect of our life. Out of the total population of 1,926,698, only 637,656 are earners. 1,280,111 are totally dependent, and 8,931 are partly dependent.

In the present economic position of Mewar the outstanding feature is the predominant importance of

directions. Formerly the population supported by each occupation was required to be shown. In 1931, only workers (earners and working dependents) were so distributed, and the distribution of dependents by each group of occupation was dispensed with. Secondly, the old two-fold division of the population into worker and dependant was replaced by a new three fold division of earner, working dependant and non-working dependant. The old time "worker," did not exactly correspond to the "earner," as the member of the family, who regularly (but not for all the time) assisted the earner in his business, would have been shown under the old classification as a "worker" and as a "working dependant" in 1931. The test of pay was accepted in census of 1931 as the dividing principle between the two classes, where only part time work was concerned. But where the work was full time, the test of wage did not apply. The following extracts from the Imperial Census Code (Chapter 7) which was adopted as a basis for our work, are of interest.

"Only those women and children will be shown as earners who help to augment the family income by permanent and regular work for which a return is obtained in cash or kind. A woman who looks after her house and cooks the food is not an earner but a dependent. But a woman who habitually collects and sells fire-wood or cow-dung is thereby adding to the family income, and should be shown as an earner. A woman who regularly assists her husband in his work (e.g., the wife of a potter who fetches the clay from

Sub-Class	Total independent earners		Variation
	1941	1931	
I. Exploitation of animals & Vegetation	3,86,273	4,18,087	-31,814
II. Exploitation of Minerals	1,388	378	+1,010
III. Industry	76,332	84,996	-8,664
IV. Transport	5,957	5,604	+353
V. Trade	37,806	65,960	-28,154
VI. Public Force	5,070	8,016	-2,946
VII. Public Administration	5,191	5,804	-613
VIII. Professions and Liberal Arts	14,202	28,239	-14,037
IX. Persons living on their income	804	108	+696
X. Domestic service	7,291	7,478	-187
XI. Insufficiently described occupations	3,397	2,933	+464
XII. Unproductive	3,675	2,139	+1,536

The figures shown above are subject to certain limitations, the more notable ones are stated here:—

To understand these figures, it is necessary at the outset to have a clear idea of their basis. The occupation census of 1931 had certain distinctive features. In the first place, it introduced innovations in the schedule as a result of which it is not now possible to institute useful comparisons with previous censuses. In the second place, a few changes were made in the classifications as laid down at the census of 1921. The first kind of innovations was mainly in two

The changes in the occupational classification were mostly in the nature of amplification of the old groups and of compression of a few others.

"Thus persons employed in public entertainment in group 101—Order 18 in 1921 were classified in group 183 in Order 49; saddle cloth makers were transferred from leather work to embroidery and saddle cloth sellers in means of transport (1) to trade in textiles; witches and wizards were moved up from sub-class 12, unproductive to sub-class 8. Profession and liberal arts (group 181), where they were at least as suitably kennelled as astrologers and mediums; "Grasshopper sellers," classified in 1921 under "trade of other sorts," appeared in 1931 under "Trade in food-stuffs."

In the present census the Rajputana Census Superintendent for reasons of economy, or any other reasons best known to him, ordered that the figures of this table need not be compiled by groups but only by orders. Still this table is of great comparative value both with past figures and with the present figures of other advanced and civilised countries; but the following are some of its minor defects:—

- (1) Where a person both sells and makes an article he is placed under industry (maker) and not in trade (seller)
- (2) The occupation is classified by common employment instead of similar occupation. Thus one should not be surprised to see the Agent of a big Railway Company mixed with a coolie.
- (3) A glance at the table will show that professions and liberal arts were hopelessly merged

which he makes his pots) is an all-time assistant, but not one who merely renders a little occasional help. A boy who sometimes looks after his father's cattle, is a dependent, but one who is a regular cow-herd and earns pay as such in cash or in kind should be recorded as such. It may be assumed, as a rough and ready rule that boys and girls over the age of 10 who actually do field labour or tend cattle are adding to the income of their family and should, therefore, be entered according to whether they earn or not. Boys at school or college should be entered as dependents. Dependents who assist in the work of the family and contribute to its support without actually earning wages should be shown as dependents in column 9 and under subsidiary occupation in column 11."

In the present census the population having a particular means of livelihood has been divided into five distinct heads:—

- P. Principal means of livelihood without any subsidiary.
- PS. Principal with some subsidiary means of livelihood.
- S. Having this means of livelihood not as principal but subsidiary.
- PD. Partly dependent on this means of livelihood.
- TD. Totally dependent on the persons having this means of livelihood (total dependent included partly dependent and wholly dependent on others who have this means of livelihood).

Sub-Class	Order	Earners		Dependents	Earners per mille of total earners		Dependents per mille of total dependents
		M.	F.		M.	F.	
Exploitation of Animals and Vegetations	1. Pasture & Agriculture :						
	(a) Cultivation	381378	27890	987311	676	379	766
	(b) Cultivation of special crops fruits etc. ...	1386	295	1574	2	4	1
	(c) Forestry ...	1578	779	1798	3	11	1
	(d) Stock raising ...	14132	4314	23115	25	58	18
	(e) Raising of small animals & insects ...	5	x	4	x	x	x
	2. Fishing & Hunting ...	31	1	27	x	x	x
	Total ...	398510	33279	1013829	707	452	786

that 70% of the male earners, 45% of the female earners and 78% of the dependents derive their means of livelihood from occupations connected with the exploitation of animals and vegetation, the most prominent of which is cultivation which provides livelihood for 60% of the population. Altogether 4,09,268 persons returned themselves as earners under ordinary cultivation. If we confine ourselves only

as for example: group No. 215 Order No. 48 Professors and Teachers of all kinds contains an unbroken grading from a University Professor to an uncertified teacher in a village school or a nursery governess, nay even a horse trainer.

Similarly, "Musicians" Group No. 223 "Artists" Group No. 220, "Authors and Actors," have also an intellectual training and frequently a degree or diploma; but a street musician, a pavement artist, a lithographer, a shorthand writer and a pantomime child are at the other end of continuous scales of which the top is occupied by developed genius. Bead seller must have found his place among the high class jewellers.

In view of the facts mentioned the comparisons shown in the above table are of no practical importance.

It must be remembered that in all the above comparisons the persons included are merely workers and not dependants on those workers. Among the latter class are included all those who do not earn even a part of their livelihood, such as children and women, who merely look after house-hold work. In every hundred of the population no less than 66 are dependents according to this definition; but if we exclude children below 15 their number goes down to 25 P.C.

84. ANALYSIS OF CERTAIN PRINCIPAL OCCUPATIONS

. *Exploitation of Animals and Vegetations*

Looking to the details of each sub-class it is interesting to note from the table below:—

Sub-Class	Order	Earners		Dependents	Earners per 1,000 of total earners		Dependent per mille of total dependents
		M.	F.		M.	F.	
Preparation and Supply of material substances Industry III	Textiles ...	14432	9342	14372	26	130	11
	Hides, Skins, hard materials from the animal kingdom ...	6003	684	13675	11	9	11
	Wood ...	7024	907	8495	12	12	7
	Metals ...	6400	636	7968	11	9	6
	Ceramics ...	9672	887	10646	17	12	8
	Chemical products properly so called and analogous ...	3506	753	6499	8	10	5
	Food industries	2323	1115	3221	4	15	2
	Industries of dress and the toilet ...	14090	2832	12337	25	38	10
	Furniture, industries ...	35	20	167	x	x	x
	Building industries ...	9292	4037	1222	16	55	1
	Construction of means of transport ...	17	x	100	x	x	x
	Production and transmission of physical force ...	173	6	252	x	x	x
	Miscellaneous and undefined industries ...	3532	956	9456	6	13	7
	Total ...	76499	22375	88410	136	304	69

to males, the number of earners now is 3,81,378 while that of earners in 1931 was 3,65,846 the increase being 4.2%. The factor of working dependency, however vitiates the comparison but in land-lords and other rent receivers at one end and the agriculture labourers at the other end, we have the only two classes in Agriculture in which working dependency is normally not expected to exist. It is evident that more persons derive their means of livelihood from these occupations which certainly prophecises precarious state of affairs. Reverse is the case in the progressive countries where industrial and commercial occupations are the source of maintenance of greater percent of the population. However it cannot be said with certainty whether the increase shown above is real or apparent due to more accurate enumeration of Bhils etc., who follow these occupations

85. INDUSTRY

After agriculture, the next in importance, is Industry (sub class iii) which has 13 orders and 93 groups. Some of these are not found in the State at all, such as industries connected with jute of such importance in Bengal and manufacture and refining of mineral oils and manufacture of ganja. The main industries in the State are connected with textiles, the common rural occupations like carpentry, food industries, industries connected with iron and other metals, tailoring, building, pottery, and shoe making. The following table shows the distribution of occupations under this class and the persons engaged:—

and commerce per mille of the total strength of the earners and dependents of the State.

Sub-Class	Order	Earners		Dependents	Earners per 1,000 of total earners		Dependents per mille of total dependents
		Males	Females		M.	F.	
Trade	Banks, Establishments of credit, exchange and insurance ...	3974	594	16786	7	8	13
	Brokerage, commissions and export ...	725	36	1339	1	1	1
	Trade in Textiles	5911	828	10426	10	11	8
	Trade in skins, leather & furs...	891	31	2975	2	x	2
	Trade in wood...	310	72	702	1	1	1
	Trade in metals	424	6	1045	1	x	1
	Trade in pottery, bricks & tiles...	222	33	875	x	x	1
	Trade in chemical products ...	100	3	218	x	x	x
	Hotels, cafes, restaurants etc.	1456	230	3450	3	3	3
	Other trade in food stuffs ...	8292	3644	18531	14	49	14
	Trade in clothing and toilet articles ...	1973	241	3124	4	3	2
	Trade in furniture ...	345	3	673	1	x	1
	Trade in building materials ...	273	43	968	x	1	1

It is interesting to note that 26 per mille of the male earners and 130 per mille of the female earners and 11 per mille of the dependents are engaged in Textiles—the important branch of activity. It is obvious from a high female return that females in rural areas still derive their income from cotton spinning as a cotton industry. Next important industries are industries of dress and the toilets and the industry of ceramics each returning 25 and 17 per mille as male earners and 38% and 12 per mille as female earners. Building industry engages 16 per mille of the male earners and 55 per mille of the female earners.

86 TRADE

Trade forms the next important group of occupations. There are 51,391 persons engaged with 42,539 male earners and 9,352 female earners. The number of dependents on trade is 95,090. The workers in this class are mainly concerned with industries of exchange. Differentiation between preparation of material substances and their exchange does not largely obtain in Mewar. Further, in rural areas, and even in towns also of the average size, we find that the shop keepers do not specialise in any one commodity. Oil sellers will also deal in grain. "Money lenders sometimes vary their pleasant transaction with dealing in piece goods." The miscellaneous store of the *manjara* persists as a feature of the country side. It is difficult, therefore, to attempt any detailed analysis. The following table collects the principle groups of trade and commerce, distributes them proportionately to all earners and dependents in trade

come together and a larger field for trade and commerce is obtained.

The following table throws a light on the distribution of occupations and the persons engaged on transport:—

Sub-class	Order	Earners		Dependents	Earner per 1,000 of total earners		Dependents per mille of total dependents
		M.	F.		M.	F.	
Transport	Transport by air	9	3	54	x	x	x
	Transport by water	65	x	87	x	x	x
	Transport by road	3164	502	5015	6	7	4
	Transport by rail	2891	x	5076	5	x	4
	Post Office, Telegraph and telephone services	258	x	318	x	x	x
	Total ...	6387	505	10550	11	7	8

Of the five orders shown in the table first two and the last show no return per mille. There are 6 male earners and 7 female earners per mille who derive their income from transport by road. Transport by rail comes next returning 5 earners and 4 dependents per mille. This explains that there are very poor transport facilities and efforts should be made to provide adequate facilities in order to encourage industries, trade and commerce.

88. PUBLIC FORCE

The public force includes Imperial and State forces, the police and the village watchmen. There

Sub-Class	Order	Earners		Dependents	Earners per 1,000 of total earners		Dependents per mille of total dependents
		Males	Females		M.	F.	
Trade	Trade in means of transport	665	19	759	1	x	1
	Trade in fuel	7287	3021	7289	13	41	6
	Trade in articles of luxury and those pertaining to letters arts & sciences.	2224	257	4218	4	4	3
	Trade of other sorts	7467	291	21712	13	4	16
	Total ...	42539	9352	95090	75	127	74

We see that this sub-class consists of 18 orders and 42 groups. Trade in food stuffs forms the most conspicuous group returning 14 male earners and 49 female earners per mille and 14 per mille as dependents. Next come trade in fuel and trade of other sorts. It is a pity to note that trade and commerce in the finished products of the state resources such as hides and skins, and wood etc., is practically negligible which shows an utter absence of industries concerned.

87. TRANSPORT

This sub-class consists of 5 orders and 15 groups. Suitable transport facilities is the backbone of trade and commerce. With the increase in such facilities trade is bound to increase, new markets and mandis

excluding persons employed in technical and professional services and revenue servants such as surveyors, engineers, doctors, railway servants, power house servants and employees of the revenue department and school masters. The following table shows the number per mille engaged under this head:—

Sub-class	Order	Earners		Dependents	Earners per mille of total earners		Dependents per mille of total dependents
		M.	F.		M.	F.	
Public Administration	{ Public Administration	5648	x	9551	10	x	7

The table reveals that nearly 3 persons per thousand of the population are engaged in public administration.

There are 5648 i.e., 10 per mille male earners and 9551 dependents i.e., 7 per mille who are dependent on public administration. There has been considerable increase in the number of persons engaged in the public administration. The recent policy of the Mewar Government has been to enhance the efficiency of various departments and as such they have introduced many reforms such as increase in pay and prospects, etc.

90. PROFESSION AND LIBERAL ARTS

In dealing with sub-class VIII we are confronted with a bewildering range of occupations. From Artists

are 5712 persons engaged in this occupation as compared with 1638 in the last census. The following table shows the returns of the persons engaged in this occupation.

Sub-class	Order	Earners		Dependents	Earners per mille of total earners		Dependents per mille of total dependents
		M.	F.		M.	F.	
Public force	Army	1390	6	549	2	x	x
	Navy	x	x	x	x	x	x
	Air force	x	x	x	x	x	x
	Police	4316	x	5559	8	x	4
	Total ...	5706	6	6108	10	x	5

The table reveals that 3 persons per thousand of the population are engaged in public force.

Returns for navy and air force are nil. The police force returns 4316 persons as against 298 in the last census, showing a marked increase, which is due to the recent organisation of the police force on the lines of police force in the British areas. Formerly the police was under the District Hakims and the persons engaged as such were not considered belonging to police force. Figures reveal that apparently army and police have increased both in efficiency and personnel since the last census. The policy of His Highness's Government has been both to increase the number entertained in the service and to increase their pay and prospects.

89. PUBLIC ADMINISTRATION

Public Administration includes persons in general service of the state including municipal servants but

The following figures reveal the distribution of occupations under these sub-classes:—

Order	Earners		Dependents	Earners per mille of total earners		Dependents per mille of total dependents
	M.	F.		M.	F.	
Non-metallic minerals.	1377	205	2301	2	3	2
Persons living principally on their income	617	314	1540	1	4	1
Domestic service	6447	1726	10795	11	23	8
General terms which do not indicate a definite occupation.	3103	986	8169	5	13	6
Inmates of Jail asylums & alms houses	1047	22	x	2	x	x
Beggars & vagrants	2152	771	7231	4	10	6
Other unclassified non-productive industries.	x	x	x	x	x	x

The number of persons engaged in non-metallic minerals has slightly increased since 1931. Persons living on their income number 931 but it is no index of increase in wealth as under this class are included *people who can hardly be described except with a stretch of imagination as "living on their income"* miscellaneous, stipendiaries, noble men, scholarship holders, retired public servants, mission pensioners

to Buffoons this sub-class covers an amazing company of people. Here Architects and Authors jostle with mountebanks and circumcisers while Bishops and High Court Judges have to look askance at grave diggers and worm extractors. Altogether 5 orders and 18 groups are comprised under this head. The orders are summarised below:—

Sub-class	Order	Earners		Dependents	Earners per mille of total earners		Dependents per mille of total dependents
		M.	F.		M.	F.	
Profession & liberal Arts	Religion	7603	1810	16691	13	25	13
	Law	531	x	1582	1	x	1
	Medicines	487	1441	933	1	20	1
	Instruction	1020	99	2492	2	1	2
	Letters, Arts & Sciences	4335	757	13770	8	10	11
	Total ...	13976	4107	35468	25	56	28

91. OTHER OCCUPATIONS

The other sub-classes and groups do not call for much detailed treatment. Under this heading the following classes of occupations are included.

1. Non-metallic minerals.
2. Persons living on their income.
3. Domestic servants.
4. Insufficiently described occupations.
5. Unproductive.

Sub-class	Subsidiary means of livelihood per mille		Total under the head per mille	
	M.	F.	M.	F.
Persons living on their income ...	140	20	2	1
Domestic service ...	299	81	4	5
Insufficiently described occupations ...	302	38	4	2
Unproductive ...	741	51	10	3
Total ...	73,801	16,469		

The figures reveal that more than 61 P.C. of the earners with subsidiary occupations have agricultural subsidiary occupation. Next come industry and trade returning 17 P.C., and 13 P.C. respectively. The remaining 9 P.C. is covered by the rest of the occupations. It is natural that where agriculture is the most dominant system all other occupational groups will be more influenced by it and vice versa, that is what the figures emphasise. As to the agricultural population if the figures are to be believed it would appear that in spite of the ample leisure at their hands few workers have betaken themselves to other sources of subsidiary income. That the agriculturist in the State as elsewhere in India has leisure can not be doubted. Mr. Calvert in his study on "The wealth and welfare of the Punjab" estimates that the work done by the average cultivator covers not more than 150 days in the year, and that even when he is occupied his ideas of a full day's work is more leisurely than a farmer's

Thus really on the whole we get so little out of the record of subsidiary occupations that it is a question whether in future occasions of economic survey this important item should not be trusted to other agencies less amateurist, more qualified and with more time at their disposal than the census staff of enumerators. That the census record of subsidiary occupations is woefully incomplete is apparent from the figures returned.

Out of 6,37,656 earners there are 90,270 earners including 16,469 female earners who derive their additional income from various subsidiary occupations of which about 46,000 earners belong to exploitations of animals and vegetations. If we divide the earners into two broad groups agricultural and non-agricultural the following table shows the distribution of persons having subsidiary occupations in various occupational sub-classes.

Sub-Class	Subsidiary means of livelihood per mille		Total under this head per mille	
	M.	F.	M.	F.
Exploitation of animals and vegetation	45,187	13,115	612	796
Exploitation of minerals	334	2	5	x
Industry	12,609	532	171	32
Transport	529	11	7	1
Trade	10,089	2,499	136	152
Public force	160	1	2	x
Public Administration	285	x	4	x
Professions and liberal arts	3,126	119	42	7

The following figures reveal the distribution of occupations under these sub-classes:—

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Inmates of Jail asylums & alms houses	1047	22	x	2	x	x
Beggars & vagrants	2152	771	7231	4	10	6
Other unclassified non-productive industries.	x	x	x	x	x	x

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a little more notice. The above table is not entirely exhaustive but it compares the bulk of major employment and the contrast with the mean proportion for the State is striking. As being the capital and seat of the administration there is little wonder that the strength of public force, professions, liberal arts and public administration is concentrated in the city. The luxury trade and industries as well as transport and domestic service find their chief scope also in the capital. In the dis-reputable professions also—the prostitutes, the vagrant and the beggar—find in the city a more hospitable refuge than the countryside. On the other hand, Agriculture—the main stay of the general population is in little evidence. But there is more of it here than in the big cities of the U.P. and Bombay Presidency etc., because of the land irrigation facilities within the municipal limits.

93. SUBSIDIARY OCCUPATIONS

The question of subsidiary occupations is always of great economic importance, but the census by the very limitation of its functions is of little use in this regard. The census act expressly prevents the enumerating staff from enquiring into the size of individuals income and yet the distinction between the principal and subsidiary occupations is based on the extent of the earnings received from either. The earner himself does not much appreciate this distinction. He would rather put forward the occupation from which he derived the greater prestige as his principal one relegating to the back ground the other calling from which he may be deriving more income.

and such like who are far from rolling in wealth, come into this category. Insufficiently described occupations engage only 5 per mille male and 13 per mille female earners. In this respect compared to last census the figures have gone down. The less the proportion in this respect the better is the record. It is consoling to note that the number of beggars and vagrants per thousand is only nearly 1.5.

92. OCCUPATIONS IN THE CITY

Sub class	City		State
	Total earners	Earners per mille	Earners per mille
Exploitation of animals and vegetation	3940	177	677
Exploitation of minerals	78	3	3
Industry	5730	257	155
Transport	717	32	11
Trade	3534	159	81
Public force	1775	79	9
Public administration	843	38	9
Professions and liberal arts	1519	68	28
Persons living on their income	372	17	1
Domestic service	1819	82	13
Insufficiently described occupations	728	33	6
Unproductive	1223	55	6
Total ...	22278		

.. The occupational distribution in the city deserves

Sub-class	Subsidiary means of livelihood per mille		Total under the head per mille	
	M.	F.	M.	F.
Persons living on their income ...	140	20	2	1
Domestic service ...	299	81	4	5
Insufficiently described occupations ...	302	38	4	2
Unproductive ...	741	51	10	3
Total ...	73,801	16,469		

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Public force	160	1	2	x
Public Administration	285	x	4	x
Professions and liberal arts	3,126	119	42	7

mille of the total female earners. Industry occupies the second position which engages 22,375 females or 304 per mille of the total female earners. The details are shown in the following table:—

Sub-Class	Strength of female earners	Proportion of female earners per 1,000 total female earner	Proportion of female earner per 1,000 male earner
Exploitation of animals and vegetation ...	33,279	452	83
Exploitation of minerals ...	205	3	149
Industry ...	22,375	304	292
Transport ...	505	7	79
Trade ...	9,352	127	220
Public Force...	6	x	1
Public Administration ...	x	x	x
Professions & Liberal Arts	4,107	56	294
Persons living on their income ...	314	4	509
Domestic service ...	1,726	23	268
Insufficiently described occupation ...	986	13	318
Unproductive ...	793	11	248
Total ...	73,648	1,000	131

95. INDUSTRY

The arts and manufactures of India are more easily separable into sections, corresponding with hand labour and steam-power, than are those of most countries; for handicrafts, in spite of the marvellous mechanical developments of the past century, are still very important to the Indian people. The carpenter,

in the more progressive countries of Western Europe and America. Perhaps this remark is not exactly true for this State. The days of leisure are fewer in Mewar and ideas of work more efficient and sustained. For at least half the year a cultivator is idle and yet it is tragic to think that so few of them are engaged in other occupations. The problem is complicated however by many factors in which it is not possible to enter here in full details. In the first place the farmer's leisure is not so continuous as one would imagine. His work is often intermittant. Particularly if he is the owner of an irrigated land he has far less leisure than others. This circumstance results in lack of training in other occupations which weighs a farmer from the very outset even if he has the desire to work on a subsidiary trade or industry. He cannot obviously join any new industry without previous training. Further there is not much scope or opportunity for such work. A farmer would most like an opening somewhere near his holding for subsidiary activity. This is very seldom the case under present conditions. Again religious prejudice is a great hinderance often to peasantry here which is predominantly Hindu. Sericulture or poultry farming will therefore not have any appeal for them. Lastly the lack of marketing and transport facilities at present hamper progress in any activity undertaken in this half.

94. OCCUPATION OF FEMALES

Females play a very unimportant part in the occupational division except in Agriculture which provides engagement for 33, 279 females i.e., 452 per

the potter, the blacksmith, the stone-mason, the weaver, the dyer, the tailor, the shoe-maker, the drugseller, and the sweetmeat-maker are recognized as members of most village communities. The higher crafts—those of artistic workers in wood, clay, stones metals and textiles are carried on in special localities and in direct relationship to physical and administrative conditions. When, for instance, hand-labour industries are practised on a large scale they tend to become centralized in the important towns.

Steam-power manufactures are not in any way indigenous industries, but have been originated, and are controlled, by the supply of raw material and fuel, by the facilities of transport, and by the degree of association with foreign enterprise.

Industrially India is backward notwithstanding its immense wealth of raw material and vast resources. Mewar is still far behind the other parts of India even. It is said to be rich in minerals and quite a good deal of agricultural produce is exported as raw material. Considering these facilities there is a great scope for making a move towards industrialisation. Recently during the last decade the attention of the Government has been directed towards this problem and a few industries such as cotton spinning, cloth mill, sugar mill and match factory, have been allowed to make a start. In addition to it a commission has been appointed recently by the Government to consider the possibilities of development of industries in Mewar and it is fervently hoped that encouraging results will be forthcoming. The following table throws some light on the condition of the few industries flourishing in Mewar:—

Industry	Total population engaged			Directional, Supervising and Clerical Staff			Welfare Doctors, Compounders & Schoolmasters etc.	Operatives					
	P.	M.	F.	Managers	Super- vising & Tech.	Clerical		Child (less than 15)		Youth (15.16)		Adult (17 & over)	
								Males	Females	Males	Females	Males	Females
Railway ...	1096	1091	5	6	23	160	..	2	..	6	..	894	5
Mica ...	3760	3079	681	18	38	69	35	8	5	300	125	2611	551
Cotton Ginning & Pressing	620	434	186	6	112	31	1	4	9	33	17	247	160
Factories ...	31	31	..	1	4	7	..	..	..	..	..	19	..
Opium Factory	107	106	1	32	4	5	..	..	..	6	..	59	1
Flour Mills ...	66	62	4	6	..	2	..	1	..	..	..	53	4
Soap Stone Factory ...	33	32	1	1	1	4	..	..	..	..	..	26	1
Brass Factory	540	537	3	1	11	50	2	..	..	7	..	466	3
Sugar Mill ...	953	889	64	1	3	41	1	65	2	69	3	709	59
Spinning and Weaving	182	181	1	1	69	12	..	..	..	..	..	99	1
Cotton Mills...													
Electric Power House ...													
Total ...	7388	6442	986	73	265	381	39	80	16	421	145	5183	785

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The above table reveals a poor state of affairs. Only 0.38% of the population rely upon industrial concerns for their livelihood. There still remain several fields to be exploited and a great scope for increased industries lies ahead. Oil pressing, soap making, glass industry, paper industry, &c. are possible industrial concerns. And it is expected that in due time suitable schemes will be implemented to the best advantage.

96. COTTAGE INDUSTRY

In manufactures Mewar has no speciality. On the industrial side it had never played an important part during the period of many centuries of her brilliant history. No doubt Mewar excelled in her glorious past in sacrifice, heroism, endurance and many other qualities of head and heart; but never in the artistic skill of her craftsmen, as it had no opportunities of enjoying peace.

Still before the advent of the railways and the introduction of the facilities of cheap and speedy communications in Mewar, the people of this land were fed, clothed, lighted, warmed, comforted and helped by many indigenous arts and industries, in the management and organisation of which its sons had their full share. In earlier times every village of Mewar was a self-sufficing unit, it not only grew most of its food but either provided from its own source or obtained from close at hand its few simple wants. But today this state of affairs has been modified immensely by the outside influences due to the opening of the

country by the railway and other cheap and speedy means of transport and communications. Mewar has lost many of her old handicrafts and the country side has been almost ruralized & forced to rely on manufactures of various industrial concerns carrying on their production outside the State.

However, even at present there are more than a dozen and a half indigenous cottage industries in Mewar. But almost all of them are in a decadent or stagnat condition with their old stereotyped techniques of production and antiquated methods of marketing. Without a thorough overhauling of their present condition, they may, also meet the fate of several industries which have disappeared from Mewar, of which a pointed reference has been made in the Rajputana Census Report of 1931.

The industries of paper making at Gosunda, blanket weaving at Deogarh, Calico Printing of Chitorgarh, Dyeing of Begun and Hamirgarh, Tie-dyeing and gold and silver printing of Udaipur City, enamel work and water colour painting of Nathdwara, wood painting at Basi, Jahazpur and Udaipur, the furniture work of Chhoti Sadri, and, above all, iron, manufacture of Bigod and weaving of coarse cloth or rezas throughout Mewar are some of the industries lying in a smouldering condition and require only a breath to fan them into flames.

The following table shows the names of some of the industries and the places where they flourish:—

Name of Industry	Place where it flourishes
Manufacture of Catechu and Lac	... Magra and Kherwara.
Manufacture and painting of wooden articles	Udaipur City, Basi, Chitor, ... Banera and Jahazpur.
Wax	... Magra and Kherwara.
Gum	... "
Vegetable oils	... Throughout Mewar.
Calico printing & Dyeing...	Chitorgarh, Banera, Hamirgarh (Chitorgarh) Begun, Akola (Kapasin).
Hand-loom weaving	... Throughout Mewar.
Paper making	... Gosunda.
Blanket Weaving	... Deogarh, Amet & Salumber.
Tinning Industry	... Bhilwara.
Brass Foundry	... Bhilwara.
Wooden furniture	... Chhoti Sadri.
Pottery	... Gosunda and Kunwaria (Salumber).
Manufacture of swords	... Udaipur City.
Gold and Silver leaves	... Udaipur City.
Manufacture of match locks	... Udaipur City.
Embroidery	... Udaipur City.
Manufacture of knife and scissors	... Arni (Kapasin).
Gold and Silver enamell- ing works	... Nathdwara.
Water colour painting	... Nathdwara.

It is expected that the industries commission will make a thorough enquiry into their condition and

submit proposals for their improvements in near future.

97. UNEMPLOYMENT

The problem of unemployment is not so accute in Mewar as it is said to be in some other parts of India. The total number of persons who returned themselves as unemployed was 243; out of whom 43 were in Udaipur City. 196 persons are unemployed for less than one year and 47 for more than one year. All the unemployed persons are males. No females are unemployed. Out of the total number of unemployed persons 101 are illiterates, 142 are literates. Of the literates there are two graduates, 1 middle school passed and 139 ordinary literates knowing reading and writing only. Of the total illiterates unemployed 54 are for less than one year, 47 for more than one year. A person having some source to live upon was not treated as unemployed although he was in search of some employment.

98. SOCIAL AND ECONOMIC DOWNFALL OF INDIA

The blame of ruining India and bringing about her social and economic downfall is by some imputed to the institution known as 'Caste system' and the exponents of this school believe that no stone should be left unturned to bring this system to a speedy end to secure the amelioration of the condition of India. On the other hand there are people who think that it is this system which has kept Indian civilisation in tact inspite of the various foreign attacks. This has necessiated a brief survey of this system in this

booklet because without it the picture of the present condition of Mewar would be incomplete.

When this institution was in full force, the Brahman was at the apex of the hierarchical organisation of caste and the Hindu kings upheld the institution with the help of their civil power. With the advent of the British as the political head of society things were bound to take on a different aspect. The British brought with them their own traditional form of government, and as Christians they could not have much sympathy with the institutions of the Hindus. As prudent foreigners wishing to consolidate their power over a strange land and people they decided to leave the peculiar institutions of the country severely alone except where they egregiously violated their cherished ideals of government. They introduced a system of education which did not demand of the learners any change of religion. Ideas and behaviour patterns, very different from those to which the people were accustomed, were thus presented as isolated from religion. The policy of comparative non-interference naturally gave scope for the revolt of the castes that were not quite comfortable under the Brahman supremacy. Later on with the incoming of the modern industrial organisation and the growth of industrial cities, large numbers of people congregated in cities of mixed populations, away from the influence of their homes and unobserved by their caste or village people.

The establishment of British courts, administering a uniform criminal law, removed from the purview of caste many matters that used to be erstwhile adjudicated

on by it. Questions of assault, adultery, rape, and the like were taken before the British courts for decision, and the caste councils in proportion lost their former importance. Even in matters of civil law, such as marriage, divorce etc., though the avowed intention of the British was to be guided by caste customs, slowly but surely various decisions of the High Courts practically set aside the authority of caste.

The hereditary and prescriptive right of the Brahmans to act as priests to all castes of the Hindus, with only a few exceptions, has been the one uniform and general principle inhering in caste-society through all its vicissitudes. Certain decisions of the High Courts have emboldened the Non-Brahmanic castes to dislodge the Brahmans from their monopoly of priesthood. In Bengal and in North India generally it is now settled that there is no office of priest recognized as such in law, and a householder may employ anyone he likes for the performance of any priestly service and pay the fees to him. This opens the way to the dissolution of the only bond holding together the diverse castes viz., the employment of common priesthood.

The Caste-Disabilities Removal Act of 1850 dealt another blow at the integrity of caste. The Act does not, as may be expected from its title, remove civil disabilities existing between caste and caste, but facilitates conversion to another religion or admission into another caste. Notwithstanding any custom of caste disinheriting a person for change of caste or religion, this Act provides that a person does not

forfeit his ordinary rights of property by loss of caste or change of religion.

Regarding the most important aspect, and almost the only surviving one, viz., that of prohibition against marriage outside the caste. The special Marriage Act of 1872 and the amendment act of 1923 have made it possible for an Indian of whatever caste or creed to enter into a valid marriage with a person belonging to any caste or creed. But the parties contracting such marriages have to forfeit certain of their personal rights as Hindus. They cannot adopt. On their marriage they cease to be the members of the joint family to which they previously belonged. Whatever rights in the property of the family would have accrued to them by survivorship under the Hindu Law cease. As regards their own property they will be governed by the Indian Succession Act and not by the Hindu Law.

Under the old regime of caste certain sections of Hindu society which were regarded as untouchable were devoid of many of the civil rights. In many local board and municipal schools Depressed Class pupils are now allowed to sit in their classes like boys and girls of the caste Hindus. In the reformed constitution the Depressed Classes have special representation in Local and Legislative bodies by nomination.

The one undisputed consequence of the promulgation of uniform law and of certain administrative measures has been the removal of almost all the legal inequality in the treatment of different castes—particularly the so-called low-castes.

The British Government, we have seen, did not recognize caste as a unit empowered to administer

justice. Caste was thus shorn of one of its important functions as a community. Individual members might, therefore, be expected to feel less of the old feeling of solidarity for their caste group. But nothing of the kind is observed to have taken place. First, though a caste could not administer justice, the Government would not set aside the customs of a caste in matters of civil law unless they were opposed to public policy. Caste thus retained its cultural integrity. Secondly, many other aspects of the British Administration like the census and the special representation etc., provided more than sufficient incentive for the consolidation of the caste-group. The total effect has been, at least, to keep caste solidarity quite intact.

The relations of an individual member to a group in which he is born, and to which he is bound by ties, traditional, sentimental, and cultural, in a society where almost everyone belongs to one of such groups, and none can hope to have any respectable status without his group, are such that they are not susceptible to change as a result of legal enactment, administrative rules, or judicial decisions. Though caste has ceased to be a unit administering justice, yet it has not lost its hold on its individual members, who still continue to be controlled by the opinion of the caste.

The activities of the British Government have gone very little towards the solution of the problem of caste. Most of these activities, as must be evident, were dictated by prudence of administration and not by a desire to reduce the rigidity of caste, whose disadvantages were so patent to them. The most

important step they have taken is the recent regulation in some of the provinces that a definite percentage of posts in the various services shall be filled from the members of the Non-Brahman or the intermediate castes, provided they have the minimum qualifications. This was originally the demand of the leaders of the Non-Brahman movement. And it is the most obvious remedy against caste-domination. But the obvious is not necessarily the wisest. We contend that the restriction on the numbers of the able members of the Brahman and the allied castes penalizes some able persons simply because they happen to belong to particular castes. When in the case of certain services recruited by means of competitive examinations, some vacancies are offered to candidates who have failed to attain a particular rank in the examination, on the ground that they belong to certain castes, which must be represented in the higher services of the country, it clearly implies that even the accepted standard of qualifications and efficiency is abandoned. The result has been the pampering of caste even at the cost of efficiency and justice.

The British brought with them a casteless culture and a literature full of thoughts on individual liberty. With the introduction of English education many of the intelligent minds of the country came in closer contact with the religion of the rulers and some outstanding personalities amongst them. As a result some Indians like Raja Ram Mohan Roy and Devendranath Tagore started movements which aimed at liberalizing religion and practising the brotherhood

of man. The Brahma Samaj had not only monotheism to preach but also to establish a brotherhood wherein man shall not be divided from man because of caste. The Bombay Prarthana Samaj, inspired by the ideals of Brahma Samaj in Bengal, has also thrown caste overboard as far as its tenets go. Swami Dnyanand preached that the fourfold division of the Hindu people should be substituted for the manifold ramifications of contemporary caste.

The growth of city life with its migratory population has given rise to hotels and restaurants. The exigencies of office work have forced city people to put aside their old idea of purity. Caste-Hindus have to eat articles of food prepared by Christians, Musalmans, or Parsees, because Hindu restaurants have not been easily or equally accessible during office hours. In Hindu hotels, they have to take their meals in the company of people of almost any caste—as the hotel keeper cannot manage to reserve accommodation for members of different castes. What was originally done under pressure of necessity has become a matter of routine with many in their city life. This freedom from caste-restrictions about food, though seen in the city, is a mere garb that is usually cast aside by city people when they go to their villages. The force of custom and sentiment is so great that it has led the people to create a dual standard of life rather than break with their village folk. Especially is this true of all formal occasions.

There is much more freedom in the matter of choice of occupation to-day than under the old regime. First, new occupations, which require

abilities similar to those displayed in older occupations, have arisen out of the new requirements. Many of these occupations, like those of draftmanship and cabinet-making, have come to be looked upon with *greater esteem and are better remunerated* than their older prototypes. Draftmanship is partially allied to clerkship (in so far as it involves desk-work in an office) and largely to the ancient designers avocations. Recruits to this profession, therefore, hail both from the higher castes of Brahmans and others as well as from the lower castes, such as higher artisans. Such occupations as tailoring and shoemaking have been appreciated in public esteem partly because of the new machinery making them easy and less tedious, and largely because the new technique and craftsmanship is associated with the new rulers. They are, therefore, taken up by more and more members of very high castes. Secondly, dislocation of the old economic order and provision of facilities for training in art and crafts have led to an extensive shifting of the old lines of division between occupations. The total result is that at present many members of the Brahman caste are seen engaged in almost any of the occupations, excepting those of casual labourer, sweeper and scavenger. Many members of the various artisan castes are teachers, shopkeepers, bank clerks, shop assistants, and *architects*.

The endogamous nature of caste has remained almost the same with this difference that whereas formerly marriage outside one's caste was not to be even thought of, today many educated young men

and women are prepared to break through the bonds of caste if mutual love or attraction demands it. A large majority of such marriages, known as inter-caste or mixed marriages, is formed by couples where the female partner belongs to a caste lower than that of the male partner.

To sum up, social and religious privileges and disabilities born of caste are no longer recognized in law and only partially in custom. Only the depressed classes are labouring under certain customary and semilegal disabilities. Caste no longer rigidly determines an individual's occupation but continues to prescribe, almost in its old rigour, the circle into which one has to marry. One has still to depend very largely on one's caste for help at critical periods of one's life, like marriage and death. One's closest companions and friends are mainly delimited by the circle of one's caste. The difference between the old regime and contemporary society lies in this that whereas under the ancient organization the facts mentioned above were almost universally true, today there is a section of society—the modernly educated persons—small yet important, which has risen above all these restrictions. They are bound to serve as beacon-lights to the wavering members of society. Attitudes of exclusiveness and distrust, enshrined in the old vernacular proverbs, between caste and caste, still preserve even in the minds of the educated. *Caste-associations are very common and command the services of even the most highly educated persons to further their object of helping the members of their castes.*

Caste has thus become the centre of an individual's altruistic impulse and philanthropic activities. The existence of definite organisation has rallied round the caste the feelings of consciousness of kind. In the desire to help one's caste fellows many forget the principles of social justice, and are led to do, consciously or otherwise, injustice to the members of other castes. Unfortunately many leaders in civic life are associated with the movement of amelioration of their respective castes. The mental undercurrents of those who are to be led breathe distrust of such leaders.

Economic conditions have led many castes to clamour for petty jobs in the clerical line. This factor enhances the feeling of caste-animosity. Contemporary caste-society presents the spectacle of self-centred groups more or less in conflict with one another.

The practice of caste has changed, and also that a section of the Hindus have not only acquiesced in that change but have actively helped it. The orthodox Hindus do not like the modifications that have come about owing to changed circumstances. They actually deprecate them, and if they had the power they would fain reinstate the old situation. The progressive elements on the other hand not only welcome the changes but propose further modifications. Among these there are at least three, more or less clearly distinguishable, schools of thought. There are those who believe that the best way to bring about the desired end is to hark back to the imagined pure state of Hindu Society which was characterized

by the existence of only the four traditional castes, viz., Brahman, Kshatriya, Vaishya, and Shudra. The greatest exponent of this point of view is Mahatma Gandhi. There are others who would go ahead rather than look back on the past in the vain hope of reinstating it under totally different conditions. But they think that the only way in which abolition of caste can be achieved as a concrete fact is, in the first place, to amalgamate the various sub-castes of a present day caste, which have much cultural unity and economic similarity. Then the castes which are approximately on a footing of equality should be consolidated, and the procedure may be followed till society becomes casteless. They contend that this process being slow would afford sufficient time for education and the formation of informed opinion, with the necessary adjunct of the requisite mental adjustment of those classes which are not yet prepared for a wholesale change in their age-long customs. The third point of view considers caste, especially in its present form, so degrading in some of its aspects and so anti-national in others, that it would abolish it altogether without any hesitation or delay.

Mr. G.S Ghurye, Ph.D.,(Cantab) reader in Sociology University of Bombay has expressed his opinion, "That the true remedy against the present evil of caste is that we must fight it all round with a bold front without making any compromise. It is caste-patriotism that must be killed. Anything, either in our individual capacity or in our administration that gives prominence to caste, tends to create in the minds of the

members of a caste tender feelings about it. It follows from this that in order to diminish caste loyalty the first step that we should take is to ignore it altogether. The State must make it clear by its actions that it does not recognize caste as caste, though its individual members may be guided by its group existence.' It ought forthwith to cease making any inquiry about a citizen's caste. Caste must be regarded as a purely individual concern with which the State as the national organization should have nothing to do. Neither in official records, nor in applications nor in statistical returns must the caste of a citizen be recorded. The census need not busy itself with recording the castes of individuals nor should it present any tables by castes."

Every educated and progressive Hindu leader ought to ignore caste. He must not only denounce the institution on the platform and in the press, but must show by his way of living that his professions are sincere. He should never associate himself with any caste council, even though it may be doing some little immediate good to its members, always remembering that even the good emanating from a fundamental evil is so much tainted that it loses the moral characteristics of the good. If prominent leaders continue dinning into the ears of their followers that thinking in terms of caste is an unadulterated evil, and if they further carry out their precepts in practice, we are sure the sentiment of caste loyalty will slowly die a natural death. We have to create an atmosphere where even partially educated people should be ashamed of boasting of their caste and of decrying

the caste of others in place of the present situation where individuals proudly and blatantly speak of their castes and caste-associations. We contend this can be achieved by constant preaching and unfailing practice of the leaders.

Fusion of blood has been found to be an effective method of cementing alliances and nurturing nationalities. The history of royal families and of European nations is replete with such examples. To further our national ideals we must resort to the same procedure. Caste sets its face against such a custom as it is of the essence of caste that marriage must be within its limits. That parents must see mates for their children from amongst the members of their castes is a circumstance that forces people in no small measure to make friendships in the caste and in other ways to help its aggrandizing programme. Economic progress of one's caste means increased facility for finding out well-to-do husbands for one's daughters or wives for sons. Once marriage becomes free and unfettered by extraneous considerations, one of the inner motives for participation in the organized activities of a caste will vanish.

The special Marriage Amendment Act, though not perfect in its provisions, now makes it possible for persons to marry outside their caste with self-respect and honesty. More and more individuals must be found to take advantage of the Act and to enter into inter-caste marriages. We believe this culmination is not far off. As marriage comes to be arranged by the young parties in preference to their elders, restrictions of caste on marriage will vanish in proportion. We have

beverages, settling down as the upper castes of Hindu society and abjuring their coveted food and drink for centuries, is a moral triumph of the people of India, for which there is hardly any parallel in human history. The same people, now called upon to throw off caste, would rise to the occasion and achieve a still greater triumph."

What has been shown above will give the reader an idea of the caste system its features and origin, the changes that took place in it from time to time and the present situation. We have also seen the various schools of thought and their views and suggestions for the future. I leave it to the reader to form whatever opinion he likes and do not think it necessary to express my own views on such a controversial topic.

I believe it was in accordance with the advice of Mr. Ghurye that the Census Commissioner for India decided not to prepare a caste table at all at the present census; although for the fertility table and the table for Primitive tribes he had to issue instructions to sort for certain castes.

The Government of India, however, backed up by the census authorities, responded sympathetically to enlightened opinion in this regard. In his reply to the Secretary of the Jat-Pat Torak Mandal of Lahore of the 1st November, 1930, the Joint Secretary to the Government of India stated the policy of the Government as follows:—

"Though Government have every sympathy with the desire of the Mandal to abolish any anti-social features that may appear to the Mandal to be involved

in the caste system, they do not consider that the mere fact of not stating caste in the census return will have any effect in the direction.

"In the case of all persons who have actively ceased to conform to the caste system and who have accordingly broken it in their marital or commensal relations, but who do not belong to reforming or schismatic communities such as the Arya Samaj or the Sikhs or Jains, a return of nil will be both accurate and adequate and will be accepted by enumerators, particularly where they have personal knowledge of the accuracy of the householder's reply.

"It is not possible to go further than this or to make a general dispensation from the necessity of returning caste in the case of people who observe it in practice, whatever their theoretic sympathetic inclinations may be, or to take any steps which will make it difficult for the Census Department to get from the general public, information desired for the general good and for the obtaining of accurate measurements of social progress."

We are in this State in full agreement with these sentiments and consider that the abandonment of the census return of caste in the present state of Mewar's social development is entirely premature. Wherever there was any desire on the part of any person not to record caste, enumerators were instructed not to press. Brahmos, Aryas and persons of similar persuasions who had avowedly abandoned caste were of course expressly exempted from the necessity of recording caste. Caste figures have also an

important economic bearing which is not always realized. In the absence of any accurate data of wage-levels or of earning power, caste through its reactions on the employments of the people does afford something like a horizontal scale—however rudimentary—from which we can derive some idea of social values in the different grades of the population. It cannot be doubted that caste in its broad groups is still of importance as representative of types of social environment; and figures relating to age, civil condition, occupation etc., if presented by castes, show interesting correlations which are often the result of race, historical circumstances and the contrasted social attitudes prevailing in the different strata of society.

It is therefore, deemed necessary to prepare a caste table for Mewar. The table in appendix shows the strength and literary condition of the principal castes in the state and in the capital city.

Treatment of Selected Groups of Castes

99. DEPRESSED CLASSES

We will now notice a few selected groups. Taking *the depressed classes first*, we show in the following table a list of castes that have been classed as depressed according to the provincial instructions at the last census. Their strength in 1941 and variation since 1931 have been shown in the table. No definite reasons of the variation could be ascertained.

Name of caste	Strength in 1941	Variation P.C. since 1931
Bagria ...	1,604	+3
Balai ...	54,217	-19
Bhambi ...	853	-76
Bhangi ...	12,526	+100
Chamar ...	49,972	+1
Ganchar ...	963	+23
Kalbelia ...	1,918	-16
Khateek ...	15,541	+8
Koli ...	563	-41
Sargora ...	766	-56
Nut ...	970	+17
Rawal ...	430	-9
Ahedi ...		
Dhanak ...		
Dhed ...		
Garoda ...		
Kuchband ...		
Kamria ...		
Meghwal ...		
Regar ...		
Sansi ...		
Sarbnangi ...		
Thori ...		
Tirgar ...		
Kanjar ...		
Dabgar ...		

Figures not available

Figures not available

N.B.—The castes shown above were included under "Depressed class" in the census of 1931. The figures of some of the castes being not available in this census, respective columns have been left blank.

100 MUSLIM CASTES AND RACES

We have now to set out the component sections of each of the elements forming the muslim population. For this purpose the following table has been prepared.

Name of caste or race	Strength in 1941	Variation P.C. since 1931
Bhisti ...	515	-51
Bohra ...	6,326	-4
Chhipa ...	1,250	-14
Fakir ...	997	-63
Kayam Khani ...	161	-66
Lohar ...	98	-92
Mewati ...	733	+73
Mirasi ...	105	-81
Mochi ...	84	-62
Mugal ...	320	-38
Pathan ...	12,247	-2
Pinara ...	1,897	-61
Rangrej ...	2,200	-12
Salawat ...	1,364	+137
Sheikh ...	15,833	+58
Sindhi ...	702	-39
Syed ...	3,017	+82

101. RACES OF CHRISTIANS

Christians are made up of 372 Indian Christians, 4 Anglo Indians and 17 persons belonging to European and allied races (vide Imperial Table XV) Europeans consists of 15, subjects of the Empire and 2 belonging to other races. The Anglo Indians have decreased from 8 to 4 and European British subjects have decreased

from 66 to 17 during the last ten years. Castes of Indian Christians have not been returned, a large section of them do not care to disclose their origin. On the other hand the Indian convert in the second or third generation is so completely changed that he does not in many cases know from what caste his ancestor was drawn.

102. PRIMITIVE TRIBES

Imperial Table XIV gives details of the tribes treated as Primitive according to Provincial instructions. The marginal table gives the strength of each tribe and the variation since, 1931. We see that the abnormal increase in Rawats and Merats is due to the retrocession of Merwara where the people are most numerous and the tendency of the Bhils to call themselves Minas is responsible for the striking variation in the figures of Bhils and Minas.

Name of tribe	Strength of tribe in 1941	Variation P.C. since 1931
Bhils ...	2,11,190	-2.4
Minas ...	1,79,171	+102.3
Grasias ...	15,706	+92.1
Rawat ...	42,328	+203.1
Merats ...	2,256	+433.3
Total ...	4,50,651	+37.9

103. BRAHMAN SUB-CASTES

Brahmans are divided into various endogamous sections or sub-castes. The following table shows the strength of the principal among them together with their variation since 1931. No special reasons could be ascertained for the abnormal variation in some of the sub-castes.

Name of sub-caste	Strength in 1941	Variation P.C. since 1931
Acharaj ...	1,619	-8.6
Ad goud ...	1,035	-17
Ameta ...	2,987	-6
Audich ...	4,115	+11.4
Bara Paliwal ...	1,388	Not available
Bhat Mewara ...	1,401	+56
Chobisa ...	4,124	+12
Chota Paliwal ...	15,813	+7.3
Dashora ...	1,734	+29
Dayma ...	5,608	-29.8
Gorwal ...	774	+173
Gaud ...	1,892	-32
Gujar Gaud ...	19,534	+1
Gujrati ...	178	-5
Kanya Kubja ...	280	-52
Khandelwal ...	3,075	-13
Menaria ...	15,895	+56
Moud ...	1,293	+4.4
Nagda ...	5,677	-11
Nagar ...	943	+273
Nanwana ...	274	-43
Parik ...	3,000	-14
Pokharna ...	1,265	-1
Purohit ...	874	+155
Sanadhya ...	2,922	-19
Sanchora ...	163	-22
Saraswat ...	1,333	+21
Shree Mali ...	3,315	+94
Sukhwal ...	14,103	+17

104. MAHAJAN SUB-CASTES

The strength of the principal Mahajan castes and their variation are shown in the following table. The greatest increase is seen amongst Bijawargis and the greatest decrease amongst Saravgis.

Name of Sub-caste	Strength in 1941	Variation P.C. since 1931
Agarwal ...	7,522	+ 119
Bagherwal ...	527	+ 5
Bijawargi ...	2,686	+ 286
Chitora ...	1,218	- 3
Humar ...	2,415	+ 17
Khandelwal ...	404	+ 29
Maheswari ...	36,313	+ 71
Nagda ...	4,854	+ 21
Narsingpura ...	8,903	- 50
Oswal ...	53,006	+ 9
Porwal ...	5,175	+ 186
Saravgi ...	2,097	- 6

105. RAJPUT CLANS

The strength of the various clans of Rajputs is shown in the following table together with the variation since 1931. The greatest population is that of Rathod who form 1/5th of the total Rajput population. Shishodias rank next to them.

Name of Sub-caste	Strength in 1941	Variation P.C. since 1931
Chohan ...	17,894	+ 25
Gour ...	648	- 12
Jhala ...	3,332	+ 36

Name of	Strength in 1941	Variation P.C. since 1931
Kachhawa ...	1,108	-52
Kanawat ...	885	+52
Kharwar ...	12,592	+20
Parihar ...	877	-89
Punwar ...	2,284	-89
Rathor ...	29,721	+46
Solanki ...	7,242	+23
Shishodia ...	27,021	-24
Tanwar ...	449	-47
Yadav ...	5,329	+60

Caste has in its possession a richly stored experience, developed through centuries, of organised collective action, of mutual help, social discipline and coexistent tolerance. It is believed that it will bring these qualities to the aid of the new political order, when it begins to function. Even though the future seems dark at the moment of writing, this report may well end on this note of hope and optimism.

106. COMPARISON OF MEWAR WITH OTHER RAJPUTANA STATES

Appendix E shows the comparative figures of Mewar with the other States of Rajputana regarding certain useful matters connected with various aspects and the following table explains the position of Mewar with respect to some of those aspects:—

Area	...	...	V
Population	...	...	IV
Density	...	...	X

P.C. of urban population	...	XX
P.C. of rural population	...	IV
No. of cities and towns	...	IV
No. of villages	... ..	II
Sex ratio female per 1,000 males		VI
Early Marriage	... ..	VII
Infant widowhood	...	XII
Percentage of literacy	...	XII
Rainfall	... ..	XII
Mileage of roads per 100 sq. miles of area	... ..	XVI
Hospitals and dispensaries per 1,00,000	... ..	XIX
Schools and colleges on the basis of population	... ..	XV

It is interesting to note that Mewar is better off than 10 of her sister States in respect of literacy although there are 11 States which excel her in this respect. As regards early marriage and infant widowed Mewar seems to be more advanced than many other States. As regards medical and educational facilities we are indeed backward.

Looking to the communal composition of the population it is striking to note that primitive tribes preponderate in Kushalgarh, Banswara, Dungarpur, Pratapgarh, Danta, and Mewar States. The percentage of Muslims is highest in Jaisalmer State lowest in Kushalgarh State. Mewar stands XIX in this respect,

In respect of unemployment Mewar stands XX.

Comparing the means of livelihood of our people with those of other States, we find that the percentage of cultivators is highest in Marwar State lowest in

Palanpur State. Mewar stands IV. Industry is seen flourishing at its best in Mewar and Mewar seems to occupy the first position in this respect. The most commercial State is Sirohi where 45 persons per mille are engaged in trade. Mewar is backward in this respect. Only 27 per mille of its population being engaged in this occupation and stands II in this respect. Public force occupies 5 per 1,000 of the total male population of Mewar while looking to other States we find that Danta, Dholpur, Jhalawar and Karauli occupy 17, 11, 12 and 13 per 1,000 respectively of the male population. Mewar stands XVI in this respect. Public administration engages 6 per 10,000 of the male population as compared with 18 per mille in Danta. Another interesting feature is that of unproductive occupations; such as beggars and vagrants. Their population is 2 per 1,000 of the total population of Mewar. They are seen in prominence in Lawa State and lowest in Pratapgarh State.

The Population Problem

N.B.—The remarks contained in the following pages are based on the Books entitled "India's Teeming Millions" by Gyan Chand and the book on population by Carr Saunders.

107. OVER POPULATION

Population of a community is in response to its environments; and its size and quality are determined by the nature of that response. The amount of food available, or in modern communities, their relative economic position with reference to other communities, is an important limiting factor, and their fecundity

and common heredity condition the growth of population and its composition. But population is not merely their resultant. It is what it is owing to the working of the entire community, of all the factors which are the mainsprings of its life and functions.

According to this theory the criterion as to whether an increase or decrease of population is or is not in the interest of the community is taken to be its effect on the average income of a people. If an increase of population means a larger income per head, the increase is supposed to be called for and socially desirable; while if the reverse effect is produced by a small addition to population, it is to be assumed that the point of maximum productivity and, therefore, of the maximum per capital income has already been reached and passed, and further increase of population will consequently increase social liabilities more than assets. In the present circumstances, it is not the means of subsistence that set a limit to the growth of population but the flagrant shortcomings of our economic organization. In other words, man is not only limited by Nature, but also by his own limitations and at present the latter are more important of the two so far as the question of population is concerned.

"But this argument of overⁱ population is deserving of further notice. The problem today all over the world is not one of lack of food or lack of other essentials, but actually of mouths to food, or, put differently, lack of capacity to buy food, etc., for those who are in need. Even in India; considered apart, there is no

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lack of food, and though the population has gone up, the food supply has increased and can increase more proportionately than the population. Then again, the much-advertised increase of population in India has been (except in the last decade) at a much lower rate than in most Western countries. It is true that in future the difference will be greater, for various forces are tending to lessen and stop population increase in Western countries. But limiting factors are likely to check population increase in India also."

108. ITS RELATION-TO OUR POVERTY

India's poverty is a complex of many elements and cannot be remedied without a radical reconstruction of our economic and social life. The view that it is entirely or mainly due to the working of the population factor shows a complete lack of right perspective.

109. THE GROWTH OF POPULATION

The growth of population depends upon the surplus of births over deaths and of immigration over emigration. Migration is relatively unimportant, and is almost a negligible factor in India. The really important factors which determine the growth of population in this country are the Birth and Death rates. Of the two, as we shall see, birth rate has had its variations depending on a number of circumstances, some of which are rather obscure, but variations in the death rate have been much wider and exercised much greater influence over our population. That is so because, though both the birth and death rates are independent in the sense that we have done and

are doing very little to control them, yet owing to the fact that our conditions of life make it easy for death-dealing agencies to do their work and the lack of economic and physiological reserves makes it impossible for us to protect ourselves against their destructive power when they increase the virulence or intensity of their attacks. The rate at which our population has grown has been determined more by variations of the death-rate than those of the birth-rate.

Rajputana comprises of 22 States and Abu district. The States vary in size and population. The three larger one are Jaipur, Marwar and Mewar, which together account for 49 per cent of the area and 57 per cent of the population. There are tracts like Rajputana and Central India Agency which have not yet recovered from the disastrous famine of 1899-1901 and Plague and Influenza have left their mark on the age composition of our population and its size, which if the country is not visited by similar epidemics in the next two decades, will still take another generation to be wiped off completely. Our good fortune since 1921 may be a matter of accident or may indicate some real improvement in the vital conditions of our people, but knowing as we do how very unsatisfactory is the state of health in the most parts of the country, it would be premature to assume that our liability to such risks has appreciably decreased.

110. RELATION OF BIRTH AND DEATH RATES

The fact that ours is a death-ridden country is well-known, but its full significance is not correctly

appreciated. There are different theories of the relation of the birth and death rates. According to one, the high birth-rate is the Nature's method of ensuring the continuance of the race and is regarded as an incident of the high death rate. According to another, it is the other way round, and it is held that the high death rate is a natural consequence of the high birth rate and the former cannot be reduced unless it is preceded by the reduction of the latter. The theories are interesting and have an important bearing on our population problem. But even if we adopt the view generally held that our high death rate is the result of the ignorance and poverty of our people and the lack of adequate preventive and remedial measures against disease, factors which are all, it is assumed, independent of the pressure of population, if in the last 50 or 60 years a progressive decrease in the death rate has taken place, or if in the next twenty years we can get the better of death dealing agencies and reduce the death rate to half of what it is now, we should be confronted with a situation the gravity of which cannot be underestimated. The appalling loss of life that is and probably will some time remain normal in this country is an evil, and the paramount importance of it is to be taken for granted, but whatever success we can achieve in reducing the death rate it will make the task of making the death rate of our people proportionate to the birth rate a course, other changes being made. The high death-rate is a result of keeping the birth rate high.

but its decisive importance as a determinant factor of population in India makes it necessary for us to realize that a material reduction of the death rate will bring to the fore the necessity of introducing or strengthening the other balancing factors.

111. INFANT MORTALITY

The success which the progressive countries have achieved in reducing their death rate is in a considerable measure, due to the reduction of their infant mortality. One fifth to one fourth of babies in India die before they are over one year old and nearly forty-five per cent of them before they are five years old. What that means in terms of human misery is too well known, but the fact that we have got used to this ghastly loss of child life does not make it any the less an index of the severity of strain to which our people are being subjected.

112. MATERNAL MORTALITY

This statement may be open to question but there is no doubt that death among women in child birth and during the child-bearing period, the rates of which are known to be high, is partially due to the exhausting strain of numerous and frequent child births. The registration and classification of maternal mortality are unfortunately grossly defective and even more unreliable than the recorded rate of infant mortality. But modest estimates put the rate at twenty per mille and higher rates rising at 50 per mille are not uncommon. It has been estimated that at least 2000,000 women die in

appreciated. There are different theories of the relation of the birth and death rates. According to one, the high birth-rate is the Nature's method of ensuring the continuance of the race and is regarded as an incident of the high death rate. According to another, it is the other way round, and it is held that the high death rate is a natural consequence of the high birth rate and the former cannot be reduced unless it is preceded by the reduction of the latter. The theories are interesting and have an important bearing on our population problem. But even if we adopt the view generally held that our high death rate is the result of the ignorance and poverty of our people and the lack of adequate preventive and remedial measures against disease, factors which are all, it is assumed, independent of the pressure of population, if in the last 50 or 60 years a progressive decrease in the death rate has taken place, or if in the next twenty years we can get the better of death dealing agencies and reduce the death rate to half of what it is now, we should be confronted with a situation the gravity of which cannot be underestimated. The appalling loss of life that is and probably will for some time remain normal in this country is an unmixed evil, and the paramount importance of reducing it has to be taken for granted, but whatever measure of success we can achieve in our struggle against death, it will make the task of mitigating the sordid poverty of our people proportionately the greater unless, of course, other changes take place at the same time. The high death-rate is a most wasteful in-human method of keeping the balance between births and deaths.

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child birth in India every year and 100 out of every thousand girl-wives are doomed according to the statement of Sir John Megaw quoted in the All India Census Report for 1931 to die in child birth. Maternal mortality in England is 4 per thousand and even that rate has been causing serious concern in that country and strenuous efforts are made to reduce it to the lowest minimum which is known to be lower. In India progress is painfully slow and the prospect of materially reducing the maternal mortality is not at all hopeful. The high rate of maternal mortality not only causes a heavy loss of life during a period full of possibilities, of all sports but makes maternity a much greater ordeal in prospect and in fact than it need be. Much of it is due to the immaturity of mothers and the utter lack of facilities for ante and post maternal care and can, therefore, be prevented if the age of marriages was raised and maternity welfare arrangements made more efficient and adequate, but it can hardly be denied that even under more satisfactory conditions the strain of bearing a large number of children following each other in quick succession would be too much for most women, undermine their health and render them unfit for withstanding the ordinary risks of life among which child bearing is, and always will remain, one of the most trying. It has been said that every mother has to pass through the portal of death in order to give birth to a new life, but the portal in India has been made unnaturally narrow by human follies and of these the one which is the most obvious and the least excusable is that which results in an unending procession of deaths of

mothers and babies due to our women being subjected to the strain of excessive child bearing.

This strain is not only an important cause of the high rates of death of women in child birth, but undermines their health and, therefore, increases greatly the chances of their deaths by other causes during the whole of their reproductive period. This is, among other reasons, a very important reason for the shortage of women, which is such a striking feature of the population of India. In India, as in the rest of the world, the number of boys at birth is larger than that of girls, but the numerical advantage of boys is lost before they are one year old, owing to the rate of mortality being much higher among them, and though owing to the mis-statement of ages, it is not possible to put any reliance on the distribution of population in the different age groups, the shortage of girls begins fairly early, probably by the age of ten and is the greatest during the age period thirty-five to forty. In the later age groups, the variance is partially reduced and though that does not make up for the deficiency of women in the reproductive period, after the age of fifty-five, women regain their superiority in numbers and old women are in excess of old men.

113. DEATH STRIKEN PEOPLE

Even by the age of thirty the life of nearly 65% of our people is cut short while the proportion in the other countries varies from 22 to 35 per cent and is in most cases below 30 per cent. It is quite clear that the hidden pit-falls, referred to in the visions of Mirza,

"which the passengers no sooner trod upon than fell through into the tide and immediately disappeared," are set very much thicker in the bridge of human life in India than in most other countries of the world. The fact that about 45 per cent of the passengers on the bridge disappear before they are thirty is another way of saying that we are a death stricken people. The fact is very well known; but we are so used to it that we seldom realize it vividly as an element in our population situation.

114. THE COMMON DISEASES IN INDIA

The following are the principal diseases in India which go a great way towards cutting the lives of the people of this country short.

(a) Malaria

Deaths from Malaria are three times as numerous in rural as in urban areas, and though anti-malarial campaigns are being carried on in some provinces, very little progress has been made in reducing malaria mortality and the efforts which have been made so far to solve the problem have only served to make its magnitude the more obvious.

(b) Tuberculosis

Tuberculosis, next to malaria, is the most formidable danger to the health of our people. It has been called the "subtle enemy" in an official report. It deserves that description because it is an insidious disease, but it is also subtle because "it is, in the words of Sir John Megaw, who has been quoted already, "increasing steadily and rather rapidly"

without our being aware of the extent and the rate of its increase. Figures of the total deaths from tuberculosis are not available but they are estimated in India about half a million more in towns than in villages and among women more than among men. The Purdah system, the severe strain of frequent child-births and early marriages account for the rate of mortality being higher among women and congestion in the large towns is the cause of the higher rate in urban areas.

The housing conditions and malnutritions are worse in villages than in towns and medical aid is almost entirely absent. There, they will die of tuberculosis in much larger numbers once the infection spreads to the rural areas.

Tuberculosis is essentially a "poverty" disease. "The disease constitutes a real index," to quote Sir John again, "of the standards of life which prevail in countries in which it has become established for long periods of time. It spreads rapidly among illnourished and badly-housed populations and correspondingly diminishes when the people are well fed, well housed and cleanly in their habits." Cleanliness in habits is only partly a matter of means but their being "ill-nourished and badly-housed" is entirely a question of means. Lack of proper nourishment can be due to the ignorance of food values rather than to the lack of food itself, but the cause of malnutrition on a large scale, on the scale on which it exists in India, is always the direct outcome of poverty. The importance of good nutrition in the prevention of tuberculosis, cannot be over stressed.

(c) Plague

The reduction in plague mortality that has already taken place has produced a very slight impression upon the death rate in India. People continue to die in millions and the reported death-rate of 25 per mille and probably the actual death rate of 33 per mille is being maintained. The reason is obvious. When people are in what may be called an exposed state, i.e., liable to death owing to their stamina being undermined by the necessary incidents of their everyday life, if they do not die of one disease, they will die of another. Medical science may save them from Kalaazar by the discovery of antimony treatment and vaccine protect them against infection from cholera, but it can save the lives only of those who are in sound health otherwise. But people who are to live on starvation diet, in hovels without sunshine or air and whose conditions of existence are otherwise sordid in the extreme are doomed to die long before their time. If they do not, it may be repeated, die of one disease, they will die of another.

115. HOW TO REDUCE DEATH RATE

What, then are the chances of the appalling death rate being reduced? Its reduction will have to be brought about in spite of the high birth rate; if poverty, ignorance and the lack of health-services are responsible for high death-rate in India, we cannot expect to reduce the death rates appreciably unless there is a material improvement in the income of the people. The low level of income at present is due to a complex of many causes which will have to be

considered. . But it is obvious that a deficiency of food and other essentials of life is manifest in our high death rate. There is a famous passage in Malthus' "Essay on Population" which is worth quoting in which he says, "a man who is born into a world already possessed, if he cannot get subsistence from his parents on whom he has a just demand and, if society does not want his labour, has no claim or right to the smallest portion of food, and, in fact, has no business to be where he is. At Nature's mighty feast there is no vacant cover for him, she tells him to be gone."

Parents in India can neither find subsistence for themselves nor for their children, and society cannot find work which will enable men to live healthy and full lives. Whether the want of covers is due to Nature's inability to lay more, or the fact that men are born into a world already possessed—two entirely different propositions—is a matter for careful consideration; but that there are no covers and men in millions are told to be gone long before their time, is a fact that admits of no denial and can only be changed if the right of men to an adequate portion of food receives a clear social recognition and is provided for.

116. BALANCE OF BIRTHS & DEATHS

To take the causes which determine the birth rate first, the social factors are of decisive importance, but they are well-known and can be dealt with briefly. among them the fact that in India marriage is universal has to be mentioned first, but the mere mention is all

that is necessary. Marriage in India is considered a religious duty. The disregard of economic considerations in the matter of marriage is a well-known fact in our social life and is the most important cause of the universality of marriage. The prevalence of early marriage in India is generally regarded as favouring a high birth-rate.

Though over 50 per cent of girls are married before they are fifteen years of age, they contribute little to our high birth-rate as early marriage has come to mean marriage of girls under that age, the existence (or reform) of the evil will not make much difference in our birth-rate although it makes all the difference in the life of girls themselves.

No definite information is available regarding the fertility rate of Indian women at different ages or age periods, but such material as is available supports the view that the 15-20 period is most fertile in the case of most women.

The conclusion is obvious. The importance of early marriage in India from the stand point of population lies not in the fact that 50 per cent of girls marry before they are fifteen, but in the fact that in the age period 15-20, only 13% of girls or women remain unmarried. Even if marriages of girls under 14 are stopped altogether, it will affect the birth-rate in India very slightly. Even then, most girls will be beginning their marital life, as they do now at an age at which their fertility is at its highest.

Early marriage in India, in the ordinary sense of the world, has, however, a depressing effect upon

birth rate by being responsible for the enormous number of widows in this country.

117. MALTHUSIAN THEORY

If a population which did not control births had increased to the point where there was only just enough food to keep the members alive, it would show high birth and death rates running parallel. For, even if deaths from disease were controlled, deaths would take place from lack of food. But such a situation could hardly arise, or in any case could not endure for any length of time, because the amount of food raised varies owing to the climatic and other fluctuations. Therefore, under such conditions, there would be periods when, owing, to a temporary increase in the food supply, the death rate would fall below the birth rate and the population would increase, and the periods when the opposite would take place, though the final result would be the same, namely, a population which trended neither up nor down. This is not the case with India; but India does not fulfil all the conditions implied in the above hypothetical case. For, in India large areas have been brought under cultivation and still larger areas have been improved by means of irrigation, while industry has been expanded; in other words, the total food supply has been continuously increased. Under these circumstances, what shape would the vital statistics of a country be expected to assume which was pressing upon the means of subsistence? It is probable that they would look very much like those exhibited by India. In other words, Indian statistics are compatible

with, and may be said to suggest, pressure upon the means of subsistence, and that is the situation which Malthus assumed to be more or less universal in time and space.

Let us glance at the available evidence, which may throw some further light upon the situation and may enable us to judge whether there is serious pressure of this kind. It may be of assistance to take into consideration the period before figures can be given. The Census Report of 1921 quotes Edey as follows:—

"The population of India at the death of Akbar (1606) is roughly estimated by Mr. Moreland to have been about 100 millions of which the share of what is now the United Provinces would not exceed 20 millions. The common people of Northern India were then undoubtedly almost naked. Blankets were unknown to them, shoes were seldom worn and little furniture was used, save a few earthen vessels. The population of the United Provinces is now 46 millions and the people have long been more or less substantially clothed and shod; there are few who do not possess blankets, and brass pots are in almost universal use. The amusement which the peasantry gets out of attendance at the law courts and railway travelling—these two diversions are to the Indian what the picture palace is to the European proletariat—is entirely new since Akbar's day. In recent times, the standard of living has not risen in such an obvious way, but even during the last 15 year (i.e., Pre-war period) there has been observable an increasing addition to the use of small comforts and conveniences, such as tea, cigarette, matches, lanterns, buttons, pocket knives and looking

glasses, even gramophones—and of countless similar trifles. It seems unquestionable that up to the present time the number of the people and the standard of living have been rising together."

In the last sentence the author was referring to conditions at the beginning of the present century. Regarding changes during the last 20 years, opinions differ; it is held by some that things have improved somewhat, and by others that they have deteriorated. It is significant that there are no clear signs of progress.

Taking the country as a whole the density of population is 195 persons per square mile whereas in Europe (excluding Russia) the density is only 184 per square mile. This is, in itself, a noteworthy fact; but the population of India is very unevenly distributed; there are only 6.5 persons to the square mile in Baluchistan, whereas in the Dacca Division of Bengal, 138,000,000 persons live at density of 935 to the square mile. When we remember that in England and Wales there are only 695 persons per square mile, it is evident that an almost wholly agricultural population living at this density must be over crowded. For, in India, only about 10 p.c. of the population is engaged in industry. Furthermore, the proportion of the population so engaged declined from 10.7 per cent in 1921 to 9.8 per cent. in 1931. This means that in 1931, as compared with 1921 a slightly larger proportion of population absolutely larger by 33 millions, had to be supported from the land. It would appear from the report of the Royal Commission on agriculture that 72 p.c of the holdings are uneconomic in the sense that they cannot support a family of average size at the very frugal

traditional standard of living. To this it may be added that the average acreage per head of population supported by agriculture is declining; it was 1.24 in 1911 and 1.20 in 1931. It is also of interest to note that the acreage under food crops per head of total population was 0.82 in 1911 and 0.79 in 1931.

Taken together, this evidence points strongly to the conclusion that India, or in any case large areas of it, is over populated and there are facts which indicate that the position is not improving and may be deteriorating. Therefore, the inference suggested by a study of the vital statistics is almost certainly correct. India is not a country where the whole population lives at the margin of subsistence; perhaps, there never has been a country in that position, at least not for any considerable length of time. But the margin is narrow, much narrower than it need be, having in view the material resources and the existing methods of food production. The position in India is, therefore, in sharp contrast to that which we have found to prevail in the countries so far studied, including Japan. In these countries, the population has been raised above the immediate impact of natural forces, and the vital statistics, even in those cases where there is evidence of congestion, of population, are not affected by the vagaries of climate and the yield of harvests.

118. FORECAST

This being so, it is not possible to forecast the future population of India on lines similar to those employed when dealing with other countries; for, there is no question of projecting into the future, the

present birth and death rate trends, with appropriate modifications. The future population of India will be governed by such expansion of opportunities for subsistence as may take place. Irrigation and land reclamation may increase these opportunities, and so may industrial developments. But it would seem that the likelihood of expansion of the former kind is limited, and, as we have seen, industrial employment suffered a relative decline during the last decade. The prospect is, therefore, that growth of population will be fluctuating.

There are some additional features of the present situation in India to which attention may be called. Taken together, they make a tragic picture. There is little occasion to emphasize the urgent need for better health services and to point out that progress might tend merely to increase malnutrition and the danger of starvation. It is less obvious that there are urgent social reforms which would however, increase the birth rate. In India, the average number of children born to a woman is not large. The Census of 1931 gives the results of a special enquiry into 9,00,000 families scattered among all classes and over all parts of India. The conclusion derived from an analysis of the returns is that "the average married woman in India has four children born alive and that 2.9 in every four, i.e. 70 per cent. survived." The result of the fertility enquiry made in Mewar at this census for selected castes by way of sample reveals that average married women in Mewar has 2.7 children born alive out of which two survives. It is interesting to note that both child birth and death rate in Mewar are lower

than the average of India. Fuller comment on this topic can be seen in the chapter on "Fertility." The relatively small number births of children is not due to birth control, of which there is no sign, or to postponement of marriage, since all women marry early. The explanation is, in part, that many women die before they reach the end of the productive period. To an unknown, but not inconsiderable extent, premature deaths of married women is caused, or hastened by the practice of child marriage. Child marriage occurs among Muslims as well as among Hindus. In India, as a whole, in 1931, no less than 181 out of each of 1,000 married women were under 15 years of age. The Census figures of Mewar show that 129 women out of 1,000 married women are under 15 years of age. Though pre-puberty consummation of marriage appears to be uncommon, consummation follows very soon after puberty, and intercourse at this age is inimical both to health and fecundity. Child marriage is a pernicious practice not only on grounds of health but also as a social institution; nevertheless, its abolition would increase the birth rate. The same is true of the prohibition upon widow remarriage which prevails almost universally among Hindus though not among Muslims which is another agency tending to keep the fertility of women low. In 1931 there were no less than 26 millions of widows of whom 19 millions were Hindus; relatively, to other countries, widows are very numerous (15 per thousand of total female population in India, as compared to 7 per thousand in Europe). The condition appears to be still worse in Mewar where the census figures reveal that 131 per

thousand of total female population are widows, and the reason is child marriage. Prohibition upon the re-marriage of widows withdraws large numbers of young women from child bearing, and its abolition would raise the birth rate. But on social grounds, its abolition is very much desired; a widow is a despised and unprotected drudge whose position is pitiable. There could scarcely be a more tragic situation; three of the most urgent social reforms would only magnify another pressing evil.

The conclusion we reach is, of course, that a further growth of population in this country is likely. The birth rate will most likely remain what it is and the death rate may be reduced, though very slightly. An increase of 3 to 4 million per year has probably taken place since 1931, and a similar rate of increase is likely to continue in near future. This expectation may be upset by an outbreak of some epidemic in a very severe form. India has been free from such epidemics for nearly two decades, but this immunity is far from an established fact. Can the country afford this increase? Has the development of resources kept pace with the increase of numbers in the past? Is development at the same rate likely to continue? And even if it does, is it desirable that there should be an increase of population at the present extremely low standard of living? It is obvious, though the fact is often overlooked, that even if the economic position of the masses thereby does not become worse, an increase of numbers cannot be welcomed if the lot of the newborn children is not going to be any better than that of the present generation. Is the poverty and

the misery of the people partly due to the growth of population? Will their distress be mitigated by our having a stationary population or one that is increasing at a much slower rate?

Upon the answer to these questions must depend the population policy of the country. These questions cannot be answered easily. In many cases we have not got the material for answering them. In others, they involve speculation as to what is going to happen in the future and answers in those cases necessarily involve interpretation of the present trends of economic life and will vary according to the point of view or the line of approach which is adopted. Apart from the introduction of subjective considerations, answers with regard to the future mean prediction at a time when it is almost certain that the future is going to be unlike the present and the past, even though we cannot say what is going to be. In spite of these difficulties, it is necessary to answer these questions.

119. ECONOMIC POSITION

The prevailing belief is that India's economic possibilities are great, almost unlimited. Economic development, it has to be born in mind, is not merely a matter of resources. The remarkable progress of Japan has been achieved in spite of the well-known poverty of her resources and even more remarkable progress of Soviet Russia also shows how important are organisation and driving power in the economic development of a country. The resources remain dead assets until human forces are mobilised for turning them into sources of subsistence and strength. I

India we are keenly alive to the difficulties of making headway against the evils of ignorance, poverty and disease and the reason is sought for in our political subjection. But it is not realised as clearly as it ought to be that our progress is impaired as much by other vital facts inherent in the existing economic and social system as by the absence of political freedom. Our economic prospects, i.e., our ability to provide adequately for the needs of our existing and growing population, depend upon our ability to make appropriate and adequate economic and social changes in the whole economy of our national life.

.. The economic outlook of the country must, therefore, depend on whether our economic system can be so modified or adapted as to improve the productive sources of the country. Discussion of this all important point rests upon the estimate not only of fact but also of possibilities and, therefore, involves points which are a matter of opinion. Mr. Subhas Chandra Bose, for example, said in his presidential address at Haripura, "I do not want to go into the theoretical question as to whether India is over-populated or not." It is not possible to discuss the pros and cons of the question of over-population, but the question whether India is over-populated or not is not at all a theoretical question. Mr. Bose, in the same address, committed himself to the view that "We cannot afford to have our population mounting up by 30 millions during a single decade," which is a practical answer to a practical question and the answer given by Mr. Bose is that India is over-populated and that restriction of numbers is urgently called for. Restriction of population can be

justified only if India is overpopulated. But as there is wide disagreement of opinion on this point, the various considerations bearing on it have to be dealt with in a sequential order in spite of the fact that in doing so a certain amount of repetition cannot be avoided. That there is divergence of views on this point is very well known. Mahatma Gandhi's view is that "the country can support twice its present population if its resources are developed. If it is contended that birth control is necessary for the nation because of overpopulation, I dispute the proposition. It has never been proved. In my opinion, by a proper land-system, better agriculture and supplementary industry, this country is capable of supporting twice as many people as there are in it today." (Mahatma Gandhi in "Young India," April 2, 1925.)

Mahatma Gandhi adds in the same article, "But I have joined hand with the advocates of birth control in India. From the standpoint of the present political condition of the country, it is not possible to have a proper land system; better agriculture and supplementary industry, or, in general terms, the fullest development of the economic resources of the country, and, therefore, restriction of population is necessary."

The extension of irrigation and the introduction on a much larger scale of improved varieties of seeds, or the use of artificial fertilizers and better implements will increase the food production of India, but it is impossible to say in what proportion or to what extent.

But even if our food production has increased or is increasing in the same proportion as the population, would it follow that an adequate food supply can be

taken assured for the country? If, for example, in 1934, our food supply had increased by 21% since 1901, would it have been safe to assume that we were not short of food in that year?

But the chronic semi-starvation of a vast majority of our people which no one does or can deny, means, if it means anything at all, that India has been and is suffering from shortage of food. The extent to which our people are suffering from under-nourishment for which the word mal-nutrition is now commonly used, has still to be investigated. Sir John Megaw's view that three-fifths of our people are under-nourished has already been quoted. But the data available for making a proper estimate of under-nourishment on a country-wide scale are not available. Attempts are now being made to replace general observations by precise knowledge by conducting dietary surveys in order to study *"the state of nutrition" in the country.* *"Investigations carried out in recent years and months"* to quote once more the Public Health Commissioner's Report, 1935, *"have now proved that a considerable percentage of the population of India presents many and diverse malnutritional conditions in greater or less degree and these are due in most parts to the qualitative defects in the ordinary diets of the people."* The qualitative defects referred to here are due to under-consumption of milk, vegetables, fruits and animal foods. We, as a nation, are dying at the rate at which we are because we are *hopelessly ill-fed.*

Intensive cultivation can, and will increase our food supply. Primary education, which will make the agriculturist more receptive and responsive and,

therefore, readier to apply knowledge made available for them, is a luxury which the country cannot afford at present. The development of intensive cultivation cannot, unfortunately, be brought about within a short time. In the meanwhile, the population of the country is increasing every year at the rate of more than 3.5 millions a year and the rate of increase is cumulative.

When people speak of introducing sulphate and nitrate in this country, they forget the simple and wellknown fact that the fertilizer which the people have already at their disposal is being burnt in the form of cow-dung cakes because they cannot buy any other fuel. It is not their ignorance, but their poverty which is responsible for this waste. People who have to burn a manure, because they have not the money to buy fuel, cannot be expected to buy chemical manures. They may give much better returns; but the fact that they will cost much more does and will prevent the agriculturist from using them.

Closely related to the question of food supply is the amount of cultivable land available in the country. Most of the cultivable land is already under cultivation and the land that is not being cultivated is, with a few exceptions, more or less uncultivable.

120. PLAIN LIVING AND HIGH THINKING

The Indian ideal, is simple living and high thinking. The quality of life depends, not upon what we have or want, but upon what we are; and what we are depends upon our values and our success in making them an organic part of our individual and social lives. To these critics the conception of a high standard of living

appears to be materialistic and to involve the sacrifice of the highest value of life and, therefore, its degradation. In one place Marshall refers to this view as "this doctrine" according to which "Placid serenity is the highest ideal of life and the right course for a wise man to take is to root out of his nature as many wants and desires as he can, for real riches consist not in abundance of goods but in paucity of wants," That this is the Indian or rather Oriental view of life, and intrinsically superior to the gospel of life according to which "real riches" consist "in the abundance of goods" is widely held in India. Mahtma Gandhi is, as is well known, an exponent of this view and his influence has given to it wider currency; and it has now come to be used as a stock argument against the plea for raising the standard of living of our people by modernisation of our economic life and restriction of population. "Paucity of wants," we are told, is the way to "real riches." Our saints and seers proclaimed it even before Buddha and we are asked to follow it if we want to be true to ourselves and escape the overhanging disaster to which the mad pursuit of "abundance of goods" has brought the West, and countries like Japan which follows the West.

It can be further contended that this is not only the right way of life according to the Indian point of view, but that is the only right way of life. Dean Inge, for example, while discussing the ethics of what he calls "consumptionism", i.e., the demand for a steady rise in the standard of living says that the point at issue brings us back to two rival philosophies of life which have divided mankind since men first began to think and

choose their way of living. "We have to balance our account," he goes on to say "with environments and the same may be represented as a vulgar fraction, the numerator being what we have and the denominator what we want. We may bring them together by increasing our numerator which is the wisdom of the West, or diminishing our denominator which is the wisdom of the East," and concludes that "it does not seem that the science of increasing men's wants is on the lines of the teachings of Christ." The Dean in this quotation also sets forth two rival philosophies of "paucity of wants" and "abundance of goods" as alternative ways to "real riches" and definitely commits himself to the wisdom of the East—"diminishing of our denominator,"—the annihilation of our wants.

But, in India, the low standard of living is a fact of a different order altogether. It means want, insecurity and utter inability to provide for the most elementary needs of life. A rise in the standard of living of the masses here would mean sufficient food, including not only cereals but also milk and fruit, better housing, provision of education and medical aid, a reasonable measure of economic security and some surplus for recreation and culture. It is a cruel mockery to exhort the bulk of our people to reduce their wants or ask them to be true to the wisdom of the East when the majority of them are suffering from utter want and starvation. Placid serenity of life has no meaning for them. They have nothing to compensate them for their resourcelessness.

121. VIEWS OF THE EXPONENTS OF THE DIFFERENT SCHOOLS OF THOUGHT REGARDING WORLD POPULATION IN FUTURE

It is said that the population of the world is increasing; that the time is approaching when the whole of the food producing area of the world will be cultivated; and that the inhabitants of the world are thus in measurable distance of an inevitable shortage of food.

In other words the population of the world is now above 33 to the square mile; it will in 500 years be nearly 5,000 to the square mile if the present rate of increase is maintained. These figures exclude the polar regions, and on the same basis we may see that the land area of the world is about 33,000 million acres. But taking 40% as the proportion of the land area which is capable of cultivation we reduce the figure to 13,000 million acres. From this, 13,000 million acres—the food supply of the world has to be raised. Making the rather generous estimate that on the average one person can be supplied from each 2.5 acres of these 13,000 million acres, one arrives at the conclusion that a population of 5,200 millions and no more can be supported. But this total will be reached in rather more than 100 years if things go on as at present. Is not, therefore, the prospect somewhat black? It is not a matter concerning a very remote future only. It will concern our grandsons.

No artifices of cultivation nor any possible diminution of human stature, so as to decrease the necessary quantity of food per person, can possibly relieve the gravity of situation. In no way can the increase of 1 p.c. per annum be maintained for 5 centuries. Nor

tion have been found at all stages of history in the past and there are grounds for expecting that conscious methods, which are the only methods tolerable to civilized nations will achieve the same result in future. The essential thing is that nations should strive to reach and maintain the highest standard of living within reach and that they should be prepared to limit their families in order to achieve this end. If they do this, then not only will the catastrophe foreseen by some writers not come about, but material prosperity may, with the progress of scientific invention be expected to increase.

To these gloomy prophets there is thus a sufficient answer. They exaggerate the prospective growth. Sir Hanery Rew has recently pointed out that there is also a tendency to under-estimate the food resources of the world. In 1898 Sir William Crooks in an address to the British Association announced that the possible limit of wheat cultivation had been reached and that increased supplies could only be obtained by more intensive agriculture. But the figures published by the Board of Agriculture referring to the British Empire, Europe and certain other countries comprising the United States, Argentine, Japan, Siberia and Algeria show that between 1901 and 1911 the total wheat area in those countries increased from 200,930,000 acres to 247,000,000 acres—an increase of 23 per cent. As Sir Henry Rene says, it is a warning to prophets.

Mere blind complacency with regard to this problem is the attitude which it is least desirable to encourage. It needs the most intense investigation and the most careful thoughts. But, on the other hand,

gloomy forecasts are to be deprecated. Not only are they usually founded on an inadequate or even erroneous appreciation of the situation, but they tend to encourage a fatalistic attitude. Nothing is more certain than the fact that it lies within the power of the human race to dictate its own future in this matter.

122. POPULATION AND INTERNATIONAL RELATIONS

We have only to pass from Western Europe into Russia to find ourselves in a country which is naturally rich, but to which knowledge and skill available in Western Europe are only beginning to be applied. But as the application of these methods is made in Russia a far greater rate of increase in population will be justified in Russia than in the more fully developed European countries. The population of Russia could for many years under such circumstances justifiably increase much as the population of England grew in the last century. Those countries that have much leeway to make up in their use of skilled methods already in existence are in a favourable position, in the sense that they can increase their population far more rapidly than other countries, who before an increase can be justified, have to wait upon new discoveries.

123. DESIRABLE DENSITY OF POPULATION

No limit can be set to the progress of scientific discovery and thus to the power of controlling his surroundings to which man may attain. It is possible that we shall some day be able to produce in the laboratory the food stuffs that we now raise in farm

and garden. In order that the fullest advantage may be taken of these discoveries, a continuous, though perhaps a slow, increase of population will be necessary. Without an increase in population some increase in wealth would follow upon the progress of science, but, if the largest possible increment in wealth is to be reaped from this source then, population must continue to grow, perhaps much more slowly than at present. People will be better off, but tightly packed. In any case there must clearly come a point where increments in wealth would be obtained only at the expense of human welfare in the widest sense of that term. With this view there can be no disagreement, but to most men it will seem a problem of the remote future which may safely be left to look after itself.

124. BIRTH CONTROL

It will be useful at this point to look back over the ground that we have traversed. At the outset, it was evident that any consideration of the problem of population would lead us to examine many different questions. Attention, however, is almost inevitably drawn to one question in particular—that of increase of population. It is, of all the various questions raised, that which has the most immediate interest. Furthermore, an enquiry into this aspect brings us to the root of the whole matter.

Investigation shows that while the power of multiplication may differ somewhat from race to race, and within the same race at different periods of its history, it is, nevertheless, always almost unimaginably vast. The descendants of a single couple whose

multiplication was unrestricted can theoretically in a relatively short space of time amount to millions. But though they might theoretically be able to increase to this extent, they could never do so in practice because the food supply would be insufficient. Therefore, we must distinguish between the theoretically and the actually possible increase. We must, further distinguish between the increase that is possible and increase that is desirable. It is always possible for the population to increase up to the point at which all the members will just not starve. But it is never desirable that it should do so. It is desirable that population should increase up to and no further than the point at which the average income is the largest obtainable. The population that is desirable from this point of view always falls very far short of the population that is possible. Further the density of population that is desirable as a general rule increases with the increase of knowledge and skill. It follows that if knowledge and skill remain the same for any period, then for that period, the desirable number remains the same.

Now, our argument has led us to see that regulation of numbers has always been, is now, and will always be an absolute necessity. If numbers are not regulated, the population will increase to the actually possible limit, until the average income will just keep men from death by starvation. The whole population will exist in a half-starved condition and further increase will be checked by actual starvation. Limitation is, therefore, always necessary. If there is over-population; then more limitation is required; if under population then rather less limitation. Under

no circumstances the limitation should be absent. And it should further be realized that the need for limitation is not a new thing. It is not that we have now arrived at a time when this necessity is forced upon us. The necessity has always been there. It appears to us to be a new thing for two reasons. First, limitation has hitherto been forced upon men by the pressure of custom and convention and the practical effect of these customs and conventions was seldom fully realised by those who obeyed them; men are just passing through a period which has had no parallel in history and is never likely again to be repeated. Owing to the sudden application of new skilled processes to industry, and other unusually favourable circumstances what amounted to almost unrestricted increase was for a few years more nearly justifiable than it ever was before or very probably will ever be again.

Limitation is necessary; it is only a question of choosing between different possible methods. But we may allude to certain facts. Those who object to "birth control" by any particular method ought to realise that some method of achieving the same result is necessary. Only too often they speak as though no limitation of numbers by any method was required. There is no excuse for this attitude. If they object to any particular method, they should be prepared to recommend some other method. It may be a choice of evils but the choice must be made.

Mahatma Gandhi clinches the argument with his

usual lucidity and succinctness in the following words : "There can be no two opinions about the necessity of birth control. But the only method handed down from the ages past is self-control or Brahmacharya. It is an infallible sovereign remedy doing good to those who practise it. The union is meant not for pleasure but for bringing forth progeny. And union is criminal when the desire for progeny is absent." Mahatma Gandhi believes in the necessity of birth control "because it is wrong to bring forth progeny in India so long as India is in bondage," but the only method which he would permit for the purpose is absolute sexual abstinence.

So far as Mewar is concerned, I am pretty sure that the present poverty has nothing to do with over population. It is a result of the general ignorance of the people and it is expected that in consequence of the attempts of the Government to spread primary education in villages and the introduction of modern methods and implements of agriculture and the improvement in the Industries, the resources of the country are sure to increase in a proportion greater than the expected increase in the population and that *there is no necessity of controlling births*. Rather, attempts should enthusiastically be made to reduce the death rate by providing better medical aid and sanitary facilities which might result in decreasing the infant and maternal deaths and improving the general health of the people thus rendering them strong enough to sustain the shocks of ordinary epidemics, etc.

125. IS POPULATION OUT-PACING MEANS OF SUBSISTENCE ?

Agricultural statistics not being available discussion on this point cannot be based on facts and figures but from my own personal knowledge of the portion of Mewar, which I have seen, I can confidently assert that the Law of diminishing Returns has not begun to operate so far as the Agricultural land of Mewar is concerned and that the increase of population will result in the corresponding increase in the means of subsistence also. There are symptoms to show that a period of intense devotion of national energies to Agriculture is now fast giving place to another in which the people, driven by their misfortune from their passionate attachments to the soil will strive to seek more and more in a varied industrial life the requisite relief for the pressure of an increasing population on the means of subsistence.

126. ADMINISTRATION

The title of this book "Mewar in 1941" would not be justified without a short picture of its administrative machinery; the details of which are to be found in the Gazetteer Volume.

The Government of Mewar under H. H. the Maharana consist of one Prime Minister and four ministers each having portfolios divided and powers defined. Important matters are disposed of by the full Council consisting of all the ministers and the Prime Minister whose proposals are final when sanctioned by His Highness the Maharana Sahib Bahadur.

The highest Judicial Court is the High Court of

Judicature consisting of one Chief Justice and three Puisne Judges.

The Revenue Department is under a Chief Revenue and Settlement Commissioner.

Other important departments are Military, Police, Public Works Department, Irrigation, Accounts Office, Court of Wards, Treasuries, Mint, Sarkari Dukan, Stores Purchase Committee, Railways, Excise and Customs, Medical and Jails, Education, Mining, Factories, Municipality, Electric Power House, Registration, etc., etc.

Then there are offices called Karkhanas namely Baxi Khana, Jawahir Khana, Lawazma, Bada Kothar, Kapda-ka-Bhandar, Armoury Department, Bandukari Overy, Jalebдар, Gothawala Department, Chharidaron-ka-Karkhana, Halkara and Chaprasis, Nakkari Khana, State Photographer, State Painter, Zoo, Shikar-ka-Karkhana, Sangit Prakash and Nakkarkhana, Nav-ka-Karkhana, Farrash Khana, Halaldars, Sardaron-ka-Panera, Gadiyalchi-ka-Karkhana, Khas Choki Department, Nagina Badi, Baghi Khana, Rathkhana, Wrestling Arena, Pigeon House, Elephant's Stables, Riding Camel Karkhanas, Takhat-ka-Karkhana, Special Tabela, State Motor Garage, Chauffeurs, Workshop, Nahar Magra Palace and Sahee-ka-Karkhana &c.

The three main divisions of the State are Khalsa, Jagir and Muafi. The Jagirdars are again divided as 1st class, 2nd class and 3rd class. Muafidars are again divided into Muafi Chakrana those having duty attached and Muafi Udal having no duty attached to it. The 1st class Nobles also possess limited Judicial and Revenue powers.

The following table furnishes certain interesting information about the three divisions, Khalsa, Jagir & Muafi.

	Khalsa	Jagir	Muafi	Total
No. of villages ..	1,533	3,546	503	5,582
No of dwelling houses(occupied)	1,36,294	1,75,141	33,717	3,45,152
No of shops ...	11,622	10,297	2,041	23,960
Hindus:—				
Males ...	3,42,885	4,79,957	93,313	9,16,155
Females ...	3,20,808	4,53,860	87,248	8,61,916
Muslims:—				
Males ...	22,398	10,890	1,307	34,595
Females ...	20,172	9,597	1,180	30,949
Jains:—				
Males ...	17,648	20,205	2,930	40,783
Females ...	16,058	18,509	2,685	37,252
Others:—				
Males ...	265	555	9	829
Females ...	208	564	12	784
Total:—				
Males ...	3,83,196	5,11,607	97,559	9,92,362
Females ...	3,57,246	4,82,530	91,125	9,30,901
Literate:—				
Males ...	46,461	1,34,794	7,695	88,950
Females ...	4,637	1,874	479	6,990
Wells:—				
Drinking ...	3,795	5,709	1,006	10,510
Irrigation ...	44,494	61,032	11,354	1,16,880
Dry ...	9,065	14,791	2,710	26,566
No. of Railway Stations ...	11	6	5	22
No. of Post Offices	25	21	3	49
No. of Schools ...	215	72	10	297
No. of Dispensaries	26	17	4	47
No. of Police Posts	68	55	4	117
No. of Motor Bus Stands ...	40	34	7	81

The State is divided broadly in two divisions Udaipur and Bhilwara and each division is divided into Districts and Sub-Districts. A Collector is in charge of a division, a Deputy Collector in charge of a district and a Sub-Deputy Collector in charge of a Sub-district. The highest Judicial Officer in charge of a division is a District and Sessions Judge and in each district there is a District Munsiff having pecuniary jurisdiction upto Rs.5,000/- and an Additional District Magistrate having 1st class powers and in each sub-district there is 2nd class Magistrate. There are also eight 3rd class Magistrates.

The following statement explains the various administrative divisions of Mewar.

(UDAIPUR DIVISON)

District	Sub-District	Thikanas
1. Girwa ...	Girwa Saira Unthla	Amet Bansi Bedla Bari Sadri Bhinder Delwara
2. Kapasin ...	Akola Kapasin Rashmi Relmagra Saharan	Gogunda Kanor Karjali Kotharia Kurabar
3. Kherwara...	Phalasia	Salumbar Sheorati
4. Magra ...	Jaisamand Lasadia Sarada	Bhumat Thikanas:— (a) Chhani (b) Jawas (c) Juda

District	Sub-District	Thikanas
5. Rajsamand	Khamnor	(d) Madri
	Kumbhalgarh	(e) Nenbara
	Rajsamand	((f) Ogna
	Raipur	(g) Pahadan h) Panarwa
6. Deosthan...	Niyabats:—	(i) Patia
	Bhawana	(j) Sarwon
	Dhanera	(k) Thana
	Dhulev	(l) Umria
	(Rakhabdeo)	Deosthans of Nathdwara and Kankrol
	Eklingpura	
	Gadbor Kailashpuri Palana	

(BHILWARA DIVISION)

District	Sub-District	Thikanas
1. Bhilwara ...	Asind	Badnor
	Bhilwara	Banera
	Hurda	Begun
	Mandal	Bhensroargarh Bijolian
2. Chitorgarh	Bhadesar	Deogarh
	Chhoti Sadri	Meja
	Chitorgarh	Parsoli
	Kanera	Sardargarh
3. Jahazpur ...	Kuakheda	
	Jahazpur	
	Kachhola	
	Kotri Mandalgarh	

N.B.—Merwara has recently been made a separate Collector's division.

For Police Administrations the State is divided into five divisions, namely, Magra (Rakhabdeo), Rajnagar,

Chittor, Bhilwara and Udaipur, each under a Superintendent. At present there are 54 Police Stations and 119 Police Chowkis.

The Medical Department is under a Chief Medical and Public Health Officer who has under him seven hospitals in Udaipur and twenty in Districts.

Education Department is under a Director of Public Instructions with one Intermediate College, one Sanskrit College, three High Schools, three Middle Schools, 26 Secondary Schools and Primary Schools and eight Girls Schools in Udaipur City and 218 schools and 18 Girls Schools in Districts. This also includes Thikana and private schools.

The Custom and Excise Department is under a Coustom and Excise Commissioner who has his deputees called Officers and Custom Clerks called Danis posted at important places.

The Forest Department is under a Chief Conservator of Forests with Rangers and Forestors in charge of important Forests. This department is being re-organised.

During recent years the whole machinery of administration has been over hauled and is under going speedy reforms.

Appendix A (Part I)
General Information of
Mewar State
by
Administrative Units
(KHALSA)

Appendix A (Part I)
General Information of
Mewar State
by
Administrative Units
(KHALSA)

Serial No.	Physical features	Area in sq. miles	No. of towns			
			According to their class			
			Total	Khalsa	Jagir	Muzafi
3	4	5	6	7	8	
		12,941	16	9	6	1
1.	Mixed		1	1	...	...
2.	Plain	1,627	2	2	...	...
(a)	"		1	1	...	...
(b)	"		1	1	...	...
3.	Mixed	1,780	2	2	...	...
(a)	"	...	1	1	...	...
(b)	"	...	1	1	...	...
4.	"	...	...	...	...	...
5.	"	...	1	...	...	1
(a)	"	...	...	...	...	...
(b)	"	...	...	...	...	...
(c)	"	...	1	...	...	1
6.	Mixed	1,590	...	...	...	...
7.	"	1,535	1	1	...	...
(a)	"	...	1	1	...	...
8.	Plain	1,050	1	1	...	...
(a)	"	...	1	1	...	...
9.	Hilly	1,852	2	2	...	...
(a)	"	...	1	1	...	...
(b)	"	...	1	1	...	...
(c)	"	...	...	...	...	...
(d)	"	...	...	...	...	...
(e)	"	...	...	...	...	...
(f)	"	...	...	...	...	...
(g)	"	...	...	...	...	...
(h)	"	...	...	...	...	...
(i)	"	...	...	...	...	...
(j)	"	...	...	...	...	...
(k)	"	...	...	...	...	...
(l)	"	...	...	...	...	...
(m)	"	...	...	...	...	...
(n)	"	...	...	...	...	...
10.	Hilly	1,535	...	...	...	...
11.	"	250	...	...	...	...
12.	Mixed	1,722	...	...	...	...

N. B.—Figures of areas in column 4 being not available have been left blank.

Serial No	No. of Villages				According to their size	
	According to nature of tenure in Sept., 1940				Total	
	Total	Khalsa	Jagir	Muafi	No.	Rural Population
	19	20	21	22	23	24
	5,566	1,524	3,540	502	5,563	17,75,633
1.	...	...	...	...	...	...
2.	414	192	194	28	432	1,93,763
(a)	...	...	...	...	...	...
(b)	...	...	...	...	...	...
3.	673	267	341	65	678	1,60,678
(a)	...	...	...	...	...	...
(b)	...	...	...	...	...	...
4.	92	...	...	92	92	35,880
5.	48	...	...	48	47	20,278
(a)	19	...	...	19	19	8,114
(b)	29	...	...	29	28	12,164
(c)	...	...	...	...	...	...
6.	328	117	135	76	328	1,56,307
7.	478	268	174	36	496	1,63,378
(a)	...	...	...	...	...	...
8.	370	241	97	32	357	1,48,729
(a)	...	...	...	...	...	...
9.	689	35	652	2	690	1,34,468
(a)	...	...	...	...	...	...
(b)	...	...	...	...	...	...
(c)	13	...	13	...	13	2,408
(d)	78	...	78	...	78	24,748
(e)	176	...	176	...	176	27,433
(f)	14	...	14	...	14	3,296
(g)	12	...	12	...	12	1,655
(h)	46	...	46	...	46	3,569
(i)	42	...	42	...	42	9,884
(j)	101	...	101	...	101	9,279
(k)	15	...	15	...	15	2,890
(l)	28	...	28	...	28	2,363
(m)	9	...	9	...	9	2,002
(n)	30	...	30	...	30	5,349
10.	412	164	229	19	415	1,30,584
11.	93	93	...	...	93	49,540
12.	477	148	225	104	445	1,75,006

N. B.—The figures in columns 19 and 23 do not agree for the former were collected in Sept., 1940 and latter in March, 1941.

Number of Villages (Contd.)

According to their size (Contd.)

Serial No.	Under 500		500 to 1000		1000 to 2000	
	No.	Population	No.	Population	No.	Population
	25	26	27	28	29	30
	4,616	7,85,495	624	4,37,417	248	3,22,578
1.	...	...	...	...	...	...
2.	321	65,690	67	46,106	33	48,510
(a)	...	...	...	...	...	...
(b)	...	...	...	...	...	...
3.	609	94,580	49	34,528	15	18,496
(a)	...	...	...	...	...	...
(b)	...	...	...	...	...	...
4.	69	15,198	17	11,189	4	4,741
5.	34	7,776	10	7,204	1	1,162
(a)	17	3,978	...	...	...	...
(b)	17	3,798	10	7,204	1	1,162
(c)	...	...	...	...	...	...
6.	232	52,440	60	44,109	29	40,467
7.	402	68,187	63	42,509	21	27,656
(a)	...	...	...	...	...	...
8.	276	59,039	52	35,621	21	20,441
(a)	...	...	...	...	...	...
9.	634	81,232	40	27,927	14	17,774
(a)	...	...	...	...	...	...
(b)	...	...	...	...	...	...
(c)	12	1,495	1	913	...	...
(d)	65	11,036	8	5,351	4	5,059
(e)	168	21,108	7	4,965	1	1,360
(f)	13	1,912	...	...	1	1,384
(g)	12	1,655	...	...	...	...
(h)	45	2,717	1	852	...	...
(i)	37	6,199	4	2,340	1	1,345
(j)	101	9,279	...	...	...	...
(k)	15	2,890	...	...	...	...
(l)	28	2,363	...	...	...	...
(m)	8	1,462	1	540	...	...
(n)	27	3,533	3	1,816	...	...
10.	341	54,118	43	30,507	28	37,757
11.	62	12,046	21	14,478	6	7,696
12.	342	73,995	72	51,215	23	29,396

No of occupied houses (Contd)

Serial No	Roofs			
	Terraced	Tiled	Thatched	Others
	40	41	42	43
	18,387	3,17,914	6,467	2,354
1.	3,561	4,568	84	313
2.	2,931	31,626	213	133
(a)	567	1,466	3	51
(b)	124	755	...	1
3.	1,254	27,075	1,387	159
(a)	471	1,088	30	85
(b)	230	1,027	...	33
4.	230	6,225	34	13
5	1,994	4,819	32	141
a)	637	1,397	8	21
(b)	368	2,899	21	54
(c)	989	523	3	66
6.	384	29,144	128	68
7.	952	26,319	1,128	34
(a)	124	672	...	...
8.	861	24,250	78	76
(a)	145	967	...	17
9.	43	24,825	1,420	117
(a)	2	168	1	23
(b)	...	172	...	6
(c)	1	471	3	...
(d)	2	4,586	57	5
(e)	11	4,863	606	8
(f)	1	687	...	14
(g)	...	323	...	...
(h)	1	968	...	...
(i)	1	2,026	31	...
(j)	1	1,382	274	1
(k)	...	522	...	...
(l)	1	205	212	...
(m)	...	385	1	...
(n)	...	739	180	16
10.	302	25,407	296	95
11.	797	8,572	31	84
12.	1,259	27,305	21	8

No. of occupied houses (Contd.)

Serial No	Walls			
	Stone	Brick	Mud	Others
	44	45	46	47
	2,01,414	8,579	1,12,386	22,773
1.	7,787	62	618	59
2.	13,514	344	20,697	348
(a)	1,202	1	876	8
(b)	862	...	18	...
3.	16,612	394	11,079	1,790
(a)	1,650	...	1	23
(b)	1,290	...	...	...
4.	4,784	12	1,674	32
5.	5,761	164	1,039	22
(a)	1,765	1	286	11
(b)	2,429	160	745	.8
(c)	1,567	3	8	3
6.	19,803	185	9,223	513
7.	16,140	2,361	9,557	375
(a)	796	...	...	...
8.	5,985	394	18,827	59
(a)	458	7	664	...
9.	7,091	3,099	7,354	8,861
(a)	21	4	167	2
(b)	1	25	147	5
(c)	95	...	307	73
(d)	998	2,897	3	752
(e)	1,297	50	1,139	3,002
(f)	81	...	277	344
(g)	65	1	192	65
(h)	633	...	25	311
(i)	79	4	1,257	.718
(j)	422	3	407	826
(k)	...	2	187	333
(l)	5	...	19	394
(m)	117	...	216	53
(n)	7	3	312	613
10.	14,419	426	4,829	6,426
11.	9,260	...	222	2
12.	25,246	39	3,292	16

No. of occupied houses (Contd.)			
Serial No.	No. of houses per sq mile	Average	
		No. of persons per house	
		Urban	Rural
	48	49	50
	26	6	6
1.	::	7	6
2.	21	7	6
(a)	::	7	::
(b)	::	6	::
3.	27	5	6
(a)	Not available	4	::
(b)		7	::
4.		::	6
5.		6	4
(a)		::	4
(b)		::	4
(c)		6	::
6.	19	::	5
7.	19	5	6
(a)		5	::
8.	24	5	6
(a)		5	::
9.	14	6	5
(a)		8	::
(b)		::	5
(c)		::	5
(d)		::	5
(e)		::	5
(f)		::	5
(g)		::	5
(h)		::	4
(i)		::	5
(j)		::	6
(k)		::	6
(l)		::	6
(m)		::	5
(n)		::	5
10.	17	::	6
11.	38	::	5
12.	17	::	5
		::	6

No. of families (in Sept., 1940)

Serial No.	Total	Urban	Rural
	51	52	53
	4,27,818	40,862	3,86,956
1.	15,849	15,849	...
2.	49,163	5,338	43,825
(a)	3,969	3,969	...
(b)	1,369	1,369	...
3.	41,456	6,128	35,328
(a)	1,396	1,396	...
(b)	4,732	4,732	...
4.	8,175	...	8,175
5.	7,487	2,434	5,053
(a)	2,139	...	2,139
(b)	2,914	...	2,914
(c)	2,434	2,434	...
6.	36,757	...	36,757
7.	34,777	1,005	33,772
(a)	1,005	1,005	...
8.	33,240	1,482	31,758
(a)	1,482	1,482	...
9.	25,695	627	25,068
(a)	419	419	...
(b)	208	208	...
(c)	495	...	495
(d)	4,754	...	4,754
(e)	5,261	...	5,261
(f)	702	...	702
(g)	323	...	323
(h)	811	...	811
(i)	1,934	...	1,934
(j)	1,758	...	1,758
(k)	521	...	521
(l)	424	...	424
(m)	389	...	389
(n)	1,068	...	1,068
10.	26,679	...	26,679
11.	11,395	...	11,395
12.	38,569	...	38,569

Number of families (in Sept. 1940) (Contd.)				
Serial No	Per 100 houses		No. of persons per family	
	Urban	Rural	Urban	Rural
	54	55	56	57
	162	121	4	5
1.	186	...	4	...
2.	180	137	4	4
(a)	190	...	4	...
(b)	156	...	4	...
3.	206	131	3	5
(a)	81	...	4	...
(b)	367	...	2	...
4.	...	126	...	4
5.	154	93	4	4
(a)	...	60	...	4
(b)	...	57	...	4
(c)	154	...	4	...
6.	...	123	...	4
7.	126	122	4	5
(a)	126	...	4	...
8.	131	131	4	4
(a)	131	...	4	...
9.	169	96	4	5
(a)	216	...	4	...
(b)	117	...	4	...
(c)	...	104	...	5
(d)	...	102	...	5
(e)	...	96	...	5
(f)	...	100	...	5
(g)	...	100	...	5
(h)	...	84	...	4
(i)	...	94	...	5
(j)	...	106	...	5
(k)	...	100	...	6
(l)	...	101	...	6
(m)	...	101	...	6
(n)	...	114	...	5
10.	...	102	...	5
11.	...	120	...	4
12.	...	135	...	4

Total Population

Total

Serial No.	Persons	Males	Females	No. of females per 1,000 males
	58	59	60	61
	19,26,698	9,92,073	9,34,625	942
1.	59,648	32,173	27,475	854
2.	2,14,464	1,10,721	1,03,743	937
(a)	15,169	8,055	7,114	883
(b)	5,532	2,823	2,709	960
3.	1,76,023	90,015	86,008	955
(a)	6,045	3,092	2,953	955
(b)	9,300	4,854	4,446	916
4.	35,880	18,617	17,263	927
5.	29,982	15,630	14,352	918
(a)	8,114	4,163	3,951	949
(b)	12,164	6,305	5,859	929
(c)	9,704	5,162	4,542	880
6.	1,56,307	80,494	75,813	942
7.	1,67,631	87,403	80,228	918
(a)	4,253	2,101	2,152	1,024
8.	1,54,814	79,435	75,379	949
(a)	6,085	3,116	2,969	953
9.	1,34,468	68,403	66,065	937
(a)	1,489	902	587	651
(b)	943	539	404	749
(c)	2,408	1,192	1,216	1,020
(d)	24,248	12,052	12,196	1,012
(e)	27,433	14,315	13,118	916
(f)	3,296	1,651	1,645	996
(g)	1,655	835	820	982
(h)	3,569	1,855	1,714	924
(i)	9,884	4,988	4,896	982
(j)	9,279	4,802	4,477	932
(k)	2,890	1,393	1,497	1,075
(l)	2,363	1,221	1,142	935
(m)	2,002	997	1,005	1,009
(n)	5,349	2,757	2,592	940
10.	1,30,584	65,906	64,678	981
11.	49,540	25,505	24,035	942
12.	1,75,006	90,936	84,070	924

Number of families (in Sept. 1940) (Contd.)

Serial No	Per 100 houses		No. of persons per family	
	Urban	Rural	Urban	Rural
	34	35	36	37
	162	121	4	5
1.	186	..	4	..
2	180	137	4	4
(a)	190	..	4	..
(b)	156	..	4	..
3.	206	131	3	5
(a)	81	..	4	..
(b)	367	..	2	..
4.	..	126	..	4
5.	154	93	4	4
(a)	..	80	..	4
(b)	..	57	..	4
(c)	154	..	4	..
6.	..	123	..	4
7	126	122	4	5
(a)	126	..	4	..
8.	131	131	4	4
(a)	131	..	4	..
9.	169	96	4	5
(a)	216	..	4	..
(b)	117	..	4	..
(c)	..	104	..	5
(d)	..	102	..	5
(e)	..	96	..	5
(f)	..	100	..	5
(g)	..	100	..	5
(h)	..	84	..	5
(i)	..	94	..	4
(j)	..	106	..	5
(k)	..	100	..	5
(l)	..	101	..	6
(m)	..	101	..	6
(n)	..	114	..	5
10.	..	102	..	5
11.	..	120	..	4
12.	..	135	..	4

Serial No.	Total Population			No. of females per 1,000 males
	Total			
	Persons	Males	Females	
	58	59	60	61
	19,26,698	9,92,073	9,34,625	942
1.	59,648	32,173	27,475	854
2.	2,14,464	1,10,721	1,03,743	937
(a)	15,169	8,055	7,114	883
(b)	5,532	2,823	2,709	960
3.	1,76,023	90,015	86,008	955
(a)	6,045	3,092	2,953	955
(b)	9,300	4,854	4,446	916
4.	35,880	18,617	17,263	927
5.	29,982	15,630	14,352	918
(a)	8,114	4,163	3,951	949
(b)	12,164	6,305	5,859	929
(c)	9,704	5,162	4,542	880
6.	1,56,307	80,494	75,813	942
7.	1,67,631	87,403	80,228	918
(a)	4,253	2,101	2,152	1,024
8.	1,54,814	79,435	75,379	949
(a)	6,085	3,116	2,969	953
9.	1,34,468	68,403	66,065	937
(a)	1,489	902	587	651
(b)	943	539	404	749
(c)	2,408	1,192	1,216	1,020
(d)	24,248	12,052	12,196	1,012
(e)	27,433	14,315	13,118	916
(f)	3,296	1,651	1,645	996
(g)	1,655	835	820	982
(h)	3,569	1,855	1,714	924
(i)	9,884	4,988	4,896	982
(j)	9,279	4,802	4,477	932
(k)	2,890	1,393	1,497	1,075
(l)	2,363	1,221	1,142	935
(m)	2,002	997	1,005	1,009
(n)	5,349	2,757	2,592	940
10.	1,30,584	65,906	64,678	981
11.	49,540	25,505	24,035	942
12.	1,75,006	90,936	84,070	924

Total Population (Contd.)

Serial No.	Rural			
	Persons	Males	Females	No. of females per 1,000 males
	66	67	68	69
	17,75,633	9,12,618	8,63,015	946
1.	...	...	...	...
2.	1,93,763	99,843	93,920	941
(a)	...	...	...	...
(b)	...	...	...	...
3.	1,60,678	82,069	78,609	958
(a)	...	...	...	...
(b)	...	...	...	...
4.	35,880	18,617	17,263	927
5.	20,278	10,468	9,810	937
(a)	8,114	4,163	3,951	949
(b)	12,164	6,305	5,859	929
(c)	...	...	...	...
6.	1,56,307	80,494	75,813	942
7.	1,63,378	85,302	78,076	915
(a)	...	...	...	...
8.	1,48,729	76,319	72,410	949
(a)	...	...	...	...
9.	1,32,036	66,962	65,074	972
(a)	...	...	...	...
(b)	...	...	...	...
(c)	2,408	1,192	1,216	1,020
(d)	24,248	12,052	12,196	1,012
(e)	27,433	14,315	13,118	916
(f)	3,296	1,651	1,645	996
(g)	1,655	835	820	982
(h)	3,569	1,855	1,714	924
(i)	9,884	4,988	4,896	982
(j)	9,279	4,802	4,477	932
(k)	2,890	1,393	1,497	1,075
(l)	2,363	1,221	1,142	935
(m)	2,002	997	1,005	1,009
(n)	5,349	2,757	2,592	940
10.	1,30,584	65,906	64,678	981
11.	49,540	25,505	24,035	942
12.	1,75,006	90,936	84,070	924

Total Population (Contd)

Serial No	Urban			
	Persons	Males	Females	No. of females per 1,000 males
	62	63	64	65
	1,51,065	79,455	71,610	901
1.	59,648	32,173	27,475	854
2.	20,701	10,878	9,823	903
(a)	15,169	8,055	7,114	883
(b)	5,532	2,823	2,709	960
3.	15,345	7,946	7,399	931
(a)	6,045	3,092	2,953	955
(b)	9,300	4,854	4,446	916
4.	...	...	...	...
5.	9,704	5,162	4,542	880
(a)	...	...	...	...
(b)	...	...	...	...
(c)	9,704	5,162	4,542	880
6.	...	...	...	...
7.	4,253	2,101	2,152	1,024
(a)	4,253	2,101	2,152	1,024
8.	6,085	3,116	2,969	953
(a)	6,085	3,116	2,969	953
9.	2,432	1,441	991	688
(a)	1,489	902	587	651
(b)	943	943	404	750
(c)	...	...	...	...
(d)	...	...	...	...
(e)	...	...	...	...
(f)	...	...	...	...
(g)	...	...	...	...
(h)	...	...	...	...
(i)	...	...	...	...
(j)	...	...	...	...
(k)	...	...	...	...
(l)	...	...	...	...
(m)	...	...	...	...
(n)	...	...	...	...
10.	...	...	...	...
11.	...	...	...	...
12.	...	...	...	...

Total Population (Contd.)

Serial No.	Rural			
	Persons	Males	Females	No. of females per 1,000 males
	66	67	68	69
	17,75,633	9,12,618	8,63,015	946
1.	...	...	...	...
2.	1,93,763	99,843	93,920	941
(a)	...	...	...	...
(b)	...	...	...	...
3.	1,60,678	82,069	78,609	958
(a)	...	...	...	...
(b)	...	...	...	...
4.	35,880	18,617	17,263	927
5.	20,278	10,468	9,810	937
(a)	8,114	4,163	3,951	949
(b)	12,164	6,305	5,859	929
(c)	...	...	...	...
6.	1,56,307	80,494	75,813	942
7.	1,63,378	85,302	78,076	915
(a)	...	...	...	...
8.	1,48,729	76,319	72,410	949
(a)	...	...	...	...
9.	1,32,036	66,962	65,074	972
(a)	...	...	...	...
(b)	...	...	...	...
(c)	2,408	1,192	1,216	1,020
(d)	24,248	12,052	12,196	1,012
(e)	27,433	14,315	13,118	916
(f)	3,296	1,651	1,645	996
(g)	1,655	835	820	982
(h)	3,569	1,855	1,714	924
(i)	9,884	4,988	4,896	982
(j)	9,279	4,802	4,477	932
(k)	2,890	1,393	1,497	1,075
(l)	2,363	1,221	1,142	935
(m)	2,002	997	1,005	1,009
(n)	5,349	2,757	2,592	940
10.	1,30,584	65,906	64,678	981
11.	49,540	25,505	24,035	942
12.	1,75,006	90,936	84,070	924

Total Population (Contd.)						
Serial No	Literates					
	Total Literates			Literates in English		
	Persons	Males	Females	Persons	Males	Females
	70	71	72	73	74	75
	94,934	87,893	7,041	5,297	5,122	175
1.	17,872	14,592	3,280	2,883	2,752	131
2	11,748	11,014	734	407	392	15
(a)	3,221	2,958	263	179	177	2
(b)	650	629	21	100	96	4
3.	9,047	8,650	397	480	478	2
(a)	1,456	1,393	63	40	40	...
(b)	2,523	2,326	197	398	396	2
4.	1,635	1,614	21	42	42	...
5.	3,843	3,539	304	295	291	4
(a)	933	863	70	61	61	...
(b)	474	464	10	20	18	2
(c)	2,436	2,212	224	265	263	2
6.	5,267	5,069	198	159	158	1
7.	4,803	4,553	250	117	117	...
(a)	936	857	79	71	71	...
8.	6,852	6,644	208	131	128	3
(a)	1,223	1,153	70	69	69	...
9.	2,804	2,600	204	84	83	1
(a)	540	393	57	55	54	1
(b)	160	142	18	14	14	...
(c)	139	132	7	1	1	...
(d)	413	379	34	...	...	...
(e)	378	370	8	...	...	...
(f)	33	32	1	1	1	...
(g)	25	21	4	1	1	...
(h)	127	121	6	...	...	...
(i)	100	94	6	2	2	...
(j)	158	158	...	2	2	...
(k)	51	38	13	...	...	...
(l)	28	28	...	4	4	...
(m)	64	48	16	...	...	...
(n)	33	33	...	...	...	...
10.	3,364	3,235	129	34	34	...
11.	4,134	3,933	201	165	164	1
12.	5,127	4,981	146	107	105	2

Total Population (Contd.)				
Illiterates Contd.)				
Serial No	Illiterates			P.C. of Literacy
	Persons	Males	Females	
	76	77	78	79
	15,46,547	7,63,089	7,83,458	5
1.	34,203	13,757	20,446	30
2.	1,73,742	85,424	88,318	5
(a)	10,088	4,180	5,908	21
(b)	4,212	1,841	2,371	12
3.	1,41,578	68,732	72,846	5
(a)	3,754	1,270	2,484	24
(b)	5,574	1,914	3,660	27
4.	29,079	14,431	14,648	4
5.	21,862	10,005	11,857	13
(a)	5,971	2,688	3,283	11
(b)	10,829	5,489	5,340	4
(c)	6,132	2,384	3,748	25
6.	1,26,758	63,356	63,402	3
7.	1,39,237	71,019	68,218	3
(a)	2,788	993	1,795	2
8.	1,26,388	62,227	64,161	4
(a)	4,047	1,559	2,488	20
9.	1,08,583	54,345	54,238	2
(a)	911	462	449	36
(b)	639	330	309	17
(c)	1,884	882	1,002	6
(d)	19,845	9,692	10,153	2
(e)	22,187	11,331	10,856	1
(f)	2,753	1,341	1,412	1
(g)	1,362	686	676	2
(h)	2,857	1,459	1,398	4
(i)	8,169	4,084	4,085	1
(j)	7,368	3,786	3,582	2
(k)	2,248	1,092	1,156	2
(l)	1,932	990	942	1
(m)	1,610	781	829	3
(n)	4,314	2,216	2,098	1
10.	1,05,639	52,146	53,493	3
11.	38,741	18,341	20,400	8
12.	1,44,109	73,094	71,015	3

Total Population (Contd.)				
Serial No	Literates (Contd.)	Age		
	Literates in English per 10,000 of total population	Children (10 to 15)	Adults (16-60)	Old (above 60)
	80	81	82	83
	27	7,97,007	10,54,943	74,748
1.	483	21,125	36,154	2,369
2.	19	84,080	1,21,740	8,644
(a)	118	5,362	9,235	572
(b)	181	2,031	3,204	297
3.	28	71,807	97,613	6,603
(a)	66	2,339	3,477	229
(b)	428	3,247	5,691	362
4.	12	14,824	19,610	1,446
5.	98	11,607	17,071	1,304
(a)	75	3,181	4,571	362
(b)	16	5,002	6,648	514
(c)	273	3,424	5,852	428
6.	10	65,202	85,079	6,026
7.	7	68,169	92,544	6,918
(a)	167	1,560	2,461	232
8.	8	61,749	86,500	6,565
(a)	113	2,356	4,570	259
9.	6	63,242	67,921	3,305
(a)	369	509	953	27
(b)	149	386	530	27
(c)	4	1,130	1,222	56
(d)	...	11,750	11,895	603
(e)	...	12,487	14,421	525
(f)	3	1,579	1,637	80
(g)	6	619	982	54
(h)	...	1,597	1,880	92
(i)	2	4,678	4,945	261
(j)	2	4,198	4,869	212
(k)	...	1,486	1,341	63
(l)	17	1,083	1,217	63
(m)	...	905	1,038	57
(n)	...	2,568	2,685	96
10.	3	58,695	67,505	4,384
11.	33	20,622	26,569	2,349
12.	6	72,688	94,871	7,447

Total Population (Contd.)

Serial No	Civil Condition		
	Unmarried		
	Persons	Males	Females
	84	85	86
	8,22,174	4,80,901	3,41,273
1.	23,945	14,816	9,129
2.	80,519	48,162	32,357
(a)	5,624	3,432	2,192
(b)	1,988	1,189	799
3.	72,247	42,233	30,014
(a)	2,336	1,371	965
(b)	3,408	2,108	1,300
4.	15,474	9,180	6,294
5.	12,001	7,164	4,837
(a)	3,296	1,911	1,385
(b)	5,052	3,009	2,043
(c)	3,653	2,244	1,409
6.	68,975	40,398	28,577
7.	68,752	41,591	27,161
(a)	1,650	946	704
8.	60,097	35,304	24,793
(a)	2,421	1,422	999
9.	69,265	37,070	32,195
(a)	584	368	216
(b)	426	247	179
(c)	1,257	675	582
(d)	12,900	7,016	5,884
(e)	14,112	7,037	7,075
(f)	1,702	913	789
(g)	860	467	393
(h)	1,751	945	806
(i)	5,193	2,859	2,334
(j)	4,798	2,690	2,108
(k)	1,640	798	842
(l)	1,167	642	525
(m)	1,048	564	484
(n)	2,878	1,593	1,285
10.	63,497	35,643	27,854
11.	23,360	13,731	9,629
12.	76,718	45,727	30,991

Total Population (Contd.)			
Civil Condition (Contd.)			
Serial No	Married		
	Persons	Males	Females
	87	88	89
	9,29,100	4,59,159	4,69,941
1.	30,028	15,519	14,509
2.	1,13,051	55,941	57,110
(a)	8,229	4,245	3,984
(b)	2,956	1,437	1,519
3.	87,515	42,551	44,964
(a)	3,135	1,553	1,582
(b)	4,930	2,469	2,461
4.	16,910	8,364	8,546
5.	14,907	7,518	7,389
(a)	4,068	2,042	2,026
(b)	5,960	2,953	3,007
(c)	4,879	2,523	2,356
6	72,659	36,080	36,579
7.	84,185	41,254	42,931
(a)	2,080	999	1,081
8.	80,109	39,630	40,479
(a)	3,084	1,515	1,569
9.	57,215	28,662	28,553
(a)	766	493	273
(b)	459	274	185
(c)	997	476	521
(d)	9,689	4,567	5,122
(e)	12,060	6,536	5,524
(f)	1,426	690	736
(g)	691	333	358
(h)	1,540	826	714
(i)	4,070	1,961	2,109
(j)	3,938	1,949	1,989
(k)	1,096	541	555
(l)	1,088	548	540
(m)	783	380	403
(n)	2,322	1,119	1,203
10.	56,709	27,767	28,942
11.	21,896	10,480	11,416
12. :	80,527	40,301	40,226

Total Population (Contd.)

Civil Condition (Contd.)

Serial No	Widowed			Divorced		
	Persons	Males	Females	Persons	Males	F.
	90	91	92	93	94	95
	1,73,807	51,084	1,22,723	1,61,792	929	688
1.	5,572	1,798	3,774	103	40	63
2.	20,745	6,521	14,224	149	97	52
(a)	1,303	371	932	13	7	6
(b)	585	195	390	3	2	1
3.	16,091	5,104	10,987	170	127	43
(a)	569	163	406	5	5	...
(b)	953	274	679	9	3	6
4.	3,480	1,063	2,417	16	10	6
5.	3,041	924	2,117	33	24	9
(a)	748	208	540	2	2	...
(b)	1,131	326	805	21	17	4
(c)	1,162	390	772	10	5	5
6.	14,581	3,957	10,624	92	59	33
7.	14,558	4,484	10,074	136	74	62
(a)	521	155	366	2	1	1
8.	14,531	4,459	10,072	77	42	35
(a)	579	179	400	1	...	1
9.	7,864	2,606	5,258	124	65	59
(a)	135	37	98	4	4	...
(b)	54	17	37	4	1	3
(c)	154	41	113	...	...	...
(d)	1,612	447	1,165	47	22	25
(e)	1,240	734	506	21	8	13
(f)	166	46	120	2	2	...
(g)	104	35	69	...	...	...
(h)	275	83	192	3	1	2
(i)	605	162	443	16	6	10
(j)	537	157	380	6	6	...
(k)	154	54	100	...	...	...
(l)	108	31	77	...	...	...
(m)	169	51	118	2	2	...
(n)	149	45	104	...	...	...
10.	10,283	2,439	7,844	95	57	38
11.	4,221	1,240	2,981	63	54	19
12.	17,588	4,857	12,731	173	51	122

Total Population (Contd.)			
Hindus (Contd.)			
Serial No	Married		
	Persons	Males	Females
	102	103	104
	6,64,613	3,28,881	3,35,732
1.	18,080	9,401	8,679
2.	96,791	47,889	48,902
(a)	5,860	3,040	2,820
(b)	2,328	1,130	1,198
3.	71,284	34,825	36,459
(a)	2,281	1,138	1,143
(b)	3,341	1,673	1,668
4.	12,636	6,253	6,383
5.	11,714	5,920	5,794
(a)	3,258	1,629	1,629
(b)	4,421	2,196	2,225
(c)	4,035	2,095	1,940
6.	50,689	25,352	25,337
7.	66,551	32,476	34,075
(a)	1,375	656	719
8.	69,281	34,197	35,084
(a)	2,252	1,107	1,145
9.	13,669	7,033	6,636
(a)	442	220	222
(b)	129	67	62
(c)	420	186	234
(d)	2558	1,221	1,337
(e)	1812	1,280	532
(f)	255	127	128
(g)	92	51	41
(h)	600	305	295
(i)	1,229	593	636
(j)	851	435	416
(k)	157	79	78
(l)	159	80	79
(m)	368	178	190
(n)	77	39	38
10.	23,152	11,228	11,924
11.	6,073	3,017	3,056
12.	64,210	32,332	31,878

Total Population (Contd.)

Hindus (Contd.)

Serial No	Widowed			Divorced		
	Persons	Males	Females	Persons	Males	F.
	105	106	107	108	109	110
	1,31,763	37,515	94,248	1,076	602	474
1.	3,546	1,009	2,537	67	24	43
2.	18,034	5,601	12,433	129	86	43
(a)	974	255	719	10	4	6
(b)	450	135	315	3	2	1
3.	13,015	3,742	9,273	101	67	34
(a)	405	102	303	5	5	...
(b)	675	163	512	8	3	5
4.	2,794	828	1,966	11	9	2
5.	2,530	789	1,741	25	17	8
(a)	595	172	423	2	2	...
(b)	914	264	650	15	12	3
(c)	1,021	353	668	8	3	5
6.	11,097	2,932	8,165	66	43	23
7.	11,828	3,636	8,192	87	46	41
(a)	340	97	243	1	...	1
8.	12,708	3,840	8,868	58	31	27
(a)	423	124	299	1	...	1
9.	3,029	787	2,242	43	24	19
(a)	99	23	76	3	3	...
(b)	24	10	14	1	1	...
(c)	79	22	57	...	...	...
(d)	571	125	446	12	4	8
(e)	334	171	163	5	3	2
(f)	60	20	40	...	...	...
(g)	26	5	21	...	...	...
(h)	161	51	110	1	...	1
(i)	275	58	217	7	3	4
(j)	204	39	165	3	3	...
(k)	18	6	12	...	...	...
(l)	30	7	23	...	...	...
(m)	92	38	64	...	...	...
(n)	12	8	4	...	...	...
10.	5,184	1,089	4,095	39	20	19
11.	1,177	346	831	26	20	6
12.	14,747	3,970	10,777	151	38	113

Total Population (Contd.)						
Hindus (Contd.) Married in the age group						
Serial No	0 to 5			5-10		
	P.	M.	F.	Persons	Males	Females
	111	112	113	114	115	116
	2,360	806	1,554	18,360	5,381	12,979
1.	29	14	15	218	54	164
2.	572	163	409	3,812	1,308	2,504
(a)	17	8	9	107	38	69
(b)	10	4	6	76	24	52
3.	218	84	134	2,235	486	1,749
(a)	14	5	9	69	24	45
(b)	9	5	4	62	17	45
4.	47	21	26	298	86	212
5.	25	8	17	193	74	119
(a)	8	2	6	30	26	4
(b)	16	5	11	110	30	80
(c)	1	1	...	53	18	35
6.	112	55	57	632	188	444
7.	290	113	177	2,270	667	1,603
(a)	1	...	1	34	7	27
8.	329	121	208	2,391	769	1,622
(a)	7	5	2	49	13	36
9.	26	2	24	89	14	75
(a)	...	...	...	2	1	1
(b)	...	...	...	...	...	...
(c)	1	...	1	4	1	3
(d)	4	...	4	11	4	7
(e)	3	...	3	8	1	7
(f)	...	...	...	1	1	...
(g)	...	...	...	...	...	...
(h)	...	...	...	9	1	8
(i)	8	...	8	15	1	14
(j)	4	1	3	8	1	7
(k)	...	...	...	2	...	2
(l)	1.	...	1	3	1	2
(m)	...	...	...	...	...	1
(n)	...	...	...	...	...	...
10.	13	4	9	271	53	218
11.	9	...	9	138	29	109
12.	133	44	89	1,581	438	1,143

Total Population (Contd.)			
Hindus (Contd.) Married in the age group (Contd.)			
Serial No.	10-15		
	Persons	Males	Females
	117	118	119
	49,629	15,666	33,963
1.	1,002	257	745
2.	8,300	3,109	5,191
(a)	319	115	204
(b)	194	62	132
3.	5,381	1,618	3,763
(a)	172	59	113
(b)	192	61	131
4.	902	250	652
5.	702	214	488
(a)	109	59	50
(b)	338	93	245
(c)	255	62	193
6.	3,388	799	2,589
7.	5,177	1,720	3,457
(a)	95	24	71
8.	5,779	1,894	3,885
(a)	134	39	95
9.	645	144	501
(a)	27	3	24
(b)	8	1	7
(c)	19	5	14
(d)	154	52	102
(e)	67	22	45
(f)	8	2	6
(g)	1	...	1
(h)	36	10	26
(i)	63	11	52
(j)	36	8	28
(k)	6	1	5
(l)	10	2	8
(m)	14	1	13
(n)	1	...	1
10.	1,660	408	1,252
11.	322	95	227
12.	4,349	1,387	2,962

Total Population (Contd.)

Widowed in the age group

Serial No	0-5			5 to 10			10-15		
	P.	M.	F.	P.	M.	F.	P.	M.	F.
	120	121	122	123	124	125	126	127	128
	59	41	18	419	253	166	926	480	446
1.	2	2	...	9	7	2	18	8	10
2.	13	5	8	90	56	34	196	99	97
(a)	2	...	2	7	3	4	8	5	3
(b)	1	...	1	1	...	1	3	2	1
3.	3	3	...	39	28	11	89	46	43
(a)	...	...	...	1	1	...	2	1	1
(b)	...	...	...	1	...	1	5	2	3
4.	7	7	...	10	6	4	19	10	9
5.	...	...	...	5	3	2	12	6	6
(a)	...	...	...	2	1	1	5	1	4
(b)	...	...	...	...	...	...	3	2	1
(c)	...	...	...	3	2	1	4	3	1
6.	5	5	...	17	11	6	51	29	22
7.	4	4	...	40	28	12	77	53	24
(a)	...	...	...	...	...	...	...	...	...
8.	5	5	...	45	25	20	106	51	55
(a)	...	...	...	1	...	1	3	1	2
9.	...	...	...	3	...	3	8	4	4
(a)	...	...	...	...	...	...	...	...	...
(b)	...	...	...	...	...	...	...	...	...
(c)	...	...	...	...	...	...	...	...	...
(d)	...	...	...	...	...	...	3	2	1
(e)	...	...	...	...	...	...	...	...	...
(f)	...	...	...	1	...	1	...	...	...
(g)	...	...	...	...	...	...	1	...	1
(h)	...	...	...	1	...	1	1	...	1
(i)	...	...	...	...	...	...	...	...	...
(j)	...	...	...	1	...	1	1	...	1
(k)	...	...	...	...	...	...	...	...	...
(l)	...	...	...	...	...	...	...	...	...
(m)	...	...	...	...	...	...	1	1	...
(n)	...	...	...	...	...	...	...	...	...
10.	1	1	...	7	3	4	19	7	12
11.	...	...	...	3	3	...	8	7	1
12.	3	1	2	48	30	18	86	42	44

Total Population (Contd.)					
Serial No	No. of temples	No. of persons per temple	Muslims		
			Total		
			Persons	Males	Females
	129	130	131	132	133
	13,205	101	63,849	33,549	30,300
1.	300	115	14,178	7,618	6,560
2.	1,302	140	10,417	5,394	5,023
(a)	50	213	3,314	1,736	1,578
(b)	25	169	738	386	352
3.	979	143	6,199	3,236	2,963
(a)	13	327	841	425	416
(b)	83	74	2,137	1,103	1,034
4.	415	64	258	145	113
5.	277	88	1,372	718	654
(a)	71	90	358	185	173
(b)	147	61	27	14	13
(c)	59	136	987	519	468
6.	1,581	68	1,994	1,062	932
7.	887	148	5,633	2,886	2,747
(a)	37	74	1,338	668	670
8.	1,124	118	5,154	2,700	2,454
(a)	22	198	1,000	540	460
9.	567	56	1,750	970	780
(a)	5	196	249	147	102
(b)	3	198	310	160	150
(c)	2	483	12	11	1
(d)	47	131	296	174	122
(e)	161	26	295	86	209
(f)	31	19	12	6	6
(g)	14	16	1	1	...
(h)	26	56	93	51	42
(i)	19	151	162	90	72
(j)	46	46	28	27	1
(k)	2	173	10	10	...
(l)	7	48	14	14	...
(m)	6	145	7	4	3
(n)	26	7	39	33	6
10.	550	91	1,344	718	626
11.	268	49	596	323	273
12.	1,677	82	2,326	1,203	1,123

Total Population (Contd.)

Muslims (Contd.)

Serial No	Unmarried		
	Persons	Males	Females
	134	135	136
	27,097	15,818	11,279
1.	6,436	3,854	2,582
2.	4,228	2,416	1,812
(a)	1,351	765	586
(b)	312	182	130
3.	2,627	1,508	1,119
(a)	369	215	154
(b)	864	478	386
4.	108	63	45
5.	570	349	321
(a)	148	88	60
(b)	10	6	4
(c)	412	255	157
6.	844	500	344
7.	2,268	1,301	968
(a)	563	324	239
8.	2,109	1,222	887
(a)	420	256	164
9.	732	410	322
(a)	101	60	41
(b)	161	88	73
(c)	3	3	...
(d)	158	96	62
(e)	100	28	72
(f)	7	4	3
(g)	...	...	...
(h)	36	22	14
(i)	66	36	30
(j)	6	6	...
(k)	2	2	...
(l)	1	1	...
(m)	3	2	1
(n)	9	7	2
10.	610	360	250
11.	274	154	120
12.	967	558	409

Total Population (Contd.)			
Muslims (Contd.)			
Serial No.	Married		
	Persons 197	Males	Females
		198	199
	31,530	15,868	15,662
1.	6,635	3,304	3,331
2.	5,391	2,692	2,699
(a)	1,742	884	858
(b)	379	184	195
3.	5,070	1,564	1,506
(a)	404	186	218
(b)	1,088	554	534
4.	128	72	56
5.	679	334	345
(a)	172	85	87
(b)	14	6	8
(c)	493	243	250
6.	980	493	487
7.	2,878	1,423	1,455
(a)	625	299	326
8.	2,631	1,346	1,285
(a)	508	257	251
9.	876	499	377
(a)	112	73	39
(b)	131	68	63
(c)	6	5	1
(d)	122	73	49
e)	174	49	125
(f)	5	2	3
(g)	...	...	...
(h)	51	27	24
(i)	84	51	33
(j)	20	19	1
(k)	6	6	...
(l)	13	13	...
(m)	4	2	2
(n)	25	21	4
10.	635	327	308
11.	268	140	128
12.	1,166	575	591

Total Population (Contd.)

Muslims (Contd.)

Serial No.	Muslims (Contd.)					
	Widowed			Divorced		
	Persons 140	Males 141	Females 142	Persons 143	Males 144	Females 145
	5,134	1,817	3,317	88	46	42
1.	1,080	449	631	27	11	16
2.	787	277	510	11	9	2
(a)	218	84	134	3	3	...
(b)	47	20	27	...	...	...
3.	497	161	336	5	3	2
(a)	68	24	44	...	...	...
(b)	885	71	114	...	...	...
4.	22	10	12	...	...	...
5.	121	33	88	2	2	...
(a)	38	12	26	...	...	...
(b)	2	1	1	1	1	...
(c)	81	20	61	1	1	...
6.	166	67	99	4	2	2
7.	483	160	323	3	2	1
(a)	149	44	105	1	1	...
8.	410	130	280	4	2	2
(a)	72	27	45	...	...	...
9.	135	60	75	7	1	6
(a)	36	14	22	...	...	...
(b)	15	4	11	3	...	3
(c)	3	3	...	...	...	...
(d)	15	4	11	1	1	...
(e)	18	9	9	3	...	3
(f)	...	...	...	...	...	...
(g)	1	1	...	...	...	...
(h)	6	2	4	...	...	...
(i)	12	3	9	...	...	...
(j)	2	2	...	...	...	...
(k)	2	2	...	...	...	...
(l)	...	...	...	...	...	...
(m)	...	...	...	...	...	...
(n)	5	5	...	...	...	...
10.	98	30	68	1	1	...
11.	54	29	25	...	...	...
12.	188	66	122	5	4	1

Total Population (Contd.)									
Muslims (Contd) Married in the age group									
Serial No	0-5			5-10			10-15		
	P.	M.	F.	P.	M.	F.	P.	M.	F.
	146	147	148	149	150	151	152	153	154
	78	26	52	645	187	458	1,845	568	1,277
1.	14	5	9	105	129	76	314	88	226
2.	19	9	10	149	45	104	382	128	254
(a)	5	1	4	37	10	27	109	37	72
(b)	...	...	...	8	2	6	26	10	16
3.	2	1	1	57	17	40	167	57	110
(a)	...	...	...	12	2	10	25	5	20
(b)	2	1	1	22	9	13	62	26	36
4.	...	...	...	1	...	1	6	1	5
5.	1	1	...	12	2	10	44	11	33
(a)	...	...	...	5	1	4	13	5	8
(b)	...	...	...	...	...	...	...	...	...
(c)	1	1	...	7	1	6	31	6	25
6.	1	...	1	20	6	14	60	14	46
7.	5	2	3	64	25	39	186	59	127
(a)	...	...	...	9	2	7	32	8	24
8.	9	3	6	68	21	47	181	65	116
(a)	...	...	...	15	5	7	27	12	15
9.	...	...	...	2	...	2	37	16	21
(a)	...	...	...	...	...	...	7	4	3
(b)	...	...	...	1	...	1	6	...	6
(c)	...	...	...	...	...	...	1	1	...
(d)	...	...	...	...	...	...	4	2	2
(e)	...	...	...	...	...	...	7	5	2
(f)	...	...	...	...	...	...	...	...	...
(g)	...	...	...	...	...	...	...	...	...
(h)	...	...	...	1	...	1	3	1	2
(i)	...	...	...	...	...	...	3	1	2
(j)	...	...	...	...	...	...	...	...	...
(k)	...	...	...	...	...	...	...	...	...
(l)	...	...	...	...	...	...	...	...	...
m)	...	...	...	...	...	...	2	1	1
(n)	...	...	...	...	...	...	...	...	...
10.	...	...	...	7	1	6	30	5	25
11.	...	...	...	4	2	2	16	3	13
12.	6	2	4	24	5	19	64	16	48

Serial No	Total Population (Contd.)									No. of Mos-que
	Muslims (Contd.) Widowed in the age group									
	0 to 5			5 to 10			10 to 15			
	P	M.	F	P	M	F	P.	M.	F.	
155	156	157	158	159	160	161	162	163	164	
	5	4	1	15	4	11	34	12	22	252
1.	2	1	1	6	2	4	30
2	1	1	...	3	...	3	8	2	6	50
(a)	2	1	1	4	1	3	5
(b)	1	...	1	1	1	...	3
3.	1	1	...	1	...	1	2	1	1	20
(a)	1	...	1	3
(b)	1	1	...	8
4.
5.	1	1	...	1	...	1	3	...	3	4
(a)	1	1	...	1	...	1	2	...	2	2
(b)	1
(c)	1	...	1	1
6.	6
7.	2	1	1	24
(a)	3
8.	1	1	...	...	...	...	...	...	...	16
(a)	2
9.	1	...	1	1	...	1	10
(a)	3
(b)	1	...	1	...	...	...	1
(c)
(d)	1	...	1	1
(e)
(f)
(g)
(h)	2
(i)	1
(j)
(k)
(l)
(m)
(n)
10.	1	...	1	...	...	...	9
11.	11
12	2	1	1	19

Total Population (Contd.)				
Serial No	Muslims (Contd.)	Jains		
	No. of persons per Mosque	Persons	Total	
			165	166	167	168
	253	73,232	39,840	37,392
1.	473	7,147	3,677	3,470
2.	208	7,599	4,086	3,513
(a)	663	1,046	570	476
(b)	246	516	276	240
3.	310	3,619	1,936	1,683
(a)	280	737	379	358
(b)	267	725	380	345
4.	...	1,667	834	833
5.	343	1,413	713	700
(a)	179	442	210	232
(b)	27	477	244	233
(c)	987	494	259	235
6.	332	7,915	3,999	3,916
7.	235	3,137	1,677	1,460
(a)	446	133	81	52
8.	322	5,393	2,893	2,500
(a)	500	482	261	221
9.	175	2,325	1,163	1,162
(a)	83	17	12	5
(b)	310	5	3	2
(c)	...	124	65	59
(d)	296	405	186	219
(e)	...	318	139	179
(f)	...	12	8	4
(g)	...	1	1	...
(h)	47	139	70	69
(i)	162	38	18	20
(j)	...	36	25	11
(k)	...	4	4	...
(l)	...	1	1	...
(m)	...	27	13	14
(n)	...	3	3	...
10.	149	5,976	3,086	2,890
1.	54	2,393	1,159	1,234
2.	122	10,079	5,067	5,012

Total Population (Contd.)

Serial No	Jains (Contd.)					
	Unmarried			Married		
	Persons 169	Males 170	Females 171	Persons 172	Males 173	Females 174
	33,986	20,507	13,479	33,118	16,218	16,900
1.	3,040	1,802	1,238	3,384	1,646	1,738
2.	3,318	2,114	1,204	3,244	1,618	1,626
(a)	412	268	144	540	278	262
(b)	212	131	81	218	105	113
3.	1,547	951	596	1,617	812	805
(a)	329	186	143	328	161	167
(b)	285	168	117	357	176	181
4.	778	431	347	704	339	365
5.	627	356	271	622	308	314
(a)	184	98	86	201	99	102
(b)	224	133	91	193	91	102
(c)	219	125	94	228	118	110
6.	3,496	2,097	1,399	3,388	1,619	1,769
7.	1,312	857	455	1,385	661	724
(a)	54	41	13	53	27	26
8.	2,413	1,555	858	2,233	1,087	1,146
(a)	218	142	76	201	95	106
9.	1,026	580	446	988	489	499
(a)	9	7	2	8	5	3
(b)	2	1	1	1	1	...
(c)	61	40	21	48	22	26
(d)	176	104	72	156	68	88
(e)	138	50	88	134	55	79
(f)	6	5	1	4	3	1
(g)	...	...	...	1	1	...
(h)	58	34	24	54	30	24
(i)	17	7	10	20	11	9
(j)	18	14	4	14	10	4
(k)	...	...	...	4	4	...
(l)	...	...	...	1	1	...
(m)	14	8	6	8	4	4
(n)	...	...	...	3	3	...
10.	2,619	1,607	1,012	2,574	1,287	1,287
11.	1,047	598	449	993	481	512
12.	4,639	2,716	1,923	4,013	1,929	2,084

Total Population (Contd.)									
Jains (Contd) Married in the age group									
Serial No.	Widowed			0 to 5			5-10		
	P.	M.	F.	P.	M.	F.	P.	M.	F.
	175	176	177	178	179	180	181	182	183
	10,128	3,115	7,013	37	20	17	101	46	55
1.	723	229	494	5	1	4	4	2	2
2.	1,037	354	683	2	2	...	11	2	9
(a)	94	24	70	...	...	...	1	...	1
(b)	86	40	46	...	1	1	8	3	5
3.	455	173	282	2	1	1	2	1	1
(a)	80	32	48	1	...	...	2	1	1
(b)	83	36	47	...	...	...	4	2	2
4.	185	64	121	...	...	...	3	1	2
5.	164	49	115	1	1	...	...	...	...
(a)	57	13	44	...	...	...	1	...	1
(b)	60	20	40	...	...	...	2	1	1
(c)	47	16	31	1	1	...	11	5	6
6.	1,031	283	748	...	...	...	9	4	5
7.	440	159	281	5	1	4	...	...	...
(a)	26	13	13	...	...	3	4	...	4
8.	747	251	496	5	2	...	1	...	1
(a)	63	24	39	1	...	1	3	2	1
9.	311	94	217	2	1	1	...	...	...
(a)	...	...	...	1	...	...	...	...	...
(b)	2	1	1	...	...	...	...	...	...
(c)	15	3	12	1	1	...	...	...	...
(d)	73	14	59	...	...	...	3	2	1
(e)	46	34	12	...	...	...	...	...	...
(f)	2	...	2	...	...	...	...	...	...
(g)	...	...	...	...	...	...	...	...	...
(h)	27	6	21	...	...	...	...	...	...
(i)	1	...	1	...	...	...	...	...	...
(j)	4	1	3	...	...	...	...	...	...
(k)	...	...	...	...	...	...	...	...	...
(l)	...	...	...	...	...	...	...	...	...
(m)	5	1	4	...	...	...	...	...	...
(n)	...	...	...	...	...	...	...	...	...
10.	783	192	591	3	2	1	10	6	4
11.	353	80	273	...	...	...	3	...	3
12.	1,427	422	1,005	2	1	1	17	11	6

Total Population (Contd.)			
Primitive Tribes (Contd.)			
Serial No	Unmarried		
	Persons	Males	Females
	201	202	203
	2,23,839	1,23,704	1,00,135
1.	1,532	1,061	471
2.	6,059	3,454	2,604
(a)	39	30	9
(b)	10	3	7
3.	12,688	7,038	5,650
(a)	83	52	31
(b)	97	49	48
4.	3,505	2,004	1,501
5.	1,666	951	715
(a)	402	135	167
(b)	1,189	670	519
(c)	75	46	29
6.	19,327	10,667	8,660
7.	13,123	7,910	5,213
(a)	23	12	11
8.	4,897	2,773	2,124
(a)	95	57	38
9.	52,264	26,799	25,465
(a)	22	19	3
(b)	123	71	52
(c)	692	382	310
(d)	9,544	5,042	4,502
(e)	11,873	5,334	6,539
(f)	1,407	736	671
(g)	738	403	335
(h)	976	489	487
(i)	3,752	2,044	1,708
(j)	3,730	2,003	1,727
(k)	1,466	712	754
(l)	1,022	561	461
(m)	620	313	307
(n)	2,785	1,534	1,251
10.	38,753	21,259	17,494
11.	16,111	9,378	6,733
12.	11,150	6,301	4,849

Total Population (Contd.)			
Serial No	Primitive Tribes (Contd.)		
	Persons	Married	
		Males	Females
		204	205	206
-	1,99,595	98,053	1,01,542
1.	1,846	1,125	721
2.	7,604	3,729	3,875
(a)	74	35	39
(b)	31	18	13
3.	11,541	5,349	6,192
(a)	122	68	54
(b)	141	65	76
4.	3,437	1,697	1,740
5.	1,891	955	936
(a)	337	129	208
(b)	1,332	660	672
(c)	122	66	56
6.	17,574	8,599	8,975
7.	13,370	6,693	6,677
(a)	27	17	10
8.	5,957	2,994	2,963
(a)	123	56	67
9.	41,638	20,616	21,022
(a)	186	185	1
(b)	198	138	60
(c)	510	256	254
(d)	6,851	3,204	3,647
(e)	9,940	5,152	4,788
(f)	1,162	558	604
(g)	587	275	312
(h)	835	464	371
(i)	2,737	1,306	1,431
(j)	3,053	1,485	1,568
(k)	929	452	477
(l)	915	454	461
(m)	402	195	207
(n)	2,217	1,056	1,161
10.	30,348	14,925	15,423
11.	14,529	6,824	7,705
12.	11,138	5,465	5,673

Total Population (Contd.)						
Primitive Tribes (Contd.)						
Serial No	Widowed			Divorced		
	Persons 207	Males 208	Females 209	Persons 210	Males 211	Females 212
	26,763	8,630	18,133	454	282	172
1.	214	110	104	9	5	4
2.	886	289	597	9	2	7
(a)	16	8	8	...	...	...
(b)	2	...	2	...	...	7
3.	2,124	1,028	1,096	64	57	...
(a)	16	5	11	...	...	...
(b)	10	4	6	5	1	4
4.	479	161	318	6	5	1
5.	226	53	173	...	...	...
(a)	58	11	47	5	4	1
(b)	155	41	114	1	1	...
(c)	13	1	12	22	14	8
6.	2,283	672	1,611	46	26	20
7.	1,807	529	1,278	...	...	...
(a)	6	1	5	...	9	6
8.	666	238	428	15	...	...
(a)	21	4	17	...	40	34
9.	4,387	1,665	2,722	74	40	...
(a)	...	...	...	1	1	...
(b)	13	2	11	...	...	...
(c)	55	13	42	...	...	17
(d)	953	304	649	34	17	8
(e)	842	520	322	13	5	...
(f)	104	26	78	2	2	...
(g)	77	29	48	...	...	1
(h)	81	24	57	2	1	6
(i)	317	101	216	9	3	...
(j)	327	115	212	3	3	...
(k)	134	46	88	...	...	...
(l)	78	24	54	...	...	...
(m)	72	22	50	2	2	...
(n)	132	32	100	...	...	...
10.	4,218	1,128	3,090	55	36	19
11.	2,634	782	1,852	37	34	3
12.	1,226	399	827	17	9	8

Total Population (Contd.)

Serial No	Primitive Tribes (Contd.) Married in the age group					
	0 to 5			5 to 10		
	Persons 213	Males 214	F 215	Persons 216	Males 217	Females 218
	437	200	237	2,413	927	1,486
1.	6	5	1	5	2	3
2.	64	19	45	278	94	184
(a)	...	...	...	2	1	1
(b)	...	...	...	1	1	...
3.	27	24	3	173	65	108
(a)	1	...	1	2	1	1
(b)	2	1	1	8	3	5
4.	1	...	1	55	12	43
5.	...	...	...	34	6	28
(a)	...	...	...	8	2	6
(b)	...	...	...	25	4	21
(c)	...	...	...	1	...	1
6.	36	17	19	160	49	111
7.	40	27	13	420	253	167
(a)	...	...	...	...	...	...
8.	37	12	25	194	71	123
(a)	3	1	2	7	3	4
9.	67	36	31	166	103	63
(a)	...	...	...	...	...	...
(b)	...	...	...	1	...	1
(c)	...	...	...	2	1	1
(d)	13	13	...	42	26	16
(e)	14	5	9	8	1	7
(f)	7	3	4	7	5	2
(g)	1	1	...	...	...	...
(h)	1	...	1	5	3	2
(i)	3	3	...	6	2	4
(j)	14	4	10	10	6	4
(k)	...	...	...	5	3	2
(l)	1	1	...	2	...	2
(m)	...	...	...	...	...	...
(n)	...	...	...	1	...	1
10.	15	13	2	114	47	67
11.	37	17	20	134	50	84
12.	37	10	27	231	60	171

Total Population (Contd)			
Primitive Tribes (Contd) Married in the age group (Contd)			
Serial No	10 to 15		
	Persons	Males	Females
	219	220	221
	10,450	3,215	7,235
1.	67	20	47
2.	625	229	396
(a)	4	...	4
(b)	2	1	1
3.	640	180	460
(a)	9	3	6
(b)	8	2	6
4.	224	55	169
5.	137	43	94
(a)	39	15	24
(b)	90	25	65
(c)	8	3	5
6.	926	236	690
7.	950	333	617
(a)	1	...	1
8.	452	172	280
(a)	10	2	8
9.	1,479	654	825
(a)	1	1	...
(b)	10	6	4
(c)	11	3	8
(d)	248	73	175
(e)	83	10	73
(f)	43	16	27
(g)	2	1	1
(h)	33	9	24
(i)	100	24	76
(j)	103	25	78
(k)	11	4	7
(l)	33	10	23
(m)	9	2	7
(n)	73	8	65
10.	1,323	335	988
11.	613	141	472
12.	744	234	510

Total Population (Contd.)

Widowed in the age group

Serial No	Widowed in the age group								
	0 to 5			5 to 10			10 to 15		
	P.	M.	F.	P.	M.	F.	P.	M.	F.
	222	223	224	225	226	227	228	229	230
	17	10	7	77	40	37	164	92	72
1.	1	1	...	...	...	...	2	1	1
2.	...	...	...	2	2	...	5	3	2
(a)	...	...	...	...	...	...	...	...	...
(b)	...	...	...	...	...	...	...	...	...
3.	2	2	...	7	5	2	21	18	3
(a)	...	...	...	...	...	...	...	...	...
(b)	...	...	...	...	...	...	...	...	...
4.	2	...	2	1	...	1	3	2	1
5.	...	...	...	1	...	1	3	...	3
(a)	...	...	...	...	...	...	2	1	1
(b)	...	...	...	1	...	1	2	...	2
(c)	...	...	...	...	...	...	...	...	...
6.	...	...	...	4	3	1	13	5	8
7.	...	...	...	10	6	4	14	7	7
(a)	...	...	...	...	...	...	...	...	...
8.	1	1	...	1	1	...	8	5	3
(a)	...	...	...	...	...	...	...	...	...
9.	3	3	...	8	5	3	22	8	14
(a)	...	...	...	...	...	...	...	...	...
(b)	...	...	...	...	...	...	...	...	...
(c)	...	...	...	...	...	...	...	...	...
(d)	1	1	...	2	2	...	7	4	3
(e)	...	...	...	3	2	1	10	3	7
(f)	...	...	...	1	...	1	...	...	...
(g)	...	...	...	...	...	...	...	...	...
(h)	...	...	...	...	...	...	...	...	...
(i)	...	...	...	1	...	1	1	...	1
(j)	...	...	...	1	...	1	2	1	1
(k)	...	...	...	...	...	...	...	...	...
(l)	...	...	...	...	...	...	...	...	...
(m)	...	...	...	...	...	...	...	...	...
(n)	...	...	...	...	...	...	...	...	...
10.	...	...	...	7	7	...	9	7	2
11.	3	3	...	6	2	4	14	6	8
12.	...	...	...	10	1	9	11	4	7

Total Population (Contd)									
Serial No	Christians								
	Total			European Races			Anglo Indians		
	P.	M	F	P	M	F.	P	M.	F.
231	232	233	234	235	236	237	238	239	
	393	225	168	17	9	8	4	3	1
1.	142	67	75	10	3	7	4	3	1
2.	20	14	6	...	...	...	...	...	...
(a)	6	4	2	..	...	...	...	...	...
(b)	...	...	...	...	...	...	...	...	...
3.	4	3	1	...	...	...	...	...	...
(a)	...	...	...	...	...	...	...	...	...
(b)	4	3	1	3	2	1	...	...	...
4.	12	5	7	...	...	...	...	...	...
5.	...	...	...	...	...	...	...	...	...
(a)	...	...	...	...	...	...	...	...	...
(b)	...	...	..	...	...	...	...	...	...
(c)	...	...	...	..	...	...	...	...	...
6.	28	18	10	...	...	...	...	...	...
7.	...	...	...	...	...	...	...	...	...
(a)	...	...	...	...	...	...	...	...	...
8.	...	...	...	...	...	...	...	...	...
(a)	...	...	...	...	...	...	...	...	...
9.	109	68	41	3	2	1	...	...	...
(a)	34	23	11	3	2	1	...	...	...
(b)	...	...	...	...	...	...	...	...	...
(c)	49	30	19	...	...	...	...	...	...
(d)	101	47	54	...	...	...	...	...	...
(e)	...	...	...	..	...	...	...	...	...
(f)	...	...	...	...	...	...	...	...	...
(g)	21	12	9	...	...	...	...	...	...
(h)	...	...	...	...	...	...	...	...	...
(i)	...	...	...	...	...	...	...	...	...
(j)	...	...	...	...	...	...	...	...	...
(k)	...	...	...	...	...	...	...	...	...
(l)	...	...	...	...	...	...	...	...	...
(m)	1	1	...	...	...	...	...	...	...
(n)	...	...	...	...	...	...	...	...	...
10.	...	...	...	...	...	...	...	...	...
11.	...	64	43	21	...	...	...	...	...
12.	...	4	4	...	4	4	...	...	...

Total Population (Contd)									
Serial No.	Christians (Contd)						Percentage of		
	Indian Christians			Primitive Christians			Hindus	Muslims	Jains
	P. 240	M. 241	F. 242	P. 243	M. 244	F. 245	246	247	248
	372	213	159	120	58	62	69	3	4
1.	128	61	67	...	...	...	58	24	12
2.	20	14	6	...	...	...	85	5	3
(a)	6	4	2	...	...	...	70	22	7
(b)	...	...	...	...	...	...	77	13	9
3.	4	3	1	...	...	...	79	4	2
(a)	...	...	...	...	...	...	70	14	12
(b)	1	1	...	...	...	...	66	23	8
4.	12	5	7	...	...	...	74	1	5
5.	...	...	...	...	...	...	78	5	5
(a)	...	...	...	...	...	...	79	4	5
(b)	...	...	...	...	...	...	74	...	4
(c)	...	...	...	...	...	...	83	10	5
6.	28	18	10	...	...	...	69	1	5
7.	...	...	...	...	...	...	78	3	2
(a)	...	...	...	...	...	...	64	32	3
8.	...	...	...	...	...	...	86	3	3
(a)	...	...	...	...	...	...	72	16	8
9.	106	66	40	97	45	52	24	1	2
(a)	31	21	10	...	...	...	66	17	1
(b)	...	...	...	...	...	...	31	33	1
(c)	49	30	19	...	...	...	40	1	5
(d)	101	47	54	97	45	52	25	1	2
(e)	...	...	...	...	...	...	15	1	1
(f)	...	...	...	...	...	...	18	...	...
(g)	21	12	9	...	...	...	14	...	...
(h)	...	...	...	...	...	...	40	3	4
(i)	...	...	...	...	...	...	29	2	...
(j)	...	...	...	...	...	...	23	...	...
(k)	...	...	...	...	...	...	12	...	...
(l)	...	...	...	...	...	...	14	1	...
(m)	1	1	...	...	...	...	44	...	1
(n)	...	...	...	...	...	...	3	1	...
10.	...	...	...	21	11	10	38	1	5
11.	64	43	21	2	2	...	27	1	5
12.	...	...	...	...	...	...	79	1	6

Serial No	Total Population (Contd.)		Average No of per sons per sq mile	Houses in march, 1941	General Wells	
	Percentage of (Contd.)				Irrigation	Drinking
	Primitive Tribes	Christians					253	254
249	250	251	252	253	254	
	23	.02	149	3,42,993	1,16,880	10,510
1.	6	.24	...	10,468	223	115
2.	7	.01	171	35,418	15,805	1,415
(a)	1	.04	...	2,050	55	56
(b)	1	...	...	844	30	6
3.	15	...	152	31,829	11,041	1,224
(a)	4	...	...	1,152	120	50
(b)	3	.04	...	1,572	24	32
4.	20	.03	...	6,685	2,071	157
5.	12	...	...	5,294	1,250	152
(a)	12	...	...	1,415	377	63
(b)	22	...	...	2,305	857	48
(c)	2	...	...	1,573	16	41
6.	25	.02	193	30,384	8,594	646
7.	17	...	124	28,672	13,780	855
(a)	1	...	...	910	30	3
8.	8	...	183	25,014	13,343	713
(a)	4	...	...	1,082	180	20
9.	73	.15	74	26,543	1,433	889
(a)	14	2.4	...	314	15	17
(b)	35	...	...	199	3	6
(c)	52	2.03	...	500	29	28
(d)	71	.41	...	4,778	127	185
(e)	83	...	...	5,658	385	193
(f)	81	...	...	689	20	19
(g)	85	1.27	...	323	7	10
(h)	53	...	...	765	43	29
(i)	69	...	...	1,953	12	85
(j)	77	...	...	1,598	34	58
(k)	88	...	...	521	13	13
(l)	85	...	...	427	...	29
(m)	55	...	...	387	3	18
(n)	96	.01	...	924	44	35
10.	56	.01	140	25,109	2,970	631
11.	67	.13	198	31,508	5,142	321
12.	14	...	167	8,285	11,523	1,200

*N.B.—The mean density includes the population of the various Thikanas situated within the Geographical limits of each Districts.

General (Contd.)

Serial No.	Nô. of Tanks	Schools	Hospitals	Post offices (State and Imperial)	Police Stations
	255	256	257	258	259
	2,514	238	47	125	117
1.	2	12	6	3	2
2.	316	22	3	17	7
(a)	1	3	1	2	1
(b)	2	1	...	1	...
3.	191	25	2	15	11
(a)	...	1	1	2	1
(b)	84	3	1	2	...
4.	55	7	3	1	2
5.	32	2	1	3	4
(a)	8	...	...	1	1
(b)	24	...	...	...	2
(c)	...	...	1	2	1
6.	179	19	1	8	6
7.	211	21	4	13	6
(a)	3	2		1	1
8.	173	24	5	11	6
(a)	2	1	1	2	1
9.	67	15	4	3	19
(a)	...	...	1	2	1
(b)	...	1	1	1	4
(c)	...	2	...	...	1
(d)	19	9	1	...	2
(e)	11	1	1	...	2
(f)	...	...	...	...	1
(g)	...	...	...	...	1
(h)	...	...	...	...	1
(i)	...	...	...	...	1
(j)	12	...	...	...	1
(k)	1	...	...	...	1
(l)	...	...	...	...	1
(m)	2	...	...	...	1
(n)	3	...	...	...	1
	1	1	...	...	1
10.	95	14	2	6	7
11.	121	20	1	6	3
12.	279	20	1	5	6

General (Contd.)

Serial No	Railway Stations	Shops	Sarais, Dak Bungalows	Average annual rainfall
	260	261	262	263
	22	23,940	296	25.32
1.	1	2595	9	...
2.	5	3064	21	22.60
(a)	1	1219	2	...
(b)	...	141	...	...
3.	2	2217	3	28.74
(a)	...	462	...	...
(b)	2	1224	...	...
4.	...	482	17	...
5.	2	932	26	...
(a)	1	312	5	...
(b)	...	81	7	...
(c)	1	539	14	...
6	3	1665	10	21.28
7.	...	2113	13	30.63
(a)	...	495	1	...
8.	2	2262	32	28.07
(a)	1	553	5	...
9.	...	379	11	26.65
(a)	...	93	1	...
(b)	...	...	2	...
(c)	...	6	...	...
(d)	...	13	4	...
(e)	...	72	1	...
(f)	...	7	...	...
(g)	...	1	...	...
(h)	...	29	2	...
(i)	...	2	...	...
(j)	...	41	...	...
(k)	...	...	...	...
(l)	...	1	...	...
(m)	...	2	...	...
(n)	...	19	...	...
10.	...	507	4	28.80
11.	...	588	25	8.20
12.	2	1379	45	22.09

General (Contd.)

Serial No.	Cottage Industries
	264
1.	Wooden toys, tie dyeing, gold & silver printing, calico printing, fire works, soap making furniture making.
2.	...
(a)	Brass foundry, tinning, dyeing & printing of woolen & cotton cloths.
(b)	...
3.	Wooden toys, paper making.
(a)	Wooden furniture.
(b)	Calico Printing.
4.	...
5.	...
(a)	...
(b)	...
(c)	Silver Enamelling, water colour painting.
6.	Wooden furniture.
7.	Iron work, wooden toys & furniture, leather work.
(a)	Dyeing and painting of wooden articles.
8.	Ivory works, saddles for camels.
(a)	Making of bracelets of cocoanut shells.
9.	...
(a)	...
(b)	...
(c)	...
(d)	...
(e)	...
(f)	...
(g)	...
(h)	...
(i)	...
(j)	...
(k)	...
(l)	...
(m)	...
(n)	...
10.	...
11.	...
12.	Clay Images.

Serial No	Mines, Factories and Historical places
	265
1.	Dhoolkot at Ahar, Mahasatiya, Gangubhe.
2.	Mica, Baryl, Cotton Ginning & Pressing, Tank at Mandal, Royal Place on its embankment, temple of Sawai Bhoj at Asind, Mandal Chhatri.
(a)	Cotton Ginning & Pressing, Textile Mills.
(b)	... ..
3.	Building Stones, Cotton Ginning and Pressing.
(a)	Cotton Ginning and Pressing, Fort, Bridge on River Gambhiti.
(b)	... ..
4.	... ..
5.	Shri Eklingji Temple, Bapa Rawal ki Samadhi, Gupha of Bharathri Adbhuti, Sasbahu's Temples at Nagda, Rishabdeo Temple.
(a)	Dwarkadhish Temple.
(b)	... ..
(c)	Temple of Shri Nathji.
6.	Cotton Ginning & Pressing, Match Factory, Calcite & Building Stones.
7.	Mica Stones, soap stone, cotton ginning.
(a)	... ..
8.	Mica, Sugar Mill, Cotton Ginning, Baryl.
(a)	Cotton Ginning and Pressing.
9.	... ..
(a)	... ..
(b)	... ..
(c)	... ..
(d)	... ..
(e)	... ..
(f)	... ..
(g)	... ..
(h)	... ..
(i)	... ..
(j)	... ..
(k)	... ..
(l)	... ..
(m)	... ..
(n)	... ..
10.	Jai Samand Lake.
11.	... ..
12.	Mica, Blue Stones & White Marbles, Cotton Ginning Kumbhalgarh Fort, Jain Temple of Pitajiadeo, Parashram, Rajsamand lake & Haldi ghati.

Appendix A (Part II)
General Information of
Mewar State
by
Administrative Units
(THIKANAS)

Serial No	Physical features	Area in sq. miles	No of towns			
			According to their class			
			Total	Khalsa	Jagir	Muafi
3	4	5	6	7	8	
13.	...	...	6	...	6	...
(a)	Mixed	...	...	...	...	...
(b)	"	...	...	...	...	...
(c)	Plain	...	...	...	...	...
(d)	"	...	1	...	1	...
(e)	Hilly	...	...	...	...	...
(f)	Mixed	...	...	...	...	...
(g)	"	...	1	...	1	...
(h)	"	...	...	...	...	...
(i)	"	...	...	...	...	...
(j)	"	...	1	...	1	...
(k)	"	...	...	...	...	...
(l)	"	...	...	...	...	...
(m)	"	...	1	...	1	...
(n)	"	...	...	...	...	...
(o)	"	...	...	...	...	...
(p)	"	...	...	...	...	...
(q)	"	...	1	...	1	...
(r)	"	...	...	...	...	...
(s)	"	...	...	...	...	...
(t)	Plain	...	...	...	...	...
(u)	Mixed	...	...	...	...	...
(v)	"	...	...	...	...	...
(w)	Plain	...	...	...	...	...
(x)	Mixed	...	...	...	...	...
(y)	Hilly	...	...	...	...	...
(y1)	"	...	1	...	1	...
(z)	Mixed	...	...	...	...	...
(z1)	Plain	...	...	...	...	...

N. B.—Figures of areas in column 4 being not available have been left blank.

Serial No	No. of Villages					
	According to nature of tenure in Sept., 1940				According to their size	
	Total	Khalsa	Jagir	Muafi	Total	
	19	20	21	22	No.	Rural Population
				23	24	
13.	1,493	...	1,493	...	1,493	4,09,454
(a)	45	...	45	...	45	15,189
(b)	46	...	46	...	46	27,981
(c)	64	...	64	...	64	28,282
(d)	...	...	...	...	...	...
(e)	42	...	42	...	42	10,036
(f)	102	...	102	...	101	16,205
(g)	...	...	...	...	...	...
(h)	105	...	105	...	105	23,206
(i)	135	...	135	...	134	19,140
(j)	...	...	...	...	...	...
(k)	84	...	84	...	84	16,515
(l)	110	...	110	...	110	18,129
(m)	...	...	...	...	...	...
(n)	79	...	79	...	79	17,198
(o)	104	...	104	...	104	31,398
(p)	188	...	188	...	190	35,320
(q)	...	...	...	...	...	...
(r)	46	...	46	...	46	17,796
(s)	13	...	13	...	13	21,272
(t)	11	...	11	...	11	4,562
(u)	71	...	71	...	71	14,518
(v)	53	...	53	...	53	22,007
(w)	6	...	6	...	6	5,166
(x)	42	...	42	...	42	7,577
(y)	105	...	105	...	104	45,922
(y1)	...	...	...	...	...	...
(z)	25	...	25	...	24	6,280
(z1)	17	...	17	...	17	10,355

N. B.—The figures in columns 19 and 23 do not agree for the former were collected in Sept., 1940 and latter in March, 1941.

Number of Villages (Contd.)						
According to their size (Contd.)						
Serial No.	Under 500		500 to 1000		1000 to 2000	
	No.	Population	No.	Population	No.	Population
	25	26	27	28	29	30
13.	1,293	2,01,194	130	90,024	53	71,687
(a)	38	6,599	6	4,175	...	...
(b)	29	9,200	9	5,825	7	9,887
(c)	40	9,307	19	12,629	5	6,346
(d)	...	...	...	...	...	...
(e)	37	4,730	3	2,329	2	2,977
(f)	97	13,961	4	2,244	...	...
(g)	...	...	...	...	...	...
(h)	94	12,543	6	3,970	5	7,093
(i)	130	16,367	3	1,734	1	1,039
(j)	...	...	...	...	...	...
(k)	78	10,774	4	3,071	2	2,670
(l)	104	12,885	5	3,114	...	...
(m)	...	...	...	...	...	...
(n)	76	11,800	1	541	1	1,703
(o)	89	16,171	9	6,554	5	6,304
(p)	179	26,269	8	5,210	3	3,841
(q)	...	...	...	...	...	...
(r)	41	6,544	3	2,366	1	1,022
(s)	3	994	4	3,346	2	2,390
(t)	8	2,506	3	2,056	...	...
(u)	64	8,347	6	4,458	1	1,713
(v)	42	8,596	5	3,659	5	6,779
(w)	1	269	3	1,936	2	2,961
(x)	39	5,143	2	1,122	1	1,312
(y)	75	13,487	18	13,164	8	10,686
(y1)	...	...	...	...	...	...
(z)	22	3,160	1	672	...	...
(z1)	7	1,542	8	5,849	2	2,964

Serial No	No. of Villages (Contd.)				No. of occupied houses in Sept, 1940
	According to their size (Contd.)				
	2,000 to 5,000		5,000 to 10,000		Total
	No.	Population	No.	Population	
81	82	83	84	85	
13	17	46,549	...	...	84,356
(a)	1	4,415	...	...	3,031
(b)	1	3,069	...	...	4,418
(c)	..	...	...	...	4,483
(d)	...	...	...	...	868
(e)	...	...	...	...	1,919
(f)	...	...	...	...	3,181
(g)	...	...	...	...	873
(h)	...	...	...	...	4,425
(i)	...	...	...	...	3,108
(j)	...	...	...	...	987
(k)	...	...	...	...	3,864
(l)	1	2,130	...	...	3,371
(m)	...	...	...	...	1,379
(n)	1	2,154	...	...	2,826
(o)	1	2,369	...	...	7,451
(p)	...	...	...	...	6,125
(q)	...	...	...	...	1,538
(r)	1	2,864	...	...	2,658
(s)	4	14,542	...	...	4,081
(t)	...	...	...	...	901
(u)	...	...	...	...	3,045
(v)	1	2,973	...	...	4,377
(w)	...	...	...	...	933
(x)	...	...	...	...	1,345
(y)	3	8,585	...	...	9,044
yl)	...	...	...	...	1,177
(z)	1	2,448	...	...	1,120
(zl)	...	...	...	...	1,828

No of occupied houses in Sept, 1940 (Contd.)

Serial No	Having Storeys (floors)			
	One	Two	Three	More than three
	36	37	38	39
13.	77,848	6,176	312	20
(a)	2,656	337	37	1
(b)	4,112	305	1	...
(c)	4,385	97	1	...
(d)	508	319	41	...
(e)	1,850	69	...	...
(f)	3,175	6	...	...
(g)	422	418	29	4
(h)	4,287	131	7	...
(i)	3,030	76	2	...
(j)	688	286	12	1
(k)	3,674	184	5	1
(l)	3,264	103	4	...
(m)	933	440	6	...
(n)	2,649	167	8	2
(o)	7,070	367	13	1
(p)	5,927	183	15	...
(q)	1,046	474	17	1
(r)	2,396	240	21	1
(s)	3,586	480	14	1
(t)	891	10	...	...
(u)	2,911	131	3	...
(v)	4,238	137	1	1
(w)	914	18	1	...
(x)	1,332	12	1	...
(y)	8,474	560	7	3
(y1)	635	475	64	3
(z)	1,041	77	2	...
(z1)	1,754	74	...	...

No. of occupied houses (Contd)

Serial No	Roofs			
	Terraced	Tiled	Thatched	Others
	40	41	42	43
13.	3,819	77,779	1,645	1,113
(a)	466	2,533	11	21
(b)	553	3,839	26	...
(c)	41	4,419	22	1
(d)	145	723	...	...
(e)	15	1,884	20	...
(f)	4	3,143	34	...
(g)	104	740	...	29
(h)	339	3,990	93	3
(i)	25	2,866	207	10
(j)	189	795	...	3
(k)	39	2,659	1,002	164
(l)	36	3,329	6	...
(m)	36	1,340	...	3
(n)	176	1,848	...	802
(o)	209	7,230	6	6
(p)	230	5,850	33	12
(q)	274	1,240	1	23
(r)	46	2,587	23	2
(s)	64	4,007	8	2
(t)	1	896	3	1
(u)	154	2,873	13	5
(v)	29	4,341	7	...
(w)	12	920	...	1
(x)	10	1,298	37	...
(y)	86	8,876	73	9
(y1)	426	738	...	13
(z)	100	1,016	1	3
(z1)	10	1,799	19	...

No. of occupied houses (Contd.)				
Serial No	Walls			
	Stone	Brick	Mud	Others
	44	45	46	47
13.	55,012	1,099	23,975	4,270
(a)	2,099	17	909	6
(b)	2,625	...	1,792	1
(c)	838	1	3,643	1
(d)	867	1	...	...
(e)	121	68	1,071	659
(f)	1,026	...	1,693	462
(g)	675	6	187	5
(h)	2,732	...	1,617	76
(i)	2,930	...	47	131
(j)	987	...	...	...
(k)	2,338	1	847	678
(l)	1,092	423	1,780	76
(m)	1,144	173	61	1
(n)	2,710	...	...	116
(o)	6,608	...	835	8
(p)	5,445	27	639	14
(q)	1,185	172	181	...
(r)	1,519	113	873	153
(s)	2,144	...	1,776	161
(t)	294	...	602	5
(u)	1,895	5	1,140	5
(v)	3,564	...	736	77
(w)	520	...	413	...
(x)	1,065	...	243	37
(y)	5,417	50	2,059	1,518
(y1)	1,006	23	87	61
(z)	962	...	158	...
(z1)	1,204	19	586	19

No. of occupied houses (Contd.)			
Serial No	No. of houses per sq mile	Average	
		No. of persons per house	
		Urban	Rural
	48	49	50
13.	...	5	5
(a)	5
(b)	6
(c)	6
(d)	...	6	...
(e)	5
(f)	5
(g)	...	7	...
(h)	5
(i)	6
(j)	...	5	...
(k)	4
(l)	5
(m)	...	5	...
(n)	6
(o)	4
(p)	6
(q)	...	4	4
(r)	5
(s)	5
(t)	5
(u)	5
(v)	5
(w)	5
(x)	6
(y)	6
(y1)	5
(z)	...	5	...
(z1)	5
	6

No. of families (in Sept., 1940)

Serial No.	Total	Urban	Rural
	51	52	53
13.	98,576	8,199	90,377
(a)	3,378	...	3,378
(b)	5,982	...	5,982
(c)	6,282	...	6,282
(d)	1,153	1,153	...
(e)	2,105	...	2,105
(f)	3,307	...	3,307
(g)	1,335	1,335	...
(h)	5,436	...	5,436
(i)	4,033	...	4,033
(j)	1,261	1,261	...
(k)	3,795	...	3,795
(l)	3,962	...	3,962
(m)	1,605	1,605	...
(n)	3,533	...	3,533
(o)	7,413	...	7,413
(p)	7,842	...	7,842
(q)	1,496	1,496	...
(r)	3,016	...	3,016
(s)	4,586	...	4,586
(t)	987	...	987
(u)	3,253	...	3,253
(v)	4,934	...	4,934
(w)	1,185	...	1,185
(x)	1,618	...	1,618
(y)	9,950	...	9,950
(y1)	1,349	1,349	...
(z)	1,484	...	1,484
(z1)	2,296	...	2,296

Number of families (in Sept. 1940) (Contd.)

Serial No	Per 100 houses		No. of persons per family	
	Urban	Rural	Urban	Rural
	54	55	56	57
13.	119	117	...	4
(a)	...	111	...	5
(b)	...	135	...	5
(c)	...	140	...	5
(d)	133	...	4	...
(e)	...	110	...	5
(f)	...	104	...	5
(g)	153	...	4	...
(h)	...	123	...	4
(i)	...	130	...	5
(j)	128	...	4	...
(k)	...	98	...	4
(l)	...	118	...	5
(m)	116	...	4	...
(n)	...	125	...	5
(o)	...	99	...	4
(p)	...	128	...	5
(q)	97	...	4	...
(r)	...	113	...	4
(s)	...	112	...	5
(t)	...	110	...	5
(u)	...	107	...	4
(v)	...	113	...	5
(w)	...	127	...	5
(x)	...	120	...	5
(y)	...	110	...	5
(y1)	115	...	4	...
(z)	...	133	...	4
(z1)	...	126	...	5

Serial No.	Total Population			
	Total			
	Persons	Males	Females	No. of females per 1,000 males
	58	59	60	61
13.	4,42,351	2,26,835	2,15,516	949
(a)	15,189	7,831	7,358	940
(b)	27,981	14,669	13,312	907
(c)	28,282	14,516	13,766	948
(d)	4,919	2,466	2,453	995
(e)	10,036	5,117	4,919	961
(f)	16,205	8,213	7,992	973
(g)	5,705	2,962	2,743	926
(h)	23,606	12,103	11,503	950
(i)	19,140	9,852	9,288	943
(j)	4,831	2,475	2,356	952
(k)	16,515	8,495	8,020	944
(l)	18,129	9,228	8,901	965
(m)	6,443	3,221	3,222	1,000
(n)	17,198	8,740	8,458	968
(o)	31,398	16,110	15,288	949
(p)	35,320	18,605	16,715	898
(q)	5,742	2,866	2,876	1,003
(r)	12,796	6,582	6,214	944
(s)	21,272	10,784	10,488	973
(t)	4,562	2,323	2,239	964
(u)	14,518	7,439	7,079	952
(v)	22,007	11,431	10,576	925
(w)	5,166	2,694	2,472	918
(x)	7,577	3,921	3,656	932
(y)	45,922	23,103	22,819	988
(y1)	5,257	2,648	2,609	985
(z)	6,280	3,201	3,079	962
(z1)	10,355	5,240	5,115	976

Total Population (Contd.)

Urban

Serial No	Persons	Males	Females	No. of females per 1,000 males
	62	63	64	65
13.	32,897	16,638	16,259	977
(a)	...	...	...	...
(b)	...	...	...	...
(c)	...	...	...	...
(d)	4,919	2,466	2,453	995
(e)	...	...	...	...
(f)	...	...	...	...
(g)	5,705	2,962	2,743	929
(h)	...	...	...	...
(i)	...	...	...	...
(j)	4,831	2,475	2,356	952
(k)	...	...	...	...
(l)	...	...	...	...
(m)	6,443	3,221	3,222	1,000
(n)	...	...	...	...
(o)	...	...	...	...
(p)	...	...	...	...
(q)	5,742	2,866	2,876	1,003
(r)	...	...	...	...
(s)	...	...	...	...
(t)	...	...	...	...
(u)	...	...	...	...
(v)	...	...	...	...
(w)	...	...	...	...
(x)	...	...	...	...
(y)	...	...	...	...
(y1)	5,257	2,648	2,609	985
(z)	...	...	...	...
(z1)	...	...	...	...

Total Population (Contd.)

Serial No.	Rural			
	Persons	Males	Females	No. of females per 1,000 males
	66	67	68	69
13.	4,09,454	2,10,197	1,99,257	948
(a)	15,189	7,831	7,358	940
(b)	27,981	14,669	13,312	907
(c)	28,282	14,516	13,766	948
(d)	...	...	...	...
(e)	10,036	5,117	4,919	961
(f)	16,205	8,213	7,992	973
(g)	...	...	...	...
(h)	23,606	12,103	11,503	950
(i)	19,140	9,852	9,288	943
(j)	...	...	...	...
(k)	16,515	8,495	8,020	944
(l)	18,129	9,228	8,901	965
(m)	...	...	...	...
(n)	17,198	8,740	8,458	968
(o)	31,398	16,110	15,288	949
(p)	35,320	18,605	16,715	898
(q)	...	...	...	...
(r)	12,796	6,582	6,214	944
(s)	21,272	10,784	10,488	973
(t)	4,562	2,323	2,239	964
(u)	14,518	7,439	7,079	952
(v)	22,007	11,431	10,576	925
(w)	5,166	2,694	2,472	918
(x)	7,577	3,921	3,656	932
(y)	45,922	23,103	22,819	988
(yl)	...	...	...	...
(z)	6,280	3,201	3,079	962
(zl)	10,355	5,240	5,115	976

Total Population (Contd.)						
Serial No	Literates					
	Total Literates			Literates in English		
	Persons	Males	Females	Persons	Males	Females
	70	71	72	73	74	75
13.	18,438	17,469	969	393	378	15
(a)	1,097	1,061	36	44	42	2
(b)	847	817	30	13	13	...
(c)	227	201	26	5	5	...
(d)	962	884	78	83	81	2
(e)	386	364	22	4	4	...
(f)	169	151	18	3	3	...
(g)	866	823	43	11	9	2
(h)	812	720	92	30	29	1
(i)	251	245	6	4	4	...
(j)	647	623	24	16	16	...
(k)	638	605	33	7	7	...
(l)	337	323	14	...	...	...
(m)	1,138	1,029	109	8	7	1
(n)	867	817	50	8	8	...
(o)	749	716	33	15	15	...
(p)	937	923	14	38	37	1
(q)	946	927	19	27	26	1
(r)	662	631	31	3	3	...
(s)	925	866	59	8	7	1
(t)	117	115	2	...	...	...
(u)	595	562	33	7	6	1
(v)	1,118	1,077	41	13	13	...
(w)	230	219	11	3	3	...
(x)	176	167	9	7	7	...
(y)	1,272	1,230	42	10	10	...
(y1)	1,010	928	82	21	19	2
(z)	267	263	4	5	4	1
(z1)	190	182	8	...	...	...

Total Population (Contd.)				
Serial No.	Literates (Contd.)			P.C. of Literacy
	Illiterates			
	Persons	Males	Females	
	76	77	78	79
13.	3,56,618	1,76,212	1,80,406	4
(a)	11,917	5,715	6,202	7
(b)	23,243	11,917	11,326	3
(c)	24,115	12,364	11,751	1
(d)	3,334	1,282	2,052	19
(e)	8,101	4,013	4,088	4
(f)	13,238	6,649	6,589	1
(g)	3,925	1,645	2,280	15
(h)	19,307	9,659	9,648	3
(i)	16,197	8,276	7,921	1
(j)	3,588	1,560	2,028	13
(k)	13,352	6,596	6,756	4
(l)	14,723	7,355	7,368	2
(m)	4,395	1,735	2,660	18
(n)	13,855	6,725	7,130	5
(o)	25,722	12,972	12,750	2
(p)	29,358	15,326	14,032	2
(q)	4,028	1,572	2,456	16
(r)	10,000	4,912	5,088	5
(s)	16,751	8,191	8,560	4
(t)	3,685	1,819	1,866	3
(u)	11,761	5,803	5,958	4
(v)	17,391	8,580	8,811	5
(w)	4,191	2,095	2,096	4
(x)	6,380	3,204	3,176	2
(y)	36,882	18,133	18,749	3
(y1)	3,498	1,342	2,156	19
(z)	5,046	2,464	2,582	4
(z1)	8,635	4,308	4,327	2

Total Population (Contd.)				
Serial No	Literates (Contd.)	Age		
	Literates in English per 10,000 of total population	Children (10 to 15)	Adults (16-60)	Old (above 60)
	80	81	82	83
13.	9	1,83,207	2,41,766	17,378
(a)	29	6,094	8,405	690
(b)	5	11,435	15,512	1,034
(c)	2	11,028	16,105	1,149
(d)	169	1,758	2,889	272
(e)	4	4,277	5,404	355
(f)	2	7,094	8,414	697
(g)	19	2,323	3,194	188
(h)	13	9,432	13,146	1,028
(i)	2	7,749	10,770	621
(j)	33	1,711	2,898	222
(k)	4	6,635	9,324	556
(l)	...	7,804	9,638	687
(m)	12	2,505	3,636	302
(n)	5	6,986	9,674	538
(o)	5	13,432	16,684	1,282
(p)	11	14,387	19,443	1,490
(q)	47	2,167	3,305	270
(r)	2	5,526	6,914	356
(s)	4	9,342	11,197	733
(t)	...	1,931	2,489	142
(u)	5	6,009	7,850	659
(v)	6	9,301	11,723	983
(w)	6	2,091	2,850	225
(x)	9	3,054	4,196	327
(y)	2	20,235	24,073	1,614
(y1)	40	2,097	2,955	205
(z)	8	2,573	3,431	276
(z1)	...	4,231	5,647	477

Total Population (Contd.)			
Serial No.	Civil Condition		
	Persons	Unmarried	
		84	Males	Females
		85	86
13.	1,87,324	1,09,882	77,442
(a)	6,168	3,671	2,497
(b)	10,990	6,621	4,369
(c)	10,359	6,197	4,162
(d)	1,800	1,044	756
(e)	4,576	2,655	1,921
(f)	7,291	4,175	3,116
(g)	2,457	1,494	963
(h)	9,502	5,644	3,858
(i)	7,626	4,454	3,172
(j)	1,762	1,048	714
(k)	7,151	4,235	2,916
(l)	7,807	4,467	3,340
(m)	2,574	1,486	1,088
(n)	7,165	4,142	3,023
(o)	13,891	8,235	5,656
(p)	15,033	9,147	5,886
(q)	2,250	1,311	939
(r)	5,828	3,349	2,479
(s)	9,734	5,496	4,238
(t)	1,979	1,112	867
(u)	6,107	3,755	2,452
(v)	10,095	5,970	4,125
(w)	2,070	1,244	826
(x)	3,071	1,844	1,227
(y)	20,857	11,820	9,038
(y1)	2,274	1,338	936
(z)	2,524	1,483	1,041
(z1)	4,283	2,445	1,838

Total Population (Contd.)			
Civil Condition (Contd.)			
Serial No.	Married		
	Persons	Males	Females
	87	88	89
13.	2,13,389	1,05,092	1,08,297
(a)	7,494	3,676	3,818
(b)	14,418	7,159	7,259
(c)	15,048	7,446	7,602
(d)	2,621	1,294	1,327
(e)	4,612	2,258	2,364
(f)	7,527	3,752	3,775
(g)	2,714	1,308	1,406
(h)	11,817	5,820	5,997
(i)	9,868	4,894	4,974
(j)	2,482	1,264	1,218
(k)	7,597	3,765	3,832
(l)	8,788	4,304	4,484
(m)	3,186	1,522	1,664
(n)	8,076	3,986	4,090
(o)	14,833	7,091	7,742
(p)	16,699	8,283	8,416
(q)	2,868	1,390	1,478
(r)	5,775	2,895	2,878
(s)	9,823	4,820	5,003
(t)	2,214	1,103	1,111
(u)	6,915	3,334	3,581
(v)	9,836	4,914	4,922
(w)	2,561	1,305	1,256
(x)	3,774	1,866	1,908
(y)	20,955	10,288	10,667
(y1)	2,480	1,209	1,271
(z)	3,187	1,578	1,609
(z1)	5,223	2,568	2,655

Total Population (Contd.)

Civil Condition (Contd.)

Serial No	Widowed			Divorced		
	Persons	Males	Females	Persons	Males	F.
	90	91	92	93	94	95
13.	41,252	11,632	29,620	386	229	157
(a)	1,512	471	1,041	15	13	2
(b)	2,543	871	1,672	30	18	12
(c)	2,857	858	1,999	18	15	3
(d)	492	127	365	6	1	5
(e)	837	198	639	11	6	5
(f)	1,383	283	1,100	4	3	1
(g)	529	158	371	5	2	3
(h)	2,267	624	1,643	20	15	5
(i)	1,633	494	1,139	13	10	3
(j)	582	162	420	5	1	4
(k)	1,762	495	1,267	5	...	5
(l)	1,518	444	1,074	16	13	3
(m)	679	212	467	4	1	3
(n)	1,937	607	1,330	20	5	15
(o)	2,651	768	1,883	23	16	7
(p)	3,538	1,134	2,404	50	41	9
(q)	624	165	459	...	...	...
(r)	1,190	334	856	5	4	1
(s)	1,709	466	1,243	6	2	4
(t)	369	108	261	...	...	...
(u)	1,366	328	1,038	30	22	8
(v)	2,076	547	1,529	...	...	...
(w)	528	140	388	7	5	2
(x)	726	205	521	6	6	...
(y)	4,035	970	3,065	75	25	50
(y1)	497	98	399	6	3	3
(z)	565	138	427	4	2	2
(z1)	847	227	620	2	...	2

Total Population (Contd.)			
Serial No	Hindus		
	Total		
	Persons	Males	Females
	96	97	98
13	3,23,926	1,65,879	1,58,047
(a)	11,833	6,117	5,716
(b)	20,429	10,721	9,708
(c)	25,095	12,828	12,267
(d)	3,804	1,906	1,898
(e)	4,447	2,224	2,223
(f)	9,829	4,976	4,853
(g)	3,560	1,824	1,736
(h)	20,957	10,733	10,224
(i)	16,501	8,453	8,048
(j)	3,343	1,691	1,652
(k)	11,398	5,863	5,535
(l)	13,398	6,831	6,567
(m)	4,331	2,157	2,174
(n)	13,275	6,641	6,634
(o)	22,977	11,758	11,219
(p)	30,705	16,099	14,606
(q)	4,122	2,074	2,048
(r)	7,802	4,009	3,793
(s)	12,690	6,421	6,269
(t)	3,353	1,706	1,647
(u)	11,916	6,119	5,797
(v)	14,881	7,734	7,147
(w)	4,685	2,426	2,259
(x)	6,695	3,477	3,218
(y)	25,200	12,637	12,563
(yl)	3,518	1,762	1,756
(z)	5,104	2,622	2,482
(zl)	8,078	4,070	4,008

Total Population (Contd.)			
Hindus (Contd.)			
Serial No	Unmarried		
	Persons 99	Males 100	Females 101
13.	1,31,097	77,799	53,298
(a)	4,654	2,813	1,862
(b)	7,670	4,654	3,016
(c)	9,104	5,472	3,632
(d)	1,328	767	561
(e)	1,866	1,105	761
(f)	4,168	2,416	1,752
(g)	1,483	906	577
(h)	8,309	4,947	3,362
(i)	6,396	3,725	2,671
(j)	1,185	707	478
(k)	4,669	2,831	1,838
(l)	5,476	3,177	2,299
(m)	1,673	971	702
(n)	5,289	3,001	2,288
(o)	9,877	5,899	3,978
(p)	12,914	7,852	5,062
(q)	1,584	932	652
(r)	3,454	2,027	1,427
(s)	5,429	3,131	2,298
(t)	1,390	779	611
(u)	5,010	3,085	1,925
(v)	6,524	3,942	2,582
(w)	1,872	1,116	756
(x)	2,692	1,625	1,067
(y)	10,389	6,001	4,388
(y1)	1,462	875	587
(z)	1,973	1,192	781
(z1)	3,236	1,851	1,385

Total Population (Contd.)			
Hindus (Contd.)			
Serial No	Married		
	Persons	Males	Females
	102	103	104
13.	1,60,483	78,958	81,525
(a)	5,940	2,910	3,030
(b)	10,765	5,366	5,399
(c)	13,365	6,569	6,796
(d)	2,069	1,027	1,042
(e)	2,171	1,025	1,146
(f)	4,748	2,363	2,385
(g)	1,733	835	898
(h)	10,544	5,207	5,337
(i)	8,640	4,283	4,357
(j)	1,765	892	873
(k)	5,348	2,661	2,687
(l)	6,730	3,296	3,434
(m)	2,184	1,043	1,141
(n)	6,450	3,163	3,287
(o)	10,958	5,264	5,694
(p)	14,655	7,240	7,415
(q)	2,113	1,020	1,093
(r)	3,554	1,780	1,774
(s)	6,119	2,981	3,138
(t)	1,669	836	833
(u)	5,683	2,736	2,947
(v)	6,886	3,434	3,452
(w)	2,321	1,180	1,141
(x)	3,355	1,657	1,698
(y)	12,188	6,016	6,172
(y1)	1,715	825	890
(z)	2,665	1,310	1,355
(z1)	4,150	2,039	2,111

Total Population (Contd.)						
Serial No	Hindus (Contd.)					
	Widowed			Divorced		
	Persons 105	Males 106	Females 107	Persons 108	Males 109	F. 110
13.	32,074	8,946	23,128	272	176	96
(a)	1,204	382	822	14	12	2
(b)	1,970	688	1,282	24	13	11
(c)	2,610	774	1,836	16	13	3
(d)	401	111	290	6	1	5
(e)	405	90	315	5	4	1
(f)	909	194	715	4	3	1
(g)	341	82	259	3	1	2
(h)	2,086	564	1,522	18	15	3
(i)	1,454	437	1,017	11	8	3
(j)	391	92	299	2	...	2
(k)	1,377	371	1,006	4	...	4
(l)	1,181	350	831	11	8	3
(m)	471	142	329	3	1	2
(n)	1,525	473	1,052	11	4	7
(o)	2,125	584	1,541	17	11	6
(p)	3,093	971	2,122	43	36	7
(q)	425	122	303	...	...	...
(r)	790	199	591	4	3	1
(s)	1,139	308	831	3	1	2
(t)	294	91	203	...	...	...
(u)	1,201	280	921	22	18	4
(v)	1,471	358	1,113	...	...	...
(w)	485	125	360	7	5	2
(x)	644	191	453	4	4	...
(y)	2,590	607	1,983	33	13	20
(y1)	338	61	277	3	1	2
(z)	463	119	344	3	1	2
(z1)	691	180	511	1	...	1

Total Population (Contd.)						
Hindus (Contd.) Married in the age group						
Serial No	0 to 5			5-10		
	P.	M	F.	Persons	Males	Females
	111	112	113	114	115	116
13.	557	177	380	4,232	1,215	3,017
(a)	21	4	17	216	51	165
(b)	84	20	64	494	187	307
(c)	76	21	55	557	172	385
(d)	5	...	5	36	14	22
(e)	3	...	3	41	9	32
(f)	14	7	7	89	20	69
(g)	3	3	...	29	5	24
(h)	24	2	22	297	82	215
(i)	22	9	13	237	69	168
(j)	3	1	2	27	8	19
(k)	2	2	...	52	20	32
(l)	34	14	20	211	63	148
(m)	5	...	5	23	3	20
(n)	...	...	...	97	17	80
(o)	47	21	26	232	82	150
(p)	71	30	41	497	120	377
(q)	3	1	2	51	14	37
(r)	2	2	...	51	10	41
(s)	21	10	11	105	22	83
(t)	...	...	...	36	8	28
(u)	20	1	19	136	32	104
(v)	3	1	2	75	15	60
(w)	12	5	7	76	37	39
(x)	16	13	3	101	30	71
(y)	33	7	26	239	56	183
(y1)	...	...	...	25	7	18
(z)	24	2	22	108	36	72
(z1)	9	1	8	94	26	68

Total Population (Contd.)			
Hindus (Contd.) Married in the age group (Contd.)			
Serial No.	10-15		
	Persons 117	Males 118	Females 119
13.	12,022	3,771	8,251
(a)	491	141	350
(b)	1,035	404	631
(c)	1,188	419	769
(d)	141	50	91
(e)	126	32	94
(f)	337	99	238
(g)	100	29	71
(h)	790	253	537
(i)	699	244	455
(j)	126	43	83
(k)	242	93	149
(l)	502	167	335
(m)	139	37	102
(n)	494	138	356
(o)	788	249	539
(p)	1,107	332	775
(q)	136	37	99
(r)	198	61	137
(s)	396	107	289
(t)	126	37	89
(u)	394	104	290
(v)	443	89	354
(w)	177	72	105
(x)	238	87	151
(y)	999	272	727
(y1)	101	22	79
(z)	217	66	151
(z1)	292	87	205

Total Population (Contd)

Widowed in the age group

Serial No	Widowed in the age group								
	0-5			5 to 10			10-15		
	P.	M.	F.	P.	M.	F.	P.	M.	F.
120	121	122	123	124	125	126	127	128	
13.	16	8	8	103	53	50	237	118	119
(a)	...	...	...	5	3	2	14	9	5
(b)	3	2	1	8	5	3	23	17	6
(c)	1	...	1	10	3	7	12	8	4
(d)	...	...	...	1	...	1	...	...	...
(e)	...	...	...	...	...	...	1	...	1
(f)	...	...	...	1	1	...	4	1	3
(g)	2	...	2	1	...	1	3	2	1
(h)	1	1	...	5	4	1	20	11	9
(i)	1	...	1	1	1	...	11	6	5
(j)	...	...	...	1	1	...	2	1	1
(k)	1	1	...	1	...	1	9	...	9
(l)	...	...	...	3	1	2	10	4	6
(m)	1	...	1	11	10	1	6	6	...
(n)	...	...	...	...	...	...	6	2	4
(o)	...	...	...	8	7	1	15	8	7
(p)	3	3	...	7	2	5	27	15	12
(q)	...	...	...	...	...	...	2	1	1
(r)	1	1	...	10	4	6	11	3	8
(s)	...	...	...	5	3	2	5	5	...
(t)	...	...	...	1	...	1	3	1	2
(u)	...	...	...	6	3	3	9	3	6
(v)	...	...	...	3	1	2	7	2	5
(w)	...	...	...	2	1	1	2	1	1
(x)	...	...	...	3	2	1	9	4	5
(y)	1	...	1	4	...	4	18	5	13
(y1)	...	...	...	...	...	...	1	...	1
(z)	...	...	...	4	1	3	5	2	3
(z1)	1	...	1	2	...	2	2	1	1

Total Population (Contd.)					
Serial No.	No. of temples	No. of persons per temple	Muslims		
			Total		
			Persons 131	Males 132	Females 133
13.	3,278	99	12,628	6,576	6,052
(a)	140	85	445	221	224
(b)	147	139	679	377	302
(c)	199	126	1,039	533	506
(d)	27	141	887	446	441
(e)	42	106	171	88	83
(f)	79	124	142	74	68
(g)	30	119	883	453	430
(h)	185	113	406	227	179
(i)	133	124	185	105	80
(j)	42	80	1,053	546	507
(k)	141	81	339	178	161
(l)	102	131	280	141	139
(m)	19	228	1,095	544	551
(n)	73	182	305	151	154
(o)	402	57	537	279	258
(p)	317	97	312	172	140
(q)	53	78	509	253	256
(r)	196	40	164	86	78
(s)	112	113	519	279	240
(t)	40	84	13	6	7
(u)	174	68	190	91	99
(v)	166	90	290	151	139
(w)	54	86	111	68	43
(x)	40	167	114	62	52
(y)	207	123	676	385	291
(y1)	23	153	1,067	546	521
(z)	54	95	157	78	79
(z1)	81	100	60	36	24

Total Population (Contd.)

Muslims (Contd.)

Unmarried

Serial No	Unmarried		
	Persons	Males	Females
	134	135	136
13.	5,323	3,123	2,200
(a)	189	108	81
(b)	257	180	77
(c)	430	252	178
(d)	370	217	153
(e)	83	48	35
(f)	61	35	26
(g)	378	222	156
(h)	164	106	58
(i)	71	51	20
(j)	428	241	187
(k)	135	77	58
(l)	118	63	55
(m)	457	258	199
(n)	132	74	58
(o)	240	134	106
(p)	135	70	55
(q)	204	116	88
(r)	57	26	31
(s)	193	112	81
(t)	7	3	4
(u)	82	47	35
(v)	132	74	58
(w)	48	30	12
(x)	47	30	17
(y)	294	190	104
(yl)	535	303	232
(z)	67	38	29
(zl)	19	12	7

Total Population (Contd.)			
Muslims (Contd.)			
Serial No	Married		
	Persons	Males	Females
		187	188	189
13.	6,193	3,099	3,094
(a)	226	104	122
(b)	362	181	181
(c)	500	251	249
(d)	446	218	228
(e)	68	35	33
(f)	71	37	34
(g)	420	197	223
(h)	216	110	106
(i)	97	50	47
(j)	520	270	250
(k)	155	79	76
(l)	146	70	76
(m)	548	258	290
(n)	139	71	68
(o)	263	127	136
(p)	157	88	69
(q)	253	122	131
(r)	82	54	28
(s)	286	151	135
(t)	3	2	1
(u)	98	42	56
(v)	135	68	67
(w)	54	29	25
(x)	59	30	29
(y)	333	177	156
(y1)	445	220	225
(z)	74	37	37
(z1)	37	21	16

Total Population (Contd.)

Muslims (Contd.)

Serial No.	Muslims (Contd.)					
	Widowed			Divorced		
	Persons 140	Males 141	Females 142	Persons 143	Males 144	Females 145
13	1,093	345	748	19	9	10
(a)	30	9	21	...	...	...
(b)	59	15	44	1	1	...
(c)	109	30	79	...	...	...
(d)	71	11	60	...	...	...
(e)	20	5	15	...	...	...
(f)	10	2	8	...	...	...
(g)	63	33	50	2	1	1
(h)	25	11	14	1	...	1
(i)	17	4	13	...	...	...
(j)	102	34	68	3	1	2
(k)	48	22	26	1	...	1
(l)	16	8	8	...	...	...
(m)	89	23	61	1	...	1
(n)	33	6	27	1	...	1
(o)	51	15	16	3	3	...
(p)	30	14	16	...	...	...
(q)	52	15	37	...	...	...
(r)	25	6	19	...	...	...
(s)	39	16	23	1	...	1
(t)	3	1	2	...	...	...
(u)	8	1	7	2	1	1
(v)	23	9	14	...	...	...
(w)	9	3	6	...	...	...
(x)	8	2	6	...	...	...
(y)	48	17	31	1	1	...
(y1)	55	22	63	2	1	1
(z)	16	3	13	...	...	...
(z1)	4	3	1	...	...	...

Total Population (Contd.)

Serial No	Muslims (Contd) Married in the age group								
	0-5			5-10			10-15		
	P.	M.	F.	P.	M.	F.	P.	M.	F.
	146	147	148	149	150	151	152	153	154
13.	21	3	18	132	34	98	358	105	253
(a).	1	...	1	7	1	6	14	5	9.
(b).	3	1	2	15	6	9	27	10	17
(c).	1	...	1	11	2	9	36	13	23
(d).	2	...	2	11	4	7	24	7	17
(e).	...	...	...	...	...	...	5	...	5
(f).	...	...	...	3	1	2	5	1	4
(g).	4	1	3	13	3	10	18	3	15
(h).	1	...	1	3	1	2	12	3	9
(i).	...	...	...	5	1	4	8	2	6
(j).	...	...	...	4	2	2	20	8	12
(k).	...	...	...	3	1	2	10	4	6
(l).	...	...	...	4	1	3	13	4	9
(m).	1	...	1	15	3	12	44	10	34
(n).	...	...	...	2	...	2	10	3	7
(o).	...	...	...	2	2	...	8	3	5
(p).	...	...	...	2	1	1	9	5	4
(q).	1	...	1	9	2	7	13	2	11
(r).	1	1	...	2	...	2	5	3	2
(s).	...	...	...	2	...	2	13	4	9
(t).	...	...	...	...	...	...	...	...	...
(u).	2	...	2	3	...	3	5	1	4
(v).	1	...	1	3	...	3	7	1	6
(w).	1	...	1	1	...	1	5	3	2
(x).	...	...	...	2	...	2	6	2	4
(y).	1	...	1	2	...	2	16	1	15
(y1)	1	...	1	4	1	3	18	4	14
(z).	...	...	...	2	1	1	3	1	2
(z1)	...	...	...	2	1	1	4	2	2

Total Population (Contd.)

Serial No	Muslims (Contd.) No. of persons per Mosque	Jains		
		Persons 166	Total	
			Males 167	Females 168
13.	238	18,569	9,550	9,019
(a)	222	1,237	632	605
(b)	340	702	385	317
(c)	...	221	124	97
(d)	443	216	105	111
(e)	171	129	67	62
(f)	...	22	18	4
(g)	221	1,211	659	552
(h)	406	369	192	177
(i)	...	156	98	58
(j)	210	425	231	194
(k)	113	242	130	112
(l)	140	418	212	206
(m)	183	997	512	485
(n)	102	440	226	214
(o)	573	1,150	603	547
(p)	...	1,580	848	732
(q)	254	965	457	508
(r)	82	739	391	348
(s)	104	1,258	662	596
(t)	...	60	32	28
(u)	95	466	238	228
(v)	290	1,757	886	871
(w)	111	49	27	22
(x)	114	122	60	62
(y)	225	2,100	1,008	1,092
(y1)	355	514	246	268
(z)	157	558	266	292
(z1)	...	466	235	231

Total Population (Contd.)

Serial No.	Males (Contd.)					
	Unmarried			Married		
	Persons 169	Males 170	Females 171	Persons 172	Males 173	Females 174
13.	8,124	4,843	3,281	7,973	3,942	4,031
(a)	521	309	212	542	276	266
(b)	307	198	109	274	139	135
(c)	91	59	32	99	52	47
(d)	96	55	41	100	45	55
(e)	53	31	22	56	29	27
(f)	8	7	1	11	9	2
(g)	572	353	219	534	263	271
(h)	157	99	58	167	82	85
(i)	66	52	14	66	34	32
(j)	148	100	48	189	96	93
(k)	111	71	40	99	48	51
(l)	173	101	72	173	86	87
(m)	436	254	182	444	216	228
(n)	184	116	68	189	84	105
(o)	526	328	198	500	235	265
(p)	707	449	258	638	317	321
(q)	391	224	167	431	207	224
(r)	338	209	129	294	143	151
(s)	550	331	219	542	273	269
(t)	25	16	9	26	14	12
(u)	203	121	82	197	96	101
(v)	805	460	345	714	355	359
(w)	24	16	8	14	8	6
(x)	47	28	19	57	29	28
(y)	916	495	421	923	460	463
(yl)	214	117	97	243	120	123
(z)	256	130	126	241	124	117
(zl)	199	114	85	210	102	108

Total Population (Contd.)									
Jains (Contd.)									
Serial No.	Widowed			Married in the age group					
				0 to 5			5-10		
	P.	M.	F.	P.	M.	F.	P.	M.	F.
	175	176	177	178	179	180	181	182	183
13.	2,472	765	1,707	10	8	2	14	8	6
(a)	174	47	127	...	...	...	1	...	1
(b)	121	48	73	...	...	...	1	1	...
(c)	31	13	18	...	...	...	...	...	...
(d)	20	5	15	...	...	...	...	...	...
(e)	20	7	13	...	...	...	...	...	...
(f)	3	2	1	2	2	...	...	...	...
(g)	105	43	62	2	1	1	1	1	...
(h)	45	11	34	1	1	...	1	...	1
(i)	24	12	12	...	...	...	1	...	...
(j)	88	35	53	...	...	...	1	...	1
(k)	32	11	21	...	...	...	1	1	...
(l)	72	25	47	2	1	1	1	1	...
(m)	117	42	75	...	...	...	...	...	...
(n)	67	26	41	...	...	...	...	...	...
(o)	124	40	84	...	...	...	...	...	...
(p)	235	82	153	1	1	...	1	1	...
(q)	143	26	117	...	...	...	...	...	...
(r)	107	39	68	...	...	...	...	...	...
(s)	166	58	108	...	...	...	...	...	...
(t)	9	2	7	...	...	...	...	...	...
(u)	66	21	45	...	...	...	...	...	...
(v)	238	71	167	1	1	...	...	...	...
(w)	11	3	8	...	...	...	...	...	...
(x)	18	3	15	...	...	...	1	1	...
(y)	261	53	208	...	...	...	...	...	...
(y1)	57	9	48	...	...	...	2	1	1
(z)	61	12	49	...	...	...	2	1	1
(z1)	57	19	38	1	1	...	...	...	...

Total Population (Contd.)

Serial No.	Jains (Contd.)		Primitive Tribes		
	No. of temples	No of persons per temple	Total		
			Persons	Males	Females
	196	197	198	199	200
13.	105	177	87,194	44,810	42,384
(a)	1	1,237	1,673	860	813
(b)	5	140	6,171	3,186	2,985
(c)	3	74	1,927	1,031	896
(d)	1	216	12	9	3
(e)	1	129	5,289	2,738	2,551
(f)	...	...	6,212	3,145	3,067
(g)	2	605	42	22	20
(h)	3	123	1,874	951	923
(i)	1	156	2,298	1,196	1,102
(j)	6	71	10	7	3
(k)	7	35	4,536	2,324	2,212
(l)	...	...	4,033	2,044	1,989
(m)	...	...	20	8	12
(n)	7	63	3,178	1,722	1,456
(o)	7	164	6,732	3,468	3,264
(p)	1	1,580	2,716	1,482	1,234
(q)	1	965	138	77	61
(r)	4	185	4,091	2,096	1,995
(s)	5	257	6,804	3,422	3,382
(t)	...	...	1,136	579	557
(u)	6	78	1,946	991	955
(v)	9	195	5,079	2,660	2,419
(w)	1	49	321	173	148
(x)	2	61	646	322	324
(y)	16	131	17,946	9,073	8,873
(y1)	4	128	158	94	64
(z)	1	558	455	231	224
(z1)	1	466	1,751	899	852

Total Population (Contd.)

Primitive Tribes (Contd.)

Serial No.	Unmarried		
	Persons	Males	Females
	201	202	203
13.	42,764	24,108	18,656
(a)	783	441	342
(b)	2,756	1,589	1,167
(c)	734	414	320
(d)	6	5	1
(e)	2,574	1,471	1,103
(f)	3,054	1,717	1,337
(g)	20	12	8
(h)	872	492	380
(i)	1,093	626	467
(j)	1	...	1
(k)	2,236	1,256	980
(l)	2,040	1,126	914
(m)	8	3	5
(n)	1,560	951	609
(o)	3,247	1,873	1,374
(p)	1,285	775	510
(q)	67	36	31
(r)	1,979	1,087	892
(s)	3,561	1,922	1,639
(t)	557	314	243
(u)	912	502	410
(v)	2,634	1,494	1,140
(w)	126	75	50
(x)	285	161	124
(y)	9,258	5,134	4,124
(yl)	63	43	20
(z)	224	120	104
(zl)	829	468	361

Total Population (Contd.)

Primitive Tribes (Contd.)

Serial No	Married		Females 206
	Persons 204	Males 205	
	13.	38,722	19,082	19,640
(a)	785	385	400
(b)	3,027	1,473	1,544
(c)	1,084	574	510
(d)	6	4	2
(e)	2,317	1,169	1,148
(f)	2,697	1,343	1,354
(g)	22	10	12
(h)	890	421	469
(i)	1,065	527	538
(j)	8	6	2
(k)	1,995	977	1,018
(l)	1,739	852	887
(m)	10	5	5
(n)	1,298	668	630
(o)	3,111	1,464	1,647
(p)	1,244	635	609
(q)	67	39	28
(r)	1,843	918	925
(s)	2,876	1,415	1,461
(t)	516	251	265
(u)	937	460	477
(v)	2,101	1,057	1,044
(w)	172	88	84
(x)	303	150	153
(y)	7,511	3,635	3,876
(y1)	77	44	33
(z)	205	106	99
(z1)	826	406	420

Total Population (Contd.)						
Primitive Tribes (Contd.)						
Serial No.	Widowed			Divorced		
	Persons	Males	Females	Persons	Males	Females
	207	208	209	210	211	212
13.	5,613	1,576	4,037	95	44	51
(a)	104	33	71	1	1	...
(b)	393	120	273	5	4	1
(c)	107	41	66	2	2	...
(d)	...	...	...	...	...	...
(e)	392	96	296	6	2	4
(f)	461	85	376	...	...	...
(g)	...	...	...	...	...	...
(h)	111	38	73	1	...	1
(i)	138	41	97	2	2	...
(j)	1	1	...	...	...	...
(k)	305	91	214	...	...	...
(l)	249	61	188	5	5	...
(m)	2	...	2	...	...	...
(n)	312	102	210	8	1	7
(o)	371	129	242	3	2	1
(p)	180	67	113	7	5	2
(q)	4	2	2	...	...	...
(r)	258	90	178	1	1	...
(s)	365	84	281	2	1	1
(t)	63	14	49	...	...	...
(u)	91	26	65	6	3	3
(v)	344	109	235	...	...	...
(w)	23	9	14	...	...	...
(x)	56	9	47	2	2	...
(y)	1136	293	843	41	11	30
(y1)	17	6	11	1	1	...
(z)	25	4	21	1	1	...
(z1)	95	25	70	1	...	1

Total Population (Contd.)						
Primitive Tribes (Contd.) Married in the age group						
Serial No	0 to 5			5 to 10		
	Persons	Males	F.	Persons	Males	Females
	213	214	215	216	217	218
13.	80	20	60	449	115	334
(a)	1	1	...	18	5	13
(b)	22	2	20	80	30	50
(c)	4	...	4	38	14	24
(d)	...	...	...	...	...	...
(e)	2	...	2	9	1	8
(f)	2	2	...	16	5	11
(g)	...	...	...	...	...	...
(h)	1	1	...	28	8	20
(i)	1	...	1	15	2	13
(j)	...	...	...	...	...	...
(k)	4	2	2	17	3	14
(l)	5	...	5	20	7	13
(m)	...	...	...	...	...	...
(n)	...	...	...	12	2	10
(o)	4	...	4	23	5	18
(p)	1	...	1	30	7	23
(q)	...	...	...	1	...	1
(r)	5	5	...	15	3	12
(s)	12	4	8	26	4	22
(t)	...	...	...	2	...	2
(u)	2	...	2	19	5	14
(v)	3	2	1	8	2	6
(w)	...	...	...	7	4	3
(x)	...	...	...	7	2	5
(y)	9	...	9	41	2	39
(y1)	...	...	...	...	...	...
(z)	1	1	...	4	2	2
(z1)	1	...	1	13	2	11

Total Population (Contd.)			
Serial No	Primitive Tribes (Contd.) Married in the age group (Contd.)		
	10 to 15		
	Persons	Males	Females
	219	220	221
13.	2,270	583	1,687
(a)	56	17	39
(b)	200	64	136
(c)	98	41	57
(d)	...	...	...
(e)	118	31	87
(f)	110	25	85
(g)	1	...	1
(h)	69	21	48
(i)	59	18	41
(j)	...	...	...
(k)	100	18	82
(l)	99	21	78
(m)	...	...	...
(n)	68	16	52
(o)	238	43	195
(p)	86	21	65
(q)	6	2	4
(r)	125	30	95
(s)	135	40	95
(t)	21	7	14
(u)	67	21	46
(v)	77	14	63
(w)	17	9	8
(x)	19	6	13
(y)	428	91	337
(y1)	8	2	6
(z)	14	6	8
(z1)	51	19	32

Serial No	Total Population (Contd.)		Average No of per sons per sq. mile	Houses in march, 1941	General Wells	
	Percentage of (Contd.)				Irrigation	Drinking
	Primitive Tribes	Christians					253	254
	249	250	251	252	253	254
13.	20	...	...	77,754	29,705	2,192
(a)	11	...	...	2,395	1,347	83
(b)	22	...	...	4,467	2,283	131
(c)	7	...	...	4,386	3,074	67
(d)	..	...	...	763	325	30
(e)	53	...	...	1,754	481	41
(f)	38	...	...	2,806	982	146
(g)	1	.07	...	878	133	20
(h)	8	...	...	4,124	1,906	170
(i)	12	...	...	3,003	1,723	202
(j)	...	...	...	979	94	30
(k)	27	...	...	3,238	930	114
(l)	22	...	...	2,989	1,440	99
(m)	...	...	...	1,166	165	24
(n)	18	...	...	2,839	836	83
(o)	21	...	...	6,054	1,564	22
(p)	8	.01	...	5,637	4,002	198
(q)	2	.03	...	1,098	299	25
(r)	32	...	...	2,625	254	61
(s)	32	...	...	3,419	1,445	111
(t)	25	...	...	964	621	29
(u)	14	...	...	2,443	1,055	16
(v)	23	...	...	4,358	1,065	78
(w)	6	...	...	854	521	37
(x)	8	...	...	1,375	689	15
(y)	39	...	...	9,065	1,134	274
(y1)	3	...	...	1,069	7	16
(z)	7	...	...	1,078	536	65
(z1)	17	...	...	1,938	794	5

General (Contd.)

Serial No.	No. of Tanks	Schools	Hospitals	Post offices (State and Imperial)	Police Stations
	255	256	257	258	259
13.	793	37	14	34	38
(a)	34	1	...	1	1
(b)	78	3	1	1	1
(c)	149	...	...	...	...
(d)	3	1	1	2	1
(e)	7	1	...	1	2
(f)	12	...	...	...	...
(g)	3	1	...	2	3
(h)	48	5	...	2	3
(i)	17	...	...	...	...
(j)	1	1	1	2	1
(k)	10	1	1	1	3
(l)	64	1	...	1	1
(m)	2	1	1	2	1
(n)	17	2	1	2	1
(o)	29	1	1	4	3
(p)	170	4	...	...	...
(q)	8	1	1	2	1
(r)	10	1	1	1	1
(s)	24	1	1	2	1
(t)	16	...	...	...	1
(u)	31	1	...	...	1
(v)	4	2	1	1	3
(w)	6	2	...	...	2
(x)	9	1	1	2	1
(y)	35	2	...	1	3
(yI)	9	2	1	2	1
(z)	16	1	1	2	1
(zI)	41	...	...	...	1

General (Contd.)

Serial No	Railway Stations	Shops	Sarais, Dak Bungalows	Average annual rainfall
	200	201	202	203
13.	5	5,757	84	...
(a)	1	365	...	...
(b)	...	239	8	...
(c)	...	93	...	...
(d)	...	328	...	...
(e)	...	112	1	...
(f)	...	7	...	...
(g)	...	442	1	...
(h)	1	202	7	...
(i)	...	48	...	...
(j)	...	261	...	...
(k)	...	198	1	...
(l)	...	168	...	...
(m)	...	484	...	...
(n)	...	131	2	...
(o)	...	273	27	...
(p)	...	292	17	...
(q)	1	368	...	...
(r)	...	214	3	...
(s)	...	341	2	...
(t)	...	...	1	...
(u)	...	76	4	...
(v)	...	304	...	...
(w)	...	78	...	...
(x)	...	33	1	...
(y)	1	321	2	...
(y1)	...	194	1	...
(z)	1	130	1	...
(z1)	...	5	5	...

General (Contd.)	
Serial No.	Cottage Industries
	264
13.	...
(a)	Weaving of woolen blankets.
(b)	Making of knives, scissors, Daggers & Razors, Ivory works, wooden furnitur and Fire works.
(c)	...
(d)	Dyeing & painting of wooden articles and cloths.
(e)	...
(f)	...
(g)	...
(h)	...
(i)	...
(j)	Dyeing and printing of woolen and cotton cloths.
(k)	Weaving of woolen blankets & rough cotton cloths.
(l)	...
(m)	...
(n)	...
(o)	...
(p)	Weaving and dyeing of woolen blankets & rough cotton cloths.
(q)	do do
(r)	...
(s)	...
(t)	...
(u)	...
(v)	...
(w)	...
(x)	...
(y)	Pottery and weaving of woolen blankets.
(yl)	Pottery and weaving of woolen blankets.
(z)	...
(zl)	...

Serial No.	Mines, Factories and Historical places	
	265	
13	...	...
(a)	Cotton Ginning and Pressing.	
(b)	...	...
(c)	Mica	
(d)	Cotton Ginning.	
(e)	...	...
(f)	...	...
(g)	...	...
(h)	Ruins of Madhyamika Nagri.	
(i)	Mendal Temples.	
(j)	...	...
(k)	Cotton Ginning, Fort, Badoli Temples.	
(l)	...	...
(m)	...	...
(n)	Jain Temple, Uttam Shikhar and Puran carved on rocks.	
(o)	Jain Temple, Rathasan Mata Temple.	
(p)	Temple of Kusheswar Mahadeo at Kuathal.	
(q)	...	...
(r)	...	...
(s)	...	...
(t)	...	...
(u)	...	...
(v)	...	...
(w)	...	...
(x)	...	...
(y)	...	...
(y1)	...	...
(z)	...	...
(z1)	...	...

Appendix B

Higher Education, Birth Place
and
Distribution of Occupation
by
Administrative Units

Higher Education

Serial Number	Degree or Diploma								
	B.A.	B.Sc.	B.Com.	B.A.,	B.A., B.T.	B.A., LL.B.	M.A.	M.Sc.	
	3	4	5	6	7	8	9	10	
1.	55 (1)	9	2	2	6	42	15 (1)	5	
2.	..	..	..	..	..	..	..	..
3.	2	..	..	..	..	2	..	..
4.	..	..	..	..	..	..	..	..
5.	5	..	..	..	1	2	1	1
6.	1	..	..	..	..	..	..	..
7.	..	..	..	..	..	1	..	..
8.	1	1	..	..	..	1	1	..
9.	..	..	..	..	..	..	..	..
10.	..	..	..	..	..	1	1	..
11.	..	..	..	..	1	1	..	..
12.	..	..	..	..	..	1	..	..
13.	3	..	..	..	..	4	3	..
	67 (1)	10	2	2	8	55	24 (1)	6	

N.B.—(1) Figures in the brackets represent females.

(2) Figures appear a little low for many persons did not like to return their educational qualifications.

Higher Education (Contd.)

Serial Number	Degree or Diploma (Contd.)					
	M.A., B.T.	M.Com.	M.A., LL.B.	Degree of Diploma in Engineering	Degree or Diploma in Medical	Bar.at.Law
	11	12	13	14	15	16
1.	3	1	9	12	35 (3)	3
2.	1	3	...
3.	2	3	...
4.	3	...
5.	2	2	...	...
6.	2	...
7.	1	...	2	...
8.	1	2	...
9.	1	...
10.	1	...
11.	1	...
12.	1	6	...
13.	1	4	...
	3	1	12	20	63 (3)	3

Birth Place

Serial Number	The Foreign born in Mewar							
	Born within the State		Born in other States of Rajpatana		Born in Ajmer-Merwara		Born in India	
	Males	Females	Males	F.	M.	F.	M.	F.
	17	18	19	20	21	22	23	24
1.	31,059	26,686	343	285	95	64	641	409
2.	1,09,223	1,01,534	639	858	594	1,119	259	232
3.	88,480	83,241	435	778	33	48	1,058	1,941
4.	18,568	17,206	35	44	1	2	13	11
5.	15,322	13,994	89	96	13	24	202	236
6.	80,184	75,526	266	251	2	2	42	34
7.	86,798	77,679	385	1,953	97	510	120	86
8.	79,127	75,218	91	61	7	8	210	92
9.	66,540	62,632	875	2,294	105	80	882	1,058
10.	65,460	63,258	238	1,154	3	...	201	266
11.	25,106	22,929	188	463	153	598	58	45
12.	90,796	83,980	91	74	14	10	33	6
13.	2,25,169	2,12,038	765	1,928	350	225	543	1,325
	9,81,832	9,15,921	4,440	10,239	1,467	2,690	4,262	5,741

Birth Place (Contd.)

Serial No.	The Foreign Born in Mewar (Contd.)			
	Total		P. C. of born outside Mewar	
	Male	Female	Male	Female
	25	26	27	28
1.	32,173	27,475	3	3
2.	1,10,721	1,03,743	1	2
3.	90,015	86,008	2	3
4.	18,617	17,263	...	...
5.	15,630	14,352	2	2
6.	80,494	75,813	...	...
7.	87,403	80,228	1	3
8.	79,435	75,379	...	...
9.	68,403	66,065	3	4
10.	65,906	64,678	1	2
11.	25,505	24,035	2	5
12.	90,936	84,070	...	...
13.	2,26,835	2,15,516	1	2
	9,92,073	9,34,625	1	2

Means of Livelihood

Serial No.	Means of Livelihood							
	Sub-Class I		Sub-Class II		Sub-Class III		Sub-Class IV	
	Exploitation of animals and vegetation		Exploitation of minerals		Industry		Transport	
	Earners	Dependent	E.	D.	E.	D.	E.	D.
29	30	31	32	33	34	35	36	
1	3,940	6,201	78	153	5,730	6,376	717	1,697
2	43,466	1,15,697	291	215	12,529	9,950	684	1,430
3	38,223	96,231	133	265	10,369	7,176	649	1,676
4	7,792	19,245	18	8	1,144	1,110	34	39
5	4,852	12,610	66	46	1,683	2,444	151	268
6	43,211	79,202	144	208	6,719	6,391	497	1,365
7	29,995	1,16,132	25	41	4,925	4,608	171	280
8	32,596	85,754	68	86	7,027	7,439	313	428
9	35,125	73,358	17	31	6,321	4,016	376	213
10	33,902	68,349	26	747	4,532	6,929	262	342
11	9,353	30,567	...	1	1,435	2,223	222	246
12	39,546	1,04,709	343	246	5,211	7,211	284	141
13	1,09,788	2,05,774	373	254	31,249	22,537	2,532	2,425
	1,31,789	10,13,829	1,582	2,301	98,874	88,410	6,892	10,550

Means of Livelihood (Contd.)

Serial Number	Means of Livelihood (Contd.)							
	Sub-Class IX		Sub-Class X		Sub-Class XI		Sub-Class XI	
	Persons living on their income		Domestic service		Insufficiently described occupations		Unproductive	
	E.	D.	E.	D.	E.	D.	E.	D.
	45	46	47	48	49	50	51	52
1.	372	476	1,819	2,565	728	1,292	1,223	335
2.	58	290	2,487	1,017	841	1,267	352	615
3.	53	114	343	1,090	277	485	253	468
4.	6	4	124	283	66	94	45	128
5.	102	90	249	424	213	229	72	817
6.	11	87	199	150	178	509	264	469
7.	64	112	135	402	108	324	268	597
8.	7	19	211	460	340	232	238	1,389
9.	10	39	322	285	53	423	202	332
10.	19	51	252	405	80	362	330	905
11.	92	22	39	15	39	411	44	189
12.	29	43	328	479	328	998	183	616
13.	108	193	1,671	3,217	838	1,543	518	1,001
	951	1,540	8,173	10,795	4,089	8,169	3,992	7,231

Means of Livelihood (Contd.)

Serial Number	Means of Livelihood (Contd.)			
	Total		P. C. of total population of each unit.	
	E.	D.	E.	D.
	34	34	33	30
1	22,278	17,570	37	63
2	62,752	1,44,712	33	67
3	56,872	1,19,151	32	68
4	11,641	24,235	32	68
5	9,928	20,655	33	67
6	57,391	98,916	36	64
7	39,443	1,28,188	24	76
8	47,341	1,07,473	31	69
9	47,207	87,261	35	65
10	43,560	87,024	33	67
11	12,655	36,885	26	74
12	50,564	1,24,442	29	71
13	1,69,024	2,73,327	38	62
	6,37,656	12,89,012	33	67

Appendix C Part I

Literacy by Selected Castes
in
Mewar State

Literacy by Selected Castes in Mewar State

(2)

Caste	Religion		Class	Hereditary occupation	Population			Total Literates			Literate in English			
	1	2			3	4	5	6	7	8	9	10	11	12	13
Ad-Bhopa	H	H	Priestly and mendicants		584	226	358	2	2	...	...	...	...	...
Ahir	H	H	Cultivating		8,801	4,517	4,284	54	52	2	...	...	...	...
Anjana	H	H	Cultivating		46	24	22	6	6	...	...	...	...	...
Arya	H	H	Others		929	531	398	233	203	30	...	...	...	3
Baba	H	H	Priestly and Mendicants		723	492	231	20	20	...	...	...	...	...
Bagria	H	H	Depressed	Begging										
Balei	H	H	Depressed	Broom making	1,604	804	800	4	4	...	...	...	...	...
Baldia	H	H	Trading	Weaving	54,217	29,240	24,977	582	578	4	...	...	...	...
Banjara	H	H	"	Transport	2,002	975	1,027	5	5	...	...	1	1	...
Barwa	H	H	Others	"	2,562	1,573	989	6	6	...	...	...	...	...
Baori	H	H	Criminal	Genealogist	1,110	691	419	122	121	1	...	...	...	...
Bhambi	H	H	Depressed	Criminal	815	389	426	...	...	...	...	...	...	...
Bhand	H	H	Others	Skinning	853	500	353	9	9	...	...	...	...	...
				Caricaturist	7,075	3,533	3,542	38	37	1	...	...	...	...

Literacy by Selected Castes in Mewar State (Contd.)

Caste	Religion	Class	Hereditary occupation	Population			Total Literates			Literates in English		
				Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
	2	3	4	5	6	7	8	9	10	11	12	13
...	H	Others	...	616	346	270	56	49	7	5	5	...
...	H	Artisan	Blacksmith	15,245	7,750	7,495	242	228	14	8	8	...
...	H	Trading	Trading	1,37,976	69,999	67,977	38,219	36,278	1,941	1,765	1,729	36
...	H	Trading	Trading	6,845	3,420	3,425	1,046	941	105	131	126	5
...	J	"	"	677	262	415	263	240	23	28	27	1
...	J	"	"	527	270	257	190	169	21	...	...	...
...	H	"	"	2,686	1,375	1,311	239	229	10	...	...	...
...	H	"	"	103	54	49	38	36	2	...	...	...
...	J	"	"	1,115	607	508	354	340	14	21	21	...
...	J	"	"	2,415	1,126	1,289	977	949	28	27	27	...
...	J	"	"	222	172	50	192	172	20	...	...	...
...	J	"	"	218	107	111	64	56	8	...	...	...
...	H	"	"	186	98	88	84	65	19	4	4	...
...	J	"	"	134	45	89	22	15	7	1	1	...
...	H	"	"	34,294	17,656	16,638	5,937	5,815	122	403	397	6
...	J	"	"	2,019	785	1,234	470	455	15	8	8	...
...	J	"	"	4,854	2,526	2,328	1,371	1,352	19	2	2	...
...	J	"	"	360	227	133	136	114	22	9	9	...

Literacy by Selected Castes in Mewar State (Contd.)

Caste	Religion	Class	Hereditary occupation	Population			Total Literates			Literate in English		
				Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Lodha ...	H	Others	...	616	346	270	56	49	7	5	5	...
Lohar ...	H	Artisan	Blacksmith	15,245	7,750	7,495	242	228	14	8	8	...
Mahajans:	H	Trading	Trading	1,37,976	69,999	67,977	38,219	36,278	19,41	17,65	17,29	36
Agrawal ...	H	Trading	Trading	6,845	3,420	3,425	1,046	941	105	131	126	5
Agrawal ...	J	"	"	677	262	415	263	240	23	28	27	1
Bagherwal	J	"	"	527	270	257	190	169	21	...	...	...
Bijawargl	H	"	"	2,686	1,375	1,311	239	229	10	...	...	...
Chitora ...	H	"	"	103	54	49	38	36	2	...	...	...
Chitora ...	J	"	"	1,115	607	508	354	340	14	21	21	...
Humar ...	J	"	"	2,415	1,126	1,289	977	949	28	27	27	...
Jain Sadhu	J	"	"	222	172	50	192	172	20	...	...	...
Khandelwal	H	"	"	218	107	111	64	56	8	...	...	...
Khandelwal	J	"	"	186	98	88	84	65	19	4	4	...
Khatri ...	J	"	"	134	45	89	22	15	7	1	1	...
Maheswari	H	"	"	34,294	17,656	16,638	5,937	5,815	122	403	397	6
Maheswari	J	"	"	2,019	785	1,234	470	455	15	8	8	...
Nagda ...	J	"	"	4,854	2,526	2,328	1,371	1,352	19	2	2	...
NagarBania	H	"	"	360	227	133	136	114	22	9	9	...

	H	Trading	Trading	102	46	56	28	28	...	...	...	...
Narwana	H	Trading	Trading	102	46	56	28	28	...	...	...	...
Narsing-pura	H	"	"	1,217	604	613	37	37	...	...	...	...
"	J	"	"	6,686	3,425	3,261	2,842	2,746	96	30	30	30
Oswal	H	"	"	1,861	1,351	510	766	719	47	46	43	3
"	J	"	"	51,145	27,052	24,093	16,998	15,904	1,094	906	890	16
Other Mahajans	H	"	"	10,412	4,269	6,143	2,873	2,871	2	3	3	...
"	J	"	"	2,422	1,103	1,319	740	692	48	30	29	1
"	H	Others	"	14,153	6,080	8,073	4,023	3,954	69	58	57	1
"	J	"	"	165	76	89	40	36	4	4	4	...
Porwal	H	"	"	2,512	1,005	1,507	755	718	37	3	2	1
"	J	"	"	2,663	1,169	1,494	1,030	909	121	84	82	2
Sharavagi	J	"	"	2,097	1,144	953	711	655	56	25	24	1
Mali	H	Cultivator	Flower growers & sellers	25,826	14,299	11,527	237	229	8	16	16	...
Mahretha	H	Others	...	205	105	100	19	19	...	...	...	...
Merat	H	Primitive	Cultivating	2,256	1,241	1,015	82	70	12	17	17	...
Mina	H	"	"	1,79,171	91,859	87,312	985	931	54	81	81	...
Mochi	H	Artisan	Shoe making	3,713	2,337	1,376	226	211	15	5	5	...
Mogia	H	Criminal	Criminal	1,761	941	820	4	4	...	...	...	...
Muslims:	...	...	...	63,849	33,549	30,300	10,586	8,679	1,907	671	640	31
Balat	M	Depressed	Weavers and cultivators	81	44	37	9	9	...	...	...	...
Bhisit	M	Menial	Water carrier	515	284	231	88	85	3	...	...	...

Literacy by Selected Castes in Mewar State (Contd.)

Caste	Religion	Class	Hereditary occupation	Population			Total Literates			Literates in English		
				Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
Böhra ...	M	3	4	5	6	7	8	9	10	11	12	13
Chhinpa ...	M	Trading	Traders	6,326	3,360	2,966	3,236	2,716	520	186	178	8
Chouhan ...	M	"	Printing cloth	1,250	662	588	235	232	3	15	15	...
Dholi ...	M	Ruling	...	37	21	16	4	4	...	...	...	...
Fakir ...	M	Mental	...	54	30	24	...	...	...	...	...	...
Gahlot ...	M	Priestly and Mendicants	Begging	997	609	388	48	45	3	...	...	...
Hala ...	M	Ruling	...	7	4	3	...	...	...	...	...	...
Islam ...	M	Depressed	Scavanging	172	84	88	1	1	...	...	...	...
Kakol ...	M	Others	...	727	309	418	81	69	12	12	12	...
Kam Khani	M	Trading	...	112	54	58	2	2	...	...	...	...
Kathodia	M	Others	...	161	100	61	17	16	1	...	...	...
Kheradi	M	Artisan	Catechu manufacturer	117	62	55	1	1	...	...	...	...
Lakhara ...	M	Artisan	Turners	325	225	100	182	155	27	81	79	2
Lohar ...	M	"	Lac-turner	235	140	95	31	24	7	...	...	...
Mowati ...	M	"	Blacksmith	98	42	56	9	4	5	1	1	...
Mirasi ...	M	Others	...	733	392	341	33	28	5	3	3	...
	M	Mental	Drum beaters	105	53	52	5	5	...	...	...	...

Literacy by Selected Castes in Mowar State (Contd)

Caste	Religion	Class	Hereditary occupation	Population			Total Literates			Literate In English		
				Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
				5	6	7	8	9	10	11	12	13
Nath Baba	H	Priestly & medicats	Priest-hood	6,776	2,912	3,864	68	67	1	3	3	...
Od ...	H	Trading	Earth digging	2,588	1,428	1,160	4	4	..	..	..	...
Other	H	Cultivator	...	5,302	2,166	3,136	7	6	1	..	..	...
Hindus ...	H	Others	...	682	398	284	41	39	2	..	..	...
"	Parsees	Trading	Trade	37	21	16	29	17	12	..	..	...
Parsees ...	H	Others	Surgeons	171	135	36	5	5	..	..	..	5
Payak ...	H	...	...	1,50,773	89,865	60,908	5,597	5,130	467	215	201	14
Rajputs*	...	Ruling	Ruling & Military	106	65	41	...	...	...	...	...	...
Baghela ...	H	...	...	177	109	68	13	10	3	...	...	...
Chundawat	H	"	"	17,894	10,085	7,809	743	689	54	30	27	3
Chouhan...	H	"	"	3,173	3,067	106	5	5	...	1	1	...
Dasana ...	H	"	"	804	551	253	34	34	...	1	1	...
Dodia ...	H	"	"	688	489	199	17	17	...	1	1	...
Dulawat ...	H	"	"	9,083	5,012	4,071	508	449	59	31	31	...
Gahlot ...	H	"	"	648	318	330	24	23	1	1	1	...
Gour ...	H	"	"									

* N.B.—The figures of Rajput sub-clans are unreliable as some persons returned their sub-clans, others returned their clans only.

Ihala	H	Ruling	Ruling and Military	3,332	2,002	1,330	206	192	14	6	4	2
Kachhawah	H	"	"	1,108	545	563	59	47	12	6	6	...
Kadecha	H	"	"	618	172	346	8	6	2	...	...	...
Kadiwa	H	"	"	126	100	26	10	10	...	...	...	...
Kanawat	H	"	"	885	398	487	19	16	3	1	1	...
Kharwar	H	"	"	12,592	9,734	2,858	99	98	1	7	7	...
Kharol	H	"	"	4,119	2,349	1,770	12	12	...	...	...	...
Kitawat	H	"	"	1,802	1,031	771	58	58	...	1	1	...
Kumawat	H	"	"	9,625	5,853	3,772	255	249	6	11	11	...
Lawana	H	"	"	452	439	13	30	29	1	...	...	...
Mojawat	H	"	"	812	480	332	21	20	1	...	...	...
Nathwat	H	"	"	1,160	1,099	61	18	16	2	...	...	...
Other												
Rajputs	H	"	"	7,809	3,486	4,323	319	298	21	11	9	2
Parihar	H	"	"	877	357	520	19	17	2	1	1	...
Puwar	H	"	"	2,284	958	1,326	136	124	12	1	1	...
Rathor	H	"	"	29,721	17,336	12,385	1,035	912	123	29	28	1
Sarang-dewot	H	"	"	530	259	271	30	29	1	1	1	...
Solanki	H	"	"	7,242	4,217	3,025	166	146	20	14	9	5
Shisodia	H	"	"	27,021	15,981	11,040	1,395	1,285	110	49	48	1
Taladra	H	"	"	307	178	129	...	...	...	...	...	...
Tenwar	H	"	"	449	303	146	29	29	...	1	1	...
Yadava	H	"	"	5,329	2,792	2,537	329	310	19	11	11	...

Literacy by Selected Castes in Mewar State (Contd.)

Caste	Religion	Class	Hereditary occupation	Population			Total Literates			Literate in English		
				Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Rao	H	Others	Historian	4,220	2,231	1,989	304	295	9	76	66	10
Rawal	H	Depressed	Begging	430	144	286	12	11	1	...	...	...
Rawat	P	Primitive	Criminal	42,328	21,823	20,505	3,079	2,827	252	65	65	...
Reberi	H	Cultivating	Camelgrazing	16,762	8,984	7,778	41	41	...	1	1	...
Salvi	H	Artisan	Weaving	37	25	12	5	5	...	...	...	...
Salawat	H	"	Masons	334	179	155	21	21	...	...	...	...
Sansl	H	Criminal	Criminal	320	190	130	..	...	..	...	...	...
Saragra	H	Depressed	Musician	766	404	362	6	5	1	...	...	...
Sikhs	Sikhs	Trading	...	91	60	31	63	46	17	19	18	1
Sikligar	H	Artisan	Grinders	387	190	197	32	28	4	...	...	...
Sunar	H	"	Goldsmith	39,513	18,013	21,500	3,411	3,352	59	60	60	...
Suther	H	"	Carpenter	48,457	25,200	23,257	2,910	2,805	105	429	429	...
Tamboli	H	Trading	Betal selling	655	365	290	81	74	7	...	...	...
Teli	H	"	Oil presser	29,522	14,002	15,520	637	636	1	3	3	...
Vari	H	Artisan	Leaf plate makers	475	243	232	57	54	3	1	1	...
Ved	H	Others	Barber	1,039	336	703	34	33	1	...	...	...
GRAND TOTAL				192,698	99,207	93,462	9,493	8,789	704	5,297	5,122	175

N.B.—The totals of literacy columns for Hindu and Muslim communities in this table do not agree with those of Imperial Table XI showing literacy by communities as Primitive Tribes (Shils, Minas, Kayas, Grassias and Hindu Merats) in this table have been classed as Hindus and Muslim Merats as Mohammedans.

Appendix C (Part II)
Literacy by Selected Castes
in
Udaipur City

Literacy by Selected Castes in Udaipur City

Caste	Religion	Class	Hereditary occupation	Population			Total Literates			Literate in English		
				Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Ahir	H	Priestly and Mendicants		108	57	51	6	6	...	...	...	...
Arya	H	Cultivating	Palmistry Cattle breed- ing and cultivating	86	44	42	33	22	11	17	14	3
Baba	H	Priestly and Mendicants	Begging	507	344	163	150	124	26	24	23	1
Balai	H	Depressed	Weaving	1,836	980	856	31	31	...	1	1	...
Baldia	H	Trading	Transport	1	1	...	...	...	...	...	...	...
Benjara	H	"	"	39	36	3	2	2	...	...	...	...
Bavri	H	Criminal	Criminal	5	5	...	...	...	...	...	...	...
Bhambli	H	Depressed	Skinning	1	1	...	...	...	...	...	...	...
Bhand	H	Others	Caricaturist	6	4	2	...	...	...	...	...	...
Bhangl	H	Depressed	Scavenger	673	335	338	5	2	3	...	...	...
Bhat	H	Others	Geneologist	81	43	38	9	8	1	...	...	...
Bhills	H	Primitive	Cultivating	2,327	1,316	1,011	32	32	...	...	...	...
Bhoi	H	Cultivating	Water bearer	1,216	587	629	223	179	44	3	3	...

Bhojak ...	H	Priestly and Mendicants	Priest-hood	47	25	22	22	19	3	4	4	...
Bhopa ...	H	"	"	24	24	...	...	...	...	...	...	...
Bola ...	H	Cultivating	Tanning	10	2	8	...	...	...	...	...	...
Brahmans ...	...	Priestly and Mendicants	Priest-hood	8,091	4,313	3,778	3,113	2,648	465	630	603	27
Acharaj ...	H	"	"	48	32	16	19	14	5	...	...	...
Ad.Goud...	H	"	"	117	97	20	49	47	2	4	4	...
Ameta ...	H	"	"	252	136	116	78	58	20	22	21	1
Audich ...	H	"	"	557	299	258	201	161	40	57	57	...
Bara-Paliwal ...	H	"	"	492	240	252	218	166	52	33	33	...
Chat-mewara...	H	"	"	239	138	101	89	66	23	18	18	...
Chobisa ...	H	"	"	226	112	114	28	28	...	9	9	...
Bhhota-Paliwal ...	H	"	"	731	408	323	241	201	40	38	38	...
Deshora ...	H	"	"	178	85	93	78	54	24	33	33	...
Dayama ...	H	"	"	152	93	59	45	40	5	19	17	2
Gorwal ...	H	"	"	74	40	34	22	22	...	...	...	...
Goud ...	H	"	"	403	231	172	164	140	24	43	43	...
Gujar-Goud ...	H	"	"	867	486	381	378	356	22	90	90	...
Kanya-Kubj ...	H	"	"	47	23	24	16	10	6	4	4	...

Literacy by Selected Castes in Udaipur City (Contd.)

Caste	Religion	Class	Hereditary occupation	Population			Total Literates			Literate in English		
				Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Khandelwal	H	Priestly and Mendicants	Priest-hood	44	33	11	13	13	...	2	2	...
Menaria ...	H	"	"	392	202	190	173	156	17	22	22	...
Moud ...	H	"	"	58	28	30	17	14	3	1	1	...
Nagda ...	H	"	"	691	317	374	156	150	6	1	1	...
Nagar ...	H	"	"	97	67	30	35	30	5	22	22	...
Nanwana	H	"	"	19	11	8	2	2	...	...	...	...
Other												
Brahmans	H			674	343	331	371	310	61	66	55	11
Parikh ...	H	"	"	330	150	180	140	121	19	4	3	1
Pokharna	H	"	"	23	17	6	8	8	...	4	3	1
Sanadhya	H	"	"	382	199	183	150	117	33	37	36	1
Sanchora	H	"	"	2	2	...	1	1	...	...	...	...
Saraswat...	H	"	"	80	49	31	33	20	13	7	7	...
Shree-												
Goud ...	H	"	"	12	8	4	4	4	...	1	1	...
Shree-Mali	H	"	"	387	204	183	169	151	18	44	40	4
Sukhwat...	H	"	"	517	263	254	215	188	27	49	43	6

Literacy by Selected Castes in Udaipur City (Contd.)

Caste	Religion		Class	Hereditary occupation	Population			Total Literates			Literates in English				
	1	2			3	4	5	6	7	8	9	10	11	12	13
Jat	...	H	Cultivating	Cultivating	5	149	6	72	7	8	9	10	11	12	13
Kahar	...	H	Menial	Water-bearer	1	1	1	1	1	1	1	1	1	1	1
Kalal	...	H	Trading	Browerie and liquor selling	393	208	185	167	162	167	162	162	162	162	162
Kalbelia	...	H	Depressed	Snake charming	1	1	1	1	1	1	1	1	1	1	1
Kanjar	...	H	Criminal	Criminal	13	13	13	13	13	13	13	13	13	13	13
Kasara	...	H	Artisan	Brass work	114	67	47	35	31	35	31	31	31	31	31
Kayastha	...	H	Ministerial & Trading ...	Ministerial & Trading	964	525	439	605	435	605	435	170	336	320	16
Keer	...	H	Cultivating	Cultivating	6	6	6	6	6	6	6	6	6	6	6
Khateek	...	H	Depressed	Flash seller	666	328	338	40	32	40	32	8	...	...	...
Kheted	...	H	Depressed	Flash seller	666	328	338	40	32	40	32	8	...	...	...
Kumar	...	H	Cultivating	Cultivating	204	115	89	34	34	34	34	...	1	1	...
Koli	...	H	Depressed	Weavers	77	36	41	...	...	...	...	...	...	...	...
Kumar	...	H	Artisan	Potter	788	413	375	46	41	46	41	5	2	2	...
Kumawat	...	H	Cultivator	Masons	562	287	275	122	117	122	117	5	11	11	...

Literacy by Selected Castes in Udaipur City (Contd.)

Caste	Religion	Class	Hereditary occupation	Population			Total Literates			Literates in English		
				Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
J	2	3	4	5	6	7	8	9	10	11	12	13
Other												
Mahajans	J	Trading	Trading	206	107	99	86	68	18	5	5	...
Porwal ...	H	"	"	13	9	4	4	4	...	1	1	...
"	J	"	"	655	307	348	310	261	49	55	53	2
Saravagi ...	J	"	"	760	386	374	360	325	35	24	24	...
Mali ...	H	Cultivators	Flower growers & sellers	946	477	469	43	43	...	11	11	...
Marahatta	H	Others	...	1	1	...	...	...	...	...	...	...
Merat ...	H	Primitive	Cultivating	3	3	...	...	...	...	...	...	...
Mina ...	H	"	"	1,019	828	191	168	102	66	23	23	...
Mochi	H	Artisan	Shoo making	439	232	207	71	57	14	1	1	...
Muslims:	...	...	...	14,178	7,618	6,560	4,407	3,218	1,189	394	374	20
Bhisti ...	M	Mental	Water carrier	32	5	27	4	4	...	...	...	...
Bohra ...	M	Trading	Trading	4,376	2,651	1,725	2,657	2,016	641	180	171	9
Chhinpa ...	M	"	Printing cloth	191	134	57	32	28	4	3	3	...
Fakir ...	M	Priestly and Mendicants	Begging	81	43	38	4	1	3	...	...	...
Halla ...	M	Depressed	Scavenging	70	16	54	...	...	...	...	...	...

Literacy by Selected Castes in Udaipur City (Contd.)

Caste	Religion	Class	Hereditary occupation	Population			Total Literates			Literates in English		
				Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
Od	H	3	4	5	6	7	8	9	10	11	12	13
Others	H	Trading Cultivator & Trader	Earth digging	150	80	70	...	...	...	...	...	...
Parsees	Parsees	Trader	...	97	57	40	19	19	...	2	2	...
Rajputs:	...	Trading	Trade	11	4	7	10	4	6	8	4	4
Chouhan	H	...	...	2,484	1,624	860	1,056	995	61	111	107	4
	H	Ruling	Ruling and Military	332	228	104	155	147	8	16	16	...
Dasana	H	"	"	1	1	...	...	...	...	...	...	...
Dodia	H	"	"	9	6	3	...	...	...	...	...	...
Dulawat	H	"	"	6	4	2	4	4	...	...	...	...
Gahlot	H	"	"	18	18	...	6	6	...	...	...	...
Gour	H	"	"	5	5	...	1	1	...	...	...	...
Jhala	H	"	"	97	71	26	34	34	...	4	4	...
Kachhawab	H	"	"	34	24	10	7	5	2	6	6	...
Kharwar	H	"	"	110	62	48	31	31	...	2	2	...
Kharol	H	"	"	23	11	12	...	...	...	...	...	...
Kitawat	H	"	"	23	16	7	...	...	...	...	...	...
Molawat	H	"	"	8	5	3	3	2	1	...	...	...

Appendix D
Family Accommodation
in
Mewar State & Udaipur City

Appendix E

Comparison of Mewar
with
other Rajputana States

Appendix E

Comparision of Mewar
with
other Rajputana States

Comparison of Mewar with other Rajputana
States (Contd.)

Serial No.	Area in sq. miles	Population in 1931	Density per sq. mile	Percentage variation since 1931	Actual variation during last 50 years
	2	3	4	5	6
1.	2,400	5,84,000	243	+ 15.1	+1,01,000
2.	6	4,700	780	+ 3.2	+1,600
3.	3,158	8,23,000	261	+ 9.8	+55,000
4.	1,606	2,59,000	161	+15.0	+78,000
5.	1,978	5,76,000	291	+18.2	-65,000
6.	23,181	12,93,000	56	+38.1	+4,61,000
7.	2,205	2,49,000	113	+15.1	-46,000
8.	347	31,000	90	+18.9	+4,900
9.	1,173	2,87,000	245	+12.5	+7,000
10.	1,460	2,74,000	188	+20.5	+1,76,000
11.	15,610	30,41,000	195	+15.5	+2,17,000
12.	15,980	93,000	6	+22.3	-22,000
13.	824	1,22,000	148	+13.4	-29,000
14.	1,227	1,52,000	124	+8.5	-4,000
15.	837	1,04,000	124	+21.4	-21,000
16.	5,714	7,77,000	136	+13.4	+59,000
17.	340	41,000	121	+15.7	+35,000
18.	20	2,800	140	+0.6	-550
19.	36,120	25,56,000	71	+19.7	+18,000
20.	13,170	19,27,000	146	+19.6	+1,66,000
21.	1,794	3,16,000	176	+19.0	+40,000
22.	873	92,000	105	+20.2	+4,000
23.	405	61,000	151	+12.8	-2,500
24.	1,988	2,34,000	118	+8.0	+49,000
25.	2,543	3,54,000	139	+11.4	-26,000

Comparison of Mewar with other Rajputana States (Contd.)

Serial No.	Population		No. of cities and towns	No. of villages	Females per 1,000 males in the five decades				
	Urban	Rural			1941	1931	1921	1911	1901
	7	8			9	10	11	12	13
1.	2,14,000	3,70,000	5	706	900	889	827	879	897
2.	4,300	400	1	4	800	646	680	636	709
3.	85,000	7,38,000	7	1,767	890	892	885	914	923
4.	13,000	2,46,000	1	1,098	999	10,10	1,013	1,027	1,027
5.	84,000	4,92,000	7	1,316	855	849	823	849	870
6.	3,39,000	9,54,000	19	2,882	858	868	897	887	908
7.	35,000	2,14,000	4	758	918	916	916	932	930
8.	3,000	28,000	2	178	918	896	...	...	...
9.	41,000	2,46,000	3	540	810	815	811	825	836
10.	19,000	2,55,000	3	776	970	988	988	1,012	1,000
11.	5,22,000	25,19,000	38	5,938	906	897	882	903	892
12.	7,000	86,000	1	523	807	801	786	821	863
13.	18,000	1,05,000	2	501	923	909	912	924	929
14.	24,000	1,28,000	3	364	836	831	816	831	837
15.	21,000	83,000	3	230	907	927	903	907	916
16.	73,000	7,05,000	5	2,548	927	932	927	935	940
17.	3,500	38,000	1	293	980	1,003	1,001	1,009	971
18.	...	2,800	...	11	905	931	887	969	1,014
19.	3,52,000	22,04,000	26	4,185	908	915	896	913	906
20.	1,51,000	17,76,000	16	5,563	942	941	938	929	916
21.	27,000	2,89,000	2	580	947	936	934	940	931
22.	13,000	78,000	1	504	971	963	969	976	998
23.	10,000	51,000	1	143	939	943	931	927	921
24.	25,000	2,08,000	4	448	941	939	925	932	904
25.	71,000	2,83,000	5	1,242	903	930	930	939	939

Comparison of Mewar with other Rajputana States (Contd)

Serial No.	Married in the age group						Widowed in the age group	
	0-1		1-5		5-10		0-1	
	M.	F.	M.	F.		F.	M.	F.
	16		17		18		19	
1.	1	4	186	430	2,238	4,760	...	...
2.	...	...	...	3	6	23	...	...
3.	4	6	90	155	698	2,303	...	...
4.	...	...	...	...	50	272	...	...
5.	...	1	57	36	545	2,006	...	...
6.	...	...	62	116	1,997	4,332	...	...
7.	...	2	25	40	326	1,169	...	...
8.	...	...	9	14	93	201	...	...
9.	...	...	1	3	446	1,351	...	...
10.	...	...	1	5	49	149	...	...
11.	15	43	569	1,720	8,033	24,817	2	1
12.	...	...	7	10	96	310	...	...
13.	1	3	45	71	316	1,140	...	1
14.	...	...	8	10	294	1,077	...	...
15.	4	26	56	182	765	1,673	3	...
16.	...	...	35	29	569	2,443	...	...
17.	...	...	...	...	5	24	...	...
18.	...	...	...	3	7	33	...	...
19.	57	51	2,158	3,809	10,403	21,094	16	12
20.	39	24	1,014	1,836	6,541	14,978	...	...
21.	13	27	347	678	1,979	3,673	12	11
22.	...	...	20	79	180	545	...	...
23.	...	1	38	83	348	713	...	...
24.	2	8	171	227	489	980	3	1
25.	...	...	122	164	1,042	2,548	...	...

Comparison of Mewar with other Rajputana States (Contd.)

Serial No.	Widowed in the age group				Main communities per 10,000 of the total population in 1941					
	1-5		5-10		Hindus	Muslims	Jains	Chris- tians	Tribes	Others
	M.	F.	M.	F.						
	20		21		22	23	24	25	26	27
1.	5	4	3	6	6,450	1,540	323	99	1,567	21
2.	...	...	1	...	5,594	1,714	30	276	2,275	111
3.	19	8	68	63	6,553	2,677	57	2	710	1
4.	...	...	4	10	2,880	284	177	4	6,655	...
5.	16	2	39	28	7,802	...	47	5	216	14
6.	54	36	346	419	7,677	1,433	266	3	11	610
7.	1	...	17	24	7,461	472	190	2	1,867	8
8.	...	...	5	3	5,236	954	105	...	3,704	1
9.	...	...	12	15	8,834	645	62	2	445	12
10.	...	...	2	1	3,739	331	220	1	5,709	...
11.	34	56	540	587	8,102	820	105	5	966	2
12.	...	...	11	7	6,729	2,944	80	...	246	1
13.	14	9	23	29	8,621	785	189	5	400	...
14.	...	...	13	16	7,166	512	24	1	2,296	1
15.	9	5	56	25	8,807	728	265	2	195	3
16.	7	20	46	88	7,895	688	68	13	1,328	8
17.	...	...	...	...	1,163	218	152	1	8,466	...
18.	...	...	1	1	8,700	356	456	...	488	...
19.	270	270	725	793	8,313	838	469	4	375	1
20.	56	29	302	223	16,926	331	401	2	2,339	1
21.	153	132	279	204	8,110	986	404	2	496	2
22.	1	...	17	13	4,669	486	546	5	4,293	1
23.	7	10	36	34	8,526	476	235	...	762	1
24.	36	77	80	144	7,051	304	665	21	1,953	6
25.	2	...	25	42	7,696	1,459	188	1	656	...

Comparison of Mewar with other Rajputana
States (Contd.)

Serial No.	Percentage of literacy	Literacy per 10,000 by community and sex					
		Hindus		Muslims		Jains	
		Males	Females	Males	Females	Males	Females
		28	29	30	31	32	33	34
1.	12.5	1,912	353	2,457	641	6,728	1,242
2.	23.2	3,548	1,096	4,194	1,484	7,778	5,000
3.	4.8	1,074	87	321	49	6,722	1,110
4.	2.8	993	114	2,809	82	6,264	579
5.	5.5	1,012	86	590	131	5,931	1,386
6.	7.2	1,117	219	670	213	5,232	817
7.	4.3	734	77	1,456	229	6,107	455
8.	3.6	884	114	808	42	7,917	696
6.	3.3	549	42	170	150	2,358	194
10.	3.0	848	59	3,015	527	5,534	425
11.	5.3	952	70	1,093	154	5,975	1,154
12.	6.6	1,405	189	257	53	6,114	1,006
13.	8.0	1,059	198	2,908	992	6,416	1,742
14.	4.3	923	56	1,050	130	6,915	1,677
15.	6.5	947	89	1,480	130	7,122	632
16.	6.1	1,008	134	1,656	306	6,596	1,540
17.	2.8	2,080	406	3,033	390	6,957	1,879
18.	5.7	666	95	1,667	...	7,273	1,129
19.	4.6	652	59	777	127	4,560	251
20.	4.9	730	48	2,587	629	6,200	422
21.	6.0	574	44	2,682	361	7,540	1,538
23.	6.9	1,472	163	2,174	433	6,868	1,554
24.	5.8	897	103	1,650	409	6,822	932
25.	4.6	544	69	1,581	325	5,786	436
22.	3.7	307	17	2,083	440	4,639	294

Comparision of Mewar with other Rajputana States (Contd.)

Serial No.	Distribution per 10,000 of the total population by Sub-classes of occupation									
	Sub-Class									
	I		II		III		IV		V	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
	35		36		37		38		39	
1.	219	44	2	...	84	12	48	...	45	3
2.	19	4	...	...	149	18	23	9	110	50
3.	356	18	1	...	66	7	7	...	30	2
4.	353	50	...	...	26	2	1	-1	22	3
5.	409	47	1	...	49	11	9	...	22	4
6.	388	37	2	...	49	7	9	1	38	3
7.	288	35	7	1	42	7	6	1	26	6
8.	279	4	...	...	38	...	6	...	14	1
9.	330	16	6	1	25	5	6	...	18	1
10.	293	17	...	...	40	3	...	...	25	2
11.	324	42	1	...	63	1	8	...	36	2
12.	368	14	1	1	71	22	24	1	29	2
13.	382	55	...	...	52	9	6	...	37	4
14.	291	24	2	...	40	6	4	...	24	2
15.	258	37	3	2	69	14	7	...	28	3
16.	379	83	6	2	54	11	10	...	32	5
17.	423	10	...	...	15	2	...	...	16	2
18.	319	52	...	...	61	9	1	...	23	1
19.	334	225	3	1	47	16	6	...	36	8
20.	403	36	1	...	77	24	6	1	43	10
21.	219	12	...	...	49	4	6	...	29	4
22.	326	44	...	...	38	6	3	...	31	3
23.	308	13	1	...	36	4	2	...	19	2
24.	316	76	...	...	44	14	16	2	72	18
25.	308	39	1	...	44	7	5	1	28	2

Comparison of Mewar with other Rajputana
States (Contd.)

Serial No.	Distribution per 10,000 of the total population by Sub-classes of occupation (Contd.)									
	Sub-Class									
	VI		VII		VIII		IX		X	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
	40		41		42		43		44	
1.	11	...	9	1	18	3	5	1	17	3
2.	36	2	108	13	47	8	5	3	99	4
3.	4	...	9	...	11	1	4	1	6	1
4.	3	...	7	...	6	...	...	...	6	2
5.	8	...	11	...	8	1	3	1	4	1
6.	8	...	10	...	11	1	...	...	17	1
7.	6	...	11	2	11	2	1	...	6	2
8.	17	...	18	...	14	...	1	1	7	6
9.	11	...	9	...	6	1	1	1	3	1
10.	4	...	5	...	4	...	1	...	4	1
11.	6	...	9	1	15	2	2	...	7	2
12.	7	...	5	1	22	2	...	1	2	...
13.	12	1	17	2	14	2	4	1	5	3
14.	13	...	15	...	11	1	1	1	2	2
15.	9	...	12	...	16	2	2	1	3	3
16.	11	...	12	1	14	2	1	...	4	2
17.	7	...	10	1	4	0.5	...	...	1	0.5
18.	11	...	...	...	9	2	1	2	1	7
19.	4	...	7	1	9	3	3	1	6	4
20.	5	...	6	...	14	4	1	...	6	2
21.	4	...	8	...	5	1	1	2	1	...
22.	8	...	12	3	17	4	1	...	3	2
23.	7	...	13	2	7	1	1	...	3	1
24.	5	...	14	..	8	2	...	...	5	
25.	11	...	11	...	6	1	2	1	16	3

Comparison of Mewar with other Rajputana States (Contd.)

Serial No.	Distribution per 10,000 of the total population by Sub-classes of occupation (Contd.)						Number of unemployed	Normal rainfall in inches
	Sub-Class							
	XI		XII		Total			
	M.	F.	M.	F.	M.	F.		
	45		46		47				48	49
1.	16	4	11	3	484	75	1,638(1,013)	21
2.	21	6	6	3	624	120	4(4)	61
3.	9	2	13	2	515	34	258(198)	29
4.	5	4	6	1	435	63	33(19)	38
5.	5	2	9	1	538	69	4,986(1,979)	27
6.	2	1	8	2	542	54	4,868(2,648)	12
7.	3	1	7	2	414	59	881(862)	28
8.	...	...	4	...	399	12	...	30
9.	4	1	5	2	424	28	71(64)	29
10.	2	1	4	1	382	27	139(66)	25
11.	7	3	12	2	490	54	2,949(2,412)	24
12.	3	2	4	2	537	48	7	7
13.	11	4	7	1	547	82	1,387(1,330)	36
14.	1	2	9	2	413	39	49(24)	28
15.	5	3	9	2	421	68	55(40)	22
16.	13	6	6	2	542	114	1,299(1,190)	28
17.	3	4.5	3	0.5	482	22	5(1)	35
18.	...	...	23	5	449	77	...	19
19.	8	4	9	3	472	266	6,811(4,858)	16
20.	3	1	3	1	568	79	243(142)	25
21.	10	6	10	1	382	30	66(47)	29
22.	2	3	1	...	441	66	18(18)	22
23.	8	6	6	1	412	30	20(13)	25
24.	48	33	11	6	540	161	1,725(1,582)	21
25.	11	11	12	2	456	68	115(58)	25

N.B.—The figures shown in brackets in column 48 are literates unemployed.

Comparison of Mewar with other Rajputana
States (Contd.)

Serial No.	Miles of roads		Miles of State Rys.	Hospitals and Dispensaries	Colleges	Schools of all kinds	REMARKS
	Metalled	Unmetalled					
	50	51						52	53	54	55	56
1.	226	82	...	13	2	416	
2.	28	6	...	2	...	4	
3.	172	335	...	22	1	177	
4.	39	148	...	5	...	43	
5.	183	148	...	19	...	282	
6.	296	2,182	741	52	1	284	
7.	85	175	...	7	...	47	
8.	21	235	...	2	...	11	
9.	197	101	...	10	...	20	
10.	16	288	...	5	...	19	
11.	570	295	245	53	2	443	
12.	55	268	...	10	...	33	
13.	75	78	...	7	...	16	
14.	37	49	...	6	...	17	
15.	33	6	...	8	...	31	
16.	347	526	...	33	1	118	
17.	8	100	...	3	...	4	
18.	...	...	...	1	...	1	
19.	328	1,593	807	44	1	213	
20.	621	184	147	27	1	236	
21.	22	132	...	11	...	100	
22.	16	125	...	14	...	37	
23.	8	6	...	14	
24.	38	340	...	8	...	23	
25.	131	59	...	9	...	36	

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