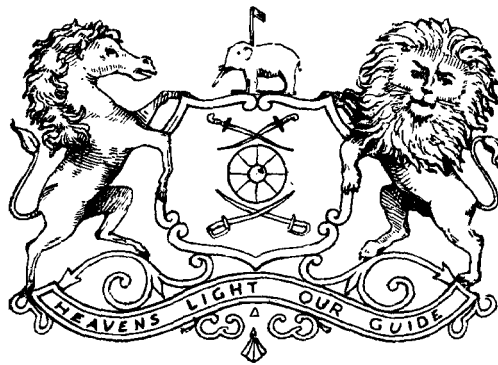


CENSUS REPORT
OF
PATIALA STATE
1931

BY
SIRDAR ARJAN SHAH SINGH, B.A., LL.B.,
SUPERINTENDENT, CENSUS OPERATIONS



PRINTED AT THE CIVIL AND MILITARY GAZETTE, LTD. (THE MAHA), LAHORE,
BY E. G. TILT (MANAGER).

TABLE OF CONTENTS.

Subject	Page
INTRODUCTION	i
Preface	i
Previous Censuses	i
Preliminary Operations	ii
House-numbering	ii
Preliminary Census	iii
Final Census	iii
Census of Railways, Fairs, etc.	iii
Provisional Totals	iii
Attitude of the Public	iv
Expenditure	iv
Inclination to Swell Numbers	iv
Consolidation of Castes	v
Slip-copying	v
Sorting	v
Cost of Census	vi
Events of the Decade	vi
Acknowledgments	vii
HISTORY	viii—ix
Maharaja Baba Ala Singhji	ix
Maharaja Amar Singhji	x
Maharaja Sahib Singhji	x
Maharaja Karm Singhji	x
Maharaja Narendar Singhji	xi
Maharaja Mahindar Singhji	xii
Maharaja Rajindar Singhji	xii
Maharaja Bhupendra Singhji	xii
PATIALA CENSUS ACT	xv—xviii
CHAPTER I GEOGRAPHY, PHYSICAL CONDITIONS, AREA, POPULATION AND DENSITY	1—20
Geography	1
The Main Block	1
Kohistan	1
Nizamat Mohindergarh	1
Geology	2
Industrial products	3
Climate	3
Rainfall	4
Railways	4
Roads	5
Area	5
Administrative Divisions	5
Natural Divisions	6
Population of Districts	7
Variation in Population	8
Comparison with adjoining British Districts	8
Comparison with other States	8
Density	9

Subject	Page
CHAPTER I.— <i>contd.</i>	
Distribution of population according to Density	11
Comparison with previous figures	11
Number of Houses	11
Size of family	12
Joint Hindu family	12
Land Tenure	13
Vital Statistics	14
Vital Statistics tested	16
Subsidiary Tables	18—20
II TOWNS AND VILLAGES	21- 40
Definition of a Village	21
" " Town	21
" " City	21
Reference to Statistics	22
Distribution of the Urban Population	22
Distribution by religion	22
Comparison with previous Censuses	23
TOWNS—	
Patiala	24
Bhatinda	25
Narnaul	26
Bassi	27
Samana	27
Sunam	28
Mohindergarh	28
Barnala	28
Bhadaur	29
Sanaur	29
Sirhind	29
VILLAGES—	
Farming	31
Indebtedness	32
Partitioned holdings	35
Subsidiary Industries	36
Mean distance between villages	37
Subsidiary Tables	39- 40
III BIRTHPLACE AND MIGRATION	41—45
Birthplace and Migration	41
Inter-Statal Migration	42
Extra-Statal Migration	43
IV AGE	46—60
Preface	46
Instructions	46
Reference to statistics	46
Accuracy of figures	47
Partiality for round figures	48
Adult age	49
Age-distribution	49
" " by religions	49
Military Age	50
Distribution in natural age-groups	50
Subsidiary Tables	54—60

	Subject	Page
CHAPTER V	SEX	61—71
	Reference to statistics	61
	Accuracy of Statistics	61
	Sex ratio in population	61
	Masculinity of population	62
	Causes of loss of female life	62
	Proportion by religions	65
	Subsidiary Tables	68—71
„ VI	CIVIL CONDITION	72—101
	Nature and scope of enquiry	72
	Reference to statistics	72
	The Institution of marriage	72
	Plurality of marriage	72
	Polyandry	72
	Universality of marriage	73
	Age of marriage	74
	Widow re-marriage	74
	Conjugal condition of females	74
	Divorce	77
	Age of marriage	78
	Forms of marriage	79
	Among Hindus	79
	Among Sikhs	80
	Among Mohammadans	80
	Karewa	81
	Influence of Western civilization on marriage	81
	Purdah System	81
	Family Statistics	81
	Scope of enquiry	82
	Minor religions	82
	Sex of the first-born	82
	Size of the family	83
	Early Marriage	85
	Tables	87—91
	Subsidiary Tables	92—101
VII	INFIRMITIES	102—112
	Nature and scope of enquiry	102
	Reference to Tables	102
	Accuracy of the Record	102
	Relative prevalency of each infirmity	103
	Blindness	103
	Its distribution by locality	104
	Blindness by age and sex	104
	Deaf-mutism	104
	Comparison with previous figures	105
	Insanity	106
	By age	107
	By sexes	107
	Leprosy	107
	What is Leprosy ?	107
	Distribution by locality	107
	Distribution by age	107

Subject	Page
CHAPTER VII— <i>concl'd.</i> - Accuracy of figures	108
Double infirmities	108
Subsidiary Tables	109—112
CHAPTER VIII OCCUPATIONS	113—150
Preface	113
Reference to statistics	115
Classification Scheme	115
Class A.—Exploitation of raw materials	115
Distribution of occupation by classes	118
Proportion of earners and dependants	118
Production of raw material-	
Forests and Agriculture	120
Cultivation of special crops	120
Fishing and Hunting	120
Industry—	
Hides, skins, etc.	121
Wood	121
Metals	121
Ceramics	122
Chemical products	122
Food Industries	122
Dress and Toilet	123
Furniture Industries	123
Building Industries	123
Means of transport	123
Production and transport of physical force	123
Undefined Industries	123
Transport (Sub-Class IV) -	
Transport by Road	124
Transport by Rail	124
Trade (Sub-Class V)—	
Banks and Money-lenders	125
Brokers and Commission Agents	125
Trade in Textiles	125
Trade in Wood	125
Trade in Metals	125
Trade in Bricks, Pottery and Tiles	125
Trade in Chemical Products	125
Hotels, Cafés, Restaurants	126
Trade in other foodstuffs	126
Trade in Furniture	126
Trade in building materials, etc.	126
Trade in means of transport	126
Trade in fuel	127
Trade in Luxury articles and articles pertaining to Letters, Arts and Science	127
Public Service (Sub-Class VI)-	
Army	127
Police	127
Public administration (Sub-Class VII)	128

Subject	Page
CHAPTER VIII— <i>concl'd.</i> — Professions and Liberal Arts (Sub-Class VIII)	128
Religion	128
Law	128
Medicine	128
Public Instruction	129
Letters, Art and Science	129
Public scribes and stenographers	129
Persons living on their own income (Sub-Class IX)	130
Domestic Service (Sub-Class X)	130
Insufficiently Described Occupations (Sub-Class XI)	130
Inmates of Jails, Asylums and Alms-houses	131
Beggars, Prostitutes and Vagrants	131
Subsidiary Tables	132—150
CHAPTER IX LITERACY	151—160
Nature and scope of enquiry	151
Reference to statistics	151
Extent of Literacy	152
Literacy by religions	152
Jains	152
Christians	152
Hindus	152
Sikhs	152
Mohammadans	152
Literacy by caste	153
Literacy in English	154
Distribution by age	154
Number of educational institutions and pupils	155
Progress since 1891	155
Literacy in Vernaculars	155
Plural Literacy	156
Among Hindus	156
Among Sikhs	156
Among Mohammadans	156
Subsidiary Tables	157—160
CHAPTER X LANGUAGE—	161—166
General	161
Value of the returns	161
Language Scheme	162
Bi-lingualism	162
Subsidiary Tables	165—166
CHAPTER XI RELIGION	167—193
Reference to tables	167
Distribution by religion	167
Variation from previous figures	167
Causes of the decrease of Hindus	168
Sikh religion	169
Akalis	173
Amritdharis	173
Huzurias	173
Sahijdharies	173
Udasis and Nirmalas	173
Namdharis	173
Sultanis	173

Subject	Page
CHAPTER XI— <i>conclud.</i> —Distribution of Sikhs by locality	173
The Hindu religion	174
Who is a Hindu ?	174
Sects of Hindus	177
Local distribution of Hindus	178
Variation in population	178
Vedic Dharm	178
Sanatan Dharm	179
Balmikis	180
Lalbegis	183
Panjpirias	183
Radhaswami	183
Dev-Dharm	184
Mohammadan religion	184
Local distribution	185
Comparison with previous figures	185
Sects	185
Ahmadies	186
Ahl-i-Hadis	186
Shias	186
Jainism	186
Jain Sects	187
Distribution by sects	187
Distribution by locality	187
Variation since 1921	187
Christian religion	187
Variation since 1921	188
Anglo-Indians	188
Europeans	188
Subsidiary Tables	189—193
CHAPTER XII CASTE, TRIBE AND RACE	194
Reference to statistics	194
Accuracy of returns	194
The institution of caste	195
Sub-castes	196
Effect of castes	196
Glossary of castes	197
<i>Selected Castes</i>	
Aggarwal	197
Ahirs	197
Arain	198
Arora	198
Awan	198
Bawaria	198
Biloch	198
Brahmins	199
Chamar	199
Chhimba	200
Dagi and Koli	201
Dumna	201
Faqir	201
Ghirath	201

Subject						Page
CHAPTER XII— <i>contd.</i> —Gujar	..	..	..	..	..	202
Jats	..	..	..	..	..	202
Jhiwar	..	..	..	..	..	203
Jolaha	..	..	..	..	..	203
Kamboh	..	..	..	..	..	203
Kashmiri	..	..	..	..	..	204
Khatris	..	..	..	..	..	204
Kumhars	..	..	..	..	..	204
Lohars	..	..	..	..	..	205
Machhi	..	..	..	..	..	205
Mirasis	..	..	..	..	..	205
Mochi	..	..	..	..	..	205
Nai	..	..	..	..	..	205
Pathan	..	..	..	..	..	206
Saini	..	..	..	..	..	206
Sainsi	..	..	..	..	..	206
Sayyad	..	..	..	..	..	206
Sheikh	..	..	..	..	..	206
Sunar	..	..	..	..	..	207
Tarkhan	..	..	..	..	..	207
Teli	..	..	..	..	..	207
<i>Non-Selected Castes</i>						
Ahluwalia	..	..	..	..	..	207
Bazigar	..	..	..	..	..	208
Bhabra	..	..	..	..	..	208
Amraw	..	..	..	..	..	208
Bhatras	..	..	..	..	..	208
Bharbhunja	..	..	..	..	..	208
Bhanjara	..	..	..	..	..	208
Bishnoy	..	..	..	..	..	208
Bairagi	..	..	..	..	..	208
Bangala	..	..	..	..	..	208
Bharyai	..	..	..	..	..	209
Baddu	..	..	..	..	..	209
Bania	..	..	..	..	..	209
Bhatiara	..	..	..	..	..	209
Bodla	..	..	..	..	..	209
Bhand	..	..	..	..	..	209
Chanal	..	..	..	..	..	209
Dhanak	..	..	..	..	..	209
Darzi	..	..	..	..	..	209
Dogars	..	..	..	..	..	210
Dabgar	..	..	..	..	..	210
Gaddaria	..	..	..	..	..	210
Gorkha	..	..	..	..	..	210
Gosain	..	..	..	..	..	210
Gandhila	..	..	..	..	..	210
Gagra	..	..	..	..	..	210
Heri	..	..	..	..	..	210
Changar	..	..	..	..	..	210
Jogi	..	..	..	..	..	210
Kari	..	..	..	..	..	211
Kaisath	..	..	..	..	..	211

Subject	Page
CHAPTER XII- <i>contd.</i> -Kurmi	211
Kunjra	211
Khatik	211
Kachhis	212
Kanchan	212
Khoja	212
Khokar	212
Kharasia	212
Kakazai	212
Kamangar	212
Kharal	212
Lubana	213
Mina	213
Mallah	213
Manyar	213
Mughal	213
Mali	213
Madari	213
Nilgar	213
Namakgar	213
Nat	214
Naik	214
Padha	214
Pinja	214
Purbia	214
Qalandar	214
Qureshi	214
Raj	215
Rababi	215
Rahbari	215
Rajput	215
Sidhu	215
Harike	215
Mehata	215
Chahal	216
Dhaliwal	216
Man	216
Dhillon	216
Gil	216
Maral	217
Dhindsa	217
Rawat	217
Ror	217
Sud	217
Sikligar	217
Sikh	217
Thori	217
Thobi	217
Subsidiary Table	218

INTRODUCTION

A description of the physical or geographical features of the country, much less the history of its origin and that of its Ruling House, is not, ordinarily, considered necessary for the Census Reports of the Provinces in British India, obviously because enough has been said on these subjects in the previous Reports, and a vast and varied literature is already in existence. In the case of Indian States, however, circumstances are rather different. First of all they are much smaller units, in comparison with the Provinces in British India, and are, therefore, *ipso facto* not so well known. Secondly, the character of personal rule in the States makes the question of their history, both past and present, an issue of continuing interest. Lastly, the present one is the first Census Report of the State, which is being published. I feel it would not be complete without some information on these important subjects. I have, therefore, in view of these considerations, considered it necessary to give a brief outline of the history of the State and its Ruling Family, as also a short account of its geographical and physical features. Preface.

The first Census of the State was taken in 1881 A.D. under the supervision of Lala Jaswant Rai contemporaneously with the Census Operations in the Punjab, under Mr. (afterwards Sir) Charles Denzil Jelf Ibbetson. No Report was drawn up by him, and the only records of this, available to-day, are the statistics printed in the Punjab Census Reports. The second Census was taken in 1891 by Pandit Prithi Nath Sahai, when Mr. (afterwards Sir) E. D. Maclagan, I.C.S., was the Superintendent of the Census Operations in the Punjab. The Superintendent of the third Census of the State was Pandit Ram Singh Sharma, contemporary of Mr. H. A. Rose, I.C.S., who conducted the Census Operations in the Punjab, in 1901. It was, for the first time, on this occasion, that the statistics, including Imperial Tables, and some Subsidiary Tables, were printed. No regular Report, however, was drawn up even then. The fourth census in 1911 and the fifth in 1921, were conducted by the late Sardar Bachhittar Singh Grewal, the former under the guidance of Rai Bahadur (now Raja Sir) Hari Kishen Kaul, and the latter under the supervision of Mr. Middleton, I.C.S., who were in charge of the Punjab Census Operations. Dates of all these five censuses are given in the margin.

1881 1891 1901 1911 1921	.. 17th February. .. 27th February. .. 1st March. .. 10th March. .. 1st March.	.. 17th February. .. 27th February. .. 1st March. .. 10th March. .. 1st March.	The previous Censuses. 1881 A.D. 1891 A.D. 1901 A.D. 1911 A. D. 1921 A. D.
--------------------------------------	--	--	--

The present census was taken on the 26th February 1931, simultaneously with the rest of India, and the Report, I am now presenting on its operations, constitutes of three parts. The first part comprises the Report proper, the second, the Imperial Tables together with additional statistical information collected specially for local use, and the third, consisting of a village Directory. The Directory shows for each village, its total population, number of occupied houses, number of literates, both male and female, total and cultivated area, amount of assessed land revenue, number of Lumbardars, and the name of Zail, Police Station and Post Office, to which the village

is attached. In the "Remarks column" additional information has been given as to the facilities of Railway travel, educational institutions, Hospitals, Dispensaries, Dak Bungalows, Fairs and *Mandis*. Separate tables have been prepared for each Tehsil, which show the population of the Tehsil by religion and their civil condition, number of children of both sexes of school-going age, number of infirms, population at the previous censuses and important industries. The second table contains the results of latest Cattle Census, taken through the agency of the Revenue Department, showing the number of each different species. This Directory is expected to prove a useful compendium of reference to all connected with the administration of the State.

Preliminary Operations.

The Operations were taken in hand in June 1930. Pending the selection of an officer for the post of Superintendent, Sardar Narindar Singh, the Assistant Superintendent, undertook the organization of the office, and made preliminary arrangements. Revenue Assistants of the several Districts were appointed District Census Officers within their jurisdictions, with Tehsildars responsible to them for their respective Tehsils. The preparations of the General Village and Town Register for each Tehsil was taken in hand on 12th June, and these were all ready by 13th July. Within the Municipal limits of Patiala, the operations were controlled by the Municipal Secretary. A list of villages in the State was submitted to the Superintendent, Census Operations, Punjab, on 30th June 1930.

I was appointed Superintendent under Ijlas-i-Khas orders, dated 11th August 1930, and took over charge on the 20th of August 1930.

Formation of Census Divisions.

For the purposes of Census operations, the State was divided into 61 Charges, each Charge comprising an average number of 5,639 houses, under a Charge Superintendent, who exercised general supervision. These Charges were further split up in 941 circles, each containing, on the average, 365 houses. The Circles were in their turn sub-divided into 10,664 blocks, under an enumerator, on the average consisting of 32 houses. Of the 61 Charge Superintendents, 57 were recruited from the Revenue Department, 55 being Field-Kanungos, one Naib-Tehsildar, one Sadar Kanungo; and only four, *i.e.*, one Excise Inspector and three employees of the Patiala Municipal Committee, came from other departments of the State. Most of these officers had experience of the previous censuses, and were, therefore, well acquainted with the methods to be employed.

House-numbering.

House-numbering, the most important preliminary to enumeration, was begun on the 15th of September and completed on the 10th of November. After some progress had been made, an extensive tour was made, both by myself and the Assistant Superintendent, to see that the instructions were properly understood and followed. In several places, houses, of which there was little possibility of being inhabited on the final Census night, had had to be eliminated, to avoid unnecessary inflation and consequent dislocation of the arrangements. I visited all the District Headquarters and towns, while my Assistant travelled over the country-side, and inspected a number of villages, in all Tehsils. I experienced that the most effective method of informing the Census staff of what is required of them, lies in personal meetings, at which difficulties, peculiar to each locality can be personally discussed and solved.

After the house-numbering was complete, preparation of the preliminary records of enumeration was taken in hand. This work was to be completed by the 31st of January in rural areas, and by the 20th of February in towns. In the second week of January, therefore, both my Assistant and myself undertook an extensive tour again. We travelled 2,000 miles by rail and 700 miles by road, and personally examined the work of 151 Supervisors. Besides giving necessary instructions and explaining doubtful points, entries in column four, regarding religion, were checked on the spot, by reference to the persons concerned. No mistakes were found about Mohammadans, but, in many places, Sikhs had been entered as Hindus, due chiefly to the preponderance of the Hindu element among the Supervisors. The instructions of the Census Code in the matter of whether "an earner or a dependant" in columns 9, 10 and 11, were generally misunderstood, causing a lot of confusion. These were explained fully and corrections ordered accordingly; the more common mistakes being with respect to the land-owner class. The Supervisors, whose work could not be examined by us personally, were apprised of necessary instructions through the District Census Officers and Tehsildars, who kept company with us within their respective jurisdictions.

Preliminary Census.

The final Census was taken on the night intervening 26th and 27th February 1931, between the hours of 8 P.M. to midnight. To see that the agency was working properly, I visited a number of houses in the secluded parts of the town and enquired if they had been visited by the enumerators. I also inspected the work at Rajpura Junction and verified from the wayfarers, on the road between Rajpura and Patiala, whether they had been enumerated and provided with traveller's tickets. I am glad to observe that the entire machinery, elaborate though it was, worked quite satisfactorily.

Final Census.

There lay 61 Railway Stations within the State. These were enumerated by the Railway employees under the supervision of the State Census Officers. The Divisional Personal Officers at Delhi, and Ferozepore, were placed in charge of the Census arrangements on behalf of the Railway, and credit is due to them for the completeness of the arrangements. Two running trains were also enumerated, one at Bhatinda, and the other at Rampura, on the Rajpura-Bhatinda Section, and the enumeration was completed within their scheduled stoppage.

Special arrangements for the Census of Railways, Cantonment, Fairs and Boats, etc.

The area of the Patiala Cantonment was included in the Municipal limits, and its Census was taken through the agency of the Municipal Committee, with the co-operation of the Military authorities. No special arrangements were thus necessary. The Civil station area was also dealt with by that body. The Rajindra Lancers, stationed in the Gobindgarh fort at Bhatinda, was censused by the Civil authorities of the Station, with the co-operation of the Officer Commanding the unit, and his subordinate officers.

Cantonment and Civil Station area.

There were no fairs in the State on the date, nor any big mines or factories, to necessitate any separate arrangements.

Fairs, etc.

Special arrangements were made for the enumeration of travellers by boats at Doraha, but no boat was found plying during the Census hours.

Provisional totals from the Tehsils began to pour in from the morning of the 27th February. The Nazim Kohistan was the first to wire Kandaghat Tehsil figures on the 27th, and Mansa Tehsil figures were received last, on the 28th February, at 7 P.M. The State totals were telegraphed to the

Provisional totals.

Superintendent, Census Operations, Punjab, and to the Census Commissioner for India on the 28th at 8 P.M. According to the list supplied by the Superintendent, Census Operations, Punjab, Patiala State stood tenth in the order in which provisional totals were telegraphed by the different States and British Districts. The States of Kapurthala, Pataudi, Nabha, Jind, Loharu, Chamba, Bilaspur, Kalsia and Faridkot, which preceded us, were all much smaller units and easier to manage. All the British Districts and bigger States telegraphed their totals after we had done.

The time of receiving figures from the various Tehsils is given below :—

27th February :—

Kandaghat	..	..	10-35 A.M.
Bhawanigarh	..	..	6-30 P.M.
Bhatinda	..	..	9 P.M.
Dhuri	..	..	10 P.M.

28th February :—

Barnala	..	..	7 A.M.
Narwana	..	..	11 A.M.
Narnaul	..	..	11-50 A.M.
Patiala	..	..	12 A.M.
Rajpura	..	..	1 P.M.
Sirhind	..	..	3 P.M.
Mansa	..	..	6-30 P.M.

Attitude of the public.

The attitude of the public was found invariably of co-operation, as, on account of past experience, people had come to realize the advantages of the census, and no misgivings of any kind existed.

District expenditure.

No allotment to the districts was made from the Census Department. Whatever little expenditure they had to incur, was met out of general contingencies.

Return of castes.

The tendency to pass for higher caste people, was noticed in many places. In urban area, due to the propaganda carried on by their coadjutors and sectarian organizations in the surrounding British territory, Sunars returned themselves as "Mair Rajputs" and Darzis and Chhimbas, as Tank Kshatrias. In the rural areas, however, the above tendency was not freely noticed.

In some places, a number of Sikhs refused to give their castes, due to the tenet that a Sikh, after baptism, relinquishes his former caste.

Attempt to swell numbers.

No instances of unduly swelling the numbers of a particular religion were noticed, for the obvious reason that the motive therefor, did not exist, in the State, as was the case in the British Districts, where so many of the civic and political rights, are distributed on communal considerations. The returns of the Sikhs recorded an abnormal increase. This was due to a general awakening in the Sikh Community, and to the strong impetus to separatist feelings, which the Akali movement provided, since its advent in 1921.

The line of distinction, too, between a Sikh and a Hindu, as defined for census purposes, was also so subtle that much depended on the way an individual was questioned on the subject. Particularly so was the case with the simple village-folk, many of whom, I am sure, declared themselves Hindus or Sikhs, as the enumerator chose to put the question to them.

The consolidation movement among the low-castes was noticed at places, due to the influence of their kinsmen in the neighbouring British territory.

Consolidation of low-castes.

No difficulty was experienced in getting enumerators, both for rural as well as urban areas. The declaration of two public holidays facilitated the work greatly, and every one cheerfully and satisfactorily performed the duty entrusted to him.

Census staff.

All forms, registers and other printed material were purchased from the printers to the Punjab Census Department. Though this printing was required to be done at the State Press locally, it was not practicable to do so, and on my representation the Finance Minister approved of the arrangements made, exempting this office from the operation of his circular on the subject.

Supply of forms, etc.

After the final enumeration, the next step was that of slip-copying. The process meant the posting of the entries in the schedules, on the slips. The top line, in the slip, was intended for the serial number of the person, the block, the circle and the charge. With these the original entries can be traced in the schedules, at any time. The numbers in the margin of the slip corresponded to the different columns of the schedule, excluding columns 1 to 3, which were not needed, and columns 5 and 6, which were indicated by symbols. The symbol, as printed on the slip, meant unmarried. It was to be crossed through in the case of married people and crossed over again, dividing the circle into four segments, to indicate widows and widowers. The sign of plus mark (+) turned the slip into one for females. Religion was indicated by the colour of the paper used. Green stood for Hindus, badami for Muslims, red for Sikhs, blue for Christians and yellow for "Others", including Buddhists, Jains, Zoroastrians and Jews.

Slip-copying.

The experiment of the last occasion, when the work was done by the Supervisors at their own places, having proved unsatisfactory, this time copyists were collected at the Tehsil Headquarters and the work was done under the guidance of the Tehsildars. It resulted in better supervision and speedier completion of the job. No difficulty of any kind was experienced except that the supply of slips for Sikhs at some places ran short. This was due to the returns under this religion being beyond the anticipated limit. I would urge more care at the time of registering indents, which should, in future, be invited sufficiently before time, and personally scrutinized by the District Census Officers before submission, with due regard to the circumstances likely to contribute towards increase or decrease, under different heads.

The work of slip-copying.

Slip-copying was concluded by 13th March 1931, to enable the Patwaris to return to their circles, to undertake Girdawari work, which had been delayed by a fortnight, already. On receipt of the slips from the various Tehsils, sorting was taken in hand. A Central Sorting Office was opened at Patiala with 70 Sorters and five Supervisors. The Sorters were all engaged from amongst the Patwaris, and the Supervisors from the *Field-Kanungos*. This office worked under the direction of my Assistant, Sardar Narindar Singh. The programme laid down by the Superintendent, Census Operations, Punjab, was followed in regard to the preparation of the Imperial Tables. In my opinion, it will prove more useful if, on the next occasion, the deputation period of the Sorters is extended from four to six months, the minimum time required for the proper handling of the work. The

Sorting.

special staff can then be discharged except 10 Sorters and one Supervisor, who should be retained for the compilation of Subsidiary Tables and information for local use. The work of compilation is of a delicate nature, and, whatever was done by the sorting establishment, I had to do everything afresh myself. To avoid this unnecessary waste of time, I would suggest that the sorting establishment be discharged as soon as their registers are complete, only a limited number, as mentioned above, being retained for compilation.

Legislation.

The State Legislation, Act No. II of 1927, authorizing the taking of census and dealing with matters connected therewith is given at the end of this chapter. It is a reproduction of the corresponding Punjab Legislation, Act No. X of 1929, with necessary modifications to suit local conditions and nomenclature.

The penal clause of the Act had hardly to be put into use, except in one case, where a Clerk of a Government office was found persistently at fault. But in this case also a mere threat of prosecution proved enough.

The cost.

The present census cost the State Rs. 40,241-11-2 exclusive of the cost of the printing of the Report, giving an expenditure of Rs. 24-11-4 per thousand of the population. In 1921, this expenditure was Rs. 16-7-0 per thousand. The increase this time is due to my appointment on a higher salary than that drawn by the Superintendent on the previous occasion. If the salary of the Superintendent is computed at the previous rate, the expenditure per thousand falls to Rs. 16-11-7, practically the same as was incurred in 1921. In the Punjab also, the expenditure per thousand of population has been Rs. 17-4-0, approximately, as intimated by the Superintendent, Census Operations, Punjab, *vide* his demi-official letter No. 467, dated 26th April 1932.

Events of the decade.

Among the more important events during this period may be mentioned two which had some repercussion in the State. The decade witnessed the prolonged and unhappy dispute with the Nabha State, whose Ruler, Maharaja Ripudaman Singh, adopted an attitude of open hostility towards the State. As a result, the life and property of the subjects of the Patiala State in villages on the border between Nabha and Patiala became most insecure. This situation made the administration of the State difficult and His Highness's Government were compelled to request the intervention of the Paramount Power to put an end to it. The Government of India appointed a Court of Enquiry, presided over by the Hon'ble Mr. Justice L. Stuart of the Allahabad High Court, to report on the allegations made by the State. The report of the enquiry was awaiting the orders of the Government of India when the Maharaja of Nabha offered to abdicate. This offer was accepted by the Government of India, and the Maharaja of Nabha left his State on 9th July 1923, thus bringing to a close this unhappy episode. The second notable event which merits reference is the Akali Movement. As is well known the

Nabha-Patiala dispute.**Akali Movement.**

Movement attained formidable proportions and attracted considerable public interest for several years. The Gurdwaras in the State—including, among others, the sacred and historic shrines at Sirhind—being however already under proper control and management and their estates assigned to them instead of the Mahants, there was but little room for legitimate complaint. The State was therefore never the forum of direct activities of the Movement. But it disturbed the equilibrium of the Sikh subjects in the State as much as it convulsed their brethren in the rest of the country. The Central Organization at Amritsar wielded equal influence, as in British India,

and in all respects the effects of the Movement from the administrative point of view were just the same. From the moment of the voluntary abdication of the Maharaja of Nabha and the agitation which had as its avowed object, his restoration to the *gaddi*, the Movement became openly hostile to the State and, on many an occasion, it required high qualities of statesmanship and sagacity to cope with the situation.

Another important event to which reference may be made, is the enquiry which His Highness Shri Maharaja Dhiraj invited the Government of India to make, in regard to certain false and malicious allegations made against him and his government, by some irresponsible men in British India. The Government of India asked the Hon'ble the Agent to the Governor-General, Punjab States, to hold the enquiry which was held at Dalhousie in June 1930. The enquiry fully proved that the allegations were not only false but had been engineered by the ex-Maharaja of Nabha, his associates and agents. **Dalhousie enquiry.**

My last duty is to acknowledge the assistance received from various quarters. The success of the census operations depends on finance, free-hand, and co-operation and I was fortunate to have these, all. I must, therefore, first of all, express my deep indebtedness to His Highness's Government, for lending a ready ear to all my requests. **Acknowledgments.**

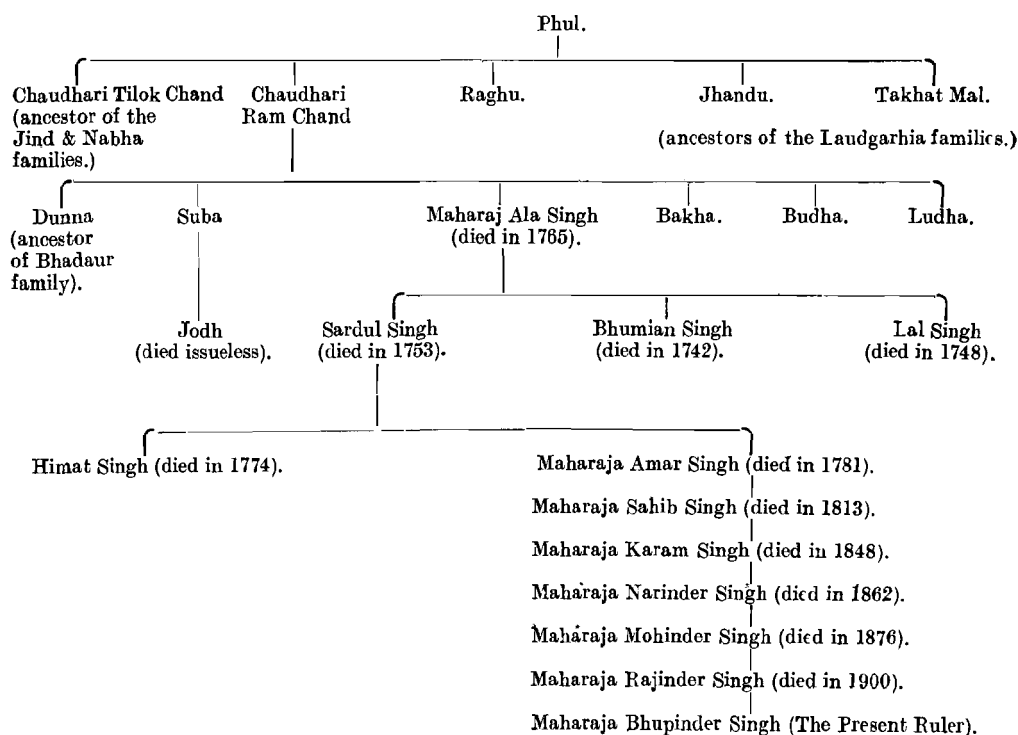
The heaviest burden of the operations fell on the large army of Census Officers of various grades. From District Census Officers down to the enumerators, all executed their commission in a truly public spirit, and my thanks are due, to each one of them, for their whole-hearted co-operation. The names of Sardar Jewan Singh, Nazim Kohistan; Sardar Ali Mohammad Khan, Naib Nazim Mal, Barnala; M. Ramsaran Dass, Tehsildar, Bhawanigarh; M. Mehar Singh, Tehsildar Bhatinda; M. Basant Singh, Naib-Tehsildar, Bhawanigarh; and M. Anand Swarup Singh, Naib-Tehsildar, Bhatinda, deserve special mention, for the keen interest they took in the operations, and due to which, the work of their respective charges was singularly satisfactory.

Turning nearer home, I have to acknowledge the great assistance I received from my Assistant, Sardar Narindar Singh. He brought with him the experience of two former censuses, which proved so valuable. In my office establishment, I always found a team of obedient workers, prepared at all times to put forth their best energy, industry and zeal.

Last, though not the least important, to mention, is the name of Khan Sahib, Ahmad Hassan Khan, M.A., P.C.S., Superintendent, Census Operations, Punjab. To him, I am indebted, more than I can express. He has been, verily, a friend, philosopher and guide. Lala Behari Lal, P.C.S., the Officer Incharge of compilation work, visited us twice to inspect the Sorting and Compilation work, and my thanks are due to him as well. I must also express my gratitude to Dr. Hutton, I.C.S., Census Commissioner for India, for his valuable advice, co-operation and courtesy.

HISTORY

The Royal family of Patiala, with Nabha and Jind, descends from a common ancestor, Chaudhri Phul, who lived and flourished about the year 1627 A.D. The genealogical table of the family is as below :—



The family, from which sprang up this galaxy of ruling States and a vast feudal nobility, traces its origin from Maharaja Gaj, who founded Ghazni (Afghanistan), in the first quarter of the sixth century A.D., and was killed while defending it against a Persian invasion. Maharaja Bhatti, fourth in descendance from Maharaja Gaj, flourished about the year 625 A.D.; the Bhatti family being named after him. He founded the town of Bhatia, which was invaded by Mahmood Ghaznavi, during his third invasion of India in 1005 A.D., through Multan. Bhatia was situated 15 miles above Attock, on the west bank of the Indus, in the present North-West Frontier Province, where Und or Ohind are now situated. Among his descendants there was one Maharwal Jaisal, who founded the town and State of Jaisalmere. Rao Hans Raj, the grandson of Maharwal Jaisal, on account of some family feuds with his uncle, Maharwal Kelan, who usurped the *gaddi* of Jaisalmere, left Jaisalmere and came to the Punjab in 1155 A.D., founded a small kingdom at Hissar, and built a fortress there. In the fifth generation Rao Hans Raj flourished. Rao An Dhir, locally called Una Dhar, who, on account of his helping Maharwal Moolraj and Ratansi of Jaisalmere, against Alla-ud-Din Khilji, fell a victim to the fury of the Khilji King and lost the kingdom of Hissar.

The Sidhu clan of Bhattis derives its name from Rao Sidh Raj, son of Rao Una Dhar. Rao Barar, who was in the eighth generation of Rao Sidh Raj, and after whose name Patiala family is called Barar-Bans, fought many an heroic battle against the Bhattis. In his fourth generation, Rai Sangram, known as Sangra, entered into an alliance with the Moghul Emperor Babar, and fought on his side against Ibrahim Lodhi in 1526 with 5,000 followers, and lost his life. In acknowledgment of his services, Babar gave his son, Brahm (Baryam) Chowdhariat of the territories situated on the south of the Sutlej.

This made Bhattis of Bhatner envious. They killed Brahm and expelled his son, Maharaj, from Bhatner. For four generations, from Rao Maharaj to Rao Mohan Chand, the family lived in Bidowali, a deserted village at that time. There, too, they did not escape the incessant hostilities of the Rulers of Bhatner. In his last days, Rao Mohan Chand had to fight against Purana Jait, and Lala Bhular, which resulted in the death of both of them. After this, Rao Mohan Chand succeeded in founding the town of Maharaj. He had hardly settled there, when he was again forced to fight against Rai Hayat Khan Bhatti of Bhatner. It was a great battle which engaged 2,000 men on each side, and the armies met at the field of Farukhshehar. Though Rao Mohan Chand came out victorious, he lost his elder son, Kanwar Rup Chand; his two sons Phul and Sandli, however, survived.

Rao Phul Chowdhari founded the town of Phul, after his name, now in Nabha territory, and obtained from the Emperor Shah Jahan, a Farman confirming the Chowdhariat, originally conferred on his ancestor Brahm by Babar, after the battle of Panipat in 1526 A.D. He was a devout disciple of the sixth Guru, Guru Har Gobind, who blessed him and prophesied that he would become a king. Rao Phul, who died in 1639, had two sons: Rao Tilok Chand, the ancestor of Nabha and Jind, and Rao Rup Chand, the ancestor of the Patiala Royal Family. It was in appreciation of the devotion and services of these scions of the Phulkian dynasty that Guru Gobind Singh, the Tenth Guru of the Sikhs, blessed the house as "mine own." This historical document, which is the tie of everlasting union between the house of Patiala and the Sikh nation, is reverently preserved in the Fort at Patiala, till this day. The subsequent events of Sikh history show that the Sikhs have since then always looked upon the rulers of Patiala as their natural leaders, in times of peace as well as of war, and that the two are indissolubly linked together by Providence.

History of the family, as a ruling power, commenced from the time of Baba Ala Singh, third son of Chowdhari Ram Chand, who at the age of 57, founded the State. It was he who laid the foundation of the city of Patiala in the year 1763 A.D.

**Maharaja
Baba Ala Singh.**

In this very year the Maharaja, heading the Sikh confederacy, conquered Sirhind, and annexed the surrounding territories. He thus created a dominion for himself and glory for his family, with a superb unconsciousness of effort. Conquests came to him naturally, with seeming effortless. The study of the life of this great leader of men, reveals that in him the indomitable spirit of a victorious General was blended in beautiful harmony with the inward majesty of a saint. He was great in conquest, but greater in defeat. The result was that people were glad to be his vassals. Ahmad Shah Durani attacked Barnala in the absence of the Maharaja, when he was at Moonak. He forced the Maharaja to pay Rs. four lacs, out of which Rs. fifty thousand were paid then and there. But the Durani King was so impressed with the grandeur of the Maharaja's personality, that he soon conferred on him, in 1760, a robe of honour and the title of Raja, and also accepted his sovereignty over a vast area, comprising of 727 villages.

This great ruler, who was one of the greatest figures of the period, died in 1765, leaving the *gaddi* to his grandson Maharaja Amar Singh, his three sons having predeceased him.

**Maharaja
Amar Singh.**

In 1767 Maharaja Amar Singh was conferred, by Ahmad Shah Abdali, with the title of "Raja-i-Rajgan Bahadur," and under him Patiala developed into the most powerful State between Jumna and the Sutlej. He resumed the struggle with the Bhatti Chiefs of Bhatner, which Maharaja Ala Singh had commenced in Samvat 1731, and defeated them, notwithstanding the support received by his opponents from the Imperial troops. Hissar was conquered in 1757 A.D., and Tohana in 1761 A.D. In the following year, Nawab Amin Khan, the Bhatti Chief of Rania, was appointed Nazim of Hissar but he too fared no better, and by 1772, Maharaja Amar Singh became the master of the whole of Hansi, Hissar and Sirsa territories. He also captured Pinjore, and in 1771 conquered Gobind Garh Fort, Bhatinda. He also obtained possession of the fort of Saifabad, four miles from Patiala. Maharaja Amar Singh died in 1781, leaving a minor son, Maharaja Sahib Singh, aged 6 years, to succeed to the *gaddi*.

**Maharaja
Sahib Singh.**

Unlike the reign of Maharaja Amar Singh and Maharaja Ala Singh, the reign of Maharaja Sahib Singh did not witness any conquests or annexations. On the other hand, it was a period of internal feuds. The minority of a ruler invariably leads to intrigues, and in the case of Patiala these intrigues almost led to a political disruption. But the great ability and acumen of Rani Rajindar Kaur, who virtually held the position of the Regent, enabled her to overcome the difficulties successfully. A new danger, however, faced the State. The Marathas, who, at the invitation of Dewan Nanu Mal Wazir, had helped the State to recover Banur and certain other places, eventually turned against him and took possession of the Saifabad Fort. Maharaja Sahib Singh, who was then fourteen years old, assumed the reins of Government in his own hands, with his elder sister, Rani Sahib Kaur as his Chief Minister. The Marathas were forced to retire towards Karnal. The Maharaja entered into a friendly alliance with Lord Lake, who, a short time afterwards, visited Patiala and announced in an open Durbar, that the British Government would respect the sovereignty and integrity of Patiala, and secure it against oppression from outside. This proclamation issued in May, 1808 A.D., secured to the rulers of the State "the exercise of the same rights and authority within their possessions that they enjoyed before."

In 1810 A.D., the title of "Maharaja and Raja-i-Rajgan, Mohinder Bahadur" was conferred on the Maharaja by the Emperor, Akbar II of Delhi, and was recognised by the British Government.

**Maharaja
Karam Singh.**

Maharaja Sahib Singh died in 1813 A.D. and was succeeded by his son, Maharaja Karam Singh. The Gurkha War of 1814 offered the Maharaja an opportunity to prove his friendship with the British. Patiala armies served under Colonel Ochterlony throughout the war, on the conclusion of which the British Government rewarded the State with a grant of 16 parganas out of the conquered territories of Keonthal and Bhaghat States, and yielding a revenue of Rs. 35,000/. All this territory is now comprised in the present Tehsil of Kandaghat.

In further recognition of his services, the British Government conferred on Maharaja Karam Singh the title of "His Highness Maharaja Dhiraj Rajeshwar Maharaja-i-Rajgan, Mohinder Bahadur."

This ruler was renowned for his piety and religious devotion. Many magnificent gurdwaras and temples were built and endowed, during his reign.

Maharaja Karam Singh died in 1848 A.D., and was succeeded by his son Maharaja Narinder Singh, then 23 years old. The reign of this ruler is to be remembered for the valuable assistance, rendered to the British Government, during the Mutiny.

Maharaja
Narinder Singh.

In 1847 A.D. a Sanad was conferred on him, by which the British Government confirmed the Maharaja and his heirs, in full sovereign possession of his new territories, exactly in the same manner as his ancestral dominions. The Maharaja, on his part, engaged to suppress *sati*, infanticide and slave trade, and to attend in person with his forces, should the cis-Sutlej territories be invaded by an enemy. By this treaty, the British Government gave up all claims to tributes, revenue or commutations in lieu of troops or otherwise.

During the Mutiny, Maharaja Narinder Singh, true to his word of alliance and friendship, rendered every service in his power to save the British Empire in India. He was the acknowledged leader of the Sikh Community and any hesitation on his part would have been disastrous. The Chief Commissioner thus wrote, in one of his memoirs, about him: "*His support at such a crisis was worth a Brigade of British troops to us, and served to tranquilize people, more than a hundred official disclaimers would have done.*" The following quotation from the Patiala State Gazetteer, published under the authority of the Punjab Government, gives the details of the services rendered by the Patiala State on this occasion:

"During the Mutiny, no prince in India rendered more conspicuous service to the British Empire than the Maharaja of Patiala. When the news of the outbreak at Meerut reached him, the Maharaja put himself at the head of all the troops, and marched the same night to Nosimbli, a village close to Ambala, at the same time sending his elephants, camels and other transport to Kalka, for the European troops coming down from the hills. From Nosimbli, the Maharaja marched to Thanesar, where he left a force of 1,300 men and four guns. Patiala troops helped to restore order in Rohtak, Hissar and Sirsa. Other detachments were employed at Jagadhari and Saharanpur, while on the revolt of the 10th cavalry at Ferozepur, Patiala troops pursued them and lost several men in the skirmish, that followed. During 1857, Patiala contingent consisted of 8 guns, 2,156 horses, and 2,846 foot, with 156 officers. In 1858, a force of 2,000 men with two guns was sent to Dholpur and 300 cavalry and 600 infantry to Gwalior, where they did good service. In February, at the request of the Chief Commissioner, a force of 200 horse, and 600 foot, which was afterwards doubled, was sent to Jhajjar, to aid the authorities to maintain order there. Two months later the Chief Commissioner again requested for a regiment equipped for service in Oudh. All the troops were already on service, but the Maharaja raised 200 horse and 800 foot."

These splendid services, which saved the Empire, were gratefully acknowledged and Narnaul Division of the Jhajjar State, yielding a revenue of Rs. 200,000 a year, was given in perpetual sovereignty to the State. In addition to this, the British Government ceded jurisdiction over Bhadaur and right of escheats and reversion of lapsed estates therein, together with the annual commutation of tax amounting to Rs. 5,265 a year. The title of His Highness was raised to "His Highness Farzand-i-Khas Daulat-i-Inglishia, Mansur-i-Zaman, Amir-ul-Umra, Maharaja-Dhiraj, Rajeshwar Shri Maharaja-i-Rajgan Mohindar Bahadur." The Zinat Mahal building in Delhi was also given on this occasion.

In 1860 A.D. a new *Sanad* was given, under which, the British Government engaged never to demand tribute on account of revenue service, or any other plea, and also admitted the right of adoption, in default of direct heirs. The power of death sentence, over his subjects, was also recognized. The Maharaja, on the other hand, agreed to co-operate with the British Government and to provide carriage and supplies, and to furnish material for railways and communications, on payment, and to grant land free for such purposes. Subsequently, a portion of the Kanaud (Mohindargarh) Pargana and the Taluka of Khamanon were sold to the Maharaja in perpetual sovereignty, in liquidation of debts due to him from the British Government, and the payment of large interest due on these loans. For these transfers, a supplementary *Sanad* was granted in 1861. In the same year, the Maharaja was invested with the Most Exalted Order of the Star of India, and was made a member of the Viceroy's Council. He was the first Indian to receive this honour, and the first ruler to be nominated to a seat in the Viceroy's Council.

**Maharaja
Mohindar Singh.**

Maharaja Narendar Singh died in November 1862, at the young age of thirty-nine, leaving the *gaddi* to his minor son, Maharaja Mohindar Singh, then in his tenth year. A Council of Regency carried on the administration of the State, till His Highness assumed full powers in 1870. The reign of this ruler, short as it was, is nonetheless renowned for its intense activity, for public good. The project of the Sirhind Canal was sanctioned and taken in hand during his regime, the State contributing one crore and twenty lakhs, as its share towards the cost of its construction. Mohindra College was founded and endowed with a palatial building, for the promotion of higher education, which was given free. The telegraph line between Patiala and Ambala was also constructed during this reign.

**Maharaja
Rajindar Singh.**

Maharaja Mohindar Singh died in 1870 A.D. leaving his minor son, Maharaja Rajindar Singh, on the *gaddi*. A long minority followed, which ceased in 1890. During the short period of a decade that his reign lasted, the Maharaja initiated and undertook extensive measures for the provision of Medical Relief and English Education. The Rajindra Hospital at Patiala, with Lady Dufferin Hospital for women, evidence the princely generosity of this Ruler. The Education Department was endowed with vast funds, to open schools all over the State, and the services of Dr. J. Sime were obtained.

In 1879 A.D., the State sent a contingent of 1,100 men to the Afghan War, and, in recognition of the services rendered by Patiala State on the occasion, Maharaja Rajindar Singh was exempted from the presentation of the *Nazar*. In the Frontier Expedition of 1879, Maharaja Rajindar Singh served in person with General Elles, in the Mohmand country, while State troops were employed both in Mohmand and Tirah expeditions.

The construction of the Rajpura-Bhatinda Railway (112 miles) is the outstanding achievement of this reign.

**Maharaja
Bhupendra Singh.**

Maharaja Rajindar Singh, G.C.I.E., died in November 1900 A.D., leaving behind his minor son, Maharaja Bhupendra Singhji, the present Ruler, then aged nine. A minority administration followed again, for the third time in succession, for which a Council of Regency was set up, which carried on the administration of the State till 1909, when His Highness came of age and took the reins of government in his own hands. His Highness was educated at the Aitchison College, Lahore, where he received his Diploma in 1908 A.D. In

1911, he visited Europe, to attend the King-Emperor's coronation,¹ and was appointed Knight Grand Commander of the Order of the Indian Empire. In the following cold weather, His Highness attended the King's Coronation at Delhi.

The outbreak of the Great War in 1914 A.D. afforded an opportunity to His Highness to revivify the traditions of his ancestors and to add another glorious chapter to the chequered history of his House. His personal example instilled a spirit of ceaseless sacrifice among the State subjects, and history was enabled to repeat that "*No State in India rendered more conspicuous service to the Empire than Patiala.*" At the very outset of the war, His Highness placed unreservedly, all the resources of his State, at the disposal of His Majesty, and, true to this undertaking, continued to pour forth a stream of men, money and material, throughout the period of the war. After the Russian debacle in 1917, His Highness was invited, by the Viceroy, to sit on the Central Recruiting Board. In response to the appeal by the Premier in August 1918, His Highness at once offered to raise three new battalions and took a leading part in the memorable War Conference, which met at Delhi, the same month. His own personal ability and the importance of the contribution of his State, led to His Highness being selected, to represent India, at the Imperial War Conference and the Imperial War Cabinet. This served to meet His Highness's long cherished desire for a personal participation in the war also, which was remaining unfulfilled, ever since he was invalided back home, in September 1914. His Highness availed himself of this opportunity and visited the various allied fronts in Belgium, Italy and Palestine. To receive amongst them, one, who had contributed so much for their sake, was no mean pleasure to these countries as well, and all of them conferred on His Highness the highest honours and decorations they could. In Belgium, the King invested him with the Grand Cross of the Order of Leopold, and the President of the French Republic created him the Grand Officer of the Legion-of-Honour. The King of Italy, likewise, conferred the Crown of Italy. The Sultan of Egypt decorated him with the Grand Cordon of the Order of Nile, and His Majesty the King-Emperor invested him with the Insignia of the Knight Grand Cross of the Order of the British Empire and raised His Highness's Military rank to that of a Major-General. His Highness was also appointed Honorary Colonel of the famous and old regiment, the 15th Ludhiana Sikhs, and of the newly raised 1/40th Patiala Infantry.

In all, the Patiala State offered 28,000 men, who served in almost all theatres of war and won no less than 125 distinctions. Besides maintaining the fighting forces at a cost of over 60 lakhs, the State furnished 1,100 camels, 250 mules, and 400 horses for transport and remount services. Thirty-five lakhs of rupees were subscribed to the War Loan.

The brilliant record of war services, rendered by Sikhs, in every part of the world, is well known and recognized, and much of it, too, is due to the influence of His Highness the Maharaja of Patiala, their natural leader. His Highness's personal example inspired the whole community to put forth its best, with the result that a people, who constituted less than one-hundredth of the total population of India, offered over eighty thousand men, *i.e.*, one-fourth of the total number of combatants supplied by the whole of India. After the Premier's appeal, His Highness called a convention of the whole of his community in Patiala, over which he presided

in person, and made a clarion call to the Panth. He stirred their martial instinct, and we all know the magnificent response that followed.

In the Frontier War of 1920 A.D., His Highness offered, as always, his personal services along with those of his troops, which were accepted. He served as a Special Officer on the Staff of the General Officer Commanding, and remained on the front till Armistice was asked for by the Amir. He was created a G.C.S.I., and his dynastic local salute was raised to nineteen guns.

In 1922 A.D., His Royal Highness, the Prince of Wales, visited Patiala, and in the same year, His Highness was made Knight Grand Commander of the Royal Victorian Order and appointed an honorary A.-D.-C. to His Imperial Majesty, the King-Emperor.

In 1925 His Highness represented India at the Assembly of the League of Nations, and in 1926 A.D. he was elected Chancellor of the Chamber of Princes, being re-selected for four years successively. His Highness visited Europe in 1928 A.D. in connection with the presentation of the Princes' case, before the Butler Committee, and in 1930, as the leader of the State's delegation, to the Round Table Conference. The State is in political relations with the British Government through the Hon'ble the Agent to the Governor-General, Punjab States, and the Ruler is entitled to be received and visited by the Viceroy.

The construction of the Sirhind-Rupar Railway, opened to traffic in 1928 A.D., is the most notable contribution of the present regime, towards the development of the State. It opens up a vast tract of country belonging both to the State and the neighbouring Tehsils of Kharar and Rupar, of the Ambala District, in the Punjab. An extensive system of telephone connection all over the State, set up during this regime, is also no less important.

APPENDIX.

PATIALA CENSUS ACT, ACT II OF 1987.

(Received the assent of the Ijlas-i-Khas, on 12th December 1930.)

An act to provide for certain matters in connection with the taking of the Census.

Whereas it has been determined to take a Census of the State during the year 1987, and it is expedient to provide for certain matters in connection with the taking of such census; it is hereby enacted as follows:—

- | | | |
|----|--|---|
| 1. | (1) This Act may be called the Patiala Census Act, 1987. | Short title and extent. |
| | (2) It extends to the whole of Patiala State. | |
| 2. | (1) The Ijlas-i-Khas may appoint any person to take, or aid in, or supervise the taking of the census within any specified local area. | Appointment of census officers. |
| | (2) Persons so appointed shall be called census officers. | |
| | (3) The Ijlas-i-Khas may delegate to such authority, as it thinks fit, the power of appointing census officers which is conferred by this section. | |
| 3. | (1) A declaration in writing, signed by any officer, authorised by the Ijlas-i-Khas in this behalf, that any person has been duly appointed a census officer for any local area, shall be conclusive proof of such appointment. | Proof of appointment of census officers and their status as public servants. |
| | (2) All census officers shall be deemed to be public servants within the meaning of the Penal Code. | |
| 4. | (1) (a) Every officer in command of any body of men belonging to His Highness' Military forces. | Discharge of duties of census officers in certain cases. |
| | (b) Every person in charge of a lunatic asylum, hospital, work-house, prison, reformatory or lock-up or of any public, charitable, religious or educational institution. | |
| | (c) Every keeper, secretary or manager of any sarai, hotel, boarding-house, lodging-house, emigration depot, or club, and | |
| | (d) Every occupant of immovable property, who has at the time of the taking of the census not less than twenty persons living on or in such property, and every manager or officer of a railway or other commercial or industrial establishment, who has at such time not less than ten persons employed under him, shall, if so required by the Superintendent, Census Operations, or such officer as he may appoint in this behalf, perform such of the duties of a Census officer in relation to the persons who at the time of the taking of the census are under his command or charge, or are inmates of his house or present on or in such immovable property, or are employed under him as such officer may, by written order, direct. | |

(2) All the provisions of this Act relating to census officers shall apply, so far as they can be made applicable, to all persons while performing such duties under this section, and any person refusing or neglecting to perform any duty which he is directed under this section to perform shall be deemed to have committed an offence under section 187 of the Indian Penal Code.

XLV of 1860.
Power of Superintendent, Census Operations, to call upon certain persons to give assistance.

5. (1) The Superintendent, Census Operations, or such officer as he may appoint in this behalf for any local area, may, by written order, which shall have effect throughout the limits of the state or of such local area, as the case may be, call upon all owners and occupiers of land, tenure-holders, farmers, assignees of land-revenue and lessees, or their agents, to give such assistance as he needs towards the taking of a census of the persons who are at the time of the taking of the census on the lands of such owners, occupiers, holders, farmers and assignees, or within the limits of the villages or other areas for which such village officers and servants, panchayats, village authorities or village headmen are appointed, as the case may be.

(2) Such order shall specify the nature of the assistance required, and such owners, occupiers, holders, farmers, assignees and lessees, or their agents and such village officers and servants, the members of such panchayats, and village authorities, and such village headmen shall be bound to obey it.

Asking of questions by census officer.

6. Every census officer may ask all such questions of all persons within the limits of the local area for which he is appointed as, by instructions issued in this behalf, he may be directed to ask.

Obligation to answer questions.

7. Every person of whom any question is asked under the last foregoing section shall be legally bound to answer such question to the best of his knowledge or belief.

Provided that no person shall be bound to state the name of any female member of his household, and no woman shall be bound to state the name of her husband or deceased husband or of any other person whose name she is forbidden by custom to mention.

Occupier to allow access, permit affixing of number.

8. Every person occupying any house, enclosure, vessel or other place, shall allow census officers such access thereto as they may require for the purposes of the census, and as having regard to the customs of the country, may be reasonable, and shall allow them to paint on or affix to the place such letters, marks or numbers as may be necessary for the purposes of the census.

Occupier or manager to fill up schedule.

9. (1) Subject to such orders as the Superintendent, Census Operations, may issue in this behalf, any census officer may leave, or cause to be left—

(a) at any dwelling house within the local area for which he is appointed, or,

(b) with any manager or officer of any commercial or industrial establishment who has at the time of the taking of the census not less than ten persons employed under him, a schedule for the purpose of its being filled up by the occupier of such house, or of any specified part thereof, or by such manager or officer with such particulars as the Ijlas-i-Khas may direct regarding the

inmates of such house or part, or the person employed under such manager or officer at the time of the taking of the census, as the case may be.

(2) When any such schedule has been so left, the occupier of the house or part to which it relates, or the manager or officer with whom it is left, shall fill it up, or cause it to be filled up, to the best of his knowledge or belief, so far as regards the inmates of such house or part, or the persons employed under him at the time aforesaid, as the case may be, and shall sign his name thereto, and when, so required, shall deliver the schedule so filled up and signed to the census officer or to such person as the census officer may direct.

10. In any of the following cases, namely :—

Penalties.

(a) If a census officer or a person lawfully required to give assistance towards the taking of a census refuses or neglects to use reasonable diligence in performing any duty imposed upon him or in obeying any order issued to him in accordance with this Act or with any rule duly made thereunder.

(b) If a census officer intentionally puts any offensive or improper question or knowingly makes any false return, or without the previous sanction of the Ijlas-i-Khas, discloses any information which he has received by means of or for the purposes of a census return.

(c) If any person refuses to answer to the best of his knowledge or belief, any question asked of him by a census officer which he is legally bound by section 7 so to answer.

(d) If any person occupying any house, enclosure, vessel or other place refuses to allow a census officer such reasonable access thereto as he is required by section 8 to allow.

(e) If any person removes, obliterates, alters or injures before the 18th day of Chet 1987, any letters, marks or numbers which have been painted or affixed for the purposes of the census.

(f) If any occupier of a dwelling house or part thereof or any person with whom a schedule is left under section 9 knowingly and without sufficient cause fails to comply with the provisions of section 9, or makes any false return under that section, he shall be punishable with fine which may extend to fifty rupees.

11. (1) All prosecutions under this Act shall be instituted before the District Magistrate (Nazim).

(2) No prosecution under this Act shall be instituted except with the previous sanction of the Ijlas-i-Khas, or of some officer authorised by the Ijlas-i-Khas in this behalf.

12. No person shall have a right to inspect any book, register or record made by a census officer in the discharge of his duty as such officer or any schedule delivered under section 9, and notwithstanding anything to the contrary in the Indian Evidence Act, 1872, no entry in any such book, register, record or schedule shall be admissible as evidence in any civil proceeding or any proceeding under Chapter XII or Chapter XXXVI of the Code of Criminal Procedure, 1898.

Records of census not open to inspection or admissible in evidence in certain proceedings.

13. Notwithstanding anything in any enactment or rule in regard to municipal, local union or village funds, the Ijlas-i-Khas may direct that the whole or any part of any expenses incurred for anything done in accordance with this Act, may be charged to any municipal, local union or village-fund constituted for and on behalf of, the area within which such expenses were incurred.

Power in regard to expenses.

**Powers to make
rules.**

14. (1) The Ijlas-i-Khas may make rules for carrying out the purposes of this Act.
- (2) In particular, and without prejudice to the generality of the foregoing power, the Ijlas-i-Khas may make rules providing—
 - (a) for the appointment of census officers and of persons to perform any of the duties of census officers or to give assistance towards the taking of a census, and for the general instructions to be issued to such officers or persons;
 - (b) for the enumerating of persons employed on railways and their families and of other classes of the population for whom it may be necessary or expedient to make special provision ; and
 - (c) for the enumeration of persons travelling on the night when a census is taken.

CENSUS REPORT

OF THE

PATIALA STATE

1931

CHAPTER I

GEOGRAPHY—PHYSICAL CONDITIONS—AREA, POPULATION AND DENSITY

The major portion of Patiala State lies in the Eastern Plains of the Punjab—part of the great natural division, the Indo-Gangetic Plain West. Besides this main block, a considerable tract in the Simla Hills, called Nizamat Kohistan, and another in the extreme East of the Punjab Province, on the borders of the Jaipur and Alwar States, in Rajputana, called Nizamat Mohindergarh, also form part of it. Nizamat Kohistan is interspersed with the territories of the Simla Hill States, and the main block, with small tracts, belonging to the States of Jind, Nabha, and Malerkotla and the British districts of Ludhiana, Ferozepore, Ambala and Karnal. Geography.

The main block is situated between the Northern Latitude $29^{\circ} 33'$ and $33^{\circ} 55'$ and eastern longitude $74^{\circ} 40'$ and $70^{\circ} 95'$. The main block.

It is bordered thus :—

North	..	Ludhiana District and Sutlej River.
West	..	Ferozepore District and Faridkot State.
South	..	Hissar District and Jind State.
East	..	Karnal and Ambala Districts.

Its area is 5,012 sq. miles, and roughly it forms a parallelogram, measuring 139 miles from east to west, and 125 miles from north to south. with an outlying tract to the South of Ghaggar.

Nizamat Kohistan lies within $30^{\circ} 40'$ and $31^{\circ} 10'$ northern latitude, and $70^{\circ} 49'$ and $77^{\circ} 19'$ eastern longitude. It lies in the Himalayan area and the Siwaliks, bordering on a number of Simla Hill States, namely Koti, Bhaji and Baghat on the north, Nalagarh and Mahlag on the west, and Sirmoor and Keonthal on the east. On the south it is separated from the Kharar Tehsil of the Ambala District by the Siwaliks. This block is approximately 36 miles from north to south and 29 miles from east to west. Its area is 344 sq. miles, equal to the area of all the Simla Hill States put together, excepting Bashahar and Nalagarh. Kohistan.

The third block is commonly known as the *ilaga* of Narnaul. It is situated in Rajputana, 80 miles south of Delhi, and separated by a distance of 252 miles, by rail, from the metropolis. It lies between the northern latitudes $27^{\circ} 47'$ and $28^{\circ} 28'$ and the eastern longitude $75^{\circ} 56'$ and $76^{\circ} 17'$. Nizamat
Mohindergarh.

It is bordered on the North by Jind State, on the West and South by Jaipur State and on the East by the States of Alwar and Nabha. It measures 45 miles from North to South and 22 miles from East to West, having an area of 576 sq. miles.

Geology.

For Geological purposes Patiala State may be divided into—

1. Siwaliks ;
2. the outliers of the Aravalli system in the Mohindergarh Nizamat, and
3. the plains portion of the State, west of the Jumna valley and south of the Sutlej.

The Patiala Siwaliks lie between $30^{\circ} 40'$ and $31^{\circ} 10'$ N. and $76^{\circ} 49'$ and $77^{\circ} 19'$ E. From the physical point of view, they can be further sub-divided into Dun and Hill. Of these, the first extends along the foot of the hills from Ramgarh, in Ambala District, on the south-east, to Nalagarh on the north-west. On the south-west, it is bounded by village Mani Mazra, in the Ambala District, from which it is separated by the range of Siwalik Hills, known as the Dun Khols. These Khols present a tangled mass of small ravines, fissures and scraped walls, throughout which dégradation has set in to such an extent, that every year during the rains, a large quantity of detritus is carried down by streams into the Ambala plains, and it cannot be expected that this action can now be stopped altogether, though much might be done by replanting and restricting grazing. In a great measure, the erosion must be ascribed to the laying bare of the soft sandstone formation, by the destruction of the forests, for there is no doubt, that at one time this tract was clothed with dense forests of trees, of the species found in the low hills, as is evident from the old roots and petrified stems still found in many places. East of the Ghaggar river, near Chandi, is another range of low hills, and the portion belonging to Patiala is called Raitan Khols. The other portions of the Dun are the Raitan plateau, situated between Pinjaur and the Ghaggar river, some 12 sq. miles in extent, and the small isolated hills that rise out of the Dun. The Raitan plateau is of alluvial formation and is traversed by several streams which have cut deep into the stony soil on their way to Ghaggar.

The hill division includes two separate tracts. The smaller, about 9 sq. miles in extent, occupies the northern portion of the Jabrot valley lying south of the Phagu-Mahasu ridge, and surrounded by the Koti and Keonthal States. The larger tract extends through about 300 sq. miles of the mass of hills, south of the Dhammi and Bhajji States, as far as the Pinjaur Dun, and is bounded on the east by Keonthal, Koti, Simla, the Giri river and Sirmoor, and on the west by Bhagul, Kuniar, Baghat, Bharauli Bija and Mahlog States. The whole territory is divided by the Jumna-Sutlej water-shed. The chief physical features are (1) the main ridge or water-shed, marked by the Jakko, Krol, Dagshai and Banasar peaks, (2) the western off-shoots on which are the Sanawar, Garkhal and Karardeo (Kasauli) peaks, and (3) the main valleys drained by tributaries of the Sutlej—Giri Ghaggar and Sirsa rivers.

Metamorphic rocks.

Tara Devi Hill is a well-known peak. The area which drains into the Sutlej belongs to Patiala, and that which drains into the Jumna belongs to Keonthal. It seems to be composed of (1) lime-stone and shales, (2) sandstone, (3) shales and clay, (4) quartzite and granite, the granite nodules being actually seen in a tunnel of the Kalka-Simla Railway for a distance of about

13 chains. Hexagonal shaped pieces of granite are said to have been found in the tunnel and sold by the Pathan coolies at Simla when the railway line was under construction. The rocks occur in intrusive masses, and veins, ramifying throughout the rock genesis and schists and even penetrating the slates.

At Jabrot all the uppermost beds forming the summits of the southern face of the Mahasu ridge are composed of mica schist, with abundant quartz veining at intervals, while the base of the hill consists of salty rock with little or no crystalline metamorphic rocks, the other beds being of the infra-krol group resting on the Blaini bands and the Simla slates. Traces of copper are seen above Maudh village.

Good roofing and flooring slates are quarried at Kemli and in Bagri Kalan. There are some sand pits in Nagilli, a village in Pargana Bharauli Khurd. In Pargana Keotan Kalan there was a copper mine, but its working was stopped by a change in the course of the Surj-mukhi, a tributary of Giri. Lime-stone is found in Malla and in the vicinity of Pinjore. At Taksal, 2 miles north of Kalka, white limestone is quarried from the Kali Mata ki Choi. Particles of gold mixed with dark-sand are collected from the Sirsa river.

Physical Aspect.
Industrial products
of the system.

In the Nizamat of Narnaul some outliers are met here and there, belonging to the Aravali system, and striking nearly from south-west to north-east. In many places on sinking wells to a depth of about 20·30 or 40 haths, sandstone formations are met with. It is impossible to tell what beds may be concealed beneath, as the Narnaul plain is a portion of the Indo-Gangetic alluvium.

Limestone is quarried near Mandi, 3 miles south of Narnaul. It is turned into quicklime for whitewash, and exported to Patiala and other distant places. At Manderi, a rough building stone is obtained. At Kharda a kind of white stone, used for building purposes and for making pillars, is quarried. At Antri, 8 miles south of Narnaul, is an outlier where iron ore is mined, and in its neighbourhood fine slabs of marble are found. Near Bail, 16 miles south of Narnaul, is a hill where there are copper mines, but owing to the scarcity of fuel they are not worked. Here are also found small round diamond-shaped cornelians, set in large blocks of stone. Rock crystals, quartz, mica schists, and sandstone, used for building purposes are found at Masnauti, Panchnauta, Antri, Biharipur, Danchauli, Golwa, Islampur, Salarpur and Mandlana. Fine slabs, found at Dhani Bathotha, are noted for the good quality of their stone. Crude beryl at Taihla, two miles from Narnaul, locally known as *morind*, is found in many places in the surface alluvium.

Industrial products.

In Tehsil Mohindergarh, near Madhogarh, six miles west of Kanaud, a gritty sandstone, used for mill-stones, is found. At Sohila, seven miles from Kanaud, there is an outlier where roofing slate is quarried, and near the same place, sand, used for manufacturing glass (Kanch) bracelets, is obtained. Dhosi is the loftiest hill in the Nizamat. The soil in the Tehsil of Narnaul is rosli, while *Bhur* or sand is abundant in Kanaud.

Varying degrees of heat and cold, as of altitude, are found in the Patiala State. The Capital lies in the plains, and is subject to the extremes of climate, while Chail, the summer residence of His Highness, lies at a height of over 7,000 feet above sea-level, and is cooler than Simla. In the hills the climate is good

Climate.

throughout. Due to the sandy soil and scarcity of rainfall, the climate in the Jangal, for the major portion of the year, is hot and dry. In the districts of Patiala and Bassi, due to their proximity to the hills, rainfall is comparatively frequent, and hot weather consequently not so oppressive. Healthiness of the climate varies inversally with the extent of irrigation, which renders the country swampy and therefore malarious; and that is why the Jangal *Ilaqa* is reputed to possess the healthiest climate throughout the State.

Rainfall.

The rainfall varies in different parts of the State. It decreases as the distance from the Himalayas increases. In the hills, the average annual rainfall is 57 inches; coming down it diminishes to about 40 inches near about Pinjaur, and goes on diminishing as the distance from the Himalayas increases. Patiala proper records an annual rainfall of 21·87 inches, while Mansa and Bhatinda, only 13 and 12 inches, respectively. The average annual rainfall for each Tehsil based on the observations of the ten years, 1921—31, is given below :—

Kandaghat	27·05	Sirhind	25·46
Rajpura	24·46	Patiala	21·87
Bhawanigarh	18·31	Sunam	18·23
Narnaul	17·59	Narwana	17·59
Dhuri	17·06	Barnala	14·22
Mansa	13·40	Bhatinda	12·15

COMMUNICATIONS.

Railways.

The State is singularly fortunate for having proper means of communications. The main line of the North Western Railway running between Delhi and Lahore (*via* Ambala) enters the State territory near Ambala City, and the following stations, namely, Sambhu, Rajpura, Sarai Banjara, Sadhugarh, Sirhind, Gobindgarh and Doraha, are situated in the State. It runs, for over 40 miles, through the State. The Southern Punjab Railway, similarly, traverses the State territories for over 76 miles, between Bhatinda and Delhi, with fourteen stations in the State territory. Ludhiana-Dhuri-Jakhal branch, runs for 90 miles through the State, and links the headquarter of the Karamgarh District with the rest of the State.

Ambala-Kalka and Kalka-Simla lines pass through a large part of the hills territory. Lalru and Surjpur stations on the Ambala-Kalka Section, and Taksal, Gumman, Dharampur, Kumarhatti, Barog, Kandaghat, Kanoh, Katheleeghat and Jatog on the Kalka-Simla Section, are situated in the State territory. The Rajpura-Bhatinda branch, which takes off at Rajpura Junction, on the main line, and connects the Southern Punjab Railway at Bhatinda, is the State's own property. Its length is 112 miles, and it was constructed in 1892, at a cost of over a crore of rupees. At a distance of 16 miles from Rajpura, it passes through the metropolis of the State and then passing through Nabha, connects the headquarters of the Anahadgarh District at Barnala, after crossing the Ludhiana-Jakhal branch at Dhuri. Kurukseshtra-Narwana, Bhatinda-Bikaner, Bhatinda-Samasatta, and Rewari-Phulera are the other railway lines that pass through the State territory. The last named provides access to the distant district of Narnaul, with a station on the headquarter town itself. Sirhind-Rupar, which branches off from Sirhind Junction on the Lahore-Delhi main line, represents the most recent activity of His Highness's Government in the development of communications. Its

construction was commenced in 1926, and the line opened to traffic in 1928. The project has cost the State over half a crore of rupees and opens up a large tract of the country, belonging both to the State, and Rupar and Kharar Tehsils, of the Ambala District. In all, there are 61 Railway Stations situated throughout the State territories and about 330 miles of Railway line. Headquarters of all the five districts are connected by railway.

Like Railways, there are many roads. The Grand Trunk Road runs alongside the route of the main line of the Railway, running between Delhi and Lahore (*via* Ambala). Similarly the Delhi-Simla road opens up the entire hill *ilaga* of the State. There is a metalled road from Rajpura, which, passing through Patiala, connects the sister States of Nabha and Jind. Beyond Nabha, this road runs up to Malerkotla and terminates at Ludhiana. On the Sangrur side, near Bhawanigarh, another road takes off and connects Sunam, the headquarters of Karamgarh District. Samana, an ancient town, is connected with Patiala, by a separate *pucca* road, which terminates at Bhupindrasagar, ten miles further. Dhuri is reached from Sangrur. A road takes off from the Grand Trunk Road near Sirhind, and passing through Bassi, connects Rupar, joining Delhi-Kalka road near Chandigarh. Chail is connected by motor road from Kandeghat, on the Kalka-Simla Railway. There is a direct bridle road to Chail also, from Pinjaur which was constructed under the orders of the last Council of Regency. Besides these *pucca* roads, there is a large number of *kachcha* roads as well, intended for bullock-cart traffic. The roads on various canal banks provide access to the remotest parts of the State. Though, due to the restricted traffic on the roads, these are of little use to the general public, their existence is nonetheless an important factor in the means of communications, from strategic point of view.

The total length of road-way in the State, excepting the canal service banks, or the village roads, is over 500 miles.

The area of the State is 5,992 sq. miles as recorded at the regular settlement of the State, concluded in the year 1908. According to the trigonometrical survey, *vide* Government of India, Survey Department, letter No. 975, dated the 19th September 1921, the total area of the State amounts to 5,942 sq. miles. The latter figures naturally are more accurate, but for the purposes of the report, the former figures have been treated, as representing the actual area of the State, for, the difference is negligible and due probably to the more accurate method of calculation, employed by the Department of the Survey of India. According to the latest revenue records, the area of the State is 3,794,671 acres, which comes to 5,932 sq. miles. In the Punjab Census Report for the year 1911, the area of the State is shown as 5,412 sq. miles. This is obviously wrong, probably a misprint. Compared with the sister Phulkian States of Nabha and Jind, the area of Patiala is over six times that of the former, and four times that of the latter. In comparison with the other Punjab States, the area of Patiala is more than that of Nabha, Jind, Faridkot, Loharu, Bilaspur, Mandi, Suket and Kapurthala, collectively.

For administrative purposes, the State was formerly divided into four Nizamats, with headquarters at Patiala, Sunam, Barnala and Narnaul. In 1920, a separate Nizamat was created with headquarters at Bassi, comprising of the two Tehsils of Dhuri and Sirhind. The former was taken out of the

Roads.

Area.

Administrative Divisions.

Karamgarh Nizamat, and the latter from the Nizamat of Patiala. The State is now divided into five districts, comprising of twelve Tehsils as under :—

District.	Tehsils.	Area in sq. miles.	Police Stations.
Patiala ..	Patiala ..	459	Patiala, Ghanaur, Banur.
	Rajpura ..	304	Rajpura, Lalru.
	Kandeghat ..	344	Kandeghat, Dharampore, Pinjaur.
Karamgarh (Sunam) ..	Sunam ..	486	Sunam, Munak.
	Bhawanigarh ..	490	Bhawanigarh, Dirba.
	Narwana ..	582	Narwana.
Bassi ..	Sirhind ..	366	Sirhind, Bassi, Mulapur.
	Dhuri ..	489	Dhuri, Sherpur Payal.
Anahadgarh (Barnala) ..	Barnala ..	346	Barnala, Bhadaur.
	Bhatinda ..	868	Bhatinda, Sardhulgarh Raman.
	Mansa ..	622	Mansa, Boha.
Mohindergarh (Narnaul) ..	Narnaul ..	576	Narnaul, Mohindergarh Satnali, Mugal Chaudhri.

The district of Mohindergarh consists of only one Tehsil, because of the long distance which separates it from the rest of the State dominions, and it could not have formed part of any other district, without great inconvenience to the subjects. The *ilaqa* being surrounded on all sides by other Indian States, political considerations also demanded that the local representative of His Highness's Government on the spot should not be, of a rank, inferior to that of a Nazim. There is a Sub-Tehsil in Mohindergarh. Excluding, therefore, the district of Mohindergarh, the average area of a unit of administration in the State is 1,339 sq. miles. In Nabha the average extent of a district is 928 sq. miles, while in Jind it is 1,259 sq. miles.

Due to the creation of a separate district at Bassi, care should be taken not to compare the statistics of the present districts of Patiala and Karamgarh with their previous figures, for, both these districts are now short by a Tehsil each. For this reason, I have had to take, a Tehsil, instead of a district, as the unit of abstraction. Whenever comparison is required with previous figures, it must, therefore, be made with reference to the figures for various Tehsils.

Natural Divisions.

The scheme of natural divisions followed, is the same as adopted on the previous occasion.

Himalayan.

The Himalayan natural division comprises of Tehsil Kandeghat, or to be exact, of the Dharampur and Kandeghat Police Stations of it, only. The Police Station of Pinjaur is partly Himalayan and partly Sub-Himalayan.

The altitude in the Himalayan natural division varies from 4,000 to 7,000 feet above sea-level and the rainfall ranges between 40 and 70 inches annually. The climate is extremely cold in winter, when the greater part of the place is covered with snow. Rainfall, hill-streams, and springs, provide the natural means of irrigation, and the forests afford grazing grounds for the cattle, and timber for building purposes, as well as fuel.

Sub-Himalayan.

The Sub-Himalayan division comprises the three Tehsils of Sirhind, Rajpura and Patiala, and outskirts the Siwalik Range. The distinguishing features of the tract are, a comparatively greater rainfall than the plains, a varying climate, and a partially hilly landscape at places. The division enjoys the residue of the rainfall in the Himalayas, benefiting both in respect of climate, as well as, means of irrigation.

The Indo-Gangetic plan west includes the remaining Tehsils of the State. It is comparatively less homogeneous in character, in as much as, on the one hand, it includes the sandy deserts of Narnaul and Narwana, and on the other, the copiously irrigated alluvial soft soil alongside the course of the Sirhind Canal, through the Karamgarh and Anahadgarh districts. The average rainfall in this division is only 16 inches, and the climate extremely hot in summer, and fairly cold in winter. In the District of Narnaul, which is also comprised within this natural division, the temperature in summer touches 120° Fahrenheit in the months of May and June, when scorching hot winds from Rajputana, blow over it.

Indo-Gangetic :—
 Dhuri
 Sunam
 Narwana
 Mansa
 Barnala
 Bhatinda
 Narnaul
 Bhawanigarh.

Indo-Gangetic.

The total population of the State, the various districts and their tehsils, is printed in Table I. The variation of the population from one Census to another is shown in Table II. Distribution of the population in towns and villages is also shown in Table II. Table III shows classification of towns and villages by population. Table IV gives the towns classified by population, together with variations since 1881. Towns, arranged territorially with population, by religion, are given in Table No. V.

Population.

The word population as used in this report means the actual population of the State on 26th February 1931, between 7 P.M. and 12 midnight. For statistics, which form the basis of administration, actual population, no doubt, presents some difficulty; for instance, a place may be practically deserted at one time of the year and overcrowded at another, such as Chail, the summer population of which is about ten times of what it is in winter. The Census population of such places is obviously misleading. Normal population, *i.e.*, the population which would exist, had there been no migration, as the basis of statistical information, would undoubtedly give more reliable results. But unfortunately, on the occasion of the present census, the emigration figures of the neighbouring districts of the Punjab were not available, not having been sorted at all. It is impossible similarly to ascertain the exact figures of emigration from elsewhere also. Natural population is therefore not possible to be adopted as the basis of statistical information. It cannot be ascertained, even. The third alternative is to take normal population as the basis of census variation. The balance of births over deaths, and of immigration over emigration, being not uniform, but perceptibly fluctuating at different times of the year and at different places, the normal population must prove unsuitable, unless the elements of time and place are particularised. Take, for instance, the case of Chail again. Its average actual population, unless the average is taken of the actual population at a given time of the year, say, sometime when it is full and again when it is almost completely deserted, can prove hardly of any use. Such cases, however, are exceptional in the State and for a large portion of it, the difference between the normal and actual population is only nominal. The actual population has, therefore, been taken as the basis of the census statistics.

Of the five districts, Anahadgarh, with a population of 450,639 persons, ranks first and Mohindergarh with 169,089, comes the last. The average population of a district excluding Mohindergarh comes to 364,108 persons as against the average of about seven lakhs in the Punjab. The State average, however, compares favourably with the average population of a district in

Population of the Districts.

the North-Western Frontier Province. Compared with the similar figures of Nabha and Jind States, the population of Districts in Patiala is thrice as much.

Variation in
Population.

	1931.	1921.	Vari- ation.	Per cent.
State ..	1,625,520	1,499,739	125,781	8.39
Kandeghat ..	55,638	54,705	933	1.71
Rajpura ..	96,881	93,210	3,671	3.94
Sirhind ..	140,123	126,236	13,887	11.0
Patiala ..	148,532	136,511	12,021	8.80
Bhawanigarh ..	123,155	112,195	10,960	9.77
Narwana ..	137,826	135,513	2,313	1.71
Sunam ..	123,596	114,071	9,525	8.35
Dhuri ..	180,041	161,249	18,792	11.65
Barnala ..	96,474	85,168	11,306	13.28
Mansa ..	153,461	141,182	12,279	8.70
Bhatinda ..	200,704	185,652	15,052	8.11
Narnaul ..	169,089	154,047	15,042	9.76

tion figures with those of the previous censuses and with some sister Indian States and adjoining British districts. The marginal-table shows the actual variation in the population of each Tehsil as recorded at the census of 1921. In Subsidiary Table III to the chapter, percentages of the increase have been worked out, which will show that the State population has on the whole increased by 8.39 per cent. Barnala Tehsil records the highest percentage of 13.28. The lowest increase is recorded by Kandeghat and Narwana Tehsils with only 1.7 per cent. Entries in column 7 of this subsidiary table record the net variation in the population of each Tehsil since 1881 A. D. These show that the Tehsils of Bhatinda, Narwana, Mansa, Narnaul and Sunam have respectively gained 104.21, 57.86, 53.44, 33.77 and 3.8 per cent. in population. All other tehsils have suffered a decrease. The loss of the latter places is ostensibly the gain of the former, which, due to the advent of canal irrigation, offered greater attractions. The population of the Himalayan tract has been almost stationary except for slight fluctuations here and there. Sub-Himalaya natural division has lost by 16.15 per cent. and all this, plus about 6 per cent. by way of immigration, has been the gain of the Indo-Gangetic division, which records an increase of 24.4 per cent.

Comparison with adjoining British Districts and States.

Hissar ..	10.12	In the margin is given the result, in the terms of the percentage increase or decrease, in population, returned in the several British districts, adjoining the State boundaries. Of these, the returns of Karnal and Rohtak are lower than those of the State. The district of Ambala and Hissar record almost the same increase as Patiala. It is only in contrast with the districts of Ferozepore and Ludhiana, that the rate of increase in the State, yields.
Rohtak ..	4.32	
Karnal ..	2.9	
Ambala ..	9.1	
Ludhiana ..	14.73	
Ferozepore ..	18.48	

In view of the super-co-operation of some classes, as the Census Commissioner of India, in a paper read by him on census operations, described, I do not think these figures of variations are much reliable. As I have observed in the introduction as well, the motive for this anxiety to unduly swell numbers did not exist in the State and I will be perfectly justified if I claim a better accuracy for our enumeration. The fact that the total increase recorded in the British Punjab is only 5.7 per cent., I can safely assert, even after making a liberal allowance for the omissions from enumeration in British Punjab, due to the census boycott movement, that the State subjects' condition during the decade under report has been comparatively more prosperous.

From the figures of the important sister States, I observe that, while none of these has lost over its previous population, the rate of increase

Comparison with
States.

in all, Pataudi, Nahan, Kalsia, Simla Hill States, Bilaspore, Suket, Malerkotla, Chamba, and Jind, is lower than that recorded in Patiala. The increase in Nabha and Faridkot is practically equal to ours, and it is only Bahawalpur and Kapurthala, which have returned a greater increase. The case of Bahawalpur is quite different, as most of its increase is due to immigration into the newly colonized tracts.

Figures in the margin show the increase in population in some of the States outside the Punjab, a comparison with which will show that the increase in our State is practically level with the average increase in most of them. Bikaner, like Bahawalpur, has during the decade recorded an increase of over 41 per cent. due to the influx of new colonists from the Punjab, and other places, who have acquired lands and settled there, on the opening of the Sutlej Valley project.

In a pre-eminently agricultural country like the Patiala State, with 66 per cent. of its population depending directly or indirectly on agriculture, the density of population *a priori* must be regulated by the extent of cultivation. For the success of cultivation, no matter of what kind and degree, the first essential requisite is the water supply. An indissoluble connection should therefore exist between density and water supply. But in actual experience such is not exactly the case. While rainfall is most abundant in the Tehsil of Kandeghat, the density of population there is the lowest. The reason is that the tract lamentably lacks in other factors, such as fertility of the soil and suitability of climate. Similarly in the jungle tract, the density is low, notwithstanding the land there being, the best loam, and people, most industrious. The population there is meagre because of the scarcity of water supply. The pressure of population thus appears to depend not on any one factor particularly, but on a number of them taken collectively, which in a greater or lesser degree enter into its determination, including *inter alia* the nature and aptitude of the people, standard of their living, facilities of communication and the suitability or otherwise of the climate.

In Subsidiary Table I, the density of various Tehsils has been examined in its co-relationship with cultivation. The terms "cultivable," "net cultivated" and "gross cultivated" carry the same meanings, as were assigned to them on the occasion of the last census, by the Census Commissioner for India, and are reproduced here for ready reference. "Cultivable" area means the net cultivated area together with fallows and wastes, available for cultivation, but excludes reserved forests and unculturable areas. "Gross cultivated" area means the area sown with crops in one year, including double cropping, irrespective of the failure of crops. "Net cultivated" area means the area sown with crops irrespective of the nature of crops, less double cropping.

A perusal of this table will show that the pressure on the soil is the greatest in the Tehsil of Sirhind, where 383 persons reside on a square mile of area, as against the average of 274, for the whole of the State. The next most thickly populated Tehsils are Dhuri, Patiala and Rajpura. The fact that Sirhind, Patiala and Rajpura and a large part of Tehsil Dhuri also (the *ilaga* of Payal) are all comprised within the natural division, Sub-Himalayan, shows that climatic conditions, and their resultant effect, on the provision of the means of subsistence, offer greater attraction to the population than the Himalayan and the Indo-Gangetic P. W. divisions, whose respective climates

partake of the extremes of nature. The most thinly-populated portion of the State, excepting the Tehsil of Kandeghat, which has peculiar circumstances of its own, lies in the Jungle tract, notwithstanding the soil there being best loam and virgin. And had it not been for the canal irrigation, the *ilaga* would have been yet more sparsely inhabited. It will thus be seen that the factor of rainfall is operative in the determination of density, to a very small degree. Mere fertility of soil is also of no avail, if unaided by a steady rainfall and a number of other physical and economic features. Climate alone, no matter how salutary, will also not attract the people, who first need the means of subsistence. The instance of the Kandeghat Tehsil is again in point. Thus none of these considerations individually can account for the density of a particular place. The two Tehsils of Bhatinda and Mansa have the largest proportion of cultivatable to the total area, as also of the net cultivated to the culturable, but these do not give them a higher density. A far greater concentration of population exists in the Tehsils of Rajpura, Sirhind and Patiala, where cultivation is comparatively less extensive. So the extent of cultivation appears also to provide no index of density. Similarly, climate has also but little connection with density. It is true that all the thickly populated parts of the State are situated in the Sub-Himalayan division, which has a comparatively temperate climate. But it will be too much to infer any direct correspondence between the salutary nature of the climate and density. What should really contribute towards concentration of population is the healthiness of the climate, rather than its pleasing nature, and because healthy people can follow the pursuits of their life better than the weak and sickly, it is this aspect of climate that should influence density. It is a truism to say that from this point of view the climate of the jungle tracts is far superior to the climate of the Sub-Himalayan natural division, whose copious rainfall makes it subject to severe onsets of malaria, year in and year out. Epidemics also find a temperate climate more congenial to their spread. The hot winds of the jungle tract, though for the time being not much pleasing, certainly conduce towards active life and fewer diseases. Climate therefore is hardly a test at all for the growth of population. When, as we have seen, the proportions of cultivable to cultivated, and of the total area to cultivable, do not give any index respecting the distribution of population, we may as well examine the character of cultivation also, in different parts of the State, to see if there exists any co-relation between density and the nature of cultivation. For this purpose the crops may be divided into two kinds—the food crops and non-food crops. The first means wheat, which is invariably the main staple food of the people, other cereals being used for the sake of change only. Among the non-food crops, cotton is the principal one. Though separate statistics for cotton are not given in Subsidiary Table I, the figures given under the head “Other Crops” unmistakably show the percentage of land under cotton, as this is the chief constituent of “other crops.” The figures in column 12, therefore, may safely be taken as representing the proportion of land under cotton or other luxury crops, to the total under plough.

Leaving aside the Tehsil of Kandeghat which, as has already been observed, is a class apart, the Tehsils of Bhatinda, Mansa and Barnala, which have the lowest density, possess the lowest percentage of land under wheat; while Sirhind, Rajpura, Patiala and Dhuri, the most populated Tehsils, have correspondingly greater proportion of land under wheat. The Tehsil of

Bhawanigarh is, no doubt, an exception which has about half of its cultivated land under wheat and yet it is not thickly populated. But the reason of this probably is, that the periodic floods of the Ghaggar river are the main source of water supply in this Tehsil, and these can be utilised mainly for the Kharif sowing of wheat. Thus the cultivation of wheat has a remarkable effect on density. It appears that the natural human instinct impels people to grow at least as much of the staple food as would be required for consumption. With the present day development of the means of communications, it may not be so necessary, but the natural instinct is there and works the way through.

Subsidiary Table II of this chapter classifies the Tehsils according to the density of population. It shows that the largest proportion of the population live in areas of 150—300 per sq. mile. This shows that the tendency of the population is towards more space per individual.

Distribution of population according to density.

So far, we have considered the population as it stood on the census night. Subsidiary Table III to this chapter gives the variations in relation to density since the Census of 1881. A perusal of the figures of this table will show that the Tehsils of Patiala, Rajpura, Sirhind and Bhawanigarh, have suffered serious depletion in their population. A glance at the remaining Tehsils of Bhatinda, Mansa, Sunam and Narwana will show that they have become more populous. The reason is obvious, for, due to the advent of canal irrigation in these Tehsils, there has been a consistent flow of population to them from the rest of the State territories.

Comparison with previous Censuses.

In 1881, the population of Bhatinda Tehsil was only 113 per sq. mile, as against 231 now. Similarly Mansa and Narwana have also added over 50 per cent. to their previous figures during the half century. The Tehsils of Rajpura, Sirhind and Patiala have, on the other hand, been thinned out correspondingly.

HOUSES AND FAMILIES

Previous to the year 1911, a house merely meant a tenement, irrespective of the number of families residing therein. This definition had several drawbacks, the principal one being, that it could not give an idea of the number of families. Thus in 1911, a house was defined as the dwelling place of a common family with its resident dependants.

Definition of the house.

The number of such houses, ascertained at the present census, was 343,998, as against 338,683, in 1921. The increase is, in my opinion, due, besides natural development, to a growing tendency towards disintegration, under the influence of western ideas, which consider married couple as the unit of the family, in preference to the Indian conception of it, typified in the joint Hindu family system.

Number of houses.

The statement in the margin will show that the Tehsils of Bhatinda, Patiala, Rajpura, Sirhind, Kandeghat, Bhawanigarh, Sunam, Dhuri, Narwana, Barnala, Mansa, Dhuri, Sunam and Patiala have recorded an increase in the number of houses, while the remaining Tehsils of Narwana, Rajpura, Sirhind and Kandeghat show a decrease of over 3,000 houses as against their figures of 1921. This obviously is due to migration from these Tehsils to the Tehsils of Bhatinda and Mansa. The abnormal increase in the number of houses in the district of Narnaul, however, is due to the faulty manner in which house-numbering was done in that locality. When I visited the place I found that a large number of uninhabited houses had been

Patiala	..	+263
Rajpura	..	-1,700
Sirhind	..	-350
Kandeghat	..	-683
Bhawanigarh	..	-66
Sunam	..	+1,391
Dhuri	..	+666
Narwana	..	-582
Barnala	..	+759
Bhatinda	..	+1,783
Mansa	..	+704
Narnaul	..	+3,006

numbered. The towns of Narnaul and Mohindergarh used, once, to be places of great importance, but, with the decrease in population, many of the houses have been deserted and are in ruins. Owing to a misinterpretation of the instructions, these had also been numbered. As it would have involved a duplication of work, for which there was no time, I considered it a lesser evil to allow the Block lists to remain as they were, rather than order their preparation afresh. In the matter of average number of houses per sq. mile by Tehsils, Sirhind again tops the list, with 84·8 houses per sq. mile. Dhuri, Patiala and Rajpura, follow next, and the Tehsils of Bhatinda, Mansa and Narwana, with comparatively low density, come at the bottom.

Size of a family.

Now we come to the question of average size of a family. It is obvious that population will be greatest where the conditions of existence are most favourable. And because high living has been found to tell adversely on prolificness, it may well be expected, that in such areas, the average size of a family would be lower than in places circumstanced otherwise. Figures in column 2 of Subsidiary Table VI to this chapter, confirm this proposition. Excepting Kandeghat, the Tehsils of Sirhind, Patiala, Rajpura and Dhuri, the four most thickly populated Tehsils, possess comparatively smaller sized families than the thinly populated Tehsils of Bhatinda, Mansa and Narwana. As living is comparatively high in the towns, it necessarily follows that the size of a family in the urban area should also be smaller, and it is so found, when we consider that in the eleven towns of the State, with a population of 169,339 persons, there are only 39,533 houses, giving an average of 4·3 persons per house, as compared with the corresponding average of 4·8 persons per family, amongst the rural population.

Joint Hindu family.

A passing reference has already been made to the forces of disintegration at work against the archaic institution of the joint Hindu family system. I propose to examine this question in some detail. I must, however, make it clear that in the State, as throughout the Punjab, the true joint Hindu family, as conceived by the Mitakshara School of Hindu Law, which means practically a joint stock company, with the head of the family as the managing director or Karta, exists only among some of the commercial classes, with whom the system is a practical necessity. The meaning of the word, wherever it has been used, must therefore be taken subject to the explanation that it is only the social aspect of the institution, that has any bearing on the lives of the people in the State. The financial aspect of the system is seldom adhered to, for, truly speaking, the coparcenary holding of property has already broken down. The institution of joint family, in essence, implies the existence of an ancestral property enough to carry on the family, without all the members of the constituent family having to work for their living. Where therefore each one earns enough hardly for himself, the question of corporation does not arise.

The term joint family is used here only in the more restricted sense, explained above. Both in the rural and in the urban areas, hitherto, a good deal of commensality existed. In rural area, sons and their families invariably lived together with parents and had common messing also. On the death of the father, hearths generally separated, but the land remained, even then, common till some feud developed and necessitated partition. The urban people, however, owe a more conscious allegiance to this system. In all respectable families in towns, the common practice in the past was for all the

members to live together, and for those, who could earn, to surrender all their earnings to the head of the family, to be disposed of, as he chose. What I mean to infer from this is that notwithstanding that our people have from the beginning never attached any value to the technical side of joint Hindu family system, in practice, the living of the bulk of our people has been, nonetheless, corporate. Both as a matter of practical necessity, as also under an inherent religious impulse, the idea of individual right did not exist in our body politic. It is due to the modern education, frequent contact with western conception of the family, based on individualism, and changing economic circumstances, that the system of joint family has shown signs of breaking down.

A comparison of the number of houses in urban area in 1931 and 1921,

Names.	1921.	1931.	Variation.
Patiala ..	14,837	15,820	983
Sirhind ..	4,166	4,334	168
Sunam ..	1,985	2,288	303
Bhawanigarh ..	2,222	2,317	95
Barnala ..	2,929	3,135	206
Bhatinda ..	4,242	4,908	666
Narnaul ..	5,039	6,731	1,692
Total ..	35,420	39,533	4,113

given in the margin, shows that out of the 5,315 houses which have increased during the decade as many as 4,113 lie in the urban area. The reason is obvious for the forces of disintegration work more actively in the towns than the villages. The actual number of families, in the urban areas more particularly, is perhaps far greater than the number returned at the census, for the reason that

the definition of the term "house" for urban areas, was such that many a family must have been enumerated together, as their tenement was one and bore one house-number.

The history of land tenure in Patiala State is rather interesting. The main portion of the present territories of the State corresponds roughly to the old Moghal Province of Sirhind, excluding the *parganas* that passed to the Districts of Karnal, Ambala and Ludhiana. Nizamat Mohindergarh similarly comprises of the territories formerly included in the territories of the Nawab of Jhajjar. The revenue system of these territories, therefore, came with them on their acquisition by the Patiala Rulers, who continued to collect their share by a *Kham Tehsil* (collection in kind) up to Samvat 1928. The share of the produce taken differed in different *parganas*, according to the capacity of the soil. It was mostly one-third, but two-fifths was also taken in places, in addition to numerous cesses, called *Abwab*. The Ruler was both the proprietor as well as the sovereign, of the land, and the share of the produce, that was collected, represented the full rental, or, what is in technical language called, the landlord's profits.

Land Tenure.

The history of the revenue administration shows that right up to 1918 the State realised its share by actual division of the produce at the harvest time, cash compensation or *zabti* being taken only in the case of such articles as did not permit of division without great inconvenience. It was in the reign of Maharaja Narinder Singh that the system of cash assessment was introduced for the first time and the assessment was fixed on the average of the actual demand, for the last 22 years. This settlement by Maharaja Narinder Singh was made for three years, but afterwards revision every 10th year became the rule, till the time of the regular settlement by Major (afterwards Sir) Popham Young, who fixed a period of 30 years.

At the summary settlement prior to the regular settlement very little attention was paid to the preparation of any records. But during the regular settlement a complete record of rights was prepared, which consisted of (1) the

Jamabandi or a list of holdings cultivated by the owners, occupancy tenants and tenants-at-will, with a map of the fields, (3) Shajra Nasab or genealogical tree of the proprietors, with foot-notes, giving an account of the foundation of the village and the acquisition of various interests therein, (4) Riwaĵ-i-am or the Customary Law of the people and (5) *Wajib-ul-arz*. This last named document is considered important for it contains valuable information on a variety of subjects, concerning the village community and administration. It includes information on the cultivation, management and enjoyment of the proceeds of common-land, usage relating to Malba Fund, customs relating to irrigation, tanks, wells, etc.; alluvium and diluvian; rights of cultivation, not expressly provided by law; customary dues payable to village servants and customary services to be rendered by them; rights of Government in Nazool property and Forests, and other usages affecting the rights of land-owners, cultivators, or other persons interested in land. Thus a complete record exists about each village in the State.

In the main block of the Patiala State villages are generally inhabited by people who are the descendants of a common ancestor. These people whatever their origin, and whether they hold jointly or in severalty, have a strong communal combination. They enjoy proprietary rights in the entire area of the villages, arable and unculturable alike, as a body. This sense of communality gave rise to the term village community which has lived down as an important institution in the body politic of rural India. Distinguished from this type, of village, there are villages inhabited by a heterogeneous type of people, whose ancestors, perhaps at some time past, joined together for the purpose of colonisation of waste tracts. In their case the measure of right is possession and they are called Bhayachara villages. Out of the total of 3,620 villages of the State, only 746 are Biswedari villages of Zemindari-Wahid type. They are owned by individual land-owners deriving their title from a grant by the State, on payment of Nazrana, or otherwise, or by farming separate villages in the spare waste-lands of the existing villages. In due course of time the present individual landlords would be replaced by their sons and grandsons and change their tenures also into joint Zemindari or Pattidari types, mentioned above. The difference between the two categories is thus a mere question of time, to enable the law of inheritance to have its play. In the Himalayan tract, however, local circumstances invited the settlers to isolated groups of cultivation and the villages of the Kandeghat Tehsil consist of few hamlets or individual homesteads, located round scattered cultivated spots. These villages for administrative purposes are grouped together in Bhojs, in charge of separate Lambardars or headmen.

Vital Statistics.

Few activities of the State are more important than the registration of vital statistics. It is these statistics, that indicate means, to the maintenance and improvement of public health. Their value in the solution of various population problems is, likewise, immense, and so is their utility to the study of the community's condition. In fact uses of these statistics are so varied and valuable that no advanced State can afford to do without an agency to carry on the function, and it must needs be very efficient also, for inaccuracies and incompletions, no matter how slight in themselves, may lead to deductions and results dangerously wide off the mark.

The present system of the registration of births and deaths in Patiala State was introduced in 1910 when a revised scheme was drawn up by repealing the rules of 1901, the year in which the registration of births and deaths was first commenced. Under this new system, the control of the activity rests with the Inspector-General of Police. The initial duty, in rural areas, lies with the Chaukidars, who are supplied with printed books, separately for births and deaths, and they are required to enter all occurrences of either nature, taking place within their beat, in these books. These books are presented at the Police Stations, by the Chaukidars, on their weekly visits, and there the Moharrir of the Police Station, posts the entries in a register. The registers are submitted to the Director of Medical Services, Patiala, in whose office, monthly and annual returns are prepared. In towns, where special Sanitary Officers are posted, this work is entrusted to them.

In the case of Patiala proper, this duty is entrusted to the Municipal Committee, which has framed a set of bye-laws on the subject. According to these, "Dais," who hold licences from the Committee, are required to report all births. Occurrences of deaths are registered at the different Octroi posts. Besides, relations of the deceased are, also under pain of fine, required to report all deaths.

It will thus be observed that so far as the Government is concerned, everything that could be desired has been done in the matter of registering births and deaths and if correct statistics are not available, the reason for this should be looked for elsewhere.

The greatest drawback in my opinion in this behalf is the lack of enthusiasm on the part of the public, due to their ignorance of the real objects and advantages of maintaining statistical information. The chief requirement, therefore, for any reform, is the education of the masses to the necessity of their co-operation, in the interests of public good. The common impression, that Government has any selfish motives of its own, and that the people have to gain nothing, should be dispelled by all, who get an occasion to do so. The school teachers and Patwaris can do a lot in this direction. But I doubt if this will be enough. Alongside with this, therefore, I will recommend the promulgation of an Act requiring the compulsory registration of all cases of births and deaths. The parents of the new-born baby and the midwife attending the confinement, should be made legally responsible to report the incident, within three days. The Chaukidars should be supplied with triplicate receipt books. Besides the counterfoil, each leaf should be perforated to be divided into two parts, one bearing only the serial number, to be given to the reporter by way of acknowledgement, and the second, of the size of a post card, with the address of the Nazim of the District printed on its back. In this folio, the name of the new-born, its sex, parentage, date and time of birth, with other necessary information, shall be given. The entries in this post card, on arrival in the District Office, should be posted in suitable registers. The originals, which we may, after they have been countersigned by the Nazim, call birth certificates, be returned to the Chaukidars through their respective police stations, on their weekly visits, and distributed by them to the persons concerned.

The occurrences of death, as a rule, are attended with enough publicity to justify the responsibility of their registration being placed on the Chaukidars of the village, as there are little chances of intentional omissions. Deliberate concealment is also rare, there being seldom a motive for it. I hope the mere

introduction of compulsion and consequent fear of prosecution, will prove enough. As a corollary, to legal compulsion, it will, of course, be necessary to provide for the reports made, being acknowledged, by way of prevention against malicious prosecutions. Books similar to those suggested for the registration of births should, therefore, be issued for the registration of deaths also.

The district registers should be sent each month to the Central Office, under the Director of Medical Services, where necessary statistics should be compiled and periodical returns prepared and published.

Vital Statistics tested.

I have suggested the above measure for the registration of vital statistics, for the present record is hopelessly inaccurate. According to the statements supplied by the Director of Medical Services, who is the chief Registrar for the purpose, there have been during the decade 440,000 births and 352,023 deaths. These returns are quite incorrect. According to actuarial computations, 100,000 annual births are necessary to maintain a population of 2,269,375. The average population of the decade under report, in the State, is 1,562,830 and therefore approximately 68,866 children per year should be born in it. The number of child-bearing women also gives an idea of the number of children likely to be born to them. It has been calculated that 22,093 children are born to every 100,000 females of the reproductive age period (15—45), during the course of a decade. Assuming that the calculation on the basis of age-period (14—44) will also be approximately the same, there should have been born 74,937 children to a population of 339,188 females in the reproductive age-period of life. The third measure of estimating the birth-rate is the number of children aged one year or less as enumerated on the Census night, plus the probable number of deaths, among the infants of that age, during the year. It is estimated that about 21 infants out of a hundred die during the first year of their birth. The number of infants enumerated on the Census night, we know, was 60,698, which number of survivals means 76,833 actually born.

The average of the numbers of births in the decade, according to the above three formulæ works out at 755,450, which may be fairly assumed to approach accuracy, meaning that the registration is short by about 42 per cent.

In the matter of the registration of deaths likewise, the proportion of omissions is equally high. We will see

Formulae.	
Population of 1921 ..	1,499,739
Population of 1931 aged over 10 years ..	1,173,860
Death in 1921 population ..	325,879
Births in 1921-31 ..	755,450
Population 1931 of under 10 years ago ..	451,660
Deaths among those born in 1921-31 ..	303,790
Total deaths ..	629,669

this by the following method. The population of 1931, aged over 10 years, naturally means the survivors from the population of 1911; if this figure, which is 1,173,860, is subtracted from the total population of 1921, we get the number of deaths from the 1921 population; the population of 1921, being 1,499,739, this figure works out at 325,879, *i.e.*, 325,879 persons died during the decade 1921-31, from out of the population of 1921. The number of births according to the above computations in 1921-31, is 755,450. Out of this take away 451,660 persons, aged ten and under, enumerated at the census of 1931, and the balance of 303,790 represents the number of deaths in persons born during the period 1921-31. The total number of deaths thus works out at 629,669 persons, as against 352,023 registered actually. That these assumptions, both with regard to the number of births and deaths,

give a fairly correct idea, is further borne out by the fact, that the increase of 125,780 persons, arrived at on the basis of the above calculation, so exactly tallies with the actual increase of 125,780 persons, recorded at the census. Figures for immigration have, of course, been left out of consideration for the purposes of the above discussion, for the reason, that its proportion in the population is fairly constant and would little affect the correctness of the conclusion. Registration of Vital Statistics within the Municipal area is also no better, in spite of the fact of the urban people being, as a rule, more educated, and consequently, less susceptible to mistaken ideas and wrong notions. According to the figures of births and deaths supplied by the Secretary, Municipal Committee, during the decade—1st January 1921 to 31st December 1930—which period for practical purposes corresponds with the census term, the population of Patiala City should have suffered a loss, from its population in 1921, for, the number of registered deaths during the period exceeds the number of registered births. But as we know, the actual population of the town has increased from 47,531 persons to 55,129. This fact by itself proves how much these returns are defective.

CHAPTER I.

Subsidiary Table III.

Variation in relation to density since 1881.

Natural Division, Districts, and Tehsils.	PERCENTAGE OF VARIATION. INCREASE (+) DECREASE (-).					Percentage of net variation since 1881 to 1931.	MEAN DENSITY PER SQUARE MILE.				1881 to 1891.	
	1921 to 1931.	1911 to 1921.	1901 to 1911.	1891 to 1901.	1881 to 1891.		1921 to 1931.	1911 to 1921.	1901 to 1911.	1891 to 1901.	1881 to 1891.	1881.
	2	3	4	5	6		8	9	10	11	12	13
Total State ..	+8.39	+7	-12	-1	-8	+10.77	274	253	237	269	267	247
Patiala District ..	+5.85	+3	-20	-5	-2	-14.50	272	279	271	338	355	350
Himalaya ..	+1.71	-4	+3	-2	-2	+4.0	162	159	166	162	165	161
Kandeghat ..	+1.71	-4	+3	-2	+2	+4.0	162	159	166	162	165	161
Sub-Himalaya ..	+8.31	+4	-23	-5	+2	16.15	341	315	303	392	414	407
Patiala ..	+8.80	+2	-20	-7	1	-15.59	324	297	292	363	388	383
Rajpura ..	+3.94	+4	-20	7	1	-19.75	319	307	296	367	394	397
Sirhind ..	+11	+7	-29	-3	+4	-14.10	383	345	321	449	462	446
Indo-Gangetic Plain ..	+8.09	+8	-8	+25	+11	+24.40	261	244	226	241	240	211
Dhuri ..	+11.65	+9	-27	+5	-5	-2.00	368	330	302	411	392	375
Karamgarh District ..	+6.30	+10	18	-3	-7	+11.97	247	256	232	285	276	258
Bhawangarh ..	+9.77	+10	-27	-2	+3	-10.23	251	229	209	286	287	280
Narwana ..	+1.71	+12	+3	+3	+24	+57.84	236	233	207	202	187	150
Sunam ..	+8.35	+9	-14	-1	+3	-3.88	254	235	214	250	252	244
Anahadgarh District ..	+9.38	+8	+1	+9	+16	+5.92	245	224	207	205	189	163
Barnala ..	+13.28	+8	-25	-2	-4	-3.69	279	246	228	306	302	290
Mansa ..	+8.70	+5	+4	-8	+19	+53.44	247	227	217	267	192	161
Bhatinda ..	+8.11	12	+17	-15	-26	+104.21	231	214	191	164	132	113
Mohindergarh District ..	+9.76	+1	+10	-5	+17	+33.77	293	267	266	244	257	219
Narnaul ..	+9.76	-1	+10	-5	+17	+33.77	293	267	266	244	257	219

Subsidiary Table IV.

Variation in natural population.

Natural Division, Districts and Tehsils.	POPULATION IN 1931.			POPULATION IN 1921.				
	Actual population.	Immigrants.	Emigrants.	Natural population.	Actual population.	Immigrants.	Emigrants.	Natural population.
Patiala State ..	1,625,520	269,352	Not available.	Not available.	1,490,739	233,917	216,489	1,482,911
Patiala District ..	301,051	55,204	Do.	Do.	284,426	70,307	Not available.	Not available.
Himalayan ..	55,638	Not available.	Do.	Do.	54,705	11,107	Do.	Do.
Kandeghat Tehsil ..	55,638	Do.	Do.	Do.	54,705	11,107	Do.	Do.
Sub-Himalayan ..	385,536	Do.	Do.	Do.	355,957	59,200	Do.	Do.
Rajpura Tehsil ..	96,881	Do.	Do.	Do.	93,210	17,216	Do.	Do.
Sirhind Tehsil ..	140,123	Do.	Do.	Do.	126,236	19,515	Do.	Do.
Patiala Tehsil ..	148,532	Do.	Do.	Do.	136,511	22,460	Do.	Do.
Indo-Gangetic ..	1,015,257	Do.	Do.	Do.	1,089,077	163,610	Do.	Do.
Karamgarh District ..	384,577	52,850	Do.	Do.	361,779	74,225	Do.	Do.
Bhawanigarh Tehsil ..	123,155	Not available.	Do.	Do.	112,195	11,155	Do.	Do.
Narwana Tehsil ..	137,826	Do.	Do.	Do.	135,513	24,702	Do.	Do.
Sunam Tehsil ..	123,596	Do.	Do.	Do.	114,071	10,211	Do.	Do.
Dhuri Tehsil ..	180,941	Do.	Do.	Do.	161,249	28,157	Do.	Do.
Bassi District ..	320,164	56,170	Do.	Do.	287,485	47,532	Do.	Do.
Anahadgarh District ..	450,639	77,257	Do.	Do.	412,002	65,176	Do.	Do.
Barnala Tehsil ..	96,474	Not available.	Do.	Do.	85,168	13,487	Do.	Do.
Mansa Tehsil ..	153,461	Do.	Do.	Do.	141,182	12,160	Do.	Do.
Bhatinda Tehsil ..	200,704	Do.	Do.	Do.	185,652	39,529	Do.	Do.
Mohindergarh District ..	169,089	Do.	Do.	Do.	154,047	24,209	Do.	Do.
Narnaul Tehsil ..	169,089	27,781	Do.	Do.	154,047	24,209	Do.	Do.

CHAPTER I.

Subsidiary Table V.

Variation in population, classified according to density.

Natural Division.	Decade.	VARIATION IN TEHSILS WITH POPULATION PER SQUARE MILE AT THE COMMENCEMENT OF THE DECADE.							
		Under 150.	150 to 299.	300 to 449.	450 to 599 both inclusive.	600 to 749 both inclusive.	750 to 899 both inclusive.	900 and over 1,099.	Over 1,100.
1	2	3	4	5	6	7	8	9	10
Patiala State ..	1881-91 ..	+25,309	+70,715	-13,973	+6,091	..	..	..	..
	1891-01 ..	..	+27,289	-14,118	..	..	..	..	..
	1901-11 ..	..	-88,723	-100,310	..	..	..	..	..
	1911-21 ..	..	+66,551	-25,529	..	..	..	..	..
	1921-31 ..	..	+62,368	48,371	..	..	..	..	..
Himalaya ..	1881-91 ..	..	+1,336	..	..	..	..	..	..
	1891-01 ..	..	-1,014	..	..	..	..	..	..
	1901-11 ..	..	+1,601	..	..	..	..	..	..
	1911-21 ..	..	-2,527	..	..	..	..	..	..
	1921-31 ..	..	+933	..	..	..	..	..	..
Sub-Himalaya ..	1881-91 ..	..	..	-1,165	+6,091	..	..	..	..
	1891-01 ..	..	..	-24,296	..	..	..	..	..
	1901-11 ..	..	-54,207	-46,893	..	..	..	..	..
	1911-21 ..	..	+2,387	+11,910	..	..	..	..	..
	1921-31 ..	..	..	+29,579	..	..	..	..	..
Indo-Gangetic Plain West. ..	1881-91 ..	+25,309	-94,668	-12,808	..	..	..	..	..
	1891-01 ..	..	-28,303	-10,178	..	..	..	..	..
	1901-11 ..	..	-36,017	-53,417	..	..	..	..	..
	1911-21 ..	..	-66,691	-13,619	..	..	..	..	..
	1921-31 ..	..	+61,435	+18,792	..	..	..	..	..

Subsidiary Table VI.

Persons per house, and houses per square mile.

Natural Division, Districts and Tehsils.	AVERAGE NO. OF PERSONS PER HOUSE.						AVERAGE NO. OF HOUSES PER SQUARE MILE.					
	1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13
Patiala State ..	4.7	4.4	4.1	5.8	..	..	58.0	57.09	56.5	46.1	..	..
Patiala District ..	4.2	3.9	..	..	..	..	64.8	71.4	..	..	..	..
Himalaya ..	4.0	3.7	3.8	..	..	..	4.6	42.6	43.7	..	..	..
Kandeghat ..	4.0	3.7	3.8	..	..	..	4.6	42.6	43.7	..	..	..
Patiala ..	4.1	3.7	3.8	..	..	..	77.8	77.2	77.5	..	..	..
Rajpura ..	4.4	3.9	3.7	..	..	..	72.4	78.05	76.4	..	..	..
Sirhind ..	4.5	4.01	..	..	..	..	84.9	85.89	..	..	..	..
Sub-Himalaya ..	4.3	3.9	..	..	..	..	78.6	80.2	..	..	..	..
Indo-Gangetic Plain ..	4.8	4.6	..	..	..	..	53.3	52.3	..	..	..	..
Karamgarh District ..	4.9	4.4	..	..	..	..	51.3	51.2	..	..	..	..
Bhawanigarh ..	4.7	4.3	3.9	..	..	..	53.4	53.02	52.01	..	..	..
Sunam ..	4.7	4.5	4.1	..	..	..	54.2	51.3	52.2	..	..	..
Nazwana ..	5.0	4.8	4.2	..	..	..	47.2	48.2	49.01	..	..	..
Bassi District ..	4.6	4.01	..	..	..	..	81.7	81.3	..	..	..	..
Dhuri ..	4.6	4.2	..	..	..	..	79.4	77.9	..	..	..	..
Anahadgarh District ..	5.1	4.8	4.7	7.1	..	..	48.2	46.4	43.9	28.5	..	..
Bhatinda ..	5.1	5.01	4.9	..	..	..	44.7	42.7	38.5	..	..	..
Mansa ..	5.1	4.8	4.7	..	..	..	47.9	46.7	45.6	..	..	..
Barnala ..	4.8	4.4	4.1	..	..	..	57.7	55.4	54.6	..	..	..
Mohindergarh District ..	5.0	4.9	4.9	9.0	..	..	58.7	53.5	54.9	7.06	..	..
Narnaul ..	5.0	4.9	4.9	9.0	..	..	58.7	53.5	54.9	7.06	..	..

CHAPTER II

TOWNS AND VILLAGES

For the purposes of Census, the words city, town and village were defined as under (*vide* Articles 5, 6 and 7, Chapter I, of the Code of Census Procedure, Part I.) Towns and villages.

A village (Deh) means any area, Village.
 (a) for which a separate record-of-right exists;
 (b) which has been separately assessed to land revenue or would have been so assessed, if the land revenue had not been released, compounded for, or redeemed or
 (c) which the local Government may by general rule or Special Order, declare to be an estate.

This definition is identical with that of an estate, given in section 3 (1) of the Land Revenue Act.

Town or Qasba includes— Town.

1. Every Municipality.
2. All Civil Lines, not included within Municipal limits.
3. Every Cantonment.
4. Every other collection of houses, inhabited by not less than 5,000 persons, which may be declared as town, for Census purposes.

City means—

1. Every town containing not less than 100,000 persons.
2. Any other town which may be so declared for Census purposes by the Government. City.

These definitions were virtually the same as adopted in 1921. The population of Patiala, the biggest town, being short of the limitation imposed in clause (1) above, for the definition of a city, and no town, therefore, fell under the category of a city, in the State.

Eleven places detailed in the margin were declared as towns, in the State, there being no changes, from the list of 1911. The number of towns in 1901, however, was 14, including Banur, Sahibgarh and Hadaya. These were relegated to the category of villages, due to the absence of urban characteristics, just like Narwana and Longowal, in the Karamgarh District, which, though they have a population of over five thousand inhabitants each, are purely rural in characteristics and have consequently been classed as villages. The hill station of Chail, which is the summer headquarters of the State, should I think be treated as a town at the next census. Though its population is far below the minimum fixed for a town, I feel it is a misnomer to call it a village either, -as it is entirely urban in character, with its bazars, bungalows and palaces. The summer population of the place is about 3,000 persons, which is not insignificant in the case of a hill station and in a country where the average population of a village hardly exceeds 50 inhabitants.

Towns :—
 Patiala
 Bhatinda.
 Narnaul.
 Mohindergarh.
 Bassi.
 Samana.
 Sanaur.
 Bhadaur.
 Barnala.
 Sirhind.
 Sunam.

Reference to statistics.

The population of these eleven towns in the State is 169,339, which amounts to 10·4 per cent. of the entire population. Details of distribution, between the towns and the villages, will be found in Subsidiary Table I of this Chapter. Compared with the population in the towns at the last census, the present enumeration represents an increase of 13 per cent. The increase recorded in Sunam is the greatest, 29 per cent.; next come Patiala and Barnala with 16 per cent., and 15·0 per cent., respectively. The fourth place goes to Bhatinda and Bhadaur with 13 per cent. each. Bassi, the headquarter of the newly created district of the same name, gets the 5th place, with 12·0 per cent., the increase being accountable to the location of the district-courts there. The remaining towns of Samana (9 per cent.), Mohindergarh (8 per cent.), Narnaul (7·0 per cent.) and Sanaur (5·0 per cent.) record an increase less than the general rate of increase in the State population, thereby showing that they are gradually losing ground. Sirhind does not show any increase at all, notwithstanding its having become a junction station, on the opening of the Sirhind-Rupar Râilway.

Distribution of the urban population.

Percentage of total urban population.			
	1931	1921	1911
Large towns—			
50,000 to 100,000	32·56	..	..
20,000 to 50,000	26·38	58·7	48·6
Small Towns—			
10,000 to 20,000	20·20	7·7	18·3
5,000 to 10,000	18·44	30·9	30·5
Under 5,000	2·42	2·7	2·6

eight towns.

The total urban population of the State according to the present census consists of 169,339 persons. Its distribution as compared with 1911 and 1901 is shown in the margin. It will be seen that Patiala alone contains more than 33 per cent. of the total urban population, and another 28 per cent. belongs to the two other large towns of Bhatinda and Narnaul, leaving 37·4 per cent. for the remaining

Arranged in the order of population, the eleven towns in 1921 stood as follows:

In 1921.	In 1931.	shown in the margin.
1. Patiala.	1. Patiala.	After the present census.
2. Narnaul.	2. Bhatinda.	Bhatinda has won the second place from Narnaul,
3. Bhatinda.	3. Narnaul.	which now occupies the third place. Similarly,
4. Bassi.	4. Bassi.	Sunam takes precedence over Mohindergarh
5. Samana.	5. Sunam.	and occupies the 5th place, with Samana coming
6. Mohindergarh.	6. Samana.	sixth, and Mohindergarh, seventh. Barnala,
7. Sunam.	7. Mohindergarh.	Bhadaur, Sanaur and Sirhind retain their
8. Barnala.	8. Barnala.	respective positions at the bottom.
9. Sanaur.	9. Sanaur.	
10. Bhadaur.	10. Bhadaur.	
11. Sirhind.	11. Sirhind.	

Distribution by religions.

The distribution of the urban population by religions is given as under:—

Hindus	..	..	..	71,989
Sikhs	..	..	..	22,702
Muslims	..	..	..	72,923
Christians	..	..	..	450
Zoroastrians	..	..	..	2
Jains	..	..	..	908
Others	..	..	..	365
Total	..	..	..	169,339

A thousand of urban inhabitants is made up according to the figures in the margin. It shows that Musalmans, though only 22 per cent. of the total population, form 43 per cent. of the urban population.

Muslim	..	430
Hindus	..	425
Sikhs	..	135
Christians	..	2·6
Jains	..	5·3
Others	..	2·1

Hindus also appear more inclined towards urban life, being 42·51 per cent. of the urban population ; perhaps on account of their belonging, chiefly, to the trading class. Sikhs, though the largest individual community in the State, with 38·9 per cent. of the total population, contribute, towards urban population, only to the extent of 135 per thousand, or 13·4 per cent. This is obviously because they are an agriculturist community. Due to their comparative backwardness in education also, urban institutions have little charm for them. Even among labourers, attracted by building and other industries in town, Sikhs are only a few, as they prefer agricultural to any other kind of labour. In trade likewise they have but little share.

The figures detailed in the margin have been extracted from the Sub-
 sidiary Table II to show the proportion of urban
 to rural population by religions. This shows that
 out of each 1,000 souls of all religions, 104 live
 in towns and 896 in villages.

Of the main religions, Jains have the greatest tendency for urban life, as over one-fourth of their total population resides in towns. Next come Mohammadans, with 200, and Hindus with 116 per thousand, living in towns. Sikhs have the lowest ratio, being only 36 out of a thousand. The distribution in percentages stands as under :—

Hindus	..	..	..	42·5
Mohammadans	..	..	..	43·1
Sikhs	..	..	..	13·4
Jains	..	..	..	0·5
Christians	..	..	..	0·3
Ad-dharmis	..	..	..	0·2
				100·0
			Total	..

A comparison of the present urban population with the records of the
 previous censuses, is not without interest. Since
 1911, it has increased by 27,534 persons. During
 the decade under report, the increase has been of
 19,267, *i.e.*, 12·8 per cent. Comparison with the figures of the censuses, prior
 to 1911, is not possible as the number of towns, then, was larger than at
 present.

Comparison with
 previous Censuses.

There is a greater disparity between the male and female population in
 the urban areas, than in the countryside. The figures
 given in the margin show the number of females,
 per thousand of male population, in the different
 towns of the State. Patiala, has the lowest ratio,
 with only 664 females, to 1,000 males. Bhatinda,
 the second biggest town, comes second in this respect
 also, with 677 females. Excepting in Narnaul and
 Mohindergarh, which have peculiar circumstances, the
 female population of the towns decreases, as its total population increases. The
 reason is not far to seek. It is the towns that are invariably the centres for
 trade, commerce, educational pursuits, learned professions and governmental
 institutions, and all these, generally attract male population, from outside. This
 fact also accounts for the lower urban birth-rate, discussed in detail, elsewhere.

Females per thousand of males :—	
Patiala City	.. 664
Sansaur	.. 868
Sirhind	.. 824
Bassi	.. 890
Samana	.. 883
Sunam	.. 737
Barnala	.. 720
Bhadaur	.. 801
Bhatinda	.. 677
Mohindergarh	.. 1,020
Narnaul	.. 944
Total	.. 769

In the urban area, taken as a whole, the female population works out at 769 to every 1,000 males.

The towns of Narnaul and Mohindergarh are an exception. In Mohindergarh there are 1,020 females and in Narnaul 944, to every thousand males. This is more than the average obtaining in rural areas even. The reason is that even in the total population of that district, as a whole, the number of females is the largest, throughout the State; while the State average is 804 females to 1,000 males, in the district of Narnaul, it is 944. The social condition of the people, there, excepting in well-to-do circles, does not forbid females from taking to labour, alongside with men. Hence outside population in these towns is not exclusively male, as generally is the case, elsewhere. Besides, a large number of the people of the *Ilaga* reside outside, in various commercial towns all over India, for trade and business, often leaving their womenfolk behind. This is therefore another cause of the increased number of females.

Characteristics of the towns.

Patiala.—Patiala is the largest town of the State with a population of 55,129 persons. Its present enumeration represents an increase of 7,598 persons over the figures of 1921. Its population was highest in 1891, of which the present census, still falls short, by 727 persons. It is the metropolis of the State and the headquarters of its Government. The town is built round a magnificent Fort, constructed in 1763. It is well laid out, with open bazars and separate markets, for various kinds of merchandise. The drainage system is one of the finest, and electricity and water-works pipes are found in every quarter of the town. At the eastern extremity of the town is situated the Mohindra College, and beyond it, the Motibagh Palace, the royal residence. The Civil station outskirts the town on the west, alongside the Mall, which connects the Railway Station and the Motibagh Palace. The beautiful Baradari Garden is unique in its stately grandeur, and well laid-out fruit and flower orchards. Cantonments, which house the State troops, extend over an area of seven square miles, located on either side of the Patiala-Samana road. The barracks are all pucca, with a spacious review ground in front, and an aerodrome with hangar, for State aeroplanes. On the north, lies the new colony of Bhupindernagar, named after the present ruler. About twenty bungalows have so far been built. The place provides excellent facilities for suburban development. There are about 50 miles of metalled roads, both in and outside the town. The Rajindra Hospital, Lady Dufferin Zenana Hospital, Municipal Hall, Secretariat buildings, the Freemasons' Hall, and Mohindra College, are the important buildings besides the Royal Palaces, that so largely contribute towards the picturesqueness of the town. The town is connected by metalled roads with Rajpura, situated on the Grand Trunk Road; and with Nabha, Malerkotla, Sangrur, Samana, Sunam, Banur and Bassi. By rail, it is connected with Rajpura (on the Delhi-Peshawar main line) on the one end, and with Bhatinda, on the Southern Punjab Railway, on the other.

Variation of population.

1931	..	..	55,129	thousand persons, except in 1911 and 1921. The
1921	..	..	47,531	lowest figure of 46,974, recorded in 1911, was due to the
1911	..	..	46,974	ravages of plague, during the preceding decade. At
1901	..	..	53,545	the enumeration of 1921, only a slight improvement
1891	..	..	55,856	was recorded, as influenza epidemic exacted a very heavy toll in the autumn of
1881	..	..	53,629	1918. The decade under report has been singularly free from any such epidemics,

and on the whole, was, an all round prosperous period, resulting in an increase of 7,598 persons over 1921 population.

The distribution of the population by religions is given in the margin.

Distribution by religions :—		Roughly speaking two-fifths is contributed by Hindus
Hindus	.. 22,764	and Muslims equally, and one-fifth by the Sikhs. The
Sikhs	.. 10,462	Jains and Christians are few. The local Sikh popula-
Muslims	.. 21,591	tion of the town is not much, the army which is pre-
Jains	.. 183	dominantly Sikh, contributes handsomely towards
Christians	.. 127	the Sikh population. The inclusion of the population of cantonments also
Zoroastrians	.. 2	explains the very low proportion of females among the Sikhs of the town.

Besides public buildings already mentioned, there is a new Durbar Hall for important State functions in the Fort. It measures 135 feet by 60 feet and is 30 feet high. The museum and armoury, also, are situated in the Fort. Both contain a large number of articles of antiquarian value and historic significance. The Royal Samadhs are situated inside the Samania Gate. The Samadh of Maharaja Baba Ala Singhji is made entirely of marble, and is a fine structure. Close to the Rajindra Hospital is a large tank in which stands the bronze statue of King Edward VII. This is a beautiful spot, lending charm to the picturesqueness of the Mall Road. Another big tank is situated at the back of the Motibagh Palace, with an hanging bridge on it, connecting Bannasar Ghar and the Shish Mahal.

Places of interest.

Among the religious places may be mentioned the Singh Sabha, and the Temple of Maha Kali, both situated on the Mall. In the Mandir are preserved some Sanskrit manuscripts, supposed to have been written by Viyasa, the famous author of Mahabharata. The Id-gah is situated just opposite to King Edward's statue. Motibagh Gurdwara, close to the sacred tank, called Sudhasar, is situated at a short distance from the Motibagh Palace, and is distinguished for its association with the Palace.

The Victoria Poor House is a charitable institution maintained by the State for the poor and the needy. About a hundred inmates are housed in it and fed at State expense. The Patiala Hotel is situated at a moment's walk from the railway station.

The town is noted for the manufacture of Gota, Kanari, Sitara, Badla, Churhia and Daryai. Silk and Zari embroidery-work is also manufactured in various designs. Silk Azar-bands are a speciality of the place, varying in price from a few annas to twenty-five rupees each, according to the workmanship employed. Light cups of bell-metal are also well known.

Patiala Roller Flour Mill, situated on the outskirts of the town on the west, has been set up with the latest type of machinery during the decade under report and carries on an extensive export trade.

The Water Works and Winterton Electric Power Station are situated on the Patiala-Nabha Road, at the farthest extremity of Bhupindra-nagar. A portion of the electric supply is received from the Nidampur Hydro-electric works, situated on the Ghaggar Branch of the Sirhind Canal.

Bhatinda.—Bhatinda is the second biggest town in the State, with a population of 22,771 persons. It has a thriving grain market, the biggest in the State. Its population returns, on the occasion of the previous census, are given in the margin. A glance at these will show that the town has been showing a

1931	.. 22,771	steady growth in population, and is now over four
1921	.. 20,154	times of what it was in 1881. This is obviously due
1911	.. 15,037	to the junction of several railway lines at the place,
1901	.. 13,185	and the consequent development of an important
1891	.. 8,536	
1881	.. 5,084	

Bhatinda.

grain market. It is the junction for the Southern Punjab, Jodhpur-Bikaner, Rewari-Fazilka, Bhatinda-Rajpura, and Bhatinda-Samasatta Railways, affording direct route to all important places, such as Delhi, Lahore, Multan, Peshawar and Karachi. The town has of late suffered a set-back, due to the transfer of Railway District Headquarters, to Ferozepore, during the decennium. The Sirhind Canal, too, has added to its prosperity.

Bhatinda is a town of great antiquity, and has for long been a stronghold of the Bhatti Rajputs from which clan, this town as well as Bhatner, derive their names. In early history it was called Bikramgarh. Bhatinda was conquered by Maharaja Ala Singh in 1754. The Fort, called Gobindgarh, is situated on a raised ground on the north-east, measuring 660 square yards, with 36 bastions, 118 feet high. Rajinderganj, named after Maharaja Rajinder Singhji, is a large market, situated outside the railway station. The town is built on modern lines and has wide bazars. Houses are mostly pucca built.

It is a sub-division of the Barnala District and is the headquarters of the

Hindus	.. 11,026	tehsil of the same name. It has a high school, an up-
Sikhs	.. 3,598	to-date hospital in charge of an Assistant Surgeon,
Muslims	.. 7,743	and a furnished Dak Bungalow. The population of
Jains	.. 60	the town by religions, is detailed in the margin.
Christians	.. 229	
Ad-dharmis	.. 115	

Half of the population is Hindu. Of the second half, Muslims constitute two-thirds, and the Sikhs, one-third. The Christians number 229 and this comparatively high figure, is due to the Railway colony. The local Arya Samaj is responsible for the return of 115 Dhanaks, as Ad-dharmis. The Muslim population is somewhat swelled by the menial Railway Staff, which is predominantly Mohammadan.

Narnaul.

Narnaul.—Among the towns of the State Narnaul occupies the third place.

1931	.. 21,905	Its population, as enumerated now, amounts to 21,905
1921	.. 20,410	persons, representing an increase of 1,495 over the
1911	.. 21,350	figures of 1921 and of 1,853 over those of 1881. A
1901	.. 19,489	glance at the figures in the margin will show the
1891	.. 21,159	
1881	.. 20,052	

variations for the last 50 years. The fall noticed in 1901 is due to the famine of 1956 Samvat, and that in 1921, to the migratory nature of the trading classes, who carry on business at important centres outside the State. The percentage of increase during the last half century is only 9, which does not compare favourably with the corresponding increase in urban population elsewhere. Being at the gate of Rajputana, it was primarily a Hindu Centre, but the long spell of Mohammadan rule, till the end of the dynasty of Jhajhar Nawabs, has left its influences. It was transferred to Patiala State, by the British Government, in lieu of services rendered by the State, during the Sepoy Mutiny of 1857.

It is the headquarters of the Mohindergarh District, with a high school and separate hospitals for males and females. The opening of the Rewari-Phulera chord line, on the B. B. & C. I. Railway, in the year 1904 has connected it with the outside world. The houses are built of stone and remind one of its pristine glory. As a trade centre, it is famous for embroidered shoes, brass-ware, gold-plated-silver buttons, and wood-work. Henna, grown in this place, has a great reputation and demand. Vaish inhabitants of the town are renowned for their business acumen, and have settled in important trade centres, like Bombay, Calcutta, Hyderabad

and Delhi, some of them owning large firms. Narnaul possesses many buildings of interest and antiquity. The first of these is the Serai erected by Rai Mukand Rai, in the time of Shah Jehan, in which the Tehsil and District Courts are now situated. Chhatta of Rai Mukand Rai, Char Gumbaz, Sobha Sagar Talab, remains of the Takhat of Mirza Ali Jan, and Shah Quli Khan's mausoleum, are the other important buildings. Several philanthropic people have built serais in the town, as also tanks, for the storage of water, which is very scarce.

Distribution of the population by religions is as given in the margin, Hinduism is the predominating religion, with Mohammanism, coming as a close competitor. Other religions are practically non-existent.

Hindus	..	12,605
Sikhs	..	52
Jains	..	238
Muslims	..	9,002
Christians	..	8

Bassi.—Bassi, the headquarters of the district of that name, created during this decade, is an important town with a population of 12,979 inhabitants. It formed part of the old Mughal Province of Sirhind, and was annexed by the Rulers of Patiala, after the sack of Sirhind by the Sikhs.

The population of the town has been gradually declining since 1891.

1931	..	12,979
1921	..	11,560
1911	..	11,125
1901	..	13,738
1891	..	13,810
1881	..	12,896

The slight increase recorded at the present enumeration, is due to the creation of the district headquarters and the opening of the Sirhind-Rupar Railway, with a station at the place. The decline, in my opinion, is accountable to the bad lay-out of the town and consequently poor sanitation.

Muslims are the main community in this town with over 66 per cent. of the total population. Hindus contribute 27 per cent. and the Sikhs, only 6 per cent. Thus Mohammadans are twice as much as all other communities combined.

Hindus	..	3,456
Sikhs	..	796
Muslims	..	8,690
Christians	..	20
Ad-dharmis	..	17

Halim Castle, built by Khan Bahadur Hafiz Mohammad Halim, Member of the Council of State, a wealthy merchant, doing business in Cawnpore, but originally a resident of this place, is the most noteworthy building of the place.

Besides District Courts, there is a High School, and a Dispensary in charge of an Assistant Surgeon. Sirhind-Rupar road runs through the town and connects it with the Grand Trunk Road, at Sirhind.

Samana.—It is an important historic town and is the place of origin of many important Sayyed families. It is situated at a distance of 16 miles from Patiala, connected by a metalled road. The town is within the boundaries of the Karamgarh District, with which it is connected by a pucca road.

The population of the town has increased by 1,068 persons, over the figure of 1881, with slight fluctuations, backwards and forwards, at the different intervening censuses.

1931	..	10,563
1921	..	8,685
1911	..	9,273
1901	..	10,209
1891	..	10,035
1881	..	9,495

Like Bassi, Mohammadans predominate in this town. They constitute 60 per cent. of its population. The chief industry of the place is the manufacture of artisan and agricultural implements of iron. A high school has recently been opened here. "Imambaras" constitute a prominent feature of the place.

Hindus	..	2,728
Sikhs	..	39
Muslims	..	7,561
Jains	..	214
Christians	..	21

Sunam.

Sunam, situated at a distance of 40 miles south-west of Patiala, is the headquarters of the Karamgarh District. The

Sunam.

Dhuri-Jakhal Railway line passes through it, and consequently, a flourishing grain market has developed at the place. Formerly the headquarters of the Karamgarh District were in Bhawanigarh, but since 1976 (Bikrami) they have been shifted to Sunam. Its extensive ruins bespeak of the ancient glory of the place. Its population in 1881 was also over twelve thousand, but it gradually declined to 7,329 in 1911. The increase recorded in 1921 is due to the location of the district headquarters in the meantime, and it has been kept up on the present occasion also. The population is, however, short of the 1881 record by 1,571 persons. The Sirhind Choa outskirts the town on almost all sides, with the result that the climate is highly malarious and this accounts, perhaps, for its persistent decline in population.

1931	..	10,652
1921	..	8,265
1911	..	7,329
1901	..	10,069
1891	..	10,869
1881	..	12,223

Being a commercial town, it is inhabited chiefly by Hindus who constitute one-half of its entire population. Of the other moiety, Mohammadans contribute two-thirds and Sikhs and others, one-third. The District Courts are in the old Fort, and close to it, are located the high school and Civil Hospital, under an Assistant Surgeon. The grain market adjoins the railway station. The famous industry of the town is the weaving of bed-spreads and pugries.

Hindus	..	5,295
Sikhs	..	1,311
Muslims	..	4,016
Jains	..	25
Christians	..	5

Mohindergarh.

It is the second town of the district of its name. It is situated at a distance of eighteen miles from Narnaul. Locally it is called Kanaur, and claims a considerable antiquity.

Mohindergarh.

The town is pucca-built, with a strong fortress, on the west: It was given to Maharaja Narindar Singhji on 4th January 1861, in liquidation of the debts due to the State.

The figures in the margin will show that its population is decreasing, the slight increase recorded on the present occasion, being only nominal. The reason perhaps is that the town is totally cut off from the outside world. It has no communications, either by road or by railway. The nearest railway station, Narnaul, is at a distance of 18 miles. The houses are crowded together, due to which, it has become the favourite haunt of plague and other epidemics, also.

1931	..	9,194
1921	..	8,580
1911	..	9,761
1901	..	9,984
1891	..	10,847
1881	..	10,398

The distribution of its population, by religions, is detailed in the margin and reveals a proportion of five to four between Hindus and Mohammadans. There are more females than males in the town, which proves the truth of the observation that its male population has great tendency towards migration.

Hindus	..	5,029
Sikhs	..	14
Jains	..	35
Muslims	..	4,116

Barnala.

It is the headquarters of the Anahadgarh District and the original home of the ruling family of the State. It was the

Barnala.

capital of the State prior to the foundation of Patiala in 1763. Chullahs (hearths of Baba Ala Singh) are situated inside the fort and are revered by the people till this day.

Barnala lies on the Rajpura-Bhatinda Railway at a distance of 52 miles from Patiala, on the Bhatinda side.

The population of this town has increased by 63·8 per cent. since 1881. Excepting the general depression of the decade 1901-1911, it has gradually been adding to its numbers. The District Courts are situated in the old fort. There is a flourishing grain market outside the railway station, beside a high school, and hospitals for males and females separately.

Hindus	..	4,125
Sikhs	..	2,402
Jains	..	96
Muslims	..	2,135
Christians	..	7
Ad-dharmis	..	150

Its population by religions is indicated in the margin. Hindus constitute 46 per cent., Sikhs 27·8 per cent., Muslims 24 per cent., and others 3 per cent.

Bhadaur.—This town was founded by Sirdar Dunna Singh, brother of Maharaja Ala Singhji and is the residence of his descendants. It is situated 16 miles east of Barnala. In the revenue records the town is divided into three different Pattis, namely Patti Dip Singh, Patti Bir Singh and Patti Mohar Singh, each of which has a separate record-of-rights. Collectively all these three Pattis go by the name of Bhadaur. Possessing distinct urban characteristics, it has been declared a town for the purposes of census. Its population suffered a large set-back during the years 1901—1911, due to the ravages of the plague. But it has regained since then, by 817 persons, though short of the 1901 figures by 1,428 souls, yet.

1931	..	6,282
1921	..	5,577
1911	..	5,465
1901	..	7,710
1891	..	7,177
1881	..	6,912

Sikhs constitute a majority in this town, with 46 per cent. of the total population; Mohammadans come next with 32 per cent. and Hindus third, with 20 per cent. The town possesses an Anglo-Vernacular School, a dispensary, and is noted for the manufacture of brass-ware and Bell-metal utensils.

Hindus	..	1,252
Sikhs	..	2,897
Jains	..	57
Muslims	..	2,002
Christians	..	33
Ad-dharmis	..	41

Sanaur. is situated at a distance of four miles from Patiala on the South-east, connected by pucca road. Maharaja Ala Singh conquered it in 1748. Since 1881, it has decreased in population. But from 1911, this ebb downward has been arrested, to some extent. The loss of Sanaur has in my opinion been the gain of Patiala, which, due to its close proximity with it, appears to have been drawing upon its population. The houses here are very much crowded together, making the climate unhealthy and diseases, like plague, naturally exact a heavy toll.

1931	..	6,846
1921	..	6,532
1911	..	6,307
1901	..	8,580
1891	..	8,678
1881	..	9,128

Figures detailed in the margin disclose the composition of its population. Muslims predominate over both Hindus and Sikhs combined. Due to its proximity to Patiala, the chief occupation of the people is the growing of vegetables, fruits, sugarcane and such other commodities, are likely to find a ready market in Patiala.

Hindus	..	2,390
Sikhs	..	607
Muslims	..	3,849

Sirhind.—The town is the headquarters of the Fatehgarh Tehsil of the present district of Bassi. It is a junction station on the Lahore-Delhi Main Line, mid-way between Ludhiana and Ambala, for the Sirhind-Rupar Railway. The earlier history of Sirhind is somewhat obscure. Tradition and later history show that the town was one of the important strongholds of the Moghul Empire. Its vast ruins, extending over several miles, bear testimony to its past greatness. The tragedy of the bricking alive of the two younger sons of Guru Gobind Singh, in 1704, changed the course of its history altogether. Smarting under

the sense of an inhuman wrong, the Sikhs under the command of Banda Bahadur ransacked Sirhind in 1708. Bajjid Khan, the governor, was killed and the territory pillaged. This did not quite satisfy the infuriated Sikhs. The Khalsa Dal attacked Sirhind a second time in 1762, when it fell finally, and was annexed by Maharaja Ala Singh. Gurdawara Fatehgarh, situated in the ruins of the Fort, outside the present town, is the site of the tragedy, and Gurdawara Joti Sarup, about a mile distant from the main Gurdawara, stands on the site, where the bodies of the sons of The Guru were cremated.

The population of the town including the Mandi is 4,103. Ordinarily it should not have been classed as a town on account of its population being short of the minimum of five thousand inhabitants, but in view of its purely urban characteristics, it could not have been treated as a village, either.

Perusal of the figures in the margin will show that in the decade 1901-1911, the town suffered a heavy decrease. The opening of the Sirhind-Rupar Railway, in my opinion, will further adversely affect it. The export and import trade is sure to get localised and cease to feed Sirhind, as heretofore. The annual fair held in the last week of December, in commemoration of the martyrdom of the two sons of Guru Gobind Singh, attracts a vast number of people from far and near, and affords a good business for the people of the town. The number of pilgrims, every year, is estimated to exceed a lakh.

1931	..	4,103	1911, the town suffered a heavy decrease. The opening of the Sirhind-Rupar Railway, in my opinion, will further adversely affect it. The export and import trade is sure to get localised and cease to feed Sirhind, as heretofore. The annual fair held in the last week of December, in commemoration of the martyrdom of the two sons of Guru Gobind Singh, attracts a vast number of people from far and near, and affords a good business for the people of the town. The number of pilgrims, every year, is estimated to exceed a lakh.
1921	..	4,064	
1911	..	3,843	
1901	..	5,415	
1891	..	5,254	
1881	..	5,401	

Hindus	..	1,319	The population of the town is chiefly Muslim. Hindus and Sikhs combined constitute only 3/4th of the number of Muslims.
Sikhs	..	524	
Muslims	..	2,218	
Ad-Dharmis	..	42	

The mausoleum of Hazrat Mujadid-i-Alfsani, which is a fine saracenic structure, is situated on the South of Gurdawara Sahib Fatehgarh. It is said to have been left untouched by the Sikh armies, because the saint had heaved a sigh of grief when the news of the outrage reached him, and prophesied the downfall of Sirhind.

The Am-o-Khas garden is typical of the Moghul gardens at Lahore and Pinjore. A school, a dispensary and over half a dozen ginning mills and presses, are the other characteristics of the place. The market, besides its trade in grain and cotton, is famous for the export of chillies, which is grown in abundance in the surrounding countryside.

VILLAGES.

According to the definition of "a village" as prescribed in the Census Code the number of villages in the State is 3,528, exclusive of 80 villages, which are Be-Chiragh, *i.e.*, deserted. These are co-existent with the revenue villages. Out of this number as many as 1,057 are situated in the Himalayan Tehsil of Kandeghat, where, ordinarily a village is synonymous with a single homestead, as, due to the mountainous nature of the country, cultivation there is scattered and inhabitants live in hamlets, built on their respective fields. The average population of a village in this area is only 53 persons, as against the general average of 530 in the plains. It is also the security of life and property, which obviates the necessity of collective living. By nature, the people of the hills are averse to crime. Within the two groups mentioned above, however, the nature of village, is quite uniform.

A village ordinarily consists of a cluster of houses, built haphazardly on raised ground, or close to a place, where water is found. A crooked narrow lane generally runs through, to provide access to the various dwellings. A well, a Dharmasala or "Hathai" and a Gurdawara or mosque, are to be found, invariably, located in a central place. Village shopkeepers, whose number varies according to the size of the village, and the village artisans, have convenient places allotted to them, to carry on their trade and manufacture. Menials generally live in quarters outside the village. The houses are generally of mud, except in cases of the rich, when they are pucca-built, with occasionally a Chubara. They are mostly not well ventilated.

Just like the villages of British India, village life in the State also requires a lot, to make it worth living. At present the villages are simply squalid and filthy, and villagers, following a set of customs which are avowedly opposed to any progress. The method of agriculture is antediluvian, and wasteful in the extreme. The greatest obstacle, in my opinion, in the way of any attempt to uplift the rural population, is, the conservatism of the villager himself, who is by nature obstinate, not ready to contemplate any reform. His outlook is hopelessly limited. Indebtedness is another heavy burden on his mind. The result is that despite his industry and other virtues, his lot is getting from bad to worse. It is not necessary to dwell at length, on the defects of the rural population, which are generally known. His Highness's Government has been doing its best in the matter of rural uplift. But questions of social reform are always susceptible of solution much more easily by private enterprise, rather than through government agencies.

Below are the principal ills of village life indicating the lines on which the reform movement should proceed. These are two-fold, economic and social.

Under the first category, I would place, crude methods of farming, extreme indebtedness, and fragmentation of agricultural holdings.

Good cattle, first class seed, and up-to-date implements of husbandry are the *sine qua non* of sound and profitable farming, and our villager needs all the three. The cattle, we now have in our villages, are invariably wholly uneconomic. There are swarms of them, but emaciated and useless. A far lesser number of better breed, would do more work and cost less to feed. It is far more economic to have two good bulls rather than half a dozen worthless ones. The necessity in this direction therefore is to employ bulls of superior stock and improve the progeny. Groups of villages should be, easily able, to purchase and maintain such bulls. An effort at organization alone is the need in this direction. For such of the Zamindars, as can afford, cattle-rearing can provide a profitable side industry, as well. The monied people can take further advantage of it, and take to dairying.

In the matter of seed, there is no difficulty in obtaining supplies. Public opinion has only to be educated to realise the advantages of its use. The State-agricultural Department is doing much in this direction. To supplement its activities further, I would make it compulsory for every Lambardar, as a part of his duty, to purchase his seed from the State-agricultural Department. This will automatically give rise to a number of demonstration farms in each village. To make the scheme a success, the department must arrange depots of seed-supply at convenient places. To popularise it further the seed may be given on credit, repayable in kind, at harvest-time, with interest. This will

replenish the seed-store and constitute a source of income as well. With regards to the third item, I feel much cannot be achieved till the economic condition has, otherwise ameliorated, to a certain extent. The purchase of improved ploughs, hoes, and other implements, means an investment of money, which an average villager cannot afford. What may however be done, is to induce large landholders to take to their use, and thus demonstrate their advantages and convenience. Co-operative Banks, with which I will deal later on, in these pages, can also undertake to supply these, on credit on the instalment system. Alongside with these reforms equally important is the question of rural health. Sanitation in villages is far from satisfactory. If the villagers were only to stop making dung-cakes and putting this with other refuse and sweepings, half of this battle would be won. The economic value of cattle-dung is much more than the use, we put it to. Land needs the dung of cattle, as much as cattle need fodder. Making cakes of this valuable manure, for burning purposes, is the most wasteful practice of our village-folk. It is wasteful of the women's most valuable time and detrimental to their health and that of their children. A stack of *uplas* takes months of female labour and is worth hardly Rs. 10. Dung, as manure, is worth several times more. Relieved of this degrading and filthy work, women can utilise their time for legitimate functions of housewives. By giving up this bad habit alone, our villagers can manure their fields to yield bumper crops, and at the same time, enable womenfolk to improve their homes.

At this time of general slump in the prices of the main agricultural products, wheat and cotton, much of the distress can be relieved by resort to other crops, that have more demand, and less supply. Tobacco, for example, has a large scope. It is produced only in India, Egypt and Argentine, and the whole world is a market for it, and its demand is ever on the increase. The Revenue Department of the State should keep an intelligent eye over this aspect of the situation, and afford necessary encouragement, by imposing fluctuating rates of assessment or otherwise, as circumstances may require. This can be done without prejudice to the net revenue. Similarly Mung-Phali and oil seeds also form profitable crops, in view of their increasing demand.

Indebtedness.

In common with the rest of the country the indebtedness of the agriculturist in Patiala State also is proverbial. Calvert, Darling and Strickland have done a good deal in the Punjab to gauge the extent of this debt, and find means to combat it. Through negligence or extravagance, the agriculturalist, has entangled himself to such a degree that he cannot escape by his own endeavours. The Land Alienation Act was the first attempt to help him out. But the co-operative movement did yeoman's work, really. The movement has justly attained to extensive proportions and is pregnant with vast potentialities. The Money-lenders' Act is the third act of Government's solicitude, for the peasantry, and its anxiety to see it free from debt. No similar enquiries have ever been made in the State, but the Alienation of Land Act was enforced *mutatis mutandis* here also. The following statistics, which I have collected, are therefore the first of their kind and afford an interesting study. I am conscious of the imperfections of the enquiry. These are, however, due to the inherent difficulties of the problem, and lack of time, at my disposal. A detailed investigation would perhaps have been beyond the scope of my duty also. The figures that are supplied therefore are intended only to show the approximate extent of agricultural indebtedness in the State, and intended only to pave the way, for economists, to carry further investigations.

On 51,205 land-holders, subjected to enquiry, there is a total debt of Rs. 5,06,62,016.

The statement on page 34 will show that out of the total debt, an amount of Rs. 2,58,48,335 is secured on land, while the remaining Rs. 2,48,13,681 is without such security. The incidence of this indebtedness, per each individual land-holder, comes to approximately Rs. 988, and per each bigha of their land, to approximately Rs. 17-10-0. A study of these figures by districts is also of interest. In the following table these figures have been worked out to facilitate comparison.

District.	INDEBTEDNESS.	
	Incidence per person.	Incidence per bigha.
Patiala	Rs. a. p. 590 11 0	Rs. a. p. 9 8 0
Bassi	1,012 3 0	25 13 0
Sunam	1,107 12 0	16 9 0
Barnala	1,411 3 0	21 7 0
Narnaul	278 2 0	13 6 0

A perusal of these will show that the incidence of indebtedness in Barnala District is the highest in the matter of individual liability, being Rs. 1,411-3-0 per each land-holder. From the point of view of its burden on land, the incidence of indebtedness is highest, in Bassi District, where each bigha of land is subject to a debt of Rs. 25-13-0. A detailed study of these figures should lead to very interesting deductions and results, particularly when considered in the light of the causes, which have contributed towards it. But as I have observed elsewhere too, this would perhaps be beyond the scope of a census report, and had better be left over, for detailed investigation at expert hands. It will suffice for me only to notice that this indebtedness, high though it is, would not be so harmful if it had been incurred for just purposes. A perusal of the figures in columns 13, 14, 15, 16 and 17 of the table will show that a very large portion of this debt has been raised for unproductive purposes. And it is to this aspect that I take more objection than to money-lender's high interest, or manner of dealing. The Alienation of Land Act, and the recently enacted Regulation of Accounts Act, can, in my opinion, afford little or no remedy. The Alienation of Land Act has had a fair trial, by now, but has little achieved its object. Though no figures are available of the time when it was enforced, I do not think, rural indebtedness was ever heavier than it is to-day. The two results, of the operation of this Act, that no student of this subject, can, but at once notice, are the lowering of credit and the creation of a new class of money-lenders, amongst the agriculturists themselves, which, for want of competition in open market, purchases land as it likes. Scarcity of capital, available for improvements, was also inevitable, retarding progress as a whole. No doubt these observations are mere surmises, but I am sanguine that an enquiry whenever held, will show that they are not far removed from facts. The real remedy, therefore, lay not in restricting the power of disposition altogether, but the power of disposition, for unproductive purposes. It is too early to pronounce any judgment on the merits or demerits of the recent Regulation of Accounts Act; but from what it purports to achieve,

Agricultural Indebtedness.

Serial No.	District.	Number of land holders.	Area of Land.	Amount of Assessed Land Revenue.	WITHOUT MORTGAGE.		UNDER MORTGAGE.		AMOUNT OF DEBT.			CAUSES.				
					Area of land.	Revenue.	Area of land.	Revenue.	Secured on Land.	Unsecured.	Total.	Marriage.	Previous debts.	Domestic expenses.	Purchase of land.	Purchase of agricultural implements.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1	Patiala ..	10,331	6,40,834	2,92,390	5,52,149	4,27,418	88,685	44,972	22,69,311	38,33,221	61,02,532	18,30,870	13,10,424	14,87,411	9,67,675	5,16,162
2	Bassi ..	9,768	3,82,425	2,35,757	2,86,829	1,73,556	96,596	62,201	57,26,392	41,70,864	98,97,256	30,50,802	24,57,084	25,80,398	7,20,190	10,88,782
3	Sanam ..	12,406	8,32,308	2,08,556	6,15,294	1,47,722	2,18,014	60,834	45,54,061	91,88,836	1,37,42,897	37,61,688	29,98,640	36,68,249	16,22,225	17,92,096
4	Barnala ..	13,747	9,09,893	2,44,131	5,39,301	1,45,970	3,70,592	98,161	1,30,04,282	65,15,322	1,95,19,604	44,20,493	45,77,065	41,15,844	33,95,924	30,10,278
	Narnaul ..	5,033	1,04,954	69,957	93,382	60,084	11,572	9,873	2,92,489	11,05,438	13,99,727	3,43,878	4,87,826	3,84,821	12,801	1,70,401
	Total ..	51,285	28,72,414	10,50,789	20,86,955	7,74,750	7,85,459	2,76,041	2,58,48,335	2,48,13,681	5,06,62,016	1,34,07,731	1,18,31,039	1,22,36,723	66,08,815	65,77,708

an opinion can safely be risked, that it will result only in further lowering the agriculturist's power to raise money for improving his tenement or his means of cultivation. I would suggest that an agriculturist should be at liberty to raise money on his land, but for productive purposes only. As a set-off against this liberty, I will place a corresponding liability on the money-lender to see that his rate of interest is not penal and is not allowed to accumulate beyond two harvest periods. In other words, the security of the land for the debt should lapse on the expiry of this period, though it may yet be recoverable as an unsecured debt, within the statutory period of limitation. The essence of the suggestion is to replace controlled credit, in place of lowered credit. The appalling figures of the amount of debt mentioned in para. ante are a proof positive of the fact that the remedy has done little to provide the required relief. The lowering of the value of the security, that an agriculturist can offer for the loans, required by him, must, as a natural consequence, raise the amount of interest, as a set-off against the increase in the risks of the investment. The rate of interest has, on account of these conditions risen so high that prompt payment is seldom desired by the money-lender, he is content if he receives the interest regularly. The debtor also finds it easier to pay the interest, rather than hasten the evil day of payment, in full. The evil done by indebtedness is not confined to the hardship involved in the loss of money. It in fact degrades the peasant and destroys all incentive for work. The most powerful incentive for good work is the prospect of securing better livelihood. For an indebted peasant, there is no such prospect. Whatever he earns he earns for the creditor. In view of these observations I have little doubt left that the Alienation of Land Act, has proved any remedy for this ill. To the contrary, it has reduced credit, handicapped improvements, and taken away incentive for good work. Among the causes responsible for the low standard of living of an agriculturist, therefore, indebtedness must be given the first place.

Alongside with the question of agricultural indebtedness, I also enquired into its causes. The most important cause is expenditure on marriages, and other similar ceremonies. Only one-fourth of the debt has been reported to have been incurred for the improvement of the means of cultivation, purchasing of bullocks, or the acquisition of more land. I do not advocate increasing an agriculturist's credit to such an extent as to enable him to incur fancy loans. But curtailing his power of raising money, so that he can do so under no circumstances, however emergent, or productive, is in my opinion, ultimately far more injurious, to him.

The excessive fragmentation of holdings is the third evil of our peasantry. Formerly the cultivation unit was the joint family land, and partition was uncommon. Now this economic solidarity of the joint family has been affected by the individualistic notion for property. As the result of the agnatic theory of succession, and the desire for equality, each co-sharer insists on a separate share, and repeated partitions lead to more and more scattered holdings. The value of consolidation is obvious. It reduces the cost of supervision and guard, and increases the rent, for, blocks being compact are more easy to manage. Owners can sink new wells, for after consolidation fields are large enough to justify the expense and make of it a profitable investment, which obviously it will not be, if various fields are scattered, far from each other. It has been discovered that with large fields there is economy of canal

Partitioned and scattered holdings.

water also, consequent on the fewer number of channels, and shorter distance to carry the water over. Large fields encourage the employment of chemical appliances and modern implements also, which otherwise they would be far less economical to use. In short it requires little imagination to picture the dangers of fragmentation. Exactly this danger confronted France, Germany, Spain, Denmark and many other countries. Germany adopted the practice of the preferred heir (Anerhe), practically synonymous with our rule of primogeniture, to combat the evil, while in Denmark the reduction of the area of the farm, below a prescribed limit, was forbidden by law. Under the Agrarian Code of Russia, division is permitted only when it is probable that new farms will be established and will prove economic.

It must be admitted at the outset, that in our case, such drastic measures are not at the present moment, advisable. They will mean a complete reversal of our land policy. It is not easy to dislodge old notions of succession, prevailing among the illiterate masses. I would therefore only make a beginning by methods of persuasion. These can, later on, be supplemented by a permissive measure on the lines of the Baroda Consolidation of Holdings Act of 1920, which applies to a village when 66 per cent. of its land-holders, desire to have it enforced there.

To the Government also, the benefits of consolidation are manifest. Besides the indirect advantages ensuing from the prosperity of the subjects, it will mean an enormous simplification of Revenue Accounts, which it can not be denied, have become very intricate and cumbersome, and consequently highly expensive.

I realise that it is not easy to effect these changes, as the rural population is notoriously conservative and averse to change. But these difficulties must be met. Their existence does not argue for their continuance. In many ways, Government can discourage further sub-division of holdings, such as by the remission of stamp-duty in cases of exchange of contiguous lands; levying increased fees on transfers to non-co-sharers; and refusing registration to alienations, below a fixed standard. It is no doubt difficult to come to an agreement, because the advantages of plots as regards fertility, distance, irrigation facilities, etc., have to be equalised. But the difficulty is not such as cannot be overcome.

Subsidiary Industries.

One more important point to notice in the treatment of our rural problem is the introduction of subsidiary occupations and utilisation of raw material to supplement the income from the main source. This is necessary not only to prevent waste of many an agricultural product, but imperative in view of the economic depression and slump, in the prices of agricultural produce. These factors would undoubtedly further deteriorate the standard of village life, if the loss in income is not made good, from other sources. Development of subsidiary industries is the remedy, for, only such a development can reduce the pressure of population on soil, which is daily increasing. Dependent, as we are, almost wholly on agriculture, it must never be lost sight of that only such industries will achieve success, as get their supply of raw material from, and will have a popular market with, the agriculturist. Poultry farming, bee-keeping, fruit growing and dairy farming, are some of these, that every villager can afford to undertake, on a large or small scale, according to his means. Lac cultivation has even greater potentialities, and can prove a lucrative business for persons owning large undeveloped tracts. On Dhak

(*Butea frondosa*) and Ber trees it flourishes most, and these trees are abundant, all over the State. Sheep farming is another industry, which has a great future.

But, in order to popularise all these industries, the State must, first of all, undertake propaganda work, on a large scale, to make the rural population realise that it is necessary and beneficial to employ their spare time in such subsidiary industries. Often these will not yield economic wages. Yet they must be undertaken, as they give some return, which is better than none at all, during slack seasons of unemployment or under-employment. The realisation of this fundamental fact, underlying the economics of subsidiary industries, is absolutely necessary, before any progress can be made in their development. This brings me to the next inevitable question of "what exactly to do." Before laying down my views on the subject, I must acknowledge my indebtedness to Mr. Braynes' "Rural Uplift" of Gurgaon District, from which I have received the inspiration for most of my suggestions. It is a truism that the two most useful people for rural upliftment, are the village-teacher and the Patwari. If these two are trained in the various aspects of rural economy, they can do a lot to improve the country-side. An institution, therefore, on the lines of the Gurgaon School of rural economy, where these people are taken, for a short course of training, will be highly useful. It will produce a contingent of people, fully qualified to undertake the work. They should be taught the elementary principles of social service, agricultural economics, co-operative movement, public health, village hygiene, sanitation, and first-aid, during a session of three months. An efficient headquarter office at Patiala should provide the necessary literature and inspiration, for development. The institution of village guides, in each Zail, and the employment of trained men for this purpose, are also desirable. Being whole-time employees they will be of great service to the cause of village uplift.

The expenditure on all these would be a most valid charge against the Malba Fund, which except for a small portion of it, is, at the present time, squandered away on objects of little or no benefit to the villagers.

It has been noticed that the total number of inhabited villages in the State is 3,528. According to the Revenue records this number is 3,608. The disparity is accounted for by the fact that 80 villages of these, are Be-Chiragh *i.e.*, uninhabited, and Bhadaur which has been, for census purposes treated a town, is in Revenue papers shown split up in three villages, namely, Patti Dip Singh, Patti Mohar Singh and Patti Bir Singh. As there was prepared a separate record of right for each of them, at the time of the settlement, three Pattis are treated, each as a distinct revenue unit. Keeping in view the reason of this apparent disparity, the number of census villages corresponds with the number of Revenue villages. Of these 3,528 inhabited villages, 1,057 are situated in the Tehsil of Kandeghat alone, for, in the hills, the fields being few and scattered, the village there is practically synonymous with a hamlet, situated close to the field. For working out therefore the mean distance between villages, the villages in the Himalayan territories, and the rest of the State, must be dealt with, separately.

I will take the villages in the plains first. 5,588 square miles contain 2,471 villages. Therefore number of villages in 100 square miles = $\frac{2,471 \times 100}{5,588}$

$$d = 200 \quad \frac{200 \times 5,588}{2,471 \times 100} = \frac{11,176}{2,471}$$

$$2 \text{ Log } d \quad \text{Log} = 11,176 - \frac{1}{2} \text{ Log-log } 2,471$$

$$4.0480765 - 2385606 - 3.3928721 \quad 4166432$$

$$\text{Log } d = 2083216 \quad \text{Log } 1.6155.$$

$$d = 1.6155 \text{ miles.}$$

Mean distance
between villages.

For the villages in the hills :—

The area of the hill tract is 344 square miles and the number of villages contained in it, is, 1,057.

$$n = \frac{1,057 \times 100}{344}$$

$$d = \frac{200}{100 \times 1,057} = \frac{688}{3 \times 1,057}$$

$$2 \text{ Log } d \text{ Log } 688 - \frac{1}{2} \text{ Log } 3 - \text{Log } 1,057.$$

$$2 \cdot 8375884. \quad 2385606 - 3 \cdot 0240750 -$$

$$\cdot 4250472$$

$$\text{Log } d \quad \cdot 2125234 - 7874764$$

$$d \quad \cdot 6132 \text{ miles.}$$

Thus it will be seen that the mean distance between the villages in the two ilaqas differs so considerably that in the plains the distance is 1·6155 miles, while in the hills it works out at ·6132 miles only.

Average population per village inhabited.

	1931	1921	
Kandeghat ..	53	51	1·99
Rajpura ..	347	334	3·9
Sirhind ..	352	312	11·4
Patiala ..	228	205	4·1
Bhawanigarh ..	552	493	9·9
Narwana ..	1,013	996	1·7
Sunam ..	911	853	6·8
Dhuri ..	703	629	11·8
Barnala ..	1,056	933	13·2
Mansa ..	862	793	8·7
Bhatinda ..	883	823	7·5
Narnaul ..	481	436	10·3
State ..	413	388	6·4

The table in the margin shows the average population per village for the whole State, as also for each Tehsil individually, and this has also been compared with the similar averages of 1921. A perusal of this will show that the people of Narwana Tehsil like living in larger villages. The average population of a village in this Tehsil is 1,013 persons per village. Next to

Narwana comes Sunam with 911 persons per village, and Bhatinda and Mansa, with 883 and 862 respectively. Dhuri, likewise, has got an average of 703, per village. In Bhawanigarh 552 persons live in a village. All these Tehsils are situated in the Indo-gangetic plain natural division. The Tehsils of Rajpura, Sirhind and Patiala, situated in the Sub-Himalayan division, have an average population per village of 347, 352 and 228 persons, respectively. It is thus apparent that the average size of a village in the Indo-gangetic plain is biggest, and in the Himalayan, smallest, with only 52 persons per village. This tendency towards collective living may be accounted for by a varying set of circumstances, the consideration of which is rather important. The districts of Jungle or Bangar, prior to the advent of canals, were very sparsely inhabited, and to escape from the in-roads of robbers and dacoits, it was most necessary that the people should live together, to remain unmolested. Another reason, that in my opinion provides an incentive for collective living, is the nature of the means of irrigation. In a country where rainfall is scanty, the only means of irrigation, are the wells and it is but natural, that people should be gathered round about them. In the Sub-Himalayan natural division, rainfall constitutes as great a factor in irrigation as the wells, in the plains, and the people in it, therefore, live in a larger number of villages. The last point that seems to bear influence on the size of the villages, is the time when they were founded. The country now comprised in the Tehsils of Patiala, Sirhind and Rajpura, has since long, been subject to a settled government and the residents of these places enjoyed a greater degree of protection than has been ordinarily available to the outlying undeveloped tracts of jangal. It was thus natural that the people there should have flocked together to convenient places, and made these alone, their homes.

CHAPTER II.

Subsidiary Table I.

Distribution of the population between towns and villages, including Bechiragh villages.

Natural Division, District and Tehsil.	AVERAGE POPULATION.		NUMBER PER 1,000 RESID- ING IN :—		NUMBER PER 1,000 OF THE URBAN POPULATION RESIDING IN TOWN WITH A POPULATION OF :—				NUMBER PER 1,000 OF THE RURAL POPULATION RESIDING IN VILLAGES WITH A POPULATION OF:			
	Town.	Village.	Town.	Village.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000	Under 500.
Patiala State ..	15,394	404	104	896	590	202	184	24	15	142	557	286
<i>Himalayan</i>	..	53	..	1,000	..	..	..	..	..	..	64	936
Kandeghat Tehsil ..	..	53	..	1,000	..	..	..	..	..	..	64	936
<i>Sub-Himalayan</i>	19,763	303	258	742	697	164	87	52	..	68	348	584
Rajpura Tehsil ..	..	334	..	1,000	..	..	..	..	..	110	321	569
Sirhind Tehsil ..	8,541	346	122	878	..	760	..	240	..	82	383	535
Patiala Tehsil ..	30,987	215	417	583	890	..	110	..	..	..	328	672
Patiala District ..	30,987	135	206	794	890	..	110	..	..	46	263	692
<i>Indo-Gangetic</i>	11,836	797	58	942	385	358	257	..	23	192	642	143
Bhowanigarh Tehsil ..	10,563	541	86	914	..	1,000	..	..	..	92	633	275
Narwana Tehsil ..	..	999	..	1,000	..	..	..	..	43	283	583	91
Sunam Tehsil ..	10,652	882	86	914	..	1,000	..	..	49	258	590	94
Karamgarh District ..	10,607	134	55	945	..	1,000	..	..	32	216	603	149
Dhuri Tehsil ..	..	684	..	1,000	..	..	..	..	28	142	619	211
Bassi District ..	8,541	490	53	947	..	760	..	240	17	117	523	343
Anahadgarh District ..	12,656	891	84	916	597	..	403	..	13	192	686	109
Barnala Tehsil ..	7,598	1,029	158	842	..	..	1,000	..	..	241	694	65
Mansa Tehsil ..	..	853	..	1,000	..	..	..	..	36	170	657	137
Bhatinda Tehsil ..	22,771	676	113	887	1,000	..	..	..	..	190	707	103
Mohindergarh District ..	15,549	481	184	816	704	..	296	..	..	17	630	353
Narnaul Tehsil ..	15,549	481	184	816	704	..	296	..	..	17	630	353

Subsidiary Table II.

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

Natural Division, District and Tehsil.	NUMBER PER 1,000 WHO LIVE IN TOWNS.									
	1	Total population.	Hindu.	Sikh.	Mohammedan.	Christian.	Jain.	Buddh.	Parsi.	Ach-Dharmi.
Patiala State	104	116	36	200	310	254	..	..	149
<i>Himalayan</i>
Kandeghat Tehsil
<i>Sub-Himalayan</i>	..	258	258	96	260	236	654	..	1,000	983
Rajpura Tehsil
Sirhind Tehsil	122	179	22	209	108	..	..	..	983
Patiala Tehsil	417	423	336	457	569	1,000	..	1,000	..
Patiala District	206	267	151	281	271	675	..	1,000	..
<i>Indo-Gangetic</i>	..	58	79	21	116	374	152	..	..	153
Bhawaniagarh Tehsil	86	68	1	199	955	930	..	..	..
Narwana Tehsil
Sunam Tehsil	86	136	21	179	29	85	..	..	..
Karamgarh District	55	42	12	150	131	107	..	..	..
Dhuri Tehsil
Bassi District	53	77	8	118	71	..	..	..	..
Anahadgarh District	84	196	32	139	548	336	..	..	128
Barnala Tehsil	158	320	90	220	299	905	..	..	116
Mansa Tehsil
Bhatinda Tehsil	113	277	31	180	766	143	..	..	154
Mohindergarh District	184	118	985	697	1,000	845	..	..	..
Narnaul Tehsil	184	118	985	697	1,000	845	..	..	..

CHAPTER II

Subsidiary Table III.

Towns classified by population.

Class of towns.	Number of towns.	Proportion to total urban population.	No. of females for 1,000 males.	INCREASE PERCENTAGE IN THE POPULATION OF PLACES CLASSIFIED AS TOWN AT THE FORMER OF THE TWO CENSUSES IN EACH COLUMN.					INCREASE, PER CENT. IN THE URBAN POPULATION OF EACH CLASS FROM 1881-1931.	
				1921-1931.	1911-1921.	1901-1911.	1891-1901.	1881-1891.	(A) In places classed as towns in 1881.	(B) In the total of each class in 1931 as compared with the corresponding total in 1881.
1	2	3	4	5	6	7	8	9	10	11
Total	11	100	769	12.8	6	11	..	1		
50,000—100,000	1	32.56	664	+16	Nil	Nil	4	4	Figures not available.	Figures not available
20,000—50,000	2	26.38	798	-9	6	6	..	+6		
10,000—20,000	3	20.20	837	+16	+4	3	+4	+1		
5,000—10,000	4	18.44	850	+9	-7	19	..	+13		
Under 5,000	1	2.42	824	+1	-6	-29	Nil	Nil		

Subsidiary Table IV.

Towns

City or Selected Town.	Population in 1931.	No. of persons per sq. mile.	No. of females to 1,000 males.	PERCENTAGE OF VARIATION.					
				1921-31.	1911-1921.	1901-1911.	1891-1901.	1881-1891.	1881-1931.
1	2	3	4	5	6	7	8	9	10
Total	169,339	..	769	+13	+6	-11	Less than one'	-1	+12.43
1. Sirhind	4,103	400	824	+ Less than one	-6	-29	Do.	-1	-24.03
2. Bassi	12,979	4,719	890	+12	+3	-19	-Do.	1	+64
3. Patiala	55,129	7,350	664	+16	+1	-12	-Do.	- Less than one	+2.79
4. Sanaur	6,846	978	868	+5	+4	-26	-Do.	Do.	-24.4
5. Samana	10,653	1,320	883	+9	+ Less than one	1	+Do.	+Do.	+11.7
6. Sunam	10,652	532	737	+29	+13	-27	-7	-11	12.8
7. Barnala	8,915	637	720	+15	+44	-23	4	-21	+63.6
8. Bhadaur	6,282	785	801	+13	+20	-29	7	+4	-9.13
9. Bhatinda	22,771	690	677	+13	+34	+14	+54	+68	+34.7
10. Narnaul	21,905	1,685	944	+7	-4	+10	-5	-6	9.24
11. Mohindergarh	9,194	4,597	1,020	+8	12	-2	-5	+4	-11.57

CHAPTER III

BIRTHPLACE AND MIGRATION.

The statistics of birthplace are important from two points of view. In the first place they give knowledge of the natural growth of the different parts in the country, and in the second, they show the extent, to which the people have migrated from one part of the country to another. This chapter deals with Imperial Table VI, which covers both these questions.

Birthplace and
Migration.

In the interests of economy, the Census authorities in the Punjab curtailed their previous plans, and did not sort birthplaces. The figures therefore about those, born in Patiala State, but enumerated elsewhere are not available. I have been greatly handicapped in compiling the information required for the subsidiary tables on this account, and any treatment of the subject, must perforce remain imperfect, particularly in respect of emigration and its comparison with the similar returns of the previous censuses.

At the last census migration was distinguished into five types;—*Viz.*:

(1) *Casual.*

This applied to minor movements from one village to another in the exigencies of routine business. It assumes particular significance only in the case of those villages which lie close to each other, alongside the borderline of different districts. In the case of villages in the same unit, the bulk of migration of this type escapes notice. Men, whose hands are usually full of work, do not generally migrate, but females mostly do so, such as, married women visiting their parents, who according to custom, are invariably selected from different villages.

(2) *Temporary.*

The difference between temporary and casual migration is that while all casual migration is temporary, all temporary migration is not casual. The *animus revertendi* is alike in both, but the frequency of time is not. For example, the dispersal of people on the out-break of an epidemic or the collection of labourers, in connection with some project of railways or canals, is temporary, but it is distinct from casual. The best example of this, is afforded by the gathering of pilgrims at the Gurdawara Fatehgarh. Unlike the casual type, it affects males more than females. No such works or fairs took place on the occasion of the present census and there was no migration of this type so as to inflate the normal population of any place within the State.

(3) *Periodic.*

This type of migration is distinguished for the regularity of its incidence. The best example is afforded by the Gangs of Pathans who invade the country, in hordes, at the advent of winter and return as soon as autumn approaches. People of the hills, likewise, migrate to the plains during winter and go home when summer arrives. There was not much of this type of migration either, in the State.

(4) *Semi-Permanent.*

This is the most important type of migration. It includes government servants, employees of firms, domestic servants, lawyers, medical men, Europeans, soldiers, and students. The statistics detailed in the margin mostly appear to belong to this migratory element. For all practical purposes their residence is permanent, except that they keep in touch with the places of their birth by occasional visits, and sooner or later, return to them, on the cessation of their vocation of life.

(5) *Permanent.*

This migration necessarily implies a complete and full transfer to the place of adoption, and generally takes place in case of the development of new colonies and of new industrial and trade centres. There has been no such occasion, during the decade under report, and no migration of this type.

The proportion of males to females in the number of migrants of a particular class affords an interesting data to judge the character of their migration. In casual migration, the number of females will be found invariably in excess of the males, who, on account of their hands being full with work, leave their homes comparatively less often. In the temporary class of migration the case is just the reverse. Periodic immigration is, likewise, confined more to men, who leave women-folk behind to look after homes. Where the disparity between males and females is not large, the nature of migration must be either permanent or at least semi-permanent. The lesser the disparity, the greater the permanency.

Out of the total population of 1,625,520 persons, 1,356,168 are State-born. As I have mentioned elsewhere, the lack of information about the number of Patiala-born enumerated outside, handicaps me considerably, in the proper treatment of the subject. It is not possible to know the actual population of this State, as it can only be worked out by omitting the number of non-State-borns, and adding the number of those, who were born in the State, but enumerated elsewhere. The *de facto* population which includes the number of emigrants is thus the basis of my discussions below.

The figures in the margin will show that out of the total population of the Patiala District, 96·5 per cent. is district-born and only 3·5 per cent. is from other places. It will be observed that the two adjoining districts of Bassi and Karamgarh contribute more than the remotely situated district of Anahadgarh.

Similarly in the state-born population of Karamgarh district 96·2 per cent. is district-born and 3·8 per cent. comes from other districts of the State. In the district of Bassi, however, the number of persons, born in other districts of the State, is slightly higher, *i. e.* 6 per cent. and the district-born constitute 94 per cent. of the population. The Anahadgarh district has 95·6 per cent. of its population born within the district, and only 4·4 per cent. comes from outside.

Similar percentages from Jullundur Division, two important districts of which namely Ludhiana and Ferozepore adjoin the State boundary and for Ambala Division, where the whole district comes in contact with the State boundaries at one place or the other, are 16 per cent. and 11 per cent.

Lahore Division ..	2,805
Rawalpindi Division ..	613
Multan Division ..	1,354
Rajputana States (except Jaipur and Alwar) ..	3,428
British Provinces other than Punjab ..	12,297
Countries outside India ..	406

Inter-State
Migration.

respectively, showing that the State subjects are more stay-at-home in their habits than their brethren, in the adjoining British districts. It may be due to the fact that our people have little spirit of enterprise or that they do not consider the change necessary, due to equally good attractions at home.

The little outside-element that exists in the State is the result of casual

District.	FROM CONTIGUOUS—		NON-CONTIGUOUS—	
	Males.	Females.	Males.	Females.
Patiala ..	3,485	3,730	873	439
Bassi ..	5,617	10,286	46	39
Sunam ..	5,150	7,554	60	26
Barnala ..	3,757	8,438	1,800	938

and temporary migration. The figures detailed in the margin afford a further interesting study to determine the nature of this migration from one district to another and lends further support to the proposition that the number of migrating females exceeds the corresponding figure for males. A perusal of these figures shows that in Patiala district the migration from the adjoining districts of Kandeghat and Bassi consists of more females than males, while from the non-contiguous districts of Anahadgarh, more males come, than females. This shows that the migration from Bassi and Karamgarh is of casual nature, due to proximity, while that from the Anahadgarh district is not so. It is perhaps of temporary nature. Similar is the case with other district units, migration into which is more, of females, when drawn from contiguous districts, and of males, when the district of export is not contiguous.

The total number of immigrants, into the State from outside, is 269,352, representing 16·5 per cent. of the total population of

Hissar, Rohtak, Gurgaon	
Karnal, Ambala ..	13,233
Ferozepore, Ludhiana ..	7,197
Jind State ..	3,105
Nabha State ..	4,917
Rajputana States ..	3,776

the State. In other words the ratio between those born in the State and enumerated there, to those not born within it but enumerated there, is 5 : 1. This represents an increase of 32,485 persons over the figures of 1921. The increase is chiefly contributed by the States and British Districts mentioned in the margin, to the extent shown against each.

Of the total number of 269,352 foreign borns, as many as 230,864 are derived from the neighbouring States of Nabha, Jind, Malerkotla, Faridkot, Jaipur, Alwar, Simla Hill States and the British Districts of Ferozepore, Ludhiana, Hissar, Karnal and Ambala. The remaining 38,488 persons come from the non-contiguous States and British Districts, Provinces other than the Punjab, and foreign countries. Of the immigrants from the contiguous districts, about 65·6 per cent. are females, and 34·4 per cent. males. The females are mostly brides. To treat them as immigrants is misleading, for though born outside they are by their marriage, State-subjects, and cannot be considered as foreigners. Their change of domicile is permanent. It is true there may be some females amongst them, who do not come under this class, but their number cannot be very large, and may safely be left out of consideration.

It will be, therefore, more correct to say that the number of immigrants in the State is 98,031 or approximately 6 per cent. of the total population. In the British Punjab, the percentage of foreign-born is 15·4 per cent. This difference in my opinion is due to the fact that Punjab as compared with the State, is so large a unit, that due to cultural, linguistic, and social differences, the marital relations of a vast majority of its people cannot but take place within its own territories. Ours is a much smaller unit, and importing of wives, born outside, has by

Extra-Statel
Migration.

the very nature of things, to be more common. To illustrate the point further, take the case of Lahore or any other district in the interior of the Punjab. People of these places have little or no chance of importing wives from other provinces. It is only the districts along the border-line which have this possibility, and consequently the number of wives of foreign-birth throughout the province cannot be higher than it would be in the case of a smaller unit like Patiala. The increase is therefore, by no means astonishing. A further proof of the correctness of the statement is afforded by the much smaller number of foreign-born females in the Punjab, as compared with the corresponding figures of the State. The treatment of such females, notwithstanding their foreign-birth, as immigrants is therefore, as I have said above, absolutely a misnomer, and if they are left out of consideration, in the case of Punjab as well, the proportion of its net population of immigrants to its total population, comes to about 10 per cent. as against 6 per cent., in the State. This is quite in keeping with the haltering effect that the change of one sovereignty to another should imply, under normal circumstances.

The next aspect of the question, that requires a brief review, is the extra-provincial phase of emigration. Of the total of 39,696 persons, about two-thirds come from the other States, and the remaining one-third, from British India and foreign countries.

Kashmir	..	252	The figures in the margin will show that the bulk is supplied by Jaipur, Alwar and Bikaner.
Baroda	..	4	
Jaipur	..	16,763	British Provinces, excepting the Punjab, contribute 12,297 persons, by sexes almost in equal proportion. Of these 10,250 come from the United Provinces. They are, as a rule, low class people employed as construction labourers, syces, grass-cutters, dhobis, sweepers. Shoe-makers in the towns belong chiefly to this class. The rest, a small number, come from the other provinces mentioned in the margin. They are employed mostly in the State-Railway service. Delhi the smallest province contributes 1,297 persons, scattered all over the districts of Patiala, Karamgarh and Anahadgarh. At first sight it looks rather strange, but looking into the proportion of sexes, I am led to think that their immigration is due to traffic in women, carried on by the peasantry, mostly Sikhs, consequent on their comparative indifference to caste prejudices.
Alwar	..	6,338	
Udepur Mewar	..	12	
Bharatpur	..	223	
Bikaner	..	2,856	
Partabgarh	..	41	
Jodhpur Mewar	..	286	
Jaisalmer	..	2	
Dholpur	..	8	
Gwalior	..	113	
Hyderabad	..	50	
Central India Agency	..	45	
Delhi	..	1,297	
N.-W. F. P.	..	186	
Ajmer-Mewar	..	113	
Assam	..	5	
U. P.	..	10,250	
Behar and Orissa	..	61	
C. P. and Berar	..	45	
Bengal	..	151	
Bombay	..	138	
Madras	..	51	

Nepal	...	26	Of the 406 foreigners (278 males and 128 females), 339 are of Asiatic domicile and 67 come from other continents. Nepalese are mostly in service; while those coming from China, Burma and Malaya are mostly returned emigrants from those countries, and their children born out there. By religion they are mostly Sikhs and Mohammadans, and only a few are Hindus. 94 persons from Afghanistan are trans-
Burma	..	136	
China	..	68	
Malaya States	..	15	
Afghanistan	..	94	
		<hr/>	
		339	
Africa	..	19	
America	..	12	
Europe	..	32	
Austria	..	4	
		<hr/>	
		67	

frontier pedlars who vend sundry articles all over the State, and return to their homes, in autumn. At the present Census their number has increased four times as compared with 1921, which is only accidental.

Of the 67 persons from non-Asiatic countries, 19 come from Africa. They are a couple of families of returned emigrants, in the Dhuri Tehsil of Karamgarh District. Americans were enumerated at 12. Out of 32 Europeans, 20 are English, 5 Scotch, 3 Irish, 1 French and 3 Germans. On the occasion of the previous Census 117 Europe-born were recorded, of whom 105 were from England alone. I think there is some mistake about this record, particularly when there was no special function to attract such a large number of European visitors. There has never been such a large number in service either. The present return, low as it is, in comparison with the previous record, is due to the presence of a number of guests attending field trials. The large figure of 105, therefore, from England alone, on the previous occasion, is absolutely unintelligible, and is certainly due to some mistake. It is true that the transfer of the railway district headquarters, from Bhatinda to Ferozepore, has had some effect on the European population in the State, but this accounts for, half a dozen persons, at the most.

CHAPTER IV

AGE

Preface.

The statistics of age are an important feature of census enquiry for its various statistics combined with the returns of sex, religion, marriage, occupation, locality and climate, afford interesting co-relations. In the present stage of society these co-relations are put to a number of uses. They supply data for the actuary to calculate the rate of births and deaths and expectation of life in different parts and climes, and it is from these that an insight is obtained into the effects of social practices, like child-marriage, enforced widowhood, and the like. These various aspects are fully dealt with separately. At this place I shall concern only with the direct results, deducible from the age distribution of the population.

Instructions.

The instructions issued to the enumerators, for the filling in of the entry in the age-column, required that the age of each person be recorded as stated by him. In cases, where the statements appeared absurd on the face of them the enumerators were to exercise their own discretion, and record what, to them appeared to be the correct age. Unlike the former occasions, when age was calculated in completed years of life, on the present occasion, the system of calculation adopted was different. In addition to the number of completed years, periods of six months or over, calculated up to the day of the final census, were to be counted as full year, while periods less than six months had to be dropped. Thus a person 20 years and six months old was to be entered as 21 years of age, and one aged 20 years five months and 29 days, was to be put down as 20 years old. Infants less than six months were to be entered as infants, and those aged over six months, but less than 18 months, entered as one year old. The change evidently marked an improvement over the previous practice as it minimised, to a larger extent, the degree of inaccuracy in age-returns. The previous system left out of calculation all periods of life that fell short of a completed year, be that even by a day. It is obvious that the statistics which ignored so much should be more inaccurate than those, obtained under the present system of computing age, in which the age-periods omitted from calculation, almost equally recompense the age-periods calculated in excess. The under-statements thus balance the over-statements, reducing the margin of inaccuracy to the lowest minimum.

Reference to statistics.

Absolute figures of age are given in the Imperial Table VII, in which the age distribution of the population has been given by each year up to the age 5, and by quinquennial periods, thereafter, up to age 70. Persons over 70 have been classed together. In addition to this a number of Subsidiary Tables are appended at the close of the chapter, which bring out prominently the important features of the age-returns. Proportional figures have also been worked out to show the relative significance of the more important of these statistics.

Subsidiary Table I.—Age-distribution of 10,000 of each sex in each district and different natural divisions.

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

Subsidiary Table III.—Age-distribution of each 10,000, of each sex, in certain castes.

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

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

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

Subsidiary Table VI.—Variation in population at certain age periods.

Subsidiary Table VII.—Reported birth-rate by sex, during the decade.

Subsidiary Table VIII.—Reported percentage of births and deaths.

Subsidiary Table IX.—Reported death-rate from certain diseases.

The accuracy of age returns is, as a general rule, not so reliable. Even in the advanced countries of the west entries of age are looked upon with just suspicion, for human nature is everywhere the same, and the causes that tend towards this, operate alike. Notwithstanding the precautions taken, and the explicit instructions to the staff, these statistics of age cannot be considered as reliable as most of the other census records. An average man in the countryside has but little idea of his real age. His conception of time is extremely vague and it is not an uncommon experience where father gives an age less than that of his son, and when pointed out, quite complacently accepts the correction, pleading ignorance, as if it is something to take pride over. And it is on account of this, that discretion had had to be left to the enumerators, comparatively a more intelligent class, to enter the age according as they guessed it, in cases, of course, where statements made appeared incredible. Accuracy of returns.

Then there are the errors due to deliberate mis-statements. These are actuated by varying sets of circumstances, peculiar to each different class of people. As a general rule, however, it may be stated, that the age of boys between 7 and 20 is overstated so that they may appear grown up, and that of girls understated, so that they do not do so. Some Europeans, Christians, and educated Indians, out of a desire to look younger, and a number of elderly people of both the sexes, in all religions, in order to command respect that is due to old age, like to pass for much older than they actually are. Similarly, people of the religious orders, like Sadhus and Faqirs, frequently exaggerate their age to add to their prestige. To these reasons for deliberate misrepresentation of age, may be added the common Hindu belief that like one's wealth, age should be concealed, for, if it becomes known to the enemy, he may invoke the forces of black magic against him. It is as a result of this belief that some people have two names, also one *Janam* or real name and the other *Parsidh* name, adopted at random.

Thus, these errors, both intentional and unintentional, must be taken proper account of, when judging the degree of credibility of the age-returns. Their value, however, for the purposes of the report and comparison with the past figures, is not much diminished; such errors must be assumed to be fairly constant, from one census to another, so that even if the actual data is unreliable, it can be safely trusted to show the periodic changes, which have taken place. Another factor that provides recompense for these errors, is the

natural limit attached to the possibility of an error. In the generality of cases it has been observed not to exceed the limit of five years. Our statistics of the age-distribution have been made in quinary groups. The possible errors of individual age must thus submerge in each group, and the result arrived at from the average of these groups, should be fairly reliable for all practical purposes.

Partiality for round figures.

As a natural consequence of the fact of age returns being, in many cases, based on guess-work or incorrect statements, it is but natural that there should be greater partiality for digits, which are easier to think and convenient to pronounce, *e.g.*, the multiples of ten and multiples of five. As it would have involved immense labour to determine the age-distribution from this point of view, of the entire population, I selected typical blocks, the age returns for which, I had sorted for this purpose. I believe the results obtained afford a fair index of the whole. According to these calculations, out of each 1,000 persons, the age of 330 is in the multiples of ten, of another 244 in the multiples of five, and it is only the remaining 426, who have not fallen to the temptation of stating their age in round figures. This very high proportion of the returns of age in multiples of ten and five, goes further to show that our age statistics are not quite accurate. If my recommendations for the compulsory registrations of births made in my note on the "Vital Statistics" are accepted, they should go a long way in remedying the defects, respecting age returns also, and two or three decades hence, time shall have come, when the suggestion of entering the date of birth in the age column, may easily be adopted, for, a large proportion of the population by then would be in possession of official birth certificates.

Average age.

Information about the average age of the population and of each sex is always useful. The mean age of the population, at different times, is a good criterion for the purposes of comparison. It refers to the average age of the persons, who were alive, on the date of the census. It does not, however, mean the average duration of life. In a growing population, with a large number of children, the mean age of the living will be less than in a decadent population, when the number of children is comparatively smaller. The decade, under report, having been quite free from epidemics, and generally a healthy and prosperous decennium, it necessarily follows that the prolificness of the people should also have been at its best, and the number of children, larger than before. As a necessary corollary to this the mean age of the population on the present occasion must be lower, particularly when in the previous decade we had not only the epidemics of influenza and plague, but were also in the throes of the Great War. While the epidemics exacted a heavy toll of life, the war kept a large portion of the country's manhood away from homes, as a result of which, procreation remained in abeyance, in so many families. This decrease therefore in the average age is by no means discouraging, for it is due not to any shortening of the age-limit, but is the result of the presence of a larger number of children in the population.

Median age.

The median age is the age of the population, which is so situated, that there are as many persons above it as there are below it. In 1921 the median age of the population was 21 years, at which age there were 749,807 persons below it, and 749,933 above it. Consequent on the increase in the number of children now, the median age of the population should also have gone down. It now comes to approximately 20 years, giving 814,641 persons below it, and 810,879 above it. By sexes separately, the median age of females is 19 years and

that of the males is 20·8 years. This disparity is due to the greater number of casualties among women of grown-up ages, due to parturition. Median age of females and males in 1921 was 19·86 and 21·14, respectively. This argues the greater number of persons below the age of 21, than those above it, in the population of the State. That it is so is proved further by the rate at which these two divisions of the population have increased since 1921. In the case of persons below 21, the rate of increase is 12, while the corresponding figures for adults is only 6·4.

Adult age means the most important period of life, in the age of the community, and distinguishes the number under 21 years of age, from that above it. The figures for adult population show that in 1921 there were 500 adults in every thousand of population, as compared with 492 at the present Census. This does not however mean that there has been any set-back in the population of adults. It only indicates the larger number of children in the population. Taking absolute figures, the present adult population has increased by practically 13 per cent. over the adult population of 1921. **Adult age.**

The proportion of adults and others by sexes, reveals interesting results. There are 481 male adults, to each thousand of population, while the corresponding figure for the females is 458. In 1921 there were more adults, being 504, in every thousand of the male population. The reason lies in the unfavourable conditions of that decade. Amongst females, there were 471 adults per thousand as compared with the present figure of 458. The decrease is due to a larger mortality at the adult age, consequent on increase in the number of confinements.

The various Subsidiary Tables appended to this chapter reveal the different aspects of age-distribution of the population in the State. The first Subsidiary Table gives the proportion of population in quinquennial age-groups, in different natural divisions, and also for the whole State. From a perusal of the figures given in columns 1 and 2 of the Table, it will appear that the numbers decrease right up to the age 15—20, when there is a sudden and substantial rise, after which decline begins again. This tendency appears to be fairly constant, when we examine the corresponding figures for the previous census. In other words the expectation of life is at its highest at the age-period 20—30, prior to, and after which, risks to life are greater than during the course of it. A comparison of this age-distribution, as it obtains in the various natural divisions, also affords interesting results. In the Himalayan natural division the number of persons in the age-groups 0—5 is the lowest (1,057·3) as against Narnaul (1,661·1), where it is the highest. Another striking feature of these figures is that the proportion of females in the first quinquennium is more than that of the males, both in the population, as a whole, as well as in the various natural divisions. Similarly in the age-group 60 and over, the proportion of females is, in all cases, far below that of males. It leads to the conclusion that risks of female life at birth and during infancy are less, than in old age. **Age-distribution.**

By religions, the figures of age-distribution are given in Subsidiary Table II. Its examination will show, that the figures for Sikhs, in this respect, stand out most prominent, with the lowest number of infants (0—5) and the largest proportion at old age (60 and over). Thus, duration of individual life is greater among the Sikhs (559·5), and the lowest among Christians (359·8) **By religion.**

To avoid any misunderstanding, I may point out here that the Christian population in the State is, for the most part of it, composed of Indian Christians, baptised generally from the lower classes. And the shortening of life amongst them is exclusively due to the risks of their profession. Otherwise in the case of other Christians (Anglo-Indians and Europeans), we find the highest duration of life, accountable to their better standard of living.

MILITARY AGE

Military Age.

Recruitment to State Forces is generally made from selected castes (list given in the margin) of recognised military worth. A knowledge of the number of persons of military age, available in these castes, would be a useful piece of information and I have had, therefore, the following special table prepared to meet this need.

			Sikh Jats.	Hindu Jats.	Musalman Jats.	Hindu Rajputs.	Musalman Rajputs.	All Classes.
PATIALA STATE	..	..	24,409	5,324	1,134	1,934	3,500	36,301
Patiala District	..	..	2,022	618	315	1,080	1,628	5,663
Karamgarh District	..	..	5,384	3,679	103	231	1,032	10,429
Anahadgarh District	..	..	10,780	215	172	91	700	11,858
Bassi District	..	..	6,223	76	544	129	702	7,674
Mohindergarh District	..	..	..	736	..	403	38	1,177

A perusal of these figures will show that over two-thirds of the population of military age exists, among the Sikh Jats, mainly from the Anahadgarh District. Hindu Jats of Karamgarh District are the second important community in behalf of this wealth. Musalman Rajputs are almost evenly distributed over the various districts of the State, excepting the District of Narnaul, where their numerical strength is negligible. The Hindu Rajputs, only of 1934 persons, come, more than half are from Patiala District, and another 25 per cent. from the District of Mohindergarh.

Distribution in natural age-groups.

From the economic point of view and other allied considerations, the course of human life is divided into definite stages. These are:—Infancy (0—1), Childhood (2—14), Early Adult Life (14—17), Adult Life (18—54), and Old Age (54 and over). In the following tables is given the distribution of the State population into these natural age-groups, both by the important religions as well as natural divisions. To facilitate comparison, I have, along with absolute figures, given their proportional strength also:—

*Population in Natural Age-group, by Religions.*MALES.
ACTUAL.

Period of life.	All Religions.	Hindus.	Sikhs.	Muslims.	Jains.	Others.
Infancy	30,577	11,645	11,724	7,047	69	92
Childhood	271,155	103,868	103,498	62,613	591	685
Early Adult Life	80,727	30,315	31,838	18,224	159	191
Adult Life	433,027	163,383	174,189	93,583	893	979
Old Age	85,011	31,255	359,44	17,478	163	171
Total ..	900,597	340,466	357,193	198,945	1,875	2,118

PERCENTAGE.

Period of life.	All Religions.	Hindus.	Sikhs.	Muslims.	Jains.	Others.
Infancy	3.40	3.42	3.28	3.54	3.68	4.35
Childhood	30.12	30.51	28.98	31.48	31.52	32.34
Early Adult Life	8.96	8.90	8.91	9.16	8.48	9.02
Adult Life	48.08	47.99	48.77	47.04	47.63	46.22
Old Age	9.44	9.18	10.06	8.78	8.69	8.07
Total ..	100	100	100	100	100	100

FEMALES.
ACTUAL.

Period of life.	All Religions.	Hindus.	Sikhs.	Muslims.	Jains.	Others.
Infancy	30,121	11,622	11,386	6,959	78	76
Childhood	238,965	92,446	88,754	56,568	582	615
Early Adult Life	64,465	24,534	24,467	15,144	154	166
Adult Life	332,026	129,830	126,327	74,274	767	828
Old Age	59,346	22,247	24,845	12,030	122	102
Total ..	724,923	280,679	275,779	164,975	1,703	1,787

PERCENTAGE.

Period of life.	All Religions.	Hindus.	Sikhs.	Muslims.	Jains.	Others.
Infancy	4.15	4.14	5.52	4.22	4.58	4.25
Childhood	32.97	32.93	32.07	34.20	34.18	34.11
Early Adult Life	8.89	8.74	9.05	9.18	9.04	9.29
Adult Life	45.80	46.25	44.89	45.02	45.04	46.34
Old Age	8.19	7.94	8.47	7.29	7.16	5.71
Total	100	100	100	100	100	100

*Population in Natural Age-groups by Natural Divisions.*MALES.
ACTUAL.

Period of life.	State Total.	Himalayan.	Sub-Himalayan.	Indo-Gangetic Plain, West.	Narnaul District.
Infancy	30,577	709	7,088	19,496	3,284
Childhood	271,255	7,360	62,457	169,697	31,741
Early Adult Life	80,727	2,345	19,832	51,274	7,276
Adult Life	433,027	15,818	108,167	272,631	36,411
Old Age	85,011	4,101	20,545	52,039	3,826
Total	900,597	30,333	218,089	565,137	87,038

PERCENTAGE.

Infancy	3.40	2.34	3.25	3.45	3.77
Childhood	30.12	24.26	28.04	30.02	35.03
Early Adult Life	8.96	7.73	9.09	9.03	8.36
Adult Life	48.08	52.15	49.60	48.24	41.83
Old Age	9.44	13.52	9.42	9.26	11.01
Total	100	100	100	100	100

FEMALES.
ACTUAL.

Infancy	30,121	724	7,053	19,015	3,329
Childhood	238,965	6,913	54,053	149,341	28,658
Early Adult Life	64,465	2,019	15,478	40,273	6,695
Adult Life	332,626	128,852	77,626	204,913	36,635
Old Age	59,346	2,797	13,237	36,578	6,734
Total	724,923	25,305	167,447	450,120	82,051

PERCENTAGE.

Period of life,	State Total.	Himalayan.	Sub-Hima- layan.	Indo- Gangetic Plain, West.	Narnaul District.
Infancy	4.16	2.86	4.22	4.22	4.06
Childhood	32.96	27.33	33.28	33.18	34.93
Early Adult Life	8.80	7.98	9.24	8.95	8.16
Adult Life	45.80	50.78	46.36	45.52	44.65
Old Age	8.19	11.05	7.90	8.13	8.20
Total	100	100	100	100	100

Several points stand out prominent in these statistics. It will be observed that in all the religions, the number of female infants exceeds that of males. Mortality among male infants is greater than among the females, notwithstanding the greater care with which they are brought up. This is, of course, on the assumption that at birth the ratio between males and females is equal, which is not altogether wrong, or wide of, actual experience. Experience of the western countries rather is, that the number of females at birth is higher than that of males. This high ratio of females over males continues during childhood, after which, the number of females begins suddenly to decline. The reason is not far to seek and lies, as observed already, in the risks of parturition, particularly where it is enforced prematurely. The loss of females on this account is so great, that, it not only affects their numbers, but also the longevity of those who survive, as evidenced by the lesser proportion of female population in the old-age period of life. A perusal of the corresponding Subsidiary Tables, showing the conjugal condition of the population, in natural age-groups, will provide further proof, if any at all is needed, of the truth of the above observations. These Tables will show that the proportion of females to males in old age is smaller, only in the case of married females. In the case of the unmarried and widowed, the number of females exceeds that of males, in all religions and climes. It is thus manifest, beyond doubt, that the duration of life is seriously affected, in the case of females, on their entering the married state.

By religions, the number of infants among "Others," which include Christians and Ad-Dharmis, is the largest. Both Ad-Dharmis and Indian Christians belong to the sweeper class, and it is a common experience, too, that they possess a large number of children. Nature perhaps makes up for the risks of the insanitary surroundings, in which they have to live, by endowing them with a greater degree of prolificness.

Next to them are the Jains, while Sikhs have the lowest number of infants in their population, perhaps because of there being fewer women amongst them.

CHAPTER IV.

Subsidiary Table I.

Age-distribution of 10,000 of both Sexes in each Natural Division.

Age.	1931		1921		1911 -		1901	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
STATE TOTAL—								
0—5 ..	1,390·9	1,664·6	1,223·2	1,485·7	1,213·7	1,454·0	1,001	1,090·2
5—10 ..	1,229·1	1,310·8	1,401·2	1,535·9	1,181·2	1,259·2	1,265·1	1,328·7
10—15 ..	1,218·8	1,227·7	1,210·8	1,162·8	1,128·9	988·0	1,226·7	1,145·6
15—20 ..	1,022·1	995·4	894·7	789·1	1,087·3	896·0	1,013·2	868·9
20—30 ..	1,752·3	1,713·7	293·5	2,828·6	3,162·4	8,192·5	3,064·3	3,187·5
30—40 ..	1,273·1	1,181·6	1,634·2	1,618·4	1,680·7	1,679·2	1,848·2	1,785·6
40—50 ..	947·7	890·2						
50—60 ..	647·0	573·9	655·4	579·5	545·8	531·1	581·2	593·7
60 and over ..	519·0	442·2						
Himalayan—								
0—5 ..	1,057·3	1,330·2	868·4	1,036·6	Figures not available.	Figures not available.	Figures not available.	Figures not available.
5—10 ..	996·9	1,080·8	1,100·3	1,188·8				
10—15 ..	999·2	1,009·7	972·7	931·6				
15—20 ..	929·7	958·3	761·2	929·7				
20—30 ..	1,748·9	1,842·1	3,126·2	3,178·6				
30—40 ..	1,496·7	1,471·2	2,114·3	1,854·2				
40—50 ..	1,148·9	989·5						
50—60 ..	837·7	672·6	1,056·8	880·5				
60 and over ..	784·7	645·6						
Sub-Himalayan—								
0—5 ..	1,319·0	1,667·9	1,122·7	1,423·5	Figures not available.	Figures not available.	Figures not available.	Figures not available.
5—10 ..	1,168·1	1,274·4	1,317·1	1,486·6				
10—15 ..	1,191·6	1,213·1	1,111·2	1,056·5				
15—20 ..	1,027·5	1,023·0	881·8	786·8				
20—30 ..	1,793·7	1,731·9	3,096·7	2,953·2				
30—40 ..	1,357·8	1,204·0	1,795·1	1,724·8				
40—50 ..	981·3	894·6						
50—60 ..	642·5	562·1	675·4	568·8				
60 and over ..	518·5	425·0						
Indo-Gangetic—								
0—5 ..	1,395·1	1,667·4	1,274·1	1,528·8	Figures not available.	Figures not available.	Figures not available.	Figures not available.
5—10 ..	1,223·6	1,323·3	1,444·0	1,569·6				
10—15 ..	1,221·1	1,245·0	1,255·6	1,208·8				
15—20 ..	1,046·3	1,002·4	905·3	782·6				
20—30 ..	1,783·0	1,705·9	2,865·5	2,770·7				
30—40 ..	1,250·9	1,155·7	1,626·6	1,572·2				
40—50 ..	936·0	889·6						
50—60 ..	641·3	574·4	628·9	567·3				
60 and over ..	502·7	436·3						
Narpaul—								
0—5 ..	1,661·1	1,745·3	Figures not available.	Figures not available.	Figures not available.	Figures not available.	Figures not available.	Figures not available.
5—10 ..	1,499·6	1,387·4						
10—15 ..	1,348·5	1,222						
15—20 ..	883·9	913·9						
20—30 ..	1,451·9	1,679·1						
30—40 ..	1,127·7	1,188·2						
40—50 ..	871·7	853·2						
50—60 ..	621·8	565·1						
60 and over ..	533·8	445·8						

CHAPTER IV.

Subsidiary Table II.

Age-distribution of 10,000 of both sexes in each religion.

Age.	1931.		1921.		1911.		Remarks.
	Males.	Females.	Males.	Females.	Males.	Females.	
All religions—							
0—5	1,390·9	1,664·5	1,223·2	1,485·7	1,213·7	1,454·0	
5—10	1,229·1	1,310·8	1,401·2	1,535·9	1,181·2	1,259·2	
10—15	1,218·8	1,227·7	1,210·8	1,162·8	1,128·9	988·0	
15—20	1,022·1	995·4	894·7	789·1	1,087·3	896·0	
20—30	1,752·3	1,713·7	2,980·5	2,828·6	3,162·4	3,192·5	
30—40	1,273·1	1,181·6	1,684·2	1,618·4	1,680·7	1,679·2	
40—50	947·7	890·2					
50—60	647·0	573·9	655·4	579·5	545·8	531·1	
60 and over	519·0	442·2					
Hindus—							
0—5	1,417·0	1,680·4	1,245·4	1,501·9			
5—10	1,244·3	1,305·6	1,399·6	1,523·3			
10—15	1,219·1	1,202·9	1,198·6	1,133·3			
15—20	1,006·9	982·4	894·1	799·4			
20—30	1,739·2	1,744·9	2,940·1	2,882·3			
30—40	1,288·6	1,215·1	1,684·4	1,593·4			
40—50	948·4	882·9					
50—60	638·1	561·2	637·8	567·4			
60 and over	498·4	424·6					
Muslims—							
0—5	1,457·0	1,729·8	1,277·3	1,557·7			
5—10	1,287·7	1,357·3	1,471·2	1,588·9			
10—15	1,259·7	1,272·7	1,271·1	1,157·2			
15—20	1,028·6	1,022·3	868·0	790·3			
20—30	1,736·8	1,709·2	2,916·4	2,841·9			
30—40	1,233·2	1,153·5	1,563·7	1,536·1			
40—50	911·5	845·1					
50—60	601·6	520·0	632·3	527·9			
60 and over	483·9	390·1					
Sikhs—							
0—5	1,326·6	1,607·7	1,164·4	1,416·9			
5—10	1,182·0	1,287·7	1,300·2	1,517·3			
10—15	1,195·3	1,226·2	1,222·2	1,204·5			
15—20	1,032·9	991·7	911·9	774·8			
20—30	1,774·2	1,684·6	2,925·8	2,748·3			
30—40	1,281·4	1,164·5	1,723·5	1,706·8			
40—50	968·7	924·7					
50—60	679·4	620·5	692·0	631·4			
60 and over	559·5	492·4					
Jains—							
0—5	1,600·1	1,832·1	1,164·9	1,445·5			
5—10	1,237·3	1,321·2	1,430·2	1,498·4			
10—15	1,141·3	1,203·8	1,141·9	1,293·7			
15—20	981·3	1,062·8	905·5	864·7			
20—30	1,664·1	1,603·0	3,131·5	2,970·4			
30—40	1,248·0	1,192·0	1,707·0	1,518·1			
40—50	1,034·6	880·8					
50—60	677·3	522·6	519·0	409·2			
60 and over	416·0	381·7					
Christians—							
0—5	1,588·1	1,679·6	1,224·5	1,653·1			
5—10	1,290·3	1,477·4	1,619·9	1,391·2			
10—15	178·7	1,337·5	1,045·9	867·5			
15—20	942·9	1,057·5	637·8	834·8			
20—30	1,662·5	1,617·4	3,086·7	3,584·0			
30—40	1,240·7	1,290·9	1,928·0	1,325·7			
40—50	1,067·0	1,010·9					
50—60	670·0	357·7	459·2	343·7			
60 and over	359·8	171·1					
Ad-Dharmis—							
0—5	1,748·2	1,795·1					
5—10	1,259·5	1,322·2					
10—15	1,198·5	1,190·9					
15—20	1,160·4	1,103·3					
20—30	1,839·7	1,935·2					
30—40	1,129·7	1,050·8					
40—50	709·9	761·8					
50—60	511·4	481·6					
60 and over	442·7	359·1					

CHAPTER IV.

Subsidiary Table IV.

Population of children under 14, and of persons over 43, to those aged 14—43 in certain castes ; also of married females aged 14—43, per 100 females.

Serial No.	Castes.	PROPORTION OF CHILDREN BOTH SEXES PER 100.		PROPORTION OF PERSONS OVER 43 PER 100 AGED 14—43.		Number of married females aged 14—43 per 100 females.
		Persons aged 14—43.	Married females aged 14—43.	Males.	Females.	
	1	2	3	4	5	6
1	Aggarwal	132	217	35	34	36
2	Ahir	110	222	37	34	39
3	Arain	115	217	38	31	39
4	Arora	129	233	35	38	35
5	Awan	220	83	50	29	5
6	Bagria .. ..	..	..	..	..	..
7	Bawaria	98	270	32	26	34
8	Biloch	114	227	36	27	39
9	Brahmin	140	208	42	41	36
10	Chumar	124	204	34	30	41
11	Chhimba	126	204	46	38	39
12	Chuhra	119	217	29	24	40
13	Dagi and Kali	176	128	56	39	47
14	Dhobi	119	196	36	33	41
15	Doomna .. ..	..	..	..	..	..
16	Faqir	125	227	38	30	40
17	Ghirth	900	..	33	..	..
18	Ghasi .. ..	..	..	..	..	..
19	Gujjar	126	208	34	32	40
20	Harni	73	277	125	..	40
21	Jat	135	208	40	40	39
22	Jhinwar	126	208	35	30	40
23	Jolaha	134	204	37	35	38
24	Kohar .. ..	..	..	..	..	..
25	Kamboh	120	208	40	31	41
26	Kashmiri	136	204	36	36	40
27	Khatri	137	222	45	41	34
28	Kumhar	119	217	33	31	39
29	Lohar	119	217	34	31	40
30	Maohhi	98	312	30	25	35
31	Mehtam .. ..	..	..	..	..	..
32	Megh .. ..	..	..	..	..	..
33	Meo	233	181	14	31	43
34	Mirasi	139	189	35	34	39
35	Mochi	125	213	37	32	39
36	Mughal .. ..	..	..	..	..	..
37	Nai	140	192	42	38	40
38	Od .. ..	..	..	..	..	..
39	Pakhiwara .. ..	..	..	..	..	..
40	Pathan	133	192	41	38	38
41	Qasab .. ..	..	..	..	..	..
42	Rajput	141	197	38	34	38
43	Ramdasia .. ..	..	..	..	..	..
44	Saini	121	217	37	32	40
45	Sansi	132	185	33	20	44
46	Serara .. ..	..	..	..	..	..
47	Syed	139	196	39	38	38
48	Sheikh	136	172	38	31	44
49	Sunar	123	208	43	34	39
50	Tarkhan	120	208	40	36	40
51	Teli	119	217	33	30	39
52	Others .. ..	..	..	..	..	..

CHAPTER IV.

Subsidiary Table V.

Proportion of children under 10 and persons over 60, to those aged 15—40; also of married females aged 15—40, per 100 females.

* State or District or Tehsil and Natural Division.	POPULATION OF CHILDREN BOTH SEXES PER 100.						POPULATION OF PERSONS AGED 60 AND OVER PER 100 AGED 15—40.				NUMBER OF MARRIED FEMALES AGED 15—40 PER 100 FEMALES OF ALL AGES.		
	Persons aged 15—40			Married females aged 15—40.			1921		1931		1911	1921	1931
	1911	1921	1931	1911	1921	1931	Males.	Fe-males	Males.	Fe-males			
1	2	3	4	5	6	7	8	9	10	11	12	13	14
PATIALA STATE	70	..	198	182	17	16	13	11	..	32	34
Patiala District	60	..	176	160	18	16	11	10	..	34	33
<i>Himalayan</i>	53	..	123	124	27	21	19	15	..	37	43
Kande Ghat Tehsil	53	..	123	124	27	21	19	15	..	37	43
<i>Sub-Himalayan</i>	65	..	186	177	17	15	12	18	..	33	39
Rajpura Tehsil	67	..	187	126	16	14	12	12	..	33	35
Sirhind Tehsil	72	..	198	185	21	18	15	13	..	32	34
Patiala Tehsil	59	..	174	171	14	14	11	11	..	34	31
<i>Indo-Gangetic</i>	70	..	207	186	17	16	12	11	..	31	38
Karamgarh District	71	..	205	185	17	15	11	10	..	32	35
Bhawanigarh T.	69	..	212	185	16	15	12	12	..	31	34
Narwana Tehsil	76	..	205	188	14	11	10	7	..	33	36
Sunam Tehsil	68	..	209	180	16	15	12	11	..	31	35
Dhuri Tehsil	69	..	198	180	19	18	17	13	..	32	34
Bassi District	71	..	..	182	..	..	16	13	..	..	34
Barnala District	69	..	214	188	16	16	11	11	..	31	32
Barnala Tehsil	69	..	204	185	19	20	15	14	..	30	33
Mansa Tehsil	67	..	219	184	16	16	12	12	..	30	33
Bhatinda Tehsil	70	..	213	195	14	15	15	11	..	31	33
Mohindergarh District	29	..	199	189	20	18	8	12	..	32	47
Narnaul	92	..	199	189	20	18	8	12	..	32	47

Subsidiary Table V-A.

Proportion of children under 10 and of persons over 60, to those aged 15—40, in certain religions, and also of married females aged 15—40 per 100 females.

Natural Division.	POPULATION OF CHILDREN BOTH SEXES PER 100.								PROPORTION OF PERSONS AGED 60 AND OVER PER 100 AGED 15—40.						NUMBER OF MARRIED FEMALES AGED 15—40 PER 100 FEMALES OF ALL AGES BY SECTS.					
	Persons aged 15—40.				Married females 15—40.				1931		1921		1911		1901		1931			
	Total.	Hindus.	Sikhs.	Moham-madans.	Total.	Hindus.	Sikhs.	Moham-madans.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Hindus.	Sikhs.	Moham-madans.
STATE TOTAL	70	70	67	73	182	180	181	181	13	11	17	16	18	15	18	18	34	39	39	39
Himalayan ..	53	52	57	58	124	120	135	158	20	16	27	21	29	23	26	17	43	40	20	40
Sub-Himalayan	65	61	64	70	177	161	156	161	12	18	17	15	16	15	18	16	39	40	39	39
Indo-Gangetic	70	72	68	72	186	161	161	168	12	19	17	16	16	15	18	18	38	39	38	38
Narnaul ..	92	43	38	86	189	87	163	157	16	12	Figures	not	ava	ilable			47	38	47	38

CHAPTER IV.

Subsidiary Table VI.

Variation in population at certain age periods.

State or Natural Division.	VARIATION PER CENT. IN POPULATION <small>(INCREASE+)</small> <small>(DECREASE-)</small>						
	Period.	Agas.	0—10	10—15	15—40	40—60	60 and over
1	2	3	4	5	6	7	8
PATIALA STATE TOTAL	1901-1911 .	-12	-4	-4	-9	-19	-19
	1911-1921 ..	+7	+18	+19	-5	+5	+23
	1921-1931 ..	+8	+7.6	+11	+15	+1	-26

Subsidiary Table VII.

Actual number of Births and Deaths reported for each sex, during the decade 1921—1930.

Year.	NUMBER OF BIRTHS.			NUMBER OF DEATHS.		
	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7
1921	24,692	20,619	45,311	18,723	14,202	32,925
1922	23,141	19,443	42,584	19,595	14,704	34,299
1923	24,235	20,391	44,626	15,112	12,163	27,275
1924	25,037	20,890	45,927	22,947	19,300	42,247
1925	24,066	19,765	43,831	23,017	18,345	41,362
1926	25,259	20,661	45,920	25,278	19,840	45,118
1927	23,896	20,959	44,855	25,116	20,816	45,932
1928	24,755	20,599	45,354	16,464	12,592	29,056
1929	25,076	20,648	45,724	17,470	13,250	30,720
1930	19,498	16,376	35,874	12,846	10,243	23,089
Total ..	239,655	200,351	440,006	196,568	155,455	352,023

Subsidiary Table VIII.

Percentage of Births and Deaths.

Year.	Births.	Deaths.	Year.	Births.	Deaths.
1921 ..	30.2	22.0	1926 ..	30.6	30.1
1922 ..	28.4	22.9	1927 ..	29.9	30.6
1923 ..	29.8	18.2	1928 ..	30.2	19.4
1924 ..	30.6	28.2	1929 ..	30.5	20.5
1925 ..	29.2	27.6	1930 ..	23.9	15.4

CHAPTER IV.
Subsidiary Table IX.

Table showing yearly Birth and Death record, for the decade, ending 1930, by certain diseases.

Year.	BIRTHS.			DEATHS.			DEATHS FROM—											
	Boys.	Girls.	Total.	Males.	Females.	Total.	Cholera.	Small-pox.	Plague.	Fever.	Dysentery and Diarrhea.	Chest discases.	Suicide.	Injuries.	Accident.	Snake-bite.	Other Causes.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1921	R U	24,692	20,619	45,311	18,723	14,202	32,925	..	524	1,128	26,113	625	2,273	28	30	113	14	2,057
1922	R U	23,141	19,443	42,584	19,595	14,704	34,299	1,078	284	162	26,727	..	1,749	7	27	117	20	4,128
1923	R U	24,235	20,391	44,626	15,112	12,163	27,275	3	134	127	22,372	531	1,594	15	46	141	20	2,292
1924	R U	25,037	20,890	45,927	22,947	19,300	42,247	..	121	188	36,840	794	1,662	11	22	96	12	2,501
1925	R U	24,066	19,765	43,831	23,017	18,345	41,362	10	110	1,404	30,568	1,930	3,221	22	16	98	21	3,962
1926	R U	25,259	20,661	45,920	25,278	19,840	45,118	50	508	3,462	31,475	1,983	3,784	61	28	86	25	3,656
1927	R U	23,896	20,959	44,855	25,116	20,816	45,932	7	473	2,515	34,418	1,568	3,805	30	22	132	11	2,951
1928	R U	24,755	20,599	45,354	16,464	12,592	29,056	1,565	864	1,240	19,737	410	2,172	51	71	191	34	2,721
1929	R U	25,076	20,648	45,724	17,470	13,250	30,720	50	480	461	22,352	431	3,310	41	92	173	27	3,303
1930	R U	19,498	16,376	35,874	12,846	10,243	23,089	48	656	348	18,694	428	1,720	35	13	106	21	1,020
Total	R U	239,655	200,351	440,006	196,568	155,455	352,023	2,811	4,154	11,035	269,296	8,710	25,290	311	267	1,253	205	28,591

NOTE.—(Col. 2.) R stands for Rural. U stands for Urban.

CHAPTER V

SEX

The statistics relating to sex are contained in the Imperial Tables I to V and VII. The former tables from I to V give the distribution of the population by sexes and Table VII gives their civil condition. In addition to these the following Subsidiary Tables have been appended at the end of this chapter :—

Reference to statistics.

- I. General population of the sexes, by natural divisions, and tehsils.
- II. Number of females per 1,000 males at different age-periods, by religions, at each of the last three censuses.
- III. Number of females per 1,000 males at different age-periods, by religions and natural divisions.
- IV. Number of females per 1,000 males for certain selected castes and tribes.

The returns of sex at the censuses in India have rather been puzzling to western critics, who taking the ratio between the sexes, prevailing in the population of the various western countries, as a standard, have been at pains to account for this inverseness of the phenomenon here. They think, due to social circumstances, such as Purdah system, and the economic dependence of the females, the returns, should, to a large extent, be subject to wilful concealment. Those, who have any knowledge of the actual social condition of the masses, in this behalf, will at once repudiate the force of this argument. Purdah system among the general body of our population is as much unknown as in the countries of the west. It is confined, exclusively, to the higher classes. And the error on this account, if any at all, cannot be so great as to turn the scales, from an excess, of females over males, to an excess of males over females, in our returns. Besides, our present methods of census-taking have evolved to a very high degree of perfection. There is, therefore, not only no tendency at concealment of females but there are few possibilities for successfully doing it either. The supervisors, who prepare the preliminary record, are invariably persons personally acquainted with the people, in the locality. It is well-nigh impossible to conceal anything from their eye. Again, if the omission to report them, due to Purdah system, would have been really the cause of this paucity of females, it should have been the Mohammadans who would have returned the least number of females, and yet they have the highest proportion of females from amongst the main religions. This knocks the bottom out of the argument, that the excess of males over females is due to faulty enumeration. We must look for the causes of this, elsewhere.

Accuracy of statistics.

The total population of the State as returned at the present census is 1,625,520 persons. Of these, 900,597 are males and 724,923 females, giving a proportion of 805 females to 1,000 males. Compared with the corresponding figures for 1921, there has been an increase of 14 females per thousand of the population, during this decade. A perusal of the statement in the margin, will show that ever since 1881, the ratio of females to males, in the population of the State, has been steadily on the increase, except during the period 1901 to 1921, when it suffered a set-back, due probably to the greater mortality of

Sex ratio in the population.

1881	..	818
1891	..	817
1901	..	821
1911	..	776
1921	..	781
1931	..	805

females on account of the Plague epidemic, that ravaged the country during the decennium. Females, by reason of their indoor life, perhaps, suffered comparatively in greater numbers, than males.

By religions, the proportion of females to males is the lowest among

Hindus	.. 824	the Sikhs, who possess only 772 females to every
Sikhs	.. 772	thousand of their male population. They are thus
Muslims	.. 829	the poorest community in this wealth. Jains, on
Jains	.. 908	the other hand, are the richest. Among
Christians	.. 798	
Ad-dharmis	.. 872	

Mohammadans the number of females is 829 to a thousand, slightly greater than that amongst the Hindus, whose corresponding figure is 824. It is curious that Jains who are a class depending strictly on vegetarian diet and should, therefore, be less prolific, have the highest number of females, especially when we remember that their population is restricted to comparatively less favourable localities. Can it be, therefore, that their less stimulating diet, and habits of continence, have anything to do with this?

Hindus	.. 808	The marginal figures indicate the ratio of female
Sikhs	.. 749	population in 1921 by religion. Comparing these
Muslims	.. 824	with the corresponding figures of the present occasion
Jains	.. 873	given above, it will be observed that all the religious
Christians	.. 779	communities record an appreciable improvement in this behalf, particularly
Ad-dharmis	.. Nil.	the Sikhs, who have supplemented their previous return, by 23 per thousand.

Thus while the tendency of the strength of the female population upwards is apparent, a great lee-way remains yet to be made up.

Masculinity of the population.

The high masculinity of our population noted in the preceding paragraph, in my opinion, may be ascribed to two causes, first, that restrain the reproduction of females, and the second, that accelerate their loss. Among the first category, conducive of lesser number of female births, the chief reason is the universal wish, for male children, that pervades through all sections of our population. With a Hindu, the ambition to possess a male offspring is based on religious considerations. A male issue is indispensable to him, not only for perpetuating his lineage, but to supply him with astral nourishment, in his life after death. The desire to have a male offspring, therefore, is naturally very strong with him, as a matter of religious necessity. The same tendency prevails among the Sikhs, though not based on exactly the same considerations. Mohammadans have no such requirement, by religion, but they also, due to the custom of succession being through the male line, prize the birth of a son equally ardently. Besides, as a class they have always been an adventurous people, more in need of men rather than women. So, if the potency of thought and will, has anything to do with the causation of sex, which in some quarters is recognised to possess a great influence, surely the masculinity of our population is due to this cause more, than anything, else. However, as we have seen some other place, the difference in the number of males and females at birth is not much, and the discussion of this aspect of the question, is only academic. Our ill is really the result of loss of female life, after birth.

Causes of loss.

The following are a few of the causes that, in my opinion, contribute towards this diminution of the number of females in our population :—

- (a) Female infanticide or neglect of female infants.
- (b) Infant marriage.
- (c) Unskilful midwifery.
- (d) Low social position.
- (e) Ignorance.

It is true that female infanticide, in the literal sense of the phrase, does not exist now, at any rate, not in such numbers, as to influence the statistics to any appreciable extent. It is a crime under the law of the land, and cannot be practised, without serious risk. Equally true, however, is the fact that birth of a female child is, as a general rule, looked upon as a calamity, and the unwelcome baby is subjected to inclement exposures, and denied even the elementary attention, necessary after birth. These feelings of disappointment follow her, all along, with the result that a female baby is neither properly fed, nor adequately clothed. If any sickness befalls her, her only source of rescue is her own vitality and power of resistance. Any expense on medical aid or treatment is considered not worth the while. It is out of circumstances like these, that a female infant has to wade her way through, and no wonder if many of them do not survive, and those that do, are extremely ill-equipped for the extraordinary strain of their post-parental life, which, as compared with that of the man, is far more exacting and perilous. Among the richer classes also, the birth of a female is considered equally ominous, though from different motive. Due to their natural tendencies towards hypergamy, their first difficulty in the way is to find out a suitable bridegroom for her, when the girl grows up, while the second potent reason, why these people dread the birth of a female child is the enormous expenditure, that according to custom, has to be incurred on her marriage. Thus, excepting the educated classes, who under the influence of western education, have awakened to the injustice of this artificial outlook, the mentality of the general populace, due to ignorance and poverty, remains unchanged.

Closely allied to this is the question of the extremely poor provision available to the generality of our womankind, in the matter of skilled assistance, at the time of labour. Trained midwives, notwithstanding the expansion of medical relief, can yet be procured only in important towns. The bulk of the people have to depend on the indigenous *dai*, whose only qualification consists of a little bit of experience. In all other respects, she is as ignorant as her patient, and often-times, more unhygienic and dirty. She also shares fully the superstitions and misconceptions common to her class, obviously because she knows nothing of the science of midwifery, a true knowledge of which alone, could dispel her wrong notions on the subject. Deaths due to this cause are, therefore, a great factor in reducing the number of females. The fact that a large proportion of our girls enter upon maternity rather prematurely, and are consequently more prone to unnatural labour, renders the havoc, wrought by these *dais*, still more appalling. We sin against nature and it inflicts its retribution. The loss of females, due to this cause, is naturally on maturity, during the reproductive stage, and all the more regrettable on this account. The third important contribution towards the paucity of females, in my opinion, is the extremely low position assigned to them, in our social fabric. Due to this, it is seldom their lot to display a will of their own, which means a great psychic loss. The so-called "protective" role of the male, continued for generations, has killed all her incentive and made her extremely timid. She has thus been turned into a totally passive partner and if in nature any share is assigned to her, psychologically it must be presumed to be non-existent in the case of our womenfolk. The last point to note in this connection is the extreme poverty and the total ignorance, of both the males and females, with respect to sex problems, as a part of course of the illiteracy and economic conditions, generally.

The question of affluence or otherwise has also a great bearing on the question. I seek support for this argument, from the fact that with the advance of our sources of supply, and corresponding rise in the standard of living, the female population has been steadily rising, obviously accountable to the fact that in times of scarcity, with our universal partiality for males, it is but natural, that girls should go to the wall, first, than the boys.

The statements given below show the proportional strength of females per thousand males in their respective populations :-

Statement A.

Name of Tehsil.	1931.	1921.	1911.
Narnaul ..	943	906	917
Narwana ..	836	838	821
Kandeghat ..	834	851	847
Rajpura ..	804	803	745
Mansa ..	802	796	796
Bhatinda ..	797	780	768
Barnala ..	791	772	752
Dhuri ..	787	749	736
Sunam ..	781	770	780
Bhawanigarh ..	780	767	769
Sirhind ..	789	763	716
Patiala ..	726	729	798

Statement B.

Tehsil.	1931.	1921.	1911.
Narnaul ..	1	1	1
Narwana ..	2	3	3
Kandeghat ..	3	2	2
Rajpura ..	4	4	9
Mansa ..	5	5	4
Bhatinda ..	6	6	7
Barnala ..	7	7	8
Dhuri ..	8	11	10
Bhawanigarh ..	10	9	6
Sunam ..	9	8	5
Sirhind ..	11	10	11
Patiala ..	12	12	12

Arranged in the order of precedence in this behalf, the various tehsils occupy the positions noted against each in statement B. Narnaul has always had the highest proportion of females; next come Narwana and Kandeghat tehsils. As these figures do not take account of migration, a great disturbing factor, the interchange of position between Kandeghat and Narwana at the present occasion is not of much significance, the actual difference being very little. Rajpura has occupied the fourth position since 1921, which it appreciated to, by four places upwards, during the decade 1911-21.

This increase in the ratio of the female population of Rajpura appears due to the fact, that, in 1911, Rajpura was the headquarters of a district,

and a greater immigration of males, naturally, could not but have influenced its sex-ratio. With the removal of the district headquarters, the place has been left to its natural population. Similar is the case with Bhawanigarh. Both in 1921 and 1911 the ratio of its female population was just the same. In 1931, however, this ratio has appreciably increased, which is due to the steadily decreasing importance of the place, consequent on the removal of district-headquarters from there. So, after making due allowances to the causes of migration, it can safely be remarked that the various tehsils stand practically in the same order, in the matter of proportion of females to males, in their total population. This leads to the conclusion that locality has little influence on sex proportions. We have seen that while particular localities have always had high proportion in this behalf, it is not much to the climate of the locality either, that this phenomenon can reasonably be attributed. Narnaul and Kandeghat, in the matter of climate, represent the two extremes, one being in the Himalayan natural division, with a very cool and moist climate, and the other, situated in the Rajputana desert, scorchingly hot and dry; yet they possess the highest population of females to males, throughout the State. Thus the nature of the climate has also no influence in this matter.

Most writers believe that race is an important factor, which determines masculinity at birth, and affects the sex-ratio in the population. They believe that Dravidian and semi-Dravidian tribes produce more females than males. Even if this data be true, I am afraid it is not ascribable to any racial cause in the really scientific sense of the word "Race." It is, to my mind, only to beg the question of environment and natural selection. It seems *a priori* probable that people who are subject to a high mortality, due to an unhealthy environment, can only survive, if they develop a very high degree of prolificness. This might be developed either by an enhanced degree of sexual instinct, or by a high proportion of women, or by both. Such characteristics might evolve, as a part of the development of kindred people, and become finally associated with race. Excepting in this sense, ethnological considerations, by themselves, in my opinion possess but little effect, such as may be transmissible by descent. The last great factor, which accentuates this difference in the two sexes, is the bane of early marriage. The danger of this pernicious practice is too obvious to need a detailed discussion here. When motherhood is enforced on girls before they attain the age of puberty, it is bound to cut short their life. I am supported in this by statistics also, which show that, as the age increases, the number of females, decreases. This leads to the irresistible conclusion that early marriage and consequent increased risks of parturition, shorten the duration of female life.

A perusal of the Subsidiary Table II to this chapter will show that at birth there are 978 females to 1,000 males, among the Hindus. This proportion is maintained in the second year, after which begins the decline, till in the fifth year their number falls to 927. In the age-period 5-10, this ratio goes further down to 858, and in the following quinquennium to 811, reducing further to 784 females per 1,000, in the age-period 15-20. The loss of female children at the age 2-3-4 is phenomenal, and cannot be attributed to anything except the usual neglect vouchsafed to them. It is a common practice that female children are weaned much earlier than the male ones. Besides, after the lapse of the second year, in most cases, succeeding confinement follows and if it happens to result in a male-issue, the family's entire attention is concentrated on the new-comer; even in case it is a girl, the first-born

Influence of race.

Proportion by religion.

suffers. An additional cause of this loss of female children at these ages may be found in the reluctance, more common among Hindus, than among other communities, to have their children vaccinated in due time. Barring these two considerations, I cannot think of any other cause for this high mortality during the years of infancy.

Among the Sikhs, the conditions are rather reverse. In the first instance, their number of female births is extremely low, being 971 only, and then it is reduced to 937 in the very first year. I will not be astonished if a resort to some foul means is responsible, particularly when in the past too, they have been known to possess an inherent inclination towards infanticide. That this mortality during the first year is not due to natural causes, is evident from the death-rate of their female children during the succeeding age-period. The record of so low a birth-rate also indicates the possibility of a resort to this practice in one form or another, and the consequent non-return in the register of births, which is comparatively easier for their class to manage than for the people of inferior status. The existence of such a vast difference between the number of two sexes at birth can by no means be natural.

The figures for Jains and Christians also exhibit interesting features; for instance, the Jains have only 885 females to 1,000 males at the age 0-1, which unlike the Hindus, Sikhs and Mohammadans, increase till the figure 984 per thousand is reached. This reveals a greater mortality of male infants than females. In all social matters, they are not different from other Hindus and I can explain it on no other hypothesis except that the total population of the sect is so small that even a slight error must reflect enormously in proportionate values. Similar is the case with Christians, whose entire population does not exceed a few hundreds, and cannot admit of any generalisation.

Rate of Increase.

	Males.	Females.
Hindus ..	4.5	2.4
Sikhs ..	19.8	23.2
Muslims ..	4.4	10.5
Christians ..	2.8	5.2
Jains ..	8.2	12.4
All Religions ..	7.5	9.5

The statement in the margin shows the increase of population over the figures of 1921, separately by sexes. Though, in the absence of emigration figures, which are not available, as they were not sorted out, for each individual State by the Census Department, Punjab, it is not possible to find out the rate of increase in the natural population, yet the *de facto* popu-

lation can be safely relied upon, in view of the constancy of the figures for emigration and immigration, there being no extraordinary circumstances to affect them one way or the other. The increase in the *de facto* population shows, as per ratios calculated in the Table in the margin, that in all classes of the population, the growth of females has been more rapid than that of males. The entire population of the State has increased by 8.4 per cent., but sexes *inter se* record an increase of 7.5 per cent. in the case of males and 9.5 per cent. in the case of females. In the preceding decade of 1911—1921 also, the male population multiplied by 4.4 per cent. as against 7.6 per cent. in the case of females.

The same tendency is apparent in the returns of different religions also.

Religion.	Males.	Females.
All Religions ..	7.5	9.5
Hindus ..	-4.5	-2.5
Sikhs ..	19.8	23.2
Muslims ..	4.4	10.5
Christians ..	2.8	5.2
Jains ..	8.2	12.4

The greatest increase, as will be evident from the comparative statement given in the margin, is amongst the Mohammadans, whose male population has increased only 4.4 per cent. as against 10.5 in the case of females. This proportion of increase, in the two sexes, among the Sikhs, is not so prominent. The Hindus, as already said, have depreciated in their numerical strength at the present census by 4.4 per cent. This decrease by sexes is more apportioned to the males (-4.5 per cent.) than the females (-2.5 per cent.). The Christians and Jains have likewise recorded about twice as much more females than males. As to the causes of this phenomenon, I have only to observe that with the advance of education and general awakening, the causes that hindered the growth of females are disappearing and we are fast on the way to the equalisation of the ratio between the two sexes.

CHAPTER V.

Subsidiary-Table I.

General Population of the Sexes, by Natural Divisions and Tehsils.

Natural Division and Tehsils.	Number of females per 1,000 males.		Natural Division and Tehsils.	Number of females per 1,000 males.	
	1931.	1921.		1931.*	1921.
STATE ..	805	718	Dhuri ..	781	749
Himalayan Natural Division ..	834	834	Barnala ..	791	772
Kandeghat ..	834	851	Bhatinda ..	797	780
Sub-Himalayan ..	761	760	Mansa ..	802	796
Patiala ..	726	729	Sunam ..	781	770
Rajpura ..	804	803	Bhawanigarh ..	780	767
Sirhind ..	789	763	Narwana ..	836	838
Indo-Gangetic Plain ..	797	818	Narnaul ..	943	906

CHAPTER V.
Subsidiary Table II.

Number of Females per 1,000 Males, at Different Age-periods.

Age.	ALL RELIGIONS.			HINDUS.			SUKHS.			MUSALMANS.			JAINS.			CHRISTIANS.			AD-DHARMS.		
	1931.	1921.	1911.	1931.	1921.	1911.	1931.	1921.	1911.	1931.	1921.	1911.	1931.	1921.	1911.	1931.	1921.	1911.	1931.	1921.	1911.
0-5 ..	963	960	930	978	975	970	935	912	879	985	1,004	948	1,040	1,084	1,066	844	1,052	953	895	..	..
5-10 ..	858	867	887	865	880	882	841	836	808	874	887	862	970	915	780	913	669	1,094	915	..	..
10-15 ..	811	751	619	813	764	695	792	738	652	836	788	699	958	990	824	905	646	667	866	..	..
15-20 ..	784	698	640	804	723	671	741	636	565	824	750	717	984	814	750	894	1,020	677	828	..	..
20-30 ..	787	791	778	827	780	818	731	665	732	816	746	786	875	875	845	776	850	596	917	..	..
30-40 ..	747	799	783	777	829	810	701	756	756	775	830	793	867	856	804	830	880	595	811	..	..
40-50 ..	756	792	816	767	799	823	737	749	807	770	820	822	773	832	796	755	625	745	935	..	..
50-60 ..	715	715	718	725	719	744	705	705	694	717	729	712	700	692	851	426	560	533	821	..	..
60 and over	686	679	756	702	718	788	678	688	742	668	688	553	834	789	910	379	583	1,077	707	..	..

CHAPTER V.
Subsidiary Table III.

Number of females per 1,000 males at different age periods by religions and natural Divisions.

Age groups.	STATE.					PUNJAB.					SUB-HIMALAYAN.					INDO-GANGETIC.					NARNAUL.				
	All religions.	Hindu.	Sikh.	Musliman.	Christian.	Jain.	All religions.	Hindu.	Sikh.	Musliman.	Christian.	Jain.	All religions.	Hindu.	Sikh.	Musliman.	Christian.	Jain.	All religions.	Hindu.	Sikh.	Musliman.	Christian.	Jain.	
0-5	963.2	977.6	935.6	984.5	847.7	104.0	1,048.02	1,036.7	1,126.6	1,086.5	970.9	974.6	955.2	980.9	934.9	958.5	929.3	918.6	918.6	855.6	1,048.2	990.4	984.7	1,044.7	...
5-10	858.3	865.02	841.1	874.07	913.4	960.9	904.4	907.1	919.2	863.4	837.4	833.3	802.7	870.3	861.05	864.08	850.2	874.6	825.4	825.4	969.5	872.2	869.2	894.5	...
10-15	810.8	813.1	791.9	836.6	905.2	957.9	842.0	840.5	832.7	918.7	780.1	765.1	749.7	831.5	812.05	810.4	802.9	833.03	907.4	907.4	983.4	854.3	846.4	917.1	...
15-20	783.9	804.4	741.3	824.1	894.5	983.8	859.9	878.2	891.1	657.1	764.3	739.4	731.6	817.2	763.06	758.2	741.1	809.3	1,000	1,000	993.5	973.7	953.08	1,161.0006	...
20-30	787.1	827.9	733.5	816.1	776.1	875	879.1	915.3	840.7	563.5	741.3	717.1	709.3	798.1	761.8	772.007	739.07	804.8	736.01	736.01	850	1,090.2	1,071.2	1,262.6	...
30-40	747.05	775.6	701.9	775.6	830.1	867.5	820.04	854.5	713.9	545.1	680.8	600.6	634.3	748.9	735.8	770.007	726.02	975.1	884.6	884.6	843.2	992.3	970.2	1,150.1	...
40-50	756.02	764.6	737.03	770.1	755.8	773.2	718.5	736.6	692.6	467.005	700	675.9	668.5	751.6	757.04	754.03	756.1	773.5	7.447	7.447	775.6	922.7	903.8	1,095.9	...
50-60	714.8	725.05	705.1	716.7	425.9	700.7	607.8	696.9	533.6	420.1	671.7	681.01	642.5	695.8	713.3	679.1	723.1	709.6	433.3	433.3	654.2	857.3	826.8	1,039.3	...
60 & over	597.8	702.3	680.04	668.4	379.3	928.5	687.1	701.4	561.5	659.5	638.1	688.8	575.9	642.2	691.2	670.3	710.2	1,665.1	500	500	772.8	787.5	772.8	893.5	...

CHAPTER V.
Subsidiary Table IV.

Number of females per 1,000 males for certain selected castes.

Castes.	NUMBER OF FEMALES PER 1,000 MALES.						
	All ages.	0—6	7—13	14—16	17—23	24—43	44 and over.
1	2	3	4	5	6	7	8
Aggarval	861	998	898	808	862	776	807
Ahir	747	958	827	737	881	853	760
Arian	817	905	849	779	842	786	645
Arora	834	1,139	877	766	698	861	785
Awan	1,500	1,000	2,000	..	..	1,666	1,000
Bawaria	936	1,208	907	672	883	1,000	124
Biloch	815	868	810	649	848	815	586
Brahman	809	895	831	764	791	761	748
Chamar	821	976	808	727	823	820	704
Chhimba	808	1,013	941	814	849	740	651
Chuhra	841	1,000	830	786	841	831	666
Dogi Koli	881	1,063	690	921	967	979	674
Dhobi	899	911	864	885	962	912	854
Dumra .. ..	..	..	..	..	..	..	..
Faqir	693	865	784	686	758	613	518
Ghirith .. ..	..	..	..	..	..	..	..
Ghosi .. ..	..	..	..	..	..	..	..
Gujar	801	971	783	761	743	788	720
Harni	714	2,000	667	..	..	1,333	..
Jat	764	910	813	731	709	715	918
Jhiwar	780	947	833	784	1,244	709	644
Julaha	829	1,015	931	826	773	764	721
Kamboh	788	912	8,784	798	1,130	765	631
Kashmiri	769	839	728	805	809	732	745
Khatri	796	906	937	809	753	751	693
Kumhar	844	986	858	783	843	820	767
Luhar	817	995	820	732	801	777	721
Machhi	685	1,000	859	344	546	639	467
Meo	511	666	333	4,000	166	438	1,000
Marafi	975	999	935	755	847	234	808
Mochi	803	802	727	975	850	722	697
Nai	794	910	813	809	739	798	611
Pathan	889	1,034	923	784	955	798	788
Rajput	828	939	804	822	848	819	746
Saini	776	913	745	813	722	800	651
Sainsi	856	920	1,093	699	902	907	539
Sayad	845	962	782	840	844	843	855
Sheikh	781	754	908	960	924	922	794
Suniar	820	909	839	848	882	802	616
Tirkhan	838	914	819	908	854	822	761
Teli	811	936	834	811	782	794	717

CHAPTER VI

CIVIL CONDITION

Nature and scope of enquiry.

Particulars relating to conjugal condition of the population were required to be stated in column 6 of the General and Household Schedules. Each person was required to state whether he or she was married, unmarried, or widowed. The criterion of marriage was, either the performance of customary ceremonies, or some other evidence of the intention, to live as husband and wife. Prostitutes and concubines were treated as unmarried. While persons, who were recognised by custom as married, notwithstanding that they had not gone through any ceremonies, such as Karewa wives, or those that had taken second husbands by *Chadarandazi*, were all included among the married. Divorced persons were included among the widowed, while eunuchs and hermaphrodites were treated as males. The statistics prepared may be safely relied upon, because the instructions on the subject were clear and concise, and were strictly followed :—

Reference to statistics.

The Imperial Table No. VII gives the summary of the results of this enquiry by religions, for the whole State.

The following Subsidiary Tables are appended at the end of this chapter —

Subsidiary Table I.—Distribution by civil condition of 1,000 of each sex, the religion and age-periods, at each of the last five censuses.

Subsidiary Table II.—Distribution by civil condition of 1,000 of each sex, at certain ages in each natural division.

Subsidiary Table III.—Distribution by main age-periods, and civil condition of 10,000, of each sex and religion.

Subsidiary Table IV.—Proportion of the sexes, by civil condition, at certain ages, for religions and natural divisions.

Subsidiary Table V.—Distribution by civil condition of 1,000 of each sex at certain ages for selected castes.

The institution of marriage.

Before dealing with the figures and their implications, and the important features of their sociological significance, some acquaintance with the chief matrimonial customs of the people, which vary according to religion, as well as locality, will be welcomed.

Plurality to marriage.

There is no legal bar to marrying more than one wife, either under the Hindu or the Mohammadan Law, though in the case of Mohammadans, a maximum of four living wives is fixed. Sikhs and Jains are governed by Hindu Law, in this behalf. In actual practice, however, as has been remarked elsewhere, the bulk of the marriages are monogamous, excepting few cases of well-to-do people, who, sometimes, have more than one wife. This is obviously due to the paucity of females, in the general population.

Polyandry.

Polyandry is non-existent. It is sanctioned neither by custom nor law.

The feature that stands out most prominent in these Statistics on the subject of civil condition, is the fact, that practically everyone of marriageable age is married. In the case of females, this is the rule without an exception. By the age-period 40 and over, the proportion of the unmarried women falls lower even than one per thousand. In fact, the only women who remain unmarried, are either those who have entered some ascetic order, or are infirm. In an agricultural country, as ours is, wife is an economic asset. The shortage of supply, as compared with the demand, accounts for this universality of the institution of marriage.

Universality of marriage.

With the Hindus, Sikhs and Jains, who constitute four-fifths of the entire population of the State, marriage is a religious sacrament rather than a civil contract. In strict accordance with Shashtric requirements, a Hindu father, who leaves behind a daughter of a marriageable age, cannot attain salvation, while the non-marriage of a son and consequent discontinuance of the male line of descent deprives his soul of the postmundane oblations, so necessary to him in the life after death. The followers of the Mohamman religion, though they lay little faith in this dogmatic argument for the perpetuation of the race, are, nonetheless, equally keen on marriage and look upon it as an absolute necessity for males and females, alike. During the pre-British period, Northern India has been the theatre for all foreign invasions, rendering life and property most insecure. Under such an intranquil condition of society, resort to marriage, and that also as early as possible, was perhaps the instinctive suggestion for the weaker sex, to secure protection. Thus the institution of marriage which had its origin in nature, and sanction in religion, became environed by circumstances, most conducive to its popularisation. It is yet perhaps too early to hazard any remarks on the effect of Western civilisation and consequent social and economic conditions, for the obvious reason, that the new influence is yet very limited in its extent. If literacy in English is taken as the index of it, it will not be far wrong to remark that the proportion of changed ideas, is infinitesimally small. In matters like these, before any change can come about, it is essential that the sentiments of aversion should emanate simultaneously among both the sexes. And this can be possible only when the proportion of sexes in the population is equal. In our population, the number of women is so small that even if, as much as twenty per cent., of our female population were to become averse to marriage, its effect on the number of marriages will hardly be perceived. The problem, therefore, so far, as we are concerned appears solely to lie with the womanhood of the country. So long as they do not develop aversion to marriage, the institution of marriage will be as popular as it is to-day. In the event of this tendency developing also, a contingency yet far off, little change will straight away come about. The present domestic adjustment in the family life of, average class of people, is, that man is to provide the means of livelihood. The wife is either a dependant or at the best a working dependant. She is seldom a primary earner, and this state of affairs is bound to continue, so long as, the present disparity in sexes and the consequent excess of demand over supply of wives, exists. The theory of Karma or fate in which an average Hindu mind believes instinctively, has also much to do in this connection. This doctrine, of *Pralabdh*, helps to a stock formula for the solution of all problems that do not otherwise permit a solution. It is an everyday experience, that poor people are more prolific, notwithstanding that they do not possess the means to rear up their children. Doctrine of *Pralabdh* is their only resort and argument.

Age of marriage.

The age of marriage has appreciably risen among the educated classes. But as has already been observed, the extent of literacy is so small that the effect of the change, over the general populace, amounts to nothing. The one pernicious result of Western education on the civil condition of the people is the premium that has come to attach to educated bridegrooms. The girls who get educated wish to wed educated young men, and this is natural too, because with their changed outlook on life, and habits, an alliance otherwise would mean a life of discord and unhappiness. The number of educated young men being larger than the educated girls, premium should, on the simple rule of supply and demand, attach to an educated girl, but the case is otherwise. It is growing difficult, daily, to find suitable husbands for educated girls, and, often times large dowries are demanded by the boys. The reason of this, in my opinion, lies in the peculiar condition of our social life, in which females occupy an inferior position. Union of an educated husband with an uneducated wife is not so disruptive of conjugal happiness, as of an uneducated husband and an educated wife. Or in other words an educated husband for an educated wife is a necessity, and hence this difficulty in providing for even the few educated girls that we possess at present. With the expansion of female education, this situation is bound to worsen further. Our system of female education has also perhaps a large bearing on this subject but the proper place to deal with it will be in the chapter on education.

Widow re-marriage.

As a logical consequence of the theory that marriage is a religious sacrament, and that even death operates only to separate the bodies and not the souls, it is but natural that a widow governed by the Hindu Law, which law is applicable to Sikhs and Jains also, should not be allowed to re-marry. The rigidity, with which this prohibition is enforced, is no less to-day than it was ever before, notwithstanding its extreme injustice and baneful effects. Already, in our population, there are only 805 females, to every thousand males. Of these again, as many as 92,159 or 129 per thousand of them, are involuntarily sequestered, by this act of social tyranny. The Table below shows the conjugal condition of the female population of all religions, in different age-periods, according to their reproductive capacity :—

*Conjugal condition of females.***All Religions.**

Age.	Period of life.	Unmarried.	Married.	Widowed.
0—13	Adolescence	255,677	22,543	244
14—44	Reproductive	23,918	287,408	27,862
45 and over	Sterile	46	43,172	64,053
	Total	279,641	353,123	92,159

Proportion per thousand.

0—13	Adolescence	914	64	3
14—44	Reproductive	86	814	302
45 and over	Sterile	Nil	122	695

A perusal of these figures will show, that while there are 127 widows per each thousand of the female population, as many as 302 of these are of the age, 14—44. These figures should appear appalling to any one interested in social reform. By communities, as the statements printed below will show, the Jains have the largest percentage of widows with 147 in every thousand of their womanhood. Hindus come next, having 144 per thousand and Sikhs have 122 per thousand and Mohammadans only 112.

Hindu.

Age.		Period of life.		Unmarried.	Married.	Widowed.
0—13	.. ..	Adolescence	.. ..	98,614	9,012	92
14—44	.. ..	Reproductive	.. ..	6,557	112,234	13,722
45 and over	.. ..	Sterile	.. ..	1	14,828	25,619
Total				105,172	136,074	39,433

Proportion per thousand.

0—13	.. ..	Adolescence	.. ..	938	66	2
14—44	.. ..	Reproductive	.. ..	62	825	318
45 and over	.. ..	Sterile	.. ..	0	109	650

Sikh.

0—13	.. ..	Adolescence	.. ..	95,898	7,688	73
14—44	.. ..	Reproductive	.. ..	10,848	108,729	8,243
45 and over	.. ..	Sterile	.. ..	12	18,844	25,344
Total				196,758	135,261	33,760

Proportion per thousand.

0—13	.. ..	Adolescence	.. ..	798	58	2
14—44	.. ..	Reproductive	.. ..	102	803	247
45 and over	.. ..	Sterile	.. ..	0	139	751

Mohammadans,

0—13	..	..	Adolescence	..	..	59,848	5,802	78
14—44	..	..	Reproductive	..	..	6,353	65,123	5,633
45 and over	..	..	Sterile	..	..	31	9,274	12,833
Total						..	66,232	80,199	18,544

Proportion per thousand.

Age.			Period of life.			Unmarried.	Married.	Widowed.
0—13	..	..	Adolescence	..	..	904	72	4
14—44	..	..	Reproductive	..	..	96	812	304
45 and over	..	..	Sterile	..	..	0	116	692

Jains

0—13	..	..	Adolescence	..	..	648	18	0
14—44	..	..	Reproductive	..	..	63	627	110
45 and over	..	..	Sterile	..	..	0	96	141
Total						..	711	741	251

Proportion per thousand.

0—13	..	..	Adolescence	..	..	911	24	0
14—44	..	..	Reproductive	..	..	89	846	438
45 and over	..	..	Sterile	..	..	0	130	562

One redeeming feature about the figures for the Sikhs is, that their returns, by age, are rather favourable. While Hindus have 348 widows per thousand in the reproductive age-period and Mohammadans 304, the corresponding number for Sikhs is only 247. Jains are the worst off, in this respect as, almost one out of every two widows, among them, is of the reproductive age. This feature gives also, in my opinion, an index to the causes, that provide the motive, for adherence to the custom. Among the Jains, the observance of widowhood, by so large a number of young women, clearly shows that the cause of their allegiance to the custom is, more or less, based on religious considerations and particularly, when as a community they are non-proprietors of land, and a remarriage would not work out any great hardship, such, as it would in the case of landed classes, in the shape of the escheat of the widow's life interest in the deceased husband's estate. A larger proportion of widows,

among the Sikhs, who are chiefly a land-owning class, appears due to the risk of the forfeiture of the widow's life-interest. Otherwise the Sikhs, as a community, have no belief in the religious necessity of widowhood.

Among the Mohammadans, the percentage of widows is the lowest. There is no prohibition against widow remarriage under Mohammadan law and the presence of so many widows can only be ascribed to the influence of Hindu religion on their social fabric. The bulk of the Muslims are converts from Hinduism, and it appears they have not wholly discarded certain Hindu customs, such as, the theory of widowhood and the life-interest of a widow in her deceased husband's estate. While the factum of the practice being not indigenous to the religion must go a long way, I cannot help attributing it, to another strong reason also, and it is, that the bulk of the Mohammadan population in the State is of an average class. A comparatively small portion of it belongs to what may be called the aristocratic or higher class. Well-to-do families among Mohammadans, as also in Sikhs and Hindus, adhere to this custom, out of considerations of vanity, rather than religion.

Closely allied to the subject of marriage, is the question of divorce, and there exists a great diversity of law and custom, on the question, between the religions, indigenous to the country, and, those of foreign origin. Consistent with the theory of marriage being a sacrament, under the Hindu Law, and its purpose being not merely the procreation of species or mutual happiness, but also the performance of religious duties, a Hindu marriage is irrevocable, and once united, the union cannot be dissolved, under any circumstances. Sikhs and Jains being also governed by the same law, marriage amongst them is also a permanent union. Among the Mohammadans and Christians, however, whose law views the institution of marriage as a social contract, divorce is permissible on specified grounds. Among Mohammadans a husband may divorce his wife for infidelity, blasphemy, disobedience or even without assigning any reason, and annulment is effected, only by saying "I divorce thee," three times. The husband has only to pay the dower settled on the wife, at the time of marriage. In cases where the divorce proceeds from the wife, there must be a justifiable cause for it, either such as, habitual ill-treatment, desertion or non-maintenance, to secure a dissolution of marriage. The husband thus occupies a decidedly more advantageous position than the wife. In actual practice, however, the upper classes of Mohammadans seldom resort to it, for considerations of family honour. Among the average people also, the pecuniary penalty, attached to the exercise of the right of divorce, works as a great restraint, and, so does the consideration of paucity of females in the composition of the population as a whole. Thus though the institution exists and can be requisitioned into effect, in cases of unadjustable unions, its influence on public morality is inappreciable, for the limitations imposed, on the exercise of the right. Amongst the followers of Christianity also, divorce is a recognised custom. The Catholic Church is opposed to divorce on the ground that "whom God hath joined together no law should cast asunder." But it ignores the regrettable, yet nonetheless plain, social fact, that due to the increasing problems of the advanced civilisation of most of the Christian countries, a large percentage of present-day marriages demand the remedy of divorce. And that is why even they have found a *via media* in civil divorce and remarriage under civil law.

Due to the change of outlook of educated classes and contact with Western ideas and social thought, the question of divorce is increasingly attracting the attention of our social reformers too.

Age of marriage.

Age of marriage generally all over the State is much earlier, than in the countries of the west, with colder climates. Besides the chief cause of the tropical nature of the climate and its effect on sex consciousness, there are a number of other reasons to which the practice of early marriage may justifiably be traced, for instance, the extreme economic dependence of the females, the poverty of the masses in general, shortage of supply, as compared to demand and a number of religious considerations. The result is that nineteen out of every twenty girls are married by the time they are 15 while at the age 20, there is approximately one per cent. who remain spinsters.

The marriage of children, is more frequent, among girls, than boys. Territorially, it is more common in the Himalayan natural division than in any other. Religion-wise, Hindus, and Jains are its greater devotees. It is least popular in the areas lying in the Indo-gangetic plain natural division, due to the fact, perhaps, that the territory constituting that division is inhabited mostly by the rural Sikh population, who have the lowest proportion of females amongst their population, and are comparatively less conservative in habits. A perusal of the Table, given below will indicate the frequency of marriage among both sexes for the first four quinquennial age-groups:—

Age groups.	MALES.				FEMALES.			
	Hindus.	Muslims.	Sikhs.	Jains.	Hindus.	Muslims.	Sikhs.	Jains.
0—5 ..	1	2	1	..	4	7	3	..
5—10 ..	32	44	27	34	123	129	108	53
10—15 ..	103	110	83	84	334	307	281	244
15—20 ..	415	398	353	467	862	803	794	801

Mohammadans are the worst affected by the evil of early marriage. Two per thousand males and seven per thousand females amongst them are married while not yet five years of age. Similarly in the next age-period also their number of married boys is 44 and of girls 129. This extraordinary partiality for early marriage, among them, appears due to the fact that under Mohammadan Law there is a distinction between the performance of the formal ceremony of *Nikah* and the actual consummation of marriage. The former is often-times, performed very early, though for its effect on the status of the spouse, it does not differ much from the betrothal ceremony of the Hindus. The age of marriage amongst the Sikhs is highest, who possess only 392 females married before attaining the age of fifteen, as against 461 among Hindus and 443 among Mohammadans. The magnitude of these figures is really felt when compared with the countries in the west; for instance, in Australia, the number of married, of both sexes, is nil, under the age fifteen years and only 55 males and 327 females per mille in the next quinquennial age group.

The question of early marriage is indeed, an important question, particularly from the point of view of personal welfare, social good and racial improvement. While deferring marriages very late, may be harmful and unsuited to the climatic, social and economic needs, peculiar to the people of the country, prevalence of conjugality at an early age is unquestionably an evil. At present half of our womanhood enters married life before it has attained proper physical development. According to the code of Manu, a boy should not be married before attaining the age 25. For females, however, his outlook, is, as I have observed at some length elsewhere too, rather different, and early marriage is not only countenanced but actually insisted upon. Thus, in the case of males, Hindu law errs on the side of being over-cautious; while in the case of females, it ignores even the elementary biological and physiological knowledge. We must look, in such matters, to the counsel that the medical men give, as the question primarily concerns them, rather than a theologian or any other law-giver. The consensus of opinion, after giving due consideration to all the arguments relative to the subject, is that the proper age for marriage is about twenty in the case of males and sixteen in the case of females. Insisting on continence after these ages involves the risk of losing self-control. Both, therefore, for the happiness and chances of success in marriage, and the well-being of the off-spring, it is absolutely essential that the spouse should not enter on marital life earlier or later than the ages mentioned above.

Subsidiary Table I to this chapter will show that since 1911 the proportion of unmarried females has constantly been increasing at the age-periods 10—15 and 15—20, during which most of the marriages take place. This indicates rise in the age of marriage amongst the sex, due to the extension of female education, and growing contact with Western ideas. In the case of males there appears no such tendency, of the deferment of the age of marriage, obviously because of the fewer number of females available, and consequent readiness to avail of the opportunity no sooner it offers itself, as a safeguard against disappointment in later years. Redemption of the country from the bane, however, lies with raising the age of marriage of females, as this will *ipso facto* induce the corresponding increase, among the males.

Among Hindus.—As the Hindu religion contains remnants of the various stages of the evolution of religious ideas, so does its institution of marriage. Marriage has passed through three important stages, capture, purchase and consent. Of the eight forms of marriage, amongst the Hindus, the Rakhshasa form, *i.e.*, marriage by forcible capture, and Paisacha form, *i.e.*, marriage of a girl by a man who had ravished her during sleep or when flushed with liquor, now for all practical purposes extinct, are reminiscent of the stage of capture. The *Asur* form, in which the father of the girl receives regular bride-price, and *Arsha* form, in which he receives a pair of kine, are to all intents and purposes, marriages by purchase or barter. The remaining four forms, *i.e.*, *Daiva*, *Brahma*, *Gandharva*, and *Parjapatya* are the kinds of marriages by consent. In the *Brahma* form the father or guardian of the bride, gives her in marriage without receiving any consideration from the bridegroom for the act. The ceremony was originally peculiar to the Brahmans but now any other caste may observe it. In fact it is the only form that now exists. The *Daiva* form, where the girl is given in marriage to the officiating priest, is also now obsolete. The *Gandharva* marriage is a marriage

by consent of bride and bridegroom, without the intervention of the parents, while in *Parjapatya* form, the father of the bride makes the gift of the girl to the bridegroom, commonly known as *Kanya-dan*. There is a different ceremony for each of these four approved forms of marriage. The ceremony, that is now followed by the general Hindu community is a mixture of some rites from the *Brahma* and some from the *Parjapatya* forms of marriage. In the main it consists of the lighting of the sacred fire, and going through four circumambulations (*lawan*) to the accompaniment of prescribed hymns, and a formal gift of the bride to the bridegroom by her father, or some other guardian. The family priest performs the ceremony, at the time fixed by the astrologer. Hours between sunset and sunrise are generally preferred. The ceremony takes from two to three hours, and is unintelligible to most of the people, being in Sanskrit language.

Preparatory to the ceremony of marriage is the stage of betrothal, which is tantamount to the announcement of the engagement. It consists of assembling the brotherhood at the house of the bridegroom, and ceremoniously receiving the presents sent by the girl's father, in token of the confirmation of the engagement. Ordinarily the presents consist of a sacred thread, some clothes and sweetmeats. A betrothal need not necessarily be followed by marriage. Like any other contract it leaves the rescinding party, entitled to civil damages only. Specific performance of this contract cannot be enforced, and thus the ceremony is more of moral significance than legal. A betrothal may be made at any time. Generally among the average class of people, it takes place when the parties become of marriageable age and is followed by actual marriage soon. But in the case of the higher classes betrothal takes place a long time before the marriageable age, due to inherent hypergamous inclinations.

Among Sikhs.

The Sikh form of marriage consists of the recitation of appropriate hymns from Siri Guru Granth Sahib, and the circumambulations are also taken round the sacred Book, instead of fire as in the case of the Hindus. The time usually selected is the early part of the morning and the ritual is very much simpler. The address of the officiating priest on the duties and obligations of married life is in the ordinary spoken language of the people, and intelligible to all. The ceremony is called the Anand marriage. Like the Hindus the actual marriage is invariably preceded by the ceremony of betrothal.

Among Mohammadans.

Among the Mohammadans, the ceremony of marriage is termed "Nikah" and unlike the Sikhs and Hindus, is a pure and simple civil contract in the presence of at least two witnesses; the consent of the contracting parties or in the case of minors, of their lawful guardians, given at the time of the ceremony, is irrevocable. As among Hindus and Sikhs, the bridegroom's party goes in procession to the house of the bride, where the Qazi makes the necessary enquiries from the bridegroom and the bride, and then blesses the contract by reciting the *Kalima*. The bride's consent is generally expressed through a male relative, who is called the Vakil. A dower is fixed upon the bride, which is payable to her, in case of divorce on the part of the husband. The amount of the dower is fixed according to the financial position of the bride, and bridegroom. In case the amount is not specifically mentioned it is understood to be the minimum amount sanctioned by Mohammadan Law.

The ceremony of betrothal among the Mohammadans usually consists of the boy's father going to the girl's house, with his relations. They take with them clothes, ornaments and sweets, which are accepted by the girl's father, and made over to the girl. The boy is, in return, presented with a shawl or turban by way of the ratification of the contract. Thus, while among the Hindus the presents come first from the girl's side, among the Mohammadans the initiative is taken by the boy's side.

A description of the marriage ceremonies will be incomplete without a reference to "Karewa," the most prevalent form of marriage, by which widows are taken in wedlock, again. The ceremony is most simple as one would expect from the practical mentality of the *agriculturist class*, among whom it prevails most. It consists of no rituals, the only thing done, being the throwing of a *chaddar* over the couple. This may be done by any man, a Sadhu, an elder of the family, or a friend. Even this formality is not indispensable, and the couple may simply start living as husband and wife. With the Mohammadan agriculturists, however, in the case of widows also, the marriage is solemnized according to the ordinary *Nikah* ceremony. The "Karewa" is thus the custom prevalent among Sikh agriculturists, though, due to its simplicity and inexpensiveness, the example is followed by the people of many other castes as well. Karewa.

It is generally said that contact with a higher civilization improves the standard of sexual morality and *prima facie* it appears to be true to a certain extent. It is questionable, however, if the effect of Western civilization in India, constitutes an improvement. There is no doubt that polygamous and polyandrous tendencies of the people have, to a great extent, vanished, and in consequence of the spread of education, people's outlook on the fundamentals of marriage, has also undergone an appreciable change. But it remains to be seen, if the idea of female liberty, as understood by the west, will conduce to the real happiness of the society in this country. Influence of Western civilization.

It will not be out of place to make a passing reference to the custom of *Pardah* system here. It is generally believed that the practice of the seclusion of women is Mohammadan by origin, and borrowed by Hindus from them. But in the presence of the perpetual tutelage advocated by Hindu Shastras, it is difficult to maintain this proposition. The edict that it is not objectionable for a woman being seen on the occasion of famine, distress, war, swambar and Yagya, necessarily implies that on all other occasions she must keep herself screened. The idea of veil is found in many places in Ramayana and Mahabharata also. The proposition, therefore, that *pardah* was not known to the Hindus and was copied by them, from the Mohammadans, does not appear to be correct. Pardah System.

The practice of *Pardah* system has been decried enough by the social reformers. Notwithstanding the fact that the basis for the practice is a high sense of morality, there is no denying the fact, that in the changed circumstances of the society its disadvantages far outweigh the advantages.

FAMILY STATISTICS.

The enquiry of which the following six tables are the result, was made in all the districts of the State. It did not however cover the entire population but was confined to selected Zails, in each Tehsil. The idea of the enquiry was to obtain data, for the discussion of the various problems, relating to the effect of the duration of marriage, on fertility, of the wife's age at marriage

on the size of the family; of the occupation of husband on the number and sex of the children born, and the like. The enquiry was a purely voluntary

1. Name of the district.
2. Name of the informant.
3. Informant's caste.
4. Informant's age.
5. His wife's age.
6. Duration of marriage.
7. Number of children born.
Alive :—
(a) males.
(b) females.
(c) Total.
8. Number of children still alive :—
(a) Male.
(b) Female.
(c) Total.
9. Sex of the first-born.

one and extended to such families, in which both spouses were alive. A sample of the special form issued for this enquiry, is printed in the margin. In all, 16,877 families were examined. On sorting these returns, such a mass of valuable information has been made available, that a proper examination of it, would need months of labour. For the purposes of this report, however, I need only to bring out the salient points of these statistics.

For the purpose of this subject, the three main religions were divided

1. Intellectual and commercial classes :—
Brahman, Khatri, Arrora, Aggarwal, Sheikh, Khoja.
2. Agricultural classes :—
Ahir, Arain, Biloch, Awan, Gujar, Jat, Mali, Kamboh, Pathan, Rajput, Sayyed, Saini.
3. Working artizan classes :—
Chhimba, Darzi, Dhobi, Kashmiri, Kumhar, Lohar, Tarkhan, Teli, Sunar.
4. Backward classes including depressed classes :—
Bawaria, Chamar, Chuhra, Dagi, Koli, Dumna, Faqir, Ghosi, Harni, Jhewar, Julaha, Mochi, Kahar, Mirasi, Machhi, Mussali, Nai.

into four classes. The names of castes included in each class are given in the margin. The information obtained under various heads has thus been classified in the case of main religions, into these classes also, except in Table II in which no regard is paid to the occupation of the husband.

Table I.—This shows the sex of the first-born, as well as the proportion of females first-born, to 1,000 males first-born.

Table II.—In this table all the families have been grouped according to the occupation of the husband without regard to religion or class. All occupations recorded were divided into seventeen groups appearing in the heading of the Table.

Table III.—This Table shows the number of children born, and surviving, as well as, the ages at which the wives were married, in families of different classes and religions. The proportion of surviving children to 1,000 born is also given.

Table IV.—This Table relates to the number of wives married at different ages, together with the number of children born to them, as well as the number of children surviving. Proportions per 1,000 women are also given.

Table V.—This Table records the proportion of fertile and sterile marriages, for different ages of wives, at marriage, and for certain durations of marriage.

Table VI.—This Table shows the number of women with different durations of marriage, and the number of children born in each case, for families according to religion and class.

**Jains, Christians, and
Ad-dharmis.**

Though in the Statistics, the total figures for Christians, Ad-dharmis, and Jains are given, but I do not propose to make any reference to them in my discussion of these, for the slips examined in their case, were very few and insufficient to form the basis for any reliable inferences. In my comments, therefore, on the various aspects of the statistics, I have omitted all reference to them and confined myself to the main religions alone.

Sex of the first-born.

A perusal of Table I will show that in the population as a whole, there are 870 females first-born to 1,000 males first-born. In a greater or lesser degree this tendency of more male-births at first confinement, extends to all

religions and classes. *Inter se* the various religions, the likelihood of the first-born being a girl, rather than a boy, is greater among Hindus, than among Sikhs and Mohammadans. This percentage of girls first-born to boys first-born, is lowest among the Mohammadans. Classwise, artisan and agricultural classes rank first, intellectual and commercial classes next, and depressed classes last, among the Hindus. Among the Sikhs also, the artisan class possesses the highest proportion of the first-born girls. The intellectual and commercial classes of the Sikhs have only 593 girls to 1,000 boys, first-born, as against 954 amongst the Hindus and 715, in the case of the Mohammadans. In the case of Mohammadans the agricultural class occupies the first place and the depressed class fare second best. The lowest percentage is shown by the artisan class. From the above conflicting results, it will be observed that in the causation of the sex of the first-born, and as a necessary corollary to this, in the case of subsequent births also, religion or occupation of the husband appears to possess little or no influence. The only reliable co-relation that exists in the figures of this table is that the population of males first-born, is in the case of all religions and all classes, larger than that of females, the preponderance being exaggerated or minimised, of course, by other environments.

Apparently a close co-relationship should exist between the number of children born, and the physical prowess to procreate, which in its turn, depends on the degree of the means of subsistence. In Table II of this subject, the size of the family has been examined from this standpoint. The various occupations have been classified into seventeen groups, as per margin. I have arranged them in the order of the size of the family possessed by each and also given the number of average children per family worked upto two decimal points. It will be observed from this that persons living on income from land, Jagirdars, Lambardars and Zaildars, who are all such people as may, for good reason, be presumed to possess fair comforts of life, are the most prolific of all others. Next to these are the weavers, who ostensibly occupy just the reverse position, in respect of the means of livelihood. Fertility among lawyers, doctors and teachers is quite easy to understand, and so is that of the traders and contractors, who are all well-to-do classes. Artisans and cultivators, similarly, though they have to sweat more to earn their living, do not lack necessities of life. Along with the above when we consider that the least fertility is shown by a class economically deficient, the conclusion becomes irresistible that fertility depends on the affluence or otherwise of the means of subsistence available to it. The only exception to this are the class of State servants, etc., who, though comparatively better provided for, show a rather low fertility. The reason for this is perhaps, the artificial manner of life, they are induced to adopt, in consequence of the over-affluent condition of their resources. The figures I have given above for each group of occupations are gross, *i.e.*, of the total children born, whether alive or not, at the time of the enquiry. If we, however, omit the number of children who have died and concern ourselves with the number of children surviving at the time of the family census, which we might call net fertility, it will be found that the various occupations, stand almost in the same order of priority in respect of net fertility, as they occupied from the stand-point of gross fertility. This must not however be understood to mean that the environments of each group, exercise no effect on mortality among its children. The figures in the bottom line of the second sex Table, reveal the proportion of surviving children

to 1,000 born. A glance at this will show that the greater degree of prolificness, developed by the landowners and Jagirdars, lawyers, doctors and teachers and artisans, is reduced to normal, by increased mortality. Field labourers are the only class that possess a higher fertility and lower death-rate. The chances of survival of a child, according to this information, are greater among military men, and second best, among field labourers, herdsmen and shepherds, and weavers. It will be observed that all these are people from the countryside, accustomed to active outdoor life, and not as a class habituated to early marriage. On the contrary, intellectual classes of doctors, lawyers, teachers, traders, contractors, etc., and the well-to-do people of group first, all suffer from a comparatively higher degree of mortality, notwithstanding their means to fight disease. What their progeny perhaps lacks, is an inborn vitality to resist disease, for nature must avenge itself for the high degree of prolificness, developed by these people. Largeness of the family implies frequent births, which of necessity, tell adversely on the health of the progeny. The low surviving ratio of sweepers, leatherworkmen, etc., is obviously due to the risks of their profession. In conclusion, it has to be observed that the average number of children alive in a family is 2·62, and the occupation of the husband plays a great part in determining the size of it. The nature of occupation, no doubt, has direct influence, but it individually counts for more than any other single factor, obviously, because it supplies the wherewithal of life. In some cases it affects directly also, such as in the case of sweepers, who on account of their occupation, possess the lowest fertility, both gross and net. Conversely to this is the case of field labourers, and people in military service, who being favourably circumstanced, from the viewpoint of occupation, possess high fertility also. If we add to this number of living children, the number of their parents also, it will give us the average size of a family. This comes to 4·62, which so closely approximates to the average size of a family (4·7), found by dividing the total population of the State by the total number of occupied houses. The difference that exists, is accountable to the fact, that in these computations under the family census, we have left out of consideration, the number of grand-parents, sisters and brothers that are usual in many families.

Examining the size of the family by religion and class, detailed figures for which are contained in Table III, we find that Sikhs occupy the first place, with Hindus next and the Mohammadans last. The occupations of landlords, Lambardars, Jagirdars, field labourers, military servants—the most fertile people, being all chiefly manned by the followers of Sikh religion, it is but natural that, by religion, the size of the family should be largest among them. For the same reason, Mohammadans have the least proportion in this respect, for, the less fertile class of artisans, washermen and dyers, and miscellaneous labourers, generally belong to Mohammadan religion. From the point of view of net fertility Mohammadans possess the largest proportion of surviving children to the total number born. Nature appears to be compensating them for the lower rate at birth.

	Hindu.	Sikh.	Moham- madans.
No. of families ..	7,745	4,123	4,822
No. of children born ..	27,712	15,603	13,796
Average per 100 families ..	358	378	286
No. of children surviving ..	20,884	11,398	11,612
Proportion of surviving to 1,000 born ..	754	731	842

In the marginal statement I have arranged the main religions classwise, in the order of the size of the family,

found to exist among them.

These figures will show that no two religions are wholly alike in this respect; while among the Hindus people of class three excel, among the Sikhs they are practically the last. Similarly class one has the largest family among Mohammadans, but among the Sikhs it has the smallest. These conflicting results are enough to show that this classification scheme exercises but little influence in the determination of the size of the family.

Age of wife at the time of marriage.	HINDUS.		SIKHS.		MUSLIMS.	
	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.
0—12 ..	2,556	33·0	748	18·1	843	17·7
13—14 ..	1,116	14·4	677	16·4	914	19·0
15—19 ..	2,963	38·3	1,984	48·1	2,194	45·5
20—29 ..	1,016	13·1	654	16·0	718	14·7
30 & over ..	94	1·2	60	1·4	153	3·1
Total ..	7,745	100	4,123	100	4,822	100

In the Table printed in the margin, proportions have been worked out of the number of families in each of the three main religions as a whole, and by class, showing the age of the wife at the time of marriage. **Early Marriage.**

Hindus, it will be observed, are most prone to early marriage with 33·0 per cent. of their total number of marriages being performed when the age of the wife is not yet 13 years. Practically half of the Hindu girls are married before they have completed 14 years of age. The evil is more prevalent among the agricultural classes of the Hindus. Hindu artisan classes appear also to be almost equally infected with this. Depressed classes, perhaps for want of proper means of livelihood, are comparatively less affected. Another feature that stands out prominent, from these figures, is the smaller number of marriages at the age 15—19. It appears that the Hindu girls who are not married early wait till they are over nineteen. The fact that this tendency is confined to intellectual and commercial classes, shows that it is due to the progress of education. Girls whose circumstances do not compel them to marry early, would generally marry when they have completed their education. Similar is the case with the Sikhs amongst whom 16·0 per cent. of the marriages are performed after the age of 20, as compared with 13·1 per cent. in the case of the Hindus. The difference must be attributed to the greater popularity of female education among the Sikhs, than among the Hindus. The age of marriage among the Mohammadans is generally high.

The age of marriage among Sikhs is much higher. Only 18·1 per cent. of the marriages are performed when the age of the wife is less than 13 years, and another 16·4 per cent. in the next two years. Almost half of the total number of marriages among them are performed when the age of the girl is 15—19. Thus it is not only that there are comparatively fewer child-marriages, among them, but also that the largest number of their marriages is performed at the ripe age. As a class, thus, they have no partiality for early marriage, and what little hold this custom has over them is due, in my opinion, to the paucity of females among them. People with precarious chances of getting a wife, do not generally lose an opportunity when one offers itself to them and the question of age has to be disregarded. Due to this very cause, the practice of purchasing girls from outside is also more frequent among the Sikhs and people who are callous enough to sell away

their daughters, naturally, do so as early as they can. This is another cause that perhaps goes to account for child-marriages, among them.

Sikhs of the intellectual and commercial classes are the only exception to the general observations made above. It will be observed that the proportion of marriages with wives, at age less than thirteen years, amongst them, is as high as amongst the Hindus. This is due to the fact that the castes included in this class, are essentially Hindu castes, and the few Sikhs that have been returned amongst them, are socially little different from the main body. The data, for the percentages worked out, was also extremely scant, and insufficient for reliable general deductions. All other Sikh classes possess far fewer number of child-marriages. The agricultural class, which is the backbone of the Sikhs, and has 2,991 families belonging to it, out of the 4,123 examined in all, come out exceedingly well with only 18·1 per cent. marriages, with wives at the age less than thirteen. They also show the least number of girls, remaining unmarried, at 29 years of age.

Among Moham-
madans,

The Mohammadans with respect to child-marriage are better off than even the Sikhs. At age less than thirteen, only 17·7 per cent. of their girls are married. But at the age 13-14, they perform more marriages than either the Hindus or the Sikhs. The result is that at the age of 15—19, which is considered the proper period for marriage, the proportion of their marriages becomes lower than the Sikhs. Late marriages are also more common among them, than others. Three out of every hundred remain spinsters at 29, as against 1·2 in the case of Hindus and 1·4 in the case of Sikhs.

The intellectual and commercial classes, among the Mohammadans, are least habituated to child marriage. They have the largest number of marriages at the age 15—20. The figures of agricultural classes among Mohammadans are similar to those in case of Sikhs. The Mohammadan depressed classes though not very badly off in respect of child marriage, have the least number of marriages at the age-period 15—20. The number of marriages amongst them at the age-period 13-14 is the highest of all; and these combined with a high number of child marriages should conveniently produce an affect almost similar to that amongst the Hindus.

This enquiry into the size of the family is extended into further details by examining its co-relation with the age of the wife at marriage. Table IV of the chapter deals with this aspect of the family census. It is self-evident that mere knowledge of the age of the wife at marriage is not of much use. What counts indeed is the age when the marriage becomes effective, and in the absence of such information our discussion cannot lead to any useful results. The one fact that stands out prominent is that the proportion of children per family increases, according as the age of the wife at marriage increases. The reason is not far to seek. It is only natural that when the wife is of full age, she will bear healthy and robust children and, perhaps, comparatively, more frequently.

FAMILY STATISTICS

Sex Table I—Sex of first-born.

Particulars.	ALL CLASSES.										HINDU BY CLASS.				SIKH BY CLASS.				MUSLIM BY CLASS.				
	HINDU, SIKH, MUSLIM BY CLASS.										HINDU BY CLASS.				SIKH BY CLASS.				MUSLIM BY CLASS.				
	All religions.	Hindu.	Ad-Dharmi.	Sikh.	Jain.	Muslim.	Christian.	I.	II.	III.	IV.	I.	II.	III.	IV.	I.	II.	III.	IV.	I.	II.	III.	IV.
Number of females 1st born ..	7,528	3,597	43	1,835	24	2,023	6	1,711	3,362	767	1,615	1,341	1,038	303	915	16	1,326	163	330	354	998	301	370
Number of males first born ..	8,656	3,752	52	2,163	34	2,652	3	1,928	3,848	960	1,831	1,406	1,072	313	961	27	1,567	175	394	495	1,209	472	476
Number of females first born per 1,000 males first born ..	870	959	827	848	706	763	2,000	887	874	799	882	954	968	968	952	593	846	931	838	715	825	638	777
Number of sips examined ..	16,877	7,745	113	4,123	59	4,822	15	3,807	7,466	1,803	3,614	2,893	2,219	668	1,965	43	2,991	346	743	871	2,256	789	906

CHAPTER VI.

Sex Table II—Size of families by occupation of husbands.

Particulars.	Income from rent of land, Jagirdars, Lumbardars, Zail-dars, etc.	Cultivating proprietors, cultivators, tenants, etc.	Rail labourers.	Other labourers.	Domestic service.	State service including municipal and other local bodies and village Acepts.	Military service.	Raising, live-stock herdsman, etc.	Lawyers, doctors, and teachers, etc.	Traders, contractors, cashiers, etc.	Artisans.	Washing and dyeing.	Tanning and shoe-making.	Weaving.	Begging.	Sweeping.	Others.	Total.
Total No. of families examined ..	196	6,215	1,033	1,167	188	507	12	49	291	3,687	1,459	70	430	390	173	204	746	16,877
Total No. of children born ..	973	21,311	4,089	3,615	522	1,297	38	130	1,111	13,171	5,207	238	872	1,548	434	785	2,355	57,696
Average per 100 families ..	496	343	396	310	278	256	317	265	382	357	357	340	203	397	251	297	316	342
No. of children surviving ..	721	16,556	3,415	2,734	351	996	32	107	832	9,751	4,059	164	659	1,241	303	575	1,780	44,285
Proportion of surviving to total 1,000 born ..	741	777	835	756	672	768	842	823	749	740	780	689	756	802	698	732	760	768

FAMILY STATISTICS

Sex Table III

Size of family by caste and religion of familie

	No. of families examined.	Total No. of children born.	Average per 100 families.	No. of children surviving.	Proportion of surviving to total 1,000 born.	No. of FAMILIES WITH WIFE MARRIED AT—				
						13—14	15—19	20—29	30 & over	
All Religions ..	16,877	57,696	342	44,285	768	2,749	7,212	2,401	309	
Hindu ..	7,745	27,712	358	20,884	754	1,116	2,963	1,016	94	
Ad-dharmi ..	113	325	288	200	615	25	39	11	2	
Sikh ..	4,123	15,603	378	11,398	731	677	1,984	654	60	
Jain ..	59	216	366	162	750	12	26	1	..	
Muslim ..	4,822	13,796	286	11,612	842	914	2,194	718	153	
Christian ..	15	44	293	29	659	5	6	1	..	
Hindu, Sikh, Muslim by Class	I ..	3,807	13,539	356	10,550	779	546	1,578	534	80
	II ..	7,466	25,330	339	19,319	763	1,158	3,325	1,187	115
	III ..	1,803	5,944	330	4,511	759	343	763	209	37
	IV ..	3,614	12,298	0	9,514	774	660	1,475	458	75
Hindus by Class ..	I ..	2,893	9,698	335	7,360	759	373	1,097	449	44
	II ..	2,219	8,406	379	5,970	710	283	864	258	22
	III ..	668	2,208	331	1,598	724	109	246	74	8
	IV ..	1,965	7,400	377	5,956	805	351	756	235	20
Sikhs by Class ..	I ..	43	199	463	138	693	7	18	8	1
	II ..	2,991	10,968	367	8,193	747	488	1,430	514	37
	III ..	346	1,406	406	975	693	66	169	32	10
	IV ..	743	3,030	408	2,092	690	116	367	100	12
Muslims by Class ..	I ..	871	3,642	418	3,052	838	166	463	77	35
	II ..	2,256	5,956	264	5,156	866	387	1,031	415	56
	III ..	789	2,330	295	1,938	832	168	348	103	19
	IV ..	906	1,868	206	1,466	785	193	352	123	43

FAMILY STATISTICS.

Sex Table IV.—Average size of family co-related with age of wife, at marriage.

Religion and Class. All Classes.	0—12			13—14			15—19			20—29			30 and over.			TOTAL ALL AGES.															
	No. of families.	No. of children born.	Average observed per 100 families.	No. of families.	No. of children born.	Average observed per 100 families.	No. of families.	No. of children born.	Average observed per 100 families.	No. of families.	No. of children born.	Average observed per 100 families.	No. of families.	No. of children born.	Average observed per 100 families.	No. of children born.	Average observed per 100 families.	No. of children surviving.	Average observed per 100 families.												
																				Average observed per 100 families.	No. of children surviving.	Average observed per 100 families.									
All religions	4,206	13,832	329	10,460	249	1,046	2,749	8,507	309	6,072	243	7,212	2,401	8,848	369	6,297	262	309	1,253	406	930	301	16,877	57,696	342	44,285	262				
Hindu	2,556	9,523	373	7,297	285	1,040	1,116	3,849	345	2,924	262	2,963	1,016	3,939	388	2,460	242	94	286	304	203	216	7,745	27,712	358	20,884	270				
Ad-dharmi	38	144	400	85	236	32	25	59	236	32	128	39	11	25	227	12	109	2	1	50	..	..	113	325	288	200	177				
Sikh	748	2,597	347	1,849	247	1,849	677	2,101	310	1,600	236	1,984	654	2,692	412	2,084	319	60	238	397	194	323	4,123	15,603	378	11,398	276				
Jain	20	80	400	63	315	32	12	46	383	32	267	26	84	323	61	600	6	..	..	..	..	..	59	216	306	162	275				
Muslim	843	1,481	176	1,159	137	1,159	914	2,447	268	2,080	238	2,194	718	2,183	304	1,723	241	153	728	476	533	348	4,822	13,796	286	11,612	241				
Christian	3	7	233	7	233	4	5	5	100	4	80	6	1	3	300	3	300	..	..	..	..	..	15	44	293	29	193				
Hindu, Sikh Muslim by Class	I ..	1,069	3,587	336	2,795	261	546	2,075	380	1,650	302	1,578	534	1,944	364	1,148	215	80	344	430	292	328	3,807	13,539	356	10,150	277				
II ..	1,681	5,383	320	4,047	241	1,158	1,158	3,379	292	2,685	232	3,325	1,187	4,142	349	3,021	255	115	453	394	361	314	7,466	25,330	339	19,319	259				
III ..	451	1,382	306	1,021	226	343	343	938	273	711	207	763	2,637	346	638	305	37	37	124	335	92	245	1,803	5,944	330	4,511	250				
IV ..	946	3,240	343	2,442	258	660	660	2,005	304	1,538	236	1,475	4,848	329	2,830	260	458	1,865	407	1,469	321	75	3,614	12,296	340	9,514	263				
Hindus by Class	I ..	930	3,271	352	2,561	275	373	1,194	320	921	247	1,097	3,761	343	3,098	282	449	1,371	305	711	158	44	101	230	69	157	2,893	9,698	335	7,360	254
II ..	792	3,092	390	2,273	287	283	1,014	358	724	256	864	864	3,130	362	2,307	267	258	1,088	422	604	234	22	82	373	62	282	2,219	8,406	379	5,970	269
III ..	231	763	330	542	235	109	365	335	252	231	246	246	787	320	584	237	74	261	353	20	272	8	32	400	19	238	668	2,208	331	1,598	239
IV ..	603	2,397	398	1,921	319	351	1,276	364	1,027	293	756	756	2,437	322	2,011	266	235	1,219	519	944	402	20	71	355	53	265	1,965	7,466	377	5,956	303
Sikhs by Class	I ..	9	49	544	34	378	7	31	443	19	271	18	86	478	63	350	8	30	375	20	250	1	3	300	2	200	243	199	403	138	321
II ..	522	1,590	305	1,202	230	488	1,369	281	1,102	226	1,430	1,430	5,800	406	4,123	288	514	2,014	392	1,602	312	37	195	527	164	443	2,991	10,968	367	8,195	274
III ..	69	309	448	208	301	66	267	405	177	268	169	169	628	372	463	274	32	202	631	127	397	10	..	..	..	..	..	..	..	..	..
IV ..	148	649	439	405	274	116	434	374	302	266	367	367	1,461	398	1,022	278	100	446	446	335	335	12	40	333	28	233	743	3,030	408	2,092	282
Muslims by Class	I ..	130	267	205	200	154	166	850	512	710	428	463	1,742	376	1,534	331	17	543	765	714	541	35	240	686	191	546	871	3,642	418	3,052	350
II ..	767	701	191	572	156	387	996	257	859	222	1,031	1,031	3,043	295	2,775	269	415	1,040	251	815	196	56	176	314	135	241	2,256	5,956	264	5,156	229
III ..	151	310	265	271	179	168	306	182	282	168	348	348	1,222	351	1,002	288	103	400	388	310	301	19	92	404	73	284	789	2,330	295	1,938	246
IV ..	195	203	104	116	59	193	295	153	229	119	352	352	950	270	797	226	123	1,200	163	190	154	43	220	512	134	312	906	1,868	206	1,466	162

FAMILY STATISTICS.

Sex Table V.—Proportion of fertile and sterile marriages.

AGE OF WIFE AT MARRIAGE.		0—12						13—14						15—19						20—29						30 AND OVER.					
		0-4	5-9	10-14	15 and over.	0-4	5-9	10-14	15 and over.	0-4	5-9	10-14	15 and over.	0-4	5-9	10-14	15 and over.	0-4	5-9	10-14	15 and over.	0-4	5-9	10-14	15 and over.	0-4	5-9	10-14	15 and over.		
Duration of marriage.	Fertile.	9864	42070	78922	2,71330	21584	55739	64722	1,17213	586150	1,22461	1,27430	3,83948	20011	3739	37212	1,41113	60	549	250	5135	3	135	3							
	Sterile.	3044	25946	4597	1,69318	7657	23724	2609	4476	21592	47521	4907	1,63132	819	1484	1685	5910	19	327	112	31	1									
Religion All Classes.	Fertile.	1..	54	8..	162	34	71	8..	2..	66	8..	2..	17..	5..	2..	1..	3..	11	1..	1..	1..	1..	1..	1..							
	Sterile.	89	7613	1464	4866	3714	1524	180..	2891	17439	34711	3934	1,00610	441	1172	851	4013	13	171	141	141	23..									
All religions	Fertile.	5911	777	17110	5044	989	15810	19411	4285	18913	30129	37819	1,1723	701	1063	1176	41527	15	24	4	812										
Hindu	Fertile.	1913	9719	1782	7329	4618	10813	1239	229..	10243	24513	2255	9078	462	652	957	312	512	22	14	32..										
Ad-Dharmi	Fertile.	5725	14724	3026	1,10812	10327	23417	3083	4597	27255	54823	58314	1,80822	1022	2193	1952	657	731	21	13	4	432									
Sikh	Fertile.	96	805	1142	3095	2613	1002	732	1752	8426	2109	201..	4247	192	302	441	178	111	1	3..	7..	161									
Jain	Fertile.	1321	10017	20011	5831	4125	1286	1416	3103	14229	25917	27111	7397	355	693	452	299	11	2	3	1	8	1	49..							
Muslim	Fertile.	1412	9118	1632	6219	3117	8711	937	127..	7140	1889	186..	5967	352	492	785	273	59	17	7..	11..										
Christian	Fertile.	710	6312	1291	5655	1513	607	68..	1173	4628	1266	1286	51113	20..	411	45..	147	44	6..	4..	8..										
Hindus by Class	I	24	374	382	1404	58	231	262	431	1512	361	37..	1387	42	141	16..	36	1	2	1	1	1	1	3	1						
	II	718	6812	1292	367..	2519	675	73..	1602	8312	1255	1391	3865	225	44..	29..	135..	4	2	3	1	1	9..								
	III	58	4810	1014	3415	2911	984	138..	2071	11726	2408	2844	7429	331	971	761	302	3	7..	6	1	4	1	18..							
	IV	1..	82	13..	441	1..	15..	14..	36..	45..	3911	772	28..	921	3..	..	28..	67..	6	..	..	..	..	..		
Sikhs by Class	I	21	201	31..	93..	63	38..	24..	45..	3911	772	77..	161..	8..	151	9..	67..	6	..	..	..	..	..	5..		
	II	51	61	14..	103..	141	202	262	101..	303	554	655	3001	9..	14..	172	35..	3	..	4..	7..	21..									
	III	45	736	2721	2022	593	766	1023	1353	1091	1329	1714	555..	491	811	741	208..	20..	9..	5	3	172									
	IV	51	23..	45..	761	152	391	23..	871	303	976	87..	125..	7..	1..	191	75..	3	..	2	..	6	8..								
Muslims by Class	I	42	124	409	1231	103	231	446	1051	206	5710	5510	1922	5..	102	72	97..	1	..	..	6	1	35..						

FAMILY STATISTICS.

Sex Table VI.—Duration of marriage co-related with caste or religion of family.

Religion and Class. All Classes.	UNDER 10 YEARS.				10 YEARS.				BETWEEN 10—19				20—31				32				33 AND OVER.			
	No. of families.	No. of children born.	Average No. of children per 100 families.	No. of families.	No. of children born.	Average No. of children per 100 families.	No. of families.	No. of children born.	Average No. of children per 100 families.	No. of families.	No. of children born.	Average No. of children per 100 families.	No. of families.	No. of children born.	Average No. of children per 100 families.	No. of families.	No. of children born.	Average No. of children per 100 families.	No. of families.	No. of children born.	Average No. of children per 100 families.			
All religions	4,277	6,825	160	1,062	2,603	245	4,931	16,515	335	4,767	21,878	459	188	1,069	569	1,652	8,806	533						
Hindu	1,868	2,728	146	480	1,161	242	2,267	7,565	334	2,214	11,099	501	88	497	565	828	4,662	563						
Ad-Dharmi	54	76	141	4	20	500	29	121	417	22	80	364	..	..	..	4	28	700					
Sikh	1,070	1,893	177	233	653	280	1,183	4,653	393	1,166	5,719	490	48	311	648	423	2,374	561						
Jain	12	18	150	7	22	314	14	51	364	16	74	463	2	9	450	8	42	525						
Muslim	1,273	2,110	166	338	747	221	1,424	4,084	287	1,348	4,903	364	50	252	504	389	1,700	437						
Christian	..	..	..	..	..	..	14	41	293	1	3	300	..	..	..	..	..	..
I ..	885	1,443	163	226	534	236	1,104	3,572	324	1,081	5,233	484	39	223	572	472	2,534	537						
II ..	1,911	2,920	153	463	1,125	243	2,112	7,147	338	2,149	9,662	450	89	490	551	742	3,986	537						
III ..	488	839	172	126	328	260	592	1,880	318	417	1,898	455	21	112	533	159	887	558						
IV ..	927	1,529	165	236	574	243	1,066	3,703	347	1,081	4,928	456	37	235	685	207	1,329	498						
I ..	703	907	129	175	371	212	849	2,531	298	789	3,831	486	29	172	593	348	1,886	542						
II ..	465	729	157	126	325	258	636	2,220	349	684	3,441	503	34	183	538	274	1,508	550						
III ..	173	278	161	50	149	298	211	904	286	169	820	485	6	31	517	59	326	3						
IV ..	527	814	154	129	316	245	571	2,210	387	572	3,007	526	19	111	584	147	942	641						
I ..	10	16	160	2	8	400	12	57	475	16	103	644	1	3	300	2	12	600						
II ..	750	1,324	177	169	464	275	848	3,250	383	857	3,889	454	37	237	641	330	1,804	547						
III ..	80	112	178	16	41	256	103	421	409	99	482	487	5	36	720	43	284	660						
IV ..	230	411	179	46	140	304	220	925	420	194	1,245	642	6	35	700	48	274	571						
I ..	172	520	302	49	155	316	243	984	405	276	1,299	471	9	48	533	122	636	521						
II ..	696	867	125	168	336	200	608	1,677	267	608	2,332	384	18	70	389	138	674	488						
III ..	235	419	178	60	138	230	278	855	308	149	596	400	10	45	450	57	277	486						
IV ..	170	304	179	61	118	193	175	568	207	315	676	215	13	89	686	72	113	157						

CHAPTER VI.
Subsidiary Table I.

Distribution by civil condition of 1,000 of each sex, religion and age-period, at each of the five censuses.

Religion, Sex and Age.	FEMALES.															
	Males.							Females.								
	Unmarried.			Married.				Unmarried.			Married.				Widowed.	
	1921	1911	1901	1891	1921	1911	1901	1891	1921	1911	1901	1891	1921	1911	1901	1891
All Religions.	999	999	1,000	999	1	1	1	1	998	998	998	997	998	998	998	997
0-5	999	999	1,000	999	1	1	1	1	996	996	997	997	998	998	998	997
5-10	986	984	989	971	13	27	10	27	880	880	956	903	940	947	956	903
10-15	900	902	906	816	97	91	91	179	690	663	667	458	663	646	667	458
15-20	597	672	685	535	386	307	307	447	163	149	141	208	822	831	827	774
20-40	271	263	260	194	659	682	682	738	13	4	17	4	900	898	895	854
40-60	128	1	112	97	619	719	673	673	..	1	3	4	560	577	599	449
60 and over	91	33	87	77	439	520	468	470	..	1	2	3	198	194	191	156
Hindus.	999	999	1,000	998	1	1	1	1	996	996	997	997	998	997	997	997
0-5	999	999	1,000	998	1	1	1	1	996	996	997	997	998	997	997	997
5-10	967	984	989	969	32	30	11	30	886	886	955	897	933	944	955	897
10-15	894	885	881	801	103	194	102	194	662	607	601	407	607	601	660	407
15-20	586	622	646	525	415	358	336	456	117	99	96	165	862	876	863	814
20-40	250	246	257	200	674	653	619	729	6	3	4	3	882	874	873	840
40-60	129	111	108	125	107	601	634	697	..	..	1	3	515	542	586	410
60 and over	100	86	93	86	427	434	459	511	..	..	1	2	183	179	184	154
Sikhs.	999	999	1,000	999	1	1	1	1	977	999	1,000	997	999	999	1,000	997
0-5	999	999	1,000	999	1	1	1	1	977	999	1,000	997	999	999	1,000	997
5-10	972	992	990	975	27	23	10	23	891	953	967	960	912	967	960	912
10-15	914	924	919	840	83	73	77	155	716	719	681	704	515	681	704	515
15-20	633	728	729	567	363	261	266	420	196	190	168	236	63	794	796	755
20-40	318	334	304	226	619	584	599	652	17	5	7	13	3	917	920	893
40-60	155	142	127	125	113	113	113	150	..	..	1	4	3	592	109	539
60 and over	105	105	104	86	436	437	427	472	..	..	..	3	209	197	178	168

CHAPTER VI.
Subsidiary Table II.

Distribution by civil condition of 1,000 of each sex, at certain ages, in each religion and natural division.

Natural Division.	Religions.	MALES.												FEMALES.																							
		All ages.			0-5			5-10			10-15			15-40			40 and over.			All ages.			0-5			5-10			10-15			15-40			40 and over.		
		Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.			
NATURAL DIVISION.	Hindu	529	379	92	999	1	967	32	1	804	103	3	329	609	62	122	560	318	370	485	140	996	4	876	123	1	663	333	4	877	89	1	440	560			
	Sikh	551	362	87	999	1	972	27	1	914	83	3	397	552	51	143	559	298	387	491	122	997	3	891	108	1	716	281	3	884	53	..	499	501			
	Muslim	519	396	85	997	3	954	44	2	886	109	4	314	627	59	65	633	302	400	487	113	994	6	869	129	2	668	307	5	879	60	1	497	502			
	Ad-Dharmi	548	377	75	1,000	..	994	6	..	956	44	..	310	627	63	32	674	294	433	467	100	1,000	..	967	33	..	824	176	..	878	66	..	514	486			
	Jain	551	363	106	1,000	..	961	35	4	907	84	9	315	614	74	123	514	363	418	435	147	1,000	..	943	53	4	751	244	5	828	122	..	444	556			
	Christians	538	400	62	1,000	..	961	29	10	905	95	..	332	323	345	101	692	207	413	503	84	1,000	..	874	126	..	721	279	..	867	55	10	576	414			
HIMALAYAN.	Hindu	453	461	116	1,000	..	961	39	1	873	122	5	293	621	86	80	862	278	251	579	170	995	5	746	254	..	446	546	8	913	83	..	447	553			
	Sikh	454	434	112	999	1	972	25	3	908	85	7	314	596	90	54	661	285	317	567	116	997	3	824	168	8	546	446	8	949	51	..	518	482			
	Muslim	451	446	103	999	1	877	119	4	751	241	8	298	614	88	107	588	305	333	578	89	876	24	689	306	5	435	565	..	948	38	..	490	510			
	Ad-Dharmi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Jain	333	667	500	500	1,000	1,000	1,000		
	Christians	631	316	53	1,000	..	1,000	1,000	500	400	100	..	1,000	1,000	1,000		

	520	365	115	999	1	967	32	1	998	89	4	351	569	80	138	491	371	374	470	156	995	5	897	102	1	625	301	4	44	858	99	399	601		
Hindu	..	516	370	114	998	1	957	40	3	871	124	5	568	77	139	501	360	516	506	128	998	2	874	124	2	871	124	5	37	900	63	475	525		
Sikh	..	496	406	98	996	4	946	52	2	870	125	5	637	73	65	603	332	386	494	120	993	7	..	..	..	..	..	..	..	..	..	..	..	..
Muslim	..	485	398	127	1,000	..	1,000	..	..	286	524	190	..	1,000	..	..	..	445	333	222	1,000	..	1,000	..	..	1,000	..	..	..	727	273	..	250	750
Ad-Dharmi	..	448	416	116	1,000	..	846	154	..	999	1	301	603	96	97	548	355	357	492	151	1,000	917	83	..	667	333	..	55	781	164	..	600	400
Jain	..	525	414	61	1,000	..	949	51	..	872	128	..	646	23	119	445	236	438	466	96	1,000	884	116	..	703	297	..	83	535	82	24	571	405
Christians	..	538	377	85	999	1	963	36	1	887	109	4	599	57	142	552	306	390	476	134	995	5	882	116	2	689	307	4	44	869	87	..	482	518	
Hindu	..	561	359	80	999	1	975	24	1	925	73	2	548	43	144	574	282	393	486	121	997	3	896	103	1	734	264	2	71	880	49	..	505	495	
Sikh	..	536	388	76	999	1	965	34	1	905	92	3	614	50	69	648	283	419	475	106	995	5	887	112	1	722	275	3	76	870	54	1	506	493	
Muslim	..	549	376	75	1,000	..	994	6	..	955	45	..	631	58	33	671	296	432	470	98	1,000	..	966	34	..	820	180	..	68	882	50	..	519	481	
Ad-Dharmi	..	539	350	111	1,000	..	970	25	5	906	83	11	607	69	127	482	391	428	423	149	1,000	..	948	47	55	753	241	6	56	827	117	..	518	482	
Jain	..	547	389	64	1,000	..	968	16	16	926	74	..	624	62	90	719	191	430	487	83	1,000	..	865	135	..	735	265	..	80	883	37	..	556	444	
Christians	..	551	369	80	999	1	978	21	1	910	88	2	674	46	94	589	317	383	484	133	998	..	880	120	..	642	355	3	15	897	88	..	462	538	
Hindu	..	400	460	140	1,000	..	1,000	..	..	833	167	..	654	77	..	500	500	470	471	59	1,000	..	1,000	..	..	273	727	..	..	..	..	..	..	1,000
Sikh	..	509	416	75	995	5	913	84	3	823	170	7	708	58	43	692	265	345	528	127	976	23	1	791	205	4	567	425	8	29	903	68	4	500	496
Muslim	..	519	429	52	1,000	..	955	45	..	882	118	..	720	60	100	756	135	375	487	138	1,000	..	909	91	..	778	222	..	..	877	123	..	517	483
Ad-Dharmi	..	429	571	..	..	..	..	..	..	..	..	..	600	400	..	..	1,000	..	..	..	..	..	..	..	..	..	..	..	..	1,000	..	..	..	..
Jain
Christians

SUB-HIMALAYAN.

INDO-GANGETIC PLAIN.

NARAYATI.

CHAPTER VI.

Subsidiary Table III.

Distribution by age-periods and civil condition, of 10,000 of each sex, and religion.

Religion and Age.	MALES.			FEMALES.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
All religions and all ages :— ..	5,353	3,764	883	3,858	4,871	1,271
0—10 ..	2,576	42	2	2,811	162	11
10—15 ..	1,097	118	4	847	515	4
15—40 ..	1,429	2,388	230	199	3,425	266
40 and over ..	251	1,216	647	1	769	990
Hindu all ages ..	5,291	3,790	919	3,747	4,848	1,405
0—10 ..	2,619	41	1	2,817	167	2
10—15 ..	1,089	125	4	797	401	4
15—40 ..	1,328	2,457	251	133	3,458	352
40 and over ..	255	1,167	663	..	822	1,047
Sikh all ages ..	5,507	3,623	870	3,871	4,905	1,224
0—10 ..	2,474	33	2	2,750	144	1
10—15 ..	1,093	99	3	878	345	3
15—40 ..	1,625	2,256	208	243	3,399	199
40 and over ..	315	1,235	657	..	1,017	1,021
Muslim all ages ..	5,185	3,968	847	4,015	4,861	1,124
0—10 ..	2,681	60	2	2,898	186	3
10—15 ..	1,119	139	5	876	387	6
15—40 ..	1,254	2,506	238	238	3,419	232
40 and over ..	131	1,263	602	3	869	883
Christian all ages ..	5,385	3,995	620	4,261	4,883	856
0—10 ..	2,829	37	12	2,970	187	..
10—15 ..	1,067	112	..	964	373	..
15—40 ..	1,278	2,395	174	311	3,437	218
40 and over ..	211	1,451	434	16	886	638
Jain all ages ..	5,312	3,621	1,067	4,175	4,351	1,474
0—10 ..	2,789	43	5	3,077	70	6
10—15 ..	1,035	96	2	904	294	6
15—40 ..	1,227	2,389	277	194	3,194	470
40 and over ..	261	1,093	783	..	793	992
Ad-Dharmi all ages ..	5,481	3,771	748	4,326	4,667	1,007
0—10 ..	3,000	8	..	3,074	44	..
10—15 ..	1,146	53	..	981	210	..
15—40 ..	1,281	2,588	259	271	3,590	228
40 and over ..	54	1,122	489	..	823	779

CHAPTER VI.

Subsidiary Table IV.

Proportion of sexes by civil condition by Tehsils.
Number of females per thousand males.

1	2	ALL AGES.			0-9			10-14			15-39			40 AND OVER.		
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
3	4	5	6	7	8	9	10	11	12	13	14	15	16	17		
STATE.	Hindu ..	584	1,054	1,260	887	3,361	1,196	603	2,640	875	82	1,160	1,159	..	581	1,301
	Sikh ..	543	1,045	1,086	858	3,442	678	621	2,670	748	115	1,163	766	..	636	1,199
	Muslim ..	642	1,016	1,100	896	533	11,002	650	2,338	1,021	157	1,130	810	17	491	1,215
	Ad-Dharmi ..	688	1,080	1,173	893	5,000	..	747	3,428	..	187	1,000	760	..	1,000	1,390
	Jain ..	714	1,091	1,255	1,002	1,500	1,000	794	2,778	500	143	1,214	1,538	..	659	1,165
	Christian ..	631	975	1,100	838	4,000	..	721	2,667	..	194	1,148	1,000	59	487	1,141
KANDEGHAT.	Hindu ..	505	1,068	1,252	875	6,051	7,000	434	3,787	1,545	14	1,300	856	..	482	1,422
	Sikh ..	560	1,047	835	962	5,625	2,000	492	4,230	1,000	30	1,263	457	..	473	1,025
	Muslim ..	500	877	590	604	236	1,000	474	1,929	..	27	896	253	..	415	832
	Ad-Dharmi ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Jain ..	..	1,000	..	..	..	..	..	..	..	..	1,000	..	..	1,000	..
	Christian ..	..	1,833	..	..	..	..	..	..	..	..	2,000	..	..	1,500	..
PATIALA.	Hindu ..	533	928	942	894	2,562	667	559	2,285	765	82	1,016	813	..	520	1,082
	Sikh ..	457	843	811	822	2,053	500	544	1,922	625	57	901	579	2	531	928
	Muslim ..	592	941	911	861	2,165	1,000	624	2,338	1,357	101	1,049	626	54	532	1,054
	Ad-Dharmi ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Jain ..	882	1,068	1,000	1,500	1,000	..	600	2,000	..	250	1,031	1,000	..	1,100	1,000
	Christian ..	555	811	2,000	735	2,000	..	727	1,000	..	368	896	5,000	..	636	1,500
RAJPURA.	Hindu ..	565	1,004	1,016	857	3,042	1,000	6,148	2,321	571	102	1,091	823	4	536	1,107
	Sikh ..	561	1,046	861	846	2,203	1,500	551	2,025	928	93	1,134	603	..	603	968
	Muslim ..	659	1,011	1,196	897	2,079	2,000	640	242	99	171	1,107	1,065	18	529	1,254
	Ad-Dharmi ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Jain ..	364	667	1,667	769	..	..	222	1,000	..	..	800	4,000	..	429	500
	Christian ..	822	981	1,428	1,032	2,000	..	727	2,666	..	222	1,117	4,000	..	266	857
DHURI.	Hindu ..	545	974	1,266	876	3,205	250	667	2,622	600	100	1,071	1,314	..	601	1,257
	Sikh ..	549	1,051	1,014	843	2,532	333	638	2,184	471	108	1,195	910	..	653	1,101
	Muslim ..	673	1,031	1,095	884	2,594	1,000	643	2,241	1,427	139	1,147	803	3	581	1,193
	Ad-Dharmi ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Jain ..	593	545	1,875	867	..	..	500	..	..	..	733	5,000	..	143	1,250
	Christian ..	583	961	750	857	200	..	500	1,000	..	..	888	1,000	..	33	500
SIBBIIND.	Hindu ..	540	1,033	1,130	877	2,460	2,000	645	2,534	667	85	1,147	1,075	..	629	1,150
	Sikh ..	526	1,072	809	870	2,821	368	572	2,210	591	72	1,203	524	..	640	911
	Muslim ..	659	1,039	962	924	2,119	1,428	636	2,082	1,000	131	1,141	1,089	..	609	1,067
	Ad-Dharmi ..	750	692	1,500	1,125	..	..	667	..	..	..	727	750	..	500	3,000
	Jain ..	600	1,500	..	667	..	..	1,000	..	..	..	1,000	..	..	1,000	..
	Christian ..	719	1,000	666	1,071	1,000	..	833	2,000	..	..	1,174	..	1,010	500	856
SUNAM.	Hindu ..	551	1,032	1,229	868	3,354	2,500	639	2,508	857	90	1,131	1,269	..	586	1,218
	Sikh ..	508	1,049	1,219	842	3,946	250	566	2,891	667	88	1,156	931	..	614	1,301
	Muslim ..	634	1,002	1,213	905	2,926	4,000	616	2,632	1,000	179	1,128	947	74	522	1,281
	Ad-Dharmi ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Jain ..	795	1,128	1,231	937	..	..	1,062	200	..	..	364	1,263	600	1,000	1,625
	Christian ..	785	950	1,100	1,200	3,000	..	727	2,500	..	..	100	1,074	500	100	1,422

Proportion of sexes by civil condition by Tehsils.
Number of females per thousand males.

		ALL AGES.			0-9			10-14			15-39			40 AND OVER.		
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
BEHAWANIGARH.	Hindu ..	544	1,012	1,206	886	3,260	1,000	636	2,843	625	..	1,113	2,025	1	546	1,278
	Sikh ..	494	1,027	1,076	822	3,280	600	575	273	555	81	1,115	654	..	619	1,196
	Muslim ..	637	1,016	1,136	876	2,654	..	641	2,397	545	162	1,121	912	..	537	1,225
	Ad-Dharmi ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Jain ..	500	977	1,200	1,111	1,000	1,000	307	8,000	..	157	933	1,000	..	359	1,154
	Christian ..	1,000	1,200	500	2,000	..	..	..	..	..	..	1,666	..	..	500	1,000
NARWARA.	Hindu ..	605	1,788	1,244	876	518	1,400	554	2,103	721	57	2,125	1,119	..	721	1,313
	Sikh ..	602	1,033	999	833	2,211	500	574	1,716	250	705	1,136	598	..	598	1,213
	Muslim ..	616	1,029	1,189	877	3,029	1,000	560	229	2,500	110	1,111	1,015	..	521	1,257
	Ad-Dharmi ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Jain ..	717	1,253	1,200	959	1,750	..	792	2,071	1,000	115	143	168	..	739	1,053
	Christian ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
BARNALA.	Hindu ..	565	968	1,262	879	3,000	200	752	2,155	1,000	138	1,084	1,353	..	626	1,233
	Sikh ..	560	1,041	1,163	878	3,976	..	695	2,932	512	132	1,189	806	..	661	1,249
	Muslim ..	637	1,008	1,115	584	3,083	200	680	2,529	1,000	184	1,143	684	5	592	1,262
	Ad-Dharmi ..	736	882	1,121	945	4,000	..	802	3,200	..	211	1,301	944	..	769	1,188
	Jain ..	804	1,143	1,125	1,160	..	..	818	1,000	..	272	1,227	1,000	..	667	1,167
	Christian ..	767	1,237	833	1,045	1,000	..	800	..	..	200	1,583	500	..	666	1,000
BHATINDA.	Hindu ..	596	923	1,274	924	2,840	600	670	2,283	667	138	1,004	984	..	558	1,413
	Sikh ..	569	1,080	1,416	870	5,136	6,666	653	3,701	1,500	160	1,214	996	..	654	1,551
	Muslim ..	666	977	1,150	914	3,577	1,500	739	3,132	1,000	232	1,109	783	..	924	1,284
	Ad-Dharmi ..	590	1,000	1,250	781	1,000	..	604	4,000	..	155	1,089	500	..	541	1,812
	Jain ..	791	786	818	1,235	1,000	..	1,050	3,000	..	94	824	889	..	586	778
	Christian ..	620	954	2,333	698	1,000	..	1,000	4,000	..	320	133	..	..	437	7,000
MANSAL.	Hindu ..	580	1,004	1,505	931	3,024	333	705	2,417	1,000	129	1,109	1,413	..	622	1,542
	Sikh ..	563	1,072	1,294	877	4,946	2,500	657	3,793	1,000	144	1,186	891	1	653	1,408
	Muslim ..	659	995	1,266	935	3,312	666	702	2,865	833	181	1,038	948	7	537	1,385
	Ad-Dharmi ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Jain ..	917	667	1,000	857	..	..	200	..	..	333	857	1,000	..	..	1,000
	Christian ..	208	1,077	666	235	..	..	200	2,000	..	..	1,125	1,000	..	600	500
NARNAUL.	Hindu ..	646	1,220	1,538	889	4,851	571	598	3,393	1,389	55	1,341	1,943	..	666	1,439
	Sikh ..	400	348	143	625	..	..	600	8,000	..	..	..	..	..	..	200
	Muslim ..	715	1,340	1,772	908	2,323	1,000	632	2,290	1,000	151	1,547	1,432	98	739	1,510
	Ad-Dharmi ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Jain ..	741	1,179	2,750	902	200	..	933	2,000	..	..	1,583	2,666	..	535	2,800
	Christian ..	..	250	..	..	..	..	..	..	..	..	500	..	..	..	..

CHAPTER VI.

Subsidiary Table V.

Distribution by civil condition of 1,000 of each Sex at certain ages for selected castes.

Caste.	ALL AGES.			0-6			7-13			14-16			17-23			24-43			44 AND OVER.		
	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.
1. Aggarwal	Male	557	353	90	999	1	979	20	1	759	237	4	450	535	15	267	642	91	168	469	363
	Female	399	433	168	976	24	915	1	84	437	559	4	51	907	42	2	766	232	..	348	652
2. Abir	Male	540	370	90	999	1	971	28	1	778	218	4	426	556	18	139	766	95	72	539	389
	Female	401	481	118	998	2	861	139	..	221	774	5	4	977	19	..	874	126	..	441	559
3. Arain	Male	496	410	94	995	5	923	73	4	724	268	8	389	575	36	123	779	98	46	596	358
	Female	396	510	94	989	11	767	228	5	313	681	6	22	966	12	3	913	84	..	492	508
4. Arora	Male	543	387	70	1,000	..	983	17	..	830	160	10	564	411	25	206	724	70	103	632	265
	Female	440	414	146	1,000	..	942	58	..	577	423	..	106	872	22	7	845	148	..	358	642
5. Awan	Male	500	500	..	1,000	..	1,000	..	..	..	..	..	1,000	..	..	333	667	..	..	1,000	..
	Female	250	583	167	1,000	..	1,000	..	..	..	..	..	1,000	..	..	..	800	200	..	500	500
6. Bawaria	Male	570	374	56	997	3	976	24	..	832	159	9	550	433	17	83	858	59	30	686	284
	Female	483	422	95	997	3	971	129	..	645	355	..	80	881	39	..	861	139	..	500	500
7. Bagria	Male	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Female	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8. Biloch	Male	540	367	93	1,000	..	959	41	..	831	154	15	523	465	12	119	756	125	26	621	353
	Female	434	497	69	1,000	..	806	194	..	333	667	..	82	918	..	..	927	73	..	574	426
9. Brahman	Male	553	340	107	999	1	978	21	1	850	144	6	552	424	24	285	612	103	177	464	359
	Female	362	437	201	996	4	876	122	2	380	603	17	31	909	60	1	761	238	..	677	323
10. Chamar	Male	516	398	86	999	1	958	40	2	757	237	6	431	544	25	124	773	103	53	605	342
	Female	391	504	105	995	5	820	179	1	284	712	4	30	960	10	1	898	101	..	441	559
11. Chhimba	Male	515	384	101	999	1	949	49	2	772	219	9	482	497	21	217	696	87	106	540	354
	Female	379	507	114	993	6	812	187	1	295	690	15	35	953	12	2	913	85	..	469	531
12. Chuhra	Male	545	383	72	998	2	965	33	2	814	178	8	470	502	28	118	798	84	50	625	325
	Female	440	472	88	995	5	884	113	3	446	551	3	59	927	14	2	899	99	..	457	543
13. Dagi Koli	Male	397	482	121	1,000	..	967	33	..	699	291	10	446	508	46	102	758	140	27	689	284
	Female	241	601	158	993	7	604	388	8	67	929	4	..	975	25	..	878	122	..	430	570
14. Dhobi	Male	500	419	81	1,000	..	922	73	5	679	282	39	372	609	19	98	811	91	43	634	323
	Female	368	501	131	991	9	798	196	6	..	..	..	..	..	..	..	..	..	..	346	654
15. Dumna	Male	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Female	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
16. Faqir	Male	526	385	89	997	3	906	90	4	709	284	7	383	583	34	226	677	97	177	506	317
	Female	583	513	104	985	15	725	272	3	244	746	10	30	952	18	4	893	103	..	442	558
17. Ghirith	Male	333	334	333	..	..	..	..	..	..	..	..	500	..	..	428	429	143	..	..	1,000
	Female	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
18. Ghosi	Male	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Female	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19. Gujar	Male	516	399	85	998	2	933	65	2	738	257	5	441	538	21	164	746	90	68	579	353
	Female	376	502	122	994	6	769	230	1	295	701	4	25	959	16	1	877	122	..	410	590
20. Harni	Male	429	357	214	1,000	..	667	333	..	1,000	..	..	..	..	..	..	333	667	200	600	200
	Female	500	500	..	1,000	..	500	500	..	..	..	..	..	..	..	..	1,000	..	..	..	..

CHAPTER VI.

Subsidiary Table V—contd.

Distribution by civil condition of 1,000 of each Sex at certain ages for selected castes.

Caste.	ALL AGES.			0—6			7—13			14—16			17—23			24—43			44 AND OVER.		
	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.
21. Jat	Male ..	551	361	88	998	2	949	49	2	792	203	5	534	446	20	270	645	85	141	537	322
	Female ..	372	496	132	993	7	806	192	2	388	606	6	66	921	12	2	891	107	..	430	570
22. Jhinwar	Male ..	514	383	103	999	1	957	42	1	789	201	10	418	550	32	158	733	109	66	531	403
	Female ..	398	498	104	994	6	827	172	1	310	681	9	33	952	15	2	904	94	..	439	561
23. Julaha	Male ..	473	414	113	997	3	889	108	3	675	321	4	396	521	83	140	731	129	67	565	368
	Female ..	389	500	111	996	4	761	238	1	395	600	5	65	930	5	18	876	106	26	444	530
24. Kahar	Male ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Female ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
25. Kamboh	Male ..	493	408	99	997	3	923	76	1	704	383	13	375	598	27	124	772	104	65	558	377
	Female ..	371	528	101	987	13	745	251	4	237	756	7	20	968	12	4	914	82	..	458	542
26. Kashmiri	Male ..	525	384	91	981	19	951	49	..	756	244	..	515	471	14	174	705	121	107	574	319
	Female ..	376	472	152	1,000	..	847	153	..	394	515	91	50	945	5	9	872	119	..	329	671
27. Khatri	Male ..	568	341	91	999	1	939	11	..	937	57	6	646	332	22	269	652	79	174	520	306
	Female ..	405	418	177	996	4	946	51	3	639	345	16	65	900	35	1	807	192	2	352	646
28. Kumhar	Male ..	512	407	81	998	2	939	59	2	711	283	6	395	582	23	128	783	89	54	599	347
	Female ..	395	496	109	992	8	739	208	3	298	695	7	34	955	11	2	886	112	..	440	560
29. Lohar	Male ..	515	399	86	999	1	941	57	2	706	282	12	410	564	26	141	757	102	52	601	347
	Female ..	397	500	103	992	8	785	214	1	311	687	2	36	951	13	3	903	94	1	443	556
30. Machhi	Male ..	571	353	76	1,000	..	964	18	18	719	250	31	576	424	..	221	709	70	44	600	356
	Female ..	528	412	60	1,000	..	938	62	..	364	636	..	111	889	..	..	964	36	..	476	524
31. Mehtam	Male ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Female ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
32. Megh	Male ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Female ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
33. Meo	Male ..	511	422	67	1,000	..	800	200	..	1,000	..	..	917	83	..	62	750	188	..	1,000	..
	Female ..	304	479	217	1,000	..	667	333	..	500	250	250	..	1,000	..	..	1,000	..	..	..	1,000
34. Mirasi	Male ..	524	379	97	998	2	957	38	5	810	178	12	563	415	22	164	727	109	68	571	361
	Female ..	390	480	130	993	7	867	130	3	467	526	7	72	908	20	7	874	119	..	403	597
35. Mochi	Male ..	540	376	84	1,000	..	975	25	..	911	89	..	526	456	18	172	741	87	289	334	377
	Female ..	406	488	106	986	14	864	130	6	386	595	19	86	906	8	2	912	86	..	457	543
36. Mussali	Male ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Female ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
37. Nai	Male ..	515	384	101	999	1	955	44	1	785	202	13	469	511	20	212	689	99	108	539	353
	Female ..	357	496	147	994	6	820	179	1	349	648	3	47	930	23	6	860	134	..	391	609
38. Od	Male ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Female ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
39. Pakhiwara	Male ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Female ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40. Pathan	Male ..	500	415	85	997	3	957	40	3	866	134	..	573	398	29	148	766	86	52	663	285
	Female ..	381	482	137	997	3	871	123	6	432	556	12	76	902	22	2	867	131	..	440	560

CHAPTER VI.

Subsidiary Table V—concl.

Distribution by civil condition of 1,000 of each Sex at certain ages for selected castes.

Caste.	ALL AGES.			0—6			7—13			14—16			17—23			24—43			44 AND OVER.					
	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.	Unmarried.	Married.	Widows.			
41. Qasab	{	Male	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	{	Female	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
42. Rajput	{	Male	..	527	388	85	998	2	..	963	36	1	835	158	7	544	432	24	181	729	90	82	609	309
	{	Female	..	364	468	168	994	6	..	830	168	2	399	583	18	64	894	42	3	811	186	..	338	662
43. Ramdasi	{	Male	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	{	Female	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44. Saini	{	Male	..	526	373	101	1,000	..	..	949	50	1	746	242	12	444	526	30	168	721	111	106	511	383
	{	Female	..	394	485	121	1,000	..	..	847	150	3	308	673	19	30	952	18	4	882	114	..	421	579
45. Sansi	{	Male	..	453	462	85	977	23	..	851	141	8	518	446	36	280	699	21	88	824	88	99	546	355
	{	Female	..	411	505	84	981	19	..	843	143	14	259	724	17	70	923	7	22	897	81	40	382	578
46. Saraisa	{	Male	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	{	Female	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
47. Sayad	{	Male	..	521	401	78	999	1	..	972	28	..	884	110	6	590	383	27	132	772	96	64	678	258
	{	Female	..	385	469	146	994	6	..	900	98	2	567	425	8	94	870	36	4	878	118	..	388	612
48. Sheikh	{	Male	..	499	416	85	993	6	1	909	87	4	748	246	6	482	485	33	128	774	98	51	645	304
	{	Female	..	329	551	120	970	29	1	894	105	1	329	660	11	29	918	53	5	905	90	5	4653	542
49. Sunar	{	Male	..	531	392	77	1,000	..	..	949	50	1	755	238	7	449	524	27	201	727	72	99	612	289
	{	Female	..	379	479	142	992	8	..	837	155	8	292	700	8	34	945	21	2	842	156	..	375	625
50. Terkhan	{	Male	..	546	356	98	999	1	..	955	44	1	759	232	9	471	503	26	215	682	103	97	528	375
	{	Female	..	379	504	117	993	7	..	822	177	1	298	696	6	42	947	11	1	897	102	..	452	548
51. Teli	{	Male	..	533	386	81	998	2	..	953	46	1	784	213	3	467	507	26	131	770	99	49	612	339
	{	Female	..	410	490	100	996	4	..	827	171	2	355	642	3	50	941	9	1	897	102	1	461	538

CHAPTER VII

INFIRMITIES

Nature and scope of enquiry.

Information was collected, concerning various forms of mental and physical disabilities among the people. The infirmities selected out for enquiry, like the previous years, were insanity, deaf-mutism, blindness, and leprosy. In the last column of the general schedule and the Household Form, the enumerators were instructed to enter information in this behalf. Persons blind of one eye, and those who were not deaf and mute at once, were not to be entered. Similarly the enumerators were impressed to distinguish leucoderma and white leprosy from corrosive leprosy, which alone constituted an infirmity, for the purposes of this enquiry.

Reference to tables.

This information has been exhibited in the Imperial Table IX. Part I of this Table shows the number of afflicted persons by age, and Part II, their distribution in the various Tehsils of the State. Three Subsidiary Tables have also been appended to this chapter. Subsidiary Table I shows the number of afflicted per 100,000 of the population, as compared with similar proportions, found at the last four censuses. Table II shows the proportion of infirms at various age periods, per 10,000 of each sex ; and the last Subsidiary Table gives the number of afflicted per 100,000 persons, in each age-period, and number of females afflicted per 1,000 males.

Accuracy of Record.

Before proceeding to discuss the statistics concerning infirmities, I must state that the record of infirmities is comparatively less trustworthy than most of the other census records. The reason of this is two-fold : first, is wilful concealment, and the second, difficulty of diagnosis. Most people do not like to give a bad name to their relations, particularly females and young children, hoping that their malady, sooner or later, may be cured. Total blindness admits of no doubt, and there are thus lesser chances of omission in respect of this infirmity. Most of our enumerators being local men, they knew the people at first-hand, and there were consequently few chances for concealment. With respect to insanity, however, the chances of omission must no doubt be greater. The line of distinction between sanity and insanity being rather fine, susceptible of correct diagnosis, only, with technical knowledge, it is certain that there must be a far larger number of omissions in behalf of this malady. The prevailing belief among simple-folk, under which the hallucinated and the insane pass off as saints and divines, may have contributed further to the number of omissions in this respect. An enough set-off for these possible causes of omissions was of the hystericals having been confounded with insanes, for the close resemblance existing between the two ailments.

About the returns of deaf-mutes and lepers also I do not vouchsafe much certainty. While the former permits of easier concealment, due to the absence of any signs of ailment being perceptible to the eye, the malady of corrosive leprosy is difficult to distinguish from leucoderma or white leprosy or tertiary syphilis. While, therefore, cases may not have been registered by the intelligent enumerators, the others may have, unwittingly though it may be, inflated the figures, by inclusion of the persons not actually suffering from leprosy, but diseases akin to it in outward appearance.

The table in the margin shows the proportion for 100,000 of population, of persons suffering from each infirmity, at the various censuses taken since 1901, both for males and females.

Comparison with previous censuses.

Infirmity.	1931.		1921.		1911.		1901.	
	M.	F.	M.	F.	M.	F.	M.	F.
Insane ..	24	11	25	12	19	11	11	5
Deaf-mutes ..	49	25	78	48	52	34	39	28
Blind ..	325	327	328	315	266	239	198	135
Lepers ..	6	3	12	4	14	5	6	4

of persons suffering from each infirmity, at the various censuses taken since 1901, both for males and females.

A glance at this will

show that the progress of insanity, recorded since 1901, has been arrested during the decade under report, and shows now a declining tendency. Similarly deaf-mutes record a substantial decrease from the 1921 figures up to when they were gradually increasing. The number of the blind is practically the same, though sex-wise, it shows an increase amongst females and a decrease amongst males. Leprosy is the only infirmity that has been consistently on the decline and now records the ratio of six and three *per mille* as against 23 and 6 *per mille*, respectively, for males and females, in 1901. The total number of infirms suffering from all the infirmities taken together has increased from 6,200 to 6,288 during the decade 1921-1931. The increase by itself is not much. But keeping in view the fact that no signs of abatement have been visible either, notwithstanding the extension of medical relief so much, it is perhaps called for to study the question rather more minutely. The previous census reports throw little light on the causes of this increase, so marked and persistent till 1921.

Of the total number of 6,288 infirms, 5,293 or about 82 per cent. suffer from blindness alone; 4.8 per cent. from insanity; 10 per cent. from deaf-mutism; and 1.2 per cent. from leprosy. In 1921 the corresponding proportions were 76.7 per cent. blind; 4.9 per cent. insane, 15.5 per cent. deaf-mutes, and 1.9 per cent. lepers. This shows that since 1921, the number of the blind has increased. There has been an improvement in case of all other infirmities. The increase amongst the blind also is more amongst females than males.

Relative prevalency of each infirmity.

BLINDNESS

Blindness is the most common infirmity in the State. The marginal

Blindness.

	BLIND.			
	ACTUAL FIGURES		PROPORTION PER 1,000,000	
	Males.	Females.	Males.	Females.
1901 ..	..	..	498	135
1911 ..	..	..	266	239
1921 ..	..	..	328	315
1931 ..	2,923	2,370	325	327

statement gives comparative figures both absolute and proportional for the last four censuses. A perusal of these figures will show that it has been persistently on the increase. It is commonly believed that the most probable causes of blindness, are, the social diseases of gonorrhœa and

syphilis, but the argument does not make much of an appeal to me, when I consider that the incidence of the infirmity is lowest amongst the hill tribes, who are most affected with these diseases. Again, the proportion of the blind during infancy and early childhood should also be great, if this disease in either of the parents, were to blame. A glance at Subsidiary Table II clearly negatives this presumption. On the other hand it shows that the proportion of the blind increases with the increase in age, so much so, that while there are only 120 males and 114 females blind per ten thousand of each sex, the corresponding number of the blind among persons of age 60 and over is 4,478 for males and 4,434 females. The conclusion is obvious that blindness among the State people is a disease essentially of old age. Another reason that to me appears responsible for the disease, to a great extent,

is the vagaries of the village apothecaries. The eye is a delicate organ, and its diseases exclusively the province of a qualified surgeon. A treatment of the eye-diseases, therefore, with their empirics, is bound to do more harm than it would, in cases of fevers and like maladies.

Local distribution.

Table I to this chapter gives the proportional prevalence of the various infirmities by Districts and Tehsils of the State. A glance at it will reveal that the Tehsil of Mansa has the largest proportion of the blind, there being 402 males and 473 females, in every lakh of its population. Next come the adjoining Tehsils of Barnala and Bhatinda. Dhuri Tehsil of the District of Karamgarh also records an equally high incidence, so far as its male population is concerned. The lowest extent of the malady is found in the Himalayan Tehsil of Kandeghat, with only 188 males and 103 females per hundred *mille*. Next higher to this is the Tehsil of Narwana. The fact that the District of Anahadgarh, comprising of the vast jungle tract, suffers most from blindness and the intensity of the disease decreases as we come northwards indicates that locality has perhaps some bearing on the question, and very probably the cause of the disease lies in the physical environment of the extensive sandy deserts.

Blindness by age and sex.

It has been observed elsewhere that the intensity of this malady increases with age. A perusal of Subsidiary Table II to this chapter conclusively establishes the truth of this proposition, both as regards males as well as females. The number of the blind at age 55—60, and 60 and above, shows that this increase from one quinary age-group to another goes up, as age advances. The reason why the number of women afflicted with this infirmity exceeds the number of blind males, is due to the fact that women, as a rule, are more long-lived than males and the number of blind among them, is proportionate to the greater number of the aged, among them. Along with this, which appears to be the chief cause, is the oft-repeated argument that under our domestic arrangements women have to cook for the family and the smoke of the kitchen is responsible for their loss of sight. This may not be quite true, but the fact remains that the lot of our womenfolk is not as well circumstanced, as men.

DEAF-MUTISM

Deaf-mutes.

Deaf-mutism comes second according to the extent of its prevalence. It must not be understood that this by any means approaches nearer to blindness, the number of persons suffering from this being only 622, compared with 5,293 blind. As the instructions issued required the registration of only such persons as were at once deaf and mute, these figures do not take account of those who were either deaf or mute. I have observed above that this infirmity being quite easy to conceal, it may be, that some cases escaped mention, particularly among the women and younger folk, information about whom, had to be obtained from the head of the family.

A perusal of the Subsidiary Table will show the ratio of deaf-mutes

	Male.	Female.
Kandeghat ..	89	39
Rajpura ..	59	32
Narnaul ..	59	21
Dhuri ..	52	18
Sirhind ..	50	24
Patiala ..	49	34
Bhatinda ..	47	34
Mansa ..	47	19
Barnala ..	45	28
Sunam ..	36	33
Narwana ..	43	15
Bhawanigarh ..	32	13

to every lakh of the population in the various Tehsils of the State. The Himalayan Tehsil of Kandeghat is the worst sufferer, and next to it come the three Tehsils of the Sub-Himalayan natural division. The Tehsil of Dhuri is no doubt classed in the natural division Indo-Gangetic Plain West, but a large portion of it is comprised in the Sub-Tehsil of Payal which, in the matter of rainfall and locality, is more akin to the Sub-Himalayan tract. If the rainfall, therefore, has anything to do with this malady, it does

not astonish me that the Tehsil of Dhuri, though technically included in the Indo-Gangetic Plain West natural division, ranks in behalf of this disease, with the Sub-Himalayan natural division. All the Tehsils of the Anahadgarh District have the lowest incidence of affliction from this disease. It is apparent from the above that deaf-mutism increases or decreases in a locality according to the amount of rainfall.

Another point worth mentioning is that males suffer more from deaf-mutism than the females. The disparity existing between the sexes, in this behalf, is not of much significance, as the concealment of the malady is very easy.

In Subsidiary Table II to this chapter, the proportion of deaf-mutes per ten thousand of population, has been worked out for each quinary age-period. It will be observed that in the first age-period 0—5, the number of deaf males is the lowest. Deaf-mutism is a disease transmittible through heredity. If a child is born deaf, it will remain dumb. If the hearing is lost in infancy, or even in early childhood, it may possibly retain whatever speech, it has already learnt, but as a rule, it generally becomes inarticulate in speech and finally dumb, and, in view of this, the number of deaf-mutes in this age-period should be higher, than so low. The real reason for these low returns lies in this, that up to the age 2 or so, it is not possible to find out whether the infant can speak, or even when it becomes known, the parents entertain the fond hope that the infirmity may perhaps, be cured. So up to the age 5 or so parents themselves hardly know of the infirmity being a life-long disability. The infirmity is, therefore, either not known to the parents, or, if known, it is not disclosed. The sudden increase in the number of afflicted from this infirmity at the next age-period, proves the truth of the above observation. There is a proportion of about 1,100 deaf-mutes at the age-period 20—25 when it gradually begins to decline till it reaches the figure of 501 per 10 *mille* at the age-period 55—60. In the age-period 60 and over, there is again a little rise, but this may justly be attributed to the inclusion of those gone senile, due to old age. A critical glance at the above figures reveals another important co-relation also, *i.e.*, that up to the age-period 10—15 there are more females suffering from this infirmity, than males. After the age 15 begins the change, till at the age-period 55—60 the proportion between the two is practically reversed. It will not be safe to draw any conclusion from this just at once, because the corresponding figures for the previous censuses are not available and no comparison is possible.

Comparing the present census figures of this infirmity with those of the previous years, it is gratifying to note that there has been a considerable improvement, the number having fallen from 78 per 10 *mille* of 1921 to 27 per 10 *mille* of the present census. In local distribution also, the improvement appears equally marked. Due to the creation of the new district of Bassi, which comprises of a part of the old district of Karamgarh, and part of that of Patiala, comparison is not possible in their case. But the districts of Anahadgarh and Narnaul which remain unaltered, record their due share of improvement in this respect.

Comparison with
previous figures.

It will afford an interesting study to enquire into the causes which have led to this decrease in numbers, and prove useful for the purpose of maintaining this downward tendency in the future, but the subject is so full of technicalities, that it will perhaps look presumptuous on my part to deal with it, at any length. I may, however, point out in passing, that as a

necessary corollary to our enquiry, relating only to persons, who are both deaf and mute, the infirmity in a very large number of cases must be congenital, as, mutism is seldom acquired. Though it may be, that amongst born deaf-mutes deafness is perhaps the cause of mutism. Those who possess no sense of hearing obviously should not know what speech is.

Consanguine marriages, it is sometimes said, produce, among other maladies, deaf-mute disthesis. The Census Superintendent, Punjab, in 1921, held a special inquiry into this aspect of the question, but did not find much in support of the theory. Hindus are out and out an exogamous group, and if consanguine marriages were, to any extent, causative of deaf-mutism, the Tehsil of Kandeghat, inhabited by Hindus, should have had the least number of deaf-mutes. The fact that just reverse is the case negatives the proposition, and at any rate establishes this much, that cousin marriages are not an important cause. Similarly the population of Narnaul is also predominantly Hindu and yet the incidence of the infirmity there is high.

INSANITY

The third infirmity selected for census is insanity. The returns show that 297 persons suffer from this infirmity, of these 216 are males and 81 females. The line of distinction between sanity and insanity is so subtle that it is not an easy job to distinguish between the two. The term "insanity," technically speaking, is no disease by itself, it is a collective name for a large number of ills, each a distinct disease, such as mania, melancholia, and dementia. For the purpose of enquiry at the census, the term implied all disorders and derangements of the mind, and it is in this sense, that the enumerating staff interpreted and understood it, and I will not be far wrong, when I say that the number of the insane recorded represents practically acute cases of insanity, which had developed indisputable symptoms and could no longer have passed on as normal beings.

Subsidiary Table I (a) gives the proportional figures for insanity, by districts, separately for males and females. Compared with the corresponding figures of 1921, it will be found that the ratio of the insane to the entire population has decreased on the whole. The disease has increased among the males of Mohindergarh.

A perusal of Subsidiary Table II to this chapter shows that insanity is at its highest at the age-period 20—25, among males, and at the age-period 10—15 among females. During this period the male has to face the world and shoulder his family responsibilities, and the female has to undergo serious physiological changes, as she enters upon married state.

At the age-period 0—5, the incidence of this infirmity is lowest as it is impossible to know definitely about the disease at such a young age. There is a sudden rise from 278 males, and 371 females, to 1,019 males and 1,111 females in the next age-period 5—10, and this strength is practically kept up to the age-period 20—25 for males and 10—15 for females. This large number of insanes at this young age clearly means that cases of hereditary insanity are also not rare. Among the physical causes of this disease may be mentioned epilepsy, syphilis, over-study, cerebro-spinal meningitis, scarlet fever and mumps.

Like deaf-mutism, this infirmity is also at its lowest, at age-period **Insanity by age.**

	1931.				1921.			
	ABSOLUTE.		PROPORTIONAL.		ABSOLUTE.		PROPORTIONAL.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Patiala District ..	58	19	34	14	..	..	25	17
Bassi District ..	25	14	14	10	..	..	..	..
Karamgarh District ..	40	14	18	8	..	..	21	10
Anahadgarh District ..	60	29	24	15	..	..	29	10
Mohindergarh District ..	33	5	38	6	..	..	21	12
Total for the State ..	216	81	24	11	..	..	25	12

0—5, and highest, at the age-period 5—20, after which the number of the afflicted begins again to fall. In case of insanity, whether psychic or samatic, the chances of recovery are very rare as compared with other diseases. It is also interesting to note that after the age 20 the proportion of female sufferers begins to increase, which shows that male

sufferers die faster than females. It is also natural that insane persons should be comparatively short-lived, due partly to the risks of the disease, and partly to neglect. It is thus the hand of death more, than anything else, that reduces their proportion in the population.

It is an admitted fact that males are more subject to this infirmity, **By sexes.** than females. This is not only the experience of India but of all other countries. The reason for this, almost universal, lies in the nature of the causes which are, practically all of them, such as concern men more, than women. The use of intoxicants, over-study, mental strain, financial worries, are all such causes, as apply to men. The disease being the result of the derangement of the mind, a faculty so subtle, fine and complex, it is difficult to say when and under what conditions it may give way.

LEPROSY

Leprosy is a bacillary disease of an extremely loathsome type, and it is **Leprosy.** for its characteristic of being highly contagious, and non-remediable, that it has been selected for census. As a rule the dictum "once a leper always a leper" holds good, and the malady once contracted gradually goes from bad to worse, even in spite of treatment.

It is gratifying to note that the 1931 figures of this disease, mark a great improvement over the returns of 1921. There are now 76 lepers in the State. Of these, 57 are males and 19 females, as against 194 males and 35 females, at the previous census.

Subsidiary Table 1 (a) compares the proportional figures of 1931, with **Local distribution.** those of 1921, for males and females separately. The incidence of the disease has decreased from 12 males and 4 females per each lakh of the population, to 6 males and 2 females, during the decade under report. By localities, Patiala and Mohindergarh Districts are the worst sufferers. The number of lepers in Patiala is large because of the facility of obtaining easy charity in the capital town, and consequent migration of lepers, to Patiala. But the presence of such a large number of lepers in the District of Mohindergarh is rather unintelligible. I attribute it to the lack of proper care, in segregating the patients.

Leprosy may attack at any age, and I do not think the proportion of **Leprosy by age.** lepers in various age-periods, can serve as data for any useful inferences, particularly when the number of sufferers is also too small, to permit of any safe generalization. Briefly, however, it may be mentioned, that a larger proportion of the sufferers is, in the age-period 45—50, than at any other. It has been

observed that the average life of a leper is about 10 years, after the infection. In most cases the disease is contracted in the prime of life, and it may be correct, that sexual intercourse with a female suffering from it is the frequent cause.

Accuracy in figures.

The disease of leprosy is allied in appearance to a number of other ailments, such as acute syphilis, tuberculosis of the skin, and leucoderma. The enumerators were specially enjoined to guard against any confusion, and, it is believed, this minimised the margin of error a good deal. White skin was particularly pointed out, and I presume, patients having white skin have not been included. Except that some cases of advanced syphilis may have been taken for leprosy, I think the figures represent a fairly accurate extent of the prevalence of this disease.

Double Infirmities.

Alongside the enquiry into the prevalence of the selected infirmities, an attempt has been made to ascertain also the frequency and co-existence of double infirmities. Altogether eighteen persons have been found suffering from double infirmities. Of the males, 3 suffer from insanity and deaf-mutism, 4 from blindness and deaf-mutism, one from insanity and blindness, and one from insanity and leprosy. Amongst the females 3 were insane and deaf-mutes, and blind and deaf-mutes. It is apparent from the above that infirmities of blindness and deaf-mutism, possess an affinity to co-exist, and over 56 per cent. of the total number of those suffering from double infirmities, are afflicted with these two. The next frequent combination is that of blindness with insanity, claiming a percentage of 33.

CHAPTER VII

Subsidiary Table I.—Part (a)

Number of afflicted per 100,000 of population at the present and the previous census.

District and Tehsils.	INSANE.				DEAF-MUTES.				BLIND.				LEPERS.			
	Male.		Female.		Male.		Female.		Male.		Female.		Male.		Female.	
	1931.	1921.	1931.	1921.	1931.	1921.	1931.	1921.	1931.	1921.	1931.	1921.	1931.	1921.	1931.	1921.
State	24	25	11	12	49	78	25	48	325	328	327	315	6	12	3	4
Patiala District	34	25	14	17	59	103	35	80	285	321	207	294	15	28	6	11
Patiala Tehsil	33	..	11	..	49	..	34	..	288	..	200	..	13	..	11	..
Rajpura Tehsil	29	..	14	..	59	..	32	..	333	..	279	..	4	..	..	..
Kandeghat Tehsil	43	..	24	..	89	..	39	..	188	..	103	..	39	..	4	..
Bassi District	14	..	10	..	51	..	20	..	363	..	335	..	2	..	1	..
Sirhind Tehsil	11	..	8	..	50	..	24	..	341	..	333	..	1	..	3	..
Bassi Tehsil	16	..	11	..	52	..	18	..	380	..	336	..	3	..	1	..
Karamgarh District	18	21	8	10	37	62	22	36	324	365	320	360	2	6	2	2
Sunam Tehsil	22	..	4	..	36	..	33	..	367	..	341	..	..	..	2	..
Bhawanigarh Tehsil	13	..	15	..	32	..	13	..	347	..	393	..	1	..	..	..
Narwana Tehsil	21	..	6	..	43	..	15	..	260	..	234	..	4	..	3	..
Anahadgarh District	24	29	15	10	46	77	27	34	348	321	443	312	1	3	1	1
Barnala Tehsil	11	..	7	..	45	..	28	..	358	..	411	..	4	..	..	..
Bhatinda Tehsil	21	..	13	..	47	..	34	..	302	..	435	..	..	..	..	..
Mansa Tehsil	37	..	21	..	47	..	19	..	402	..	473	..	..	..	3	..
Mohindergarh District	38	21	6	12	59	63	21	38	261	239	236	229	25	15	5	1
Narnaul Tehsil	38	..	6	..	59	..	21	..	261	..	236	..	25	..	5	..

Subsidiary Table I.—Part (b)

Number of afflicted per 100,000 of population at the present and the previous census.

State Total.	INSANE.					DEAF-MUTES.					BLIND.					LEPERS.				
	1931.	1921.	1911.	1901.	1891.	1931.	1921.	1911.	1901.	1891.	1931.	1921.	1911.	1901.	1891.	1931.	1921.	1911.	1901.	1891.
Males ..	24	25	19	11	19	49	78	52	39	50	325	328	266	498	275	6	12	14	23	18
Females ..	11	12	11	5	9	25	48	34	23	27	327	315	239	135	218	3	4	5	6	4

CHAPTER VII.

Subsidiary Table III.

Distribution of the Infirmary age, per 100,000 of each sex.

Age.	INSANE.												DEAF AND MUTE.											
	Male.						Female.						Male.						Female.					
	1931.	1921.	1911.	1901.	1891.		1931.	1921.	1911.	1901.	1891.		1931.	1921.	1911.	1901.	1891.		1931.	1921.	1911.	1901.	1891.	
0-5	278	..	334	..	120	371	244	161	..	303	342	277	249	146	323	492	315	242	178	469	..	..	..	..
5-10	1,019	486	621	326	482	1,111	854	322	833	803	1,162	800	1,097	787	876	1,311	1,136	870	1,361	990	..	..	..	..
10-15	1,111	776	1,242	1,195	843	1,111	610	806	1,111	1,061	1,048	1,123	1,197	1,166	852	1,257	1,325	966	1,533	1,094	..	..	..	..
15-20	1,019	971	1,103	1,630	1,024	988	244	1,774	1,111	757	1,139	815	1,097	1,108	1,429	1,063	662	966	1,130	1,146	..	..	..	..
20-25	1,157	922	1,034	1,522	1,205	987	854	1,452	833	1,061	1,230	892	998	1,049	1,129	1,038	726	1,353	1,066	937	..	..	..	..
25-30	926	1,068	1,172	761	1,307	617	975	484	833	1,061	979	800	1,072	700	1,129	929	725	918	887	1,198	..	..	..	..
30-35	833	1,117	897	652	904	741	488	968	1,945	606	797	631	1,017	787	609	656	852	1,014	709	739	..	..	..	..
35-40	833	825	1,103	1,304	1,366	864	609	1,292	834	1,212	615	508	574	787	1,106	656	631	773	692	1,042	..	..	..	..
40-45	685	1,456	483	1,415	801	617	610	1,292	1,111	606	433	662	674	670	415	492	789	821	650	208	..	..	..	..
45-50	741	631	276	109	663	741	1,097	322	..	1,051	501	431	374	787	622	655	410	483	290	1,094	..	..	..	..
50-55	370	534	345	543	542	494	976	322	833	151	570	723	499	583	276	382	662	531	532	312	..	..	..	..
55-60	463	340	690	..	482	494	854	322	..	757	501	446	299	320	691	383	221	..	337	469	..	..	..	..
60 and over	555	874	700	543	241	864	1,585	483	556	1,061	633	1,892	823	1,108	563	650	1,546	1,063	829	312	..	..	..	..

CHAPTER VII.

Subsidiary Table II—concl'd.

Distribution of the infirmity age per 10,000 of each sex.

Age.	BLIND.																
	Males.						Females.										
	1921.		1911.		1901.		1891.		1921.		1911.		1901.		1891.		
0-5	120	116	175	214	228	114	106	149	248	187	176	97	183	..	..	..	..
5-10	257	320	336	572	295	232	210	251	434	193	175	..	..	98	64	1,053	238
10-15	304	263	331	572	540	236	225	272	682	419	173	..	183	931	..	1,053	1,667
15-20	339	349	332	450	723	233	197	353	733	529	526	194	..	686	452	..	1,667
20-25	352	360	446	566	606	238	245	373	434	374	703	97	92	740	838	1,053	714
25-30	315	345	464	658	590	283	307	469	382	748	702	583	367	142	1,484	526	..
30-35	315	425	483	756	549	342	393	597	627	522	526	971	1,193	324	1,097	526	952
35-40	434	349	512	462	677	430	389	428	423	845	1,228	1,533	1,376	1,824	1,484	1,053	714
40-45	547	604	697	893	474	481	715	899	826	625	702	1,533	1,835	1,961	839	..	2,188
45-50	718	549	569	641	1,063	823	561	536	517	1,231	1,754	777	917	1,226	1,806	2,105	1,191
50-55	736	1,088	1,119	872	536	882	1,286	1,344	1,178	484	1,930	1,630	1,560	637	581	2,222	714
55-60	1,085	662	616	502	1,608	1,232	504	475	310	1,831	877	874	734	343	774	526	..
60 and over	4,478	4,558	3,990	2,932	2,111	4,434	4,862	3,854	3,306	2,012	526	1,051	560	588	581	..	2,503
																	191
																	1,968

CHAPTER VII.
Subsidiary Table III.

Number afflicted per 100,000 persons by each age, and number of females afflicted per 1,000 males.

Age.	NUMBER AFFLICTED PER 100,000.								NUMBER OF FEMALES AFFLICTED PER 1,000 MALES.			
	Insane.		Deaf-mute.		Blind.		Leper.		Insane	Deaf-mute.	Blind.	Leper.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.				
All ages	24	11	49	29	325	327	6	3	375	417	811	333
0—5	5	2	12	7	28	23	0	0	500	333	800	..
5—10	20	9	46	25	68	58	1	2	409	471	733	2,000
10—15	22	10	42	26	21	63	1	2	375	500	629	2,000
15—20	23	11	54	28	108	82	3	..	266	400	585	..
20—25	29	11	62	27	118	87	5	3	381	352	592	500
25—30	28	9	61	31	132	123	6	2	350	395	728	250
30—35	19	13	38	26	99	174	3	2	250	343	880	333
35—40	35	18	52	31	245	515	13	5	389	444	803	286
40—45	33	14	42	26	354	327	9	..	333	474	413	..
45—50	40	20	55	40	522	657	25	13	375	545	929	400
50—55	24	17	75	29	647	876	33	17	500	280	921	364
55—60	40	23	88	39	1,269	1,645	20	6	400	318	921	200
60 and over	26	22	64	38	2,800	3,279	6	..	583	400	803	..

Subsidiary Table IV.

Incidence of affliction per 100,000 persons of each sex, by Tehsils and Districts, for each Infirmary.

Districts and Tehsils.	ALL INFIRMITIES.		INSANE.		DEAF-MUTE.		BLIND.		LEPER.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
State	404	366	24	11	49	25	325	327	6	3
Patiala District	393	262	34	14	59	35	285	207	15	6
Patiala Tehsil	383	256	33	11	49	34	288	200	13	11
Rajpura Tehsil	426	324	29	14	59	32	333	279	4	..
Kandeghat Tehsil	359	170	43	24	89	39	188	103	39	4
Bassi District	430	366	14	10	51	20	363	335	2	1
Sirhind Tehsil	403	368	11	8	50	24	341	333	1	3
Dhuri Tehsil	451	366	16	11	52	18	380	336	3	1
Karamgarh District	381	352	18	8	37	22	324	320	2	2
Sunam Tehsil,	425	380	22	4	36	33	367	341	..	2
Bhawanigarh Tehsil	393	426	13	15	32	18	347	393	1	..
Narwana Tehsil	328	258	21	6	43	15	260	234	4	3
Anahadgarh District	419	486	24	15	46	27	348	443	1	1
Barnala Tehsil	418	446	11	7	45	28	358	411	4	..
Bhatinda Tehsil	370	482	21	13	47	34	302	435	..	..
Mansa Tehsil	485	516	37	21	47	19	402	473	..	3
Mohindergarh District	383	268	38	6	59	21	261	230	25	5
Narnaul Tehsil	383	268	38	6	59	21	261	236	25	5

CHAPTER VIII.

OCCUPATIONS.

The subject of occupations, offers a wide field for investigation, and presents more complexities, than any other, that falls within the scope of census. This difficulty is further aggravated by the fact that the actual enumeration is carried on by a semi-educated agency. The confusion of thought which commonly exists regarding caste and occupation, in the minds of a large majority of our population, provides another potent cause for wrong returns. An ordinary Jat, when questioned about his caste will reply that he is a "Zamindar," which really is an occupation, not a caste. Similarly a sweeper, when questioned about his occupation, will say that he is "Chuhra" obviously because the business of a "Chuhra" is to sweep. Preface.

Such difficulties necessitated clear instructions to reduce the chances of error, as much as possible. The entries regarding occupation were to be made in columns 9—10—11 of the General and Household Schedules. The instructions issued to the enumerating staff and the supervising officers were as follows :—

The entry of occupation in columns 9 to 11 is also a matter requiring special care. The first thing is to distinguish between an earner and a dependant. Only those women and children will be entered as earners, who help to augment the family income by permanent and regular work, for which a return is obtained in cash or kind. Thus a woman, whose sole business is to look after her husband's house and prepare his meal, should be considered a dependant, not an earner, but a woman who habitually collects and sells fire-wood, or cow-dung, and thereby adds to the family income, should be shown as an earner. A boy, who sometimes looks after his father's cattle, is a dependant but one who is a regular cowherd, and thus earns a wage in cash or kind, should be recorded as an earner in column 9 and a cowherd, in column 10. As a rough and ready rule it may be assumed that boys and girls over the age of 10, who actually do field labour or tend cattle, are adding to the family income and should therefore be entered in column 10 or 11, according to whether they earn in cash or kind. Boys at a school or college should be shown as dependants, though they may help themselves by private tuition; in such cases "private tuition" will be entered in column 11, against their names. Dependants, who assist in the work of the family and contribute to its support without actually earning wages, should be shown as dependants in column 9 and subsidiary occupation in column 11. Thus a woman who regularly works in the fields for her husband, is a dependant and should be entered as such in column 9, but has the subsidiary occupation of cultivation, which will be recorded in column 11. Household work done by a woman in her house, will not count as a subsidiary occupation. Women and children, who are doing no manual work, should be entered as "dependants" in column 9, but not at all, in either column 10 or 11.

Domestic servants must be entered in column 9 as earners, not dependants, and in column 10, as cook, bahishti, etc., as the case may be.

Persons temporarily out of employ should be shown in column 9 as earners, and in column 10 as following their previous occupation.

When a man has two occupations, the principal one is that, on which he relies mainly for his support, and from which he gets the major part of his income. A subsidiary occupation should be entered, if followed at any time of the year (whether followed throughout the year or during a part of it). For instance, if a man is potter by profession, but does the work of date-picker in the date-season, the entry in column 10, should be potter, and that in column 11, date-picker. And if a man is a shopkeeper but makes mats in his spare hours, the two occupations should be entered in columns 10 and 11, respectively. Only one subsidiary occupation (the most important one) should be entered in column 11.

Persons living on agriculture must be distinguished as rent-receivers (*i.e.*, non-cultivating owners, and lessees and tenants who have sublet their land), cultivating owners, cultivating tenants or agricultural labourers. Where a person cultivates part of his land, and sublets the other part, he should be shown in column 10 as cultivator and in column 11 as rent-receiver, if he gets the greater part of his income from the self-cultivated land, and *vice versa*, otherwise. If such a person has a third profitable source of income, as, for instance, legal or medical work, then, that source from which he derives the greatest part of his income, will be entered in column 10, that source from which he derives the next-greatest part of his income, in column 11, whilst the third source of income (whichever it may be) will not be shown. Gardeners or growers of special products, such as vegetables, mangoes, etc., will be shown separately. Persons whose income is derived from the rent of houses or land in towns, should be distinguished from those, who derive it from agricultural land, their occupation being house-renting.

Persons who have mortgaged their land with possession and derive no profit therefrom are not agriculturists in respect of that land. Agricultural labourers should be distinguished from tenants; the former receive their wages in cash or kind, the latter pay rent ("Batai" or cash) to the landlord.

Stress must be laid on the importance of avoiding vague words like "labour" or "service" or "shopkeeping." The enumerator must enter the exact kind of labour or service, and the nature of the goods sold. In the case of service, it is necessary not merely to distinguish Government Service, Railway Service, Municipal Service, village service, service in a shop, or office, and domestic service, etc., but also to show the exact occupation followed, *e.g.*, in the case of Government service, whether Collector, or Army Officer, or Civil Court Clerk, or Police Inspector, Patwari, Constable, etc.; in the case of Railway service, Engine-driver, Station Master; in Municipal service Chaukidar, etc. In the case of clerks the occupation of their employer must also be shown, *e.g.*, lawyer's clerk, Bank clerk, or "Shahukar ka gumashta."

Whenever large gangs of coolies are employed on earthwork of any kind, special instructions should be given to the enumerators to enter not only the word "earth-work" but also the nature of the undertaking (railway, road, canal, etc.) in connection with which, it is being done. Pensioners should be shown Civil, Military or Political, as the case may be.

For shopkeepers and traders, the nature of the articles sold should be stated, *e.g.*, "General Merchant," "Cloth Merchant," "Seller of food-stuffs." In the case of industries the precise nature of the industry should be given, as "Cotton Weaver," "Carpet-maker," "Silk-weaver," "Maker of glass bangles."

Mortgagees, and persons who live mainly on money lent on interest, or on stocks, bonds, or other securities, such as shares in companies, should be entered as capitalists (Shahukars).

Persons who live on alms should be recorded as religious mendicants, professional beggars, vagrants, etc., as the case may be.

In many places these instructions were not properly understood. Our Supervisors were mostly Patwaris and such as had worked at the previous census and possessed, therefore, preconceived ideas about the subject. The changes involved, therefore, were oftener than not, overlooked by them and had had to be explained to them.

Statistics of occupations are contained in the Imperial Tables X and XI. Table X gives the occupation of the entire population, arranged according to the scheme of classification sanctioned for the whole of India. Table XI is divided into two parts. Part I deals with the occupations followed by selected castes, while Part II gives the distribution of workers, in certain groups of occupations, by caste, tribe or race.

Reference to
Statistics.

Besides these Imperial Tables, six Subsidiary Tables have been prepared to bring out the prominent aspects of the statistics, contained in the main Tables and are printed at the end of the chapter.

Table I.—(a) General distribution of occupations.

(b) General distribution for subsidiary earners only.

Table II.—Distribution by sub-classes in natural divisions.

(a) Earners (Principal occupations) and working dependants.

(b) Earners (Subsidiary occupations).

Table III.—Occupations of females.

Table IV.—Selected occupations, giving comparative figures for 1911, 1921 and 1931.

Table V.—Occupations of selected castes.

Table VI.—Number of persons employed in—

(a) Railways.

(b) Posts and Telegraphs.

(c) Irrigation.

The scheme adopted for classification of the occupations, is the same as was used on the previous occasion. It is based on the scheme recommended for general adoption by the International Statistical Institute, so as to render a comparison of the occupational statistics of different countries possible. According to this, after scrutiny and amendments to suit conditions peculiar to India, all occupations are divided into four main classes, twelve sub-classes, fifty-five orders, and one hundred and seventy-five sub-orders. In the light of the experience of the previous occasion, a further scrutiny has resulted in a number of other changes, which may be explained here to facilitate any further revision that may appear called for, on the next occasion.

Classification
Scheme.

Under Class A, and Sub-class Pasture and cultivation, in 1921 there were four groups of occupations, namely, Income from rent of Agricultural land; ordinary cultivators; agents managers, of landed estates, clerks, rent collectors; farm servants and field labourers. On the present occasion these occupations were divided into eight groups:—Non-cultivating proprietors; estate agents and managers of private owners; estate agents and managers of Government; rent collectors and clerks; cultivating owners; tenant cultivators;

Class A—Exploitation of raw material.

agricultural labourers; cultivators of Jhum, Sanghara and shifting areas. Thus a differentiation has been made between non-cultivating proprietors and cultivating proprietors; estate agents and managers of private owners, and estate agents and managers of Government estates; and lastly between cultivators, whether tenants or ordinary agricultural labourers. Rent collectors and clerks, who were grouped together with the estate managers and agents, on the previous occasion have also been separately shown. The distinction between farm servants and field labourers, being only nominal, these two groups of 1921, have been amalgamated under the general group, Agricultural labourers. This re-arrangement resulted in the increase of three groups under this order. The State being mostly agricultural and the main occupation of the population being one or the other of these, it was necessary to go into the details of these occupations, rather more minutely. The distinctions that have, therefore, been made are sure to prove useful for the minuter study of the question. The cultivation of special crops, last time, embraced two groups, the first dealing with the plantations of tea, coffee, cinchona, rubber and indigo, and the second, with fruit, flower, vegetable growing. The former group on the present occasion has been made to deal with each article separately, and, consequently there will be found eight different groups detailed under the sub-order, instead of two on the previous occasion. There being no such special plantations of the kind in the State, the change affected our statistics, but little.

In 1921, occupations connected with forestry were divided into four groups. Forest officers, Rangers, guards, etc., wood-cutters and charcoal burners; collectors of forest produce, and collectors of lac. Wood and charcoal being the most important of forest produce in the State, its producers have on the present occasion been treated as a separate group from the collectors of other forest products. Thus there has been an addition of one group under forestry also. Under the sub-order "stock raising," there is practically no change, except that breeders of other animals have been taken out of group three, and combined with group two of the last census. Lac cultivation having been placed under forestry, it has been omitted from the sub-order dealing with the raising of small animals and insects. Thus there has been one group less, under this head.

Sub-class 2 of the main class, "Exploitation of the Raw Materials" deals with the exploitation of minerals. The subject was divided into two orders: first dealing with minerals metallic, and the second with minerals non-metallic.

Trade.

Trade occupations are divided into the same orders, as in 1921. Changes have, however, been introduced in the re-arrangement of their groups. Trade in wood, formerly, no matter of whatsoever kind, was grouped together. On the recent occasion, the order has been divided into four groups, namely, trade in wood (other than firewood), trade in barks, trade in bamboos and cane, and, lastly, trade in thatches and other forest produce. For our purposes in the State, the distinctions, made, are of little importance, for there are very few returns under the new heads. In the trade of food-stuffs also there have been several changes. Sellers in opium, ganja and tobacco were, on the last occasion, treated all together. In conformity with the statistics of the manufacture of these excise articles, separate figures of their sellers have also been made available. The remaining classification is the same as adopted in 1921.

In domestic service, the classification has been made into two groups, namely, motor drivers and cleaners, and other domestic servants. In 1921, domestic servants were divided into two classes—cooks, water carriers, etc., and grooms, coachmen, etc. This distinction has been done away with.

Patiala State is mainly agricultural country, and over two-thirds of its population derive their livelihood directly from the land, in one form or the other. It will therefore be worth the trouble to analyse the agricultural occupations yet further, so as to obtain a deeper insight into the real economic value of these occupations. The entries in the occupation columns, relating to agriculturists were to be either of the four, *i.e.*, Rent-receivers (*Lagan-Giranda*), Cultivating proprietor (*Malik-khud-kashat*), Tenant (*Mozara*), and Agricultural labourer (*Zeraiti Mazdur*). I think it will be immensely useful to distinguish, on the occasion of the next census, between occupancy-tenants and tenants-at-will. The knowledge of the number of rent-receivers, can be useful; only if we know the cause of their not cultivating the land themselves. This can either be due to an over-affluent condition or some physical incapacity. If we separate the number of women proprietors, who, on account of their social position, cannot do actual cultivation themselves, and the number of persons in possession of holdings, in excess of the extent capable of being farmed personally, we can very nearly get the number of proprietors, who rent out their land for no justifiable cause. With a view to conformity with the British Punjab, we have returned all owners of land, mentioned as such in the Revenue records as *Malik-khud-kashat*. But this has in many cases been simply anomalous. In a large number of families, where the head of the family is old and is alive, the actual field-work is done by the grown-up sons, and the old man only keeps sitting in the Deorhi. Under the instructions he was to be returned an earner and his sons, who did the whole work, as his dependants, merely because in the Revenue records, the family land yet stood in his name. Unless, therefore, the intention was to ascertain the number of proprietors of land in the Revenue records, I fear this instruction has vitiated the correct return of occupations to a large extent. I would enter, on the future occasion, all grown-up sons who participate in the cultivation of the family land, as earners along with the father. In case the father, due to old age or any other reason, is not actually doing any work, there is no reason why he should not be entered as a dependant. The question of tenant-rights is daily growing important and it will perhaps be useful to keep the two classes separate.

Quite distinct from an ordinary agricultural labour is a class of field-workers, who, in local parlance, are called "Siris." They are not mere labourers, for their services are not terminable at will, rather they extend to the time of the harvest. The only difference between them and a tenant-at-will is that, unlike the latter, they are not in charge of the farm, to the exclusion of the landlord. Thus, in a way, a "Siri" is a compromise between the two—a tenant-at-will and casual labourer, and thus an important type of field-worker, for such of the land owners, who require outside labour, but do not wish to relax their own control either. I would, therefore, add a question at the next census, to enquire into the extent of this type of agricultural labour, and devise means to increase its popularity. Cultivation by casual labourers who possess no abiding interest in the land, is admittedly uneconomic and must be discouraged in national interests.

Earners and working dependants.

Of the total population of 1,625,520 persons, 5,37,941 males and 46,332 females earn their own livelihood, enough, not only for themselves, but for 1,041,247 dependants. This shows that only 35·9 per cent. of the population is the actual bread-earning population, the remaining 64·1 are dependants. These figures do not include married women engaged in household duties, for, no direct payment is made to them, though they may be contributing towards the income of the family. Similarly, those who contribute partially to the family income, have been included in this class, but distinguished separately under the head "working dependants."

By Sex.

Of the total number of 1,041,247 dependants, as many as 678,591 are females who are mostly non-working. The number of women that earn an independent living, is only 46,332 or 7·9 per cent. of the total number of earners, and 6·4 per cent. of the total female population. There is no doubt that the domestic services of women are not unimportant contributions, towards national life, but, under the changing circumstances, it is necessary that they should bear an increased share of the burden. For this, we first need to change our social outlook, increase educational facilities for women, and remove all barriers, that keep women back from taking an active part in life.

Distribution of occupations.

Out of the total population of 1,625,520 in the State, 1,069,098 depend on professions falling under Class A; 372,879 on Class B; 82,535 on Class C; and 101,008 on Class D, of our scheme of classification of occupations. In

Class A.—Production of Raw Materials	65·9	the marginal statement the percentages have
Class B.—Preparation and supply of material substances	22·9	been worked out of their comparative population, showing that as much as 65·9 of the
Class C.—Public administration and liberal arts	5·0	population depends on production of raw
Class D.—Miscellaneous	6·2	materials, the remaining 22·9, are maintained

by Class B, which means occupations, that engage in the preparation and supply of material substances. Public administration and pursuit of liberal arts, provide the means of livelihood, for 5 per cent. of the population. The miscellaneous professions include, persons engaged in domestic services, unspecified manufacturers, businessmen, contractors, unspecified clerks, accountants and other employees, inmates of the jails, beggars, vagrants and prostitutes. If only actual persons engaged in these occupations are classified and their dependants excluded, the ratios work out as per margin, showing the proportion of persons actually engaged in the various classes of occupations.

Proportion of dependants.

We have seen that there are 583,453 earners and 1,042,067 dependants in our total population. This gives a proportion of 178 dependants for every 100 earners. The marginal statement gives the population of dependants per hundred earners, in each class. A glance at this will show that the burden of dependants is highest on the earners of Class B occupations, and lowest on the earners of Class D occupations. The ratio appears to be proportional to the number of women in each class.

Domestic servants, beggars, inmates of jails and the like, which are included in Class D, are chiefly males, and such of the females as follow these professions, must come within the category of earners. Hence this low

proportion of dependants to earners. The scope of the occupations classified in Class B is so wide, that it is not possible to say exactly, what is the cause for the higher proportion of dependants. But on considering the marginal proportions of dependants (males), to earners (males), an opinion can safely be risked that the high proportion of dependants in the class, may be due to the large number of men also remaining unemployed, in these professions.

The proportion per thousand population supported by the sub-classes is

Class and Sub-class.	Persons supported.	Actual workers.
A.—Production of Raw Materials ..	658	236
I.—Exploitation of vegetables and animals ..	657	236
II.—Exploitation of minerals ..	..	..
B.—Preparation and supply of material substances ..	229	75
III.—Industry ..	151	49.5
IV.—Transport ..	12	4.5
V.—Trade ..	66	21
C.—Public administration and Liberal Arts ..	51	18
VI.—Public Force ..	11	5
VII.—Public Administration ..	7	2
VIII.—Profession and Liberal Arts ..	33	11
D.—Miscellaneous ..	62	30
IX.—Persons living on their own income ..	6	2
X.—Domestic Service ..	13	7
XI.—Insufficiently described professions ..	26	13
XII.—Unproductive ..	17	8

given in the margin. Production of raw materials supports 65.9 per cent. of the total population in all, but 36 per cent. of these depend on agriculture. Exploitation of minerals is followed by 23 per mille mostly engaged in marble and stone quarries situated in the Naryn District. Of the total agricultural population 1,044,194 depend on cultivation of land ; leaving

behind 24,374, whose means of subsistence are stock-raising (23,966) and forests produce (408).

PRODUCTION OF RAW MATERIALS

SUB-CLASS I.

Exploitation of animals and vegetation.

No less than 642 per thousand of the population of Patiala State depend directly on land. Looking into the figures of individual districts and tehsils, it appears that, though throughout the State agriculture is the main occupation, comparatively fewer persons follow it in the tehsils of the Sub-Himalayan natural division. Dependence on agriculture is lowest in the Tehsil of Patiala.

Pasture and
Agriculture.

Persons dependent on agriculture have been divided into 8 classes, as

	Principal occupancy earners.	Dependants
1. Non-cultivating proprietors taking rent in money or kind	18,487	32,499
2. Estate agents and Managers of private owners	275	473
3. Estate Agents and Managers of Government	25	42
4. Rent cultivators and Clerks	512	819
5. Cultivating owners	256,033	478,461
6. Tenant cultivators	63,035	87,524
7. Agricultural labourers	36,451	69,129
8. Cultivators of Jhum, Tangya and shifting areas	Nil.	Nil.

given in the margin. I have also shown the number of earners, and the number of persons supported by each. A glance at these figures amply bears out that Patiala is predominantly a land of peasant proprietors, whose number is 256,033. The total number of non-cultivating proprietors, taking rent in

money, is 18,487, but they are not all big landlords. The next in importance to the proprietors, is the class of tenants, among whom there are 63,035 earners and 87,524 dependants. The numerical strength of agricultural labourers is also large with 36,541 earners and 69,129 dependants. All holdings, whether large or small, pay rent in cash when held in occupancy rights.

Comparison with the figures of the previous census is not possible owing to the changes in the classification scheme. The first group of non-cultivating proprietors, which remains unaltered, records an increase of 1,687 persons in the number of its earners. The number of estate-agents of private owners and of Government estates is 275 and 25, respectively. Rent collectors and clerks are 512. In all, there is a population of 1,043,765 depending on the cultivation of land.

Cultivation of
special crops.

No special crops, like cocoanut, cinchona, coffee, ganja, pan-vine, rubber or tea are grown in the State. The market gardeners and flower-growers, the only people engaged in special crops, are 429, of whom 142 are earners and 287 dependants.

Stock-raising.

Closely allied to agriculture, is the question of animal stock and the number of persons who make their living by this occupation. Among the buffalo and cattle-breeders, there are 2,987 earners, and 5,278 dependants. There are 2,781 earners and 5,010 dependants, who breed transport animals, and 2,999 earners and 4,911 dependants, among the shepherds. Rearing of birds, bees and silkworm is non-existent in the State.

Fishing and
Hunting.

The game is so rare, that these occupations can no longer flourish. There have been consequently very poor returns under both these heads, namely, 52 earners and 55 dependants under the former, and 21 earners and 27 dependants under the latter. Thus, in all, there are 1,068,723 persons, or almost about two-thirds of the total population of the State, who live on agriculture or pursuits allied to it. In 1921, there were 663 persons per thousand of the population, who were engaged in these occupations. Ten years later this figure has dwindled to 657, i.e., 6 persons per thousand have, since, given up agriculture.

INDUSTRY
SUB-CLASS III.

Of the various kinds of industries, the most common and popular

	Dependants.	Earners.
Cotton ginning, cleaning and pressing ..	5,101	1,945
Cotton spinning and sizing and weaving ..	22,731	10,277
Jute pressing, spinning and weaving ..	..	..
Rope, twine, string and other fibres ..	589	517
Wool carding, spinning and weaving ..	34	51
Silk spinning and weaving ..	..	..
Hair (horse-hair) spinning and weaving ..	..	..
Dyeing, bleaching, printing, preparation and sponging of textiles ..	520	798
Lace, crepe, embroideries, fringes, etc., and insufficiently described textile industries ..	126	185
Workers in leather ..	5,499	3,125
Furriers, and persons occupied with feathers and bristles, brush makers ..	..	..
Bone, ivory, horn, shell, etc., workers (except buttons) ..	25	13

is the one relating to textiles. Under our scheme of classification this particular industry is divided into the groups shown in the margin. I have given against each group the number of persons actually earning their living from it, and also the number of persons depending on

these earners. It will be seen that the most important group is that of cotton spinning, sizing and weaving. Over thirty-two thousand persons are maintained by this occupation. Cotton ginning and pressing engage 1,945 workers and 5,101 dependants. Dyeing and bleaching feed 1,318 persons, of whom 798 are earners and 520 dependants.

Leather provides living for 3,125 workers and 5,499 dependants. Bone and ivory-workers number only 13. In rural areas, the chief occupation of the leather-workers is the tanning of leather, and making footwear for the people. But in urban places, the manufacture of boots, trunks, hand-bags, saddlery, etc., is also carried on. Comparison with the previous figures is not possible on account of the change in the classification scheme.

Hides, skin and other hard materials from the animal kingdom.

The various wood industries, as enumerated in the margin, provide

	Dependants.	Earners.
Sawyers ..	6,937	2,512
Carpenters, etc. ..	12,900	7,119
Basket-makers, etc. ..	2,431	1,469

Wood. occupation for 11,100 persons, of whom 2,512 are sawyers, 7,119 carpenters and 1,469 basket-makers and makers of other wood materials. The total number of 11,100 earners in these various occupations,

maintain 22,268 persons more, of whom 1,367 are partial workers and the rest non-workers. 2,195 persons of these are those who partake in this industry in addition to other avocations, from which they derive more income than from this. A comparison with the 1921 figures shows, that the number of sawyers has decreased from 2,848 to 2,512. This loss of theirs is the gain of carpenters who record an addition of 2,813 earners. The figures for the third group of this industry remain practically the same.

The various metal industries support a population of 12,764, of

	Earners.	Dependants.
Smelting, forging and rolling of iron and other metals ..	85	170
Makers of arms, guns, etc. ..	..	..
Blacksmiths, other workers in iron, makers of implements ..	3,176	8,637
Workers in brass, copper and bell-metal ..	109	264
Workers in other metals (except precious metal) ..	121	202
Workers in mints, die-sinkers, etc. ..	..	..

Metals. whom, 3,491 are actual earners and the rest dependants. Professions are exclusively confined to males, there being not a single female worker. The number of iron-workers is the highest, who generally manufac-

ture agricultural implements for local use. Brass and copper-workers are the makers of utensils. There are no arms factories or mints.

In comparison with the previous figures, the number of persons following this industry has decreased from 3,941 to 3,491. The loss is greatest among blacksmiths, who have decreased by 550 persons.

Ceramics.

Manufacturers of earthen and clay goods, of all sorts, are 3,125 males

	Earners.	Dependants.
Potters and makers of earthen wares ..	2,760	9,285
Brick and tile-workers ..	319	691
Other workers in ceramics ..	150	334

and 104 females. Against these 3,229 earners, there are 10,310 dependants. The industry thus feeds 13,539 persons in all. The

number of potters, and makers of other earthenware, has decreased from 5,847 in 1921 to 2,760 on the present occasion. This decrease is indeed appalling. It appears that people are taking more to metal. The replacement of earthen pots used in Persian wheels by iron ones, has affected this industry considerably.

Chemical products.

Strictly speaking, no enterprise in the direction of chemical products

	Persons supported.	Persons working.
Manufacture of matches, fire-works and other explosives ..	106	65
Manufacture of aerated and mineral waters and ice ..	162	75
Manufacture and refining of vegetable oils ..	3,815	1,945

exists in the State as yet. Manufacturers of fire-works or aerated waters have been grouped under this head for want of a better place under which they could be

treated. Both these groups record an increase from 28 to 140 in the number of persons maintained by them, showing that the demand for fire-works and aerated waters has grown enormously. Refiners of vegetable oil, however, have decreased by 781 workers, bringing down the number of persons, following this occupation, from 2,726 to 1,945. As against the total number of 2,085 workers in these occupations, there are 4,083 dependants, all except 245 of whom are of the non-working type.

Food Industries.

The manufacturers of food articles employ 4,629 persons, of whom 758 are females and 3,871 males. The total population supported by the industry

	Persons supported.	Persons working.
Rice pounders and huskers and flour grinders	1,624	1,125
Grain parchers, etc. ..	941	798
Butchers ..	1,054	351
Makers of sugar molasses and gur ..	620	382
Sweetmeat and condiment makers ..	2,525	1,108
Toddy drawers ..	69	77
Brewers and distillers ..	..	..
Manufacturers of Tobacco ..	..	..
Manufacturers of Opium ..	..	..
Manufacturers of Ganja ..	..	..
Miscellaneous ..	820	788

is 12,282, including earners and dependants. The different groups into which the occupations of this industry have been classified, are given in the margin, along with the number of earners and dependants.

The most flourishing of these groups is the profession of sweetmeat makers, among whom there are 1,108 earners and 2,525 dependants. The number of flour grinders is also about the same, though their dependants are comparatively fewer. Brewers and distillers, and manufacturers of tobacco, opium and ganja are *nil*, for all these are excisable articles and supplied by the Government, ready-made. Excepting the flour grinders and butchers, all the various groups of occupations under this class, have prospered since 1921. The decrease in the number of flour grinders is obviously due to the increasing popularity of flour mills. The fall in the number of butchers is only nominal and hardly calls for an explanation.

Industries pertaining to dress and toilet, provide means of subsistence for 67,439 persons, of whom 18,075 males and 719 females, are actual earners, 1,296 males and 1,223 females, are partial dependants, and 4,626 males and 147 females, partial earners.

Industries pertain to dress and toilet.

	Persons supported.	Persons working.
Boot and shoe-makers	29,895	11,373
Tailors, milliners and dress-makers	9,724	4,198
Embroiderers, hat-makers and makers of other articles of wear .. .. .	..	..
Washing and cleaning	1,705	724
Barbers, hair-dressers and wig-makers	7,321	2,499

Agance at the statement in the margin will show that the most important group in this class of industries is that engaged in the manufacture of footwear, which employs

11,373 workers. The next in importance is the group comprising of tailors, milliners and dress-makers. Compared with the figures of 1921, the number of boot and shoe-makers has decreased by 1,685 persons, of washers and cleaners by 478, and of barbers by 3,641. Milliners and tailors are the only people who record an increase of 766 persons. As there was no change in the classification of the various groups and orders, constituting this sub-class of occupations, the phenomenal decrease returned by barbers, washermen, and boot and shoe-makers is certainly unintelligible, except on the hypothesis, that to escape the stigma that attaches to these occupations, the returns have not been properly recorded. The total number of 18,794 actual workers of these industries, maintain 48,720 dependants.

Furniture making, as a separate industry, has not been returned at all on the present occasion. The few cabinet makers and upholsterers recorded in 1921, seem to have been returned as a part of the general body of carpenters, who do all sorts of wood work, including furniture and cabinet-making.

Furniture Industries.

Economic depression in the State is responsible for the decrease of 322 actual workers in various occupations relating to building industries. A large majority of these people are masons, architects and labourers. The total number of people supported by this, is 5,611 of which 1,679 are actual workers and 3,932 dependants.

Building Industries.

The number of persons engaged in the repairs of the means of transport, such as motor cars, cycles, carriages is only 294 persons in all. The 42 persons returned as workers in motor industry, are in fact the repairers of these machines. The manufacturers of carriages, etc., number 252 persons. The industry has slightly prospered since 1921, for both the motor repairers and carriage makers have increased, the former from 7 to 24, and the latter from 212 to 252. As against this number of actual workers, there are 826 dependants, of whom 13 are working, and the rest non-working.

The means of Transport.

Of the physical forces, the generation of electrical energy, is the only activity followed here, which employs 127 workmen, all males, with 254 dependants, i.e., 381 persons in all are fed by this industry.

Production and transport of physical force.

The occupations and the number of persons that follow miscellaneous and undefined industries are given in the margin. Of the total number of 18,366 persons, 15,222 are scavengers, 2,928 makers of jewellery and ornaments. The other industries are numerically insignificant. The number of dependants is 23,203 which is proportionately very low, for the obvious

Miscellaneous undefined Industries.

	Earners.
Printers, engravers, book-binders, etc.	85
Makers of musical instruments	25
Makers of clocks and watches	56
Makers of jewellery and ornaments	2,928
Scavenging	15,222
Miscellaneous	50
Total	18,366

reason that scavenging is done by males as well as by females, and a very large number of females has been consequently treated as earners. Compared with 1921, the scavengers have increased by 2,829 while jewellers have suffered a deficit of 282 as against their previous figures.

TRANSPORT

SUB-CLASS IV.

Transport is distinguished into three classes, in accordance with the nature of the vehicle used. Transport by air, transport by road, and transport by rail. The total number of persons employed in all these is 7,445 persons, all but 17 being males. Traffic by river is rare, the only navigable water is the main channel of the Sirhind Canal. The number of persons employed in the Irrigation Department having also been included in this group, the total number of persons returned under the head, has swelled to 689 workers and 12,810 dependants of whom 157 only are of the working type and the rest all non-working.

Transport by Road.

This is one of the most important groups of transport. It supports 6,005 persons, through 2,414 actual workers. Their distribution in the various groups is given in the margin, a glance at which will show that 707 persons earn their livelihood from the construction of roads and bridges; 598 from hiring or driving mechanical vehicles; 449 from driving other vehicles; and 652 persons from driving pack animals. Their total number of dependants is 3,591, of which 112 are of the working type, the rest, non-working. In 1921 the total number of earners from this source was 4,265, which included 2,894 porters and messengers, whose returns at this census were *nil*. All other classes record an increase. Motor traffic, particularly, records a phenomenal increase during the period under report.

	Earners.	
Persons (other than labourers, employed on the construction of roads and bridges)	612	
Labourers employed on roads and bridges	95	
Owners, managers and employees (excluding permanent servants) connected with mechanically driven vehicles	598	
Owners, managers and employers (excluding permanent servants) of other vehicles	449	
Drivers of elephants, camels, mules, asses and bullocks	652	
Palki bearers	8	

Transport by Rail.

Railway is the most important means of transport, and affords employment to 3,980 people, more than all other types of transport combined. Of these 980 are coolies, and the rest other employees. In 1921 the number of Ry. workers was 4,064, out of which 1,146 were coolies, 2,918 others. The increase in the number of coolies, on the previous occasion, was due to the Sirhind-Rupar line being, then, under construction. The increase in the number of other employees in 1931, is also due to the same fact, as the line has since been opened to traffic. The number of their dependants is 7,523.

Postal, telegraph, and telephone services are also included under this head and reckon 362 employees, actually working. Their number of dependants is 1,048, showing that these services provide the means of sustenance to 1,410 persons in all.

TRADE

SUB-CLASS V.

The total number of persons occupied in trade is, 32,197 males and 1,534 females, the actual workers. The number of their dependants is 73,118, of whom 3,080 are working dependants. In addition to these, 4,867 persons are such who are engaged in one trade or the other, and possess other sources of income also, which are more lucrative, trade being only a subsidiary occupation in their case.

In 1921, the number of earners in this class of occupations was 32,266. This shows that there has been only a slight improvement in trade conditions during the decade.

Bank employees, insurance agents, money-lenders and the like constitute the first group of traders, whose numerical strength is, 3,686 actual workers, and 9,540 dependants, of whom 538 are of the working type and the rest non-working. In 1921 the number of these actual workers was 2,852.

Banks and Money-lenders.

The actual workers of this type have been enumerated at 239 persons who interest in banking and money-lending, as against 210 in 1921, giving an increase of 29 only. The total number of dependants stands at 523, all of the non-working type.

Brokers and Commission Agents.

Trade in textiles provides means of livelihood to 1,186 workers and 3,146 dependants. The number of persons engaged in this trade has gone down by 167 persons, since last census, which may be due to the foreign goods boycott movement, which seriously affected the piece-goods business.

Trade in Textiles.

This business, in its very nature, has a limited scope, and is, thus, carried on, by only 211 persons. Since 1921, however, it appears to have prospered, for, then there were only 170 persons, engaged in it. The number of dependants on these people is 624, of whom 13 are partial-earners.

Furs, Skins and Feathers, etc.

The number of timber dealers is 522, and of bamboos and cane dealers, 65. In 1921, the numerical strength of these professions was 217 showing an increase of 370 persons during the decade. The number of dependants is 707, of whom 72 are partial workers.

Trade in Wood.

The number of persons engaged in the sale of metals, machinery, knives and tools, etc., is 115 actual workers, and 237 dependants. Compared with the figures of 1921, this number of hardware dealers has increased threefold. The figures (*i.e.*, 40) of the previous Census appear too small to meet the requirements of the population in the line and I feel that there was some mistake at the time of enumeration.

Trade in Metals.

The number of persons who earn their living from the sale of earthenware, bricks and tiles is 367 persons, of whom 112 are actual workers, 28 of the partially working type, and 162 idle dependants. In 1921 there were only six persons returned under this trade, a number too small for the requirements of the population. This too is apparently due to some mistake in enumeration.

Trade in Pottery, Bricks and Tiles.

Chemical products, included in this group, are drugs, dyes, paints, petroleum and explosive substances. The number of the sellers of these articles is 285 actual workers, and 727 dependants of the non-working type. At the previous census the number of the actual workers was 258.

Trade in Chemical Products.

Hotels, Cafes and Restaurants.

Three classes of people are included in this order ; vendors of wine, liquors and aerated waters ; owners and managers of hotels, cook shops and serais, and hawkers of drinks and food-stuffs. The total number of persons who earn their livelihood from these sources is 2,113, of whom 588 are actual workers, and 1,517 actual dependants, eight of these, being working dependants. In 1921, the number of actual workers following these occupations, was 466. The increase of 122 persons recorded during the decade, is due to the general increase in population.

Of this total of 588 persons, dealing in food-stuffs, 259 are vendors of wines and liquors, compared with 227 in 1921 ; 252 are managers of hotels, cook-shops and serais, and 77 hawkers of drinks and food-stuffs. The last named have been distinguished as a separate group only this time. In 1921 their figures were included with those of the previous group, who then numbered 277. There has thus been an increase of 52 persons under this head.

Trade in other food-stuffs.

The occupations classified under this order, afford means of sustenance for 21,574 persons in all, of whom 6,239 males and 955 females are actual workers. The number of dependants amounts to 14,380, all except 532 of whom, are of the partially working type. Of these there are 440, whose chief occupation is something else and have taken to this trade in addition. The number of actual workers under this head was 9,972 in the Census of 1921, giving a decrease of 2,678, which indeed, is very large.

Trade in clothing and toilet articles.

The trade in ready-made clothing and other articles of dress and toilet, such as perfumes, umbrellas, socks, hats, caps, ready-made shoes, and other miscellaneous articles of the kind, is carried on by 2,351 persons, of whom 657 are workers, and 1,694 dependants, of whom only 24 are of the partially working type and 1,670 non-working. The number of actual workers enumerated at the last census under this head was 707, giving a decrease of 50 persons, in actual workers.

Trade in furniture.

The number of persons engaged in the sale of furniture, carpets and curtains, etc., is 62 and of those dealing in cooking utensils, hardware, crockery, glassware, etc., 155, as actual workers and 605 as dependants. In 1921 the number of actual workers in the two classes was 65, for the former, and 4 for the latter.

Building materials other than bricks, tiles and wood.

Building materials, other than bricks, tiles, and wood, which have been separately dealt with, mean, miscellaneous articles, such as cement, lime, etc., and their sale provides living for 341 persons, of whom 91 are actual earners and 250 dependants. Since 1921, the class of actual workers has increased by 20 persons, showing the flourishing condition of the trade.

Trade in means of transport.

The marginal statement gives the number of actual working persons, and of those supported by the three important kinds of this trade, namely, dealing in, and hiring of mechanical vehicles, dealing in and hiring of carriage and carts, and dealing in and hiring of pack animals. In 1921, there was only a single return, under the first class, which shows the phenomenal progress the motor car and lorry-traffic has made. The number of carriages and carts has also increased,

	Persons supported.	Persons working.
Dealers and hirers in mechanical transport ..	404	125
Dealers and hirers of other carriages and carts ..	1,329	421
Dealers and hirers of camels, horses, cattle, asses, mules, etc. ..	3,580	1,133

though comparatively little; there is a large increase of 1,000 persons working as dealers in, and hirers of pack animals, as compared with the figures of the last census.

The sale of fuel, charcoal, and cow-dung, employs 272 actual working persons, with 743 dependants. The number of actual working persons in this trade have decreased by 27. One hundred and thirty-three females were shown following this occupation in 1921, but at the present census, the corresponding return is *nil*. It appears that women, who generally prepare cow-dung cakes, were themselves entered in this group, which really is meant for the persons engaged in their sale and not manufacture. They have therefore been rightly omitted from the present census returns.

This order comprises of the three groups mentioned in the margin.

Group.	Persons supported.	Persons working.
Dealers in precious stones, jewellery, clocks and optical instruments ..	400	125
Dealers in bangles, beads, necklaces, fans, toys, etc. ..	1,226	405
Publishers, book-sellers, stationers, dealers in music, pictures and curiosities ..	226	65

Since 1921, the three groups have shown an increase in the number of actual workers, by 35 in the case of group first, by 81 in the case of group second, and by 22 in the case of group

third, owing to the heavy demand of these articles at the time of marriages and other social functions of the ladies.

This order comprises of trade occupations, not separately dealt with. The most important component of the class is "the general shop," which in common parlance, is called "*Dukan Nuntel* or *Parchun*." Owing to the selling of numerous articles of all varieties at these shops, it was difficult

Group.	Persons supported.	Persons working.
Dealers in rags and stable refuse, etc. ..	11	6
General store-keepers, and shop-keepers otherwise unspecified ..	48,922	15,898
Itinerant traders, pedlars, and hawkers (of other than food, etc.) ..	208	75
Other traders (including farmers of pounds, tools and markets) ..	147	38
Total ..	49,288	16,017

to specify them separately and hence they have been included in this miscellaneous group. No comparison is also possible with the previous figures. The total number supported by these shops is 49,288 persons, out of which 16,017 are actual

workers, 1,633 partially working dependants, and 31,638 non-working dependants.

PUBLIC SERVICE

SUB-CLASS VI.

The number of persons employed in the State Forces, is 3,330 earners, and 3,951 dependants. The distinctions between the Imperial and local forces no longer exists, the two having been amalgamated under the name State Forces. There are four infantry and two cavalry units, besides a horse artillery, a transport corps and a machine gun section.

Service in the State police provides means of livelihood for 10,724, out of whom 4,037 are actually employed, and 6,687 dependants. Among the actual servants, there are 1,393 in the regular police force and 2,644 village watchmen. Besides the Inspector-General, who is the head of the department, there are 4 Superintendents, 4 Assistant Superintendents,

Inspector-General ..	1
Superintendents ..	4
Asstt. Superintendents ..	4
Inspectors ..	8
Sub-Inspectors ..	52
Head-Constables ..	200
Village Watchmen ..	2,644
Total ..	4,037

8 Inspectors, 52 Sub-Inspectors and 200 Head-constables. The strength of the constables is 1,124, giving an average of one police officer for every 1,167 of the population. As compared with 1921 figures there is no change, except in the number of village watchmen, whose strength has since been raised from 1,422 to 2,644.

PUBLIC ADMINISTRATION

SUB-CLASS VII.

Public administration provides sustenance for 3,341 persons, actually

Group.	Persons supported.	Persons working.
State service	7,240	1,970
Foreign service	23	10
Municipal and other services	1,189	430
Village officials other than watchmen	3,166	931
Total	11,618	3,341

employed, and 8,277 dependants. 1,970 persons are in State service, 430 in Municipal service, and 931 are village officials, mostly Patwaris. Ten persons of foreign service include evi-

dently the lent officers from British Government, and a few guests temporarily staying in connection with the Field Trials.

PROFESSION AND LIBERAL ARTS

SUB-CLASS VIII.

Religion.

The various groups of occupations classified under "religion" are given

Groups.	Persons supported.	Persons working.
Priests, ministers, etc.	30,081	10,141
Monks, nuns and religious mendicants	612	423
Other religious workers	135	65
Servants in religious edifices, burial and burning-grounds, etc.	638	325
Total	31,466	10,954

in the margin, showing that 10,954 persons earn their livelihood from various religious callings. It is particularly noteworthy that there are 1,133 female earners also in this group. This high figure is due to

the inclusion of female religious mendicants. Compared with the previous census figures, the numerical strength of the persons, deriving their livelihood from these sources has increased by 1,738 persons. The increase is mostly among men, and, in view of the consideration that these earners are earners nominally and are in fact, dependants, and a burden on the society, the increase is by no means welcome.

Law.

The legal profession provides means of subsistence for 477 persons, as compared with 490 in 1921. Of these 221 are lawyers of all kinds, 256 are lawyers' clerks and petition-writers, etc. These are all male earners and maintain 1,256 dependants.

Medicine.

The practice of medicine employs 940 males and 265 females. The

Group.	Persons supported.	Persons working.
Registered medical practitioners	1,114	309
Other persons practicing healing arts	1,476	453
Dentists	82	25
Midwives, vaccinators, compounders, nurses, etc.	759	413
Veterinary surgeons	17	5
Total	3,448	1,205

marginal statement gives the distribution of the order by groups, and the number of persons, each group actually employs and maintains. Keeping in view the fact that the practice of medicine admits of easy

quackery, it is gratifying to note that the number of qualified medical practitioners, is also by no means small. The present scheme of the classification of these occupations being greatly different from the one adopted in 1921, no comparison is possible with the previous census figures.

This class comprises two groups of persons, those actually engaged in the work of teaching, and others, who do miscellaneous duties in educational institutions. The number of persons employed, including 57 females, and supported by the occupation, is given in the margin. Compared with 1921, the class has increased by 21.7 per cent. which is obviously due to the increased number of schools, opened during the decennium.

Group.	Persons supported.	Persons working.
Teachers and professors ..	2,260	821
Clerks and servants connected with educational work ..	153	46
	2,413	867

Public Instruction.

The various kinds of occupations comprising this order, are given in the margin. The number of persons in these occupations actually working is 4,520

Group.	Persons supported.	Persons working.
Public scribes, stenographers, etc. ..	84	24
Architects, surveyors, and engineers and their employees (not being State servants)	313	86
Authors, editors, journalists, and photographers ..	26	6
Artists, sculptors and image-makers ..	10,170	3,843
Scientists (astrologers, etc.) ..	87	27
Horoscope casters, astrologers, fortune-tellers, wizards, witches, and mediums ..	870	255
Musicians (composers and performers other than military actors, dancers, etc.) ..	1,972	751
Managers and employees of places and public entertainments, race-courses, societies, clubs ..	41	41
Conjurors, acrobats, reciters, exhibitors of curiosities and wild animals, etc. ..	304	77
Total ..	13,867	5,110

Letters, arts, and science.

males, and 590 females, with 8,757 dependants. The figures in the marginal statement will show that the greatest number of earners belong to the group of artists, sculptors and image-makers; and I doubt the accuracy of these figures. It appears that the ordinary potters, who make crude

earthen toys of deities and gods, have been treated as sculptors. That there should be 537 women also carrying on these fine arts, further strengthens my suspicion that the classification has not been properly understood. It has not been possible to find out where the mistake lies, and a reference is made here, to insure that precautions may be taken in time, to guard against a similar error at the next occasion. That all the people, excepting 1,214 males and 53 females, engage exclusively in these fine arts, strengthens the above suspicion still further; and the number of even crude toy-makers cannot be so great, as, the demand for toys is only seasonal, *e.g.*, on the occasion of Dewali or one or two other festivals. On account of the changes in classification, comparison with the previous census is not possible.

Public scribes and stenographers show a large increase, from 5 to 24, obviously due to the increased employment of shorthand writers in the various departments of the State. A large number of energetic young men consider stenography a useful qualification to improve their prospects.

Public scribes and stenographers.

PERSONS LIVING ON THEIR OWN INCOME

SUB-CLASS IX.

This last class of occupations comprises miscellaneous occupations and professions. These have been distinguished into four different kinds.

Persons living on their own income.

First of these are the persons, living on their own incomes, such as pensioners, scholarship-holders, proprietors of land, persons receiving interest on their accumulated wealth, Jagirdars and the like. The total number of such persons is 2,693 males, and 287 females; out of these 742 males and 14 females do other work also. The number of their dependants is 6,435. The degree of dependence on the earners of this class is comparatively lower, for the obvious reason that out of these, 1,721 are pensioners, who are necessarily men of old age and whose children have become old enough to be earners.

DOMESTIC SERVICE

SUB-CLASS X.

Domestic service.

Domestic servants have been distinguished into two classes, as per

Group.	Persons supported.	Persons working.
Private motor-drivers and cleaners ..	151	51
Other domestic servants ..	21,461	11,732
Total ..	21,612	11,783

margin. Motor-drivers are as a class highly paid, and more respectable than the other domestic servants, and have for this reason, as also for the special nature of

their duties, been distinguished from the rest. The classification could not be carried further as the generality of domestic servants do all sorts of duties, too numerous and varied, to admit of any classification. The number of motor-drivers appears to me an under-statement, as the number of private cars in the State is much larger, for each of which a cleaner or a driver must be counted.

INSUFFICIENTLY DESCRIBED OCCUPATIONS

SUB-CLASS XI.

This order relates to persons belonging to known occupations, but who, for want of further details, could not be posted in their right place. They have thus been grouped under this head. The preponderating element among them is of labourers and workmen, 19,048 of whom failed to mention the particular kind of labour, in which they were engaged. Similarly 519 businessmen and contractors and manufacturers, have been included in this sub-class, for want of detailed information about the nature of their business or craft. Cashiers, accountants and other employees, who did not specify the office, work-house or

Group.	Persons supported.	Persons working.
Manufacturers, businessmen and contractors otherwise unspecified ..	1,824	519
Cashiers, accountants, book-keepers, clerks and other employees in unspecified work-houses and shops ..	449	129
Mechanics otherwise unspecified ..	1,580	581
Labourers and workmen otherwise unspecified ..	38,644	19,048
	42,497	20,277

shop in which they were employed, number 129. They also have been treated in this class, as also 581 unspecified mechanics. The total population of all these groups of the unspecified, is 18,500 males and 1,777 females, actual workers, and

22,220 dependants including 1,158 male and 1,390 female working dependants.

UNPRODUCTIVE

SUB-CLASS XII.

This sub-class deals with unproductive occupations affording means of livelihood for 27,484 persons, of whom there are 12,006 male and 1,085 female actual earners.

This class comprises of 867 male and 48 female inmates of jails. These are the actual figures of the Patiala Central Jail. **Inmates of jails, asylums and alms-houses.**

The second group in this class, is that of beggars and vagrants. Their number is very large, extending to 11,139 in the case of males, and 921 in the case of females, who actually beg, and 14,236 who depend on the alms collected by them. It is gratifying to note that since 1921 the population of actual workers in this group has decreased appreciably. In the case of women the fall is over 58 per cent. and on both males and females combined, 21 per cent. **Beggars and vagrants.**

The last category of unproductive occupation is that of procurers and prostitutes. The total number of persons earning their livelihood from these occupations is 273, of whom 181 are females and 92 males. The number of actual earners is 116, all being females. They represent an increase of 47 earners over the 1921 figures. **Prostitutes.**

CHAPTER VIII.—OCCUPATIONS

Subsidiary Table I (a).

Earners (Principal Occupation) and working dependants.

Class, Sub-Class and Order.	Number per 10,000 of total population.	Class, Sub-Class and Order.	Number per 10,000 of total population.
Non-working dependants	5,504	Order (24)—Brokerage, commission and export	1
All occupations	„	Order (25)—Trade in Textiles	8
Earners, principal occupation and working dependants	4,496	Order (26)—Trade in skin, leather and furs	1
Class A—Production of raw materials	3,116	Order (27)—Trade in wood	4
Sub-Class A—Exploitation of animals and vegetation	3,115	Order (28)—Trade in metals	1
Order (1)—Pasture and agriculture	3,114	Order (29)—Trade in pottery, bricks and tiles	1
Sub-Order (a)—Cultivation	3,039	Order (30)—Trade in chemical products	2
Sub-Order (b)—Cultivation of special crops, fruits, etc. (Planters, managers, clerks and labourers)	1	Order (31)—Hotels, cafes, restaurants, etc.	4
Sub-Order (c)—Forestry	72	Order (32)—Other trade in food-stuffs	48
Sub-Order (d)—Stock raising	„	Order (33)—Trade in clothing and toilet articles	4
Sub-Order (e)—Raising of small animals and insects	„	Order (34)—Trade in furniture	1
Order (2)—Fishing and Hunting	1	Order (35)—Trade in building materials	1
Sub-Class II—Exploitation of minerals	1	Order (36)—Trade in means of transport	10
Order (3)—Metallic minerals	„	Order (37)—Trade in fuel	2
Class B—Preparation and supply of material substances	849	Order (38)—Trade in articles of luxury and those pertaining to letters and the arts and sciences	4
Order No. (4)—Non-metallic minerals	1	Order (39)—Trade of other sorts	109
Sub-Class III—Industry	576	Class C—Public administration and liberal arts	196
Order (5)—Textiles	99	Sub-Class VI—Public force	46
Order (6)—Hides, skins and other hard materials*from the animal kingdom	25	Order (40)—Army	21
Order (7)—Wood	77	Order (41)—Navy	21
Order (8)—Metals	24	Order (42)—Air Force	4
Order (9)—Ceramics	25	Order (43)—Police	25
Order (10)—Chemical products properly so-called and analogous	14	Sub-Class VII—Public administration	21
Order (11)—Food Industries	31	Order (44)—Public administration	21
Order (12)—Industries of dress and toilet	131	Sub-Class VIII—Profession, and liberal arts	129
Order (13)—Furniture industries	„	Order (45)—Religion	79
Order (14)—Building industries	11	Order (46)—Law	3
Order (15)—Construction of means of transport	2	Order (47)—Medicine	8
Order (16)—Production and transmission of physical force	1	Order (48)—Instruction	5
Order (17)—Miscellaneous and undefined industries	137	Order (49)—Letters, arts and sciences (other than 44)	34
Sub-Class IV—Transport	47	Class D—Miscellaneous	330
Order (18)—Transport by air	„	Sub-Class IX—Persons living on their income	20
Order (19)—Transport by water	4	Order (50)—Persons living principally on their income	20
Order (20)—Transport by road	16	Sub-Class X—Domestic service	84
Order (21)—Transport by rail	25	Order (51)—Domestic service	84
Order (22)—Post Office, Telegraph and Telephone services	2	Sub-Class XI—Insufficiently described occupations	140
Sub-Class V—Trade	226	Order (52)—General terms which do not indicate a definite occupation	140
Order (23)—Banks, Establishment of Credit Exchange and Insurance	25	Sub-Class XII—Unproductive	86
		Order (53)—Inmates of jails, asylums and alms-houses	5
		Order (54)—Beggars, vagrants, prostitutes	81
		Order (55)—Other unclassified non-productive industries	„

Subsidiary Table I (b).

All Occupations.	Number per 10,000 of total population.	Order (24)—Brokerage, commission and export	Number per 10,000 of total population.
Earners as subsidiary occupation	427	Order (25)—Trade in Textiles	8
Class A—Production of raw materials	256	Order (26)—Trade in skins, leather and furs	1
Sub-Class—Exploitation of animals and vegetation	256	Order (27)—Trade in wood	4
Order (1)—Pasture and agriculture	256	Order (28)—Trade in metals	1
Sub-Order (a)—Cultivation	256	Order (29)—Trade in pottery, bricks and tiles	1
Sub-Order (b)—Cultivation of special crops, fruits, etc. (Planters, managers, clerks and labourers)	„	Order (30)—Trade in chemical products	2
Sub-Order (c)—Forestry	„	Order (31)—Hotels, cafes, restaurants, etc.	4
Sub-Order (d)—Stock raising	„	Order (32)—Other trade in foodstuffs	3
Sub-Order (e)—Raising of small animals and insects	„	Order (33)—Trade in clothing and toilet articles	„
Order (2)—Fishing and Hunting	„	Order (34)—Trade in furniture	„
Sub-Class II—Exploitation of minerals	„	Order (35)—Trade in building materials	„
Order (3)—Metallic minerals	„	Order (36)—Trade in means of transport	„
Order (4)—Non-metallic minerals	„	Order (37)—Trade in fuel	„
Class B—Preparation and supply of material sub- stances	114	Order (38)—Trade in articles of luxury and those per- taining to letters and the arts and sciences	4
Sub-Class III—Industry	84	Order (39)—Trade of other sorts	17
Order (5)—Textiles	17	Class C—Public administration and liberal arts	20
Order (6)—Hides, skins and other hard materials from the animal kingdom	„	Sub-Class VI—Public force	6
Order (7)—Wood	13	Order (40)—Army	2
Order (8)—Metals	5	Order (41)—Navy	„
Order (9)—Ceramics	3	Order (42)—Air Force	„
Order (10)—Chemical products properly so-called and analogous	3	Order (43)—Police	4
Order (11)—Food Industries	2	Sub-Class VII—Public administration	2
Order (12)—Industries of dress and toilet	29	Order (44)—Public administration	2
Order (13)—Furniture industries	„	Sub-Class VIII—Professions and liberal arts	12
Order (14)—Building industries	1	Order (45)—Religion	6
Order (15)—Construction of means of transport	„	Order (46)—Law	„
Order (16)—Production and transmission of physical force	1	Order (47)—Medicine	1
Order (17)—Miscellaneous and undefined industries	11	Order (48)—Instruction	„
Sub-Class IV—Transport	1	Order (49)—Letters, arts and sciences (other than 44)	5
Order (18)—Transport by air	„	Class D—Miscellaneous	36
Order (19)—Transport by water	1	Sub-Class IX—Persons living on their income	5
Order (20)—Transport by road	„	Order (50)—Persons living principally on their income	5
Order (21)—Transport by rail	„	Sub-Class X—Domestic service	9
Order (22)—Post Office, Telegraph and Telephone services	„	Order (51)—Domestic service	9
Sub-Class V—Trade	29	Sub-Class XI—Insufficiently described occupations	14
Order (23)—Banks, Establishment of Credit Exchange and Insurance	7	Order (52)—General terms which do not indicate definite occupation	„
		Sub-Class XII—Unproductive	8
		Order (53)—Inmates of jails, asylums and alms-houses	„
		Order (54)—Beggars, vagrants, prostitutes	8
		Order (55)—Other unclassified non-productive industries	„

CHAPTER VIII.
Subsidiary Table II (a).

District and Natural Division.	TOTAL 1,000 NUMBER PER THOUSAND OF THE TOTAL POPULATION OCCUPIED AS EARNERS (PRINCIPAL OCCUPATION) AND WORKING DEPENDANTS IN—															Remarks.
	Non-working dependants.	Working dependants.	Earners Principal occupation	Exploitation of minerals and vegetation.	Sub-Class II.	Sub-Class III.	Sub-Class IV.*	Sub-Class V.	Sub-Class VI.	Sub-Class VII.	Sub-Class VIII.	Sub-Class IX.	Sub-Class X.	Sub-Class XI.	Sub-Class XII.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
PATIALA STATE ..	550	90	360	311	..	58	5	23	5	2	13	2	8	14	9	
Patiala District ..	530	147	323	291	..	67	8	23	15	5	15	3	16	16	18	
Himalaya ..	538	117	345	376	..	42	7	2	1	2	14	..	5	8	5	
Kandeghat ..	538	117	345	376	..	42	7	2	1	2	14	..	5	8	5	
Sub-Himalaya ..	565	98	337	257	..	72	6	23	12	4	14	3	18	17	9	
Rajpura ..	576	114	310	323	..	53	4	14	1	1	7	1	6	6	8	
Patiala ..	584	94	322	173	..	79	3	33	29	8	21	5	28	26	11	
Sirhind ..	540	91	368	329	..	70	3	18	3	1	12	2	4	8	9	
Indo-Gangetic Plains ..	540	88	372	333	1	54	4	22	3	1	11	2	7	15	8	
Karamgarh District ..	540	105	355	315	..	48	2	22	2	1	9	1	7	9	8	
Bhawanigarh ..	554	108	338	327	1	51	2	19	2	1	14	2	7	14	6	
Narwana ..	540	114	346	370	..	40	3	20	1	1	8	1	4	7	5	
Sunam ..	538	88	384	356	..	50	2	25	2	2	8	1	6	9	11	
Bassi District ..	543	77	380	314	..	72	4	19	2	2	14	2	7	12	9	
Dhuri Tehsil ..	561	67	372	291	..	78	4	19	2	1	13	2	7	14	8	
Anahadgarh District ..	536	84	380	332	..	49	6	23	4	1	11	2	8	19	9	
Barnala Tehsil ..	537	74	389	328	..	66	4	30	2	3	2	3	9	5	11	
Mansa Tehsil ..	550	88	362	340	..	44	2	22	2	1	10	2	6	10	11	
Bhatinda ..	527	85	388	351	..	45	10	21	6	1	8	1	10	14	6	
Mohindergarh District ..	578	73	349	284	..	54	2	30	3	20	23	3	5	7	9	
Narnaul ..	578	73	349	284	..	54	2	30	3	20	23	3	5	7	9	

Subsidiary Table II (b).

District and Natural Division.	NUMBER PER MILLE OF THE TOTAL POPULATION OCCUPIED AS EARNERS (PRINCIPAL OCCUPATION) AND WORKING DEPENDANTS IN—											
	Sub-Class No. 1.	Sub-Class No. 2.	Sub-Class No. 3.	Sub-Class No. 4.	Sub-Class No. 5.	Sub-Class No. 6.	Sub-Class No. 7.	Sub-Class No. 8.	Sub-Class No. 9.	Sub-Class No. 10.	Sub-Class No. 11.	Sub-Class No. 12.
PATIALA STATE ..	26	..	8	..	3	1	..	1	..	1	2	1
Patiala District ..	27	..	5	..	1	1	..	1	..	1	..	..
Himalaya ..	44	..	6	..	2	..	1	1	..	..	..	..
Kandeghat ..	44	..	6	..	2	..	..	1	..	..	..	..
Sub-Himalaya ..	27	..	8	..	2	1	..	1	1	..	2	1
Rajpura ..	30	..	6	..	..	..	..	1	..	1	..	..
Patiala ..	17	..	5	..	1	2	1	1	1	1	1	..
Sirhind ..	39	..	9	..	2	1	..	1	1	1	3	1
Indo-Gangetic Plains ..	23	..	8	..	3	4	..	1	1	1	1	1
Karamgarh District ..	22	..	9	..	3	..	..	1	1	1	1	1
Bhawanigarh ..	18	..	8	..	3	1	..	1	1	1	2	1
Narwana ..	26	..	9	..	3	..	..	1	1	1	1	..
Sunam ..	20	..	8	..	2	1	..	1	1	1	1	1
Bassi District ..	29	..	9	..	3	1	..	1	1	1	2	1
Dhuri Tehsil ..	20	..	9	..	3	1	..	1	1	1	2	1
Anahadgarh District ..	31	..	8	..	4	1	..	1	1	1	1	1
Barnala Tehsil ..	51	..	8	..	5	4	..	..	1	1	2	1
Mansa Tehsil ..	29	..	7	..	3	1	..	1	1	1	1	..
Bhatinda ..	24	..	7	..	4	1	..	..	1	1	1	1
Mohindergarh District ..	14	..	13	..	4	1	..	3	1	1	1	1
Narnaul ..	14	..	13	..	4	1	..	3	1	..	1	2

CHAPTER VIII.

Subsidiary Table III.—(Occupation).

Occupations of females by Sub-classes and selected order and groups.

Group No.	Occupation.	NUMBER OF ACTUAL WORKERS.		Number of females per 1,000 males.
		Males.	Females.	
	Patiala State Total.	537,941	48,332	86
	Sub-Class No. I	356,535	27,437	77
	Exploitation of animals and vegetation	356,462	27,437	77
	Order No. 1.			
	Pasture and agriculture	347,616	27,202	78
	Order No. 1-A.—Cultivation.			
1	Non-cultivating proprietors taking rent in money or kind	13,268	5,219	393
2	Estate agents or managers, of owners	275	..	..
3	Estate agents and managers, of Government.	25	..	..
4	Rent collectors or clerks, etc.	512	..	..
5	Cultivating owners	236,336	19,697	83
6	Tenant cultivators	62,127	908	15
7	Agricultural labourers	35,073	1,378	39
	Order No. 1-B.	142	..	..
	Cultivation of special crops, fruits, etc. (planters, managers, clerks and labourers.)			
	Order No. 1-C.—Forestry	172	..	..
	Order No. 1-D.—Stock raising	8,532	235	28
21	Cattle and buffalo-breeders and keepers	2,912	75	26
22	Breeders of transport animals	2,709	72	27
23	Herdsmen, shepherds and breeders of other animals	2,911	88	30
	Order No. 1-E.—Raising of small animals and insects	..	..	..
	Order No. II.—Exploitation of minerals	73	..	..
	Sub-Class II.—Exploitation of minerals	148	..	..
	Order No. 3.—Metallic minerals	..	..	..
	Order No. 4.—Non-metallic minerals	148	..	..
	Sub-Class No. III.—Industry	69,738	10,967	157
	Order No. 5.—Textiles	12,867	906	70
42	Cotton ginning, cleaning and pressing	1,918	27	14
43	Cotton spinning, sizing and weaving	9,798	479	49
44	Jute pressing, spinning and weaving	355	162	456
45	Wool carding, spinning and weaving	..	51	..
49	Dyeing, bleaching, printing, preparation of textile and sponging	702	96	137
50	Lace, crepe, embroideries, fringes, etc., and insufficiently described textile industries	94	91	968
	Order No. 6.—Hides, skins and other hard materials from the animal kingdom	2,226	912	410
51	Working in leather	2,213	912	412
53	Bone, ivory, etc.	13	..	..

CHAPTER VIII.

Subsidiary Table III.

Occupations by Sub-classes and selected order and groups.

Group No.	Occupation.	NUMBER OF ACTUAL WORKERS.		Number of females per 1,000 males.
		Males.	Females.	
	Order No. 7, Wood	10,949	151	..
54	Sawyers	2,512	..	14
55	Carpenters, turners, etc.	7,119	..	..
56	Basket-makers and other industries of woody materials, including leaves and thatchers and builders working with bamboos, reeds or similar material	1,318	151	115
	Order No. 8, Metals	3,491	..	..
	Order No. 9, Ceramics	3,125	104	33
63	Potters and makers of earthenware	2,670	90	34
64	Brick and tile-makers	305	14	46
65	Other workers in ceramics	150	..	..
	Order No. 10, Chemical	1,924	161	84
	Products properly so-called and analogous .. .. .	..	..	..
66	Manufacture of maleties, etc.	65	..	..
67	Manufacture of aerated and mineral waters, etc.	75	..	..
68	Manufacture and refining of vegetable oils	1,784	161	90
	Order No. 11, Food industries	3,871	758	196
71	Rice pounders, huskers, and flour grinders	809	316	391
72	Grain parchers, etc.	458	340	742
73	Butchers	351	..	..
74	Makers of sugar moloï	382	..	..
75	Sweetmeat and condiment-makers	1,105	3	3
76	Toddy drawers	77	..	..
81	Others	689	99	144
	Order No. 12, Industries dress and toilet	18,075	719	40
82	Boots, shoes and sandal and clay workers	11,005	368	33
83	Tailors, milliners, dress-makers and designers	4,003	195	49
85	Washing and cleaning	590	134	227
86	Barbers, hairdressers, and ringmakers	2,477	22	9
	Order No. 14, Building Industries	1,661	18	11
90	Lime burners, cement workers, excavators and well-sinkers, stone cutters and dressers, brick-layers and masons, builders, (other than buildings made from bamboo or similar materials), painters, decorators of houses, tiles plumbers, etc.	1,661	18	11
	Order No. 15, Construction of means of transport .. .. .	..	..	..
	Order No. 16, Production and transmission of physical force .. .. .	..	..	..
	Order No. 17, Miscellaneous and undefined industries	11,128	7,238	650
98	Makers of jewellery and ornaments	2,915	13	4
99	Other Miscellaneous and undefined industries (toy making, taxidermy, etc.)	45	5	111
100	Scavenging	8,002	7,220	902
	Sub-Class IV, Transport	7,428	17	2
	Order No. 18, Transport by air .. .. .	..	..	..
	Order No. 19, Transport by water .. .. .	..	..	..
	Order No. 20, Transport by road	2,412	2	1
108	Owners, managers, and employees (excluding personal servants) connected with other vehicles	442	2	5
	Order No. 21, Transport by rail	3,965	15	4
113	Labourers employed on railway construction and maintenance and coolies and porters employed on railway premises	965	15	16
	Order No. 22, Post Office, etc. .. .. .	..	..	..
	Sub-Class V, Trade	32,197	1,534	48
	Order No. 23, Banks establishment of credit exchange and insurance	3,535	151	43
	Order No. 115, Banks establishment of credit exchange and insurance	3,535	151	43
	Order No. 24, Brokerage commission and export .. .. .	..	..	..
	Order No. 25, Trade in Textile .. .. .	..	..	..
	Order No. 26, Trade in skin, leather and furs .. .. .	..	..	..
	Order No. 27, Trade in wood	418	169	404
119	Trade in wood (not fire-wood)	353	169	479

CHAPTER VIII.

Subsidiary Table IV.

Occupations by Sub-classes and selected order and groups

Group No.	Occupation.	NUMBER OF ACTUAL WORKERS.		Number of females per 1,000 males.
		Males.	Females.	
	Order No. 28, Trade in metals .. .. .	..	..	..
	Order No. 29, Trade in pottery, bricks and tiles .. .. .	..	..	..
	Order No. 30, Trade in chemical products .. .. .	..	..	..
	Order No. 31, Hotels, Cafes and restaurants .. .. .	..	..	..
	Order No. 32, Trade in food-stuffs	6,239	955	135
130	Dealers in sweetmeats, sugar and spices	1,339	51	37
131	Dealers in dairy products, eggs, and poultry	561	24	43
134	Dealers in other food-stuffs	1,687	880	522
	Order No. 33, Trade in clothing and toilet articles	649	8	12
	Order No. 34, Trade in furniture .. .. .	..	..	..
	Order No. 35, Trade in building materials .. .. .	..	..	..
	Order No. 36, Trade in means of transport .. .. .	..	..	..
	Order No. 37, Trade in fuel .. .. .	..	..	..
	Order No. 38, Trade in articles of luxury and those pertaining to letters and the arts and sciences	522	73	140
147	Dealers in common bangles, bead-necklaces, fans, small articles, toys, hunting and fishing tackle, flours, etc.	332	73	220
	Order No. 39, Trade of other sorts	15,839	178	11
150	General store-keepers and shopkeepers, otherwise unspecified	15,720	178	11
	Sub-Class VI, Public force .. .. .	..	..	..
	Order No. 40, Army .. .. .	..	..	..
	Order No. 41, Navy .. .. .	..	..	..
	Order No. 42, Air force .. .. .	..	..	..
	Order No. 43, Police .. .. .	..	..	..
	Sub-Class VII, Public Administration and Order No. 44	3,216	125	39
161	Municipal and other local (not village) services	305	125	410
	Sub-Class VIII, Profession and Liberal Arts	16,568	2,045	123
	Order No. 45, Religions	9,821	1,133	116
163	Priests, ministers, etc.	9,018	1,123	125
164	Monks, nuns, religious mendicants	413	10	24
	Order No. 46, Law .. .. .	..	..	..
	Order No. 47, Medicine	940	265	282
169	Registered medical practitioners including dentists	304	5	16
172	Midwives, vaccinators, compounders, nurses, masseuses, etc.	153	260	1,699
	Order No. 48, Instruction	810	57	70
174	Professors and teachers of all kinds	764	57	75
	Order No. 49, Leather arts and sciences (other than 44)	4,520	590	131
179	Artists, sculptors, and image-makers	3,306	537	162
180	Scientists (astronomers, botanists, etc.)	25	2	80
182	Musicians (composers and performers other than military actors, dancers, etc.)	700	51	73
	Miscellaneous	43,924	4,207	96
	Sub-Class IX, Persons living on their income and Order No. 50	2,693	287	107
	Sub-Class X, Domestic service and Order No. 51	10,725	1,058	99
187	Other domestic service	10,674	1,058	99
	Sub-Class XI, Insufficiently described occupation and Order No. 52	18,500	1,777	96
191	Labourers and workmen otherwise unspecified	17,271	1,777	103
	Sub-Class No. 12. Unproductive	12,006	1,085	90
192	Order No. 53, Inmates of Jails, asylums and alms-houses	867	48	55
	Order No. 54, Beggars and vagrants, and prostitutes	11,139	1,037	93
193	Beggars and vagrants	11,139	921	83
194	Procurers and prostitutes .. .. .	..	116	..

CHAPTER VIII.
Subsidiary Table IV.
Selected Occupations 1931-1921.

Group No.	Occupation.	Population supported in 1931.	Population supported in 1921.	Percentage of variation 1931-1921.
	Class A, Production of raw materials	1,064,098	996,375	7·3
	Sub-Class A, Exploitation of animals and vegetation	1,068,723	994,930	7·4
	Order No. 1, Pasture and Agriculture	1,068,568	994,696	7·4
	Order No. 1A, Cultivation	1,043,765	958,521	8·9
1	Non-Cultivating proprietors taking rent in money or kind	50,986	38,146	38·7
2	Estate agents and managers of owners	748		
3	Estate agents and managers of Government	67		
4	Rent cultivators and clerks, etc.	1,331		
5	Cultivating owners	734,494	815,595	-9·9
6	Tenant cultivators	150,559	104,628	144·8
7	Agricultural labourers	105,580		
8	Cultivators of Jhum, etc. .. .. .	..	
	Order No. 113, Cultivation of special crops, fruits, etc. (Planters, managers, clerks, and labourers)	429	229	87·3
9	Cinphona .. .. .	..	..	..
10	Cocoanut .. .. .	..	..	..
11	Coffee .. .. .	..	..	..
12	Gangu .. .. .	..	..	..
13	Pan-vine .. .. .	..	..	..
14	Rubber .. .. .	..	..	..
15	Tea .. .. .	..	..	..
16	Market gardeners	429	229	87·3
	Order No. 1C, Forestry	408	1,245	-67·2
17	Forest Officers, Rangers, Guards, etc.	230	180	27·8
18	Wood cutters and charcoal labourers	86	1,065	-83·3
19	Collectors of forest produce	92		
20	Collectors of lace .. .. .	..	..	..
	Order No. 1D, Stock Raising	23,966	34,698	-30·9
21	Cattle and buffalo breeders	8,265	3,117	165·2
22	Breeders of transport animals	7,791	1,992	291·1
23	Herdsmen, shepherds of other animals	7,910	29,589	-73·3
	Order No. 1E, Raising of Small Animals .. .. .	..	3	-100
24	Birds, bees, etc. .. .. .	..	3	-100
25	Silk worms .. .. .	..	..	..
26	Lac cultivation .. .. .	..	..	..
	Order No. 2, Fishing and Hunting	155	234	-33·7
27	Fishing and pearling	107	230	-53·5
28	Hunting	48	4	1,100
	Sub-Class 2, Exploitation of animals	375	1,445	-74·05
	Order No. 3, Metallic Minerals .. .. .	..	..	..
29	Gold .. .. .	..	..	..
30	Iron .. .. .	..	..	..
31	Lead, silver and zinc .. .. .	..	..	..
32	Manganese .. .. .	..	..	..
33	Tin and wolfram .. .. .	..	..	..
34	Other metallic minerals .. .. .	..	..	..
	Order No. 4, Non-metallic Minerals	375	..	100
35	Coal .. .. .	..	6	-100
36	Petroleum .. .. .	..	..	..
37	Building materials including stone, materials for cement manufacture and clays .. .. .	..	169	-100
38	Mica .. .. .	..	..	..
39	Precious and semi-precious stones .. .. .	..	..	..
40	Salt, saltpetre and other saline substances	375	1,270	-70·5
41	Other metallic minerals .. .. .	..	..	..
	Class B, Preparation and supply of material substances	372,879	346,979	7·5
	Sub-Class, Industry	245,775	231,645	6·1
	Order No. 5, Textiles	42,874	48,787	-12·1
42	Cotton ginning, cleaning and pressing	7,046	5,856	20·4
43	Cotton spinning, sizing and weaving	33,008	40,819	-19·1
44	Jute pressing, spinning and weaving .. .. .	..	77	-100
45	Rope, twine, string and other fibres	1,106	805	37·4
46	Wood carding, spinning and weaving	85	33	157·5
47	Silk spinning and weaving .. .. .	..	28	-100
48	Hair (horse hair), etc. .. .. .	..	1	-100
49	Dyeing, bleaching, printing, preparation and sponging of textiles	1,318	889	48·3
50	Lace crops, embroideries, fringes, etc., and insufficiently described textiles industries	311	285	9·1

CHAPTER VIII—contd.
Subsidiary Table IV.
Selected Occupations 1931-1921—contd.

Group No.	Occupation.	Population supported in 1931.	Population supported in 1921.	Percentage of variation 1931-1921
	Order No. 6, Hides, skins and other hand materials from the animal kingdom			
	.. .. .	8,662	7,892	9.7
51	Working in leather	8,624	7,889	9.3
52	Furriers and persons occupied with leathers .. .. .	..	..	..
53	Bone, ivory, horns, shell, etc., workers, (except buttons)	38	3	-1,166.6
	Order No. 7, Wood	33,368	23,891	39.7
54	Sawyers	9,449	8,504	11.1
55	Carpenters, turners and joiners	20,119	12,337	62.3
56	Basket makers and other industries of woody materials including leaves, and thatchers and builders working with bamboo, reeds or similar material	3,900	3,050	27.9
	Order No. 8, Metals	12,764	11,038	15.6
57	Smelting, forging and rolling of iron and other metals	255	246	3.7
58	Makers of arms, guns, etc. .. .. .	..	..	..
59	Blacksmiths, other workers in iron, makers of implements	11,813	10,311	14.7
60	Workers in brass, copper and bell-metals	373	312	19.6
61	Workers in other metals (except precious metals)	323	167	93.4
62	Workers in mints, die-sinkers, etc. .. .. .	..	2	-100
	Order No. 9, Ceramics	13,539	20,439	-33.7
63	Potters and makers of earthenware	12,045	15,648	-23.02
64	Brick and tile makers	1,010	4,270	-76.3
65	Other workers in ceramics	484	521	-7.1
	Order No. *10, Chemical Products. Properly so-called and analogous	6,168	9,236	-33.2
66	Manufacturers of matches, fire-works and other explosives	171	75	128
67	Manufacturers of aerated and mineral waters, ice	237	40	492.5
68	Manufacture and refining of vegetable oils	5,760	9,075	-36.5
69	Manufacture and refining of mineral oils .. .. .	..	..	..
70	Others .. .. .	..	46	-100
	Order No. 11, Food Industries	12,282	7,040	74.5
71	Rice pounders, huskers and flour grinders	2,749	2,575	6.7
72	Grain parchers, etc.	1,739	957	81.7
73	Butchers	1,405	1,367	2.8
74	Makers of sugar molasses and gur	1,002	64	1,465.6
75	Sweetmeat and condiment	3,633	1,512	140.3
76	Toddy drawers	146	..	100
77	Brewers and distillers .. .. .	..	403	-100
78	Manufacture of Tobacco .. .. .	..	..	..
79	Manufacture of Opium .. .. .	..	21	-100
80	Manufacture of Ganja .. .. .	..	..	..
81	Others	1,608	141	1,040.4
	Order No. 12, Industries of Dress and Toilet	67,439	62,251	8.3
82	Boots, shoes, sandal and clog-makers	41,268	35,269	17
83	Tailors, milliners, dressmakers and dyers	13,922	8,103	71.8
84	Embroiderers, hat makers .. .. .	..	..	..
85	Washing and cleaning	2,429	3,015	-37.9
86	Barbers, hair-dressers and wig-makers	9,820	14,922	-34.2
87	Other industries connected with the toilet .. .. .	..	42	-100
	Order No. 13, Furniture Industries	..	93	-100
88	Cabinet-makers, carriage painters, etc. .. .. .	..	..	..
89	Upholsterers, tent makers, etc. .. .. .	..	..	..
	Order No. 14, Building Industries	5,611	5,793	-3
90	Lime burners, cement workers, excavators and well-sinkers, stone cutters and dressers, etc.	5,611	5,793	-3.1
	Order No. 15, Construction of Means of Transport	1,120	546	105.1
91	Persons engaged in making, assembling or repairing motor vehicles, cycles	144	25	476
92	Carriage, carts, paliki, etc.	976	519	88.05
93	Ship, boat, aeroplane building .. .. .	..	2	-100
	Order No. 16, Production and Transmission of physical force	381	94	305.3
94	Heat, light, electric, motive power, gas workers and electric light power	381	94	305.3

CHAPTER VIII—contd.
Subsidiary Table IV.
Selected Occupations 1931-1921—contd.

Group No.	Occupation.	Population supported in 1931.	Population supported in 1921.	Percentage of variation 1931-1921.
	Order No. 17, Miscellaneous and Undefined Industries ..	41,567	34,545	20·3
95	Printers, engravers, book-binders, etc.	265	120	120·8
96	Makers of musical instruments	65	36	80·06
97	Makers of clocks and surgical or scientific instruments	140	137	2·2
98	Makers of jewellery and ornaments	9,748	9,526	2·3
99	Other miscellaneous and undefined industries	90	143	- 37·06
100	Scavenging	31,259	24,583	27·2
	Sub-Class IV, Transport	20,255	26,072	- 22·3
	Order No. 18, Transport by Air .. ..	..	..	..
401	Persons concerned with aerodromes and aeroplanes .. ..	..	..	..
	Order No. 19, Transport by Water	1,337	2,086	- 35·2
102	Ship-owners, boat-owners and their employees	39	127	- 69·3
103	Persons (other than labourers) docks, rivers, canals, including pilots	1,298	1,767	- 26·5
104	Labourers employed on harbours, docks, rivers and canals .. ..	..	192	- 100
	Order No. 20, Transport by Road	6,005	13,001	- 53·8
105	Persons other than labourers employed on the construction and maintenance of road and bridges	976	195	400·1
106	Labourers employed on roads and bridges	220	449	- 51
107	Owners, managers and employers (excluding personal servants, etc.)	1,931	2	96,458
108	Owners, managers and employers, etc.	980	1,473	- 33·5
109	Palki-bearers, etc.	18	4	350
110	Pack, elephant, camel, mules, ass and bullock owners and drivers	1,880	1,483	26·8
111	Porters and messengers .. ..	..	9,395	- 100
	Order No. 21, Transport by Rail	11,503	10,072	14·2
112	Railway employees of all kinds other than coolies	9,184	7,784	18·0
113	Labourers employees on railway construction and maintenance and coolies and porters employed on railway premises	2,319	2,288	1·4
	Order No. 22, Post Office, Telegraph and Telephone Services ..	1,410	913	54·4
414	Post Office, Telegraph and Telephone Services	1,410	913	54·4
	Sub-Class V, Trade	106,849	89,262	19·7
	Order No. 23, Banks, Establishment of Credit Exchange and Insurance	13,226	10,891	21·4
115	Bank managers, money-lenders, exchange and insurance agents, money changers, brokers and their employees	13,226	10,891	21·4
	Order No. 24, Brokerage, Commissions and Export	762	556	37·05
116	Brokers, Commission agents, commercial travellers, warehouse owners and employees	762	556	37·05
	Order No. 25, Trade in Textile	4,332	4,076	6·3
117	Trade in piecegoods, wool, cotton, silk, hair and other textiles	4,332	4,076	6·3
	Order No. 26, Trade in Skin, Leather and Furs	835	591	41·3
118	Trade in skin, leather, furs, feathers, horns, etc., and the articles made from these	835	591	41·3
	Order No. 27, Trade in Wood	1,294	345	275·07
119	Trade in wood. (Not fire-wood)	1,146	345	275·07
120	Trade in barks .. ..	..	..	..
121	Trade in bamboo and canes	148	..	..
122	Trade in thatches and other forest products .. ..	..	..	..
	Order No. 28, Trade in Metals	352	116	203·4
123	Trade in metal machinery, knives, tools, etc.	352	116	203·4
	Order No. 29, Trade in Pottery, Bricks and Tiles	367	6	6,016
124	Trade in pottery, bricks and tiles	367	6	6,016·7
	Order No. 30, Trade in Chemical Products	1,012	709	24·7
125	Drugs, dyes, paints, petroleum, explosives, etc.	1,012	709	42·7

CHAPTER VIII—*contd.*
Subsidiary Table IV.
*Selected Occupations, 1931-1921—*contd.**

Group No.	Occupation	Population supported in 1931.	Population supported in 1921.	Percentage of variation 1931—1921
	Order No. 31, Hotels, Cafes, Restaurants, etc.	2,113	1,019	107·4
126	Vendors of wine, liquors, aerated waters and ice	933	481	94
127	Owners and managers of hotels, cook shops, sarais, etc., and employees	926	538	72·1
128	Hawkers of drinks and food-stuffs	254	..	100
	Order No. 32, Other Trade in Food-stuffs	21,574	53,170	-59·4
129	Grains and pulse dealers	7,446	5,923	25·7
130	Dealers in sweetmeats, sugar and spices	4,944	1,548	219·4
131	Dealers in dairy product, eggs and poultry	1,824	1,741	4·7
132	Dealers in animals for food	172	1,930	-91·09
133	Dealers in fodders for animals	370	790	-53·2
134	Dealers in other food-stuffs	5,764	35,693	-85·8
135	Dealers in tobacco	652	4,877	} 59·3
136	Dealers in opium	402	668	
137	Dealers in ganja .. .. .	..	..
	Order No. 33, Trade in Clothing and Toilet Articles	2,351	2,323	1·2
138	Trade in ready-made clothing and other articles of dress and toilet, hats, umbrellas, socks, ready-made shoes, perfumes	2,351	2,323	1·2
	Order No. 34, Trade in Furniture	822	165	398·2
139	Trade in furniture, carpets, curtains and bedding	243	153	58·8
140	Hardware, cooking, utensils, porcelain, crockery, glassware, bottles, articles for gardening, etc.	579	12	4,725·0
	Order No. 35, Trade in Building Materials	341	150	127·3
141	Trade in building materials other than bricks, tiles and woody materials	341	150	127·3
	Order No. 36, Trade in Means of Transport	5,313	3,155	68·4
142	Dealers and hirers in mechanical transport, motors, cycles, etc.	404	1	100
143	Dealers and hirers in other carriages, carts, boats, etc.	1,329	549	142·08
144	Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc.	3,580	2,605	37·4
	Order No. 37, Trade in Fuel	1,015	648	56·6
145	Dealers in firewood, coal, cowdung, charcoal, etc.	1,015	648	56·6
	Order No. 38, Trade in Articles of Luxury, etc.	1,852	1,162	59·4
146	Dealers in precious stones, jewellery, real and imitation clocks, optical instruments	400	299	33·8
147	Dealers in common bangles, beads, necklaces, fans, small articles, toys, hunting and fishing tackle, flowers	1,226	761	61·1
148	Publishers, booksellers, stationers, dealers in music pictures, musical instruments and curiosities	226	102	121·6
	Order No. 39, Trade of other sorts	49,228	10,180	384·2
149	Dealers in rags, stable refuse, etc.	11	4	175
150	General store-keepers and shop-keepers otherwise unspecified	48,922	9,748	401·9
151	Itinerant traders, pedlars and hawkers (of other than food, etc.)	208	428	-51·4
152	Other traders (including farmers of pounds, tool and markets)	147	..	100
	Class C, Public administration and liberal arts	82,550	68,343	20·8
	Sub-Class VI. Public force	18,005	16,407	9·7
	Order No. 40, Army	7,281	8,897	-18·1
153	Army Imperial	873	1,735	-49·6
154	Army Indian States	6,408	7,162	-10·5
	Order No. 41, Navy .. .. .	..	..	..
155	Navy .. .. .	..	..	..
	Order No. 42, Air Force .. .. .	..	..	..
156	Air Forces .. .. .	..	..	..
	Order No. 43, Police	10,724	7,510	42·8
157	Police	5,010	3,412	46·8
158	Village watchmen	5,714	4,098	39·4
	Sub-Class VII, Public Administration	11,618	15,423	-24·6

CHAPTER VIII. *contd.*
Subsidiary Table IV.
Selected Occupations 1931-1921 contd.

Group No.	Occupation.	Population supported in 1931.	Population supported in 1921.	Percentage of variation 1931-1921.
	Order No. 44, Public Administration	11,618	15,423	-24.6
159	Service of the State	7,240	1	100
160	Service of Indian and Foreign States	23	14,218	99.8
161	Municipal and other local services (not village services)	1,189	579	105.4
162	Village officials and servants other than watchmen	3,166	625	406.6
	Sub-Class VIII, Profession and liberal arts	52,927	29,110	81.8
	Order No. 45, Religions	31,466	20,571	53.0
163	Priests, Ministers, etc.	30,081	18,168	65.6
164	Monks, religious mendicants	612	1,914	-68.02
165	Other religious workers	135	308	-56.2
166	Servants in religious temples, burial or burning grounds, service pilgrim conductors, etc.	638	181	252.5
	Order No. 46, Law	1,733	1,662	4.3
167	Lawyers of all kinds including Qazis, Agents and Mukhtars	847	724	170
168	Lawyers, clerks, petition-writers, etc.	886	938	-5.5
	Order No. 47, Medicine	3,448	1,697	103.2
169	Registered medical practitioners, including dentists	1,114	..	100
170	Other persons practising the healing arts with arts being registered	1,476	998	56.1
171	Dentists	82	..	..
172	Midwives, vaccinators, compounders, nurses, masseuse, etc.	759	699	8.6
173	Veterinary surgeons	17	..	100
	Order No. 48, Instruction	2,413	1,918	25.8
174	Professors and teachers of all kinds	2,260	1,799	25.6
175	Clerks and servants concerned with education	153	119	28.6
	Order No. 49, Letters, Arts and Sciences	13,867	3,262	325.1
176	Public scribes, stanographers	84	26	223.08
177	Architects, surveyors, engineers and their employees (not being State servants)	313	64	389.06
178	Authors, editors, journalists and photographers	26	22	18.2
179	Artists, sculptors and image makers	10,170	474	2,045.6
180	Scientists, astronomers, botanists, etc.	87	..	100
181	Horoscope casters, astrologers, etc.	870	..	100
182	Musicians (composers and performers other than military actors, dancers, etc.)	1,972	2,676	-26.3
183	Managers and employees of places of publications, tournaments, race courses, societies, clubs	41	..	100
184	Conjurors, acrobats, racitors, exhibitors of curiosities and wild animals, etc.	304	..	100
	Class D, Miscellaneous	101,008	95,445	5.8
	Sub-Class IX, Persons living on their income	9,415	7,403	27.2
	Order No. 50, Persons Principally living on their income	9,415	7,403	27.2
185	Proprietors (other than agricultural land, fund and scholarship holders and pensioners)	9,415	7,403	27.2
	Sub-Class X, Domestic service	21,612	30,515	-29.2
	Order No. 51, Domestic service	21,612	30,515	-29.2
186	Private motor drivers and cleaners	151	83	81.9
187	Other domestic service	21,461	30,432	-29.5
	Sub-Class XI, Insufficiently described occupations	42,497	26,770	58.7
	Order No. 52, General Terms which do not indicate a definite occupation	42,497	26,770	58.7
188	Manufacturers, businessmen and contractors otherwise unspecified	1,824	5,095	-64.2
189	Cashiers, accountants, book-keepers, clerks and other employees in unspecified offices and warehouses and shops	449	539	-16.7
190	Machines otherwise unspecified	1,580	181	772.9
191	Labourers and workers otherwise unspecified	38,644	20,955	84.4
	Sub-Class XII, Unproductive	27,484	30,757	-10.6
	Order No. 53, Inmates of Jails, Asylums and Hospitals	915	775	18.06
192	Inmates of jails, asylums and alms-houses	915	775	18.06
	Order No. 54, Beggars, Vagrants, Prostitutes	26,569	29,982	-11.4
193	Beggars and vagrants	26,296	29,893	12.03
194	Procurers and prostitutes	273	89	206.7
	Order No. 55, Other Unclassified Non-productive Industries .. .. .	..	..	..
195	Other unclassified non-productive industries .. .. .	..	..	..

CHAPTER VIII.
Subsidiary Table V.
Occupations by Castes.

Caste and Occupation.	No. per 1,000 workers engaged in each occupation.	No. of female workers per 100 males.	Caste and Occupation.	No. per 1,000 workers engaged in each occupation.	No. of female workers per 100 males.
Aggarwal Hindu.			Arain Mohammadan.		
I.—Exploitation of animals and vegetation ..	84	44	I.—Exploitation of vegetation and animals ..	793	32
Non-cultivating proprietors taking rent in ..			Non-cultivating proprietors taking rent in ..		
money or kind	25	42	money or kind	65	22
Tenant cultivators	54	1	Tenant cultivators	699	3
Others	5	1	Others	29	7
II.—Exploitation of minerals .. .. .	..	..	III.—Industry	35	9
III.—Industry	14	630	IV.—Transport	28	..
IV.—Transport	7	..	V.—Trade	29	4
V.—Trade	814	1	VI.—Public force	5	..
VI.—Public force	1	1	VII.—Public administration	18	..
VII.—Public administration	23	..	IX.—Persons living on their income	3	9
VIII.—Professions and liberal arts	10	..	X.—Domestic service	31	4
IX.—Persons living on their income	3	44	XI.—Insufficiently described occupations	54	13
X.—Domestic service	32	2	XII.—Unproductive	4	10
XI.—Insufficiently described occupations	9	47			
XII.—Unproductive	2	3	Arain Sikh.		
Aggarwal Sikh.			I.—Exploitation of animals and vegetation ..	889	..
I.—Exploitation of animals and vegetation ..	242	3	Tenant cultivators	833	..
Non-cultivating proprietors taking rent in ..			Others	56	..
money or kind	61	..	IV.—Transport	55	..
Tenant cultivators	181	3	XI.—Insufficiently described occupations ..	56	..
Others	31	400	Arora Hindu.		
III.—Industry	6	..	I.—Exploitation of animals and vegetation ..	143	80
IV.—Transport	652	1	Non-cultivating proprietors taking rent in ..		
V.—Trade	6	..	money or kind	23	80
VI.—Public force	13	..	Tenant cultivators	97	..
VII.—Public administration	37	..	Others	23	..
X.—Domestic service	13	..	III.—Industry	36	133
XII.—Unproductive .. .. .	..	..	IV.—Transport	36	..
			V.—Trade	584	1
			VI.—Public force	2	..
			VII.—Public administration	45	..
			VIII.—Professions and liberal arts	45	6
			IX.—Persons living on their income	11	..
			X.—Domestic service	69	4
			XI.—Insufficiently described occupations ..	23	50
			XII.—Unproductive	6	..
			Arora Mohammadan.		
			V.—Trade	1,000	..
			Arora Sikh.		
			I.—Exploitation of animals and vegetation ..	344	41
			Non-cultivating proprietors taking rent in ..		
			money or kind	38	40
			Tenant cultivators	284	1
			Others	22	..
			III.—Industry	8	..
			IV.—Transport	4	..
			V.—Trade	488	2
			VI.—Public force	3	..
			VII.—Public administration	35	..
			VIII.—Professions and liberal arts	22	..
			IX.—Persons living on their income	16	..
			X.—Domestic service	40	..
			XI.—Insufficiently described occupations ..	11	33
			XII.—Unproductive	11	..
			Awan Mohammadan.		
			I.—Exploitation of animals and vegetation ..	714	..
			Tenant cultivators	714	..
			VIII.—Professions and liberal arts	286	..
			Bawaria Hindu.		
			I.—Exploitation of animals and vegetation ..	718	16
			Non-cultivating proprietors taking rent in ..		
			money or kind	5	..
			Tenant cultivators	348	1
			Others	354	15
			Hunting	11	..
			III.—Industry	8	50
			IV.—Transport	22	100
			V.—Trade	3	100
			VII.—Public administration	49	..
			IX.—Persons living on their income	22	..
			X.—Domestic service	110	..
			XI.—Insufficiently described occupations ..	57	..
			XII.—Unproductive	11	33

CHAPTER VIII.

Subsidiary Table V.

Occupations by Castes.

Caste and Occupation.	No. per 1,000 workers engaged in each occupation.	No. of female workers per 100 males.	Caste and Occupation.	No. per 1,000 workers engaged in each occupation.	No. of female workers per 100 males.
Bawaria Sikhs.			Chumar Mohammadans.		
I.—Exploitation of animals and vegetation ..	923	229	IV.—Transport	1,000	..
Non-cultivating proprietors taking rent in money or kind	5	200	Chumar Sikh.		
Tenant cultivators	658	1	I.—Exploitation of animals and vegetation ..	508	72
Others	260	28	Non-cultivating proprietors taking rent in money or kind	1	69
III.—Industry	4	..	Tenant cultivators	243	1
IV.—Transport	9	..	Others	264	2
V.—Trade	22	1,000	II.—Exploitation of minerals .. ..	..	..
VI.—Public force	2	..	III.—Industry	352	2
VII.—Public administration	15	..	IV.—Transport	103	1
X.—Domestic service	5	..	V.—Trade	1	3
XI.—Insufficiently described occupations ..	10	400	VI.—Public force	1	..
XII.—Unproductive	10	..	VII.—Public administration	1	..
Biloch Mohammadan.			VIII.—Professions and liberal arts	1	40
I.—Exploitation of animals and vegetation ..	831	46	IX.—Persons living on their income	1	29
Non-cultivating proprietors taking rent in money or kind	23	40	X.—Domestic service	9	..
Tenant cultivators	678	2	XI.—Insufficiently described occupations ..	15	66
Others	130	4	XII.—Unproductive	8	16
III.—Industry	16	25	Chhimba Hindu.		
IV.—Transport	38	..	I.—Exploitation of animals and vegetation ..	266	4
V.—Trade	4	..	Non-cultivating proprietors taking rent in money or kind	3	..
VI.—Public force	4	..	Tenant cultivators	195	..
VII.—Public administration	9	..	Others	68	4
VIII.—Professions and liberal arts	16	150	III.—Industry	614	8
X.—Domestic service	48	20	IV.—Transport	23	..
XI.—Insufficiently described occupations ..	9	..	V.—Trade	37	3
XII.—Unproductive	25	..	VIII.—Public administration	4	..
Brahman Hindu.			VIII.—Professions and liberal arts	4	..
I.—Exploitation of animals and vegetations ..	398	..	X.—Domestic service	20	14
Non-cultivating proprietors taking rent in money or kind	34	48	XI.—Insufficiently described occupations ..	29	20
Tenant cultivators	348	4	XII.—Unproductive	3	25
Others	10	4	Chhimba Mohammadan.		
III.—Industry	7	28	I.—Exploitation of animals and vegetation ..	506	3
IV.—Transport	30	..	Non-cultivating proprietors taking rent in money or kind	6	1
V.—Trade	73	..	Tenant cultivators	392	..
VI.—Public force	5	..	Others	108	2
VII.—Public administration	39	..	III.—Industry	399	11
VIII.—Professions and liberal arts	36	19	IV.—Transport	22	..
IX.—Persons living on their income	4	7	V.—Trade	9	..
X.—Domestic service	48	3	VI.—Public force	2	..
XI.—Insufficiently described occupations ..	7	30	VII.—Public administration	3	..
XII.—Unproductive	29	16	VIII.—Professions and liberal arts	9	38
Brahman Sikh.			X.—Domestic service	22	..
I.—Exploitation of animals and vegetation ..	447	29	XI.—Insufficiently described occupations ..	27	250
Non-cultivating proprietors taking rent in money or kind	99	29	XII.—Unproductive	1	25
Tenant cultivators	319	..	Chhimba Sikh.		
Others	29	..	I.—Exploitation of animals and vegetation ..	347	45
III.—Industry	7	..	Non-cultivating proprietors taking rent in money or kind	13	44
IV.—Transport	11	..	Tenant cultivation	308	1
V.—Trade	30	..	Others	66	..
VI.—Public force	179	..	III.—Industry	532	1
VII.—Public administration	45	..	IV.—Transport	11	..
VIII.—Professions and liberal arts	172	9	V.—Trade	21	..
IX.—Persons living on their income	22	..	VI.—Public force	13	..
X.—Domestic service	61	..	VII.—Public administration	4	..
XI.—Insufficiently described occupations ..	7	100	VIII.—Professions and liberal arts	7	8
XII.—Unproductive	19	1	IX.—Persons living on their income	8	9
Chumar Hindu.			X.—Domestic service	11	166
I.—Exploitation of animals and vegetation ..	472	61	XI.—Insufficiently described occupations ..	4	15
Non-cultivating proprietors taking rent in money or kind	1	50	XII.—Unproductive	2	25
Tenant cultivators	294	2	Chuhra Hindu.		
Others	177	9	I.—Exploitation of animals and vegetation ..	342	1
II.—Exploitation of minerals	1	..	Tenant Cultivators	173	..
III.—Industry	394	8	Others	169	1
IV.—Transport	76	9	III.—Industry	556	..
V.—Trade	2	61	IV.—Transport	31	1
VI.—Public force .. ..	..	..	V.—Trade	5	25
VII.—Public administration	1	13	VI.—Public force	2	..
VIII.—Professions and liberal arts	1	15	VII.—Public administration	9	25
IX.—Persons living on their income .. ..	..	..	VIII.—Professions and liberal arts	2	5
X.—Domestic service	8	5	IX.—Persons living on their income	1	100
XI.—Insufficiently described occupations ..	39	22	X.—Domestic service	15	8
XII.—Unproductive	6	22	XI.—Insufficiently described occupations ..	28	3
			XII.—Unproductive	9	11

CHAPTER VIII.
Subsidiary Table V.
Occupations by Castes

Caste and Occupation.	No. per 1,000 workers engaged in each occupation.	No. of female workers per 100 males.	Caste and Occupation.	No. per 1,000 workers engaged in each occupation.	No. of female workers per 100 males.
Chuhra Mohammadan.			Faqir Hindst.		
I.—Exploitation of animals and vegetation	365	..	I.—Exploitation of animals and vegetation	281	6
Tenant cultivators	172	..	Non-cultivating proprietors taking rent in money or kind	50	5
Others	193	..	Tenant cultivators	225	1
III.—Industry	50	100	Others	26	..
IV.—Transport	521	..	IV.—Transport	3	..
V.—Trade	7	..	V.—Trade	12	..
VIII.—Professions and liberal arts	14	..	VII.—Public administration	7	..
X.—Domestic service	7	..	VIII.—Professions and liberal arts	24	..
XI.—Insufficiently described occupations	22	..	IX.—Persons living on their income	6	..
XII.—Unproductive	14	..	X.—Domestic service	4	..
Chuhra Sikh.			Faqir Mohammadan.		
I.—Exploitation of animals and vegetation	637	29	I.—Exploitation of animals and vegetation	338	50
Non-cultivating proprietors taking rent in money or kind	2	25	Non-cultivating proprietors taking rent in money or kind	9	47
Tenant cultivators	270	1	Tenant cultivators	234	2
Others	365	3	Others	95	1
III.—Industry	200	28	III.—Industry	34	13
IV.—Transport	61	26	IV.—Transport	21	..
V.—Trade	5	..	V.—Trade	15	4
VI.—Public force	2	..	VI.—Public force	5	..
VII.—Public administration	5	1	VII.—Public administration	9	2
VIII.—Professions and liberal arts	4	7	VIII.—Professions and liberal arts	41	11
IX.—Persons living on their income	4	18	IX.—Persons living on their income	1	..
X.—Domestic service	15	1	X.—Domestic service	23	1
XI.—Insufficiently described occupations	49	24	XI.—Insufficiently described occupations	20	3
XII.—Unproductive	12	2	XII.—Unproductive	493	5
Dagi Koli Hindu.			Faqir Sikh.		
I.—Exploitation of animals and vegetation	897	103	I.—Exploitation of animals and vegetation	360	..
Non-cultivating proprietors taking rent in money or kind	5	83	Non-cultivating proprietors taking rent in money or kind	60	..
Tenant cultivators	848	5	Tenant cultivators	220	..
Others	44	15	Others	80	..
III.—Industry	52	6	III.—Industry	40	..
IV.—Transport	30	9	IX.—Persons living on their income	20	..
V.—Trade	3	..	XII.—Unproductive	580	..
X.—Domestic service	8	9	Gujjar Sikh.		
XI.—Insufficiently described occupations	8	..	I.—Exploitation of animals and vegetation	887	202
XII.—Unproductive	2	..	Non-cultivating proprietors taking rent in money or kind	17	2
Dagi Koli Sikh.			Tenant cultivators	870	200
I.—Exploitation of animals and vegetation	802	103	V.—Trade	8	..
Tenant cultivators	780	3	VII.—Public administration	8	..
Others	16	100	X.—Domestic service	89	100
III.—Industry	48	..	XI.—Insufficiently described occupations	8	100
VII.—Public administration	79	..	Gujjar Hindst.		
VIII.—Professions and liberal arts	19	..	I.—Exploitation of animals and vegetation	886	175
X.—Domestic service	39	..	Non-cultivating proprietors taking rent in money or kind	16	153
XI.—Insufficiently described occupations	8	..	Tenant cultivators	856	3
XII.—Unproductive	8	100	Others	14	19
Dhobi Hindu.			III.—Industry	3	50
I.—Exploitation of animals and vegetation	191	100	IV.—Transport	44	1
Non-cultivating proprietors taking rent in money or kind	6	100	V.—Trade	2	..
Tenant cultivators	140	..	VI.—Public force	2	9
Others	45	..	VII.—Public administration	3	..
III.—Industry	758	16	IX.—Persons living on their income	1	25
IV.—Transport	32	..	X.—Domestic service	22	9
VII.—Public administration	6	..	XI.—Insufficiently described occupations	36	5
XI.—Insufficiently described occupations	13	..	XII.—Unproductive	1	..
Dhobi Mohammadan.			Gujjar Mohammadan.		
I.—Exploitation of animals and vegetation	139	..	I.—Exploitation of animals and vegetation	904	49
Tenant cultivators	102	..	Non-cultivating proprietors taking rent in money or kind	24	35
Others	37	..	Tenant cultivators	875	2
III.—Industry	798	28	Others	5	12
IV.—Transport	19	..	III.—Industry	4	40
V.—Trade	6	..	IV.—Transport	22	..
VI.—Public force	6	..	V.—Trade	7	6
VII.—Public administration	9	..	VI.—Public force	12	..
VIII.—Professions and liberal arts	2	..	VII.—Public administration	2	..
IX.—Persons living on their income	4	..	VIII.—Professions and liberal arts	6	173
X.—Domestic service	4	..	IX.—Persons living on their income	1	..
XI.—Insufficiently described occupations	15	14	X.—Domestic service	20	4
XII.—Unproductive	2	..	XI.—Insufficiently described occupations	17	52
Dhobi Sikh.			XII.—Unproductive	5	9
III.—Industry	1,000	67			

CHAPTER VIII.
Subsidiary Table V.
Occupations by Castes

Caste and Occupation.	No. per 1,000 workers engaged in each occupation.	No. of female workers per 100 males.	Caste and Occupation.	No. per 1,000 workers engaged in each occupation.	No. of female workers per 100 males.
Harni Mohammanan.			V.—Trade		
I.—Exploitation of animals and vegetation	875	..	VI.—Public force	20	9
Tenant cultivators	750	..	VII.—Public administration	4	..
Others	125	..	VIII.—Professions and liberal arts	11	..
X.—Domestic service	125	..	IX.—Persons living on their income	14	371
Jat Hindu.			X.—Domestic service	1	..
I.—Exploitation of animals and vegetation	950	82	XI.—Insufficiently described occupations	15	6
Non-cultivating proprietors taking rent in money or kind	19	77	XII.—Unproductive	35	19
Tenant cultivators	913	3	Jhiur Sikh.		
Others	18	2	I.—Exploitation of animals and vegetation	215	127
III.—Industry	3	41	Non-cultivating proprietors taking rent in money or kind	2	125
IV.—Transport	10	..	Tenant cultivators	146	1
V.—Trade	3	4	Others	67	1
VI.—Public force	3	..	III.—Industry	611	2
VII.—Public administration	2	..	IV.—Transport	18	..
VIII.—Professions and liberal arts	1	8	V.—Trade	20	8
IX.—Persons living on their income	1	33	VI.—Public force	14	..
X.—Domestic service	8	9	VII.—Public administration	24	..
XI.—Insufficiently described occupations	14	2	VIII.—Professions and liberal arts	5	..
XII.—Unproductive	5	..	IX.—Persons living on their income	7	..
Jat Mohammanan.			X.—Domestic service	61	4
I.—Exploitation of animals and vegetation	909	42	XI.—Insufficiently described occupations	19	52
Non-cultivating proprietors taking rent in money or kind	49	39	XII.—Unproductive	6	18
Tenant cultivators	832	2	Jolaha Hindu.		
Others	28	1	I.—Exploitation of animals and vegetation	618	31
III.—Industry	10	26	Tenant cultivators	556	4
IV.—Transport	21	6	Others	62	27
V.—Trade	7	..	III.—Industry	196	29
VI.—Public force	3	..	IV.—Transport	18	..
VII.—Public administration	4	..	V.—Trade	4	..
VIII.—Professions and liberal arts	6	40	VIII.—Professions and liberal arts	31	17
IX.—Persons living on their income	3	9	X.—Domestic service	27	..
X.—Domestic service	9	11	XI.—Insufficiently described occupations	66	7
XI.—Insufficiently described occupations	25	34	Jolaha Mohammanan.		
XII.—Unproductive	3	17	I.—Exploitation of animals and vegetation	182	7
Jat Sikh.			Non-cultivating proprietors taking rent in money or kind	3	5
I.—Exploitation of animals and vegetation	955	22	Tenant cultivators	85	2
Non-cultivating proprietors taking rent in money or kind	69	18	Others	94	..
Tenant cultivators	875	3	III.—Industry	718	7
Others	11	1	IV.—Transport	13	8
III.—Industry	1	42	V.—Trade	16	2
IV.—Transport	3	2	VI.—Public force	3	..
V.—Trade	2	1	VII.—Public administration	10	..
VI.—Public force	14	..	VIII.—Professions and liberal arts	9	26
VII.—Public administration	9	..	IX.—Persons living on their income	1	17
VIII.—Professions and liberal arts	2	5	X.—Domestic service	16	7
IX.—Persons living on their income	4	31	XI.—Insufficiently described occupations	24	38
X.—Domestic service	7	4	XII.—Unproductive	8	52
XI.—Insufficiently described occupations	2	82	Jolaha Sikh.		
XII.—Unproductive	7	3	I.—Exploitation of animals and vegetation	155	..
Jhiur Hindu.			Tenant cultivators	11	..
I.—Exploitation of animals and vegetation	201	11	Others	144	..
Non-cultivating proprietors taking rent in money or kind	2	9	III.—Industry	733	..
Tenant cultivators	200	..	IV.—Transport	23	..
Others	59	2	V.—Trade	11	..
III.—Industry	561	21	VII.—Public administration	22	..
IV.—Transport	22	1	VIII.—Professions and liberal arts	12	..
V.—Trade	23	7	X.—Domestic service	11	..
VI.—Public force	1	..	XI.—Insufficiently described occupations	22	100
VII.—Public administration	30	..	XII.—Unproductive	11	..
VIII.—Professions and liberal arts	1	25	Kamboh Hindu.		
IX.—Persons living on their income	1	..	I.—Exploitation of animals and vegetation	699	32
X.—Domestic service	49	15	Non-cultivating proprietors taking rent in money or kind	42	31
XI.—Insufficiently described occupations	48	14	Tenant cultivators	622	1
XII.—Unproductive	3	25	Others	28	..
Jhiur Mohammanan.			III.—Industry	28	45
I.—Exploitation of animals and vegetation	311	3	IV.—Transport	9	..
Non-cultivating proprietors taking rent in money or kind	3	..	V.—Trade	128	..
Tenant cultivators	200	1	VI.—Public force	2	100
Others	108	2	VII.—Public administration	13	..
III.—Industry	560	14	VIII.—Professions and liberal arts	3	..
IV.—Transport	24	..	IX.—Persons living on their income	1	..
			X.—Domestic service	63	1
			XI.—Insufficiently described occupations	60	15
			XII.—Unproductive	1	..

CHAPTER VIII.
Subsidiary Table V.
Occupations by Castes.

Caste and Occupation.	No. per 1,000 workers engaged in each occupation.	No. of female workers per 100 males.	Caste and Occupation.	No. per 1,000 workers engaged in each occupation.	No. of female workers per 100 males.
Kamboh Mohammadan.			Kamboh Mohammadan.		
I.—Exploitation of animals and vegetation	794	28	II.—Exploitation of minerals	2	..
Non-cultivating proprietors taking rent in			money or kind	35	..
money or kind	16	24	IV.—Transport	19	..
Tenant cultivators	745	3	V.—Trade	167	10
Others	33	1	VI.—Public force	29	..
III.—Industry	10	3	VII.—Public administration	117	..
IV.—Transport	17	..	VIII.—Professions and liberal arts	62	3
V.—Trade	71	25	IX.—Persons living on their income	74	19
VI.—Public force	4	..	X.—Domestic service	56	..
VII.—Public administration	6	..	XI.—Insufficiently described occupations	15	33
VIII.—Professions and liberal arts	4	86	XII.—Unproductive	4	100
IX.—Persons living on their income	1	..	Kumahar Hindu.		
X.—Domestic service	11	3	I.—Exploitation of animals and vegetation	165	260
XI.—Insufficiently described occupations	74	11	Non-cultivating proprietors taking rent in		
XII.—Unproductive	9	8	money or kind	2	250
Kamboh Sikh.			Tenant cultivators	120	4
I.—Exploitation of animals and vegetation	843	37	Others	43	6
Non-cultivating proprietors taking rent in			II.—Exploitation of minerals	15	..
money or kind	4	4	III.—Industry	644	9
Tenant cultivators	831	4	IV.—Transport	67	..
Others	8	..	V.—Trade	23	8
III.—Industry	18	3	VI.—Public force	..	..
IV.—Transport	6	..	VII.—Public administration	3	9
V.—Trade	28	2	VIII.—Professions and liberal arts	4	18
VI.—Public force	24	..	IX.—Persons living on their income	1	..
VII.—Public administration	22	2	X.—Domestic service	17	7
VIII.—Professions and liberal arts	5	2	XI.—Insufficiently described occupations	60	8
IX.—Persons living on their income	13	..	XII.—Unproductive	1	..
X.—Domestic service	25	8	Kumahar Mohammadan.		
XI.—Insufficiently described occupations	15	39	I.—Exploitation of animals and vegetation	181	165
XII.—Unproductive	1	50	Non-cultivating proprietors taking rent in		
Kashmiri Hindu.			money or kind	3	160
III.—Industry	1,000	..	Tenant cultivators	133	2
Kashmiri Mohammadan.			Others	45	3
I.—Exploitation of animals and vegetation	211	33	III.—Industry	663	3
Non-cultivating proprietors taking rent in			IV.—Transport	90	3
money or kind	14	33	V.—Trade	31	6
Tenant cultivators	107	..	VI.—Public force	2	..
Others	90	..	VII.—Public administration	1	..
III.—Industry	518	5	VIII.—Professions and liberal arts	3	18
IV.—Transport	30	..	IX.—Persons living on their income	..	..
V.—Trade	87	..	X.—Domestic service	6	15
VI.—Public force	10	..	XI.—Insufficiently described occupations	18	47
VII.—Public administration	33	..	XII.—Unproductive	5	31
VIII.—Professions and liberal arts	7	..	Kumahar Sikh.		
IX.—Persons living on their income	..	..	I.—Exploitation of animals and vegetation	465	76
X.—Domestic service	20	..	Non-cultivating proprietors taking rent in		
XI.—Insufficiently described occupations	74	6	money or kind	16	75
XII.—Unproductive	10	50	Tenant cultivators	385	1
Khatri Hindu.			Others	64	..
I.—Exploitation of animals and vegetation	84	36	III.—Industry	389	4
Non-cultivating proprietors taking rent in			IV.—Transport	68	..
money or kind	31	28	V.—Trade	24	..
Tenant cultivators	49	2	VI.—Public force	4	..
Others	4	6	VII.—Public administration	2	..
II.—Exploitation of minerals	1	..	VIII.—Professions and liberal arts	5	..
III.—Industry	29	37	IX.—Persons living on their income	6	166
IV.—Transport	69	..	X.—Domestic service	20	4
V.—Trade	488	2	XI.—Insufficiently described occupations	12	275
VI.—Public force	16	..	XII.—Unproductive	5	50
VII.—Public administration	151	..	Lohar Hindu.		
VIII.—Professions and liberal arts	54	3	I.—Exploitation of animals and vegetation	194	12
IX.—Persons living on their income	19	15	Non-cultivating proprietors taking rent in		
X.—Domestic service	57	4	money or kind	1	..
XI.—Insufficiently described occupations	28	57	Tenant cultivators	161	6
XII.—Unproductive	4	..	Others	32	6
Khatri Sikh.			III.—Industry	722	1
I.—Exploitation of animals and vegetation	420	2	IV.—Transport	20	15
Non-cultivating proprietors taking rent in			V.—Trade	8	..
money or kind	165	2	VII.—Public administration	6	..
Tenant cultivators	208	..	VIII.—Professions and liberal arts	3	..
Others	47	..	IX.—Persons living on their income	1	..
			X.—Domestic service	16	6
			XI.—Insufficiently described occupations	26	76
			XII.—Unproductive	4	25

CHAPTER VIII.
Subsidiary Table V.
Occupations by Castes.

Caste and Occupation.	No. per 1,000 workers engaged in each occupation.	No. of female workers per 100 males.	Caste and Occupation.	No. per 1,000 workers engaged in each occupation.	No. of female workers per 100 males.
Lohar Mohammadan.			Mirasi Sikh.		
I.—Exploitation of animals and vegetation	270	72	I.—Exploitation of animals and vegetation	500	..
Non-cultivating proprietors taking rent in money or kind	9	69	Tenant cultivators	500	..
Tenant cultivators	222	1	XII.—Unproductive	500	..
Others	39	2	Machi Hindu.		
III.—Industry	677	1	I.—Exploitation of animals and vegetation	67	..
IV.—Transport	13	..	Others	67	..
V.—Trade	6	..	III.—Industry	762	100
VI.—Public force	2	..	IV.—Transport	89	..
VII.—Public administration	1	..	V.—Trade	27	..
VIII.—Professions and liberal arts	5	27	XI.—Insufficiently described occupations	55	..
IX.—Persons living on their income	1	50	Machi Mohammadan.		
X.—Domestic service	9	..	I.—Exploitation of animals and vegetation	450	40
XI.—Insufficiently described occupations	12	80	Non-cultivating proprietors taking rent in money or kind	7	10
XII.—Unproductive	4	..	Tenant cultivators	237	..
Lohar Sikh.			Others	206	..
I.—Exploitation of animals and vegetation	161	166	III.—Industry	414	4
Non-cultivating proprietors taking rent in money or kind	12	166	IV.—Transport	38	7
Tenant cultivators	110	..	V.—Trade	14	..
Others	39	..	VI.—Public force	8	..
III.—Industry	801	1	VII.—Public administration	4	..
IV.—Transport	3	..	VIII.—Professions and liberal arts	15	1,400
V.—Trade	3	..	IX.—Persons living on their income	2	..
VI.—Public force	2	..	X.—Domestic service	22	9
VII.—Public administration	3	..	XI.—Insufficiently described occupations	25	20
VIII.—Professions and liberal arts	..	..	XII.—Unproductive	8	12
IX.—Persons living on their income	3	..	Machi Sikh.		
X.—Domestic service	9	..	III.—Industry	500	..
XI.—Insufficiently described occupations	9	50	IV.—Transport	500	..
XII.—Unproductive	6	..	Nai Hindu.		
Machi Mohammadan.			I.—Exploitation of animals and vegetation	96	98
I.—Exploitation of animals and vegetation	455	..	Non-cultivating proprietors taking rent in money or kind	3	83
Non-cultivating proprietors taking rent in money or kind	..	..	Tenant cultivators	76	3
Tenant cultivators	279	..	Others	17	12
Others	176	..	III.—Industry	849	8
III.—Industry	412	33	IV.—Transport	12	..
IV.—Transport	37	..	V.—Trade	9	..
V.—Trade	11	..	VI.—Public force	1	..
VIII.—Professions and liberal arts	37	..	VII.—Public administration	6	..
X.—Domestic service	16	..	VIII.—Professions and liberal arts	2	..
XI.—Insufficiently described occupations	16	..	IX.—Persons living on their income	..	..
XII.—Unproductive	16	..	X.—Domestic service	14	5
Meo Mohammadan.			XI.—Insufficiently described occupations	6	46
I.—Exploitation of animals and vegetation	615	..	XII.—Unproductive	5	7
Tenant cultivators	51	..	Nai Mohammadan.		
Others	564	..	I.—Exploitation of animals and vegetation	99	4
III.—Industry	51	..	Non-cultivating proprietors taking rent in money or kind	3	33
IV.—Transport	154	..	Tenant cultivators	82	1
VIII.—Professions and liberal arts	103	..	Others	14	6
X.—Domestic service	77	..	III.—Industry	811	3
Mirasi Hindu.			IV.—Transport	12	..
VIII.—Professions and liberal arts	71	..	V.—Trade	20	..
XII.—Unproductive	929	100	VI.—Public force	2	..
Mirasi Mohammadan.			VII.—Public administration	11	8
I.—Exploitation of animals and vegetation	73	5	VIII.—Professions and liberal arts	13	15
Non-cultivating proprietors taking rent in money or kind	1	..	IX.—Persons living on their income	4	..
Tenant cultivators	43	3	X.—Domestic service	11	8
Others	29	2	XI.—Insufficiently described occupations	14	42
III.—Industry	27	2	XII.—Unproductive	3	100
IV.—Transport	8	..	Nai Sikh.		
V.—Trade	7	5	I.—Exploitation of animals and vegetation	237	41
VI.—Public force	2	..	Non-cultivating proprietors taking rent in money or kind	16	40
VII.—Public administration	16	..	Tenant cultivators	182	..
VIII.—Professions and liberal arts	54	1	Others	39	1
IX.—Persons living on their income	2	..	III.—Industry	691	6
X.—Domestic service	8	4	IV.—Transport	3	..
XI.—Insufficiently described occupations	8	..	V.—Trade	12	3
XII.—Unproductive	795	12	VI.—Public force	11	..
			VII.—Public administration	4	..
			VIII.—Professions and liberal arts	6	..
			IX.—Persons living on their income	4	25
			X.—Domestic service	24	7
			XI.—Insufficiently described occupations	3	166
			XII.—Unproductive	5	22

CHAPTER VIII.
Subsidiary Table V.
Occupations by Castes

Caste and Occupation.	No. per 1,000 workers engaged in each occupation.	No. of female workers per 100 males.	Caste and Occupation.	No. per 1,000 workers engaged in each occupation.	No. of female workers per 100 males.
Pathan Mohamman.					
I.—Exploitation of animals and vegetation	234	20	V.—Trade	32	..
Non-cultivating proprietors taking rent in money or kind	23	16	VI.—Public force	5	..
Tenant cultivators	186	2	VII.—Public administration	32	..
Others	25	2	VIII.—Professions and liberal arts	1	..
II.—Exploitation of minerals	3	..	IX.—Persons living on their income	5	..
III.—Industry	123	9	X.—Domestic service	50	3
IV.—Transport	88	..	XI.—Insufficiently described occupations	77	62
V.—Trade	87	..	XII.—Unproductive	92	60
VI.—Public force	73	..	Saini Sikh.		
VII.—Public administration	124	..	I.—Exploitation of animals and vegetation	876	338
VIII.—Professions and liberal arts	33	16	Non-cultivating proprietors taking rent in money or kind	7	333
IX.—Persons living on their income	40	10	Tenant cultivators	860	5
X.—Domestic service	72	12	Others	9	..
XI.—Insufficiently described occupations	110	7	III.—Industry	3	..
XII.—Unproductive	13	45	IV.—Transport	9	..
Rajput Hindu.			V.—Trade	9	..
I.—Exploitation of animals and vegetation	760	72	VI.—Public force	57	..
Non-cultivating proprietors taking rent in money or kind	18	59	VII.—Public administration	9	..
Tenant cultivators	713	7	VIII.—Professions and liberal arts	2	..
Others	29	6	IX.—Persons living on their income	4	..
II.—Exploitation of minerals	10	..	X.—Domestic service	33	2
III.—Industry	39	6	XI.—Insufficiently described occupations	4	14
IV.—Transport	59	1	XII.—Unproductive	4	..
V.—Trade	22	4	Sansj Hindu.		
VI.—Public force	6	..	I.—Exploitation of animals and vegetation	572	1
VII.—Public administration	28	..	Tenant cultivators	170	..
VIII.—Professions and liberal arts	3	10	Others	376	1
IX.—Persons living on their income	8	17	Hunting	26	..
X.—Domestic service	38	3	III.—Industry	6	..
XI.—Insufficiently described occupations	29	16	IV.—Transport	12	..
XII.—Unproductive	4	14	V.—Trade	81	14
Rajput Mohamman.			VI.—Public administration	13	..
I.—Exploitation of animals and vegetation	775	53	X.—Domestic service	12	..
Non-cultivating proprietors taking rent in money or kind	73	48	XI.—Insufficiently described occupations	67	32
Tenant cultivators	667	3	XII.—Unproductive	237	19
Others	36	2	Syed Mohamman.		
III.—Industry	54	10	I.—Exploitation of animals and vegetation	259	45
IV.—Transport	27	4	Non-cultivating proprietors taking rent in money or kind	83	41
V.—Trade	38	2	Tenant cultivators	151	1
VI.—Public force	19	..	Others	25	3
VII.—Public administration	23	..	II.—Exploitation of minerals	1	..
VIII.—Professions and liberal arts	9	23	III.—Industry	57	8
IX.—Persons living on their income	6	17	IV.—Transport	99	..
X.—Domestic service	19	6	V.—Trade	37	1
XI.—Insufficiently described occupations	32	13	VI.—Public force	52	..
XII.—Unproductive	8	15	VII.—Public administration	112	..
Rajput Sikh.			VIII.—Professions and liberal arts	266	6
I.—Exploitation of animals and vegetation	737	49	IX.—Persons living on their income	21	13
Non-cultivating proprietors taking rent in money or kind	35	38	X.—Domestic service	41	11
Tenant cultivators	660	11	XI.—Insufficiently described occupations	36	9
Others	42	..	XII.—Unproductive	19	5
II.—Exploitation of minerals	4	..	Sheikh Mohamman.		
III.—Industry	59	2	I.—Exploitation of animals and vegetation	202	5
IV.—Transport	39	23	Non-cultivating proprietors taking rent in money or kind	39	29
V.—Trade	15	..	Tenant cultivators	126	3
VI.—Public force	48	6	Others	47	4
VII.—Public administration	19	7	II.—Exploitation of minerals	2	..
VIII.—Professions and liberal arts	8	..	III.—Industry	172	21
IX.—Persons living on their income	3	..	IV.—Transport	47	..
X.—Domestic service	46	..	V.—Trade	249	3
XI.—Insufficiently described occupations	36	4	VI.—Public force	25	..
XII.—Unproductive	6	..	VII.—Public administration	72	..
Saini Hindu.			VIII.—Professions and liberal arts	49	26
I.—Exploitation of animals and vegetation	677	57	IX.—Persons living on their income	15	8
Non-cultivating proprietors taking rent in money or kind	11	50	X.—Domestic service	52	8
Tenant cultivators	615	2	XI.—Insufficiently described occupations	96	4
Others	51	5	XII.—Unproductive	19	36
III.—Industry	10	14			
IV.—Transport	19	..			

CHAPTER VIII.

Subsidiary Table V.

Occupations by Castes

Caste and Occupation.	No. per 1,000 workers engaged in each occupation.	No. of female workers per 100 males.	Caste and Occupation.	No. per 1,000 workers engaged in each occupation.	No. of female workers per 100 males.
Sunar Hindu.			IX.—Persons living on their income		
I.—Exploitation of animals and vegetation ..	62	41	X.—Domestic service	8	6
Non-cultivating proprietors taking rent in money or kind	6	36	XI.—Insufficiently described occupations	21	96
Tenant cultivators	44	1	XII.—Unproductive	1	25
Others	12	4	Tarkhan Mohammadan.		
III.—Industry	881	3	I.—Exploitation of animals and vegetation ..	210	101
IV.—Transport	5	..	Non-cultivating proprietors taking rent in money or kind	14	100
V.—Trade	10	..	Tenant cultivators	140	1
VI.—Public force	1	..	Others	50	..
VII.—Public administration	6	..	III.—Industry	750	2
VIII.—Professions and liberal arts	2	25	IV.—Transport	2	..
IX.—Persons living on their income .. .. .	..	100	V.—Trade	9	..
X.—Domestic service	7	..	VIII.—Professions and liberal arts	3	..
XI.—Insufficiently described occupations	24	132	X.—Domestic service	2	..
XII.—Unproductive	2	..	XI.—Insufficiently described occupations	19	167
Sunar Mohammadan.			XII.—Unproductive	5	100
I.—Exploitation of animals and vegetation ..	181	..	Tarkhan Sikh.		
Non-cultivating proprietors taking rent in money or kind	9	..	I.—Exploitation of animals and vegetation ..	197	68
Tenant cultivators	127	..	Non-cultivating proprietors taking rent in money or kind	23	65
Others	45	..	Tenant cultivators	153	1
III.—Industry	691	100	Others	21	2
IV.—Transport	56	..	III.—Industry	763	1
V.—Trade	36	..	IV.—Transport	3	..
VII.—Public administration	9	..	V.—Trade	4	..
VIII.—Professions and liberal arts	9	..	VI.—Public force	2	..
X.—Domestic service	9	..	VII.—Public administration	5	..
XI.—Insufficiently described occupations	9	..	VIII.—Professions and liberal arts	2	6
Sunar Sikh.			IX.—Persons living on their income	6	7
I.—Exploitation of animals and vegetation ..	140	..	X.—Domestic service	5	..
Non-cultivating proprietors taking rent in money or kind	20	21	XI.—Insufficiently described occupations	11	180
Tenant cultivators	99	..	XII.—Unproductive	2	7
Others	21	..	Teli Hindu.		
III.—Industry	779	1	I.—Exploitation of animals and vegetation ..	100	..
IV.—Transport	4	..	Tenant cultivators	100	..
V.—Trade	26	5	III.—Industry	300	..
VI.—Public force	6	..	IV.—Transport	400	..
VII.—Public administration	7	..	X.—Domestic service	200	..
VIII.—Professions and liberal arts	9	14	Teli Mohammadan.		
IX.—Persons living on their income	4	33	I.—Exploitation of animals and vegetation ..	441	63
X.—Domestic service	8	17	Non-cultivating proprietors taking rent in money or kind	5	61
XI.—Insufficiently described occupations	13	450	Tenant cultivators	316	1
XII.—Unproductive	4	50	Others	120	1
Tarkhan Hindu.			III.—Industry	439	6
I.—Exploitation of animals and vegetation ..	178	89	IV.—Transport	19	..
Non-cultivating proprietors taking rent in money or kind	11	73	V.—Trade	15	2
Tenant cultivators	141	4	VI.—Public force	4	..
Others	26	12	VII.—Public administration	9	..
III.—Industry	778	1	VIII.—Professions and liberal arts	7	45
IV.—Transport	3	..	X.—Domestic service	15	3
V.—Trade	8	..	XI.—Insufficiently described occupations	44	25
VII.—Public administration	1	..	XII.—Unproductive	7	26
VIII.—Professions and liberal arts	1	25			

CHAPTER VIII.

Subsidiary Table VI.

Number of persons employed on 26th February 1931, on Railways, Irrigation and Posts and Telegraphs.

Class of persons employed.	Europeans and Anglo-Indians.	Indians.	Class of persons employed.	Europeans and Anglo-Indians.	Indians.
A.—Railways.			Station Masters entrusted with Post Office work		
Total persons employed	27	2,245	Clerks of all kinds	..	51
Persons actually employed	27	2,237	Post Men	..	181
Officers	..	1	Unskilled labour, including line coolies, cable guards, telegraph messengers and peons	..	88
Subordinates drawing more than Rs. 75/- per mensem	27	29	Road Establishment including overseers, runners, etc.	..	11
Subordinates drawing from Rs. 20/- p. m. to Rs. 75/- per mensem	..	693	C.—Railway Mail Service.		
Subordinates drawing under Rs. 20/- p.m.	..	1,514	Total persons employed	..	28
Persons indirectly employed	..	8	Supervisors	..	2
Contractors	..	2	Sorters	..	15
Regular employees of Contractors	..	6	Mail guards, Mail agents, van peons and porters	..	11
B.—Posts and Telegraphs.			D.—Irrigation.		
Total persons employed	..	453	Total persons employed	..	533
Supervising officers (Including Superintendents and Inspectors of Post Offices and Officers of higher ranks than these)	..	4	Officers	..	8
Post-Masters of Head Offices, Branch Offices and Sub-Offices	..	63	Upper Subordinates	..	13
Signallers	..	4	Lower Subordinates	..	98
Miscellaneous Agents stipendiaries, School Masters	..	..	Clerks	..	77
			Peons and other Servants	..	387

CHAPTER IX

LITERACY

Education has always been an important subject for enquiry at a census. Since 1911 the method of ascertaining the extent of the spread of education, has been to judge the ability to write a letter to a friend, and read his reply thereto, in any language. Literacy in English has been the subject of a separate column, as also whether or not "Primary passed." Education is one of those live problems, which kindles widespread interest and is the chief criterion, by which the progressiveness or otherwise of an administration, is rightly judged. Patiala State has been a pioneer State in the cause of fighting ignorance, and the generosity of its Rulers in this respect has not been limited to its own territorial jurisdiction. The Punjab University, the Khalsa College, Amritsar, the Benares Hindu University, the Aitchison College, Lahore, the M.A.O. College, Aligarh, Lawrence Military Asylum, Sanawar, Mayo Orphanage School, Simla, King Edward Medical College, Lahore, and a large number of other similar institutions, have received donations from the Rulers of Patiala.

Nature and scope of the enquiry.

Imperial Table XIII embodies the statistics of literacy obtained at the recent census. It shows the number of literates and illiterates, also the number of literates in English by religion as well as by age. Besides, a number of subsidiary tables have been appended at the end of this chapter. Subsidiary Table I gives literacy by sex, religion and age. Table II shows literacy by age, sex and locality. Table III furnishes similar figures by religion, sex and locality. Table IV gives literacy in English, by age, sex and locality. Literacy by castes is given in Subsidiary Table V, and progress of literacy since 1921 in Table VI. Subsidiary Table VII gives the number of educational institutions and scholars, according to the information received from the Education Department.

Reference to statistics.

The instructions issued in 1891 directed that those who were under instruction either at home or school or college were to be entered as "learning," and those who were able to read and write any language, but were not under instruction, were to be returned as literate, with the result that every person having some knowledge of any script was returned as "literate." Since 1911, a person is not to be entered literate unless "he can write a letter to a friend and read his reply." Care is, therefore, needed in comparing the previous figures with those compiled at the present occasion.

Out of the 54,068 returned as literates, only 4,209 are females and the rest males. During the decade under report, the number of male and female literates has increased by 33 and 42 per cent., respectively. In 1921 there was 1 literate female as against 17 literate males, the corresponding figures now are 1 and 14.

The statistics for literacy are embodied in Imperial Tables XIII and XIV. In Table XIII the totals are shown by religion and age, while Table XIV gives literacy of selected castes. Besides the number of literates and illiterates, the numbers of those literate in English, is separately shown in each of the tables. Further information has been collected in a number of subsidiary tables appended to the chapter.

Reference to tables.

Subsidiary Table I shows the proportion of literates to a thousand of the population at certain age-periods, for both sexes separately, and the various

religions, and also the number of males and females, literate in English. Table II shows, likewise, similar statistics by religions, instead of by age. Table IV furnishes the figures of literacy in English, by age, sex and locality, *i.e.*, natural divisions and tehsils both. These figures have been compared with the returns of 1921, 1911, 1901, also, but the unit of abstraction, then, being the State as a whole, detailed figures for tehsils were not available and the entries in their columns, therefore, have been left blank. Subsidiary Table V shows the progress of education since 1881. In this table also detailed figures for tehsils have not been given for they were not sorted by districts or tehsils on previous occasions. Subsidiary Table IV deals with literacy obtaining in selected castes. It also shows the proportion of such of them, as are literate in English, per ten thousand of population. Table VII, the last of the subsidiary tables on the subject of literacy, gives the number of educational institutions, and the scholars receiving instructions in them, together with similar figures of the three previous censuses, as supplied by the Education Department of the State.

Extent of literacy. Out of the total population of 16,25,520, 54,068 persons, or in other words 33 per thousand, are literates as against 36, in 1921, showing thereby a decrease of 3 per thousand.

Literacy by religion. The examination of the statistics of literacy among different religions, shows that leaving aside the Parsis, whose numbers are negligible, Jains are the best educated community in the State. 231 out of every thousand of their population are literate, and, if females, of whom only 21 per thousand can read and write, are left out of consideration, the number of literates among Jains (males only) rises to 414. This high degree of literacy in the community is due to the fact that the Jains reside mostly in towns where there are better facilities for education. Being businessmen and traders generally, they are well up financially and can well afford to spend money on education.

Christians. Christians come next with 186 per thousand. This high proportion among them is mainly due to the inclusion of Anglo-Indians and Europeans amongst them, who are, both males and females, invariably literate. Amongst the Indian Christians separately, the extent of literacy is very limited, as they are recruited mostly from the low class people, who have not yet taken much to education. Of the main religions, Hindus, Sikhs and Mohammadans, who constitute the bulk of the population, Hindus easily take the first place, with 121 literates per thousand males, and 7 literates per thousand females.

Sikhs. Education among the Sikhs in the case of males, with 64 per thousand, comes only to half as much as that of Hindus. In the case of females, however, their number is greater than that of the Hindus, being 9 per thousand.

Mohammadans. Mohammadans are the most backward in this behalf, and have returned only 42 literates per thousand amongst males, and 5 per thousand, amongst females. These figures are lower than all other religions, except those of the Ad-dharmis, whose numerical strength and circumstances bear no comparison with the Mohammadans. These figures become more significant when we recollect that, compared with the Hindus and Sikhs, the Mohammadans have a greater partiality for urban life, where education is far more easy of access than in the rural areas. The dearth of education among females appears due to the prevalence of purdah system. The low returns for males are due to the fact that a vast majority of Mohammadans belong to the occupational castes who initiate their children early into their hereditary

crafts and industries, instead of sending them to school. The Ad-dharmis, who have been treated as a separate religion for the first time on the occasion of the present census, are all Sainsis, a nomadic tribe who are habitually averse to education. It is no wonder, therefore, that literacy is lowest amongst them. Rather what is strange, is, that there are literates among them.

Territorially, the Sub-Himalayan Division, with 61 per thousand, excels Literacy by locality. both the Himalayan and the Indo-Gangetic Plain West, natural divisions, which both record 48 per thousand. By sexes the first place, in case of males, is occupied by the Himalayan Division, with 86 per thousand, with Indo-Gangetic Plain West following second, with 80 per thousand, and Sub-Himalayan Division with 65 per thousand, coming third. In the case of females, the Sub-Himalayan Division comes first with 15 per thousand, then comes the Indo-Gangetic Plain West, with 6 per thousand, and the Himalayan Division with 2 per thousand comes last.

By tahsils, Patiala, due to the inclusion of the town, has the largest literacy among males with 127 per thousand, followed by Barnala with 124, Bhatinda with 96, Dhuri with 90, Kandeghat with 86, Sirhind with 82, Mansa with 80, Sunam with 70, Rajpura with 63, Bhawanigarh with 64, Narnaul with 54 and Narwana with 39.

In the case of females, Sirhind tops the list with 41 per thousand. Patiala follows with 28, Barnala with 12, Bhatinda with 8, Dhuri with 7, Mansa with 5, Bhawanigarh and Rajpura with 4 each, Kandeghat and Sunam with 2 each, and Narwana and Mohindergarh with 1 each.

In the fabric of our social life, though comparatively more among Hindus Literacy by caste. than among Sikhs and Mohammadans, caste plays an important rôle. A detailed reference to this subject will be found in the Chapter on Castes. The figures of literacy in the various selected castes are given in Subsidiary Table V to this chapter, a critical study of which will show that both among Hindus as well as Mohammadans the upper classes alone, such as Khattris, Aroras, Aggarwals, Brahmans, among the Hindus, and Syeds, Sheikhs, Pathans and Awans among the Muslims are more educated. Functional classes like Chhimbas, Tarkhans, Nais, come next, while the menial classes like Churabs, Mochis, Chamars and the like, are practically shut off from the blessings of education—the most valuable heritage of mankind. An analytical study of these statistics leads one to the conclusion, that the extent of literacy goes by the nature of the occupation, followed by the different castes. For example, the Khattris, Aggarwals, Aroras, who record the highest number of literates are all traders by occupation. The Syeds and Brahmans who come next are the priestly classes. Agricultural castes like Pathan, Awan, Rajput, Saini, Jat and Kamboh, and functional castes like Sunar, Chhimba, Tarkhan, Kashmiri and Lohar, come third. The castes that have little or no literacy are almost all menial classes, such as Jhiwar, Julaha, Mochi and Dhobi, or, criminal tribes like Sainsi, Bauria, Harnee and Girath. Sunars from amongst the functional classes, and Sheikhs from amongst the trading classes, stand out as prominent exceptions to this rule, the first with far better and the second with far inferior returns, than the rest of their class. But the reason is not far to seek. Sunars need a working knowledge of some language, for they deal in valuables, of which a correct record must be kept; and the Sheikhs are not

out-and-out a trading class. Most of them take to other occupations

	1931	1921	1911
1. Trading Classes:—			
Arora ..	188	209	218
Khatri ..	265	261	284
Aggarwal ..	..	..	..
Sheikhs ..	65	76	88
2. Priestly Classes:—			
Brahmins ..	107	99	94
Syeds ..	104	135	147
3. Agriculturist Classes:—			
Awam ..	56	100	161
Jat ..	28	21	19
Kamboh ..	25	22	19
Saini ..	29	21	19
Pathans ..	96	82	77
Rajputs ..	30	30	23
4. Functional Classes:—			
Chhimba ..	49	26	23
Kashmiri ..	31	26	21
Lohar ..	14	13	13
Sunar ..	103	78	73
Tarkhans ..	35	21	22
Others:—			
Jhiwar ..	12	10	7
Nai ..	24	19	18
Bawaria ..	2	2	2

as well. The figures in the margin will show the comparison of these statistics with similar statistics of the two former censuses. A glance over these will show that the progress of education among the trading classes is decidedly on the wane.

The figures for the agriculturist, functional and other classes, on the other hand, show a steady improvement, Awans being the only exception in this respect. The improvement recorded by Jats, the backbone of the population, from 21 to 28 per thousand, during the decade, is very encouraging. Brahmans, Syeds, Sainis, Kamboh, Pathans, Kashmiris, Lohars and

Tarkhans, have also progressed noticeably. The progress in case of Rajputs, Lohars, Bawarias and Jhiwars, has been rather slow.

Literacy in English.

I will now proceed to notice the statistics of literacy in English, which was the subject of a separate enquiry at the census. There are 5 persons *per mille*, of age five and over, who can read and write in English. Taking the sexes separately, the proportion is 8 for males, and less than 1 for females. Last three columns of Subsidiary Table I to this chapter, give the figures for the various religions, which will show that excepting the Christians who, on account of the presence of a large number of Europeans and Anglo-Indians among them return a high proportion, the Jains have the highest proportion in this behalf, as they have, in respect of general literacy, with 26 English-knowing persons *per mille*. The Hindus occupy the next place with 7 and the Mohammadans occupy the third place, with 4. Sikhs come last with only 3 persons *per mille*, notwithstanding, that in literacy in general, they fare better than the Mohammadans.

Distribution by age.

Of one hundred literate males in the State, 78 are of the age twenty and over, while another 13 belong to the age-group 15—20. Six are of the age, ten and less than fifteen, while only 3 are in the age-group 5—10. Amongst females the results are quite different. In the age-group 20 and over, there are only 62, while in the preceding lower age-group, there are 19, and in the two other groups, 13 and 6, respectively. This shows that, of the literate females, a larger population is at school than the males. This is obviously due to the fact that females have taken to education comparatively recently. English education amongst females is most backward, there being not even 1 literate female *per mille*, both on the whole as well as by religions, taken separately, excepting, of course, the Christians. Coming to castes, Khatri again, have the largest population of literacy in English with 623 per ten thousand literates. The next come the Aroras with 393, Syeds with 235, Pathans with 186, Brahmans with 116, Sheikhs with 113, Aggarwals with 83, Kashmiris with 52, Rajputs with 44, Sunars with 34, Sainis with 32, Arains with 31, and all others, with

	Males.	Females.
Khatri ..	108	46
Aroras ..	70	26
Brahman ..	206	5
Syeds ..	428	8
Sheikhs ..	194	10
Pathans ..	330	21
Aggarwal ..	153	1

below 22. The figures in the margin, give the proportion by different sexes among the principal castes, showing that, the Khatri and Aroras maintain their superiority, as, besides trade they depend on service also. Aggarwals, who are

out-and-out a trading class, have consequently a lesser proportion of English-knowing persons, as their general literacy would warrant. They appear to be content with the knowledge of the vernaculars required for their business purposes. It will be seen that English education is yet the monopoly of the higher classes in urban areas. Agricultural and functional classes do not record appreciable progress in this direction. Among the Brahmans there are 5 English-knowing females per ten thousand against 206 males per *mille*; the corresponding figures for Aggarwals are 1 and 153, for Aroras 26 and 70, for Khattris 46 and 108.

The school-going age in case of Christians and Jains is much lower than is the case with the Sheikhs, Hindus and Mohammadans.

The returns of the Education Department reveal a phenomenal increase

Description.	1921		1931	
	No.	Scholars.	No.	Scholars.
Boys :—				
College	1	299	1	609
High Schools	6	1,666	8	3,232
Middle Schools	17	2,171	28	4,050
Primary Schools	193	7,616	230	9,157
Private Schools .. .. .	..	..	34	2896
Girls :—				
High Schools	Nil	Nil	1	498
Middle Schools	2	368	1	107
Primary Schools	43	1,352	43	1,704

Number of Institutions and number of pupils.

both in the number of educational institutions and scholars. There are, altogether, 1 College, known as the Mohindra College, with 609 scholars, 8 High Schools, 28 Middle Schools, 230 Primary Schools, and 34 Private Schools. One high school, with 498 scholars, one middle school, with 107

scholars, and 49 primary schools, are exclusively for girls in addition to those for boys mentioned above. These statistics are printed in Subsidiary Table VII to this chapter. During the decade the number of institutions has risen from 266 to 352, *i.e.*, 33 per cent. The marginal statement shows that

	1931	1921
College	1	1
High Schools	9	6
Middle Schools	29	17
Primary Schools	279	236
Private Schools	34	0
Vernacular Schools	0	4

three new high schools have been opened during the decade. The largest increase is in case of primary schools, a move in the right direction. The opening of 34 new private schools is a happy sign of self-help, and will go a long way to supplement the activities of the State in fighting ignorance. During the decade the number of scholars has increased from 13,614 to 22,253, representing an increase of over 63 per cent. The opening of a State high school for girls has given an impetus to female education and the number of girl pupils in secondary schools has risen from 368 to 605. At the College, the number of students has increased by over 100 per cent. which evidences the growing popularity of higher education.

Compared with the statistics of 1891, the number of pupils has increased four-fold, *i.e.*, from 5,461 in 1891 to 22,253 in 1931. The efficiency of tuition has, likewise, improved due to the increased employment of trained teachers, and a regular system of intelligent and periodic inspections.

Progress since 1891,

The statistics of literates in the various vernaculars, *viz.*, Urdu, Hindi, Gurmukhi and Urdu in Roman script by religion, are given in Imperial Table XIII, which shows figures for plural vernacular literacy also.

Literacy in vernacular.

Of the total number of 54,068 literates in vernaculars, 25,422 are: Hindus, 7,426 Mohammadans, 20,725 Sikhs, 85 Christians, 378 Jains, and 32 Ad-dharmis. Females are only 4,209, the rest being all males. The marginal statement will show that Urdu is popular among males, with Gurmukhī as second favourite, while with females, Gurmukhi occupies the first place and Hindi the second. Among Hindus 10,102 know Urdu, 8,737 Hindi, 3,873 Gurmukhi and 3 Roman. Among Mohammadans 6,480 know Urdu, 68 Hindi, 309 Gurmukhi and 1 Roman. The Mohammadans, as a rule, show a strong partiality for Urdu which is the vernacular of over 94 per cent. of their literates, Hindi-knowing among them being only 68 and Gurmukhi-knowing, only 309. The literacy of the Sikhs is mainly confined to Gurmukhi; out of the total of 17,971 literates 13,626 are Gurmukhi-knowing. Urdu-knowing Sikhs are 3,227, Hindi-knowing 1,116, and Roman-knowing, only 2.

	Males	Females
Urdu	19,163	909
Hindi	9,060	1,018
Gurmukhi	15,797	2,048
Urdu in Roman script	7	1
Total	44,027	3,976

Plural literacy.

The numbers of persons with double, triple and quadruple literacy are given in the margin, for males and females, both. The number of persons who know all the four vernaculars is very small and of those who know three vernaculars is slightly over 11 per cent. of the total number of literates. Those who know two vernaculars constitute about 87 per cent., the rest knowing only one vernacular.

	Males	Females
Literates in 2 languages	5,127	223
Literates in 3 languages	697	7
Literates in 4 languages	8	3

Hindus.

Among Hindu males, Urdu-Hindi is the most favourite combination in case of those who know two languages, and Urdu-Hindi, Gurmukhi, in the case of those who know three. Their next popular combination is Urdu-Gurmukhi. Hindu females prefer Hindi and Gurmukhi with Urdu and Hindī as their second favourite. In the case of triple literacy, the only popular combination is Urdu-Hindi, Gurmukhi. There are no Hindu females who know four languages.

Mohammadans.

In case of dual literacy, the Mohammadans seem to prefer Gurmukhī to Hindi; Urdu being their favourite vernacular. Their females, with a few exceptions, know only Urdu. Of the 8 Mohammadan females in all, who know another language in addition to Urdu, 1 knows Hindi and 7 Gurmukhi.

Sikhs.

In the sphere of female education, returns of the Sikhs are most creditable. Of the 233 females, of all religions, knowing more than one vernacular, as many as 166 are Sikhs, 59 Hindus and only 8 Mohammadans. There are only 3 females who know all the four vernaculars, and all of them are Sikhs. Of the 5 knowing three languages, 2 are Hindus and 3 Sikhs and of 223 knowing two languages, 159 are Sikhs, 56 Hindus and only 8 Mohammadans.

Main Religions.

The Jains do not, as a rule, care to learn a second language, perhaps on account of being unnecessary for their business requirements. The Christians also, know mostly one language, there being only 3 males amongst them, who know Urdu. Out of the 32 literate Ad-dharmis, only 2 know two languages.

CHAPTER IX.
Subsidiary Table I.
Literacy by age, sex and religion.

RELIGION.	NUMBER PER 1,000 WHO ARE LITERATES.										NUMBER PER 1,000, OF FIVE AND OVER, WHO ARE LITE- RATES IN ENGLISH.			
	<i>All ages, five and over.</i>		5-10		10-15		15-20		20 and over		Total.	Males.	Females.	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.					
All Religions ..	49	82	7	13	3	33	6	88	12	108	8	5	8	Less than one.
Hindus ..	70	121	7	17	3	40	7	138	10	160	7	7	12	Do.
Mussalmans ..	25	42	5	8	1	19	3	48	7	55	6	4	7	Do.
Sikhs ..	41	64	9	12	4	26	7	61	15	85	9	3	5	Do.
Jains ..	231	414	21	34	..	121	10	451	39	569	26	12	12	Do.
Christians ..	186	209	174	58	..	105	116	145	132	285	248	171	18	157
Parsis ..	1,000	1,000	1,000	..	..	..	..	..	..	1,000	1,000	..	..	Nil.
Ad-Dharmis ..	16	29	1	..	..	..	..	26	..	44	2	..	..	Do.

CHAPTER IX.
Subsidiary Table II.
Literacy by age, sex and locality.

Name of District and Tehsil.	NUMBER PER 1,000 WHO ARE LITERATE.											
	<i>All ages, five and over.</i>			5-10		10-15		15-20		20 and over.		
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Patiala State	49	82	7	13	3	33	6	88	12	108	8
Himalaya	48	86	2	12	0	29	..	83	3	107	3
Kandeghat	48	86	2	12	0	29	..	83	3	107	3
Sub-Himalaya	61	65	15	21	6	48	13	112	23	123	17
Rajpura	37	63	4	10	1	25	2	64	5	84	4
Patiala	86	127	28	32	13	68	25	153	40	153	30
Sirhind	51	82	41	16	3	42	8	95	17	115	11
Patiala District	63	99	15	21	6	47	13	114	21	123	16
Indo-Gangetic	48	80	6	11	2	30	5	81	9	112	6
Bhawanigarh	38	64	4	9	1	22	3	62	6	86	4
Narwana	21	39	1	4	..	13	1	38	2	53	2
Sunam	79	70	2	7	..	21	2	66	4	95	3
Karamgarh District	33	56	2	7	1	18	2	55	4	78	3
Dhuri	54	90	7	16	2	42	7	103	1	114	7
Bassi District	53	86	8	16	3	42	7	100	14	110	7
Barnala	75	124	12	22	7	55	12	132	21	160	12
Bhatinda	58	96	8	12	3	33	6	97	12	133	8
Mansa	47	80	5	10	2	23	4	71	9	110	5
Anahadgarh District	58	92	7	14	4	34	7	96	13	113	8
Narnaul	29	54	1	9	1	25	10	69	2	70	2
Mohindergarh District	29	54	1	9	1	25	10	69	2	70	2

CHAPTER IX.

Subsidiary Table III.

Literacy by religion, sex and locality.

District and Tehsil.	NUMBER PER 1,000 WHO ARE LITERATES.									
	Hindu.		Mussalman.		Christian.		Jain.		Sikh.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Patiala State	121	7	42	5	209	174	414	21	64	9
Himalaya	82	2	51	3	316	545	667	..	39	1
Kandeghat Tehsil	82	2	51	3	316	545	667	..	39	1
Sub-Himalaya	121	15	47	8	128	111	402	71	84	15
Rajpura	75	2	32	2	54	19	444	34	55	4
Patiala	128	23	73	15	238	312	359	88	143	38
Sirhind	157	14	29	3	69	..	625	..	67	11
Patiala District	102	11	56	10	165	178	396	74	164	18
Indo-Gangetic	128	5	27	2	208	157	338	13	45	6
Bhawanigarh	100	3	26	2	91	91	578	52	35	5
Narwana	34	1	10	..	..	..	190	..	14	3
Sunam	119	1	26	1	..	..	503	13	33	3
Karamgarh District	66	2	22	1	9	11	275	7	32	4
Dhuri	187	9	26	1	74	..	579	..	62	7
Bassi District	174	10	28	2	71	..	585	..	62	8
Barnala	323	24	32	2	57	31	448	62	70	8
Mansa	223	66	11	1	25	48	375	50	40	5
Bhatinda	216	12	38	3	476	489	545	32	51	5
Anahadgarh District	239	12	31	2	396	250	509	42	51	6
Narnaul	44	1	49	2	286	1,000	404	6	400	59
Mohindergarh District	44	1	49	2	286	1,000	404	6	400	59

CHAPTER IX.

Subsidiary Table IV.

English Literacy by age, sex and locality.

	LITERACY IN ENGLISH PER 10,000.									
	0—10		10—15		15—20		20 and over.		All ages.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Patiala State	3	..	34	3	139	7	102	5	71	4
Himalaya .. ..	..	..	16	..	110	..	149	4	102	2
Kandeghat Tehsil .. ..	..	..	16	..	110	..	149	4	102	2
Sub-Himalaya	8	1	78	10	313	19	189	14	143	11
Rajpura .. ..	..	..	8	..	83	..	75	2	48	1
Patiala	17	3	146	27	547	51	338	34	264	26
Sirhind	3	1	56	1	187	2	95	3	76	2
Patiala District	9	1	79	13	896	21	222	17	167	13
Indo-Gangetic	1	..	22	2	88	3	72	2	51	2
Bhawanigarh	5	..	31	..	76	..	45	..	36	..
Narwana .. ..	..	..	3	..	24	2	28	..	17	..
Sunam .. ..	..	..	12	..	64	..	53	1	36	1
Karamgarh District	2	..	15	..	53	1	42	..	29	..
Dhuri .. ..	..	..	32	1	139	4	71	1	62	1
Bassi District	2	..	43	1	159	3	90	2	68	1
Barnala	1	..	54	2	193	2	11	2	84	2
Mansa	2	..	7	..	30	1	33	..	21	..
Bhatinda	3	1	22	7	115	8	142	10	87	7
Anahadgarh District	2	1	34	4	102	44	97	5	64	3
Narnaul .. ..	..	..	4	..	26	1	29	..	16	..
Mohindergarh District .. ..	..	..	4	..	26	1	29	..	16	..

CHAPTER IX.
Subsidiary Table V.
Literacy by Caste

Serial No.	Caste.	NUMBER PER 1,000.						NUMBER PER 10,000 LITERATE IN ENGLISH.		
		Literate.			Illiterate.			Total.	Males.	Females.
		Total.	Males.	Females.	Total.	Males.	Females.			
1	Aggarwal	219	400	8	781	600	992	83	153	1
2	Ahir	6	10	..	994	990	1,000	4	7	..
3	Arain	18	29	4	982	971	996	31	55	1
4	Arora	188	314	36	812	686	964	393	70	26
5	Awan	56	143	950	875	1,000	..	..	..	..
6	Bagria .. ..	..	..	..	..	..	..	..	..	..
7	Bawaria	2	3	..	998	997	1,000	..	..	..
8	Biloch	2	3	2	998	997	998	..	..	..
9	Brahman	107	185	10	893	815	990	116	206	5
10	Chamar	5	9	..	995	991	1,000	..	..	..
11	Chhimba	49	83	8	951	917	992	22	40	..
12	Chuhra	4	8	..	996	992	1,000	1	2	..
13	Dagi and Koli	7	14	..	993	986	1,000	5	10	..
14	Dhobi	9	17	1	991	983	999	9	17	..
15	Dumna .. ..	..	..	..	..	..	..	..	..	..
16	Faqir	20	3	1	980	997	999	6	9	..
17	Ghirath .. ..	..	..	..	1,000	1,000	..	..	..	..
18	Ghussi .. ..	..	..	..	..	..	..	..	..	..
19	Gujjar	3	6	..	997	994	1,000	2	3	..
20	Harni .. ..	..	..	..	1,000	1,000	1,000	..	..	..
21	Jat	28	44	6	972	956	994	20	35	1
22	Jhiwar	12	20	1	988	980	999	5	9	..
23	Julaha	10	18	..	990	982	1,000	3	7	..
24	Kahar .. ..	..	..	..	..	..	..	..	..	..
25	Kamboh	25	41	3	975	959	997	20	35	1
26	Kashmiri	31	50	7	969	950	993	52	93	..
27	Khatri	265	422	69	725	578	931	623	108	46
28	Kumhar	5	8	1	995	992	999	3	5	..
29	Lohar	14	25	..	986	975	1,000	5	10	..
30	Mochi	4	6	..	996	994	1,000	..	..	..
31	Mahtam .. ..	..	..	..	..	..	..	..	..	..
32	Megh .. ..	..	..	..	..	..	..	..	..	..
33	Meo	44	22	87	956	978	913	..	..	..
34	Marasi	16	30	1	984	970	999	1	2	..
35	Mussali .. ..	..	..	..	..	..	..	..	..	..
36	Mochi	9	17	1	991	983	999	8	14	..
37	Nai	24	48	3	976	959	997	13	23	..
38	Od .. ..	..	..	..	..	..	..	..	..	..
39	Pakhiwara .. ..	..	..	..	..	..	..	..	..	..
40	Pathan	96	157	26	904	843	974	186	330	21
41	Qasab .. ..	..	..	..	..	..	..	..	..	..
42	Rajput	30	52	4	970	948	996	44	71	3
43	Ramdasia .. ..	..	..	..	..	..	..	..	..	..
44	Saini	29	48	4	971	952	996	32	57	..
45	Surarra .. ..	..	..	..	..	..	..	..	..	..
46	Sainsi	9	17	..	991	983	1,000	..	..	..
47	Syed	140	231	34	860	769	966	235	428	8
48	Sheikh	65	110	14	935	890	986	113	194	10
49	Sunnar	103	182	7	897	818	993	34	62	..
50	Terkhan	35	61	5	965	939	995	13	22	1
51	Teli	7	12	..	993	988	1,000	5	9	1

CHAPTER X.

LANGUAGE

Statistics regarding the distribution of the population of the State, by language, are incorporated in Imperial Table XI. The table is divided into two parts. Part I gives the population figures for the various languages spoken in the State, and Part II, shows the extent of Bi-lingualism. General.

Owing to the compactness of the State, the homogeneity of its population, and limited extent of its territories, its linguistic question is not at all complex. From the point of view of spoken languages, the State can be divided into three distinct divisions. The main block, comprising the districts of Patiala, Karamgarh, Anahadgarh and Bassi, where the language spoken is Punjabi, or to be more exact, Eastern Punjabi. The Tehsil of Narwana is the only exception where a peculiar dialect called Bangru is generally spoken. The language of the hill territory is Pahari, and of the outlying district of Narnaul, Bagri, as spoken in the neighbouring tracts of Rajputana. The other languages shown in the table are spoken by immigrants from outside, and not by the local inhabitants.

Subsidiary Tables have been appended for the elucidation of the figures. Subsidiary Table I shows the distribution of the total population by mother-tongue, and Table II gives the same distribution, in each district.

The instructions to the enumerators for collecting the details of language were precise enough. They said "In column 13, enter the language which each person ordinarily uses in his own house. In case of infants and deaf-mutes, the language of the mother should be noted." Value of the returns.

In view of these clear instructions no difficulty was experienced and the enumerators and the supervising staff were directed not to allow the personal views of the people to vitiate the statistics. These instructions were necessary because of the experience of the previous occasion, when some Mohammadans without regard to their place of birth, were found anxious to have Urdu recorded as their mother language, and Hindus of Arya Samajic views, wanted Hindi to be taken down as their mother language. In the rural areas, this tendency did not exist to any great extent, and was confined only to the educated classes, residing in towns. On the present occasion there have been signs widely manifest of a returning good sense among the town people also. It appears the protagonists of Urdu and Hindi have grown alive to the futility of denying a patent fact, and the extreme disadvantages that an illogical and unnatural position must entail. The question of language is one of those primary problems, on which depends the welfare of a country. It is difficult to calculate the extent of the time lost, efforts wasted, and money spent, by the sons of the soil to learn a foreign language, from the very beginning of their education. In no other part of the civilized world is any other language, but mother language adopted as the medium of public instruction.

The classification of languages, it may here be mentioned, followed in this discussion, is that based on the Linguistic Survey of India, by Dr. Grierson. According to this scheme, Punjabi, which is the chief language of the State and is spoken by over 85 per cent. of its entire population, and which Classification Scheme.

is a standard dialect, descends from the Indo-Aryan branch. The main block of the State being surrounded by the districts of Ludhiana, Ferozepore, Ambala and Hissar, its entire territory, therefore, falls within the region, where standard Punjabi is spoken. Western Punjabi or Lahnda is spoken only by immigrants. The second important language spoken in the State is Rajasthani. It is spoken by 152,591 persons. This language is spoken in the Illaqa of Narnaul by 152,591 people, where there are 4,072 who speak Marwari and 2,607 Bagri, both of which are the dialects of this language. Hindustani is the third important language which is spoken by 47,772 persons, mainly residing in the Narwana Tehsil of the Karamgarh district. Purbi and Bangru are the dialects of Hindustani. According to the classification of Dr. Grierson, this language belongs to the central group—the sub-branch of the Indo-Aryan branch, Aryan sub-family of the Indo-European family of languages. Pahari is spoken by 38,316 persons, inhabitants of the hill territory, including 5 who speak central Pahari and 5 others who speak eastern Pahari, the language of the whole of the rest being western Pahari. Of its numerous dialects, Surmouri, Baghati and Keonthali are the important. This language also has the same lineage in Dr. Grierson's scheme of classification, as its sister languages, the Punjabi, Hindustani and Rajasthani.

Language Scheme.

According to Dr. Grierson, the spoken languages of India may be divided into three distinct families, namely, Tibeto-Chinese, Dravidian and Indo-European. We are concerned with the languages deriving their origin from the Indo-European family. Dr. Grierson divides this family into two sub-families, out of which we are concerned with Aryan alone. This sub-family is further divided into two branches, Iranian and Indian. Pashto is the only language belonging to the Iranian branch and has been returned by 102 persons, obviously immigrants from outside. The language is not the spoken language of any indigenous people. Of the languages under the Indian branch, and Sanskrit sub-branch, there are three languages, namely, Sindhi and Lahnda in the North-Western group, and Marathi in the Southern group, which are

Sindhi	..	15
Marathi	..	2
Lahnda	..	2

spoken in the State. The number of persons speaking these languages is given in the margin, all of whom are immigrants from outside. Bengali is spoken by 97 persons, immigrants from Bengal. Hindustani, Rajasthani and Punjabi, in the central group, and Western Pahari in the Pahari group, are the mother-tongues of the people, in the State. Out of these, Punjabi alone, and that too of the standard dialect, claims the allegiance of 1,386,328 persons, or about 85 per cent. of the total population of the State. It is the mother-tongue of the people resident in the main block of the State, comprising of the districts of Patiala, Bassi, Anahadgarh and Karamgarh. People of the hills are a distinct linguistic unit by themselves, speaking various dialects, like Surmauri, Keonthali and Baghati of the Kulu group of Western Pahari. But for these, all other languages, as per margin, are foreign and are spoken by immigrants from outside who are either servants of the State or business men.

Madras	..	5
Gujrati	..	25
Oriya	..	1
Tamil	..	2
Arabic	..	1
Malayalam	..	1
Burmese	..	17
Chinese	..	6
Irani	..	2
Persian	..	20
English	..	215

Bi-lingualism.

In column 15 of the schedule the enumerators were required to enter the name of the language habitually spoken at home in daily intercourse by the persons concerned, leaving aside their mother-tongue. The statistics of this enquiry are contained in Imperial Table XV, Part II, which have been further

split up by Tehsils. As has been observed elsewhere, there is not much linguistic diversity in the State. By language the whole State divides into only three blocks—the Punjabi-speaking block, the Hindustani-speaking block and the Rajasthani-speaking block. Chances for the plurality of spoken languages are thus very few. Apparently it would seem likely that the people of villages, situated on the border-line of these linguistic blocks, should be more prone to bi-lingualism, but on examining the returns, we find that contiguity exercises no influence whatsoever. To meet the requirements of daily life, it is easier to supplement one's own language by adopting important words from the neighbour's language, than to learn his language, entirely. Thus proximity works perhaps more towards corrupting the two languages than creating a desire for learning them. I am supported in this view by the Statistics. Being surrounded on all sides by Rajasthani-speaking people, the district of Narnaul offers no room for any diversity of languages and consequently there have been no such returns from there. For similar reasons the Pahari-speaking tract of Kandeghat Tehsil also shows few returns under this head. In the main block the Tehsil of Narwana is, by language, distinct from the contiguous Tehsils of Bhawanigarh and Sunam and the returns of villages on the border-line between them, should have shown sufficient returns of bi-lingualism, if proximity were to exercise any influence, but looking at the table, we find that the Narwana, Bhawanigarh and Sunam Tehsils have very few returns of the type.

In the Tehsil of Patiala, we have 962 males and 10,216 females, who are returned as speaking Hindustani, as an additional language to their mother-tongue, Punjabi. Females admittedly are far behind males in education and are more stay-at-home by habit. The existence of such a large number of females, therefore, who speak Hindustani, looks on the face of it, unintelligible. But when I find that these women, with the exception of only 20, belong to the Sikh religion, I feel convinced that the figures are not correct and are the result of confusion with some other figures. The presence of 962 Hindustani-speaking males represents such of the Punjabi-speaking people, who have been out for purposes of business or service in the Hindustani-speaking tracts, and have now returned home.

The Hindustanis who speak Punjabi, as a second language, are met almost everywhere. They are immigrants from outside in search of livelihood and have learnt to speak Punjabi, on account of their continued residence. These people are employed as grooms, boot and shoe-makers, and washermen, in towns, and as labourers in the mills. For all practical purposes, they are

Patiala	..	128	domiciled in the State, except that they visit their original home after every two or three years. It was not only natural, but essential for them, to have picked up the language of the people amongst whom they lived. These people generally leave their families at their native place and their female population is therefore generally meagre. Out of the
Rajpura	..	158	
Sirhind	..	324	
Kandeghat	..	6	
Sunam	..	181	
Bhawanigarh	..	57	
Narwana	..	4	
Dhuri	..	222	
Barnala	..	105	
Bhatinda	..	41	
Mansa	..	69	
Narnaul	..	3	

Total .. 1,298 total number of 2,843 Hindustani women, who speak Punjabi, no less than 1,298 belong to the Sikh religion, which shows that, due partly to their cosmopolitan outlook and partly to the paucity of females among them, the Sikhs marry women belonging originally to the Hindustani-speaking tracts, more than any other community.

The next important combination of languages is afforded by Rajasthani-speaking people who have learnt to speak Punjabi as well. Out of the total population of such people, consisting of 1,842 males and 1,421 females, a large proportion was enumerated in Bhatinda alone. This appears due to the fact that the mercantile community of Bhatinda, mostly coming from the surrounding territories of Rajputana and Marwar, have learnt the language of the people with whom they have to carry on their daily business, without forsaking their allegiance to their mother-tongue.

Excepting the three important combinations discussed above, the other instances of bi-lingualism are so isolated and scattered that they are not of any abiding value, either from the academic or statistical point of view.

CHAPTER X.—LANGUAGE.
 Subsidiary Table I.
Distribution of population by language

Language	TOTAL NUMBER OF SPEAKERS IN—		Number of speakers per 1,000 in 1931	Remarks
	1931	1921		
<i>Indo-European Family—</i>				
Aryan Sub-Family	1,625,253	1,499,129	999	
(i) Eranian Branch	104	37	..	
Pashto	102	37	..	
Irani	2	..	..
(ii) Indian Branch	1,625,149	1,499,092	999	
I. Non-Sanskritic .. .. .	..	..	..
Sub-Branch Kashmiri .. .. .	..	40	..	
II. Sanskritic	1,625,149	1,499,052	999	
(a). North-Western Group	17	47	..	
1. Western Punjabi	2	34	..	
2. Sindhi	15	13	..	
(b). Southern Group	3	17	..	
1. Marathi	2	16	..	
2. Oriya	1	1	..	
(c). Eastern Group	97	45	..	
1. Bengali	97	45	..	
(d). Central Group	1,586,716	1,461,264	976	
1. Hindustani	47,772	26,543	29	
2. Rajasthani	152,591	138,827	94	
3. Gujrati	25	53	..	
4. Punjabi (Standard)	1,386,328	1,294,841	853	
(e). Pahari Group	38,316	38,679	24	
1. Western Pahari	38,306	38,586	24	
2. Central Pahari	5	..	..
3. Eastern Pahari	6	93	..	
- Dravidian Family	25	10	..	
I. Dravida Group	20	6	..	
(1) Tamil	2	1	..	
(2) Malayalam	1	5	..	
(3) Burmese	17	..	..
II. Andhra Group	5	4	..	
(1) Telugu (Madras)	5	4	..	
<i>Language of other Asiatic countries,</i>				
Indo-European Family	20	4	..	
Persian (Eranian Group)	20	4	..	
Arabic Family	1	..	..
Arabic	1	..	..
Mongolian Family	6	..	..
Chinese (Monosyllabic Group)	6	..	..
<i>European Languages.</i>				
Roman Group .. .. .	..	5	..	
1. French .. .. .	..	3	..	
2. Portuguese .. .. .	..	2	..	
Teutonic Group	215	237	..	
1. English	215	237	..	
<i>Miscellaneous.</i>				
Pachhmi .. .. .	..	234	..	
Tibetan .. .. .	..	120	..	
Total Number of Speakers	1,625,520	1,499,739	..	

CHAPTER X.—LANGUAGE.

Subsidiary Table II.

Distribution by language of the population of each District, Tehsil and Natural Division

Locality	NUMBER PER 10,000 OF THE POPULATION SPEAKING—							
	Punjabi.	Hindustani.	Pahari.	Rajasthani.	Pashto.	Bengali.	English.	Others.
STATE	8,528	294	236	939	1	1	1	..
Himalaya	3,020	94	6,875	..	3	7	1	..
Kandoghat Tehsil ..	3,020	94	6,875	..	3	7	1	..
Sub-Himalaya	9,647	348	1	1	0	1	2	..
Rajpura	9,851	149	..	..	..	..	..	..
Patiala	9,237	754	3	1	..	1	3	1
Sirhind	9,944	53	1	2	..	..	..	..
Indo-Gangetic Plain ..	9,893	97	..	8	1	..	1	..
Bhawanigarh	9,964	35	..	1	..	..	..	..
Narwana	9,956	44	..	..	..	..	..	..
Sunam	9,950	50	..	..	..	..	..	..
Dhuri Tehsil	9,906	75	1	18	..	..	..	..
Barnala	9,592	105	..	2	..	..	..	1
Bhatinda	9,705	273	..	11	1	1	9	..
Mansa	9,956	31	..	13	..	..	..	..
Narnaul	6	1,411	..	8,583	..	..	..	..
Patiala District	8,290	439	1,266	..	1	3	1	..
Bassi District	9,922	66	1	11	..	..	..	..
Karamgarh District ..	9,957	43	..	..	..	..	..	..
Anahadgarh District ..	9,832	153	..	10	1	..	4	..
Mohindergarh District ..	6	1,411	..	8,583	..	..	..	..

CHAPTER XI.

RELIGION.

The numerical strength of each religion is given in Imperial Table XVI. At the end of this chapter will be found four Subsidiary Tables in which are set forth prominent features of these statistics and their comparison with previous figures.

Subsidiary Table I shows the general distribution of the population by religion. In Subsidiary Table II is given the distribution of the main religions, by Tehsils and Districts. The number of Christians, and the variation in their population at the successive censuses, find mention in Subsidiary Table III. The religions of the urban and rural population are exhibited in Subsidiary Table IV.

Reference to Tables.

The general strength of each religion in the State is given in the margin. There are 632,972 Sikhs,

Distribution by religion.

Religions.	Persons.	Percentage of the total population.
Sikhs	632,972	38.9
Hindus	621,145	38.4
Muslims	363,920	22.3
Jains	3,578	.2
Christians	1,449	.1
Ad-Dharmis	2,452	.1
Buddhists	2	..
Parsis	2	..
Total	1,623,520	100.0

621,145 Hindus, 363,920 Muslims, 3,578 Jains and 1,449 Christians.

The Ad-Dharmis, who for the first time in census history have returned themselves as professing a distinct religion, are 2,452. The number of Parsis and Buddhists is negligible and may well be left out of account. The percentages of the

three major communities—Sikh, Hindu and Muslim—are 38.9, 38.4, and 22.3 respectively, of the total population. Compared with the figures of 1921, Sikhs have gained by 110,297 persons, *i.e.*, 21.19 per cent. and Mohammadans by 33,579, *i.e.*, 10.2 per cent. Hindus have suffered a loss of 20,910 persons, *i.e.*, 3.3 per cent.

The increase of 10.2 per cent. in the number of Mohammadans is almost evenly distributed throughout the State. The little difference that exists, is perhaps due to their partiality for urban life. The Hindus record a decrease of 20,910, *i.e.*, 3.3 per cent. of their population. Adding to this, the number of their natural increase at the rate of 8.4 per cent., their actual loss should be assessed approximately at 85,000 souls. This loss of theirs has ostensibly been the gain of the Sikhs, who at the general rate of increase, ought to have added only approximately 50,000 persons, to their previous population. Instead, they have increased by 110,297 or by about 62,000 more than they should have. This increase is evidently at the cost of the Hindus. The increase in the number of Sikhs is no doubt abnormal, but I have no reasons to suspect any underhand means. Unlike some places in British India, nowhere has a tendency to swell the numbers unfairly, been found in the State, obviously because no motive for it, existed, as it did in the case of British India, where civic and political rights and benefits, are now granted on communal considerations. The increase in the number of Sikhs, in my opinion, is due to the great impetus that the cult of separatism received from the Akali movement, which convulsed the community since 1921 onwards. Many Sikhs, who on previous occasions were content with being recorded as Hindus, now, as the result of this awakening, appear to have

Variation from previous figures.

returned themselves as Sikhs. I think the numbers of Sikhs will yet increase, if the present circumstances continue, and awaken the people to the idea of separatism.

With regard to the decrease in Hindu population I have to observe that allowing for their cession of about 62,000 persons to the Sikhs, they have actually recorded a decrease of over 20,000 persons. This loss is, in my opinion, attributable to the following causes :—

(1) Ravages of Plague in the Tehsil of Narwana—predominantly a Hindu area ; (2) prevalence of venereal diseases in the Kandeghat Tehsil—mainly a Hindu Ilaqa and the consequent effect on reproductive capacity ; (3) restriction on widow re-marriage ; (4) evil effects of child marriages on productivity ; and (5) the inferior diet and sedentary habits. The population both in the Narwana and Kandeghat Tehsils has hardly increased by about 3,000 persons, though at the general rate of increase they should have added at least 15,000 more to their existing number. Prevalence of venereal diseases, due to the laxity of morals, and a number of other local customs, securing larger freedom to women, in the matter of matrimonial obligations, is the greatest cause of the balance of births over deaths, in that territory, being so low. The food of an average Pahari has also perhaps much to do in this behalf. It contains little of what is ordinarily calculated to afford nourishment and maintain a normal power to procreate. This degeneration is bound to worsen further, if proper steps are not taken to warn the people against the dangers ahead, and extricate them from the vile customs. Extension of facilities for the treatment of venereal diseases is also a necessity. The generality of hill-folk now, when they get infected, resort only to local apothecaries, who administer some drugs and help them through the acute stage only. The patient thinks he is cured, but really his disease becomes chronic. People should be educated to the desirability of proper medical treatment to fight out the bane, which is eating into the vitals of an important section of His Highness' subjects.

The third contributory cause of the decline, among Hindus, is the rigid prohibition of widow remarriage. With reformed people, no doubt, there is a clear change of vision in this behalf, but in the generality of the population, the belief still holds good that a Hindu marriage is indissoluble, even after the death of a party and therefore a widow cannot marry. This is the reason why the number of widows is much greater among the Hindus, than among other religions. With the already existing extreme paucity of females in the population this enforced sequestration of so many more, cannot but tell on the population. Similarly child-marriage is another potent cause. The subject has so often been discussed, that I do not feel called upon to enter into any detailed discussion of it. It does not require much of an argument to convince, that serious consequences must ensue when the couple are allowed to enter into marital relations, before attaining proper physical development. Child-marriage in the case of females borders on cruelty, as it, oftener than not, results in premature motherhood and the very first confinement either ends fatally or shatters the health for ever. The evil is no doubt prevalent in the other communities as well, but amongst the Hindus it is more common and, therefore, a greater cause of their physical decline.

The question of food is also relevant to the point. Without entering into controversy of whether vegetarian food, which is the food of a large majority of Hindus, is better than meat diet, I do not think there are any two opinions about the fact that the latter is more stimulating, and consequently conducive to better reproductivity. The bulk of Hindu population abstains not only from the use of meat and eggs, but even from onion and garlic. In pastoral days, when ghee and milk were in plenty, a diet could be made nutritious enough, by an increased use of these articles of food, but in these days when ghee and milk have become articles of luxury for an average man, I fear, the time is soon coming when there will be no alternative left except a resort to the use of meat, to maintain the requisite supply of carbohydrates in dietary. Combined with the lack of proper nutrition in food, the sedentary habits of the Hindus, consequent on their occupations, have a marked effect on their general health and reproductive power. Thus the decline in the number of Hindus is as much due to the onslaught of other religions on it, as also to a number of internal causes, which hamper its natural growth.

SIKH RELIGION.

Etymologically the term "Sikh" means a disciple and is a derivation from the Sanskrit word "Sikhshya," which means, to learn. But in common parlance, it now signifies the followers of the religion of that name, founded by Guru Nanak, about the middle of the fifteenth century A.D. A galaxy of spiritual leaders, like Chaitanya, Ramanand, Kabir, Jai Dev, Tulsi Dass, and Vullubh had preceded Guru Nanak and in their own way attempted to raise Hinduism from its barren ceremonialism and mechanical conventionalism, but none of them succeeded beyond creating an association each of a set of quietists, who gave themselves up to contemplation of futurity, in the hope of arriving at eternal bliss. The need of the times was not to awaken any particular class or classes but the masses, and it was Guru Nanak's clarion call that made the strongest appeal. He proclaimed the advent of a new spirit, more realistic and less dogmatic, and therefore most suited to the needs of the times. Meaning of the term.

Guru Nanak preached pure and simple monotheism, and taught that there was one God, and that this God was neither the God of the Mohammadans nor of the Hindus, but the God of the Universe, of all mankind, and of all religions. He despised no religion but loved all; though he claimed to preach a higher and purer religion, embracing all that was best in all. He prescribed no caste rules or ceremonies, and condemned them as unnecessary, at times harmful. Instead of making any violent attack on the existing social or civic institutions, he wisely left the doctrine of equality of all men, in the sight of God, to work its way through the minds of the people. Subtle philosophy being foreign to his purpose, Guru Nanak did not formulate any elaborate system of philosophy, life being too short for the vain pursuits of comprehending the infinite with the finite, ultimately to be lost in the immensity of eternity. He therefore accepted the existing doctrines, so long as it was possible to combine them, with his fervent monotheism, but laid most emphasis on simplification, and endeavoured to lessen mysteries and rituals. A simplicity in belief and worship, may thus be called the keynote of Sikhism. He took the world as it existed, and began to teach and instruct. The oneness of God and brotherhood of man, formed the burden of his preachings. "Guru Nanak combined," to quote Cunningham's own words from his *History of the Sikhs*, "all the excellences of the preceding reformers and avoided the errors in

which they had fallen. Instead of the circumscribed divinity and the anthropomorphous God of Ramanand and Kabir, he loftily invoked the Lord as one, the Sole, the Timeless, the Creator, the Self-existent, the Incomprehensible, and the Everlasting. He likened the deity to truth which was before the world began, which is, and which shall endure for ever, as the ultimate idea and the cause of all we know or behold." So just as the grand idea of the incomprehensible unity, which could only be believed and adored, rather than argued and reasoned, dispensed with all metaphysics, the doctrine of the brotherhood of mankind, levelled all distinctions of caste, creed or colour.

These two ideals, while uniting all classes on a common basis, at the same time, separated the followers thereof, as an association of distinctive people, characterised by the simplicity of ethics and absence of ceremonialism. The practical result was the formation of a new fraternity, which gradually consolidated into a separate community, through subsequent events. The sufferings of a common persecution welded them into a new bond of religious zeal, and developed a consciousness of separate nationhood by reason of faith. It is obvious that a religious system like this could not lend itself to dogmatism, for by a strict obedience to its two cardinal principles, none could err, one prescribing his duty towards the Creator, the other regulating his conduct towards his fellow-creatures. Even in its minimum terms, therefore, the Sikh religion was highly formative of a strong character, and a keen civic sense, which in due course of evolution made of its followers an indomitable people who knew mercy, but not fear.

Born in 1469 A. D., Guru Nanak spent his childhood at his parents' house. But he always existed in the remote world of his own thought and imagination. Many anecdotes are told, that bespeak of his incomprehensible nature and divine origin. As was natural, he was a source of despair for his wordly parents, who tried many a time, to initiate him into one occupation or another. As a last resort, the parents sent him to his sister's place in Sultanpur, where he was to keep stores for the local Governor, but this too, could not deflect him from the object he had set before him. After a brief sojourn, he realised that time had come, when he must resolutely turn his back on everything wordly and devote his whole time to preaching his new creed. His sister was not the person to stand in his way. She was the first to realise his divine appointment. It is strange that in the lives of almost all prophets, the first disciple has been a female. For instance, Aisha was the first to comprehend the Arabian Prophet; and Radha to understand Sri Krishna. Guru Nanak thus set forth on his tours. He travelled far and wide, from Kabul in the north to Ceylon in the south, and Assam in the east to Mecca (Arabia) in the west, preaching the new dispensation in his simple yet forceful manner. He lived up to the ripe age of seventy and succeeded so much in his mission that on his death, Hindus and Mohammadans vied with each other in proclaiming their right of disposition over his wordly remains. Guru Nanak's end was thus in keeping with the mission of his life, and before it approached, he

Guru Nanak	..	1539 A. D.
Guru Angad	..	1539-1552 A. D.
Guru Amar Das	..	1552-1574 A. D.
Guru Ram Das	..	1574-1581 A. D.
Guru Arjan	..	1581-1606 A. D.
Guru Har Gobind	..	1606-1745 A. D.
Guru Har Rai	..	1645-1661 A. D.
Guru Har Kishen	..	1661-1664 A. D.
Guru Tegh Bahadur	..	1664-1675 A. D.
Guru Govind Singh	..	1675-1708 A. D.

appointed a devout disciple, Bhai Lehna, to succeed to the apostolate. By this supercession of his two sons, he proved, not by precept but by example, that in the domain of spirit the accident of birth had little to do; while the nine succeeding apostles of the Sikh faith, named in the margin, incessantly pursued

the propagation of the new faith and instructions of its followers, each of them marks a milestone in the evolution of originally, a set of Puritans, into a perfectly organised theocracy. Guru Angad invented the Gurmukhi Script, in which the entire Sikh literature afterwards was written and thus gave the Sikhs a language of their own. Guru Ram Das, the fourth successor on the Gaddi, realised the necessity of a central place of worship, and thus laid the foundation stone of the Golden Temple, Amritsar, the *sanctum sanctorum* of the faith. The project was earnestly taken in hand by Guru Arjan Dev, his successor, and attained completion during his time. Guru Arjan's contribution towards this evolution is the most important. He compiled the Holy Book. On the martyrdom of Guru Arjan, the Sikh religion altered its peaceful course, and under the succeeding five Gurus, the Sikhs, a band of religious devotees heretofore, grew into a militant class. The teachings of Guru Nanak had not prescribed any specific form for his followers. It was left to Guru Gobind Singh, the last and the tenth Guru, to prescribe a separate code of conduct and give the Sikhs a national form. In the institution of his ceremony of baptism by sword, his master-mind symbolised the entire philosophy of Sikh religion, which with the soul-elevating background of his own example of undaunted courage and unrivalled spirit of sacrifice, made of the catholic followers of the preceding Gurus, into a nation in so short a period. He also gave them the consciousness of the necessity of temporal powers as a *sine qua non* of the success of the new faith. At the martyrdom of his father at Delhi in 1675, Guru Gobind Singh was only 10 years of age. He spent many long years in equipping himself for the mighty task he was destined to perform. During this course of spiritual, moral and physical discipline, the Guru developed an optimism of the highest order. Cunningham in his history of the Sikhs, says that "the Guru was a philosopher and understood fully well how imagination of men could be wrought upon. He effectively roused the dormant energies of a vanquished people and filled them with a lofty thought and a fitful longing for social freedom and national ascendancy, two proper adjuncts of that purity of worship which Guru Nanak had preached." The Guru's active career thus extended over only twelve years, from 1695 to 1707 A.D. In fact it has been so much crowded together and intensive that to an average man it eclipses the inward sublimity of the Guru, as a religious teacher. But the fact remains that few of the world's greatest teachers have laid down a more exalted moral code than he did. Like his predecessors in the office of Guruship, he attached utmost importance to the purity of life, and on brave deeds for the cause of righteousness. Abdul Latif, in his History of the Punjab, rightly says that "In him were united the qualities of a religious teacher and a warrior. He was a law-giver in the pulpit, a champion in the field, a king on his masnad, and a Faqir in the society of the Khalsa."

The ethics of Sikhism is based on the main principles enunciated in its fundamental mantram which declares: "That there is but one God, whose name is true, the creator, the all pervading, devoid of fear and enmity, immortal, unborn, self-existent. He is realised by His grace; meditate on him for He was true in the beginning, He was true in all ages, He is true now, and He shall ever be true," says Guru Nanak. In this is condensed the entire ethics of Sikh religion. In the next couplet the mantram directs pointed attention to the method of attaining the most high which is Jap, as distinguished from Tap. Thus of the three Hindu modes of salvation, Gayan Marag, Karma Marag and Bhagti Marag, Sikhism lays exclusive

emphasis on the last named, and as a necessary corollary of which, it follows that man must bring all his actions into line with the will of the Supreme. Love of God is thus an essential qualification of the Sikh, which determines his attitude towards His creation ; for the love of God must remain imperfect without an implicit love for His creation first.

The theory of Karma, and consequently the transmigration of soul is accepted by the Sikh religion, just like all other religions indigenous to the country. But it resolutely refuses to accept the numerous exaggerations of it, for instance, the efficacy of postmundane oblations, and beliefs connected therewith. Similarly it denounces the caste system, placing good deeds far above the mere accident of birth or any hidebound prejudices.

For the conduct of its followers in their daily life, Sikh religion sums up the entire code in the beautiful maxim “ Reject all customs, the performance of which detracts your attention from Him : approved is only that which exalts you with Him.”

This is the touchstone on which a Sikh must judge all his actions. Purity of morals in Sikhism is only a means to an end and not an end in itself.

For purposes of census the word “ Sikh ” meant a male who wore long hair and refrained from smoking. But at the census of 1911 this definition was abandoned, as it excluded the people who professed Sikhism but did not wear long hair. It was directed that “ the entry of religion in respect of each person should be as he wishes.” This definition simplified matters much and the figures of the Sikhs now include people of all shades of opinion whether they wear long hair or not, though it has made the already faint line of distinction between them and the Hindus, still more imperceptible. In the State this point is not of much significance as the bulk of the Sikh population is Keshdhari (*i.e.*, wearing long hair).

1. Keshdharis	..	574,782	The marginal statement shows the names of various Sikh sects and their respective numerical strength in the State. It will be seen that over nine-tenths of the total Sikh population is Keshdhari. In the Keshdharis are included 42 persons who returned their sects as Nihang Akali, Amritdhari, and Hazuria, but as they all wore long hair, they were not shown separately.
Nihangs	..	26	
Akalis	..	10	
Amrit-dharis	..	6	
Hazurias	..	4	
Unspecified	..	574,736	
2. Sehj-dhari'	..	57,167	
Nanak-panthi	..	7	
Unspecified	..	57,160	
3. Nam-Dharis	..	234	
4. Sultani	..	789	

The Nihangs are an ascetic order among the Sikhs, who wear blue clothes and long pyramid-like turbans on their heads, bedecked with quoits and kirpans. They were originally noted for the purity and uprightness of their character. They were taught to scorn death and difficulties and to use artificial language, to keep up their spirit high, even under most adverse circumstances. For instance, when no better meal than parched gram could be had, a Nihang on enquiry would say that he partook almonds. Their high martial purpose was constantly maintained by them by remembering that ordinary duties of daily routine carried some position in the battlefield. They were a useful institution among the community, but with the loss of their lofty ideal they have deteriorated and are left only with the picturesqueness of form and dress but shorn of all past glory. 26 Nihangs have been enumerated in the State this time as against 97 in 1921, the fall in their number being due perhaps, to migration as they are a semi-nomad tribe moving from place to place.

The word Akali means "Immortal" and originally was a second name for the Nihangs. But since the recent Gurdwara Reform movement, a particular significance has come to attach to the epithet, and now connotes the rank and file of the organizations, that sprang up all over the country in sympathy with the said movement. Only 10 persons have been returned as Akalis, which is due to their zeal to be recorded as such, but, had there been no political significance attached to the term Akali, many more would have been returned. **Akalis.**

Six persons have preferred to call themselves Amritdhari-Sikhs. Amritdhari means a person who has received Sikh baptism. This, however, does not imply that others are not baptized Sikhs. The distinction is thus only self-sought and of no significance. These persons have therefore been included among the Keshdhari Sikhs. **Amritdharis.**

Hazurias (4 persons) have likewise been included in the Keshdharis. They by no means constitute a separate sect. Their having had the benefit of a pilgrimage to Gurdwara Sri Hazur Sahib, the last resting place of Guru Govind Singh does not make of them a separate sect. At the last census 1,964 persons returned themselves as Hazurias, showing that almost all of them except 4 have realised the futility of returning themselves as a separate class. **Hazurias.**

Sehjdharis are the second important sect of the Sikhs. Their present numerical strength is 57,167, inclusive of 7 Nanak Panthis, who have returned themselves separately, but are to all intents and purposes, no other than Sehjdharis. The Sehjdharis are those who profess the Sikh religion, but do not conform to the outward symbols, as ordained by the tenth Guru. **Sehjdharis.**

Udasis, Nirmalas and Sultanis, are the well-known monastic orders of the Sikhs, and are all conspicuous by their absence at the present census. At the last census Udasis numbered 573 and Nirmalas 90. Their total absence at the present census is due to the effects of the Akali movement. **Udasis and Nirmalas.**

Namdharis or Kukas among the Sikhs, are the followers of Baba Ram Singh, who lived about the middle of the last century. The headquarters of the sect are at Bhaini in Ludhiana District. There were only 7 Namdharis enumerated in the State in 1921. Their present strength is 234. The increase is not accountable on any other hypothesis except that there was some mistake about the previous figures. It cannot be due to immigration as Namdharis come mostly from the artisan class, which is more or less immobile. The difference in the form of worship and changed belief in some important aspects, distinguish the Namdharis from the general Sikh community. They believe that Baba Ram Singh was the eleventh successor to the line of Sikh Gurus; while the rest of the Sikhs hold that the line ended with Gobind Singh, the tenth Guru. The Namdhari ceremony of initiation is also different and their style of worship is less formal. **Namdharis.**

The number of Sultani Sikhs at the last census was 4,325. This time it has fallen to 789. Sultanis derive their name from a Mohammedan saint, Sultan Sakhi Sarwar, whose shrine in the district of Dera Ghazi Khan is visited and worshipped by them, in addition to their ancestral religion. Due to the activities of the Singh Sabha and Akali movements, these people have left off their dual allegiance, which accounts for the decrease in their number. **Sultani.**

The Sikh population is only nominal in the three Tehsils of Kandeghat, Narwana and Narnaul. It is about 72 per ten thousand in Narwana and 89.6 per ten thousand in Kandeghat. In Narnaul the Sikh population is yet small, being only 4 per ten thousand. As against this, in the rest of the State **Local distribution.**

territories, *i.e.*, the Districts of Patiala, Bassi, Anahadgarh and Karamgarh (minus Narwana Tehsil) the numerical strength of the Sikhs is more than half of the total population. Among these districts, Anahadgarh tops the list with 617·4 Sikhs per each thousand of the population. Bassi comes next with 517 and Karamgarh (minus Narwana Tehsil) with 417·8 per thousand. The Sikh population in the Patiala District is the lowest of these central districts, being only 278 per thousand.

THE HINDU RELIGION

The Hindu Religion.

The term Hindu does not, as its etymology would show, mean an Indian merely, but is understood to apply to such of the India-born, as also follow the religious and social system of the ancient Aryan invaders including such of its later modifications, that have not attained the distinction of a separate religion, due to age, relative numerical importance, or possession of separate religious literature or institutions. Thus the significance of the term Hindu is not purely religious. In addition, it denotes a country and to a certain extent a race. Hindu religion can only be acquired by birthright. By association, however, with Islam and Christianity, it has been influenced, as a matter of obvious necessity, to gradually develop a tendency to absorb, preferably castes and communities *en bloc* rather than individuals, to make good its loss on account of conversions from it.

Who is a Hindu ?

On the occasion of the 1911 census an attempt was made, at the suggestion of the Census Commissioner for India, to formulate some workable definition of what was meant by the term "Hindu." The object was to get some idea of what were the main features of the Hindu religion because till then the term had been defined only in the negative to mean, as Sir Denzil Ibbetson put it: "Every native who was unable to define his creed or designate it by any other name than that of some recognised religion, or sect of some

- | | |
|---|----------------------------|
| 1. Deny the supremacy of the Brahmins. | such religion, was classed |
| 2. Do not receive the mantras from the Brahmins or other recognised Hindu Guru. | as a Hindu." The ten tests |
| 3. Deny the authority of the Vedas. | enumerated in the margin, |
| 4. Do not worship the great Hindu Gods. | were prescribed and the |
| 5. Are not served by good Brahmins as family priests. | enquiry roused a good deal |
| 6. Have no Brahman priests at all. | of interest. |
| 7. Are denied access to the interior of the ordinary Hindu temples. | |
| 8. Cause pollution by touch in proximity. | |
| 9. Bury their dead. | |
| 10. Eat beef and do not reverence the cow. | |

The results of the enquiry in different parts of the country were too significant to permit of any improvement over the previous conception of the term. The following remarks of Sir Edward Gait, C.I.E., I.C.S., Census Commissioner, show the extreme diversity of opinion that was found to exist on the subject. At page 116 of the Census Report for 1911, he says: "The subject is too large a one to be discussed adequately in the pages of a Census Report, but it will be interesting to glance very briefly at the divergent views which were expressed by many of the persons who were consulted by the Provincial Superintendents. Some, looking merely to the question of country, argued that all the inhabitants of India are Hindus, unless they are Mohammadans or Christians. This view appears to be based mainly on the theory that Hindu was the term applied by the early Mohammadan invaders to the races living in India. But apart from the fact that the etymology of a word is often no guide to its present connotation as in the case of villain, knave, booby, it is absurd to suppose that because the term was applied to people living on the banks of the Indus, it must also include those remote from it, of whose existence the originators of the word were ignorant and who in race, language and customs differed altogether from the inhabitants of the country along the

Indus. And in this case, where is the line to be drawn? Why stop at Madras, Nepal or Assam rather than Ceylon, Tibet, Burma or even China? The modern conception of India has no relation to the conditions existing when the word Hindu first came into use. The term Indian is used for a native of India and it would be absurd to use the term 'Hindu' in the same sense and thereby deprive it of its distinctive connotation."

Others, professing to take race as the sole test, say that the word is equivalent to Aryan. They regard all the modern castes as having descended from the Aryans and hold that all Indian castes including Jains, Sikhs and Buddhists are Aryans and are therefore Hindus, but they exclude the aborigines such as Bhils, Lepchas, Mundas and Todas. Those who rely solely on the racial test, do not take into account the fact that many Mohammadans and Christians who are admittedly not Hindus, and are descended from the same stock as many Hindu castes, are the direct descendants of aboriginal tribes and have no more claims to "Aryan" origin than the Bhils or Mundas. This is the case not only with the great bulk of the population of Southern India, but also with large sections of it in Bengal and the United Provinces.

Yet another group think that the only test to be taken into account is of religious belief. According to them the Hindu religion is one thing, the Hindu social system quite another. According to this view, it is immaterial if a person is excluded from temples, denied the ministrations of the Brahmans, kept rigidly apart and regarded as so unclean that mere proximity causes pollution. If he believes in "the Hindu Religion," he is just as good a Hindu as a Brahman. One of the exponents of this theory objected to certain suggested tests of Hinduism on the ground that they would exclude Mrs. Besant, who is a staunch Hindu. But here we are confronted with the fact that Hinduism has no definite creed. The beliefs of persons, who are by all admitted to be Hindus, often differ more widely from each other than those of Christians and Mohammadans. So long as a member of a recognised Hindu caste does not flagrantly disobey his caste rules, he is recognised as a Hindu, irrespective of his beliefs or unbeliefs.

Those who take religious belief as the main test, differ among themselves as to the beliefs which are of cardinal importance. Some say that all the Hindu scriptures must be accepted, but some would exclude the Tantras, while others would regard only the Vedas as of primary importance; some again think that the sole essential is the belief in the doctrine of Karma and metempsychosis.

It is clear from the above that the word Hindu is based on no principle. It applies to the residuum of a congeries of heterogeneous beliefs, creeds and doctrines. It shelters within its fold monotheists, polytheists and pantheists; worshippers of one impersonal God, as also of trees, rocks, rivers, snakes, etc.; Vaishnavas who are strict vegetarians and Gheiktikas who cannot propitiate their gods except with meat and liquor; disciples of pure Vedantism as well as the agnostics; believers in caste system and those who openly condemn it. It does not refuse to accommodate even those, though very few in numbers, who possess no scruples about eating beef—the last thing that a Hindu would brook. Rai Bahadur (now Raja Sir) Pandit Hari Kishen Kaul, C.S.I., Superintendent, Census Operations, Punjab, in his report attributes this apparent conflict to two considerations, namely, the extreme antiquity of the Hindu religion and the varying degrees of intellect for which its doctrines are intended. I cannot resist excerpting a few observations from his scholarly description of

the subject and attempt to reconcile the divergencies. He says "Hinduism (whatever meaning may be attached to the term) claims to be a natural religion, neither based upon the teachings of an individual nor built on the hatred of other faiths." But on the other hand, it would appear to have been evolved out of the inspiration of human thought by the objects of Nature and the forces governing natural phenomena. It is held by Muller that the first display of human mind is magic, wherein the self begins to assert itself as all-powerful and capable of controlling the forces of Nature. The next state in human evolution is religion, when experience shows the forces of Nature to be too powerful to obey human will. Man, therefore, begins to worship the forces of Nature or one God, who is all-powerful, the fountain-head of all that is beyond human control. This is religion. From religion the next step is science. All the other great religions of the world are said to belong to the second stage and are, therefore, supposed to come in conflict with magic on the one hand and science on the other. In Hinduism, we still see the remnants of the magic stage. The faith in the control of sages over the forces of Nature, is the equivalent of what is commonly called faith in magic. Magic, however, exists in Hinduism not as a preliminary step to religion, but as a concomitant thereof. Then Max Muller says there are three stages of Natural religion: (1) The Physical, where one fears the forces of Nature and worships a god or gods directing these forces; (2) anthropological, where people respect the memory of ancestors treating them as superhuman; and (3) the psychological, where an attempt is made to discover what lies hidden in man, not merely as a creature, but as a self-conscious subject. All these three stages can be studied in the Hindu religion. They may have followed one another but the resultant of the growth is a religion in which all the three stages exist side by side. We have now Guru (preceptor) worship, river worship, tree worship, animal worship performed by orthodox Hindus who also go in for the worship of sages and Avatars and believe in, and some of them act upon the most subtle philosophy of the Upanishads. Scientific research is finding explanations for what at one time seemed superstitions. Religion, therefore, seems to cover all the stages of manifestations of the human will and all the different grades of development of religious thought. No wonder that it should claim to be an all-embracing religion meant for all, which provides methods of union of Self with the Supreme, for the crudest mind who cannot conceive an impersonal God, as well as for the subtle intellect of the philosopher which transcends the materials and the ascetic (Yogi) absorbed in meditation.

Religion permeates the life of a Hindu. The conception, birth, name-giving, tonsure, investiture with the sacred thread, marriage and death are all attended by elaborate rites. The caste system which has so far played such an important part in the Hindu religion, made it inseparable from the social aspect of life. Hinduism may, therefore, be called a religio-social organization resulting from ages of natural development of the human intellect. Notwithstanding his erudition and scholarship and learning, the workable definition that has ever been expounded is that a "Hindu of the modern times, to deserve that name, should be born of parents not belonging to some recognised religion other than Hinduism, marry within the same limits, believe in God, respect the cow and cremate the dead." These epithets conform with a large body of Hindu opinion, but are by no means exclusive. At the same time, it does not mean that a Hindu, who does not believe in God, marries outside the prescribed limits, buries the dead, or has no scruples in the matter of the use of beef, ceases

to be a Hindu. It is thus well to remember that the adjuncts of Hinduism are more racial and social than theological. The only theological requirement, that of belief in the God-head, is also more or less not an essential condition. In fact, the only religion that accommodates atheists is Hinduism. In all others, Christianity, Islam, Sikhism, belief in God-head constitutes the cornerstone. The rule of marriage within the caste, no doubt, holds good with the orthodox classes, but on account of the influence of Western education a departure from it also is no longer looked down upon as a serious breach of social or religious discipline. Similar is the case regarding the cremation of the dead. Many poorer sects bury their dead or throw them into water, as it is more economical. Children up to the age of 5 or 6 are not cremated, as a rule, but are buried, among all classes of Hindus. I know of a small religious sect in Mianwali District, founded by one Bhagat Wasli Ram, which teaches the burial of the dead as a cardinal principle of their faith instead of cremating them. Use of beef, in my opinion, is the only thing which is out-and-out anti-Hindu and is not supported by any school of Hindu thought. The fact remains that from its very nature the Hindu religion must of necessity accommodate itself with the change of circumstances. In 1911, when Pandit Hari Kishen Kaul wrote his report, matrimony outside the caste was looked down upon as un-Hindu and was so rare that he was led to treat it as a doctrine of universal application. Twenty years after, at least with the educated persons who are mostly Hindus, a breach of this rule is considered a pious act. And for aught one knows, by the time of the next census, abstinence from beef, which to-day makes the most appeal, as an article of faith, and is most commonly adhered to, may likewise have lost its hold on the peoples' mind. In other religions there are certain fixed doctrines that provide the much-needed stabilising element. Hinduism, on the other hand, due to its flexibility of thought, and through long centuries of existence, has created a confusion of beliefs and doctrines with respect to its essentials also, with the result that there is nothing that may be treated as exclusively Hindu or even un-Hindu. Summing up, the most essential qualification for a Hindu is the question of his birth. The land between the Indus and the seas must be the land of his patriarchs and forefathers. The second essential is that he should have been born of Hindu parents. Both these would not give the correct idea, as many Mohammadan and Christian converts of to-day, who on account of their original Hindu origin inherit along with other Hindus a common culture, customs, and history, but are not recognised as Hindus. In the case of the latter, though Hindustan is their motherland just as it is to any other Hindu, it is not their holy-land also; their holy-land being the far-off Arabia or Palestine. A Hindu therefore is one who looks upon Hindustan as his motherland, the land of his ancestors, as well as his holy-land, the land of his prophets and seers.

The Table in the margin gives the various sects under which the Hindu		Sects of the Hindus.
Sanatan Dharam	.. 603,028	population of the State has been returned along with the numerical strength of each denomination. It shows that of the total population of 621,145 professing the Hindu religion, the large bulk of 603,028 or over 97 per cent. claim to belong to the orthodox Sanatan Dharam school. Of the balance 2 per cent. belong to the Vedic
Vedic Dharam	.. 14,105	
Balmiki	.. 625	
Lalbegi	.. 1,082	
Radhaswami	.. 103	
Dev Samaji	.. 46	
Panjpiria	.. 524	
Hindu Unspecified	.. 7	
Sajnsi	.. 1,625	
Total	.. 21,145	

Dharam synonym of Arya Samaj, and the rest collectively constitute 1 per cent.

Local Distribution.

The local distribution of the Hindu population in the State shows that almost half of it is resident in the three Tehsils of Kandeghat, Narwana and Narnaul, the other one-half is evenly scattered over the rest of the State. The Narnaul District has the largest percentage of Hindu population, of 8,864 per ten thousand. The Karamgarh District, due to the preponderatingly Hindu *Illaga* of the Tehsil of Narwana, comes next with 4,918 per ten thousand, Patiala District follows close with 4,537 which is due to the fact that the Hindu population preponderates in Patiala proper. The Tehsil of Kandeghat is another exclusively Hindu tract. In the new district of Bassi they number 1,937 per ten thousand, and in the district of Anahadgarh the Hindus are only 1,854 per ten thousand. The figures in the margin, will show that Karamgarh occupies the first place, Mohindergarh second, Patiala third, Anahadgarh fourth, and Bassi fifth. Comparison with the figures for 1921 is not possible, due to the change in the constitution of the districts.

Karamgarh	..	..	189,135
Mohindergarh	..	..	149,868
Patiala	..	..	136,588
Anahadgarh	..	..	83,538
Bassi	..	..	62,016
Total	..	..	621,145

Variation.

I have noted in the beginning of this chapter that the population professing Hindu religion has suffered a net decrease of 20,910 persons as compared with its returns in the census of 1921. I have also discussed at some length the

1881—1891	..	..	-28
1891—1901	..	..	-6
1901—1911	..	..	-36
1911—1921	..	..	+14
1921—1931	..	..	-3.3

various causes responsible for this loss. The figures in the margin show the percentage rise and fall of the Hindu population since 1881. A perusal of these will show that since 1891 the Hindus have been losing in numbers continuously excepting in the decade of 1911—1921 during which they recorded an increase of 14 per cent. This was indeed phenomenal and was obviously due to the fact that during the Great War which broke out in 1914, the cream of the Sikh and Mohammadan manhood had joined the army and was away from their homes and the Hindus remained behind to add to the population.

Vedic Dharam.

Vedic Dharam is the name of the dispensation started by Swami Daya Nand Saraswati under the title of the Arya Samaj. Swami Daya Nand was born in 1824 in a town in Morvi State and at a very early age conceived an intense hatred for the worship of idols. He had a similar aversion to marriage and fled from his parents' house to avoid it. He rejected the authority of all sacred books of the Hindus except the Vedas. He visited Lahore in 1877 A. D. and laid the foundation stone of the first Arya Samaj. He visited other places in the Punjab also and went about preaching his views and founding other Samajs. He died in Ajmere on 30th October 1883, and it is suspected that he was poisoned. His chief work is *Satyarath Parkash*, in which his creed is set forth and contrasted with others.

The advent of the Arya Samaj is primarily the outcome of the solvent action of natural science on modern Hinduism. It finds the fantastical representatives of the world and of man, as propounded by the 18 Purans, inconsistent with natural science and, therefore, rejects the authority of the Puranas. Its professed aim is to restore the authority of the Vedas. All scriptures of later date are to be considered as explanatory of the Vedas and followed only so far as they do not conflict with the Vedas—the only infallible revelation. It rejects Brahmanism *in toto*, and the Aryan ministers should be Brahmans at heart, *i.e.*, Pandits, no matter to whatever caste they belong.

In short it is an attempt to reform the Brahmanical school of Hinduism by replacing its fantastical notions with reason and natural science. For example, an Arya Samaji would respect a cow, not due to the Puranic notions of sanctity attached to it, but on account of its economic worth. Similarly, he would conform to many a Hindu ritual and practice but on different grounds.

The work of the Arya Samaj in the domain of education is remarkable. Besides the Daya Nand Anglo-Vedic College, Lahore, a large number of mufassil Samajs run Intermediate Colleges and Schcols. It has also done a great deal in the uplift of the depressed classes and the fusion of castes and sects as well. Its achievements in the line of social reform are also very important. Most of the awakening visible in the general Hindu community to-day is accountable to the influence of the Arya Samaj movement.

Though of very recent origin, a tendency toward sub-division has not spared the movement and the followers of it are now divided into two distinct schools of thought, represented by the Mahatma party and the Gurukul party. The chief difference between the two is dietetic. The Mahatma party does not object to the use of meat while the Gurukul party insists on strict vegetarianism. The headquarters of the Mahatma party, otherwise called the "College Party," is the D. A.-V. College, Lahore, and of the latter at Gurukul Kangri (Hardwar). The Gurukul party is comparatively more orthodox, slightly inclined towards asceticism. The College party is more or less Westernised.

In the State the first Arya Samaj was established at Patiala in 1877. It is therefore one of the first few Samajs in the province, founded during the lifetime of Swami Daya Nand, and the movement has since been receiving an ever-increasing support.

During the decennium under report, the followers of the Samaj have recorded a phenomenal increase of over 325 per cent. The actual population in 1921 was 3,315, as compared with the present figures, 14,105. The reason for this, as I have observed above, is the accommodation the movement has learnt to afford to ordinary Hinduism and to give up totally a claim to recognition as a separate creed, consequent on which the orthodox opposition has been constantly vanishing and all persons who possessed sympathy with their simpler religious and social programme, but were not prepared to denounce Hinduism, have returned themselves as Vedic Dharmis. The adoption of the name of Vedic Dharam instead of Arya Samaj, has also, in my opinion, had a great effect in overcoming the prejudice of such persons.

The figures in the margin show the distribution of this sect over the Tehsils of the State. Narwana, Narnaul and Bhatinda are the tehsils where the movement appears to have gained a substantial footing. About 4/5th of their entire population lives in these three tehsils. On previous occasions also Bhatinda, Narwana and Narnaul have been the strongholds of the movement in the State. In all other places the influence of the movement is only nominal.

Sanatan Dharam is the name given to that section of Hindus who admit the superiority of the Brahmans and resolutely discountenance any change or deviation from their sacredness. But, due to the fact that at the present census only important sects of the Hindu religion were required to be returned

Sanatan Dharam.

separately, the term now includes all Hindus, who have not returned themselves under one or the other of important sects named in the instruction. It thus includes Bairagis, Udasis, Sanyasis, Jogis, Kabir-Panthis, Nama-Banis, Raidasias, Dadupanthis and numerous others. The scope of the term has thus become more extensive and it may now, like the term Hindu, be more appropriately defined in the negative to mean all Hindus, who are not Vedic Dharmis, Brahma Samajis, Dev Samajis, Radha-Swamis, Lalbegis, Valmikis, Sultanis, and Panjpirias, which sects alone have been returned separately. Excepting the ascetic orders, each one of which has a distinct ritual, a separate mode of worship, ethical code, and ceremony of initiation peculiar to the order, the followers of general Sanatan Dharam in a varying degree of course, conform to strict Brahmanism. They are expected to perform five Yaggyas daily. These are :—

1. Brahm Yaggya, *i.e.*, Reading of the Vedas.
2. Pitri Yaggya, *i.e.*, Oblations to ancestors.
3. Dev Yaggya, *i.e.*, Offerings to the gods.
4. Manushya Yaggya, *i.e.*, Feeding of guests and the poor.
5. Bhut Yaggya, *i.e.*, Offerings to spirits and feeding of animals.

The first of these with the majority of people (being illiterate) consists in repeating the name of God, Rama or Krishna, according as the person is a worshipper of one or the other. Pitri Yaggya is now almost an annual function, known as the Sharadhs. The third Yaggya is also an exception. The fourth is more social than religious and is performed at convenience. The last named consists only in throwing food remnants, if available, to dogs or crows. Thus none of the Yaggyas are performed in the real sense, but it is equally uncontrovertible that an average follower of the sect owes an instinctive allegiance to them. Like the five Yaggyas, the Sanatan Dharam enjoins the performance of a few Sanskars as well. The first of them is Chura Karn (tonsure), rather an unimportant one. The Yoggopaveet, or investiture with sacred thread, is the second and a very important ceremony in a Hindu's life. It is attended with festivities and the feeding of the Brahmans. The third Sanskar is marriage. A detailed reference to the ceremonies of the various types of Hindu marriages will be found in Chapter VI. The last Sanskar relates to death ceremonies, according to which cremation and the observance of certain rites are essential, but as has been pointed out elsewhere, the non-observance of any one of them does not entail ex-communication. It may at best invoke slight disapprobation.

The modern Sanatan Dharam movement owes its origin, as a counterblast to the Arya Samaj, which in the beginning, due to its disavowal of Brahman supremacy and disregard of caste restrictions, invoked feelings of resentment in the general Hindu body. But with the subsequent change in the social outlook of the Samaj the attitude of the Sanatan Dharmis has also changed and they are now engaged in social reform and education.

In the State, this movement has gained a substantial footing and the Sanatan Dharam Sabha, Patiala, the chief organization of the sect, is doing useful work in the field of education. It is running a successful High School for boys in the town.

Balmiki.

Balmiki is a glorified name of the scavenger class. As a separate faith it recommends no distinct doctrines or rituals. In fact Churahs in the main follow the rites of Hindus, Mohammadans or Sikhs, according as the majority of the population of the village does. To Valmik they simply owe an additional

allegiance as the patron Saint of their sect. There exists a good deal of confusion about the identity of this Saint and the various theories about him are ably discussed in the following passage in the Punjab Census Report for 1911.

Some believe that Balmik followed and worshipped by the Chuhras is the same as the author of the Ramayana, while others hold that there were more Balmiks than one, and that the confusion has arisen from the identity of names. The author of Ramayana was a Brahmin who lived on the banks of the Thamas river, which was not far from the Ganges, somewhere between Ajodhya and Muttra, *i.e.*, about Cawnpore (in the United Provinces). There is a Balmik Ashram still maintained at a place called Bithur, near Cawnpore, on the banks of the Ganges, reputed as the residence of the last Peshwa, the Nana Sahib. This is the place where the sons (Lava and Kusha) of Rama are said to have been born and where the sage Balmik or Valmiki is stated to have composed the Ramayana, and taught it to them. The occurrence is placed by the Hindus, in Treta, *i.e.*, over 869,000 years ago, but in any case the events referred to are very ancient. According to one version, Valmiki was the son of God Varuna. The Rishis Agastya and Valmiki are called Maitra Varuni in the Puranas, and the latter is mentioned in the Ramayana as the son of Prachetas (Varuna). This would fit in with the account of his birth from a Brahman maiden who went one day, by chance, to do her obeisance to a saint, to whom her brother's wife used to pray regularly for the blessing of a son. The saint, mistaking her for the married woman who wanted a son, granted the boon that day unasked. The maiden was, in due course, delivered of a son, whom she secretly disposed of, in order to hide her shame. The child was taken by a robber who brought him up.

Another story about Balmik's birth is that his father, a Brahman, who was the reciter of sacred books, received one day, an offering of some *Khichri* (a mixture of rice and pulse) from a sweeper, and took it home. His wife cooked it and ate it. She conceived shortly after, and gave birth, in due course, to a boy who was jet-black in complexion, to the utter discomfiture of her husband. In spite of the explanation, that the black colour of the boy was due to the effect of the food brought from low caste men, the husband preferred to do without the boy who was placed in a jungle where the chief of a band of robbers found him and brought him up. From this stage the different stories merge into the following account:—

He grew up and earned his living for several years by plundering and killing travellers. One day he saw a great sage, whom he asked on pain of death, to deliver up his possessions. But the sage told him to go home and ask his wife and children if they were ready to become his partners in the innumerable inequities that he had committed. He accordingly went home but returned, disgusted at their unwillingness. The sage then told him to repeat the word "Mara" (which is the inverse of the word "Rama") and disappeared. The robber continued to repeat it for years together without moving from the place, so that his body got covered up with earth which formed a huge ant-hill. After some time, the same sage re-appeared and got him out of the "Valmika" (ant-hole). He became known as "Valmiki" and afterwards developed into a great sage. One day, while he was performing his ablutions, he saw one pair of *Kraunchas* being killed by a hunter, at which he cursed the wretch in words which unconsciously took the form of a verse in

the Anushtubh metre (this was a new mode of composition) and afterwards he composed the Ramayana in that metre.

Another place of origin ascribed to Balmik is the Nardak of Karnal where he is said to have been a low caste hunter. But the fact that Valmiki is supposed to have lived at Avain (Mysore), Champaran, Tarpanghat (Dinajpur) and Valaha (Poona) and in every one of the cases is stated to have been the author of the Ramayana, seems to point to the conclusion that there were either several Balmikis who lived at different places at different periods, and were, by lapse of time, identified with the great author of the Ramayana, or that the author Valmiki was a great traveller, and, while he frequented the Nardak of Karnal as a highway robber, he settled down at Bithur on the Bank of the Thamas and travelled over Southern India as a sage.

According to a later theory, the allegiance of the Chuhras to this saint is ascribed to the fact that the lower castes are enjoined to listen to the reading of Itihases (Ramayana and Mahabharata) as their scriptures because they are not entitled to read or listen to the reading of the Vedas. As the Mahabharata is not much treated as a sacred book, the Chuhras and other low castes now worship the Ramayana alone. The deification of Valmiki by the scavengers and his being considered as a saint belonging to their fraternity, would be nothing unnatural and the alleged association of his birth with the food supplied by a low caste man would afford a good cause to call him the scavenger who lived at the time of the Mahabharata, who was invited to Yudhisthira's Yaga, because the spontaneous blowing of a conch which had been predicted as a sign of acceptance of the sacrifice by the gods, did not come off, and whose arrival made the conch resound, would also appear to have been based on the same idea. No such incident is, however, related in the Mahabharata.

The theory of the supernatural birth of Balmiki given in Adhyatma Ramayana (which is of more recent date than that of Balmiki) tends to preclude the idea of the saintly author of the Ramayana being a robber. The conclusion that might be drawn from the jumble of unconnected and apparently inconsistent information seems to be that there were two Balmikis, one the author of the Ramayana, a Brahman saint of high status, and the other a highway robber, who was converted into a religious preacher by the impressive advice of some passing sage. The Balmiki Ramayana makes no mention of the low birth or antecedents of its author and judging from the book itself and the account given in Adhyatma Ramayana about the epic being composed in advance, *i.e.*, before the events of Rama's life took place, there seems to be nothing eventful in the history of Balmiki, except that the wail of the Krauncha birds led him to curse in the Anushtubh metre, which is considered to be the first metre in which classic poetry was composed and it is on this account that Balmiki is called the father of poetry. The descent from Varuna probably refers to this Balmiki. The story of birth from a maiden or from a Brahman woman who had eaten the *Khichri* presented by some low caste people seems to refer to the other Balmiki of the Karnal Nardak, who was brought up as a robber, but, on being directed to the right path, began to preach among the lower classes. This is perhaps the Balmiki worshipped by the sweepers.

The marginal statement shows the local distribution of the sect.

	Males.	Females.
Patiala Tehsil ..	368	226
Barnala Tehsil ..	7	7
Bhatinda Tehsil ..	11	6

Practically all of them come from Patiala Tehsil, showing that elsewhere their kinsmen have not attached much value to assuming the new name. Compared with

the figure of 1921, the number of the sect has suffered a heavy deficit of 1,231 persons. The new appellation is obviously fast losing its attraction:

Lalbegis are also Chuhras, deriving their name from Lalbeg alleged to be a disciple of Balmik. Lalbeg is perhaps a distortion of the original Lal Bhek, which means the sect that wears red clothes and that is perhaps why Chuhras as a clan possess a strong partiality towards the use of red among other colours. Due perhaps to the fact that Balmikis are Chuhra's resident in Hindu villages and Lalbegis are those that come from Mohammadan villages, the two do not generally inter-marry. Otherwise there is little difference between them. Lalbegi.

The number of Lalbegis at the last census was 46,670 as against 1,082 on the present occasion. The phenomenal decrease is beyond doubt due to the fact that the bulk of their society has given up the name and resumed the original appellation. Like the Balmikis, it is the Chuhras of Patiala Tehsil that stick to the vain change and have yet returned themselves under the new name. Disabilities of the Chuhra community being solely occupational, it is but natural that they should have realised sooner or later that the name did not stand in any good stead.

In the Census Report for 1891, page 75, Mr. (afterwards Sir) Edward Maclagan gives the genesis of the sect. They claim to worship five saints as the etymology of the name of the sect shows: who these saints are depends on the selection of each follower concerned. He may select five Mohammadan saints that best appeal to him or five Hindu saints or may select them from both. The origin of the sect is totally obscure, but it may be that it originated as an attempt at reconciliation between the two religions—Hinduism and Islam. The population of the group is confined only to two Tehsils in the State, *i.e.*, Patiala (363) and Mansa (161). They come all from low caste classes. Panjpirias.

Radha-Swami sect is the most recent of the new Hindu sects. It was founded in 1861 by Seth Shiv Dayal Singh, called Radha Swami. The sect is a Vaishnava cult and draws upon it, for most of its doctrines, as also the name, which is an epithet of Sri Krishna. The founder was succeeded by R. B. Salig Ram, Postmaster-General, United Provinces, in 1878, and during his time the sect flourished most. On his death in 1898, the preceptorship passed on to Pandit Brahma Shankar Missra, M.A. He was called Maharaja Sahib by his devotees and was succeeded in 1907 by B. Kamta Parshad Singh, B.A., LL.B., Vakil, Gurdaspur, who is the present leader of the movement. The Headquarters of the faith are at present in Agra, but the Sarkar Sahib as the present Guru is designated by his followers, visits central places outside, where the followers meet him and attend the Satsang—a particular name for their devotional congregations. Radha-Swami.

The preceptor for the time being of the faith is deemed an incarnation of the Supreme Being and constitutes an infallible source of inspiration for the followers. No caste restrictions are observed by the sect, but it enjoins a strict code of morality and ethical conduct. The use of animal food and liquor is totally forbidden. Mostly Radha-Swamis are recruited from amongst the educated classes, and are generally a set of devotees, truthful and honest. That the teachings of the faith should have infused such a spirit of religion among the thinking classes, bespeaks both of its rationalism and sublime ideals.

At Beas, in the district of Amritsar, a disciple of the Agra fountain-head has of late risen to great prominence. Babu Sawan Singh, originally a resident of the Ludhiana district, was an Overseer in the Public Works Department but he

has now given it up and has established an independent apostolate. The strength of the followers of the sect at this census has been returned at 103 persons as against 158 on the previous occasion. Of the total 103, as many as 82 Radhaswamis, have been enumerated in the Tehsil of Sirhind alone, and the rest 21 in the Tehsil of Bhatinda. They are thus mainly confined to these two places only.

Dev-Dharam.

Like Radhaswami faith, Dev Dharam is also of a recent date. Shri Dev Guru Bhagwan Satyanand Agnihotri, the founder of this sect, was born in 1850 at a village in the Cawnpore District. He came to Lahore and joined some service, where first of all he worked as a missionary of the Brahmo Samaj, but towards the end of the 'eighties, he gave up service and also severed his connection with the Brahmo Samaj and founded the religion termed "Vigyan Mulk Dharam" or religion founded on science. Sir Edward Maclagan in his Census Report about this faith says that the Dev Dharmis believe that "God, the Paramdeva, is the Supreme Spirit, Creator, Supporter and Preserver of the Universe. He is Omniscient, Omnipotent and so forth; the human soul has a distinct individuality of its own and its supreme function is to grow in the life of Dev-atma. Sin is the greatest enemy of the soul and when the heart of the sinner is changed by the influence of the holy spirit, it enters into new life or Dev-Jiwan, whereby it begins to unite its immortal self with the Supreme Deity. The family which lives in accordance with the principles is termed a Dev-Parivar and the society of believers, Dev-Samaj, and the universal Church of the future will be Dev-Raj."

Like the Radhaswami faith, its greatest influence lies amongst the educated classes and the character of this society is its advanced social outlook and spirit of sacrifice. Though only a few in number, their organisation is doing a good deal in the domain of education. In fact Dev Samaj is pioneer worker in the cause of female education in the Province. It is the Sikhs again who follow this new dispensation. The Sikh District of Ferozepore is the greater centre of Dev Samaj activities.

The population of the sect in the State is only 45 persons. Since 1921, their numbers have gone down enormously, when their strength was 428 persons. This great decrease is due to the general awakening among the Sikhs, and the desire to stick to their original faith or it may be due to the death of the founder which occurred during the decade under report.

MOHAMMADAN RELIGION

Islam.

Islam is the religion preached by Prophet Mohammad over thirteen hundred years ago. The meaning of the term "Islam" is resignation to God which suggests that it is the religion of God Himself. According to Quran, the Holy Book of the faith, Islam was as wide in its inception as humanity itself; it did not originate with the teachings of the Prophet, rather it was the religion of every Prophet of God who appeared in any part of the world.

The main principles of Islam are five: three of belief and two of practice, because belief counts for nothing, if it is not carried into practice. The three beliefs are implicit faith in God, the Divine revelation through the Holy Quran, and faith in the life to come. The two practices are—offering prayer to God (five times daily at least) and giving charity to the poor. Oneness of God is the keynote of the faith. The Divine revelation implies an implicit faith in the revealed word—the Quran. The third corner-stone of the Islamic faith is its solution of the problem of life after death, and this view is at variance with the Hindu view which solves this mystery by the doctrine of re-incarnation or transmigration of soul. Besides prayers and regular charity, Islam enjoins the

observance of fasting during the month of Ramzan, and at least one pilgrimage to Mecca during one's lifetime. Whatever other sectarian differences there may be amongst the Muslims, none renounces the cardinal tenets enunciated above.

Islam came into India with the invasion of Mohammad-Bin-Qasim in 93 Hijri (712 A.D.) just within a century of its foundation. Perceiving the necessity of a healthier organisation, as a condition precedent for the success of his gospel, the constructive mind of Mohammad in addition to the ethical code enunciated above, infused into his followers a fervent *esprit de corps* and a set of laws for their domestic observance to stabilise their society. The new faith spread in India by leaps and bounds.

The total population of the followers of this religion in the State is 363,920, *i.e.*, 22·3 per cent. of the total population. Excepting the Tehsils of

Bassi	92,147	Kandeghat, Narwana and Narnaul, which are predominantly Hindu areas, the Mohammadans are almost evenly scattered over the rest of the State. The figures in the margin show their numerical strength
Patiala	..	..	90,505
Anahadgarh	..	..	85,363
Karamgarh	..	..	77,082
Narnaul	..	..	18,823
Total	363,920	

in each district. In the matter of proportional strength the Patiala District has the greatest ratio of 3,005 per ten thousand of the population of all religions in the district. The district of Bassi follows close with 2,878 per ten thousand. In the districts of Karamgarh and Anahadgarh their representation in population is 2,004 and 1,894 respectively in every ten thousand, while in Narnaul they constitute only one-tenth of the entire population.

As compared with the figures of 1921, the Muslims have recorded an increase of 10·1 per cent. During the decade 1901-11 the Mohammadan population suffered a heavy deficit; after that there has been a steady increase, so that now in 1931, the loss has been more than made good, by 42,566 persons over the figures of 1881. In the matter of proportional strength also their contribution now, towards every ten thousand of population, is 2,277 as against 2,190 in 1881, due to their prolificness and proselytising.

Of their total population of 363,920 persons in 1931, 72,923, *i.e.*, 20·9 per cent. live in towns which shows their partiality for urban life.

The two important sects of Mohammadans are Sunnis and Shias. Originally the difference between the two was more political and dynastic than religious which arose in the dispute over the Caliphate on the death of Ali, but later on their differences extended to religious doctrines as well.

The Sunnis, who form a large majority of the Mohammadan population of the State, base their doctrine on the Sunnat (Traditions), in addition to the Quranic ordinances, while with the Shias, the binding effect of Sunnat depends on the harmony existing between it and the Quran. Thus they do not recognise such of the traditions which are in conflict with the positive directions in the Holy Text, or have not been received from Ahl-i-Bait. They repudiate the validity of all decisions not arrived at by their own spiritual leaders and Imams. The Shias, who are the descendants of the Prophet, suffered fierce persecutions at the hands of the Ommeyyades, including the assassination of Hassan and Hussain, the sons of Ali at Karbala, which event is celebrated by the Shias every year in the month of Moharram, the custom which is not observed by the Sunnis.

Out of 363,920 Mohammadans in the State, as many as 354,643, *i.e.*, over 98 per cent. belong to the Sunni sect. The numerical strength of the

Shias is only 4,438 while the followers of the two reformist sects Ahmadi and Ahle-Hadis are 1,177 and 3,662 respectively.

Ahmadis.

This sect was founded by Mirza Ghulam Ahmed of Kadian in the Gurdaspur District, about the time the Arya Samaj movement spread amongst the Hindus. The founder claims a divine appointment as an incarnation of the Mehdi of Islam and Messiah of the Christians. The sect encountered a resolute opposition from the very start, the most vehement being from the orthodox Maulvis, but all the same, it spread fairly extensively, particularly among the educated classes. In the State its followers number 1,177 persons, as against 1,018 enumerated in 1921. They are almost evenly sprinkled over the whole of the State. The Tehsil of Sirhind is their strongest centre.

Ahle-Hadis.

In common parlance the followers of this sect are called Wahabis. They are a set of Mohammadan priests, who accept the six books of tradition, but reject the subsequent glosses of the fathers and the voice of the Church and claim liberty of conscience and right of private interpretation. The Wahabis generally avoid the use of the term in describing themselves, and prefer to be called Ahle-Hadis, or people of the traditions. Another name by which they go, is Muwahidin or Unitarians, as opposed to the Mashrik, or those who associate another with God. They also commonly style themselves Muhammdi, after Muhammad-ibn-Abdul Wahab, their founder, and it is supposed that this term is used for a Wahabi more frequently in the east than in the west of the Province, and it is not unlikely that the word has been used by the lower castes as an equivalent merely to "Musalmans." The followers of this school of thought in the State are 3,662. On the occasion of the last census their number was 5,076, showing that they have suffered a deficit of 1,414 persons, presumably due to their absorption in the general body of Mohammadans. The stronghold of this sect is Patiala, though some have been returned, in very poor numbers, from almost all over the State, excepting the predominantly Hindu *Illagas* of Narnaul, Kandeghat and Narwana.

Shias.

The followers of this sect of the Mohammadans in the State number only 4,438 as compared with 3,938 in 1921, showing that they have recorded an increase of 500 persons. Samana, an old town, is a great Shia centre. The followers of this section in the State, have a far greater importance than their numbers would warrant, on account of very important posts held by them and the part they played in the history of the State, and also because of their relations with outside Shia families of note.

JAINISM

Like Buddha, the founder of Jainism first joined an order of ascetics but failing to find consolation relinquished the world altogether, and devoted himself to the search after truth. The dispensation that he ultimately founded prescribed nine fundamental truths, and thirty-five rules of conduct, for ridding the soul of its impurities. The most striking feature of the new religion, however, was its rejection of the authority of the Vedas. Originally it disregarded caste also, but with the lapse of time, they have developed an equally elaborate system of caste amongst themselves, and it can no longer lay any claim to this distinction. Jains assign a very exalted position to their Munis and it is to propitiate them, that Jain temples are erected. Jainism is like Buddhism in many respects, for example, belief in the eternity of matter, worship of saints, and absence of hereditary priesthood. In the matter of care of animal life, the Jain practice perhaps excels the practice in all other religions.

The most important and well-known sects of the Jains are the **Jain sects.** Swetambris and the Digambris. Digambris are those who worship nude images and whose priests go about naked. The Swetambris wear white clothes and their images and idols are similarly clad. The Dhundis who constantly keep a square piece of muslin tied across their mouth, to prevent any insect being swallowed, is a sub-sect of the Swetambris. 440 persons have returned themselves as Sathanak-Wasis, who are a sub-sect of the Swetambris. Though the ascetic portion of the Jain community has always professed its peculiar doctrines and practices, the laity following the Jain religion in the State are to all intents and purposes, Hindus. They employ Brahmans, revere the cow, worship in Hindu temples, follow the Hindu law of inheritance, inter-marry with Hindus, and look upon themselves as Hindus. The only distinguishing feature about them, perhaps, is their abhorrence of meat, which many Hindu sects also show. Thus, so far as the followers of Jainism in the State are concerned, they would like to return themselves as Hindus unless asked to do otherwise.

The total population of the Jains in the State is 3,578 persons, of whom **Distribution by sects.** 1,875 are males and 1,703 females. The marginal statement gives their distribution by sects. It will be seen that the majority of Jains have not specified their sect, which is indicative of the fact that our Jain population in the State is not exclusively Jain, pursuing an entirely different set of doctrines, which further strengthens the view that the Jains in the State consider themselves as part and parcel of the Hindu community and have no separatist tendencies.

62 per cent. of the total Jain population lives in the Karamgarh District **Distribution by locality.** alone, mainly in the Narwana Tehsil. The second in importance is the district of Anahadgarh where there is a large number of *mandis* and a fair proportion of the trading classes residing in them belong to Jainism. In the Patiala District they come mainly from Patiala proper or the Tehsil of Rajpura. Out of 114 Jains enumerated in the two tehsils of the Bassi District, all but 14 come from the Tehsil of Dhuri—a big trading centre. About one-fourth of the total population of the followers of Jainism are residents of towns.

The total Jain population in 1921 was 3,240 as against 3,578 on the **Variation since 1921.** present occasion. This gives an increase of 10·4 per cent. In view of the fact that ever since 1881 the population of the sect has been persistently decreasing, except during the decade 1901-11, the present increase is a most welcome surprise particularly when the general Hindu population has decreased. The Jains contribute 22 per each ten thousand of the State population out of which 13·74 are resident in the district of Karamgarh, 3·9 in the district of Barnala, 2·0 in the district of Narnaul, 1·66 in the district of Patiala and ·70 in the district of Bassi.

CHRISTIANITY

Christians, as their very name indicates, are the followers of Jesus Christ. The religion is foreign in origin, but was introduced very early perhaps by St. Thomas the apostle himself in the first century after Christ. It however made no great progress till after the advent of the European nation. Since then a

large number of Christian missions have been at work and a good deal of success has attended their efforts, both on account of the extensive resources in men and money at their back, and the levelling influence of the doctrines of **their faith**. In view of the fact that Christianity does not recognise caste, the depressed castes of the Hindus, have flocked round its banner in far greater numbers, and that is why the bulk of the Indian Christians come from the low classes. I have often times asked myself the question whether the efforts of the numerous Christian missionaries have really succeeded to the extent they should have, considering their resourcefulness, zeal and doctrinal simplicity. I feel that were it not for the bulwarks of the village community organisation and the caste system, the spread of Christianity would have been far more rapid and extensive.

Christian Sects.

Protestants and Roman Catholics are the two well-known Christian sects. Roman Catholics acknowledge no power outside Papacy, in the matters of dogma and doctrine. Protestants, to the contrary, deny the Vatican Hierarchy outright and are, since the Reformation, organised under a different Church with doctrines, disciples, and worship, distinct from those of the Catholic Church. As a natural consequence to the freedom of thought permitted under the new Church, many sub-sects have developed under it, each representing a new shade of opinion, such as Anglicans, Baptists, Presbyterians, Methodists, Congregationalists, etc., each under its own governing head. The solidarity of the Catholic Church, however, remains unaffected and thus there are no subdivisions of it. The Christian missions at work in the State are noted in the

Methodist.
New Zealand.
A. P. Mission.

margin. The Methodist mission has its headquarters at Ludhiana and works through its preachers in the tehsils of Sunam, Bhawanigarh, Narwana, Dhuri, Barnala, Bhatinda, Mansa, Narnaul and Patiala. The New Zealand Mission works in the Tehsil of Rajpura alone. A. P. Mission's activities extend in the two tehsils of Sirhind and Kandeghat, under direction from the Bishop at Khanna. No Roman Catholic Mission has been found at work in the State.

Variation.

The Christian population of the State has increased by 54 persons in all during the decade under report. Their total population now is 1,449, of whom 806 are males and 643 females. The increase recorded is significant, but is lower than the rate of general increase during the decade.

Anglo-Indians.

The number of Anglo-Indians in the population of Christians noted in para. *supra* is 131 persons. A majority of them has been enumerated at Bhatinda, in the employ of the Railway. Compared with the previous census figures, the population of Anglo-Indians has increased by about three times. The reason perhaps is the growing tendency among well-provided Indian Christians to pass off as Anglo-Indians, who are looked upon socially superior to ordinary Indian Christians.

Europeans.

The numerical strength of the Europeans, which includes Americans and Australians has been found to be 111 persons, 63 males and 48 females. Of these, 105 are British subjects. The figures for 1921 were 192.

I have not been able to find out what extraordinary event attracted such a large number of Europeans to the State on the census night of 1921. The present figure of 111 is due to field trials which attracted a large number of European guests. In 1921 there was no such attraction, and, in my opinion, the figures returned are due to some mistake.

General distribution of the population by religion

Ad-Dharmi

Religion and Locality.	Actual No. in 1931.	POPULATION PER 1,000 OF POPULATION IN—					VARIATION PER CENT. INCREASE (+) DECREASE (—)				PERCENTAGE VARIATION.	
		1931	1921	1911	1901	1891	1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901		
		3	4	5	6	7	8	9	10	11		12
PATIALA STATE ..	2,452	15	..	..	..	..	..	..	..	..	..	..
Himalaya ..	..	..	..	..	..	..	..	..	..	..	..	..
Kandeghat ..	..	..	..	..	..	..	..	..	..	..	..	..
Sub-Himalaya ..	60	..	..	..	..	..	..	..	..	..	..	..
Rajpura Tehsil ..	..	..	..	..	..	..	..	..	..	..	..	..
Sirhind Tehsil ..	60	..	..	..	..	..	..	..	..	..	..	..
Patiala Tehsil ..	..	..	..	..	..	..	..	..	..	..	..	..
Patiala District ..	..	..	..	..	..	..	..	..	..	..	..	..
Indo-Gangetic ..	2,292	15	..	..	..	..	..	..	..	..	..	..
Bhawanigarh Tehsil ..	..	..	..	..	..	..	..	..	..	..	..	..
Narwana Tehsil ..	..	..	..	..	..	..	..	..	..	..	..	..
Sunam Tehsil ..	..	..	..	..	..	..	..	..	..	..	..	..
Karaigarh District ..	..	..	..	..	..	..	..	..	..	..	..	..
Dhuri Tehsil ..	..	..	..	..	..	..	..	..	..	..	..	..
Bassi District ..	60	..	..	..	..	..	..	..	..	..	..	..
Barnala Tehsil ..	1,647	10	..	..	..	..	..	..	..	..	..	..
Mansa Tehsil ..	..	..	..	..	..	..	..	..	..	..	..	..
Bhatinda Tehsil ..	745	5	..	..	..	..	..	..	..	..	..	..
Anahadgarh District ..	2,392	15	..	..	..	..	..	..	..	..	..	..
Narnaul Tehsil ..	..	..	..	..	..	..	..	..	..	..	..	..
Mohindergarh District ..	..	..	..	..	..	..	..	..	..	..	..	..
Christian												
PATIALA STATE ..	1,449	9	9	5	23	1	3.9	89	134	201	1,280	..
Himalaya ..	30	..	..	..	..	..	—30.2	1.5	..	..	..	..
Kandeghat Tehsil ..	30	..	..	..	..	..	..	..	..	..	..	..
Sub-Himalaya ..	623	4	5	3	..	..	—13.6	..	..	..	..	..
Rajpura Tehsil ..	215	1	..	..	..	..	..	..	..	..	..	..
Patiala Tehsil ..	223	2	..	..	..	..	..	..	..	..	..	..
Sirhind Tehsil ..	185	1	..	..	..	..	..	..	..	..	..	..
Patiala District ..	408	3	..	..	..	..	..	..	..	..	..	..
Indo-Gangetic ..	788	5	4	2	..	..	27.1	—163	..	..	..	..
Bhawanigarh Tehsil ..	22	..	..	..	..	..	..	..	..	..	..	..
Narwana Tehsil ..	2	..	..	..	..	..	..	..	..	..	..	..
Sunam Tehsil ..	174	1	..	..	..	..	..	..	..	..	..	..
Karaigarh District ..	198	1	..	..	..	..	..	..	..	..	..	..
Dhuri Tehsil ..	96	1	..	..	..	..	..	..	..	..	..	..
Bassi District ..	281	2	..	..	..	..	..	..	..	..	..	..
Barnala Tehsil ..	134	1	..	..	..	..	..	..	..	..	..	..
Mansa Tehsil ..	61	..	..	..	..	..	..	..	..	..	..	..
Bhatinda Tehsil ..	229	2	..	..	..	..	..	..	..	..	..	..
Anahadgarh District ..	494	3	..	..	..	..	..	..	..	..	..	..
Narnaul Tehsil ..	8	..	..	..	..	..	..	..	..	..	..	..
Mohindergarh District ..	8	..	..	..	..	..	..	..	..	..	..	..

CHAPTER XI.

Subsidiary Table II.

Distribution by districts of the main religions.

NUMBER PER 10,000 OF THE POPULATION WHO ARE—

District, Tehsil and Natural Division.	Hindu.			Sikh.			Musalman.			Christians.			Jain.			Ad-Dharmis.			
	1931	1921	1911	1931	1921	1911	1931	1921	1911	1931	1921	1911	1931	1921	1911	1931	1921	1911	
STATE	3,821	4,281	4,006	3,894	3,485	3,782	2,239	2,203	2,184	9	9	5	22	22	23	15	..	..	..
Himalaya	8,468	8,012	7,801	896	1,353	1,566	630	625	628	5	8	4	1	1	1	..	Parsi	..	..
Kandeghat Tehsil	3,011	3,977	3,571	3,343	2,437	2,879	3,620	3,556	3,526	16	21	14	8	1	10	..	Parsi	..	..
Sub-Himalaya	3,096	4,627	4,198	3,639	2,142	2,614	3,234	3,204	3,165	22	19	24	9	8	9	..	..	..	..
Rajpura	4,005	4,355	4,287	2,220	1,912	2,015	3,748	3,690	3,662	15	24	16	12	18	20	..	Parsi	..	..
Patiala	1,899	3,088	2,272	4,329	3,221	4,076	3,754	3,672	3,646	13	19	5	1	1	1	..	..	..	..
Sirhind	4,537	..	..	2,432	..	..	3,006	..	..	16	..	..	9	..	..	4	..	..	..
Patiala District	3,035	4,193	3,938	4,915	3,935	4,213	1,990	1,839	1,817	8	6	2	29	27	30	23	..	..	..
Indo-Gangetic Plain West	3,238	3,150	3,135	3,660	3,690	3,748	3,081	3,133	3,087	2	2	..	19	22	30	..	..	..	..
Bhawanigarh	8,009	7,752	7,475	656	917	1,191	1,211	1,209	1,218	..	..	..	124	120	116	..	..	..	..
Narwana	3,143	2,734	3,027	5,002	5,465	5,179	1,817	1,782	1,759	14	2	1	24	17	34	..	..	..	..
Sunam	4,918	..	..	3,014	..	..	2,005	..	..	5	..	..	58	..	..	..	..	..	..
Karamgarh District	1,967	2,337	2,184	5,826	5,499	5,789	2,147	2,159	2,024	5	5	2	8	..	1	..	..	..	..
Dhuri	1,744	..	..	5,171	..	..	2,878	..	..	9	..	..	3	..	..	..	..	..	..
Basai District	1,752	1,905	1,628	6,102	6,176	6,413	1,952	1,896	1,946	14	8	1	17	15	12	171	..	..	..
Barnala	1,984	2,747	2,203	5,800	5,335	6,473	1,533	1,513	1,499	4	2	..	3	3	4	..	..	..	..
Mansa	1,854	2,710	2,020	6,174	5,158	5,704	2,143	2,055	2,060	15	18	11	21	22	22	..	..	..	..
Bhatinda	8,863	8,813	8,740	4	2	4	1,113	1,166	1,233	11	10	5	14	14	14	53	..	..	..
Anahadgarh District	..	..	..	4	2	4	1,113	1,166	1,233	1	1	..	19	19	23	..	..	..	..
Narnaul	..	..	..	4	2	4	1,113	1,166	1,233	1	1	..	19	19	23	..	..	..	..
Mohindergarh District	..	..	..	4	2	4	1,113	1,166	1,233	1	1	..	19	19	23	..	..	..	..

CHAPTER XI.
Subsidiary Table III.
Christian, Number and variation.

Locality.	ACTUAL POPULATION IN—			VARIATION PER CENT.	
	1931	1921	1911	1921 to 1931	1911 to 1921
STATE	1,449	1,395	739	4	89
Himalaya	30	43	21	- 30	105
Kandeghat Tehsil	30	43	21	30	105
Sub-Himalaya	623	732	478	15	53
Rajpura Tehsil	215	173	216	24	-20
Patiala Tehsil	223	325	213	-32	53
Sirhind Tehsil	185	234	49	21	378
Patiala District	468	..	..	..	..
Indo-Gangetic Plain	788	620	240	27	158
Bhawanigarh Tehsil	22	57	5	- 61	1,040
Narwana Tehsil	2	33	3	94	1,000
Sunam Tehsil	174	27	16	544	170
Karamgarh District	198	..	..	..	..
Dhuri Tehsil	96	84	30	-14	180
Bassi District	281	..	..	..	..
Barnala Tehsil	134	66	4	103	1,550
Mansa Tehsil	61	20	..	110	2,900
Bhatinda Tehsil	299	324	188	- 8	73
Anahadgarh District	494	419	192	18	118
Narnaul Tehsil	8	..	..	800	..
Mohindergarh District	8	..	..	800	..

NOTE.—Owing to the re-shuffling of Tehsils with different Districts, the previous figures for the Districts of Patiala, Bassi and Karamgarh have not been possible to give.

Subsidiary Table IV.
Religion of Urban and Rural population.

Locality.	NUMBER PER 10,000 OF URBAN POPULATION WHO ARE—						NUMBER PER 10,000 OF RURAL POPULATION WHO ARE—					
	Sikh.	Hindu.	Mussalman.	Jain.	Christian.	Ad- Dharmis.	Sikh.	Hindu.	Mussalman.	Jain.	Christian.	Ad- Dharmis.
STATE	1,341	4,251	4,306	54	27	21	4,191	3,772	1,998	18	7	14
Himalaya .. ..	..	..	..	..	..	..	896	8,468	630	1	5	..
Kandeghat Tehsil .. ..	..	..	..	..	..	..	896	8,468	630	1	5	..
Sub-Himalaya	1,567	3,786	4,598	23	19	7	3,802	2,811	3,369	3	15	..
Rajpura Tehsil .. ..	..	..	..	..	..	..	3,639	3,096	3,234	9	22	..
Patiala Tehsil	1,785	4,058	4,108	29	20	..	2,530	3,066	3,493	..	11	..
Sirhind Tehsil	773	2,795	6,386	..	12	34	4,823	1,774	3,388	1	14	..
Patiala District	1,785	4,058	4,108	29	20	..	2,600	4,661	2,722	3	14	..
Indo-Gangetic Plain	1,731	4,127	3,964	76	50	52	5,113	2,967	1,867	26	5	22
Bhawanigarh Tehsil	37	2,583	7,158	203	19	..	4,000	3,300	2,698	2	..	..
Narwana Tehsil .. ..	..	..	..	..	..	..	656	8,009	1,211	124	..	..
Sunam Tehsil	1,231	4,971	3,770	23	5	..	5,356	2,972	1,633	24	15	..
Karamgarh District	636	3,782	5,457	113	12	..	3,153	4,984	1,803	55	5	..
Dhuri Tehsil .. ..	..	..	..	..	..	..	5,226	1,967	2,197	5	5	..
Bassi District	773	2,795	6,386	..	12	34	5,418	1,889	2,680	4	9	..
Barnala Tehsil	3,487	3,538	2,722	101	26	126	6,592	1,409	1,807	2	11	170
Bhatinda Tehsil	1,580	4,842	3,400	26	101	51	6,340	1,619	1,982	20	4	35
Mansa Tehsil .. ..	..	..	..	..	..	..	6,708	1,752	1,533	3	4	..
Anahadgarh District	2,342	4,320	3,131	56	71	80	6,526	1,627	1,781	10	5	51
Narnaul Tehsil	21	5,670	4,218	88	3	..	..	9,582	414	4	..	..
Mohindergarh District	21	5,670	4,218	88	3	..	..	9,582	414	4	..	..

CHAPTER XII

CASTE, TRIBE AND RACE.

Reference to
statistics.

The statistics of caste, tribe and race, showing their distribution and numbers are contained in Imperial Table XVII, printed in the second volume of this report. A subsidiary table has been compiled to show the variation in numbers since 1901 in important castes, and the proportion of each such caste to the population of the State.

Accuracy of the
returns.

The information required for the purpose was entered in column 8 of the general schedule. The instructions issued demanded of the enumerators to enter the caste particulars, in the case of Hindus necessarily, and in the case of Jains and Sikhs if stated. By way of a concession to the general disinclination of the Sikhs towards caste system, they were not to be pressed to name the caste to which they belonged, if they did not wish so to do. The entry of the word "Sikh" alone was to be deemed sufficient. In the case of Mohammadans, the particulars of tribe, such as Sayad, Pathan, Biloch, Jat and Rajput, were to be noted. For Christians and Parsis, details of nationality, such as British, French, Punjabi, etc., were to be given. The enumerators were impressed to take special care in making the entries in column 8. The names of exogamous groups or words indicating locality, occupation or tribe, were to be avoided, *e.g.*, Bania, which is a functional term including a number of castes such as Aggarwal, Oswal, etc. Similarly, the words Bengali, Madrasi, or Nepali, were not castes, but indicated the country of birth. As a general practice, comparatively less value is attached to these returns than to most of the other census records. The reason is two-fold. In the first place are the unintentional errors, for both the enumerators and the enumerated do not, on the average, possess that degree of intelligence and knowledge, which is required to grasp properly the intricacies of the caste system, that has outlived centuries of diverse influences, and has become intricate in the extreme. The second reason is of deliberate misrepresentation, born of a natural desire to disguise the true caste or to return a caste higher in social scale. It is true the returns of caste must be taken subject to these two inherent considerations of value, but in the State neither of these errors had much room for play. In the rural areas, under the organisation of the village communities, there are but little chances of deliberate misrepresentation. None could pass unnoticed, as, the Patwaris, who prepared the record of preliminary enumeration, were assisted by the Lambardars, who had personal knowledge of all people in the locality. Thus, so far as the rural population is concerned, which is about 90 per cent. of the total population, there were practically no chances for intentional or unintentional errors. Nothing definite can be said about the urban population, where want of proper knowledge on the part of enumerators made unintentional errors likely, and evidence is not lacking to prove the existence of organised attempts of certain castes to raise their status by establishing their origin from a recognised higher caste. For example, the Darzies or Chhimbas, who are a functional class, have been anxious to return themselves as Tank-Kshatrias. The most successful attempt that has been made and without notice, is afforded by Qasabs, who have one and all, on the present occasion, returned themselves as Sheikhs. Non-return of castes, be it under

the influence of any social reform movement, or required by religion, has also been confined to urban areas mostly. Thus in spite of the detailed instructions issued in this behalf and the precautions taken, the existence of room for errors in the urban returns cannot be denied. But the effect of these errors in the population, as a whole, cannot be very great.

The institution of caste is peculiarly Hindu. While isolated features of the caste-system do exist here and there in other countries, such as Japan and China, the astounding classification, as it exists in Hindu India, is unique. The system divides the Hindu society into hereditary groups. The mere accident of birth determines the caste position of the man, his rights and privileges, irrespective of personal worth or merit for that position. The caste, in its origin, is the conception of a national duty or a function of economics, which induced the primal society to organise itself into different groups or divisions, in terms of its needs. Sir Herbert Risley, after examining all the definitions given by different authors, defines caste as follows:—

The institution of caste.

“ A caste may be defined as a collection of families or groups of families, bearing a common name, which usually denotes or is associated with a specific occupation, claiming common descent from a mythical ancestor, human or divine, professing to follow the same professional calling, and regarded by those who are competent to give an opinion, as forming a single homogeneous community. A caste is almost invariably in the sense that a member of the large circle denoted by the common name may not marry outside that circle, but within the circle, there are usually smaller circles, each of which is endogamous. Thus it is not enough that a Brahman at the present day cannot marry a woman who is not a Brahman; his wife must not only be a Brahman, she must also belong to the same endogamous division of Brahman caste.”

As a social organisation, the system of caste is artificial. That it did not exist anywhere else, at least in the sense in which it has existed in India, is a clear indication of the fact that it is not the outcome of natural human instinct, as its many exponents would have us believe. There is no doubt that in the Vedas mention is to be found of the Varnashram, but that is neither so complex, nor hereditary, as the rigid caste-system is. But the traces of even Vedic Varna Ashram are not to be found in countries where Aryan or Vedic culture is supposed to have prevailed. It must, therefore, be admitted that the peculiar Indian institution is the creation of the genius of the Hindu Rishis.

All efforts to abolish the caste-system have failed, and, in spite of the efforts of great personalities like Rama Nuja, Ramanand, Kabir and Guru Nanak, it still persists. Once the system was set up, it became capable of endless amplifications and capricious modifications. I have heard some persons, sensible enough otherwise, to condemn caste outright. In my opinion, its evils lie only in our losing sight of the ideals underlying it. If we carefully ponder over it, we cannot fail to discover its advantages. The first four castes or Varnas, as the archaic Aryans first classified themselves into, themselves reveal the origin of the institution being purely functional. It assigned to each individual a profession or calling, and the handing down of this system, from father to son, from generation to generation, made it impossible for the discontinuance of the art, science or culture, for the benefit of the body politic as a whole. Such an institution was probably the only means that the most clear, gifted prudence could devise for maintaining a state of civilisation. The

system therefore recognised two fundamental principles—first that no person should be useless to the commonwealth, and the second, that the state had the prerogative to regulate the cultivation of knowledge and preservation of its culture, as it deemed necessary.

Sub-Castes.

Just as there are different types of caste, so also there are different types of sub-castes. These sub-castes may be due to either disintegration from the parent caste, which we may call as sub-castes of fission, or due to amalgamation into one caste from different sources, which may be called the sub-castes of fusion. Functional castes like the Dhobis, Mochis, and Darzis afford the best example of the castes of fusion. All those who wash clothes are called Dhobis, but it does not mean the existence of any social relationship or racial affinity between the Dhobis of different castes. They are divided into sub-castes based both on religious consideration as also territorial. Thus there are Hindu-Dhobis, Mohammadan-Dhobis, Sikh-Dhobis, Punjabi-Dhobis and Hindustani-Dhobis. They are each a different unit by themselves and a sub-caste. Similar is the case with Darzis (Tailors), Mochis (Leather-workers) and most of the other functional castes.

The various causes, which bring about a disruption in caste, give birth to sub-castes of fission. This generally happens when a section from the original caste abandons a degrading occupation and feels shy of its origin, and assumes a different name. Similarly, when any section falls in the estimation of the communities, by adopting an occupation repugnant to its traditions, it is looked down upon, and its members form themselves into separate sub-castes. Generally sub-castes owe their existence, to causes of disruption rather than fusion. These causes of disruption are too varied and numerous to admit of a detailed mention here. Jats and Khattris likewise are divided into innumerable *gots* or sub-castes. A good many *gots* in the Jat community, descend from Rajputs, for instance, the Sidhus, who ethnically derive their origin from Rajputs or Kshatryas, migrated from Rajputana, took to cultivation of land and began to intermarry with Jats, and were isolated from the parent community. Similarly Khattris have become a separate caste by adopting accomplishments of Kshatrya tribes, such as the wearing of the sacred thread, the prohibition of widow marriage, etc., etc. This shows that migration and change of profession have also played a great part in the disruption of communities into separate castes and sub-castes.

Effects of Castes.

Generally speaking a man's caste affects his life from the beginning to the end. It determines his occupation and status in society, and the limits within which he may marry. Even the food and drink that he can take is regulated by it. Though the extraneous circumstances of a growing contact with an alien culture, and the delocalising effects of the modern method of travel, education, and a number of other communal necessities, have greatly helped the loosening of the grip of caste, the initial responsibility for it is no less accountable to the weight of the overgrowth of the system itself, transgressing all legitimate bounds. All the institutions of the ancient Hindus were designed after their, then, peculiar requirements, and suited well their purpose. But these did not move with the times. Instead, the advent of new environments, calling for a change, was resisted by all ingenuity that Brahman intellect could command. Every new principle that divided was absorbed and every new environment accommodated with. The result was that the basis of the institution was undermined. In its conflict with the western culture, Do-not-touchistic theory, as also practice, met with a most formidable opposition.

The slow, but steady grinding process of about a century has succeeded in diverting the course of events. The result is that the observation of pollution by touch or proximity is not now followed even by the most fastidious. Brahmans and other caste people equally take advantage of the facilities of railway train, pipe water in towns and cities, the school, the dispensary, and such other measures of utility. In the Punjab, of which geographically the State forms a part, much ground had been prepared by the levelling influence of the teachings of Sikhism and the modern solvents of the caste-system had therefore an easy way, and our people are in consequence not caste-ridden in the sense that the people in many other places, southward, are. But we must not over-estimate these effects. The adherence to endogamy and exogamy is as strong as ever before. In the matter of marriage also, the caste regulations are seldom disregarded, and the manner in which many people yet cling to the theory of it, shows that whatever deviations have become prevalent, have been suffered as a matter of unavoidable necessity. In fact, a Hindu's allegiance to the system is so instinctive that the very person who would not hesitate drinking water from a common stand-post, open to an untouchable, would not permit the latter to draw water from the village well. So it may be that caste, which has adopted so many ideas to its service may absorb this idea of commensality as well. As will be apparent from the discussion in the *parante*, though the rigidity of caste has relaxed appreciably, the dynamic force behind the institution has waned but little. The reason for this, in my opinion, is that while influence of the institution has been weakened, no substitute has been offered instead. The idea of nationality, that has of late come into the forefront, now appears to be making up for this want, and attracting public opinion. The result is that with educated classes, caste is giving place to the idea of nationality and it is in this that the system in future is likely to meet the most formidable opposition. As a corollary to this, there has been evident, of late, a consciousness to a sense of caste pride or caste patriotism among the classes lower down the social scale, and it is taking shape in some claim to affinities with those high in the scale. There is a growing desire for consolidation among these people. The tendency to fuse caste is on the increase. Function is so strong a welding factor that sections distinctive in ethnic origin have tended to unite under its influence. It is therefore no wonder that these fissiparous tendencies are most evident in groups wherein function has ceased to weigh, as a factor of any great importance. Occupational caste like artisans, etc., show greater tendencies towards consolidation.

GLOSSARY OF CASTE

(Selected castes.)

Aggarwal is the chief group of Banias, deriving their name from a common ancestor Agroha. Their original abode is said to be Western Rajputana, from where they immigrated to the rest of the countries. That there is some truth in this account is evidenced by the fact that they are found in larger numbers in the vicinity of this part of the country and their strength decreases, as the distance from this country increases. Aggarwals are a most shrewd trading and commercial people and most of the trade in the State is in their hands. Aggarwal.

The total Aggarwal population in the State is 79,066 persons. Of these 76,145 are Hindus, 2,264 Jains and 657 Sikhs.

Ahirs are a pastoral caste whose chief source of livelihood is agriculture. Most of them own lands and in social status are looked upon as being equal Ahirs.

with the Jats. In the State they are mostly confined to the Narnaul District and Narwana Tehsil. Their population is 50,581, of which 50,209 are Hindus, 365 Sikhs, and 7 Mohammadans. The latter, it appears, are recent converts from Hindus, without having forsaken their original caste. Similarly, Sikhs also appear to be converts, as Ahirs are essentially a Hindu caste. The population of the Ahirs in 1921 was recorded at 44,704, showing that they have added 5,877 persons, representing an increase of over 13 per cent.

✓ Arain.

Arains are a well-known agriculturist class, very industrious and hard-working. Vegetable and fruit gardening is their favourite occupation, and, on account of the demand for these articles coming mostly from towns, they are generally found in the vicinity of towns. Their total population is 47,431 persons, and almost all of them are Mohammadans. The Hindus (710) and Sikhs (67) are probably the remnants of the parent religion, which was Hindu, as it is believed that all Arains were originally Hindus, and that such of those therefore as profess Hinduism, are those that survive from the original stock. The proposition appears disputable on account of vast disparity existing between their respective figures. Arains are, however, more common in the Tehsils of Sirhind, Rajpura and Patiala than in other tehsils. This concentration in Sirhind and Bassi may be due to the places being the important centre of the Moghul empire and Mohammadan influence. They record an increase of 5,338 persons, giving a proportion of 12 per cent.

Aroras.

The traditional occupation of the Aroras is trade and money-lending. Their customs and traditions strongly point to their kinship with the Khatris, from whom they appear to have separated in some distant past. Their numerical strength in the State is only 2,542 persons, of whom 1,370 are Sikhs, and 1,165 Hindus. 7 Mohammadans have also returned their caste as Aroras. They must be converts to Islam, for the caste Arora is essentially Sikh or Hindu. The late Sir Deva Singh, a scion of this community, rose to the exalted position of the President of the first Council of Regency, and occupied that high office with distinction. The number of Aroras in the State now is 2,542 as against 2,526 in 1921, showing that their population is practically stationary.

Awan.

The native home of this community, an important one over there, is in the plateau lying in the North of the Salt Range. 20 such people enumerated in the State must have migrated from there. The abrupt variation in their population, such as from 1 in 1921 to 20 in 1931, shows its temporary nature.

Awans are at the present moment all Mohammadans, but the various theories put forward about their ethnology assign them a Hindu origin, and many customs prevailing among them are similar to those of the Hindus.

Bawaria.

Bawaria is a vagrant tribe, depending mainly on hunting wild animals. It is treated as a criminal tribe. The Bawarias eat all wild animals, though in many respects, such as respect for the cow, cremation of their dead and worship of Devi, they are akin to Hindus. Their entire population in the State is 2,846 persons, of whom 1,470 are males and 1,376 females. Of these 1,338 have returned themselves as Hindus by religion, 1,507 Sikhs, and 1 Mohammadan. Over the figures of 1921 their population has suffered a deficit of 265 persons, *i.e.*, 8.5 per cent.

Biloch.

Biloch, or to be more exact Biloché, found in the State, is a distant class of people, belonging to the well-known Biloch tribe of the Frontier districts.

Notwithstanding their claim to a common origin with the latter, the Biloches found in the State and the surrounding Punjab districts of Ambala and Karnal, are a gipsy tribe of professional criminals ; unlike the Bawarias, they are not content with petty thieving, but carry on their depredations on a larger and more organised scale. Nor do they hesitate from using violence. They are thus a class of dangerous criminals with sheep farming as their ostensible means of livelihood, but depending mainly on the spoils of robbery and theft. Their numerical strength in the State is 1,256 persons, practically the same as it was in 1921.

This famous priestly class hardly needs any introduction. I will not, therefore, attempt any description of their origin or functions. Suffice it to say that in the matter of origin, Hindu mythology ascribes to them the most honoured place, representing the head in the body politic of Hindu Society. The characteristic Brahman intelligence has always been at pains to show that the functions of a Brahman are indispensable almost anywhere and at every time. There is no occasion in the life of a Hindu, where the Brahman is not in demand. And it is due to this perhaps that theirs is the third most numerous caste in the State, after the Jats and the Rajputs. An average Brahman concerns himself but little with the spiritual matters of his clientele, and the respect paid to him is more traditional as a consequence of the conservatism of the people. The right to officiate at ceremonies, being exclusively his prerogative, he is a necessary appendage, even in places where Hindu population does not exceed beyond a few families. Brahman.

While a Brahman's functions cannot be performed by any one else, the Brahman can do any job, from land-owning to kitchencraft. They are found thus in almost all miscellaneous avocations of life, excepting only those that hurt their pride of caste. Thus while a Brahman will cook food, he will not clean utensils.

The population of the caste in the State has been returned at 84,306 persons as against 80,568 on the occasion of the former census, giving an increase of about 4.6 per cent.

The Brahmans are primarily Hindu by religion. The few Sikhs (713) and 1 Jain must, therefore, be regarded as converts. On the previous census a number of Mohammadans were also returned as Brahmans, which was obviously due to some mistake.

The Brahmans are evenly sprinkled over the whole of the State proportionately to the extent of Hindu population. Some Brahman families are fairly big land-owners also. On account of their being exempted from the operation of the Alienation of Land Act, among themselves the number of land-owners is steadily increasing both through purchase of land, or gift given by their prosperous clientele. There are several sub-castes of Brahmans, the important being Gour, Sarsut and Dakaunt. Gour Brahmans consider themselves superior to all others. The majority of the Brahmans in the State belong to the Sarsut group, which being less orthodox, is more welcome to the people.

After the land-owning classes, the Chamars are the most important factor of our rural population. Numerically also they yield only to Jats. At the present census their population has been returned at 153,428 persons, representing an increase of 7,999 persons over the figures of 1921. The caste is deemed a low caste on account of its profession of shoe-making and also Chamar.

perhaps its aboriginal extraction, evidenced by their dark colour and peculiar customs. By nature, the Chamars are a very hard-working people, and unlike many other aboriginal tribes, comparatively much less prone to crime. The Sikh Chamars particularly, when placed in prosperous circumstances, assume the honorific title of Ramdasis. There are two stories told of the origin of this appellation. One is assigned to Guru Ram Das, the Fourth Sikh Guru, who removed the caste system and Guru Amar Dass started a common langar. But the version that the name is derived from Ram Das, a saint Chamar by caste, appears more authentic and plausible. The Chamars are found almost all over the State. They supply a great deal of field labour. Village menial servants, *i.e.*, watchmen, also invariably come from this caste. They do a number of miscellaneous jobs for the village community, in lieu of which they get customary dues, in the shape of a fixed share of the produce at each harvest. This is assigned to them in the record-of-rights.

By religion, the returns of the caste are noted in the margin. On the criterion of wearing long hair on the head, many more of them would count as Sikhs. The return of religion having been left to individual choice altogether, I think that Chamars of Sikh villages have returned themselves as Sikhs, and of Hindu villages as Hindus.

Ramdasis form very good soldiers also. In the Pioneer Corps, they are simply unsurpassable.

Chhimba.

The appellation is a corrupted form of the Chhepa—the calico printer. The original calling having fallen into disuse consequent on the import of machine-made goods from abroad, a vast majority of the caste has taken to tailoring. Some of them, particularly Mohammadans from amongst them, have taken to the washerman's work and only a fraction adheres to the original calling. The Hindu and Sikh Chhimbas now insist on being known as Nama-bansis, in order to remove the sense of inferiority supposed to be implied by the nature of their occupation. Some of the over-zealous go a step further and call themselves Tank-Kshatris. A number of representations were made by the enlightened section of the caste in the State, for their return as Tank-Kshatris and their wishes were met by the insertion of the new title after the original name of the caste. This may not perhaps satisfy them on the next occasion.

Out of a total population of 14,775, over 55·9 per cent. profess the Sikh religion and most of the remainder are either Hindus or Mohammadans. The Mohammadan Chhimbas have increased by 11 per cent. during the decade, while the Hindus have decreased, which appears to be due to the fact that many of the Hindu Chhimbas did not like to give their caste.

Chuhra.

Socially, the Chuhras occupy the lowest place, even lower than the Chamars, because the occupation of scavenging, etc., is verily the lowest. Like Chamars, the Chuhra is a very useful field labourer and is greatly in demand. As a convenient arrangement, the womenfolk of the caste do the hereditary scavenging work, while the men engage themselves in field work on payment of daily wages or a certain share of the produce.

Their population at the present census is 83,581 against 79,949 in 1921, representing an increase of over 4·5 per cent., quite in keeping with the general rate of increase.

The distribution of the caste by religions reveals that out of a total population of 83,581, 50,940 are Sikhs and 32,175 Hindus and Mohammadans; Chuhras number only 466. In 1921 the Sikh Chuhras were only half of their present strength. Mazhbis are Chuhras who have received Sikh baptism. They have proved a very useful class of soldiers and have separate regiments, exclusively recruited from their caste. Rangreta is another name by which they are known, which is historically associated with Sikhism, for the spirited faith which one of their caste displayed in fetching the head of the Ninth Guru of the Sikhs, who was beheaded in Delhi, at an immense risk to his life.

Dagi and Koli are low castes almost of the same status as Chuhras. They are found in the Himalayan portion of the State territories. **Dagi and Koli.**

In 1931, their total population was 9,158 persons, showing that they have decreased by 455 persons during the decade.

The figures in the margin show the population of the caste since 1881, showing that since 1901 the population of the caste has been decreasing. The reason for this, to my mind, in addition to the general cause of decline in the population of the hill people, is the development of the towns of Simla, Solan and Kasauli which have drained away the population of the neighbouring Patiala State territory.

1931	..	..	9,158	
1921	..	::	9,613	
1911	..	::	9,716	
1901	..	::	12,215	
1891	..	::	10,564	
1881	..	::	10,048	

The caste is predominantly Hindu by religion, though 445 of them have returned themselves as Sikhs and 1 as Jain.

Dhobis are an occupational caste, deriving their name from their profession of washing clothes. Of their total population 609 are Hindus, 28 Sikhs and 1,543 Mohammadans. On the occasion of the previous census, their total population was 2,314 which shows that on the present occasion their numbers have contracted by 134 persons, a nominal decrease, though their population since 1911 is practically stationary.

Like the Dagi and Koli castes, Dumnas are also a low caste people. They are met in the Kandeghat Tehsil and live by beating drums on ceremonial occasions, and by making baskets, when not otherwise engaged. They have nothing in common with the "Dooms" of the plains, who are generally Mohammadans by religion and called Mirasis. Their population in the State at the present census has been nil, and I have made this reference to them only because in the previous censuses they have been returning a fairly good number. Their total absence on the present occasion is due to their having, as a class, entered themselves as Hindus. **Dumna,**

Faqir is a class name for all sorts of religious mendicants and beggars, and consequently includes diverse castes and sects belonging to different religions. The strength of the class, in the State, amounts to 18,070 persons, of whom 10,671 are males and 7,399 females. Their population since 1901 has been steadily decreasing, and a decrease in the population of a class of parasites is indeed a good sign. **Faqir.**

Ghiraths are not a caste indigenous to any part in the State. Their population is only 12 persons and they are probably emigrants from the Kangra Hills. They have all been enumerated in the Tehsil of Kandeghat. Their numerical strength in 1921 was 59, and in 1911 only 18. **Ghirath.**

Gujjar.

Gujjar is an important agricultural tribe. Its population on the present occasion has been 38,135, having 21,172 males and 16,963 females. In 1921 the total numerical strength was 35,166 persons, showing an increase of 2,969 persons, *i.e.*, approximately 8·4 per cent.

By religion, Gujjars are either Hindus or Mohammadans. About 500

Sikhs	..	501
Hindus	..	19,365
Mohammadans	..	18,269
		<hr/>
		38,135

of them have claimed to belong to the Sikh religion also. They are probably converts to Sikhism from the Hindu Gujjars. Hindu Gujjars are chiefly found in the tehsils of Narnaul, Narwana, Patiala and Kandeghat; while their Mohammadan conferees abound in the tehsils of Sirhind, Dhuri and Bhawanigarh. Sikh Gujjars are met mainly in Sunam and Dhuri. In addition to their agricultural and pastoral avocations, the Gujjars carry on an extensive business in rearing milch cattle and dairying, and reside in the vicinity of big towns to market their products. Gujjars are an approved class for recruitment to the army.

Jat.

Jats are by far the most important community of all; not only because of their vast numbers, but from the economic, political and ethno-historical stand-points as well. Economically they constitute the finest peasantry of the State, as also everywhere else, and are thus the backbone of the population. They make excellent soldiers in the army and hence their political importance is also *par excellence* the best. From the ethnic standpoint, Jats belong to the Indo-Scythian stock who immigrated into the country about 2,000 years ago. Major Todd classes the Jat as one of the Rajput tribes and extends the identification with the Gots of both races. But General Cunningham differs from the view and is of opinion that the Jats belong to a latter wave of immigrants, after the Rajputs. Whether the Jats and Rajputs originally were distinct or not, there is no gainsaying the fact that a very close affinity has always existed between the two. Many important Jat tribes' origin traces to Rajput ancestry, and this fusion of the Rajput tribes with Jats supports the theory formulated by R. B. (now Raja) Pandit Hari Kishen Kaul, in his report on the Census Operations for 1911, that the term Jat appears derived from the Sanskrit verb "Jata" (to correct) and originally signified a group or collection of warrior castes rather than a tribal name exclusively indicative of any Singh Jati (caste). The total population of the Jats in the State is 458,597 persons, of whom 259,898 are males and 198,699 females. Thus over 28 per cent. of the total population of the State is provided by the Jats alone. Compared with the figures of 1921 their population has increased only by 7,973 persons, giving a rate of 1·8 per cent. only. This growth is extremely insignificant. That such a vast element of the State's population should have proved so poorly prolific is indeed a matter for serious thought and anxiety. On a perusal of the detailed figures by

		1931	1921
Sikhs	..	362,572	348,911
Mohammadans	..	17,695	16,023
Hindus	..	77,945	85,536
Jains	..	385	154
		<hr/>	
Total	..	458,597	450,624

religions, given in the margin, both for 1931 and 1921 censuses, it will be observed that the Mohammadan Jats have increased by 1,672 or 10·4 per cent. The increase in the number of Sikhs is 13,661 persons, giving a ratio of approximately 4 per cent. Hindu Jats have gone down by about 9·7 per cent. It is thus evident that the causes for the decline must be sought for among Sikhs and Hindus. So far as the Sikhs are concerned, the reason in all probability is the comparatively greater paucity of females. But it is unintelligible why the Hindu Jats should have suffered such a serious deficit, heavier even than that of the Hindus of other castes.

Jhiwar is a menial class of village servants. He is called Kahar also, **Jhiwar,** and carries water and palanquins. In towns, domestic servants including cooks are supplied by this caste. On account of a great demand for domestic servants in Patiala proper, there is a fairly good separate colony of the caste in the town. The population of the caste now is 34,491 as against 34,692 on the occasion of the previous census. At the general rate, by which the population in the State has increased, they should have returned a population of about 38,500 persons. The net decrease suffered by the caste is about 4,000 persons which is probably due to some of them having refrained from disclosing their caste, particularly those who professed the Sikh religion and could not be compelled to name the caste.

The distribution of the caste by religions is given in the margin. For comparison's sake similar figures for 1921 have also been given. The Hindu and Mohammadan members of the caste, both show a decline; the Sikhs alone have recorded an increase. The explanation is obvious. It appears that, as a result of the Akali movement, many Jhiwars liked to pass as Sikhs and the Mohammadan Jhiwars did not like to disclose their original caste.

Jolaha means a weaver and is thus essentially a functional class. **Jolaha,** but for all purposes it has now crystallized into a caste and constitutes an indispensable factor of our village population. With the influx of machine-made goods, the demand for the services of this class has waned and, being a functional caste primarily, its population has decreased by over 11 per cent. since 1881. During the decade under report, however, this persistent decline has been arrested, and I trust that with the increased fascination of the popular mind for the use of Khaddar and home-made goods, the demand for the caste will now continue to flourish. By religion, Jolahas are mostly Mohammadans, the Sikhs and Hindus being only a few. On the present occasion, the proportion of Hindu and Sikh Jolahas has further declined, accountable, as with other low castes, to the consciousness of ignominy that attaches to the caste, which it was easy to escape, on account of the option permitted under the instructions issued to the enumerators. Mohammadan Jolahas are scattered over all the tehsils of the State, almost evenly, but Hindus and Sikhs live mainly in the tehsils of Rajpura, Patiala and Kandeghat.

Jolahas, as a caste, are traditionally notorious for their stupidity and cowardice. A Western Punjab Proverb, "Jolaha Challia Shikar, Allah Khair Kare" (Jolaha is out a-hunting, God bless him), shows the value put on their pluck and spirit.

Kamboh or Kamboj are an important agricultural caste. **Kamboh,** Ethnologists consider them to be of Iranian extraction, and in the State they constitute an important land-owning class. Their population at the present census was 24,310 persons, as against 21,940 in 1921.

The statement in the margin gives the strength of the caste by religions. Compared with the corresponding figures for 1921, Sikh and Mohammadan Kambojs have added to their numbers more than the Hindus.

	1931	1921
Hindus ..	16,870	19,073
Sikhs ..	9,929	5,956
Muslims ..	7,692	9,663
	<u>34,491</u>	<u>34,692</u>

	1931	1921
Hindus ..	662	1,777
Sikhs ..	279	577
Muslims ..	16,826	15,441
Total ..	<u>17,767</u>	<u>17,795</u>

	1931	1921
Hindus ..	3,711	3,321
Sikhs ..	8,688	7,865
Muslims ..	11,911	10,754
Total ..	<u>24,310</u>	<u>21,940</u>

Mohammadan Kambojs are mainly found in the Patiala, Bhawanigarh and Dhuri tehsils, and the Sikh Kambojs predominate in the tehsils of Rajpura and Patiala. Hindus are confined to the Patiala and Sunam tehsils.

Kashmiri,

Kashmiris are Mohammadans, and, though domiciled in the Punjab and the States, have still retained their epithet "Kashmiri," as they once were the inhabitants of Kashmir. Hindu emigrants from Kashmir are called Kashmiri Pandits and do not claim to be a distinct caste. Thus wherever the word "Kashmiri" is used in the sense of caste, it means Kashmiri Mohammadans. In the State their population is 954, of whom, excepting a solitary instance of 1, all are Mohammadans. In 1921 their number was 617, which shows that during the decade they have multiplied by about 54·6 per cent. The increase is indeed great, and inexplicable on any other hypothesis except that a fresh immigration took place, or the figures of 1921 were, perhaps, wrong. They are found mostly in the tehsils of Patiala, Sirhind and Dhuri. Their chief occupation is manual labour in the mills and godowns, though some of them engage themselves in the famous Kashmiri embroidery work.

Khatri,

Khatri is the most important caste of the Hindus. The word is a distortion of the original word—Kshatriya—meaning warrior; they now rarely follow the profession of the sword, but have taken to civil service or trade instead. Khatri rank first as far as literacy is concerned and have an elaborate sub-caste system. The important sub-castes found in the State are Seth, Kapur, Khanna, Malhotra, Khosla and Sodhi, the first four being known as the "Dhaighara or Charjatu." Though their main profession is trade or Government service, they also hold land, which they have acquired either through their influence as Government officials or by purchase, before the introduction of the Land Alienation Act—chiefly in lieu of debts advanced by them to the zamindars in their capacity as money-lenders. They seldom cultivate themselves, but some of them are very old holders of land. A number of Sodhi Khatri and other castes related to them, claim reverence as the descendants or relatives of the Sikh Gurus and possess considerable lands and jagirs, given by the rulers of the State. The population of Khatri in the State is 17,084 persons, of whom 15,260 are Hindus and 1,824 Sikhs. Compared with the figures for 1921, the caste records an increase of 1,273 persons, *i.e.*, somewhat over 8 per cent.

	1931	1921
Hindus ..	15,260	14,354
Sikhs ..	1,824	1,442
Jains ..	..	25
Total ..	17,084	15,821

Kumhars,

Kumhars are an important functional class. They supply pots and also indulge in transport business by means of their donkeys and mules. The manufacture of bricks is also resorted to by men of this caste, at places where they are numerous enough to spare men from their legitimate duties in the village.

Their population at this census comes to 31,346 persons. The statement

	1931	1921
Hindus	12,135
Sikhs	4,608
Muslims	14,603
		<u>31,346</u>
		<u>29,769</u>

in the margin shows their returns by religions. A comparison of the present figures with those of 1921 show a lesser increase than the general rate. In the absence of migration figures by caste, it cannot be definitely said whether this lesser rate of increase is due to some inherent causes or to emigration, or both, as an increased resort to the use of mechanical transport and the introduction of iron-well-gear, are bound to have affected these people, and may have driven them to seek employment in other avocations.

Lohar or the blacksmith, like the Kumhar, is indispensable to the village community as well as the town people. The population of the caste throughout the State is 18,193 persons, out of whom 4,316 are Hindus, 2,769 Sikhs and 11,108 Muslims. Since 1921 many Sikhs and Hindus appear to have forsaken their profession, or perhaps returned themselves as unspecified Hindus or Sikhs. The Mohammadan Lohars have, however, increased by over 13 per cent.

	1931	1921
Hindus	4,316	5,234
Sikhs	2,769	3,700
Muslims	11,108	9,008
Total	18,193	17,942

Lohar.

Machhi, the fisherman, is purely a functional class, deriving his very name from the occupation he follows. The numerical strength of Machhis is 529 persons as against 32 persons in 1921, which is evidently due to some mistake, for prior to 1921 the population of the caste was always between 400 and 500.

Machhi.

Mirasis, the village bards, are called a caste only conventionally, otherwise they are a body of heterogeneous people, of varying status and occupation. Their duties in the olden days included remembering the pedigrees of their clientele and waiting upon the guests of their masters. At ceremonial functions like births, betrothals or marriages, etc., the Mirasi and his spouse are important functionaries. Besides, being hereditary genealogists, the Mirasis are minstrels and musicians also, and that is why most of the people who play the musical instruments in the country, come from this class. The social position of the Mirasis, as compared with those of other castes, is low. Like all other parasite classes, they have their own grades which vary with the position of the master to whom they are attached. Thus Mirasis attached to the Ruling family consider themselves superior to the rest, and are recognised as such by the rest of the brotherhood. Bhand, Naqqal, Lalaunt, Rababis, Dhadhi, are all different names for Mirasi, designed to emphasise the peculiar trait of the profession adopted. The population of the caste is 9,450, as compared with 9,139 in 1921. They are all Mohammadan by religion, excepting 17 Hindus and 8 Sikhs. On the occasion of the previous census, the number of Hindu Mirasis was 101. The reason for the decrease in Hindu Mirasis to my mind is the non-disclosure of the caste by them, rather than anything else, to materially retard their growth.

Mirasis.

Mirasis are sprinkled all over the State, but the few Hindu and Sikh Mirasis reside only in the Patiala town. The population of Mirasis in the State to the general population is approximately 57 *per mille* as compared with 44 *per mille* in the British Punjab. This is due perhaps to the larger patronage extended to them by the Ruling Family and other families of note.

Mochi is a worker in leather. He tans and colours leather, and makes shoes and other leather goods. In the villages, like the carpenter, blacksmith and Chamar, he also gets some fixed remuneration in kind at the harvest time for the work done during the year. The number of Mochis in the State is 3,969, of whom 3,572 are Mohammadans, 393 Hindus, and only 4 Sikhs. Compared with their corresponding figures for 1921, their total population has increased.

	1931	1921
Hindus	393	273
Sikhs	4	143
Muslims	3,572	3,135
Total	3,969	3,551

Mochi.

Nai belongs to an important occupational caste, who like his coadjutor, the Mirasi, is an indispensable figure at many ceremonies, and is called "Raja." Formerly, he was entrusted with the important task of contracting marriages of the sons and daughters of his clientele. The numerical strength of the

Nai.

caste at the present census has been found to be 22,546 persons, of whom 10,053 are Hindus, 8,287 Sikhs and 4,206 Mohammadans. The total figures for 1921 were 22,475 of which 11,235 were Hindus, 7,134 Sikhs and 4,106 Muslims.

Pathan.

There is a great conflict of opinion about the origin of Pathans. Some believe that Afghans and Pathans are synonymous terms, but, according to Dr. Billow, who has studied the history of this nation more than any one else, Pathans are apparently of Indian origin, and are intermixed with Afghans, on account of common language. Whatever may be the distinction between the two with ethnologists, for the purpose of the census enquiry, the term is applied to both Afghans and Pathans, and our figures include both. The population of the tribe in the State is 7,974 persons. In 1921 they were returned as 7,855. They are exclusively Mohammadans by religion. The chief centres of the Pathan population are the Patiala, Sirhind and Narnaul tehsils. The presence of a larger number of Pathans in Sirhind and Narnaul is due to the fact that these places, prior to their annexation to the State, were the important headquarters of Mohammadan Rulers. The chief occupation of the caste is agriculture and military service.

Saini.

Saini is a caste of the Hindus that corresponds to Mali among the Mohammadans, or Baghbans of the Western Punjab. They are a fine class of cultivators, industrious and frugal. Their chief centres are the tehsils of Rajpura and Banur. Their total population in the present census is 10,952 persons, of whom more than two-thirds are Sikhs and the rest Hindus. Since 1921, they have added 2,367 persons which gives an increase of over 27 per cent., showing that they are an exceedingly prolific people. In the decade 1911-1921 also their rate of growth was about the same.

Saini.

The Sainsis are a notified criminal tribe. The real abode of the tribe is the central Punjab districts, and those that have been enumerated in the State must be presumed to have migrated from there. Being exclusively a wandering tribe, they seldom settle down permanently at one place. They live on their criminal activities, as well as hunting and rearing sheep and goats. Their present population is 1,625 as against 1,563 in 1921. According to the instructions received from the Superintendent, Census, Punjab, they have not been classed with Hindus, Sikhs or Mohammadans, as was done at the previous census, but treated as a separate class under "Others." They are found mostly in the tehsils of Patiala, Barnala, Sirhind and Sunam. They have all been recorded Hindus by the enumerators.

Sayyed.

Sayyeds are the descendants of Prophet Mohammad, the founder of Islam, through his daughter Fatima. But the descendants of the Prophet's other son-in-law also claim this distinction. Due to their high sense of lineage, they give their daughters in marriage only to Sayyeds, but would not mind marrying with the families of non-Sayyed origin. The population of the sect in the State is 8,115 persons as against 7,819 in 1921. Samana, an ancient town, is the stronghold of the sect, and they are found in Patiala and Narnaul as well. Many of them own lands in the State, but are not considered good agriculturists.

Sheikh.

Literally, the term means a nobleman, but has been degraded to a more common use, and now includes a heterogeneous mass of people. The title is now assumed by every Mohammadan whose original caste is not good enough to be made public and of which he cannot

	1931	1921
Sheikhs	22,933	16,360

feel proud. Converts to Mohammadanism are also styled Shiekhs. There is a Persian proverb, "The first year I was a Weaver, the next year a Sheikh, and if prices rise this year also, I shall be a Sayyed." That there is no exaggeration in this is best illustrated by the fact that at the present census the population of this caste has risen by over 40 per cent. The reason is not any higher birth-rate or extraordinary immigration, but the indisputable fact, that many castes, who felt it beneath their dignity to give their real caste, have returned themselves as Sheikhs. For instance, the Qasabas, whose population in 1921 was 4,509, have as a body returned themselves as Sheikhs, and are conspicuous by their absence from the 1931 statistics under their real caste-name.

Sunars are goldsmiths and silversmiths. Though an occupational caste, they have since long been organised into a distinct social caste. The very nature of their calling requires a large degree of shrewdness and they are known to possess it. They are now trying to secure a Rajput or Kshatriya status for themselves and claim to be Mair Rajputs. The population of Sunars

		1931	1921
Hindus	..	8,255	8,048
Sikhs	..	2,936	2,000
Muslims	..	291	327
Total	..	11,482	10,375

by religions, both for the present and the previous census, is given in the margin. As compared with the 1921 figures, their population has increased by approximately 11 per cent.

Tarkhan or the carpenter is one of the most important occupational castes, because his services in the manufacture of all agricultural implements and household furniture are required. He goes on serving the village community throughout the year and is paid a fixed wage in kind at each harvest. In case of big jobs like the making of a cart or persian wheel or sugarcane press, he is paid in cash. Vish Karma, a mythical founder of the caste, is their patron-saint. Sikh Tarkhans prefer to be called Ramgharhias. The total population of the caste in the State is now 46,943. As compared with the figures of 1921, the total population of the caste has increased by 4,361 persons, which gives an increase of over 10 per cent. Hindu Tarkhans show a decrease of 146, *i.e.*, 5.8 per cent. The Sikhs have increased by 5,276 persons, *i.e.*, 24.67 per cent. and Mohammadans have increased by 218 persons, *i.e.*, 17 per cent. Jain Tarkhans have decreased by 12 souls.

As the very name shows, Telis are oilpressers. With the introduction of the cheap kerosine oil, even in the remotest villages, and poorest homes, the caste has been deprived of a good deal of its occupation and its members have been driven to earn their livelihood from other sources. But they seem to be adhering to their occupation all the same, for there is no depreciation in their numbers. During the decade under report their population has gone up from 24,821 to 27,348. The caste is predominantly Mohammadan by religion, excepting 36 Hindus. Penja or Dhunia is a sub-caste of Telis.

(NON-SELECTED CASTES)

Ahluwalias, commonly called Kalals, are an important caste, both on account of their past history as also their present economic prosperity. They are generally found in towns and possess a good business talent. The Sikh Ahluwalias have played an important role in Sikh history and one of the 12 misls (confederacies) belonged to them. The economic condition of the members of this caste, as a whole, is so good that they are called Parsis among the Sikhs. A number of important families in the State belong to this caste. The total population of Ahluwalias is 3,527, of whom 709 are Hindus, 1,963 Sikhs, and 855 Mohammadans. In local parlance they are known as Nebs.

- Bazigars.** Bazigars are a gipsy tribe of vagrant habits, who travel from village to village performing acrobatic feats to entertain people. They are looked down upon as a low caste. Some of them are Sikhs, others Hindus. Their present population has been found to be 4,239 persons. The 1921 figures are not available.
- Bhabra.** A class of Banias, who are Jains by religion and tradesmen by occupation. Their strength in the State is 844 persons. The 1921 figures are not available as they were not treated as a separate caste.
- Amraw.** Four persons, 3 males and 1 female, have returned their caste as Amraw.
- Bhatras.** Bhatras, as the very name denotes, are an offshoot of Bhats. Most of them hail from the Central Punjab districts, and go about in quest of alms, under different garbs. Generally they dress themselves as Sadhus, but the excuses they invent to ply their trade are too varied and numerous to detail here. Their enumeration in 1931 is 228.
- Bharbhunja.** Bharbhunjais a sub-caste of Jhewar and the name is given to those who keep ovens and sell parched grain. The population of the sect is 354 persons, of whom 124 are Hindus, 6 Sikhs, and the rest Mohammadans. Mohammadan Bharbhunjas are at some places called Bhatras also.
- Bhanjara.** The Bhanjaras of the plains are similar to the Dunnas of the hills. They are generally Hindus by religion and bamboo-workers by occupation. Most of the chick-makers come from this caste. They numbered 62 at the present census, with a majority in Patiala proper, engaged in the manufacture of blinds, etc.
- Bishnoy.** Bishnoys are 17 in number, a Vaishnavite caste by origin and are Hindus by religion. The caste has a large population in the adjoining Hissar District, where they are treated as agriculturists, and are good cultivators. The 17 Bishnoys who have been enumerated in the State are probably immigrants from that district.
- Banjara.** Literally the term means a petty trader. The Banjaras go about the country, selling cheap articles, bangles and other sundries. Their population is 1,452, of whom 15 are Hindus, 1,221 Sikhs, and 216 Mohammdans. Being essentially a semi-nomadic tribe, it can lead to no useful purpose to discuss the growth or decline in their population.
- Bairagi.** Bairagis are a religious order of the Vaishnavite cult. Essentially they are ascetics, but a large majority has now taken to married life and have developed into a separate endogamous caste. Those, who are yet ascetics, generally live on alms. Their number in the State is not great. They are found as the custodians of village Deras or Thakurdwaras. Their population in the State is 14,738, of which 8,419 are males and 6,319 females, showing that a majority of them are those who have taken to a married life. Being essentially a Hindu religious order, the presence of 287 Sikh Bairagis is unintelligible. The only explanation that I can offer is that those people have returned themselves as Sikhs, perhaps with a view to please the proprietary body of their respective villages. The Bairagis are sub-divided into four branches, Ramanandi, Babhi, Kanandi and Ramanuji.
- Bangala.** Quite distinct from the geographical term, which means the native of Bengal, the Bangala is a low caste of men who, like the Sainsis, are a criminal tribe and wander about the country exhibiting snakes. They eat all sorts of vermin. Their present population is 147.

Bharyais are a class of mendicants, who go about begging in the name of their patron-saint Sakhi Sarwar. They are generally Mohammadans, but 5 Hindus and 4 Sikhs have also returned their caste as Bharyai. They get alms by singing songs in praise of Sakhi Sarwar and other folklore to the accompaniment of either a drum or a sarangi. Their population in 1921 was 7,795 persons, which has risen to 8,307 at the present census. **Bharyai.**

Baddus are a gipsy tribe of Mohammadans who keep bears and lead them about the country to secure alms. 24 Baddus were enumerated at this census. **Baddu.**

The Bania is the famous commercial class of Hindus. They are divided into 4 distinct groups of which the most important, Aggarwal, has already been described. The Banias in the State mostly belong to the Aggarwal class; out of the total population of the caste, 79,939, as many as 79,066 are Aggarwals, and only 873 belong to the other sub-castes of Mahesri, Oswal and Saralia. On the occasion of the former census, the number of Banias, other than Aggarwals, was 3,705. The decline of 2,832 in their ranks shows that a large number of them have on the present occasion thrown themselves into the majority sub-caste, the Aggarwals, either on account of the sense of superiority attaching to it, or under the influence of their overwhelmingly large numbers. **Bania.**

Bania Oswal	..	253
Bania Saralia	..	461
Bania Mahesri	..	159
Bania Aggarwal	..	79,066
		79,939

Bhatiara is akin to Bharbhunja, with the difference that while the latter keeps an oven and parched grain, the former cooks and sells food. They are all Mohammadans and number 149 persons, 87 males and 62 females. **Bhatiara.**

Bodlas are a section of Rajputs, who claim Qureshi origin. They are all Mohammadans by religion and agriculturists by occupation. Their numerical strength is 116 persons. **Bodla.**

The well-known Bhand tribe comprises of the people who play the clown and comic actor, and entertain people at fairs, weddings, and other such occasions. Some of them are indeed very witty and humorous and provide a really enjoyable treat. 38 were enumerated in the State, mostly from the tehsil of Rajpura. Their religion is Mohammadan. **Bhand.**

Chanal is a class of low caste Hindus in the hills, corresponding to Chamars of the plains. The term is perhaps a distorted form of the old name Chandal. They reside exclusively in the tehsil of Kandeghat, with the number of males 291 and females 241. **Chanal.**

Dhanak is a low caste akin to Chuhras. The only difference between them is that the Dhanaks refrain from removing night-soil. Their population at the present census has been returned at 10,573 persons, all of whom, excepting 134 Sikhs, are Hindus. The figures for 1921 were 10,594. They have thus suffered a slight loss, due probably to emigration. They are met with mostly in the tehsils of Narnaul, Bhatinda and Sunam. **Dhanak.**

Darzi's work or tailoring is an occupation which a person of any caste, tribe or race may take to, but a number of people have returned this as their caste. The total number of such people is 666, of whom 399 come from Narnaul alone. Another 215 are from Narwana, and 56 from Bhawanigarh. In the remaining tehsils, they are conspicuous by their absence, though there is not a place where tailors are not to be met with. **Darzi.**

Hindus	..	..	598
Sikhs	..	..	58
Muslims	..	..	10
			666

- Dogars.** Dogars are a semi-pastoral and semi-agricultural tribe, exclusively Mohámmadan by religion. In habits and manners, they have much in common with Gujjars, and like them, claim a Rajput origin also. The word Dogar may be a distortion of Dogh-gar, or milk-producer, which points out connection with their profession of milk-selling. They are evenly sprinkled all over the State excepting the tehsils of Rajpura, Kandeghat, Narwana and Patiala, where they are comparatively fewer. They are not found in Narnaul. Their numerical strength is 10,800—males 5,866 and females 4,934.
- Dabgar.** People who make jars of raw-hide, in which ghee and oils are transported on pack-animals, are known as Dabgars. 10 such people have been enumerated, all in the tehsil of Sirhind.
- Gaddaria.** The class of goat-herds and shepherds, who are largely Hindus; live chiefly in the tehsils of Patiala and Rajpura. Their number is 2,763 persons—males 1,071 and females 1,692. Except 86 persons shown as Sikhs all the rest are Hindus.
- Gorkha.** Gorkha is more a geographical term than a caste name. It applies to the people of Nepal, where castes are Rana, Thapa, Gorag, etc. 88 such persons have been found in the State, of whom 56 are from Narnaul alone.
- Gosain.** The derivation of the term Gosain is Goswami, which is a title or religious distinction. As a caste name, it now applies to the class of Vaishnavite priests, who preside in the temples dedicated to Shri Krishna. They are not an ascetic order like the Bairagis. Their population in the State is 1,703 persons. They mostly reside in the tehsils of Narwana (724), Rajpura (366), and Sunam (282). The remaining are sprinkled over the rest of the various tehsils of the State.
- Gandhila.** Gandhilas are a low caste people of vagrant habits. Their occupation is begging, though they make articles of straw and reed also. 336 such people have been enumerated in the State, mainly in the tehsil of Bhawanigarh.
- Gagra.** Gagra are another low caste, who catch worms and other insects. Their hereditary occupation is catching, keeping and applying leeches. 36 persons have been returned under this caste from the tehsils of Patiala, Rajpura, Kandeghat, Narwana and Barnala. They are a semi-nomadic tribe. No significance can, therefore, attach to the place where they were enumerated, they might have been temporarily residing there on the census night.
- Heri.** Heris or Aheris are a semi-nomadic tribe, resembling Bawarias, who go about the country in quest of employment as agricultural labourers at harvest time. They rear sheep and goats and move about in gangs. Though not a criminal tribe outright, they do not hesitate to supplement their incomes by petty-thieving also, whenever they get an opportunity to do so. They are Hindus, Sikhs and Mohámmadans, their respective numbers are given in the
- | | | | | |
|---------|----|----|-------|---|
| Hindus | .. | .. | 1,651 | margin. |
| Sikhs | .. | .. | 251 | |
| Muslims | .. | .. | 1,572 | males and 1,639 females) |
| Total | .. | .. | 3,474 | the tehsils of Bhawanigarh and Narwana alone. |
- Changar.** An aboriginal class of people of vagrant habits, they are Mohámmadans by religion and number 56 persons in all.
- Jogi.** Jogi is really a religious order, which follows Gorakh Nath, who lived about five centuries ago, a contemporary of Guru Nanak—the founder of the Sikh religion. They are no longer ascetics, as they originally were: most of them have entered family life. They wear thick ear-rings made of glass or wood. Mendicant Jogis, who are also called Jangams, wear picturesque head-gear and

live upon charity generally, but those who have entered family life earn their livelihood mostly through agriculture. Jogi-Rawals are another sect of Jogis mostly Mohammadans, who live on fortune-telling. At the last census they were treated separately from other Jogis. It has been said that Jogi-Rawal is a mixture of two distinct castes—Jogi and Rawal, the latter being indisputably a class of Rajput descent. Their nature of occupation distinguishes them from the rest of the Jogis, they are now giving up their traditional occupations of astrology and quackery. They generally wear saffron coloured clothes, but this habit is also rapidly waning. At the present census all Jogis have been returned together. Out of their total population of 6,119, 3,414 are Hindus, 2,597 Mohammadans and 108 Sikhs. Jogi-Rawal 100 and Jogi 5,291, totalling 5,391, show an increase of over 13 per cent. The largest population of the sect is in Narnaul. In Rajpura, Sirhind, Dhuri, Sunam, Narwana and Bhawanigarh also they are fairly well represented, but their strength is nominal in the tehsils of Barnala, Bhatinda and Mansa.

Koris are a sub-sect of the Purbia Chamars, though they seldom work at leather. They are generally employed as grooms in cantonments. Their population is 306 persons, all of whom are Hindus, with the exception of 2 who have returned themselves as Sikhs, perhaps recent converts. Their chief centre of population is the town of Patiala, with a few in Rajpura, Dhuri and Sunam. The 2 Sikh Koris, both males, have been returned from Rajpura. **Kori.**

A sect of Vaish people who specialise themselves in learning Urdu and Persian as a means of livelihood. Prior to the printing machine, the people of this class wrote manuscripts. In the State a number of important families belong to this caste. The Kaisaths are a caste of mixed origin, from a Vaish father and a Brahman mother. The population of the caste in the State is 919 persons, of whom 527 are males and 392 females. Of this total, 425 are from Patiala town alone. **Kaisath.**

A sect of Purbias, originally agriculturists, serve now as domestic servants. They are 21 persons in all, of whom 18 come from Mansa and 3 from Bhatinda. **Kurmi.**

It is difficult to say anything about the origin of this caste. A number of stories are current, of which the one that appeals most, and is believed in, is that Kanets are the descendants of Rajputs by wives of inferior castes. If this be true, the Sanskrit term Kanisht, meaning younger, may be the root of the present caste name Kanet, to specify the status of the wives, from whom they descended in contra-distinction with the principal wife. The population of the caste in reality is much higher than the present low figure of only 20 persons. They are found in thousands in the tehsil of Kandeghat. All of them have returned themselves as Rajputs. These 20 persons were enumerated in Patiala, who perhaps did not know that they could return themselves as Rajputs. **Kanet.**

Kunjra is a functional caste, implying sellers of vegetables, etc., distinct from growers of vegetables who are a class apart. Their population is 463 persons, all Mohammadans by religion, excepting 1 Sikh; Sunam, Narnaul, Patiala proper and Bhawanigarh are the chief centres of their population. **Kunjra.**

Khatik is originally a caste of people from the United Provinces of Agra and Oudh, who have migrated to these parts. They are a depressed class, who keep pigs and tan leather. The Hindu Khatiks generally follow the former occupation, and the Mohammadans the latter. Their population is altogether **Khatik.**

2,010 persons, 1,055 males and 955 females. A large portion of their population resides in the tehsils of Narnaul and Bhatinda. In other places, they are parsely sprinkled.

Kachhis.

A caste of Hindustani agriculturists, who specialise in the cultivation of water-nuts. On account of this they are sometimes called Singheris also, after the word "Sanghera," the Punjabi name for water-nut. They are 90 persons in all in the State and all are Hindus. They have been enumerated exclusively in the tehsils of Bhatinda, Mansa and Barnala.

Kanchan.

Kanchans or Kanjars are the people who live by prostitution, singing and dancing. Theirs is the only caste in which the number of females is larger than that of males. Out of the total population of 211 persons, 138 are females. The position of the males in their caste is subservient to females, even inheritance devolves upon daughters instead of sons. They are all Mohammadans by religion, with the exception of 1 Hindu. 122 live in Patiala town alone.

Khoja.

Khoja appears a contortion of the Persian word "Khawaja," meaning master or lord. In the past the title was generally given to high class Hindus on their conversion to Islam. And it is perhaps due to this origin of stock that the occupation of the caste generally, even now, is trade. In matters of business, Khojas compare favourably with the Khattris and Aroras of the Hindus. Their population is 373 persons in all, compared with 399 in 1921. They have suffered a nominal decrease in their numbers. Bhatinda, Mansa and Sunam are the chief centres of their population.

Khokars.

Khokar is a tribe akin to Awans and Jats. They are good agriculturists and have been enumerated in the tehsil of Patiala. Their entire population is of 40 persons, which is not the actual number, as most of them have returned themselves as Rajputs, of which Khokar is in fact a sub-class. By religion they are all Mohammadans.

Kharasias.

Kharasia is a functional caste, members of which keep hand-mills of the primitive type to grind flour. The caste name is derived from the word "Kharas," which means flour-mill. Their population is 192 persons, out of which 189 have been enumerated in the town of Patiala alone.

Kakkazai.

Kakkazais are the counterpart of Kalals among Mohammadans, who, to escape the social stigma attached to the origin of the caste, now claim a Pathan descent, and have assumed the glorified name of Kakkazais. Pandit (now Raja) Hari Kishen Kaul went into the question of the origin of this caste on the representation of the tribe and came to the conclusion that the observations about their Kalal functions were based on facts, which could not be refuted. The numerical strength of the caste in the State is 218 persons, who are all Mohammadans.

Kamangar.

As the very name shows, this caste originally engaged itself in the manufacture of arrows and bows. With the decrease, however, in the demand of the article, most of the members of this caste have taken to wood-decorating and are now considered a sub-caste of carpenters. Their numerical strength is 52 persons, residing in Sunam and Bhawanigarh tehsils only. They are all Mohammadans by religion.

Kharal.

Kharal is a sub-sect of Rajputs. They are agriculturists by occupation and Mohammadans by religion. 20 such people have been enumerated from the Mansa and Bhatinda tehsils.

A depressed class, whose chief occupation is to carry goods on pack animals or their own backs ; in this respect they resemble Banjaras. Where permanently settled, they take to agriculture and cultivation. Their total population in the State is 699 persons, 192 of whom are Sikhs, 507 Hindus. In 1921, their numerical strength was 870 persons. They have thus suffered a serious set-back in their population, which, in view of the itinerant nature of their occupation, may be attributed to a good many of them being out of the State on the census night. Lubana.

Mina is a criminal tribe from Central Rajputana. Their chief centre is Narnaul, where some of them have settled permanently and taken to agriculture. This does not, however, mean that they have given up their traditional occupation wholly. Out of a total population of 441 persons, 409 are from the tehsil of Narnaul alone, the remaining 32 were enumerated in the Bhatinda and Mansa tehsils. Mina.

Mallah is a Persian term, meaning a boat-swain. They number 72 persons in all, out of whom 27 are Hindus and 45 Mohammadans. Mallah.

The members of the caste deal in glass-bangles, which they carry about with them, from place to place, for sale. Formerly they used also to manufacture bangles, but, with the supply of improved patterns from outside, they generally purchase them ready-made and sell them. They are all Mohammadans by religion, and number 188 persons in all. Manyar.

The people of this caste entered India with Babar, or were attracted to it during the reign of his dynasty. They are all Mohammadans, and agriculture is their profession, having 1,604 persons now. Mughal.

Malis are a class of cultivators and gardeners in the State. Their population is 8,847 persons, distribution of which by religions is given in the margin. Corresponding figures of the caste for the preceding census are also given to show their comparative strength. It will be seen that a vast majority of the caste are Hindus, the number of Sikhs and Mohammadans being only nominal. Mohammadans who follow the Mali's occupation, generally go under the names of Kunjra, Arain or Bhagban, hence they are returned only as 25. As compared with the figures of 1921, the Malis have decreased by 308 persons. They are most numerous in the tehsil of Narnaul, where they count 5,749 persons. In Narwana they are 1,207. Sikh Malis come exclusively from the tehsil of Sunam, and Mohammadans from the tehsil of Bhawanigarh. Mali.

	1931	1921
Hindus ..	8,724	9,033
Sikhs ..	98	96
Muslims ..	25	26
Total ..	8,847	9,155

A vagrant tribe of aboriginal origin, who keep monkeys and wander about the country, making the monkey dance to secure alms. Their population is 10 persons in all. Madari.

Nilgar, as the name shows, is an indigo-dyer, but now the term includes dyers of all colours. They are thus essentially a functional class, but it has developed into a social endogamous caste. The total population of Nilgars in the State is 1,672 persons of whom 943 are males and 729 females. They are all Mohammadans by religion and are evenly distributed all over the State. Nilgar.

Persons, who manufacture salt or crude soda, are called in local parlance Namakgar or Nungar. They are mostly Hindus, excepting 270 Sikhs and 10 Mohammadans. The total population of the caste is 3,269 persons, of whom Namakgar.

2,339 are males and only 1,030 females. They are concentrated in Patiala tehsil, which alone accounts for 2,458 persons. Rajpura and Sirhind are their next favourite tehsils. Elsewhere they are found in small proportions.

Nat. The local jugglers and acrobats are called Nats. They are a class of aborigines of semi-nomadic habits, and keep on moving from village to village, giving performances and collecting alms. Their total population in the present census is 227 persons—107 males and 120 females. By religion, 170 are Mohammadans and 57 Hindus. They have been mainly enumerated in the tehsils of Sirhind, Dhuri, Narwana and Bhatinda.

Nsik. A class of glorified Aheris, Thoris and Banjaras. Ethnologically they are nothing different from them, and the name was simply a title assumed by the well-to-do of these castes. Now they have developed into a separate class. They are agriculturists by profession and have been returned exclusively from the tehsil of Narnaul, excepting 35 persons from the tehsils of Dhuri, Sunam and Mansa. Their total population is 278 persons.

Padha. Padha literally is more a profession than a caste. It means the teacher of elementary Arithmetic and Landa script. Now they have become a distinct endogamous caste. It is believed that they were originally Brahmans, who, after their conversion to Islam, adhered to their hereditary profession of teaching. They number 48 persons in all, and are Mohammadans by religion.

Pinja. Pinjas are the famous cotton scrunchers. Other names of the caste are Dhunia, Pamba, Kandra, and in Urdu, Naddaf. Their population in the State is 4,215 persons, of whom 1,898 are males and 2,317 females, scattered all over the State, almost evenly, excepting the three tehsils of the Barnala District, where they are practically absent, which is quite unintelligible and may be attributed to the fact that such persons residing in these tehsils may have assumed some other dignified names. The disparity between males and females is perhaps due to some mistake in enumeration. They are generally Mohammadans.

Purbia. Purbia is a geographical term implying the residents of the Purab—the country lying to the east of the Punjab, comprised in the United Provinces of Agra and Oudh. The Purbias are Hindus by religion, and serve as syces or chaukidars, and also follow the occupation of shoe-making and laundrying. Their total population is 506 persons, most of whom have been enumerated in the tehsil of Patiala with the exception of 17 persons, returned elsewhere. By sex, their population comprises of 339 males and 167 females. The cause of this masculinity is due to the fact that these people leave their families at home, and migrate to these parts in search of livelihood.

Qalandar. Qalandar means a holy man, who has renounced the world, and wanders about, but it applies now to monkey-men also, who calling themselves faqirs keep monkeys, bears and other performing animals, lead them about the country and collect alms. 121 persons of this caste were enumerated at this census, of whom males are 64 and females 57.

Qureshi. Qureshi is the tribe to which Prophet Mohammad belonged and is respected by other Mohammadans. The chief occupation of the caste is agriculture, but they get offerings from their disciples also. Their population is 9,317 persons in all, 5,667 males and 3,650 females. On the occasion of the 1921 census, when the Qureshis returned themselves as a separate caste for the first time, their

total numerical strength was 1,382. During the decade under report they have increased by 7,935, which is due to the fact that they have tried their best to be enumerated as a tribe having an idea of being counted as agriculturists.

Raj means a mason, and there are 371 of them in the State. The number of Sikh masons is small, which is due to the fact that most of them have assumed the high sounding title of Ramgarhia. The Hindu masons also appear to have largely treated this as an occupation rather than a caste. This view is further corroborated when we examine that out of 99 Hindu masons, 97 are males and only 2 females, implying clearly that even those Hindus who had no hesitation in returning themselves as Raj, have not returned their female-folk as such. **Raj.**

Rababi is a sub-sect of Mirasi. Originally the title applied to the descendants of Bhai Mardana, the constant companion and minstrel to Guru Nanak, the founder of Sikhism, but now all those who have taken to reciting Sikh Shabads and to acting as musicians at their congregations, call themselves by this name. Generally they do not inter-marry with other Mirasis and consider themselves of a higher status. Their population is 98 persons, who are all confined to the town of Patiala, and are in the service of the State. **Rababi.**

Rahbari is derived from the Persian word "Rahbar"—*i.e.*, carrier or guide. These people appear to have hailed from the deserts of Rajputana. They are generally camel breeders and drivers. They are Hindu by religion. These people have been enumerated in the tehsils of Narwana, Bhawanigarh and Narnaul only. Their total population is 519 persons. Like Kanchans they also have a higher degree of femininity in their population. **Rahbari.**

The term Rajput literally means Raja's son, and it is the most important tribe, next in numbers only to the Jats. It comprises of Hindus, Mohammadans and Sikhs. Many people in the Hills and Narnaul territory are of Rajput origin. Mohammadan Rajputs mainly reside in Sunan and Bhawanigarh Tehsils. The Sikh-Rajput tribes are scattered all over and are the biggest land-owning class in the State due obviously to their kinship with the Ruling Family. **Rajput.**

Sidhu is the most important tribe, for, it is to this tribe, that the Ruling House of the State belongs. The tribe traces its origin to Jaisal, a Bhatti Rajput, and founder of Jaisalmer, who on being driven from the kingdom came to the Punjab side and overran Hissar and Sirsa tracts to establish a small yet separate kingdom of his own. The early history of the House is told in the History of the Ruling House at the beginning of the report, and need not be repeated here. The Sirdars of Bhadaur, Kot Dunna, Talandi, Kotli and Jiundan, all belong to this sect and are Sikh by religion. **Sidhu.**

Harike are one of the Sidhu septs and are called after Chaudhari Hari, their ancestor; Chaudhari Hari and his descendants founded 14 or 15 villages on both the banks of the Sutlej, whence the name "Harike Pattan," and Budha Singh, one of his descendants, settled at Sekha in the Barnala Pargana. Sardars Bhag Singh and Basant Singh of this sept were the Commanders-in-Chief of the State forces. The latter was also the Adalti, and was a member of the 1st Council of Regency. His grandson, Sardar Bahadur Sardar Pritam Singh, and Sardar Bachhittar Singh, ex-Minister of Works (retired), are the living important members of the sept. **Harike.**

Mehata is also a Munhi or sept of the Sidhu got or clan. It is named after its ancestor Mehta, who founded the village Mehta near Barnala. Sardars Bahali Singh, Buti Singh, Dal Singh and Ranjit Singh of this sept all held the post of Commander-in-Chief of the State forces. **Mehata.**

Chahils.

The Chahils are Chauhan Rajputs by origin. They live in large numbers in the Bikhi tehsil where they own many villages; they also hold scattered villages in the tehsils of Narwana, Amargarh, Bhawanigarh and Fatchgarh. Sardar Partap Singh Chahil, the son of the maternal uncle of the late Maharaja Narinder Singh of revered memory, was the Commander-in-Chief of the State forces. He was in charge of the command of the Patiala Contingent at Delhi in 1857; his great grandson Sardar Devindar Singh Chahil is now the leading representative of the clan. From the female side, the Chahils have had relations with all the three Phulkian States.

Another story says that the Chahils descend from Raja Uggar Sain, who had four sons, Chahil, Chinna, Chima and Sabi, each of whom founded a separate tribe after his name.

Dhaliwal.

The Dhaliwal claim to be Chandar Bansi Rajputs by origin, through Dhaliwal, Bhatti, who migrated from Jaiselmer and settled in Kangar in the Nabha territory in the 12th or 13th century. From there some of them migrated into the Patiala State, where they are mainly found in the tehsils of Bhatinda and Mansa, and in some stray villages in Sunam, Amargarh and Sahibgarh. The main Dhaliwal septs are the Mani, Udi, Rureka, Dina and Ramana. The tribe is chiefly represented by the family of the late Sardar Ganda Singh, C.S.I., Commander-in-Chief of the State forces, whose son Sardar Hazura Singh is now the head of the clan.

Man.

Man Jats say that they come from the north, and claim descent from Mandhata, a Rajput-Mandhata settled at Ladowa in Ferozepore and during the reign of Akbar his descendants migrated to the District of Anahadgarh, where they own many villages. Their chief sub-septs in this State are Maur, Sandar, Khawala and Paraga, and they give their names to the villages of Maur, Manwala, Mankhera and Mansa. They do not enter into any matrimonial alliance with the Bhulars or Sher Gils. At weddings they give a rupee to all the Mirasis, Brahmans and Bhats of the Man villages, and this ceremony is called Tapa or Tappa. The Mansahia Jats regard themselves superior to other Mans. Tradition says they owe their name to the fact that the head of the family paid the land revenue punctually. Sardar Gurbakhs Singh is the leading man among the Mansahias.

Dhillon.

The Dhillon trace their descent from Raja Karan, and claim to be Saroha Rajputs by origin. According to another story, they are the descendants of a Suraj Bansi Rajput, named Lu, who lived in Khanour and held an office at the Delhi Court. They are said to have migrated from Delhi and now are mainly found in the tehsil of Govindgarh, and in scattered villages in other tehsils as well. Their sub-septs in this State are the Mahna, Bangria, Gat, Jandi, Saraya, Garh and Mutal.

Gil.

The Gils trace their origin to their eponym, Gil who fled from Rajputana and settled in Bhatinda. During the time of Shah Jahan, they migrated to Sahibgarh and Sunam tehsils. They are found also in the tehsils of Rajpura and Mansa. They have 11 sub-septs, Sher, Kak, Landra, Sihai, Bhadon, Jhagar, Barala, Karora, Kand, Jeji, the last of which is strongly represented in Sahibgarh, holding 11 villages. They are Raghobansi Rajputs by descent. The important members of the Got now are Colonel Bakhtawar Singh and Lieutenant-Colonel Gurdial Singh.

The Marals are mainly Mohammadans, but a few are Hindu also. The Mohammadan Marals of Samana claim an Iranian origin and say that they are the descendants of Yazad-i-Jard, the last Sassanian King of Persia, who was conquered by the Arab Sa'd-waqas. Led by Malik Salab-ud-Din they migrated from Kabul during the reign of Prithvi Raj. On the recommendation of the Nawab of Samana the Malik received a grant of villages in that part together with the title of *mande* or Lord of 100 villages (Mandal) from Khanda Rao, the brother of Prithvi Raj. During the time of Ala-ud-Din Khilji, Kutub-ud-Din Maral obtained the fiefs of Samana and Malkana and the latter which is a *Basti* of Samana, is still held in Jagir by the Mandals of Karnala. Malik Suleman Yar Jang, a descendant of Nawab Arastujah Wazir-i-Azam of Haiderabad Deccan, holds a Jagir in Samana proper.

Maral.

The Dhindsa trace their descent from Raja Karañ. They migrated from Sirsa during the reign of the Moghul Emperors and settled at Chaunda Manvi.

Dhindsa.

Rawats are a sub-caste of the Rajputs, but of a slightly inferior rank. They are Hindus, Sikhs and Mohammadans by religion, the majority being Mohammadans, Sikhs and Hindus being simply nominal in number. In the present census their number is 2,918 against 2,500 in 1921, showing an increase of 418 persons, *i.e.*, 16 per cent.

Rawat.

Rors are an agricultural tribe of the Rohtak and Karnal Districts. The members of the caste enumerated in the State, therefore, are obviously emigrants from there and number only 74. They claim a Rajput origin, and are all Hindus, excepting 2 who have returned themselves as Sikhs.

Ror.

Sud is a caste of Hindu traders and clerks. In society they rank slightly inferior to Khatris, but their ceremonies coincide with Khatris and their Gots tally with them. The caste name is derived from the Sanskrit term Sut, which, according to Mannu, was a mixed caste, descended from a Kshatria father and a Brahman mother. The population of the caste in the State is 1,780 persons, who are all Hindus by religion, excepting only 11 Sikhs. They are evenly distributed throughout the various tehsils, excepting Sirhind, where they are proportionately far numerous and Narnaul and Mansa, where they are not found.

Sud.

A functional class, who manufacture, clean and polish swords, knives, daggers and other similar articles of steel or iron. They are thus a sort of specialised Lohars. Their population at this census has been found to be 152 persons in all, of whom 33 are Hindus, 98 Sikhs and 21 Mohammadans.

Siklgar.

Sikh is a religion, by no means a caste. Instructions were given that those Sikhs who did not wish to give their castes should not be compelled to do so. 39,560 persons have given "Sikh" as their caste, perhaps in their over-zeal for Sikhism or for fear of being treated as belonging to some other caste, if they left the caste column blank.

Sikh.

Thoris are carriers of merchandise on pack-animals, particularly bullocks in the hills, and are thus a prototype of the Banjaras and Biloches of the plains. There are 4,009 such persons in the State 3,013 of whom are Hindus, 996 Sikhs.

Thori.

Thobis are similar to Thoris. Their enumeration in this census is 34 persons only, all Hindus.

Thobi.

CHAPTER XII.

Subsidiary Table I.

Variation in selected caste and tribe since 1901.

Caste.	PERSONS.				VARIATION INCREASE (+) DECREASE (-)			NET VARIATIONS.
	1931.	1921.	1911.	1901.	1921 to 1931.	1911 to 1921.	1901 to 1911.	1901 to 1931.
1. Aggarwal ..	79,066	69,634	68,761	78,767	+14	+1	-13	+3
2. Ahir ..	50,581	44,704	42,948	39,204	+13	+4	+10	+29
3. Arain ..	47,431	42,003	37,281	47,022	+13	+13	-21	+1
4. Arora ..	2,542	2,526	2,203	2,396	+1	+15	+8	+6
5. Awan ..	20	1	56	78	+1,900	+5,500	-28	-74
6. Bagria ..	..	..	..	..	..	..	..	..
7. Baworia ..	2,846	3,111	2,648	2,768	-9	+17	-4	+3
8. Biloch ..	1,256	1,261	1,011	1,382	0	+25	-27	-9
9. Brahman ..	84,306	80,568	83,642	92,904	+46	-4	-10	-8
10. Chumar ..	153,428	145,429	132,180	151,631	+55	+10	-13	+1
11. Chhimba ..	14,775	14,461	13,749	15,138	+2	+5	-9	-2
12. Chuhra ..	83,581	79,949	74,560	79,725	+5	+7	-6	+5
13. Dagi Kali ..	9,158	9,613	9,716	12,215	-5	-1	-20	-25
14. Dhobi ..	2,180	2,314	2,222	3,459	-6	+4	-36	-37
15. Dhumna ..	..	897	1,167	1,091	-100	-30	+7	-100
16. Faqir ..	18,070	20,935	21,175	25,857	-14	-1	-18	-30
17. Ghirth ..	12	18	59	..	-33	..	..	+1,200
18. Ghassi ..	..	..	..	..	..	..	..	..
19. Gujjar ..	38,135	35,166	33,577	36,357	+8	+5	-8	+5
20. Harui ..	24	24	38	..	..	-37	..	+100
21. Jat ..	458,597	450,624	411,009	484,731	+2	+10	-15	-5
22. Jheewar ..	34,491	34,692	32,189	38,899	-1	+8	-19	-13
23. Jolaha ..	17,767	17,795	18,262	18,542	..	-3	-2	-4
24. Kahar ..	..	..	..	..	..	..	..	..
25. Kamboh ..	24,310	21,940	19,717	22,802	+11	+11	-14	+7
26. Kashmiri ..	954	617	669	544	+55	-8	-23	+76
27. Khatri ..	17,084	15,821	14,756	18,138	+7	+7	-19	-6
28. Kumhar ..	31,346	20,769	28,159	32,689	+5	+6	-14	-4
29. Lohar ..	18,193	17,942	17,159	22,434	+1	+5	-24	-19
30. Machhi ..	529	32	598	334	+1,553	-95	+79	+58
31. Mehtam ..	..	58	..	100	-100	..	..	..
32. Megh ..	..	..	..	..	..	..	..	..
33. Meo ..	68	79	180	18	-14	-56	+900	+277
34. Mirasi ..	9,450	9,139	9,701	10,189	+34	-6	-4	-7
35. Mochi ..	3,969	3,551	3,160	3,702	+12	+12	-15	+7
36. Mussali ..	..	227	7	..	-100	-3,138	..	..
37. Nai ..	22,546	22,475	21,543	26,695	..	+4	-19	-15
38. Od ..	..	..	..	..	..	..	..	..
39. Pakhiwara ..	..	..	..	..	..	..	..	..
40. Pathan ..	7,974	7,855	7,751	7,917	+2	+1	-2	+1
41. Qasab ..	..	4,509	4,405	4,727	-100	+2	-7	-100
42. Rajput ..	87,304	79,061	59,248	65,296	+10	+33	-9	+34
43. Ramdasia ..	..	..	..	..	..	..	..	..
44. Saini ..	10,952	8,585	6,923	9,055	+28	+24	-24	+21
45. Sansi ..	1,625	1,563	1,582	1,222	+4	-1	+29	+33
46. Serara ..	..	..	..	..	..	..	..	..
47. Syed ..	8,115	7,819	7,562	8,665	+4	+3	-13	-6
48. Sheikh ..	22,933	16,360	17,079	23,131	+40	-4	-26	-1
49. Sunar ..	11,482	10,375	9,691	10,682	+11	+7	-9	+7
50. Tarkhan ..	46,943	42,582	39,170	46,700	+10	+9	-16	+1
51. Toli ..	27,348	24,821	22,379	25,234	+10	+11	+11	+8

STATISTICS

TABLE I.

Area, Houses, and Population.

At the Census of 1921, the two Tehsils of the present new district of Bassi, namely, Dhuri and Sirhind, were included, former in the District of Karmgarh, and the latter, in the district of Patiala. This point should therefore be kept in view, when comparing the figures of the present district of Karmgarh and Patiala, with those of the previous occasions.

Table I.

Patiala State: Census 1931.

AREA, HOUSES AND POPULATION.

Tehsils and Districts.	Area in sq. miles.	Towns.	Villages.	OCCUPIED HOUSES.			PERSONS.			POPULATION.						REMARKS.
				Total.	Urban.	Rural.	Total.	Urban.	Rural.	MALES.		FEMALES.				
										5	6	7	8	9	10		Total.	Urban.	Rural.	Total.	Urban.	Rural.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
PATIALA STATE	5,932	11	3,608	343,998	39,533	304,465	1,625,520	169,339	1,456,181	900,597	95,729	804,868	724,973	73,610	651,313	
PATIALA DIST.	1,107	2	1,767	71,732	15,520	55,912	301,051	61,975	239,076	170,099	36,803	133,296	130,952	25,172	105,780	
Patiala	459	2	408	85,785	15,820	19,915	148,532	61,975	86,557	86,069	86,808	49,266	62,463	25,172	37,291	
Rajpura	304	...	290	22,022	...	22,022	96,881	...	96,881	53,697	...	53,697	43,184	...	43,184	
Kanda Ghat	344	...	1,074	18,975	...	13,975	55,688	...	55,688	30,333	...	30,333	25,905	...	25,905	
BASSI DIST	855	2	618	69,871	4,334	65,537	320,164	17,082	303,082	179,089	9,117	169,972	141,075	7,965	133,110	
Sirhand	366	2	355	13,069	4,334	26,735	140,123	17,082	123,041	78,923	9,117	69,206	61,800	7,965	53,835	
Dhuri	489	...	263	88,802	...	38,802	180,041	...	180,041	100,766	...	100,766	79,275	...	79,275	
KARAM GARH DIST.	1,558	2	474	79,959	4,605	75,354	384,577	21,215	363,362	213,640	11,742	201,898	170,937	9,473	161,464	
Sunam	486	1	128	26,338	2,288	24,050	125,596	10,652	112,944	69,406	6,182	68,274	54,190	4,520	49,670	
Bhawani Gath	490	1	208	26,139	2,317	23,822	123,155	10,563	112,592	69,172	5,610	63,562	53,983	4,953	49,030	
Narwana	582	...	188	27,482	...	27,482	137,826	...	137,826	75,062	...	75,062	62,764	...	62,764	
ANAHAD GARH DIST.	1,836	3	462	88,582	8,043	80,539	450,639	37,968	412,671	250,731	22,245	238,486	199,908	15,723	184,185	
Barnala	346	2	79	19,959	3,135	16,824	96,474	16,197	81,277	58,872	8,670	45,202	42,602	6,527	36,075	
Bhatinda	868	1	208	38,825	4,908	33,917	200,704	22,771	177,933	111,687	13,575	98,112	89,017	9,196	79,821	
Mansa	622	...	180	29,798	...	29,798	153,461	...	153,461	85,172	..	85,172	68,289	...	68,289	
MOHINDAR GARH DIST.	576	2	287	33,854	6,731	27,123	169,089	31,099	137,990	87,038	15,822	71,216	28,051	15,277	66,774	
Narnaul	576	2	287	33,854	6,731	27,123	169,089	31,099	137,990	87,038	15,822	71,216	28,051	15,277	66,774	

TABLE .II.

Variation in Population, during last fifty years.

1. In this Table the figures for the present Census are compared with those of the previous censuses.

2. During the last decade a new district at Bassi was created comprising of the Tehsils at Dhuri and Sirhind, taken out of Karmgarh and Patiala districts respectively. The figures of the districts of Karamgarh and Patiala as they were comprised of, previously, should be adjusted in accordance with this transfer.

Table
PATIALA STATE
Variation in Population

Tehsils, Districts and State.	PERSONS.						VARIATION INCREASE (+) DECREASE (-)				
	1931	1921	1911	1901	1891	1881	1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891
1	2	3	4	5	6	7	8	9	10	11	12
PATIALA STATE.	1,625,520	1,499,730	1,407,659	1,596,692	1,583,521	1,467,433	+125,781	+92,080	-189,033	+13,171	+116,088
PATIALA DIST.	301,051	284,426	281,384	334,090	354,600	352,099	+16,625	+3,042	-52,706	-20,510	+2,501
Patiala ...	148,582	186,511	134,124	166,568	178,063	175,963	+12,021	+2,387	-32,444	-11,495	+2,100
Rajpura ...	96,881	93,210	90,028	111,791	119,792	120,727	+3,671	+3,182	-21,763	-8,001	-985
Kanda Ghat ...	55,638	54,705	57,232	55,731	56,745	55,409	+933	-2,527	+1,501	-1,014	+1,336
BASSI DIST.	320,164	287,485	265,138	365,448	361,610	346,989	+32,679	+22,347	-100,310	+3,838	+14,621
Sirhind ...	140,123	126,236	117,508	164,401	169,201	163,110	+13,887	+8,728	-46,893	-4,800	+6,091
Dhuri ...	180,041	161,249	147,630	201,047	192,409	183,879	+18,792	+13,619	-53,417	+8,638	+8,530
KARAMGARH DIST.	384,577	361,779	327,254	379,411	372,004	343,479	+22,798	+34,525	-52,157	+7,407	+28,525
Sunam ...	123,596	114,071	104,288	121,498	122,484	118,979	+9,525	+9,783	-17,210	-986	+3,506
Bhawani Garh...	123,155	112,195	102,435	140,309	140,607	137,195	+10,960	+9,760	-37,874	-298	+3,412
Narwana ...	137,826	135,513	120,531	117,604	108,913	87,305	+2,313	+14,082	+2,927	+8,691	+21,608
ANAHAD GARH DIST.	450,639	412,002	379,971	377,367	347,395	298,462	+38,637	+32,031	+2,604	+29,972	+48,933
Barnala ...	96,474	85,168	79,085	105,989	104,449	100,171	+11,306	+6,133	-26,954	+1,540	+4,278
Bhatinda ...	200,704	185,652	166,257	142,413	123,592	98,283	+15,052	+19,395	+23,844	+18,821	+25,309
Mansa ..	153,461	141,182	134,679	128,965	119,354	100,008	+12,279	+6,503	+5,714	+9,611	+19,346
MOHINDARGARH DIST.	169,089	154,047	153,912	140,376	147,912	126,404	+15,042	+135	+13,536	-7,536	+21,508
Narnaul ...	169,089	154,047	153,912	140,376	147,912	126,404	+15,042	+135	+13,536	-7,536	+21,508

II.

CENSUS 1931.

(5)

during last fifty years.

NET VARIA- TION IN PERIOD.	MALE.						FEMALE.					
	1881 to 1931 Increase (+) Decrease (-)	1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881
13	14	15	16	17	18	19	20	21	22	23	24	25
+158,087	900,597	837,479	792,540	877,197	871,467	806,984	724,923	662,260	615,119	719,495	712,054	660,449
- 51,048	170,099	160,151	161,541	186,308	...	190,483	130,952	124,245	119,843	107,782	...	156,616
-27,481	86,069	78,936	78,976	94,224	...	98,341	62,463	57,575	55,148	32,344	...	77,622
- 23,846	53,697	51,699	51,579	61,693	...	66,887	43,184	41,511	38,449	50,098	...	53,890
+ 229	30,333	29,546	30,986	30,391	...	30,305	25,305	25,159	26,246	25,340	...	25,104
- 26,825	179,089	163,789	153,651	...	...	...	141,075	123,696	111,487	...	...	...
-22,987	78,323	71,595	68,408	...	...	...	61,800	54,641	49,100	...	...	...
- 3,838	100,766	92,194	85,243	...	...	...	79,275	69,055	62,387	...	...	...
+41,098	213,640	201,692	182,678	207,852	...	189,035	170,937	160,087	144,576	171,599	...	156,444
+ 4,617	69,406	64,455	58,591	66,670	...	66,760	54,190	49,616	45,697	54,868	...	54,219
-14,040	69,172	63,510	57,914	76,665	...	74,434	53,983	48,685	44,521	63,644	...	62,761
+50,521	75,062	73,727	66,173	64,517	...	47,841	62,764	61,786	54,358	53,087	...	39,464
+15,2177	250,731	230,997	214,127	206,502	190,601	163,513	199,908	181,005	165,844	170,865	156,794	134,949
- 3,697	53,872	48,070	45,109	57,826	...	54,690	42,602	37,098	33,926	48,164	...	45,481
+102,421	111,687	104,304	94,012	78,992	...	54,146	89,017	81,348	72,245	63,421	...	44,137
+53,453	85,172	78,623	75,006	69,685	...	54,677	68,289	62,559	59,673	59,280	...	45,331
+42,685	87,033	80,820	80,543	72,561	77,630	67,350	82,051	73,227	73,369	67,815	70,282	59,054
+42,685	87,033	80,820	80,543	72,561	77,630	67,350	82,051	73,227	73,369	67,815	70,282	59,054

TABLE III.

Towns and Villages Classified by Population.

1. The Cantonment at Patiala and the suburban Bhupendranagar are included in the town of Patiala.

2. According to Revenue Records, the total number of villages and towns in the state is 3621. But of these 80 villages are uninhabited or be-chiragh. The total number of inhabited villages and towns therefore comes to 3541.

3. But the town of Bhadaur, in revenue records consists of three different villages namely, Pati Dipsingh, Pati Moharsingh and Pati Birsingh. But the homesteads in them being so compact and close, that no line could be drawn to distinguish the population of one from the other. For the census purposes these three villages have been treated conjointly as one town, Bhadaur. The net number of census villages and towns therefore is 3539.

Table III.

PATIALA STATE CENSUS 1931.

Towns and Villages classified by population.

Districts and Tehsils.	Total of inhabited Towns and Villages.	Population.		Under 500		500—1000		1000—2000		2000—5000		5000—10,000		10,000—20,000		20,000—50,000		50,000—100,000		100,000 and over	
		Number.	Population.	Number.	Population.	Number.	Population.	Number.	Population.	Number.	Population.	Number.	Population.	Number.	Population.	Number.	Population.	Number.	Population.	Number.	Population.
1	2	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21		
PATIALA STATE	3,539	2,555	416,757	603	413,002	293	398,032	75	216,791	7	46,939	3	34,194	2	44,576	1	55,129	...	...	...	...
PATIALA DISTRICT	1,717	1,625	165,394	78	50,915	9	12,079	3	10,688	1	6,846	...	...	...	...	1	55,129	...	...	...	...
Patiala	381	338	58,178	37	28,869	4	5,010	...	...	1	6,846	...	...	...	...	1	55,129	...	...	...	...
Rajpura	279	236	55,115	35	24,009	5	7,069	3	10,688	...	...	...	...	...	...	...	...	...	...	...	...
Kanda Ghat	1,057	1,051	52,101	6	3,537	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
BASSI DISTRICT	608	412	103,804	122	81,167	58	77,468	14	39,672	1	5,074	1	12,979	...	...	...	...	...	...	...	...
Sirhind	352	282	65,778	54	35,548	10	11,624	5	14,199	...	...	1	12,979	...	...	...	...	...	...	...	...
Dhuri	256	130	38,026	68	45,624	48	65,844	9	25,473	1	5,074	...	...	...	...	...	...	...	...	...	...
KAR AM GARH	466	207	54,098	140	98,845	87	120,452	28	78,496	2	11,471	2	21,215	...	...	...	...	...	...	...	...
Sunam	125	40	10,667	44	31,195	28	36,371	11	29,164	1	5,547	1	10,652	...	...	...	...	...	...	...	...
Bhawani Garh	205	127	30,924	46	32,007	27	39,812	4	10,349	...	...	1	10,563	...	...	...	...	...	...	...	...
Narwana	136	40	12,507	50	35,643	32	44,769	13	38,983	1	5,924	...	...	...	...	...	...	...	...	...	...
ANAHAD GARH DIST.	459	132	44,801	179	126,337	116	156,772	29	85,604	2	14,354	...	...	1	22,771	...	...	...	...	...	...
Barnala	79	17	5,301	25	18,769	28	37,613	8	25,876	1	8,915	...	...	...	...	...	...	...	...	...	...
Bhatinda	202	56	18,454	84	58,606	49	67,268	12	33,605	...	...	...	...	1	22,771	...	...	...	...	...	...
Manasa	178	69	21,046	70	48,962	39	51,891	9	26,123	1	5,459	...	...	1	...	...	...	...	...	...	...
MOHINDAR GARH DIST.	289	179	48,660	84	55,738	23	31,261	1	2,331	1	9,194	...	...	...	21,905	...	...	...	...	...	...
Narnaul	289	179	48,660	84	55,738	23	31,261	1	2,331	1	9,194	...	...	1	21,905	...	...	...	...	...	...

TABLE IV.

**Towns classified by population with Variation,
Since 1881.**

Table IV

PATIALA STATE CENSUS 1931.

Towns classified by population with Variation, Since 1881.

District.	Tehsil.	Name of Town.	Persons.						Variation increase (+) decrease (-)						Variation in period 1881 to 1931	Males.			Females.		
			1931	1921	1911	1901	1891	1881	1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891	1931		1921	1911	1931	1921	1911	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	
			169,339	150,072	141,805	158,829	158,833	150,667	+19,267	+8,267	-17,024	-4	+8,316	+18,722	95,729	95,189	80,624	73,610	64,883	61,181	
		Patiala ...	55,129	47,531	46,974	53,545	55,856	53,639	+7,598	+557	-6,571	-2,311	+2,297	+1,500	33,139	28,476	28,863	21,990	19,055	18,311	
		Sanour ...	6,846	6,592	6,307	8,580	8,678	9,128	+314	+225	-2273	-98	-450	-2,283	3,664	3,479	3,455	3,182	3,053	2,852	
		Sirhind ...	4,103	4,064	3,843	5,415	5,254	5,401	+39	+221	-1,572	+161	-147	-1,298	2,249	2,198	2,166	1,854	1,866	1,677	
		Bassi ...	12,979	11,560	11,125	13,738	13,810	12,895	+1,419	+435	-2,613	-72	+914	+83	6,868	6,339	5,995	6,111	5,441	5,130	
		Samana ...	10,563	9,685	9,273	10,209	10,035	9,497	+878	+412	-936	+174	+540	+1,118	5,610	5,149	4,913	4,968	4,536	4,360	
		Sunam ...	10,652	8,265	7,929	10,069	10,869	12,223	+2,387	+586	-2,740	-800	-1,354	-1,571	6,132	4,747	4,161	4,520	3,518	3,168	
		Barnala ...	8,915	7,714	5,841	6,905	6,612	5,449	+1,201	+3,373	-1,564	+298	+1,163	+3,466	5,182	4,703	3,189	3,789	3,011	2,152	
		Bhadaur...	6,282	5,577	5,465	7,710	7,177	6,912	+705	+112	-2,245	+538	+265	-630	3,488	3,104	3,111	2,794	2,478	2,354	
		Bhatinda ...	22,771	20,184	15,087	13,185	8,536	5,084	+2,617	+5,117	+1,852	+4,649	+3,452	+17,687	13,575	12,484	9,232	9,196	7,670	5,805	
		Narnaul ...	21,905	20,410	21,350	19,489	21,159	20,052	+1,495	-940	+1,861	-1,670	+1,107	+1,853	11,270	10,536	10,985	10,656	9,874	10,365	
		Mohindar Garh...	9,194	8,580	9,761	9,984	10,847	10,398	+614	-1,181	-223	-863	+449	-1,304	4,552	4,194	4,754	4,642	4,386	5,007	

PATIALA

PATIALA

BHAWANI GARH

SUNAM

BARNALA

BHATINDA

NARNAUL

MOHINDAR GARH, ANAHAD GARH, KARAM GARH

TABLE V.

**Towns arranged territorially with population
by Religion.**

TABLE VI.

BIRTH-PLACE.

This Table contains statistics of birth-place for provinces in British India, for each Indian State, and for countries outside India. In the case of the Punjab, details by Districts is also given.

TABLE VI.

PATIALA STATE CENSUS 1931.

Birth-Place.

Districts, State, Province, or Country where born.	Place where enumerated (PATIALA STATE)			5
	Population of the State	Males	Females	
	16,25,520	9,00,597	7,24,923	
1	2	3	4	
	Persons	Males	Females	
A. PATIALA STATE.	1,356,168	806,105	550,063	
B. STATES IN THE PUNJAB.	59,544	18,165	41,379	
(i) THOSE IN POLITICAL RELATIONSHIP WITH THE GOVERNMENT OF INDIA. ...	53,497	16,142	37,355	
Loharu ...	208	54	154	
Nahan ...	703	269	434	
Bilaspur ...	333	216	117	
Mandi ...	15	15	...	
Suket ...	20	2	18	
Kapurthala ...	285	191	94	
Malerkotala ...	7,216	2,362	4,854	
Faridkot ...	3,451	1,092	2,359	
Chamba ...	...	...	...
Jind ...	14,400	3,877	10,523	
Nabha ...	26,690	7,962	18,728	
Bahawalpur ...	176	102	74	
(ii) THOSE IN POLITICAL RELATIONSHIP WITH THE PUNJAB GOVERNMENT. ...	1,808	504	1,304	
Dujana' ...	263	5	258	
Pataudi ...	...	...	...
Kalsia ...	1,545	499	1,046	
SIMLA HILL STATES :— ...	4,239	1,519	2,720	
Bashabar ...	93	...	93	
Nalagarh ...	1,167	699	468	
Keonthal ...	340	2	338	
Bhagal ...	533	195	338	
Balsan ...	...	...	...
Baghat ...	554	7	547	
Bhajji ...	206	27	179	
Bija ...	164	160	4	
Tharoch ...	...	...	...
Theog ...	...	...	...
Jubbal ...	...	...	...
Khaneti ...	...	...	...

TABLE VI—contd.

District, State, Province, or Country where born.	Place where enumerated (PATIALA STATE)		
	Population of the State	Males	Females
	16,25,520	9,00,597	7,24,923
1	2	3	4
	Persons	Males	Females
Durkoti ...	...	...	...
Dhami ...	392	187	205
Kuthar ...	65	60	5
Kumarhsain ...	...	...	...
Koti ...	120	54	66
Mahlog ...	354	10	344
Madhan ...	...	..	...
Arki ...	3	3	...
Kunhar ...	248	115	133
C. BRITISH PUNJAB DISTRICTS:— ...	170,112	61,717	108,395
AMBALA DIVISION:— ...	113,507	38,992	74,515
Hissar ...	42,071	13,778	28,293
Rohtak ...	3,222	1,471	1,751
Gurgaon ...	3,737	1,342	2,395
Karnal ...	27,191	8,411	18,780
Ambala ...	35,718	13,404	22,314
Simla ...	1,568	586	982
JULLUNDUR DIVISION:— ...	51,833	19,830	32,003
Kangra ...	852	699	153
Hoshiarpur ...	1,996	1,247	749
Jullundur ...	2,198	1,273	925
Ludhiana ...	30,367	10,425	19,942
Ferozepore ...	16,420	6,186	10,234
LAHORE DIVISION:— ...	2,805	1,668	1,137
Lahore ...	653	334	319
Amritsar ...	1,109	682	427
Gurdaspore ...	436	263	173
Sialkot ...	350	223	127
Gujranwala ...	211	138	73
Sheikhupura ...	46	28	18
RAWALPINDI DIVISION:— ...	613	437	176
Gujrat ...	223	162	61
Shahpur ...	...	...	...
Jhelum ...	137	91	46
Rawalpindi ...	166	113	53
Attock ...	6	2	4

TABLE VI—*contd.*

District, State, Province, or country where born.	Place where enumerated (PATIALA STATE)		
	Population of the State	Males	Females
	16,25,250	9,00,597	7,24,923
1	2	3	4
	Persons	Males	Females
Mianwāli ...	81	69	12
MULTAN DIVISION :— ...	1,354	790	564
Montgomery ...	217	109	108
Lyallpur ...	914	575	399
Jhang ...	29	24	5
Multan ...	149	123	26
Muzaffargarh ..	25	9	16
Dera Gazi Khan ...	20	10	10
D. OUTSIDE PUNJAB ...			
(1) STATES :— ...	26,993	7,795	19,198
Kashmere ...	252	203	49
Baroda ...	4	1	3
BAJPUTANA AGENCY ...	26,529	7,497	19,032
Alwar ...	6,338	1,855	4,483
Udepur Mewar ...	12	7	5
Banswara ...	...	...	...
Bundi ...	...	...	...
Bharatpur ...	223	114	109
Bikaner ...	2,856	1,488	1,368
Partapgarh ...	41	20	21
Tonk ...	...	...	...
Jodhpur Marwar ...	286	157	129
Jaselwar ...	...	...	...
Jaipur ...	16,763	3,853	12,910
Jaselmair ...	2	1	1
Khushalgarh ...	...	...	...
Dangarpur ...	...	...	...
Dholpur ...	8	2	6
Srohi ...	...	...	...
Shahpur ...	...	...	...
Karoli ...	...	...	...
Kishangarh ...	...	...	...
Kota ...	...	...	...
Lawa Jagar ...	...	...	...
Central India Agency ...	45	34	11
Gawalior ...	113	39	74
Travancore ...	...	...	...

Table VII

Gives figures regarding Age, Sex and Civil Condition.

(17)
TABLE VII

Age, Sex and Civil Condition. (By Religion)

MUSLIMS

A G E S.	POPULATION.						UNMARRIED.			MARRIED.			WIDOWED.		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
	2	3	4	5	6	7	8	9	10	11	12	13	11	12	13
0-1	14,006	7,047	6,959	14,004	7,046	6,958	2	1	1	...	...	...	...	...	...
1-2	10,460	5,227	5,233	10,454	5,227	5,227	6	...	6	...	...	...	...	...	...
2-3	11,418	5,655	5,763	11,396	5,654	5,742	22	1	21	...	...	...	...	...	...
3-4	11,162	5,631	5,531	11,067	5,604	5,463	94	27	67	1	...	.. 1	1	...	.. 1
4-5	10,476	5,425	5,051	10,352	5,379	4,953	141	45	96	3	1	2	3	1	2
0-5	57,522	28,955	28,537	57,253	28,910	28,343	265	74	191	4	1	3	4	1	3
5-10	48,010	25,618	22,392	48,913	24,441	19,472	4,017	1,138	2,879	80	39	41	80	39	41
10-15	46,091	25,095	20,996	36,697	22,244	14,453	9,206	2,758	6,448	188	93	95	188	93	95
15-20	37,328	20,463	16,865	14,995	11,918	8,077	21,696	8,151	13,545	637	394	243	637	394	243
20-25	35,424	19,865	16,059	8,273	7,552	721	26,096	11,150	14,946	1,055	663	392	1,055	663	392
25-30	27,327	15,187	12,140	2,811	2,733	78	22,855	11,452	11,403	1,661	1,002	659	1,661	1,002	659
30-35	23,809	13,503	10,306	1,734	1,710	24	19,963	10,581	9,382	2,112	1,212	900	2,112	1,212	900
35-40	19,754	11,080	8,724	1,068	1,048	20	15,569	8,512	7,057	3,117	1,470	1,647	3,117	1,470	1,647
40-45	17,286	9,640	7,646	848	833	15	12,868	7,233	5,635	3,570	1,574	1,906	3,570	1,574	1,906
45-50	14,759	8,463	6,296	613	602	11	9,521	5,875	3,646	4,635	1,986	2,639	4,635	1,986	2,639
50-55	11,836	6,864	4,972	443	437	6	7,038	4,512	2,526	4,355	1,915	2,440	4,355	1,915	2,440
55-60	8,712	5,105	3,607	260	255	5	4,229	2,990	1,239	4,223	1,860	2,363	4,223	1,860	2,363
60-65	7,097	4,147	2,950	200	196	4	3,096	2,285	811	3,801	1,666	2,135	3,801	1,666	2,135
65-70	3,640	2,305	1,335	105	103	2	1,329	1,081	248	2,206	1,121	1,085	2,206	1,121	1,085
70 and Over	5,325	3,175	2,150	154	153	1	1,401	1,158	243	3,770	1,864	1,906	3,770	1,864	1,906
TOTAL ...	3,63,920	1,98,945	1,64,975	1,69,367	1,03,135	66,232	1,59,149	78,950	80,199	35,404	16,860	18,544	35,404	16,860	18,544

TABLE VII
Age, Sex and Civil-Condition. (By Religion)
CHRISTIANS

A G E S.	POPULATION,						UNMARRIED.			MARRIED.			WIDOWED.		
	Persons		Males		Females		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
	2	3	4	5	6	7									
0-1	53	26	27	53	26	27	8	9	10	11	12	13	...	...	...
1-2	49	26	23	49	26	23	...	...	...	...	...	...	...	...	...
2-3	49	26	23	49	26	23	...	...	...	...	...	...	...	...	...
3-4	41	24	17	41	24	17	...	...	...	...	...	...	...	...	...
4-5	44	26	18	44	26	18	...	...	...	...	...	...	...	...	...
0-5	236	128	108	236	128	108	...	...	...	...	...	...	...	...	...
5-10	199	104	95	188	100	88	15	15	12	1	1	...	...	...	...
10-15	181	95	86	148	86	63	33	9	24	...	...	...	...	...	...
15-20	144	76	68	58	45	19	88	31	52	3	...	...	...	...	...
20-25	127	70	57	31	27	4	95	42	53	1	1	...	...	...	...
25-30	111	64	47	18	17	1	87	43	44	6	4	2	2	2	2
30-35	101	52	49	12	10	2	84	40	44	5	2	3	3	3	3
35-40	82	48	34	4	4	...	65	37	28	13	7	6	6	6	6
40-45	76	43	33	5	4	1	60	35	25	11	4	7	7	7	7
45-50	75	43	32	4	4	...	49	32	17	22	7	15	15	15	15
50-55	44	29	15	3	3	...	32	24	8	9	2	7	7	7	7
55-60	38	25	8	4	4	...	17	14	3	12	7	5	5	5	5
60-65	21	17	4	2	2	...	10	9	1	9	6	3	3	3	3
65-70	10	7	3	...	...	...	3	2	1	7	5	2	2	2	2
70 and Over	9	5	4	...	...	...	8	1	2	6	4	2	2	2	2
TOTAL ...	1,449	806	643	708	434	274	636	322	314	105	50	55	...	...	...

TABLE VII
Age, Sex and Civil Condition (By Religion)
SIKHS

A G E S.	POPULATION.						UNMARRIED.			MARRIED.			WIDOWED.		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
	2	3	4	5	6	7	8	9	10	11	12	13	11	12	13
0-1	23,110	11,724	11,386	23,110	11,724	11,386	...	...	...	...	...	...	...	...	...
1-2	16,391	8,462	7,929	16,390	8,461	7,929	1	1	...	...	...	...	...	...	...
2-3	18,096	9,392	8,704	18,083	9,387	8,696	11	3	8	2	2	...	2	2	...
3-4	17,746	9,224	8,522	17,682	9,207	8,475	60	14	46	4	4	1	4	3	1
4-5	16,381	8,584	7,797	16,277	8,562	7,715	102	20	82	2	2	...	2	2	...
0-5	91,724	47,386	44,338	91,542	47,341	44,201	174	38	136	8	7	1	8	7	1
5-10	77,732	42,219	35,513	72,675	41,040	31,635	4,986	1,127	3,859	91	52	39	91	52	39
10-15	76,513	42,697	33,816	68,243	39,019	24,224	13,063	3,559	9,503	208	119	89	208	119	89
15-20	64,245	36,896	27,349	58,727	28,864	5,363	34,723	13,016	21,707	795	516	279	795	516	279
20-25	61,526	33,271	26,254	17,685	16,438	1,247	42,506	17,947	24,559	1,384	886	448	1,384	886	448
25-30	48,302	28,101	20,201	8,123	8,058	65	37,792	18,549	19,243	2,387	1,494	893	2,387	1,494	893
30-35	42,256	25,017	17,239	6,082	6,061	21	32,919	17,024	15,895	3,255	1,932	1,323	3,255	1,932	1,323
35-40	35,627	20,752	14,875	4,116	4,116	...	26,354	14,031	12,323	5,157	2,605	2,552	5,157	2,605	2,552
40-45	31,612	18,072	13,540	3,366	3,364	2	22,036	11,742	10,294	6,210	3,966	3,244	6,210	3,966	3,244
45-50	28,491	16,529	11,962	2,586	2,586	...	17,310	10,108	7,202	9,595	3,885	4,760	9,595	3,885	4,760
50-55	23,593	13,848	9,745	1,932	1,932	...	13,190	8,098	5,092	8,471	3,818	4,658	8,471	3,818	4,658
55-60	17,788	10,421	7,367	1,271	1,271	...	8,103	5,476	2,627	8,414	3,674	4,740	8,414	3,674	4,740
60-65	14,660	8,525	6,135	985	985	...	6,020	4,245	1,775	7,655	3,295	4,360	7,655	3,295	4,360
65-70	8,062	4,987	3,075	496	496	...	2,763	2,182	581	4,803	2,309	2,491	4,803	2,309	2,491
70 and Over	10,842	6,472	4,370	622	622	...	2,763	2,278	485	7,457	3,572	3,885	7,457	3,572	3,885
TOTAL ...	6,32,972	3,57,193	2,75,779	3,03,451	1,96,693	1,06,758	2,64,681	1,29,420	1,35,261	64,840	31,080	33,760	64,840	31,080	33,760

TABLE VII

Age, Sex and Civil Condition. (By Religion)

ALL RELIGIONS.

A G E S.	POPULATION.						UNMARRIED.			MARRIED.			WIDOWED.		
	Persons		Males		Females		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
	2	3	4	5	6	7	8	9	10	11	12	13			
0-1	60,698	30,577	30,121	60,696	30,576	30,120	2	1	1	...	...	...	...	...
1-2	48,606	22,082	21,584	48,655	22,079	21,576	11	3	8	...	...	...	...	...
2-3	48,802	24,725	24,077	48,757	24,716	24,041	43	7	36	2	2	...	...	...
3-4	48,061	24,613	23,448	47,826	24,551	23,275	229	59	170	6	3	...	...	...
4-5	44,710	23,275	21,435	44,311	23,172	21,139	391	100	291	8	3	...	...	...
0-5	2,45,937	1,25,272	1,20,665	2,45,245	1,25,094	1,20,151	676	170	506	16	6	...	...	...
5-10	2,05,723	1,10,701	95,022	1,90,597	1,06,950	83,637	14,865	3,612	11,253	271	139	...	...	...
10-15	1,98,766	1,09,765	89,001	1,60,195	98,799	61,937	37,926	10,616	27,310	654	350	...	...	...
15-20	1,64,215	92,052	72,163	66,657	54,919	11,738	94,898	35,577	59,321	2,660	1,556	...	...	...
20-25	1,57,339	87,491	69,848	39,044	36,617	2,427	1,13,782	48,208	65,574	4,513	2,666	...	...	...
25-30	1,24,715	70,335	54,390	16,849	16,675	174	1,00,184	49,390	50,794	7,692	4,270	...	...	...
30-35	1,09,411	62,985	46,426	12,286	12,232	54	87,043	45,427	41,616	10,082	5,326	...	...	...
35-40	90,904	51,674	39,230	8,276	8,252	24	67,446	36,452	30,994	15,182	6,970	...	...	...
40-45	79,962	45,130	34,832	6,694	6,674	20	55,647	30,613	25,031	17,621	7,843	...	...	...
45-50	69,932	40,236	29,696	5,150	5,139	11	41,985	25,238	16,747	22,797	9,859	...	...	...
50-55	57,098	33,242	23,956	3,919	3,913	6	31,507	19,801	11,706	21,672	9,528	...	...	...
55-60	42,722	24,969	17,753	2,532	2,577	5	19,186	13,265	5,921	20,954	9,127	...	...	...
60-65	35,217	20,447	14,770	1,987	1,963	4	14,215	10,255	3,960	19,015	8,209	...	...	...
65-70	18,573	11,480	7,093	993	991	2	6,262	4,999	1,263	11,318	5,490	...	...	...
70 and Over	25,006	14,818	10,188	1,295	1,294	1	6,411	5,287	1,124	17,900	8,237	...	...	...
TOTAL	16,25,520	9,00,597	7,74,923	7,61,750	4,82,109	2,79,641	6,92,033	3,33,910	3,53,123	1,71,737	79,578	97,159

TABLE VII

Age, Sex and Civil Condition. (By Religion)

JAINS

AGES	POPULATION				UNMARRIED				MARRIED				WIDOWED.							
	Population		Persons		Males		Females		Persons		Males		Females		Persons		Males		Females	
	2	3	4	78	5	6	7	78	8	9	10	11	12	13	14	15	16	17	18	19
0-1	147	69	4	78	147	69	78	...	...	...	...	...	...	...	...	...	...	...	...	...
1-2	105	49	56	56	105	49	56	...	...	...	...	...	...	...	...	...	...	...	...	...
2-3	129	63	66	66	129	63	66	...	...	...	...	...	...	...	...	...	...	...	...	...
3-4	122	64	58	58	122	64	58	...	...	...	...	...	...	...	...	...	...	...	...	...
4-5	109	55	54	54	109	55	54	...	...	...	...	...	...	...	...	...	...	...	...	...
0-5	612	300	312	312	612	300	312	...	...	...	...	...	...	...	...	...	...	...	...	...
5-10	457	232	225	212	435	223	212	...	...	...	...	...	...	...	...	...	...	...	...	...
10-15	419	214	205	154	348	194	154	...	...	...	...	...	...	...	...	...	...	...	...	...
15-20	365	184	181	80	322	162	80	...	...	...	...	...	...	...	...	...	...	...	...	...
20-25	322	170	152	3	258	135	3	...	...	...	...	...	...	...	...	...	...	...	...	...
25-30	263	142	121	...	204	101	...	...	...	...	...	...	...	...	...	...	...	...	...	...
30-35	245	131	114	...	179	87	...	...	...	...	...	...	...	...	...	...	...	...	...	...
35-40	192	108	89	...	126	63	...	...	...	...	...	...	...	...	...	...	...	...	...	...
40-45	177	97	80	...	111	61	...	...	...	...	...	...	...	...	...	...	...	...	...	...
45-50	167	97	70	...	91	52	...	...	...	...	...	...	...	...	...	...	...	...	...	...
50-55	123	71	52	...	63	37	...	...	...	...	...	...	...	...	...	...	...	...	...	...
55-60	93	56	37	...	40	27	...	...	...	...	...	...	...	...	...	...	...	...	...	...
60-65	60	36	24	...	23	17	...	...	...	...	...	...	...	...	...	...	...	...	...	...
65-70	45	24	21	...	9	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...
70 and Over	38	18	20	...	3	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...
TOTAL	3,578	1,875	1,703	711	1,707	996	711	1,430	679	741	451	200	251							

TABLE VII
Age, Sex and Civil Condition. (By Religion)
AD-DHARMIS

AGES	POPULATION				UNMARRIED				MARRIED				WIDOWED			
	Population		Females		Persons		Males		Females		Persons		Males		Females	
	2	3	Males	Females	5	6	7	8	9	10	11	12	13	14	15	16
0-1	66	49	115	66	49	...	...	...	...	...	...	...	...	...
1-2	36	36	72	36	36	...	...	...	...	...	...	...	...	...
2-3	41	43	84	41	43	...	...	...	...	...	...	...	...	...
3-4	47	43	90	47	43	...	...	...	...	...	...	...	...	...
4-5	39	34	72	39	34	...	...	...	...	...	...	...	...	...
0-5	229	203	434	229	203	...	...	...	...	...	...	...	...	...
5-10	165	151	316	164	146	6	1	5	...	...	...	...	...	...
10-15	157	136	293	150	112	31	7	24	...	...	...	...	...	...
15-20	152	126	278	86	24	164	63	101	4	3	1	...	...	...
20-25	138	131	269	50	7	207	84	123	5	4	1	...	...	...
25-30	103	90	193	16	...	164	77	87	13	10	3	...	...	...
30-35	89	71	160	11	...	128	67	61	21	11	10	...	...	...
35-40	59	49	108	5	...	80	48	38	17	6	11	...	...	...
40-45	50	44	94	3	...	76	42	34	15	5	10	...	...	...
45-50	43	43	86	1	...	59	32	27	26	10	10	...	...	...
50-55	33	33	66	1	...	41	22	19	24	10	14	...	...	...
55-60	31	22	50	2	...	25	19	6	29	13	16	...	...	...
60-65	34	18	52	...	...	22	18	4	30	16	14	...	...	...
65-70	13	6	19	...	...	7	6	1	12	7	5	...	...	...
70 and Over	11	17	28	...	...	11	8	3	17	8	14	...	...	...
TOTAL	2,451	1,310	1,142	494	1,212	718	494	1,027	494	533	213	98	115	...	...	...

Table VIII

IN TWO PARTS, A AND B

Part A shows the population of towns of Patiala State.

Part B gives the population of the various Tehsils by sex and religion.

TABLE VIII—POPULATION OF BLOCKS BY SEX AND RELIGION

PART B

Serial No.	NAME OF TENSIL	TOTAL POPULATION		HINDUS				MUSLIMS				SIKHS				CHRIS- TIANS		OTHERS										REMARKS			
		Males	Females	Total	Males		Females		Males		Females		Males		Females		Males	Females	JAINS		BUDDH- ISTS.		ZOROAS- TRIANS		JEWS		AD-DHARMI		OTHERS		
					Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females			Males	Females	Males	Females	Males	Females	Males	Females	Males		Females	Males	Females
1	PATIALA	86,069	62,463	148,532	34,214	25,058	31,460	24,212	20,044	12,926	130	93	92	91	..	..	1	1	..	..	..	..	..	..	..	..	..	128	82	
2	RAJPUTRA	53,697	43,184	96,881	16,826	13,169	16,910	14,418	19,796	15,464	111	104	54	29	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
3	SURHIND	78,323	61,800	140,123	14,884	11,556	28,567	24,032	34,639	26,022	102	83	8	6	..	..	..	..	..	..	..	..	..	..	..	33	27	90	74	
4	KANDAGHAT	30,333	23,365	53,698	25,455	21,656	2,089	1,416	2,766	2,219	19	11	3	2	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
	Patiala District Total	248,422	192,752	441,174	91,379	71,439	79,026	64,078	77,245	56,631	362	291	157	128	1	1	1	1	..	..	..	..	..	..	..	..	33	27	218	156
5	SUNAM	69,106	54,190	123,296	21,717	17,048	12,306	10,150	35,090	26,715	92	82	149	145	..	..	..	..	..	..	..	..	..	..	..	..	..	43	50	
6	BHAWANIGARH	69,172	53,983	123,155	22,171	17,344	20,716	17,225	25,944	19,132	11	11	133	97	..	..	..	..	..	..	..	..	..	..	..	..	..	197	174	
7	NARWANA	75,962	62,764	138,726	59,936	56,258	9,146	7,539	4,997	4,039	2	..	877	835	..	..	..	..	..	..	..	..	..	..	..	..	..	104	93	
8	DHURI	100,796	79,275	180,071	19,837	15,210	21,685	17,863	58,930	45,955	54	42	57	43	..	..	..	..	..	..	..	..	..	..	..	..	..	203	162	
	Sunam District Total	314,406	250,212	564,618	123,661	99,860	63,853	52,777	124,970	95,841	159	135	1,216	1,120	..	..	..	..	..	..	..	..	..	..	..	..	..	547	479	
9	BARNALA	53,472	42,602	96,074	9,490	7,254	10,358	8,471	32,971	25,895	70	64	87	82	..	..	..	..	..	..	..	..	..	..	..	..	859	788	37	48
10	BHATINDA	111,687	89,017	200,704	22,494	17,333	23,685	19,324	64,687	51,716	168	131	235	186	..	..	..	..	..	..	..	..	..	..	..	..	418	327	..	..
11	MANSA	83,172	68,289	151,461	14,903	11,839	12,802	10,663	57,276	45,679	40	21	24	20	..	..	..	..	..	..	..	..	..	..	..	..	..	..	73	67
	Barnala District Total	250,731	199,908	450,639	46,887	36,426	46,905	38,458	154,928	123,290	278	216	346	288	..	..	..	..	..	..	..	..	..	..	..	..	1,277	1,115	110	115
12	NARNAUL	87,038	82,051	169,089	77,664	72,204	9,161	9,662	50	17	7	1	156	167	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Narnaul District Total	87,038	82,051	169,089	77,664	72,204	9,161	9,662	50	17	7	1	156	167	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Grand Total	900,597	724,923	1,625,520	339,591	279,929	198,945	164,975	357,193	275,779	863	643	1,875	1,703	1	1	1	1	..	..	..	..	..	..	..	..	1,310	1,142	875	750

(Sd.) ARJANSHAH SINGH,
Superintendent, Census Operations, Patiala.

Table IX

This table gives figures regarding single and double infirmities.

TABLE IX—SINGLE INFIRMITIES

PATIALA STATE CENSUS, 1931

DISTRICT AND TEHSIL	POPULATION		INSANE		DEAF-MUTE		BLIND		LEPERS	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
PATIALA STATE ..	3,635	2,653	216	81	439	183	2,923	2,370	57	19
PATIALA DISTRICT ..	663	343	58	19	101	45	484	271	25	8
Patiala City ..	113	27	11	2	12	4	79	14	11	7
Patiala Tehsil ..	217	133	18	5	30	17	169	111	..	..
Total ..	330	160	29	7	42	21	248	125	11	7
Rajpura Tehsil ..	229	140	16	6	32	14	179	120	2	..
Kandaghat Tehsil ..	109	43	13	6	27	10	57	26	12	1
BASSI DISTRICT ..	770	517	25	14	91	29	650	472	4	2
Sirhind Tehsil ..	316	227	9	5	39	15	267	206	1	1
Dhuri Tehsil ..	454	290	16	9	52	14	383	266	3	1
KARAMGARH DISTRICT ..	813	602	40	14	79	37	690	548	4	3
Sunam Tehsil ..	295	210	15	2	25	18	255	189	..	1
Bhawanigarh Tehsil ..	272	230	9	8	22	10	240	212	1	..
Narwana Tehsil ..	246	162	16	4	32	9	195	147	3	2
ANAHADGARH DISTRICT ..	1,051	971	60	29	117	55	872	885	2	2
Barnala Tehsil ..	225	190	6	3	24	12	193	175	2	..
Bhatinda Tehsil ..	413	429	23	12	53	30	337	387	..	..
Mansa Tehsil ..	413	352	31	14	40	13	342	323	..	2
MOHINDERGARH DISTRICT ..	333	220	33	5	51	17	227	194	22	4
Narnaul Tehsil ..	333	220	33	5	51	17	227	194	22	4

(Sd.) ARJANSHAH SINGH,
Superintendent, Census Operations, Patiala.

TABLE IX—DOUBLE INFIRMITIES

PATIALA STATE CENSUS, 1931

DISTRICT AND TEHSIL	POPULATION		INSANE AND DEAF-MUTE		BLIND AND DEAF-MUTE		INSANE AND BLIND		INSANE AND LEPROS	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
PATIALA STATE	9	9	3	3	4	6	1	..	1	..
PATIALA DISTRICT	1	1	..	..	1	1	..	..	..	..
Patiala City	1	..	..	..	1	..	..	..	..	..
Patiala Tehsil	..	1	..	..	..	1	..	..	..	..
Rajpura Tehsil	..	..	..	..	..	..	..	..	..	..
Kandaghat Tehsil	..	..	..	..	..	..	..	..	..	..
BASSI DISTRICT	1	2	..	..	..	2	..	..	1	..
Sirhind Tehsil	..	..	..	..	..	..	..	..	..	..
Dhuri Tehsil	1	2	..	..	..	2	..	..	1	..
KARAMGARH DISTRICT	2	1	1	1	1	..	..	..	..	..
Sunam Tehsil	..	1	..	1	..	..	..	..	..	..
Bhawanigarh Tehsil	2	..	1	..	1	..	..	..	..	..
Narwana Tehsil	..	..	..	..	..	..	..	..	..	..
ANAHADGARH DISTRICT	4	2	1	2	2	..	1	..	..	..
Barnala Tehsil	..	..	..	..	..	..	..	..	..	..
Bhatinda Tehsil	2	2	..	2	1	..	1	..	..	..
Mansa Tehsil	2	..	1	..	1	..	..	..	..	..
MOHINDERGARH DISTRICT	1	3	1	..	..	3	..	..	..	..
Narnaul Tehsil	1	3	1	..	..	3	..	..	..	..

(Sd.) ARJANSHAH SINGH,

Superintendent, Census Operations, Patiala.

Table X

This table gives statistics regarding occupation or means of livelihood.

TABLE X.—OCCUPATION OR MEANS OF LIVELIHOOD

PATIALA STATE CENSUS, 1931

Class	Sub-class	OCCUPATION				Total Workers and Dependents	AS PRINCIPAL OCCUPATION		DEPENDENTS				AS SUBSIDIARY TO OTHER OCCUPATION	
		Order	Sub-order	Group	Males		Females	Working Dependents		Non-working Dependents		Males	Females	
								Males	Females	Males	Females			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	
STATE TOTAL	..	..	..	..	1,625,520	537,121	46,332	76,615	69,998	286,287	609,167	67,808	1,667
A.—Production of Raw Material	..	..	..	..	1,069,098	356,683	27,437	64,191	58,187	169,561	393,039	40,951	773
	I. EXPLOITATION OF ANIMALS AND VEGETATION	..	..	..	1,068,723	356,535	27,437	64,176	58,153	169,501	392,921	40,951	773
	I. PASTURE AND AGRICULTURE	..	..	..	1,068,568	356,462	27,437	64,167	58,148	169,477	392,877	40,951	773
	1 (a)—Cultivation	..	..	..	1,043,765	347,616	27,202	62,330	56,913	165,764	383,940	40,941	768
	1. Non-cultivating Proprietors taking rent in Money or Kind	..	..	..	50,986	13,208	5,219	321	129	11,737	20,312	3,816	288
	2. Estate Agents and Managers or Owners	..	..	..	748	275	..	12	9	200	243	..	..
	3. Estate Agents and Managers of Government land	..	..	..	67	25	..	..	..	20	22	..	..
	4. Rent Collectors, Clerks, etc.	..	..	..	1,331	512	..	22	17	290	490	..	..
	5. Cultivating Owners	..	..	..	734,494	236,336	19,697	52,663	33,445	118,794	273,559	26,511	256
	6. Tenant Cultivators	..	..	..	150,559	62,127	908	7,115	21,409	14,000	45,000	8,404	78
	7. Agricultural Labourers	..	..	..	105,580	35,073	1,378	2,197	1,904	20,714	44,314	2,210	146
	8. Cultivators of <i>Jhum</i> , <i>Taungya</i> and Shifting Areas	..	..	..	..	..	..	..	..	..	..	..	..
	1 (b)—Cultivation of Special Crops, Fruit, etc. (Planters), Managers, Clerks and Labourers	..	..	..	429	142	..	4	30	121	132	10	5
	9. Cinchona	..	..	..	..	..	..	..	..	..	..	..	..
	10. Coconut	..	..	..	..	..	..	..	..	..	..	..	..
	11. Coffee	..	..	..	..	..	..	..	..	..	..	..	..
	12. Ganja	..	..	..	..	..	..	..	..	..	..	..	..
	13. Pan-vine	..	..	..	..	..	..	..	..	..	..	..	..
	14. Rubber	..	..	..	..	..	..	..	..	..	..	..	..
	15. Tea	..	..	..	..	..	..	..	..	..	..	..	..
	16. Market Gardeners, Flower and Fruit-growers	..	..	..	429	142	..	4	30	121	132	10	5
	1 (c)—Forestry	..	..	..	408	172	..	31	22	64	119	..	..
	17. Forest Officers, Rangers, Guards, etc.	..	..	..	230	91	..	..	..	52	87	..	..
	18. Wood-cutters and Charcoal-burners	..	..	..	86	29	..	18	13	7	19	..	..
	19. Collectors of Forest Produce	..	..	..	92	52	..	13	9	5	13	..	..
	20. Collectors of Lac	..	..	..	..	..	..	..	..	..	..	..	..

TABLE X.—OCCUPATION OR MEANS OF LIVELIHOOD—CONTINUED.

PATIALA STATE CENSUS, 1931—continued.

Class	Sub-class	OCCUPATION				Total Workers and Depen- dents	AS PRINCIPAL OCCUPATION		DEPENDENTS				AS SUBSIDIARY TO OTHER OCCUPATION	
		Order	Sub-Order	Group	Males		Females	Working dependents		Non-working Dependents		Males	Females	
								Males	Females	Males	Females			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	
		VI. HIDES, SKINS AND OTHER HARD MATERIALS FROM THE ANIMAL KINGDOM			8,662 8,624	2,226 2,213	912 912	419 417	514 511	2,104 2,096	2,487 2,475	..	..
		VII. WOOD			..	..	..	..	..	..	..	..	..
					38 33,368 9,449	13 10,949 2,512	.. 151 ..	2 1,246 307	3 121 ..	8 6,203 2,412	12 14,698 4,218	.. 5 ..	.. 5 ..
					20,019	7,119	..	730	4	3,188	8,978	2,190	5	
		VIII. METALS			3,900 12,764	1,318 3,491	151 ..	209 420	117 15	603 3,237	1,502 5,601	.. 897 ..	.. 2 ..
					255 ..	85 ..	.. ..	11 ..	16 ..	61 ..	93 ..	.. ..	.. ..
					11,813	3,176	..	393	..	3,025	5,219	883	2	
					373	109	..	13	..	99	152	..	..
					323	121	..	3	..	62	137	14	..	
		IX. CERAMICS			13,539	3,125	104	428	383	2,696	6,803	.. 413 ..	.. 8 ..
					12,045 1,010 484	2,670 305 150	90 14 ..	369 46 13	282 74 27	2,421 163 112	6,213 408 182	380 33 ..	6 2 ..	
		X. CHEMICAL PRO- DUCTS PROPERTY SO-CALLED AND ANALOGOUS			6,168	1,924	161	110	185	1,575	2,263	474	8	

TABLE X.—OCCUPATION OR MEANS OF LIVELIHOOD—CONTINUED

PATIALA STATE CENSUS, 1931

Class	Sub-class	OCCUPATION				Total Workers and Depen- dents	AS PRINCIPAL OCCUPATION		DEPENDENTS				AS SUBSIDIARY TO OTHER OCCUPATION	
		Order	Sub-Order	Group	Males		Females	Working Dependents		Non-working Dependents		Males	Females	
								Males	Females	Males	Females			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	
		XVI. PRODUCTION AND TRANSMISSION OF PHYSICAL FORCE		92. Carriage, Cart, <i>Palki</i> Makers and Wheelwrights .. 93. Ship, Boat, Acroplane Builders ..	976	252	..	11	..	304	409	..	..
		XVII. MISCELLANEOUS AND UN- DEFINED INDUSTRIES		94. Heat, Light, Electricity, Motive Power, etc., Gas Works and Electric Light and Power ..	381	127	..	..	..	102	152	..	..
				95. Printers, Engravers, Book- binders, etc. .. 96. Makers of Musical Instru- ments .. 97. Makers of Clocks and Surgical or Scientific Instru- ments .. 98. Makers of Jewellery and Ornaments ..	41,567	11,128	7,238	970	2,968	3,704	15,559	1,538	185	
				99. Other Miscellaneous and Un- defined Industries, Toy- making, Taxidermy, etc. .. 100. Scavenging ..	265	85	..	14	..	53	113	..	..
				101. Persons concerned with Aerodromes and Aeroplanes	65	25	..	..	..	18	22	..	..
				102. Ship-owners, Boat-owners and their Employees, Officers, Mariners, etc., Ships Brokers, Boatmen and Townmen ..	140	56	..	..	..	32	52	..	..
				103. Persons (other than labourers) employed in Harbours, Docks, Rivers and Canals, including Pilots ..	9,748	2,915	13	317	..	2,290	4,213	294	..	
				104. Labourers Employed on Harbours, Docks, Rivers and Canals ..	90	45	5	7	5	15	13	..	..
	4. TRANSPORT..	XVIII. TRANSPORT BY AIR		..	31,259	8,002	7,220	632	2,963	1,296	11,146	1,244	185	
		XIX. TRANSPORT BY WATER		..	20,255	7,428	17	126	31	4,518	8,135	154	..	
				
				..	1,337	689	..	6	..	213	429	39	..	
				..	39	14	..	..	..	8	17	3	..
				..	1,298	675	..	6	..	205	412	36	..	
				

	6,005	2,412	2	81	31	1,229	2,250	31	..
XX. TRANSPORT BY ROAD ..									
105. Persons (other than Labourers) employed on the Construction and Maintenance of Roads and Bridges ..	970	612	..	9	13	103	239	..	..
106. Labourers employed on Roads and Bridges ..	220	95	..	15	18	37	53	..	..
107. Owners, Managers and Employees (excluding personal servants) connected with Mechanically Driven Vehicles (including trams) ..	1,031	608	..	..	..	511	822	..	..
108. Owners, Managers and Employees (excluding personal servants) connected with other Vehicles ..	980	447	2	29	..	183	319	31	..
109. <i>Palki</i> , etc., Bearers and Owners ..	18	8	..	..	..	4	6	..	..
110. Pack Elephant, Camel, Mule, Ass and Bullock Owners and Drivers ..	1,880	652	..	28	..	391	809	..	..
111. Porters and Messengers ..	..	..	..	..	..	..	..	..	..
112. Railway Employees of all kinds, other than Coolies ..	11,503	3,965	15	86	..	2,694	4,793	24	..
113. Labourers employed on Railway Construction and Maintenance, and Coolies and Porters employed on Railway Premises ..	9,184	3,000	..	18	..	2,100	4,066	12	..
114. Post Office, Telegraph and Telephone Services ..	2,319	965	15	18	..	594	727	12	..
115. Bank Managers, Money-lenders, Exchange and Insurance Agents, Money-changers and Brokers and their Employees ..	1,410	382	..	3	..	382	663	23	..
116. Brokers, Commission Agents, Commercial Travellers, Warehouse Owners and Employees ..	1,410	362	..	3	..	382	663	23	..
117. Trade in Piece-goods, Wool, Cotton, Silk, Hair and other Textiles ..	106,849	32,197	1,534	2,656	424	23,976	46,062	4,726	141
XXIII. BANKS, ESTABLISHMENT OF CREDIT, EXCHANGE AND INSURANCE ..	13,226	3,535	151	521	17	3,197	5,805	1,190	18
XXIV. BROKERAGE, COMMISSION AND EXPORT ..	13,226	3,535	151	521	17	3,197	5,805	1,190	18
XXV. TRADE IN TEXTILES ..	762	239	..	..	..	208	315	..	..
XXVI. TRADE IN SKIN, LEATHER AND FURS ..	762	239	..	..	..	208	315	..	..
XXVII. TRADE IN PIECE-GOODS, WOOL, COTTON, SILK, HAIR AND OTHER TEXTILES ..	4,332	1,186	..	89	..	1,139	1,918	229	..
XXVIII. TRADE IN PIECE-GOODS, WOOL, COTTON, SILK, HAIR AND OTHER TEXTILES ..	4,332	1,186	..	89	..	1,139	1,918	229	..
XXIX. TRADE IN PIECE-GOODS, WOOL, COTTON, SILK, HAIR AND OTHER TEXTILES ..	835	211	..	13	..	219	392	..	..

TABLE X.—OCCUPATION OR MEANS OF LIVELIHOOD—CONTINUED

PATIALA STATE CENSUS, 1931

Class	Sub-class	OCCUPATION			Total Workers and Dependents	AS PRINCIPAL OCCUPATION		DEPENDENTS				AS SUBSIDIARY TO OTHER OCCUPATION	
		Order	Sub-Order	Group		Males	Females	Working Dependents		Non-working Dependents		Males	Females
								Males	Females	Males	Females		
1	2	3	4	5	6	7	8	9	10	11	12	13	14
		XXVII. TRADE IN WOOD		118. Trade in Skins, Leathers, Furs, Feather, Horns, etc., and the Articles made from these	835	211	..	13	..	219	392	..	..
				119. Trade in Wood (not fire-wood)	1,294	418	169	28	44	222	413	15	20
				120. Trade in Barks	1,146	353	169	28	44	184	368	15	20
				121. Trade in Bamboo and Canes	..	65	..	..	..	..	45	..	..
				122. Trade in Thatches and other Forest Products	..	..	..	..	..	..	..	..	..
		XXVIII. TRADE IN METALS		123. Trade in Metals, Machinery, Knives, Tools, etc.	352	115	..	..	..	75	162	..	..
				124. Trade in Pottery, Bricks and Tiles	367	112	..	11	17	71	156	..	..
		XXX. TRADE IN POTTERY, BRICKS AND TILES			367	112	..	11	17	71	156	..	..
		XXXI. TRADE IN CHEMICAL PRODUCTS			1,012	285	..	..	..	272	455	..	..
				125. Drugs, Dyes, Paints, Petroleum, Explosives, etc.	1,012	285	..	..	..	272	455	..	..
		XXXI. HOTELS, CAFES, RESTAURANTS, ETC.			2,413	588	..	8	..	528	989	6	..
				126. Vendors of Wine, Liquors, Aerated Waters and Ice	933	259	..	8	..	234	432	6	..
				127. Owners and Managers of Hotels, Cook-shops, Sarais, etc. (and employees)	926	252	..	..	..	242	432	..	..
				128. Hawkers of Drinks and Food-stuffs	254	77	..	..	..	52	125	..	..
		XXXII. OTHER TRADE IN FOOD-STUFFS			21,574	6,239	955	368	169	4,991	8,857	356	84
				129. Grain and Pulse Dealers	7,446	2,115	..	217	..	1,602	3,512	..	..
				130. Dealers in Sweetmeats, Sugar and Spices	4,944	1,399	51	26	..	1,255	2,213	162	6
				131. Dealers in Dairy Products, Eggs and Poultry	1,824	561	24	15	1	397	826	31	4
				132. Dealers in Animals for Food	172	65	..	..	..	32	75	..	..
				133. " in Fodder for Animals	370	112	..	18	25	67	148	..	..

XXXIII. TRADE IN CLOTHING AND TOILET ARTICLES	134. " in Other Food-stuffs	5,764	1,687	880	87	143	1,388	1,579	163	74
	135. " in Tobacco	652	175	..	..	..	165	312	..	..
	136. " in Opium	402	125	..	..	..	85	192	..	..
	137. " in Ganja	..	..	..	..	..	..	..	..	..
	138. Trade in ready made Clothing and other Articles of Dress and Toilet (hats, umbrellas, socks), ready-made Shoes, Perfumes	2,351	649	8	24	..	561	1,109	39	..
	139. Trade in Furniture, Carpets, Curtains and Bedding	822	217	..	..	..	200	405	..	..
	140. Hardware, Cooking Utensils, Porcelain, Crockery, Glassware, Bottles, Articles for Gardening, etc.	243	62	..	..	..	58	123	..	..
	141. Trade in Building Materials (other than bricks, tiles and woody materials)	341	91	..	2	..	83	165	2	..
	142. Dealers and Hirers in Mechanical Transport, Motors, Cycles, etc.	404	125	..	..	..	87	192	..	..
	143. Dealers and Hirers in other Carriages, Carts, Boats, etc.	1,329	421	..	..	..	312	596	..	..
	144. Dealers and Hirers of Elephants, Camels, Horses, Cattle, Asses, Mules, etc.	3,580	1,133	..	..	..	812	1,635	..	..
	145. Dealers in Firewood, Charcoal, Coal, Cowdung, etc.	1,015	272	..	27	48	225	443	..	..
	146. Dealers in Precious Stones, Jewellery (real and imitation), Clocks, Optical Instruments, etc.	400	125	..	..	..	83	192	..	..
	147. Dealers in Common Bargles, Bead Necklaces, Fans, Small Articles, Toys, Hunting and Fishing Tackle, Flowers	1,226	332	73	19	47	249	466	105	2
	148. Publishers, Book-sellers, Stationers, Dealers in Music, Pictures, Musical Instruments and Curiosities	226	65	..	..	..	52	109	..	..
XXXIX. TRADE OF OTHER SORTS		49,288	15,839	178	1,551	82	10,350	21,288	2,784	17

TABLE X.—OCCUPATION OR MEANS OF LIVELIHOOD—CONTINUED

PATIALA STATE CENSUS, 1931

Class	Sub-class	Order	Sub-order	Group	Total Workers and Dependents	AS PRINCIPAL OCCUPATION		DEPENDENTS				AS SUBSIDIARY TO OTHER OCCUPATION											
						Males	Females	Working Dependents		Non-working Dependents		Males	Females										
								Males	Females	Males	Females												
1	2	3	4	5	6	7	8	9	10	11	12	13	14										
C.—Public Administration and Liberal Arts	6. PUBLIC FORCE	..	..	149. Dealers in Rags, Stable Refuse, etc.	11	6	..	..	..	2	3	..	..								
				150. General Store-keepers and Shop-keepers otherwise unspecified	48,922	15,720	178	1,551	82	10,262	21,129	2,784	17										
				151. Itinerant Traders, Pedlars and Hawkers (of other than food, etc.)	208	75	..	..	..	45	88	..	..								
				152. Other Traders (including farmers of pounds, tools, and markets)	147	38	..	..	..	41	68	..	..								
				153. Army (Imperial)	82,535	27,151	2,170	1,076	1,428	18,680	32,030	3,245	92										
				154. Army (Indian States)	17,990	7,367	..	58	..	3,937	6,628	1,408	..										
				155. Navy	7,287	3,330	..	44	..	1,381	2,526	412	..										
				156. Air Force	873	354	..	8	..	204	307	..	..								
				157. Police	6,408	2,976	..	36	..	1,177	2,219	412	..										
				158. Village Watchmen	..	..	..	..	..	..	..	..	..	
				159. Service of the State	..	..	..	..	..	..	..	..	..	
				160. Service of other Indian and Foreign States	10,707	4,037	..	14	..	2,556	4,102	696	..										
				161. Municipal and other Local (not village) Service	5,010	1,393	..	14	..	1,410	2,193	104	..										
				162. Village Officials and Servants other than Watchmen	5,090	2,644	..	..	..	1,146	1,909	592	..							
				7. PUBLIC ADMINISTRATION	11,618	3,216	125	7	1	2,858	5,411	289	..						
																		11,618	3,216	125	7	1	2,858	5,411	289	..
9. PROFESSION AND LIBERAL ARTS	..	..	..	..	7,240	1,970	..	..	..	1,765	3,605	..	..								
														163. Priests, Ministers, etc.	23	10	6	7
														164. Monks, Nuns, Religious Mendicants	1,189	305	125	2	..	275	482	7	..
														165. Other Religious Workers	3,166	931	..	5	1	812	1,417	145	..
														166. Servants in Religious Edifices, Burial and Burning grounds, Pilgrim Conductors, Circumcisers, etc.	52,927	16,568	2,045	1,011	1,427	11,885	19,991	1,848	92
														..	31,466	9,821	1,133	695	1,226	7,369	11,232	909	21
														..	30,081	9,018	1,123	695	1,226	7,118	10,901	909	21
														..	612	413	10	111	78
														..	135	65	28	42
														..	638	325	112	201

XLVI. LAW ..	1,733	477	..	8	..	462	786	36	..
167. Lawyers of all kinds, including Qazis, Law Agents and Mukhtars ..	847	221	..	3	..	225	398	..	..
168. Lawyers, Clerks, Petition-writers, etc. ..	886	256	..	5	..	237	388	36	..
169. Registered .. Medical Practitioners including Oenists ..	3,448	940	..	10	..	752	1,452	124	..
170. Other Persons Practising the Healing Arts without being Registered ..	1,114	304	..	6	..	286	513	64	..
171. Dentists ..	1,476	453	..	..	..	315	708	39	..
172. Midwives, Vaccinators, Compounders, Nurses, Masseurs, etc. ..	82	25	..	..	..	18	39	12	..
173. Veterinary Surgeons ..	759	153	..	4	..	129	184	9	21
..	17	5	..	..	..	4	8	..	..
XLVIII. INSTRUCTION ..	2,413	810	..	9	..	545	992	79	..
174. Professors and Teachers of all kinds ..	2,260	764	..	9	..	503	927	79	..
175. Clerks and Servants connected with Education ..	153	46	..	..	..	42	65	..	..
..	13,967	4,520	..	289	..	2,757	5,539	700	50
XLIX. LETTERS, ARTS AND SCIENCES ..	84	24	..	..	..	22	38	..	..
177. Architects, Surveyors, Engineers and their Employees (not being State Servants) ..	313	86	..	1	..	74	152	12	..
178. Authors, Editors, Journalists and Photographers ..	26	6	..	..	..	8	12	..	..
179. Artists, Sculptors and Image Makers ..	10,170	3,306	..	231	..	1,987	3,940	600	50
180. Scientists (Astronomers, Botanists, etc.) ..	87	25	..	..	..	23	37	..	..
181. Horoscope Casters, Astrologers, Fortune-tellers, Wizards, Witches and Mediums ..	870	255	..	..	..	213	402	..	..
182. Musicians (Composers and Performers other than Military), Actors, Dancers, etc. ..	1,972	700	..	54	..	358	806	88	..
183. Managers and .. Employees of Places of Public Entertainment, Race Courses, Societies, Clubs ..	41	41	..	..	..	..	..	..	..
184. Conjurers, Acrobats, Reciters, Exhibitors of Curiosities and Wild Animals, etc. ..	304	77	..	3	..	72	152	..	..
..	101,008	48,924	..	2,563	..	19,811	27,750	5,612	189
9. PERSONS LIVING ON THEIR INCOME ..	9,415	2,693	..	172	..	2,046	4,181	742	14
.. I. PERSONS LIVING PRINCIPALLY ON THEIR INCOME ..	9,415	2,693	..	172	..	2,046	4,181	742	14
..	9,415	2,693	..	172	..	2,046	4,181	742	14

D.—Miscellaneous

9. PERSONS LIVING ON THEIR INCOME

I. PERSONS LIVING PRINCIPALLY ON THEIR INCOME

TABLE X.—OCCUPATION OR MEANS OF LIVELIHOOD—CONCLUDED

PATIALA STATE CENSUS, 1931

Class	OCCUPATION					Total Workers and Dependents	AS PRINCIPAL OCCUPATION		DEPENDENTS				AS SUBSIDIARY TO OTHER OCCUPATION	
	Sub-class	Order	Sub-order	Group	6		Males	Females	Working Dependents		Non-working Dependents		Males	Females
									Males	Females	Males	Females		
I	10. DOMESTIC SERVICE	..	..	..	..	21,612	10,725	1,058	600	1,217	3,337	4,675	1,420	70
	11. INSUFFICIENTLY DESCRIBED OCCUPATIONS	..	..	..	..	21,461	10,674	1,058	600	1,217	3,312	4,600	1,420	70
	12. UNPRODUCTIVE	..	..	..	..	42,497	18,500	1,777	1,158	1,390	9,477	10,195	2,252	75
	42,497	18,500	1,777	1,158	1,390	9,477	10,195	2,252	75
	1,854	510	..	18	..	400	887	53	..
	449	129	..	1	..	111	208	13	..
..	1,580	581	..	6	..	386	607	42	..	
														..
..	38,644	17,271	1,777	1,133	1,390	8,580	8,493	2,144	75	
														..
..	27,484	12,006	1,085	653	290	4,751	8,689	1,198	30	
														..
..	915	867	48	..	..	..	..	..	..
														..
..	915	867	48	..	..	..	..	..	..
														..
..	26,559	11,139	1,037	653	290	4,751	8,699	1,198	30	
														..
..	26,296	11,139	921	653	289	4,659	8,635	1,198	22	
														..
..	273	..	116	..	1	92	64	8	..	
														..
..	
														..

(Sd.) ARJANSHAH SINGH,
Superintendent, Census Operations, Patiala.

Table XI

OCCUPATIONS OF SELECTED CASTES, TRIBES, OR RACE.

This Table is divided into two parts :—

Part A deals with the occupations of the castes selected for Table IX, and is important as indicating the extent to which traditional occupations are being abandoned.

Part B shows the distribution by caste, tribe or race, of earners and working-dependents, of both sexes, in certain groups of occupations.

TABLE XI.—OCCUPATION OF
PART A.—CENSUS 1931.

Serial No.	CASTE, TRIBE OR RACE	TRADITIONAL OCCUPATION	RELIGION	SEX	TOTAL NUMBER OF—			NUMBER OF EARNERS WHOSE TRADITIONAL CASTE OCCUPATION WAS RETURNED AS THEIR—		Number of working dependents following the traditional occupation of their caste	Number of earners returned in their traditional occupation as their principal means of livelihood who had some subsidiary occupation	Income from rent of land	
					Earners	Working dependents	Non-working dependents	Principal means of livelihood	Subsidiary means of livelihood				
1	2	3	4	5	6	7	8	9	10	11	12		
29	DHONI ..	<i>Washing</i> ..	Hindu ..	M.	139	42	149	101	14	..	5	..	
				F.	18	26	235	16	10	..	2	1	
				Muslim ..	M.	430	56	313	317	..	4	16	..
				F.	89	79	576	88
				Sikh ..	M.	3	4	12	3	3
..	..	..	..	F.	2	1	6	2	1	..	..
30	FAQIR ..	<i>Begging</i> ..	Hindu ..	M.	660	168	650	431	54	16	11	19	
				F.	16	25	149	7	5	..	1	1	
				Muslim ..	M.	4,703	628	3,787	2,303	140	165	291	32
				F.	230	169	6,786	120	34	1	3	15	
				Sikh ..	M.	50	8	17	29	5	3	2	3
..	..	..	..	F.	..	3	21	..	..	..
31	GUJJAR ..	<i>Agriculture and Cattle Breeding</i> ..	Hindu ..	M.	4,857	2,135	3,593	4,217	1,998	21	702	31	
				F.	199	3,535	5,046	113	3,485	..	12	48	
				Muslim ..	M.	4,934	1,376	3,995	4,389	1,032	51	360	92
				F.	196	434	7,334	100	425	..	4	32	
				Sikh ..	M.	117	59	106	105	57	2	16	..
..	..	..	..	F.	6	7	206	2	7	..	2	
32	HARNI ..	<i>Crime</i> ..	Muslim ..	M.	8	1	5	..	..	..	..
				F.	..	..	10	..	..	..	..	..
33	JAT ..	<i>Agriculture</i> ..	Hindu ..	M.	16,690	9,545	16,889	15,376	9,022	21	1,898	192	
				F.	692	12,668	21,461	501	12,472	3	37	147	
				Muslim ..	M.	4,191	1,541	14,119	3,574	1,382	44	535	155
				F.	177	708	6,959	60	..	..	6	61
				Sikh ..	M.	98,671	35,964	72,095	87,245	33,925	767	12,168	5,958
				F.	3,795	2,402	149,645	2,398	2,327	15	119	1,099	
				Jain ..	M.	76	58	59	60	43	60	18	1
..	..	..	..	F.	2	113	77	2	113	..	..
34	JHIWAR ..	<i>Baking and water carrying</i> ..	Hindu ..	M.	4,718	934	3,950	2,280	252	322	477	11	
				F.	603	1,046	5,619	460	628	16	37	1	
				Muslim ..	M.	2,149	276	1,826	1,048	111	36	190	7
				F.	214	163	3,064	89	77	1	3	..	
				Sikh ..	M.	2,980	398	2,143	1,662	156	107	327	4
..	..	..	..	F.	387	351	3,670	320	259	5	5	
35	JULLAHA ..	<i>Weaving</i> ..	Hindu ..	M.	205	74	106	33	1	2	2	..	
				F.	20	132	125	10	16	1	..	..
				Muslim ..	M.	5,083	487	3,605	3,582	283	100	255	18
				F.	347	362	6,942	248	315	2	1	1	
				Sikh ..	M.	89	8	61	61	8	2	31	..
..	..	..	..	F.	1	15	105	..	15	..	..
36	KAMBOH ..	<i>Agriculture</i> ..	Hindu ..	M.	974	234	923	622	200	11	34	32	
				F.	37	31	1,512	7	..	..	..	10
				Muslim ..	M.	2,832	967	2,838	2,156	828	15	180	38
				F.	146	541	4,587	62	532	..	2	9	
				Sikh ..	M.	2,097	653	2,079	1,751	607	1	102	6
..	..	..	..	F.	85	16	3,758	64	15	..	2	
37	KASHMIRI ..	<i>Weaving</i> ..	Hindu ..	M.	1	..	..	1	..	..	..
				F.	..	..	..	..	..	..	..	..
				Muslim ..	M.	284	23	231	131	5	17	11	3
..	..	..	..	F.	15	9	391	5	1	..	1	
38	KHATRI ..	<i>Trade</i> ..	Hindu ..	M.	4,335	253	3,872	2,169	173	60	402	108	
				F.	185	22	6,593	36	4	2	4	30	
				Sikh ..	M.	495	72	485	78	2	6	22	83
				F.	20	4	798	8	..	..	7	2
39	KUMHAR ..	<i>Earthen work</i> ..	Hindu ..	M.	3,295	580	2,700	1,762	171	135	457	2	
				F.	252	770	4,598	161	220	1	11	5	
				Muslim ..	M.	3,888	616	3,392	2,573	246	138	396	5
				F.	149	190	6,368	51	98	1	3	8	
				Sikh ..	M.	1,233	269	1,027	424	41	10	77	12
..	..	..	..	F.	52	25	2,062	9	13	..	9	
40	LOHAR ..	<i>Artisan</i> ..	Hindu ..	M.	1,123	375	896	811	172	54	138	1	
				F.	42	333	1,547	8	19	..	3	..	
				Muslim ..	M.	2,852	586	2,638	1,881	152	235	419	16
				F.	69	297	4,666	8	..	..	3	11
				Sikh ..	M.	705	163	674	569	111	27	80	3
..	..	..	..	F.	10	20	1,197	2	3	..	5	

SELECTED CASTES, TRIBES OR RACE—continued

PATIALA STATE—continued

NUMBER OF EARNERS [OTHER THAN THOSE SHOWN IN COLUMNS 5 AND 6 OF THIS REGISTER (COLUMNS 6 AND 7 OF THE SOBIER'S TICKET)]
WHOSE PRINCIPAL OCCUPATION IS—

Cultivators of all kinds	Agents and managers of landed estates, planters, forest officers, and their clerks, rent collectors, etc.	Field labourers, woodcutters, etc.	Raisers of live-stock, milk-men and herdsmen	Fishing and hunting	Extraction of Minerals		Industries		Transport		Public Force.		Public Administration		Arts and Professions				Persons living on their income	Domestic service	Contractors, clerks, cashiers, etc., otherwise unspecified	Labourers, unspecified	Beggars, prostitutes, criminals and inmates of jails and asylums
					Owners, managers, clerks, etc.	Labourers	Owners, managers, clerks, etc.	Artisans and other workmen	Owners, managers, ships' officers, etc.	Labourers, boatmen, carters, paliki-bearers, etc.	Trade	Commissioned and Gazetted Officers	Others	Gazetted Officers	Others	Religions	Lawyers, doctors and teachers	Others					
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36
22	1	5	1	..	..	..	..	2	..	5	..	..	..	..	1	..	..	..	..	..	..	2	..
53	..	10	9	..	..	..	..	9	2	8	3	..	3	..	5	1	..	..	..	2	..	7	..
..	1	..
..
15	..	10	8	..	..	..	..	..	..	..	8	..	..	..	5	11	4	1	4	3	1	1	2
2	6	..	
1,136	..	298	165	..	..	..	..	149	10	95	67	..	24	..	42	137	22	23	7	113	1	71	8
20	..	4	..	..	..	..	..	19	..	..	3	..	..	..	1	..	2	19	..	1	25	1	
11	..	3	1	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..
..	..	61	..	..	..	..	..	9	1	219	11	..	11	..	13	1	..	..	4	101	173	4	
..	
..	..	12	..	..	..	..	..	5	..	2	..	..	1	..	..	..	..	1	9	..	8	..	
..	..	24	..	..	..	..	..	15	2	110	32	..	59	..	10	8	2	1	7	101	2	58	22
..	..	3	..	..	..	..	..	6	..	..	2	..	..	..	..	..	..	19	..	1	31	2	
..	1	..	..	..	1	..	..	..	..	10	..	..
..	1	..	..
6	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	
..	4	190	109	..	..	2	..	34	8	166	50	2	46	..	28	3	3	7	6	138	11	232	83
..	..	4	3	..	..	..	..	14	..	..	2	..	..	..	..	..	1	2	..	13	..	5	..
..	..	12	110	..	..	..	..	34	6	80	29	2	14	3	16	9	10	1	11	36	1	76	12
..	1	..	..	..	..	9	..	5	..	..	..	..	..	..	1	7	1	4	..	26	2
..	2	106	1,053	1	..	1	1	77	28	236	206	23	1,460	14	306	145	81	28	320	655	17	93	615
..	..	4	5	..	..	..	..	33	1	3	3	..	..	..	1	3	2	7	99	26	10	80	21
..	15	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1,068	..	195	107	5	..	..	31	162	5	113	114	..	4	..	159	..	1	3	3	224	3	218	12
4	..	6	..	..	..	..	5	46	..	1	8	..	..	..	..	..	1	..	..	35	..	33	3
469	..	155	61	35	..	..	..	116	3	53	43	3	7	..	25	1	2	4	2	34	2	67	12
4	..	2	..	3	..	..	..	71	..	..	4	..	..	..	..	..	..	..	..	2	..	13	..
490	..	163	60	1	1	..	..	64	1	58	65	..	45	..	73	11	2	2	23	198	..	40	17
3	..	2	..	..	..	..	..	12	..	..	5	..	..	..	8	..	..	..	..	8	..	21	3
120	1	7	3	..	..	..	1	..	..	13	1	..	..	..	..	..	..	6	..	6	..	14	..
5	..	1	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
449	1	246	267	1	..	2	..	58	3	62	84	..	15	..	52	21	10	5	6	81	1	92	27
10	..	2	..	..	..	..	..	10	..	5	2	..	..	..	1	..	..	12	1	6	1	34	14
1	..	13	..	..	..	..	..	5	..	2	1	..	..	..	2	..	..	1	..	1	..	1	1
..
..	..	1	27	..	..	..	..	20	..	9	129	..	1	..	13	..	..	2	1	63	2	51	1
..	9	..	..	..	..	1	..	..	..	..	..	..	1	..	8	..
..	..	17	79	..	..	..	..	28	1	48	168	..	13	..	19	5	2	..	..	52	4	197	25
..	..	1	..	..	..	..	..	1	..	..	42	..	..	..	..	..	..	6	..	1	..	22	2
..	..	6	12	..	..	..	..	38	1	12	59	..	62	..	48	4	..	4	29	50	1	22	2
..	1	..	..	1	..	..	..	1	..	2	..	..	4	..	9	1
..
..
32	..	12	15	..	..	..	..	16	4	5	26	..	3	..	10	..	..	1	..	6	..	18	2
..	3	..	..	..	..	..	..	..	..	..	1	..	..	..	4	1
218	..	12	6	..	..	4	12	84	202	110	..	6	66	5	679	4	190	45	73	245	42	38	17
5	1	..	1	..	..	36	1	..	..	..	..	..	1	..	7	..	11	11	..	46	..
107	16	6	2	..	..	..	1	17	7	3	..	..	15	4	56	11	20	..	32	29	5	1	1
..	1	..	..	..	..	..	..	1	..	..	6	..	..	2	1
408	..	102	39	3	..	54	..	331	64	174	74	..	3	..	11	..	1	10	3	55	2	192	5
18	..	6	2	..	..	..	..	29	..	..	6	..	..	..	1	..	..	..	..	4	..	18	..
529	1	86	88	..	..	..	..	24	..	356	119	..	8	..	3	5	2	4	..	20	..	49	16
8	..	3	2	..	..	..	..	28	..	9	7	..	..	..	..	..	..	..	..	3	..	23	5
491	..	61	21	..	..	..	..	58	..	88	31	..	6	..	2	2	2	3	3	21	..	4	4
4	9	..	..	..	..	..	..	..	..	..	..	5	3	..	11	2
178	..	32	3	..	..	..	..	14	..	20	10	..	..	..	7	..	1	2	1	18	1	16	4
10	..	2	..	..	..	..	..	..	..	3	..	..	..	..	..	..	..	..	..	1	..	13	1
640	..	56	57	..	..	..	4	69	3	34	19	..	5	..	4	8	1	2	2	25	2	18	10
7	..	2	..	..	..	..	..	21	..	..	..	..	..	..	..	..	..	..	..	4	..	12	..
79	..	25	3	..	..	..	..	1	..	2	2	..	1	..	2	1	..	..	2	7	..	4	4
..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..

TABLE XI.—OCCUPATION OF
PART A.—CENSUS 1931.

Serial No.	CASTE, TRIBE OR RACE	TRADITIONAL OCCUPATION	RELIGION	SEX	TOTAL NUMBER OF—			NUMBER OF EARNERS WHOSE TRADITIONAL CASTE OCCUPATION WAS RETURNED AS THEIR—		Number of working dependents following the traditional occupation of their caste	Number of earners returned in their traditional occupation as their principal means of livelihood who had some subsidiary occupation	Income from rent of land.
					Earners	Working dependents	Non-working dependents	Principal means of livelihood	Subsidiary means of livelihood			
	1	2	3	4	5	6	7	8	9	10	11	12
41	MACHHI ..	Baker and water carrier.	Muslim ..	M.	161	28	124	57	10	7	22	..
	" ..	" ..	" ..	F.	26	11	179	16	12	..	..	..
42	MEO ..	Agricultural ..	Muslim ..	M.	37	..	8	2	..	..	..	..
	" ..	" ..	" ..	F.	2	..	21	..	..	..	..	..
43	MIRASI ..	Begging ..	Hindu ..	M.	10	..	3	9	..	..	..	..
	" ..	" ..	" ..	F.	4	..	..	4	..	..	..	..
	" ..	" ..	Muslim ..	M.	2,874	212	1,939	2,231	120	91	258	2
	" ..	" ..	" ..	F.	286	144	3,970	275	123	3	7	..
	" ..	" ..	Sikh ..	M.	2	..	1	1	..	..	..	..
	" ..	" ..	" ..	F.	..	..	5	..	..	..	..	..
44	MOCHI ..	Shoe Making ..	Hindu ..	M.	144	3	79	109	3	..	2	..
	" ..	" ..	" ..	F.	3	..	164	3	..	..	..	..
	" ..	" ..	Muslim ..	M.	1,085	90	796	211	9	22	19	5
	" ..	" ..	" ..	F.	48	22	1,531	3	5	..	..	2
	" ..	" ..	Sikh ..	M.	2	..	2	1	..	..	..	..
	" ..	" ..	" ..	F.	..	..	..	..	..	..	..	..
45	MUGHAL ..	" ..	" ..	" ..	..	..	..	..	..	..	..	..
46	NAI ..	Barber ..	Hindu ..	M.	2,965	525	2,104	2,492	253	213	607	6
	" ..	" ..	" ..	F.	237	750	3,472	201	547	3	29	5
	" ..	" ..	Muslim ..	M.	1,163	165	961	937	115	46	91	3
	" ..	" ..	" ..	F.	41	61	1,815	15	28	..	..	1
	" ..	" ..	Sikh ..	M.	2,454	451	1,781	1,666	88	390	261	30
	" ..	" ..	" ..	F.	125	90	3,386	95	68	2	12	12
47	PATHAN ..	Agriculture ..	Muslim ..	M.	2,336	131	1,774	445	78	37	136	49
	" ..	" ..	" ..	F.	111	32	3,590	11	12	..	1	8
48	RAJPUT ..	Agriculture ..	Hindu ..	M.	8,386	3,241	5,386	5,986	2,996	32	1,349	102
	" ..	" ..	" ..	F.	566	4,171	9,015	395	4,028	2	40	60
	" ..	" ..	Muslim ..	M.	14,331	3,368	11,602	9,870	3,000	206	1,354	734
	" ..	" ..	" ..	F.	844	138	23,793	259	80	3	9	353
	" ..	" ..	Sikh ..	M.	657	144	585	427	133	6	41	13
	" ..	" ..	" ..	F.	60	85	928	46	84	..	..	5
	" ..	" ..	Jain ..	M.	1	..	..	1	..	..	..	..
	" ..	" ..	" ..	F.	3	..	..	3	..	..	..	..
49	SAINI ..	Agriculture ..	Hindu ..	M.	749	278	690	493	238	2	59	6
	" ..	" ..	" ..	F.	68	142	1,102	9	133	..	..	3
	" ..	" ..	Sikh ..	M.	1,744	578	2,129	1,500	171	20	130	3
	" ..	" ..	" ..	F.	80	45	3,347	68	43	..	2	10
50	SANSI ..	Crime ..	Hindu ..	M.	449	61	365	13	..	..	..	..
	" ..	" ..	" ..	F.	32	70	648	..	8	..	..	..
51	SAYAD ..	Priest ..	Muslim ..	M.	2,269	217	1,912	507	74	38	89	142
	" ..	" ..	" ..	F.	135	15	3,567	30	3	1	..	58
52	SHEIKH ..	Trade ..	Muslim ..	M.	6,847	465	4,890	1,776	140	79	212	167
	" ..	" ..	" ..	F.	528	203	10,000	58	20	..	..	48
53	SUNAR ..	Artisan ..	Hindu ..	M.	2,322	312	1,883	2,069	249	29	202	11
	" ..	" ..	" ..	F.	94	62	3,582	20	..	..	2	4
	" ..	" ..	Muslim ..	M.	109	5	55	70	5	8	4	1
	" ..	" ..	" ..	F.	1	..	121	1	..	..	..	..
	" ..	" ..	Sikh ..	M.	828	57	737	654	39	27	15	14
	" ..	" ..	" ..	F.	23	4	1,287	2	..	..	..	3
54	TARKHAN ..	Artisan ..	Hindu ..	M.	4,435	1,004	4,348	3,492	433	267	665	30
	" ..	" ..	" ..	F.	163	1,340	7,440	22	10	1	..	22
	" ..	" ..	Muslim ..	M.	409	72	319	311	29	64	26	3
	" ..	" ..	" ..	F.	15	9	656	4	..	..	..	3
	" ..	" ..	Sikh ..	M.	7,463	1,397	6,083	5,772	647	640	153	108
	" ..	" ..	" ..	F.	203	72	11,495	28	5	1	5	70
	" ..	" ..	Jain ..	M.	1	4	2	1	4	..	1	..
	" ..	" ..	" ..	F.	..	6	6	..	..	..	..	..
55	TELI ..	Oil Pressing ..	Hindu ..	M.	10	1	5	3	..	..	..	..
	" ..	" ..	" ..	F.	..	..	20	..	..	..	..	..
	" ..	" ..	Muslim ..	M.	7,592	1,122	6,317	2,370	123	399	402	26
	" ..	" ..	" ..	F.	345	635	11,301	150	146	6	10	16

SELECTED CASTES, TRIBES OR RACE—concluded.

PATIALA STATE—concluded

NUMBER OF EARNERS [OTHER THAN THOSE SHOWN IN COLUMNS 5 AND 6 OF THIS REGISTER (COLUMNS 6 AND 7 OF THE SORTER'S TICKET)]
WHOSE PRINCIPAL OCCUPATION IS—

Cultivators of all kinds	Agents and managers of landed estates, planters, forest officers and their clerks, rent collectors, etc.	Field labourers, woodcutters, etc.	Raisers of live-stock, milkmen and herdsmen.	Fishing and hunting	Extraction of Minerals		Industries		Transport		Trade	Public Force		Public Administration		Arts and Professions			Persons living on their income	Domestic service	Contractors, clerks, cashiers, etc., otherwise unspecified	Labourers, unspecified	Beggars, prostitutes, criminals and inmates of jails and asylums
					Owners, managers, clerks, etc.	Labourers	Owners, managers, clerks, etc.	Artisans and other workmen	Owners, managers, ships' officers, etc.	Labourers; boatmen, carters, paliki-bearers, etc.		Commissioned and Gazetted Officers	Others	Gazetted Officers	Others	Religions	Lawyers, doctors and teachers	Others					
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36
62	..	10	4	19	..	..	..	1	..	7	2	..	..	..	..	..	..	..	..	3	..	3	3
..	..	..	..	..	..	..	..	3	..	..	..	..	..	..	7	..	..	..	..	..	..	..	..
..	..	20	..	2	..	..	..	2	..	6	..	..	..	..	..	..	..	2	..	3	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..
152	4	50	39	..	..	..	..	85	..	24	21	..	5	..	51	4	4	161	6	25	1	24	5
4	..	..	1	..	..	..	..	2	..	..	1	..	..	..	..	..	..	2	..	1	..	..	..
..
..	..	8	2	..	..	..	..	..	..	13	4	..	..	..	..	..	..	..	..	..	..	7	1
268	..	157	74	..	..	..	..	240	1	39	16	..	9	..	5	2	3	11	2	23	..	24	8
..	..	2	..	..	..	..	..	15	..	3	..	..	..	..	..	..	..	..	..	2	..	5	1
..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
..
236	1	42	7	..	..	..	..	17	9	30	28	2	1	..	18	..	3	2	..	43	..	13	15
6	..	6	..	..	..	..	..	9	..	..	..	..	..	..	..	..	1	..	..	2	..	6	1
98	..	8	8	..	..	..	..	14	..	14	21	..	2	..	2	4	7	2	4	12	..	12	2
1	..	1	..	..	..	..	..	12	..	..	..	..	..	..	1	..	1	1	..	1	..	5	2
468	..	74	26	..	..	..	..	21	1	7	29	..	23	..	10	3	7	6	8	58	..	3	9
2	1	1	..	..	..	..	..	1	..	..	1	..	..	..	..	..	..	..	2	4	..	5	2
..	..	26	33	..	4	4	..	274	25	190	212	1	177	3	301	17	35	18	89	158	19	234	22
..	..	1	1	..	..	..	..	26	..	..	1	..	..	..	..	..	3	8	9	18	..	17	9
..	18	176	48	2	..	85	40	242	36	486	195	3	44	2	244	1	5	4	59	313	11	215	29
..	..	4	11	..	..	..	..	16	..	7	8	..	..	..	..	..	1	1	10	11	..	38	4
..	2	162	374	13	..	..	..	749	25	370	411	3	288	1	349	49	52	12	80	235	23	406	103
..	..	2	8	..	..	..	..	74	1	13	10	..	..	..	1	..	1	25	14	14	..	54	15
..	..	11	10	..	1	2	..	41	1	16	11	..	32	..	13	1	2	3	2	33	6	19	4
..	..	..	..	..	..	..	..	1	..	4	..	..	..	..	..	..	..	..	..	..	..	1	..
..
..	..	15	25	..	..	..	..	7	1	15	23	..	4	..	26	..	1	..	4	40	..	39	47
..	..	2	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	1	..	24	23
..	2	..	13	..	..	..	..	6	..	17	16	1	162	..	18	..	4	..	7	41	1	6	7
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	..
82	..	42	137	..	..	..	..	3	..	6	35	..	..	..	7	..	..	..	..	3	..	25	98
..	..	2	..	..	..	..	..	..	..	..	4	..	..	..	..	..	..	..	..	..	..	8	18
359	1	33	24	..	..	3	..	128	38	190	89	..	124	4	265	..	31	6	45	89	4	75	43
3	1	1	..	..	..	..	..	10	..	1	1	..	..	..	..	..	3	2	6	10	..	7	2
906	2	110	217	1	5	7	..	1,052	43	304	..	1	182	1	523	52	130	111	104	357	32	650	104
25	..	10	4	..	..	..	..	221	..	..	..	..	..	..	1	..	6	56	8	27	..	26	38
105	..	18	10	..	..	..	..	5	5	6	25	..	3	..	15	..	3	1	..	17	1	24	4
1	..	1	..	..	..	..	..	33	..	..	..	..	..	..	..	..	..	1	1	..	1	33	..
14	1	4	..	..	..	..	..	5	1	5	4	..	..	..	1	..	1	..	..	1	..	..	..
..
84	..	12	6	..	..	..	..	3	..	3	21	1	4	..	6	2	5	..	3	6	..	2	2
..	..	..	..	..	..	..	..	4	..	..	4	..	..	..	..	..	1	..	1	1	..	9	1
623	..	89	16	..	..	..	..	35	4	11	34	..	1	..	3	..	1	3	4	36	5	41	4
25	..	13	..	..	..	..	..	29	..	..	..	..	..	..	..	..	1	1	1	2	..	47	1
61	..	19	2	..	..	..	..	2	..	1	4	..	..	..	..	..	..	1	..	1	..	3	1
1	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	5	1
1,153	..	116	42	..	..	..	..	19	15	9	31	..	16	..	38	9	4	5	42	40	11	19	14
17	..	3	..	..	..	..	..	26	..	..	..	..	..	..	..	..	1	..	3	..	..	54	1
..
..
1	..	..	..	..	..	..	..	..	..	4	..	..	..	..	..	..	..	..	..	2	..	..	..
2,487	3	574	363	..	1	1	1	927	2	148	116	..	33	..	69	8	17	6	3	117	2	277	43
24	..	14	1	..	..	..	..	40	..	..	2	..	..	..	..	..	6	8	..	4	..	69	11

TABLE XI.—DISTRIBUTION OF EARNERS AND WORKING DEPENDENTS
PART B.—CERTAIN GROUPS OF OCCUPATIONS BY CASTE, TRIBE OR RACE

Caste, etc.	Males.	Females.	Caste, etc.	Males.	Females.	Caste, etc.	Males.	Females.
1. BEGGARS.			Raout	2	..	Chhimba	56	3
Faqir	2,780	289	Dogar	1	..	Kamboj	1	..
Jogi	1,199	79	Mulah	1	..	Mirasi	5	..
Chhimba	8	1	Siqiligar	13	..	Rajput	97	1
Kamboj	12	1	Kanait	2	..	Sheikh	71	..
Mirasi	1,688	270	Domna	2	..	Bharai	1	..
Rajput	102	27	Koli	1	..	Arain	22	..
Sheikh	183	17	3. TARKHAN (Carpenter and Cabinet-maker).			Julaha	6	..
Bharai	647	55	Faqir	1	..	Jhiwar	4	..
Arain	36	..	Chhimba	1	..	Lohar	5	26
Julaha	23	10	Rajput	22	..	Pathan	32	..
Lohar	10	..	Sheikh	108	..	Jat	11	1
Kumhar	23	5	Arain	8	..	Mochi	2	..
Jhiwar	29	5	Lohar	36	1	Sayad	7	..
Pathan	14	1	Kumhar	1	..	Mughal	16	..
Nirmala Sadh	77	..	Jhiwar	5	..	Chuhra	1	..
Jat	436	84	Pathan	7	..	Kasab	4	..
Odasi Sadh	1,313	18	Jat	8	..	Dhobi	2	..
Mochi	7	..	Mochi	1	..	Teli	6	..
Sayad	32	..	Tarkhan	8,164	26	Sunar	1	..
Tarkhan	17	3	Sikh	114	1	Charandasia	1	..
Sikh	153	16	Mughal	1	..	Nilgar	355	133
Brahman	457	4	Khatri	2	..	6. GOLD AND SILVER SMITHS.		
Mughal	2	..	Chuhra	5	..	Kamboj	2	..
Khatri	12	1	Kasab	1	..	Mirasi	1	..
Dhanik	21	2	Chamar	4	..	Rajput	57	..
Baragi Sadh	369	12	Teli	3	..	Sheikh	94	..
Narankari Sadh	74	..	Kabirpanthi	3	..	Arain	1	..
Sanyasi Sadh	563	19	Koli	9	..	Julaha	1	..
Chhura	200	34	Ahlowalia	1	..	Kumhar	1	..
Qasab	5	..	Shiqiligar	6	..	Pathan	5	..
Chamar	258	45	Kanait	11	..	Jat	7	..
Aggarwal	25	..	Domna	3	..	Sayad	1	..
Gujjar	26	2	Arya	6	..	Tarkhan	2	..
Dhobi	1	..	Brahman	1	..	Sikh	45	..
Dhayia	20	7	Puri	1	..	Mughal	2	..
Dadopanthi Sadh	17	..	Padi	3	..	Khatri	25	..
Bazigar	166	14	4. DOCTORS AND SURGEONS.			Keth	2	..
Suthra	50	2	Faqir	5	..	Teli	1	..
Namakgar	2	..	Chhimba	2	..	Sunar	2,914	12
Keth	1	..	Kamboj	1	..	Panda	1	..
Saini	119	41	Rajput	21	1	Manyar	1	..
Dewana Sadh	7	..	Sheikh	24	1	Khas	1	..
Teli	20	5	Arain	2	..	7. INMATES OF JAILS.		
Sunar	7	3	Julaha	8	..	Faqir	8	..
Barar	62	64	Lohar	2	..	Jogi	1	..
Kabirpanthi Sadh	1	3	Kumhar	1	..	Chhimba	2	..
Bangala	36	22	Jhiwar	1	..	Kamboj	12	..
Khatik	1	..	Pathan	10	..	Mirasi	1	..
Gosain Sadh	11	3	Nirmala Sadh	2	..	Rajput	32	..
Koli	4	1	Jat	32	1	Sheikh	4	..
Nai	17	1	Odasi	46	..	Bharai	2	..
Sansi	12	4	Sayad	19	1	Arain	10	..
Arora	1	..	Tarkhan	3	..	Julaha	9	..
Panda	1	..	Sikh	15	..	Lohar	6	..
Rawal	41	..	Brahman	55	..	Kumhar	1	..
Charandasia Sadh	27	..	Mughal	1	..	Jhiwar	14	..
Badu	4	..	Khatri	9	..	Pathan	4	..
Pathyara	1	..	Baragi Sadh	1	..	Jat	460	..
Rewat	5	..	Sanyasi	1	..	Odasi	1	..
Pachadha	9	..	Chuhra	3	..	Sayad	1	..
Nilgar	1	..	Chamar	2	..	Tarkhar	1	..
Dogar	9	..	Aggarwal	10	..	Sikh	62	..
Thori	213	3	Gujjar	2	1	Brahma	22	..
Ahlowalia	2	..	Suthra	1	..	Mughal	5	..
Shami	112	..	Keth	1	..	Khatri	7	..
Ahir	11	..	Dewana	1	..	Dhanik	1	..
2. LOHAR (Blacksmith).			Nai	7	..	Chuhra	60	..
Faqir	1	..	Arora	7	..	Chamar	32	..
Jogi	2	..	Rawal	2	..	Aggarwal	8	..
Rajput	7	..	Charandasia	2	..	Gujjar	7	..
Sheikh	12	..	Dogar	1	..	Bazigar	2	..
Arain	2	..	Kanait	1	..	Teli	14	..
Julaha	1	..	Arya	7	..	Gosain	1	..
Lohar	3,291	8	Parsi	1	..	Nai	6	..
Jhiwar	1	..	Sud	1	..	Sansi	5	..
Pathan	2	..	5. DYEING.			Arora	12	..
Tarkhan	15	..	Faqir	2	..	Dogar	15	..
Sikh	15	..	Jogi	2	..	Ahlowal	1	..
Mughal	6	..						
Teli	2	..						
Nai	1	..						

TABLE XI.—DISTRIBUTION OF EARNERS AND WORKING DEPENDENTS
PART B.—CERTAIN GROUPS OF OCCUPATIONS BY CASTE, TRIBE OF RACE

Caste, etc.	Males.	Females.	Caste, etc.	Males.	Females.	Caste, etc.	Males.	Females.
Multani ..	1	..	Sheikh ..	43	7	13. WEAVING ETC. OF COTTON.		
Kanchan ..	2	..	Arain ..	11	..	Faqir ..	5	..
Ghoshi ..	1	..	Julaha ..	4	..	Jogi ..	3	..
8. LAWYERS.			Kumhar ..	1	..	Chhimba ..	..	..
Rajput ..	9	..	Jaini ..	1	..	Mirasi ..	1	..
Sheikh ..	17	..	Jhiwar ..	2	..	Rajput ..	6	1
Arain ..	3	..	Pathan ..	16	..	Sheikh ..	10	..
Pathan ..	5	..	Jat ..	20	1	Arain ..	..	1
Jat ..	2	..	Odasi ..	2	1	Julaha ..	3,292	356
Sayad ..	5	..	Sayad ..	94	14	Kumhar ..	1	..
Tarkhan ..	1	..	Sikh ..	8	..	Pathan ..	7	..
Sikh ..	6	..	Brahman ..	262	20	Nirmala ..	1	..
Brahman ..	48	..	Mughal ..	1	..	Jat ..	7	..
Mughal ..	2	..	Khatri ..	124	6	Odasi ..	5	..
Khatri ..	56	..	Sanyasi ..	1	..	Mochi ..	186	6
Aggarwal ..	54	..	Aggarwal ..	65	2	Sikh ..	550	54
Keth ..	2	..	Keth ..	1	..	Brahman ..	2	..
Sunar ..	1	..	Saini ..	3	..	Khatri ..	1	..
Arora ..	4	..	Sunar ..	3	..	Dhanik ..	723	40
Arya ..	4	..	Nai ..	1	..	Chuhra ..	1,249	35
Sud ..	5	..	Arora ..	9	..	Kasab ..	8	..
9. OIL PRESSING.			Manyar ..	3	..	Chamar ..	4,232	1,204
Rajput ..	2	1	Panda ..	6	..	Aggarwal ..	2	..
Arain ..	2	..	Pathyara ..	1	..	Gujjar ..	1	..
Julaha ..	1	..	Nilgar ..	2	..	Dhobi ..	1	..
Jat ..	2	..	Dogar ..	2	1	Dewana ..	2	..
Chamar ..	2	..	Ahlowalia ..	5	..	Kabirpanthi ..	108	62
Teli ..	1,837	284	Shami ..	1	..	Koli ..	36	11
Koli ..	1	..	Ahir ..	1	..	Pachadha ..	1	..
Pinja ..	13	..	Teli ..	7	1	Nilgar ..	1	..
Chanal ..	1	..	Arya ..	8	..	Dumna ..	1	..
10. POT-MAKING.			Sud ..	4	..	Arya ..	32	2
Rajput ..	4	..	12. TANNING AND SHOEMAKING, ETC.			Puri ..	1	..
Sheikh ..	2	..	Mirasi ..	1	..	Pinja ..	2	..
Kumhar ..	4,596	528	Rajput ..	14	..	Chanal ..	1	..
Mughal ..	1	..	Sheikh ..	29	..	Kashmiri ..	4	..
Dhanik ..	2	..	Arain ..	2	..	14. WEAVING, ETC. OF SILK.		
Koli ..	1	..	Jhiwar ..	3	..	Rajput ..	1	..
Sikh ..	18	..	Mochi ..	230	2	Sheikh ..	1	..
Chinigar ..	16	5	Sikh ..	193	3	Bharai ..	1	..
11. PROFESSORS AND TEACHERS.			Dhanik ..	13	..	Arain ..	1	..
Faqir ..	3	..	Chuhra ..	1	..	Julaha ..	1	..
Jogi ..	9	..	Kasab ..	1	..	Pathan ..	2	..
Chhimba ..	7	..	Chamar ..	10,755	86	15. WEAVING, ETC. OF WOOL.		
Kamboj ..	2	..	Khatik ..	157	3	Kumhar ..	1	..
Mirasi ..	..	1	Sansi ..	4	..	Sikh ..	1	..
Rajput ..	40	3	Rawal ..	2	..	Chamar ..	3	..
			Arya ..	2	..			
			Raigar ..	27	..			
			Bawaria ..	2	..			
			Kashmiri ..	1	..			
			Dhaminia ..	1	..			

(Sd.) ARJANSHAH SINGH,

Superintendent, Census Operations, Patiala.

Table XII

IN TWO PARTS

Part I gives figures of primary passed.

Part II gives figures regarding literacy by religion and age.

TABLE XII.—FIGURES OF PRIMARY

PART

STATE, TEHSILS AND DISTRICT	HINDU									MUSLIM									Total		
	Total			0—20		20-21		21 and over		Total			0—20		20-21		21 and over				
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Persons	Males	Females
PATIALA CITY ..	1,104	1,052	52	356	20	56	3	640	29	924	900	24	168	6	65	1	667	17	312	287	25
Tehsil Patiala ..	232	232	..	60	..	11	..	161	..	111	105	6	28	1	4	..	73	5	47	47	..
Tehsil Rajpura ..	584	584	..	..	..	..	..	584	..	423	412	11	93	2	15	..	304	9	290	290	..
Tehsil Kandaghat	856	855	1	174	..	28	..	653	1	87	86	1	20	..	3	..	63	1	48	48	..
PATIALA DISTRICT ..	2,776	2,723	53	590	20	95	3	2,038	30	1,545	1,503	42	309	9	87	1	1,107	32	697	672	25
Tehsil Sirhind ..	645	634	11	184	2	20	1	430	8	381	360	21	122	13	13	1	225	7	480	473	7
Tehsil Dhuri ..	13	..	13	..	4	..	..	..	9	480	480	..	127	..	17	..	336	..	..	..	..
BASSI DISTRICT ..	658	634	24	184	6	20	1	430	17	861	840	21	249	13	30	1	561	7	480	473	7
Tehsil Sunam ..	..	..	..	..	..	..	..	..	..	316	314	2	66	..	10	..	238	2	207	198	9
Tehsil Bhawanigarh	499	493	6	137	2	16	..	340	4	488	480	8	97	..	12	..	371	8	171	170	1
Tehsil Narwana..	..	..	..	..	..	..	..	..	..	86	83	3	16	..	2	..	65	3	29	27	2
SUNAM DISTRICT ..	499	493	6	137	2	16	..	340	4	890	877	13	179	..	24	..	674	13	407	395	12
Tehsil Barnala ..	1,103	1,078	25	353	9	46	2	679	14	240	234	6	62	..	9	..	163	6	414	414	..
Tehsil Bathinda..	1,078	1,056	22	310	3	51	1	695	18	477	465	12	102	6	16	1	347	5	563	551	12
Tehsil Mansa ..	393	389	4	107	1	19	..	263	3	154	144	10	30	4	4	..	110	6	225	222	3
BARNALA DISTRICT ..	2,574	2,523	51	770	13	116	3	1,637	35	871	843	28	194	10	29	1	620	17	1,202	1,187	15
TEHSIL & DISTRICT NARNAUL	340	335	5	123	5	13	..	199	..	141	139	2	47	..	6	..	86	2	10	10	..
TOTAL FOR STATE ..	6,847	6,708	139	1,804	48	260	7	4,644	86	4,308	4,202	108	978	32	176	3	3,048	71	2,796	2,737	59

NOTE.—There is no primary

PASSED, PATIALA STATE, 1931

I—B

SIKH						CHRISTIAN						JAIN						AD-DHARMI																	
0—20		20-21		21 and over		Total			0—20		20-21		21 and over		Total			0—20		20-21		21 and over		Total			0-20		20-21		21 and over				
Males	Females	Males	Females	Males	Females	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Persons	Males	Females	Males	Females	Males	Females	Males	Females			
105	13	17	1	165	11	6	4	2	2	..	..	..	2	2	12	11	1	3	..	1	..	7	1	..	..	..	..	..	..	..	..	..	..
16	..	2	..	29	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51	..	10	..	229	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10	..	12	..	26	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
182	13	41	1	449	11	6	4	2	2	..	..	..	2	2	12	11	1	3	..	1	..	7	1	..	..	..	..	..	..	..	..	..	..	..
205	3	19	..	249	4	3	3	..	..	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	
205	3	19	..	249	4	3	3	..	..	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
59	4	8	..	131	5	..	..	..	..	..	..	..	..	..	26	26	..	9	..	2	..	15	..	..	..	..	..	..	..	..	..	..	..	..
48	..	8	..	114	1	2	1	1	..	..	..	..	1	1	34	34	..	13	..	2	..	19	..	..	..	..	..	..	..	..	..	..	..	..
6	..	..	..	21	2	..	..	..	..	..	..	..	..	..	14	14	..	6	..	..	..	8	..	..	..	..	..	..	..	..	..	..	..	..
113	4	16	..	266	8	2	1	1	..	..	..	..	1	1	74	74	..	28	..	4	..	42	..	..	..	..	..	..	..	..	..	..	..	..
157	..	15	..	242	24	23	1	9	..	1	..	13	1	1	1	1	..
178	4	23	1	350	7	6	5	1	2	..	..	..	3	1	22	22	..	10	..	2	..	10	..	..	..	..	..	..	..	..	..	..	..	..
52	..	6	..	164	3
387	4	44	1	756	10	6	5	1	2	3	1	46	45	1	19	..	3	..	23	1	1	1	1	..
2	8	..	3	2	1	2	1	1	1	1
889	24	120	2	1,728	33	20	15	5	4	..	..	..	11	5	133	131	2	50	..	8	..	73	2	1	1	..	..	..	..	..	..	..	1	..

passed in other religions.

(Sd.) ARJANSHAH SINGH,
Superintendent, Census Operations, Patiala.

TABLE XII.—LITERACY BY RELIGION AND AGE

PART II

District	Tehsil	RELIGION AND AGE	TOTAL			URDU			HINDI			GURMUKHI			ROMAN		
			Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
PATIALA STATE (WHOLE)		ALL RELIGIONS..	54,068	49,859	4,209	23,245	22,207	1,038	11,383	10,311	1,072	19,429	12,331	2,098	11	10	1
		0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5-10 ..	1,378	1,316	262	879	818	61	282	200	82	417	298	119	..	..	..
		10-15 ..	3,696	3,161	535	2,142	2,013	129	642	485	157	912	663	249	..	..	..
		15-20 ..	7,207	6,408	799	3,958	3,770	188	1,265	1,062	203	1,984	1,576	408	..	..	..
		20 and over ..	41,587	38,974	2,613	16,266	15,606	660	9,194	8,564	630	16,116	14,794	1,322	11	10	1
		HINDU ..	25,422	23,906	1,516	11,822	11,541	281	10,894	9,871	1,023	2,701	2,489	212	5	5	..
		0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5-10 ..	745	638	107	438	418	20	278	196	82	29	24	5	..	..	..
		10-15 ..	1,826	1,606	220	1,114	1,066	48	626	472	154	86	68	18	..	..	..
		15-20 ..	3,614	3,332	282	2,112	2,054	58	1,217	1,022	195	288	256	32	..	..	..
		20 and over ..	19,237	18,330	904	8,158	8,003	155	8,773	8,181	592	2,298	2,141	157	5	5	..
		MUSLIM ..	7,426	6,795	631	7,024	6,400	624	74	71	3	327	323	4	1	1	..
		0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5-10 ..	229	199	30	228	198	30	..	..	..	1	1	..	..	..	..
		10-15 ..	532	470	62	524	463	61	3	3	..	5	4	1	..	..	..
		15-20 ..	1,062	949	113	1,029	917	112	9	8	1	24	24	..	..	..	..
		20 and over ..	5,603	5,177	426	5,243	4,822	421	62	60	2	297	294	3	1	1	..
		SIKH ..	20,725	18,710	2,015	4,124	4,013	111	233	209	24	16,364	14,484	1,880	4	4	..
		0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5-10 ..	595	470	125	206	195	11	2	2	..	387	273	114	..	..	..
		10-15 ..	1,307	1,056	251	481	462	19	5	3	2	821	591	250	..	..	..
		15-20 ..	2,458	2,060	398	770	754	16	20	14	6	1,668	1,292	376	..	..	..
		20 and over ..	16,365	15,124	1,241	2,667	2,602	65	206	190	16	13,488	12,528	1,160	4	4	..
		CHRISTIAN ..	85	62	23	73	53	20	3	2	1	8	7	1	1	..	1
	0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	5-10 ..	3	3	..	3	3	..	..	..	..	..	..	..	..	..	..
	10-15 ..	6	5	1	6	5	1	..	..	..	..	..	..	..	..	..
	15-20 ..	7	5	2	7	5	2	..	..	..	..	..	..	..	..	..
	20 and over ..	69	49	20	57	40	17	3	2	1	8	7	1	1	..	1	
	JAIN ..	378	355	23	199	197	2	177	157	20	2	1	1	..	..	..
	0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	5-10 ..	6	6	..	4	4	..	2	2	..	..	..	..	..	..	..
	10-15 ..	25	24	1	17	17	..	8	7	1	..	..	..	..	..	..
	15-20 ..	59	58	1	40	40	..	19	18	1	..	..	..	..	..	..
	20 and over ..	288	267	21	138	136	2	148	130	18	2	1	1	..	..	..
	AD-DHARMI ..	32	31	1	3	3	..	2	1	1	27	27	..	..	..	..
	0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	10-15 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	15-20 ..	4	4	..	..	..	..	..	..	..	4	4	..	..	..	..
	20 and over ..	28	27	1	3	3	..	2	1	1	23	23	..	..	..	..
PATIALA CITY		ALL RELIGIONS	7,482	6,193	1,269	4,891	4,312	579	960	668	292	1,610	1,212	398	1	1	..
		0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5-10 ..	315	231	84	226	190	36	56	29	27	33	12	21	..	..	..
		10-15 ..	648	489	159	475	398	77	99	56	43	74	35	39	..	..	..
		15-20 ..	1,213	990	223	904	790	114	124	80	44	185	120	65	..	..	..
		20 and over ..	5,286	4,483	803	3,286	2,934	352	681	503	178	1,318	1,045	273	1	1	..
		HINDU ..	3,700	3,158	542	2,474	2,292	182	918	645	273	308	221	87	..	..	..
		0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5-10 ..	167	122	45	108	92	16	56	29	27	3	1	2	..	..	..
		10-15 ..	361	272	89	250	211	39	98	56	42	13	5	8	..	..	..
		15-20 ..	636	540	96	485	442	43	119	78	41	32	20	12	..	..	..
		20 and over ..	2,536	2,224	312	1,631	1,547	84	645	482	163	260	195	65	..	..	..
		MUSLIM ..	1,868	1,545	323	1,819	1,486	323	5	5	..	43	43	..	1	1	..
		0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5-10 ..	79	64	15	79	64	15	..	..	..	..	..	..	..	..	..
		10-15 ..	149	120	29	149	120	29	..	..	..	..	..	..	..	..	..
		15-20 ..	316	255	61	312	251	61	1	1	..	3	3	..	..	..	..
		20 and over ..	1,324	1,106	218	1,279	1,061	218	4	4	..	40	40	..	1	1	..
		SIKH ..	1,807	1,427	380	526	470	56	22	9	13	1,259	948	311	..	..	..
		0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5-10 ..	67	43	24	37	32	5	..	..	..	30	11	19	..	..	..
		10-15 ..	133	93	40	71	63	8	1	..	1	61	30	31	..	..	..
		15-20 ..	253	189	64	99	91	8	4	1	3	150	97	53	..	..	..
		20 and over ..	1,354	1,102	252	319	284	35	17	8	9	1,018	810	208	..	..	..

TABLE XII.—LITERACY BY RELIGION AND AGE—CONTINUED

PART II—continued

DISTRICT	TEHSIL	RELIGION AND AGE	TOTAL			URDU			HINDI			GURMUKHI			ROMAN		
			Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
PATIALA	PATIALA CITY	JAIN ..	40	32	8	25	23	2	15	9	6
		0-5
		5-10
		10-15
		15-20 ..	3	3	..	3	3
		20 and over ..	37	29	8	22	20	2	15	9	6
		CHRISTIAN ..	47	31	16	47	31	16
		0-5
		5-10 ..	2	2	..	2	2
		10-15 ..	5	4	1	5	4	1
		15-20 ..	5	3	2	5	3	2
		20 and over ..	35	22	13	35	22	13
		ALL RELIGIONS	2,005	1,858	147	917	869	48	272	254	18	815	734	81	1	1	..
		0-5
		5-10 ..	47	37	10	26	22	4	3	2	1	18	13	5
10-15 ..	122	104	18	65	58	7	14	11	3	43	35	8	..	..	..
15-20 ..	258	229	29	144	135	9	28	23	5	86	71	15	..	..	..
20 and over ..	1,578	1,488	90	682	654	28	227	218	9	668	615	53	1	1	..		
HINDU ..	687	645	22	304	302	2	245	227	18	117	115	2	1	1	..		
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	8	7	1	3	3	..	3	2	1	2	2	..	..	..	..
10-15 ..	39	36	3	21	21	..	13	10	3	5	5	..	..	..	..
15-20 ..	93	88	5	56	56	..	26	21	5	11	11	..	..	..	..
20 and over ..	527	514	13	224	222	2	203	194	9	99	97	2	1	1	..		
MUSLIM ..	527	481	46	498	452	46	9	9	..	20	20	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	18	14	4	18	14	4	..	..	..	..	..	..	..	..	..
10-15 ..	37	30	7	36	29	7	1	1	..	..	..	..	..	..	..
15-20 ..	67	58	9	64	55	9	1	1	..	2	2	..	..	..	..
20 and over ..	405	379	26	380	354	26	7	7	..	18	18	..	..	..	..
SIKH ..	811	732	79	115	115	..	18	18	..	678	599	79	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	21	16	5	5	5	..	..	..	..	16	11	5	..	..	..
10-15 ..	46	38	8	8	8	..	..	..	..	38	30	8	..	..	..
15-20 ..	98	83	15	24	24	..	1	1	..	73	58	15	..	..	..
20 and over ..	646	595	51	78	78	..	17	17	..	551	500	51	..	..	..
JAIN ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10-15 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15-20 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20 and over ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
CHRISTIAN ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10-15 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15-20 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20 and over ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
ALL RELIGIONS	3,067	2,936	131	1,609	1,574	35	687	639	28	790	723	67	1	..	1		
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	70	66	4	48	46	2	2	1	1	20	19	1	..	..	..
10-15 ..	186	173	13	128	126	2	12	9	3	46	38	8	..	..	..
15-20 ..	277	246	21	246	243	3	44	39	5	87	74	13	..	..	..
20 and over ..	2,434	2,341	93	1,187	1,159	28	609	590	19	637	592	45	1	..	1		
HINDU ..	1,325	1,291	34	718	716	2	587	562	25	20	13	7	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	26	25	1	23	23	..	2	1	1	1	1	..	..	..	..
10-15 ..	75	71	4	62	62	..	11	8	3	2	1	1	..	..	..
15-20 ..	163	158	5	118	118	..	40	35	5	5	5	..	..	..	..
20 and over ..	1,061	1,037	24	515	513	2	534	518	16	12	6	6	..	..	..
MUSLIM ..	582	533	29	560	531	29	..	..	..	2	2	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	14	12	2	14	12	2	..	..	..	..	..	..	..	..	..
10-15 ..	35	33	2	35	33	2	..	..	..	..	..	..	..	..	..
15-20 ..	73	71	2	73	71	2	..	..	..	..	..	..	..	..	..
20 and over ..	440	417	23	438	415	23	..	..	..	2	2	..	..	..	..
PATIALA	RAJOURA	JAIN	
		0-5	
		5-10	
		10-15	
		15-20	
		20 and over	
		CHRISTIAN	
		0-5	
		5-10	
		10-15	
		15-20	
		20 and over	
		ALL RELIGIONS	3,067	2,936	131	1,609	1,574	35	687	639	28	790	723	67	1	..	1
		0-5
		5-10 ..	70	66	4	48	46	2	2	1	1	20	19	1
10-15 ..	186	173	13	128	126	2	12	9	3	46	38	8	..	..	..
15-20 ..	277	246	21	246	243	3	44	39	5	87	74	13	..	..	..
20 and over ..	2,434	2,341	93	1,187	1,159	28	609	590	19	637	592	45	1	..	1		
HINDU ..	1,325	1,291	34	718	716	2	587	562	25	20	13	7	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	26	25	1	23	23	..	2	1	1	1	1	..	..	..	..
10-15 ..	75	71	4	62	62	..	11	8	3	2	1	1	..	..	..
15-20 ..	163	158	5	118	118	..	40	35	5	5	5	..	..	..	..
20 and over ..	1,061	1,037	24	515	513	2	534	518	16	12	6	6	..	..	..
MUSLIM ..	582	533	29	560	531	29	..	..	..	2	2	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	14	12	2	14	12	2	..	..	..	..	..	..	..	..	..
10-15 ..	35	33	2	35													

TABLE XII.—LITERACY BY RELIGION AND AGE—CONTINUED

PART II—continued

DISTRICT	TERRITORY	RELIGION AND AGE	TOTAL			URDU			HINDI			GURMUKHI			ROMAN			
			Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	
PATIALA	RAJPURA	SIKH ..	1,147	1,082	165	313	310	3	66	64	2	768	708	60	..	..	..
		0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5-10 ..	30	29	1	11	11	..	..	..	..	..	19	18	1	..	..
		10-15 ..	75	68	7	30	30	..	1	1	..	44	37	7	..	..	..
		15-20 ..	237	123	114	53	52	1	2	2	..	82	69	13	..	..	..
		20 and over ..	905	862	43	219	217	2	63	61	2	623	584	39	..	..	..
		JAIN ..	25	24	1	11	11	..	14	13	1	..	..	..	..	..	..
		0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		10-15 ..	1	1	..	1	1	..	..	..	..	..	..	..	..	..	..
	15-20 ..	3	3	..	1	1	..	2	2	..	..	..	..	..	..	..
	20 and over ..	21	20	1	9	9	..	12	11	1	..	..	..	..	..	..
	CHRISTIAN ..	8	6	2	7	6	1	..	..	..	..	..	..	..	1	..	1
	0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	10-15 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	15-20 ..	1	1	..	1	1	..	..	..	..	..	..	..	..	..	..	..
	20 and over ..	7	5	2	6	5	1	..	..	..	..	..	..	..	1	..	1
	PATIALA (NOW KOHISTAN)	KANDAGHAT	ALL RELIGIONS	2,361	2,315	46	944	939	5	1,310	1,271	39	107	105	2
			0-5
5-10 ..			36	36	..	23	23	..	13	13	..	..	..	..	..	..	..
10-15 ..			39	39	..	57	57	..	31	31	..	1	..	..	..	..	..
15-20 ..			240	232	8	136	136	..	98	91	7	6	5	1	..	..	..
20 and over ..			1,996	1,958	38	728	723	5	1,168	1,136	32	100	99	1	..	..	..
HINDU ..			2,139	2,099	40	793	792	1	1,291	1,252	39	55	55	..	..	..	..
0-5 ..			..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..			32	32	..	19	19	..	13	13	..	..	..	..	..	..	..
10-15 ..			79	79	..	48	48	..	31	31	..	..	..	..	..	..	..
15-20 ..		212	205	7	113	113	..	97	90	7	2	2	..	..	..	..
20 and over ..		1,316	1,283	33	613	612	1	1,150	1,118	32	53	53	..	..	..	..
MUSLIM ..		111	107	4	108	104	4	2	2	..	1	1	..	..	..	..
0-5 ..		..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..		4	4	..	4	4	..	..	..	..	..	..	..	..	..	..
10-15 ..		7	7	..	7	7	..	..	..	..	..	..	..	..	..	..
15-20 ..		15	15	..	15	15	..	..	..	..	..	..	..	..	..	..
20 and over ..		35	31	4	82	78	4	2	2	..	1	1	..	..	..	..
SIKH ..		109	107	2	41	41	..	17	17	..	51	49	2	..	..	..
0-5 ..		..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10-15 ..	3	3	..	2	2	..	..	..	..	..	1	1	..	..	..
15-20 ..	13	12	1	8	8	..	1	1	..	4	3	1	..	..	..
20 and over ..	93	92	1	31	31	..	16	16	..	46	45	1	..	..	..
JAIN ..	2	2	..	2	2	..	..	..	..	..	..	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10-15 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15-20 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20 and over ..	2	2	..	2	2	..	..	..	..	..	..	..	..	..	..
CHRISTIAN ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10-15 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15-20 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20 and over ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
PATIALA DISTRICT	ALL RELIGIONS	14,895	13,302	1,593	8,361	7,694	667	3,209	2,832	377	3,322	2,774	548	3	2	1		
	0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	5-10 ..	468	370	98	323	281	42	74	45	29	71	44	27	..	..	..
	10-15 ..	1,045	855	190	725	639	86	156	107	49	164	109	55	..	..	..
	15-20 ..	3,088	1,807	281	1,430	1,304	126	294	233	61	364	270	94	..	..	..
	20 and over ..	11,294	10,270	1,024	5,883	5,470	413	2,685	2,477	238	2,723	2,351	372	3	2	1		
	HINDU ..	7,831	7,193	638	4,239	4,102	187	3,041	2,886	355	500	404	96	1	1	..		
	0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	5-10 ..	233	186	47	153	137	16	74	45	29	6	4	2	..	..	..
	10-15 ..	554	458	96	381	342	39	153	105	48	20	11	9	..	..	..
15-20 ..	1,104	991	113	772	729	43	282	224	58	50	38	12	..	..	..
20 and over ..	5,940	5,558	382	2,983	2,894	89	2,532	2,312	220	424	351	73	1	1	..			

TABLE XII.—LITERACY BY RELIGION AND AGE—CONTINUED

PART II—continued

DISTRICT	TEHSIL	RELIGION AND AGE	TOTAL			URDU			HINDI			GURMUKHI			ROMAN		
			Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
PATIALA DISTRICT		MUSLIM ..	3,068	2,666	402	2,985	2,583	402	16	16	..	66	66	..	1	1	..
		0-5
		5-10 ..	115	94	21	115	94	21
		10-15 ..	228	190	38	227	189	38	1	1
		15-20 ..	471	399	72	464	392	72	2	2	..	5	5
		20 and over ..	2,254	1,983	271	2,179	1,908	271	13	13	..	61	61	..	1	1	..
		SIKH ..	3,874	3,348	526	995	936	59	123	108	15	2,756	2,304	452
		0-5
		5-10 ..	118	88	30	53	48	5	65	40	25
		10-15 ..	257	202	55	111	103	8	2	1	1	144	98	46
		15-20 ..	501	407	94	184	175	9	8	5	3	309	227	82
		20 and over ..	2,998	2,651	347	647	610	37	113	102	11	2,238	1,939	299
		JAIN ..	67	18	9	38	36	2	29	22	7
		0-5
		5-10
		10-15 ..	1	1	..	1	1
		15-20 ..	6	6	..	4	4	..	2	2
		20 and over ..	60	51	9	33	31	2	27	20	7
		CHRISTIAN ..	55	37	18	54	37	17	1	..	1
		0-5
	5-10 ..	2	2	..	2	2	..	..	..	..	..	..	..	..	..	..
	10-15 ..	5	4	1	5	4	1	..	..	..	..	..	..	..	..	..
	15-20 ..	6	4	2	6	4	2	..	..	..	..	..	..	..	..	..
	20 and over ..	42	27	15	41	27	14	..	..	..	..	..	..	1	..	1
	ALL RELIGIONS	13,062	12,081	981	5,172	5,017	155	2,287	2,098	189	5,599	4,962	637	4	4	..	
	0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	5-10 ..	387	335	52	228	221	7	30	22	8	129	92	37	..	..	..
	10-15 ..	973	846	127	592	573	19	90	67	23	291	206	85	..	..	..
	15-20 ..	1,736	1,537	199	933	902	31	228	183	45	575	452	123	..	..	..
	20 and over ..	2,966	2,663	303	3,419	3,321	98	1,939	1,826	113	4,604	4,212	392	4	4	..	
	HINDU ..	5,153	4,881	272	2,290	2,252	38	2,190	2,010	180	673	619	54	..	..	..
	0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	5-10 ..	140	130	10	102	101	1	30	22	8	8	7	1	..	..	..
	10-15 ..	373	342	31	260	257	3	88	66	22	25	19	6	..	..	..
	15-20 ..	704	646	58	414	406	8	217	176	41	73	64	9	..	..	..
	20 and over ..	3,936	3,763	173	1,514	1,488	26	1,855	1,746	109	567	529	38	..	..	..
	MUSLIM ..	1,500	1,401	99	1,405	1,309	96	24	22	2	71	70	1	..	..	..
	0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	5-10 ..	42	39	3	42	39	3	..	..	..	..	..	..	..	..	..
	10-15 ..	124	113	11	124	113	11	..	..	..	..	..	..	..	..	..
	15-20 ..	225	203	22	218	197	21	3	2	1	4	4	..	..	..	..
	20 and over ..	1,109	1,046	63	1,021	960	61	21	20	1	67	66	1	..	..	..
	SIKH ..	6,358	5,749	609	1,460	1,439	21	44	38	6	4,850	4,268	582	4	4	..	
	0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	5-10 ..	205	166	39	84	81	3	..	..	..	121	85	36	..	..	..
	10-15 ..	474	389	85	207	202	5	1	..	1	266	187	79	..	..	..
	15-20 ..	801	682	119	299	297	2	4	1	3	498	384	114	..	..	..
	20 and over ..	4,878	4,512	366	870	859	11	39	37	2	3,965	3,612	353	4	4	..	
	JAIN ..	38	38	..	10	10	..	28	28	..	..	..	..	..	..	..
	0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	10-15 ..	2	2	..	1	1	..	1	1	..	..	..	..	..	..	..
	15-20 ..	6	6	..	2	2	..	4	4	..	..	..	..	..	..	..
	20 and over ..	30	30	..	7	7	..	23	23	..	..	..	..	..	..	..
	CHRISTIAN ..	11	11	..	6	6	..	..	..	..	5	5	..	..	..	..
	0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	10-15 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	15-20 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	20 and over ..	11	11	..	6	6	..	..	..	..	5	5	..	..	..	..
	AD-DHARMI ..	2	1	1	1	1	..	1	..	1	..	..	..	..	..	..
	0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	10-15 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	15-20 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	20 and over ..	2	1	1	1	1	..	1	..	1	..	..	..	..	..	..

BASSI DISTRICT

TABLE XII.—LITERACY BY RELIGION AND AGE—CONTINUED

PART II—continued

DISTRICT	TEHSIL	RELIGION AND AGE	TOTAL			URDU			HINDI			GURMUKHI			ROMAN		
			Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
KARAMGARH (SUNAM) DISTRICT		ALL RELIGIONS ..	6,376	6,042	334	3,084	3,012	72	1,061	972	89	2,231	2,058	173	..	..	..
		0—5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5—10 ..	159	140	19	97	93	4	22	13	9	40	34	6	..	..	..
		10—15 ..	388	343	45	245	235	10	55	37	18	88	71	17	..	..	..
		15—20 ..	795	733	62	472	463	9	113	97	16	210	173	37	..	..	..
		20 and over ..	5,034	4,826	208	2,270	2,221	49	871	825	46	1,893	1,780	113	..	..	..
		HINDU ..	3,020	2,910	110	1,610	1,593	17	1,005	919	86	405	398	7	..	..	..
		0—5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5—10 ..	74	64	10	52	51	1	21	12	9	1	1	..	..	..	..
		10—15 ..	197	176	21	138	135	35	52	34	18	7	7	..	..	..	..
		15—20 ..	410	390	20	261	258	3	107	91	15	42	41	1	..	..	..
		20 and over ..	2,339	2,280	59	1,159	1,149	10	825	782	43	355	349	6	..	..	..
		MUSLIM ..	982	939	43	947	905	42	5	5	..	30	29	1	..	..	..
		0—5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5—10 ..	23	21	2	23	21	2	..	..	..	..	..	..	..	..	..
		10—15 ..	62	57	5	62	57	5	..	..	..	..	..	..	..	..	..
		15—20 ..	128	123	5	127	122	5	..	..	..	..	..	..	..	..	..
		20 and over ..	769	738	31	735	705	30	5	5	..	29	28	1	..	..	..
		SIKH ..	2,270	2,092	178	450	438	12	24	23	1	1,796	1,631	165	..	..	..
		0—5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5—10 ..	59	52	7	20	19	1	..	..	..	39	33	6	..	..	..
		10—15 ..	116	97	19	35	33	2	..	..	..	81	64	17	..	..	..
		15—20 ..	236	199	37	66	65	1	3	3	..	167	131	36	..	..	..
		20 and over ..	1,859	1,744	115	329	321	8	21	20	1	1,509	1,403	106	..	..	..
		CHRISTIAN ..	2	1	1	2	1	1	..	..	..	..	..	..	..	..	..
	0—5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	5—10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	10—15 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	15—20 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	20 and over ..	2	1	1	2	1	1	..	..	..	..	..	..	..	..	..
	JAIN ..	102	100	2	75	75	..	27	25	2	..	..	..	..	..	..
	0—5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	5—10 ..	3	3	..	2	2	..	1	1	..	..	..	..	..	..	..
	10—15 ..	13	13	..	10	10	..	3	3	..	..	..	..	..	..	..
	15—20 ..	21	21	..	18	18	..	3	3	..	..	..	..	..	..	..
	20 and over ..	65	63	2	45	45	..	20	18	2	..	..	..	..	..	..
ANAHADGARH (BARNALA) DISTRICT		ALL RELIGIONS	15,855	14,645	1,210	5,619	5,498	121	1,987	1,617	350	8,267	7,528	739	2	2	..
		0—5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5—10 ..	438	352	86	198	191	7	64	34	30	176	127	49	..	..	..
		10—15 ..	991	829	162	491	478	13	132	75	57	368	276	92	..	..	..
		15—20 ..	2,066	1,821	245	981	960	21	250	180	70	835	681	154	..	..	..
		20 and over ..	12,360	11,643	717	3,949	3,869	80	1,521	1,328	193	6,888	6,444	444	2	2	..
		HINDU ..	6,091	5,663	428	3,106	3,071	35	1,860	1,525	335	1,123	1,068	55	2	2	..
		0—5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5—10 ..	188	154	34	112	110	2	62	32	30	14	12	2	..	..	..
		10—15 ..	444	382	62	282	279	3	128	72	56	34	31	3	..	..	..
		15—20 ..	946	863	83	585	581	4	238	169	69	123	113	10	..	..	..
		20 and over ..	4,513	4,267	246	2,127	2,101	26	1,432	1,252	180	952	912	40	2	2	..
		MUSLIM ..	1,408	1,340	68	1,224	1,159	65	24	23	1	160	158	2	..	..	..
		0—5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5—10 ..	35	32	3	34	31	3	..	..	..	1	1	..	..	..	..
		10—15 ..	81	74	7	75	69	6	1	1	..	5	4	1	..	..	..
		15—20 ..	177	164	13	160	147	13	3	3	..	14	14	..	..	..	..
		20 and over ..	1,115	1,070	45	955	912	43	20	19	1	140	139	1	..	..	..
		SIKH ..	8,202	7,501	701	1,208	1,189	19	42	40	2	6,952	6,272	680	..	..	..
		0—5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5—10 ..	212	163	49	49	47	2	2	2	..	161	114	47	..	..	..
		10—15 ..	459	367	92	128	124	4	2	2	..	329	214	88	..	..	..
		15—20 ..	919	771	148	220	216	4	5	5	..	694	550	144	..	..	..
		20 and over ..	6,612	6,200	412	811	802	9	33	31	2	5,768	5,367	401	..	..	..
		JAIN ..	107	95	12	68	68	..	37	26	11	2	1	1	..	..	..
	0—5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	5—10 ..	2	2	..	2	2	..	..	..	..	..	..	..	..	..	..
	10—15 ..	6	5	1	5	5	..	1	..	1	..	..	..	..	..	..
	15—20 ..	19	18	1	15	15	..	4	3	..	..	..	..	..	..	..
	20 and over ..	80	70	10	46	46	..	32	23	9	2	1	1	..	..	..

TABLE XII.—LITERACY BY RELIGION AND AGE—CONTINUED

PART II—continued

DISTRICT	TEHSIL	RELIGION AND AGE	TOTAL			URDU			HINDI			GURMUKHI			ROMAN				
			Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females		
ANAHADGARH (BARNALA) DISTRICT		CHRISTIAN ..	17	13	4	11	9	2	3	2	1	3	2	1	..	..	..
		0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5-10 ..	1	1	..	1	1	..	..	..	..	..	..	..	..	..	..
		10-15 ..	1	1	..	1	1	..	..	..	..	..	..	..	..	..	..
		15-20 ..	1	1	..	1	1	..	..	..	..	..	..	..	..	..	..
		20 and over ..	14	10	4	8	6	2	3	2	1	3	2	1	..	..	..
		AD-DHARMI ..	30	30	..	2	2	..	1	1	..	27	27	..	..	..	..
		0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		10-15 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		15-20 ..	4	4	..	..	..	..	..	..	..	4	4	..	..	..	..
		20 and over ..	26	26	..	2	2	..	1	1	..	23	23	..	..	..	..
		NARNAUL NARNAUL		ALL RELIGIONS	3,880	3,789	91	1,009	986	23	2,859	2,792	67	10	9	1	2	2	..
				0-5
5-10 ..	736			119	7	33	32	1	92	86	6	1	1	..	..	..	..
10-15 ..	299			288	11	89	88	1	209	199	10	1	1	..	..	..	..
15-20 ..	522			510	12	142	141	1	380	369	11	..	..	..	..	..	..
20 and over ..	2,933			2,872	61	745	725	20	2,178	2,138	40	8	7	1	2	2	..		
HINDU ..	3,327			3,256	71	527	523	4	2,798	2,731	67	..	..	..	2	2	..
0-5 ..	..			..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	170			104	6	19	19	..	91	85	6	..	..	..	..	..	..
10-15 ..	258			248	10	53	53	..	205	195	10	..	..	..	..	..	..
15-20 ..	453			442	11	80	80	..	373	362	11	..	..	..	..	..	..
20 and over ..	2,506			2,462	44	375	371	4	2,129	2,089	40	..	..	..	2	2	..
MUSLIM ..	468			449	19	463	444	19	5	5	..	..	..	..	..	..	..
0-5 ..	..			..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	14	13	1	14	13	1	..	..	..	..	..	..	..	..	..
10-15 ..	37	36	1	36	35	1	1	1	..	..	..	..	..	..	..
15-20 ..	61	60	1	60	59	1	1	1	..	..	..	..	..	..	..
20 and over ..	356	340	16	353	337	16	3	3	..	..	..	..	..	..	..
SIKH ..	21	20	1	11	11	..	..	..	..	10	9	1	..	..	..	
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	1	1	..	..	..	..	..	..	..	1	1	..	..	..	..
10-15 ..	1	1	..	..	..	..	..	..	..	1	1	..	..	..	..
15-20 ..	1	1	..	1	1	..	..	..	..	..	..	..	..	..	..
20 and over ..	18	17	1	10	10	..	..	..	..	8	7	1	..	..	..	
JAIN ..	64	64	..	8	8	..	56	56	..	..	..	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	1	1	..	..	..	..	1	1	..	..	..	..	..	..	..
10-15 ..	3	3	..	..	..	..	3	3	..	..	..	..	..	..	..
15-20 ..	7	7	..	1	1	..	6	6	..	..	..	..	..	..	..
20 and over ..	53	53	..	7	7	..	46	46	..	..	..	..	..	..	..
ANAHADGARH (BARNALA) BARNALA		ALL RELIGIONS	4,856	4,422	434	1,922	1,884	38	483	338	145	2,451	2,200	251	..	..	..
		0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5-10 ..	162	127	35	82	79	3	15	4	11	65	44	21	..	..	..
		10-15 ..	369	304	65	209	203	6	38	15	23	122	86	36	..	..	..
		15-20 ..	656	567	89	356	350	6	71	38	33	229	179	50	..	..	..
		20 and over ..	3,669	3,424	245	1,275	1,252	23	359	281	78	2,035	1,891	144	..	..	..
		HINDU ..	1,908	1,735	173	1,181	1,168	13	460	319	141	267	248	19	..	..	..
		0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5-10 ..	67	54	13	48	47	1	14	3	11	5	4	1	..	..	..
		10-15 ..	172	147	25	125	123	2	35	13	22	12	11	1	..	..	..
		15-20 ..	320	283	37	224	223	1	66	33	33	30	27	3	..	..	..
		20 and over ..	1,349	1,251	937	84	775	9	345	270	75	220	206	14	..	..	..
		MUSLIM ..	330	316	14	285	273	12	2	2	..	48	41	2	..	..	..
		0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	7	7	..	7	7	..	..	..	..	..	..	..	..	..	..
10-15 ..	25	23	2	22	21	1	..	..	..	3	2	1	..	..	..	
15-20 ..	53	50	3	47	44	3	1	1	..	5	5	..	..	..	..
20 and over ..	245	236	9	209	201	8	1	1	..	35	34	1	..	..	..	
SIKH ..	2,557	2,316	241	426	414	12	13	13	..	2,118	1,889	229	..	..	..	
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	86	64	22	25	23	2	1	1	..	60	40	20	..	..	..	
10-15 ..	169	132	37	60	57	3	2	2	..	107	73	34	..	..	..	
15-20 ..	272	223	49	79	77	2	3	3	..	190	143	47	..	..	..	
20 and over ..	2,030	1,897	133	262	257	5	7	7	..	1,761	1,633	128	..	..	..	

TABLE XII.—LITERACY BY RELIGION AND AGE—CONTINUED

PART II—continued

District	Tehsil	Religion and Age	TOTAL			URDU			HINDI			GURMUKHI			ROMAN			
			Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	
ANAHADGARH (BARNALA)	BAENALA	CHRISTIAN ..	4	3	1	4	3	1
		0-5
		5-10
		10-15
		15-20 ..	1	1	..	1	1
		20 and over ..	3	2	1	3	2	1
		JAIN ..	35	30	5	25	25	..	8	4	4	2	1	1
		0-5
		5-10 ..	2	2	..	2	2
		10-15 ..	3	2	1	2	2	..	1	..	1
		15-20 ..	6	6	..	5	5	..	1	1
		20 and over ..	24	20	4	16	16	..	6	3	3	2	1	1
		AD-DHARMI ..	22	22	..	1	1	21	21
		0-5
		5-10
		10-15
		15-20 ..	4	4	4	4
		20 and over ..	18	18	..	1	1	17	17	2	..
		ALL RELIGIONS ..	6,937	6,435	502	2,782	2,715	67	1,001	834	167	3,152	2,884	268	2	2
		0-5
		5-10 ..	187	151	36	82	79	3	41	26	15	64	46	18
10-15 ..	421	359	62	206	200	6	81	54	27	134	105	29	..	..	..	..
15-20 ..	938	840	98	495	482	13	127	96	31	339	285	54	..	..	..	..
20 and over ..	5,391	5,085	306	1,999	1,954	45	752	658	94	2,615	2,448	167	2	2	..	..
HINDU ..	2,813	2,612	201	1,399	1,382	17	949	791	158	463	437	26	2	2	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	94	77	17	47	46	1	41	26	15	6	5	1	..	..	..	..
10-15 ..	210	181	29	116	115	1	80	53	27	14	13	1	..	..	..	..
15-20 ..	436	398	38	261	258	3	123	93	30	52	47	5	..	..	..	..
20 and over ..	2,073	1,956	117	975	963	12	705	619	86	391	372	19	2	2	..	..
MUSLIM ..	831	787	44	738	695	43	17	16	1	76	76	..	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	19	17	2	19	17	2	..	..	..	..	..	..	..	..	..	..
10-15 ..	39	35	4	38	34	4	1	1	..	..	..	..	..	..	..	..
15-20 ..	98	90	8	91	83	8	1	1	..	6	6	..	..	..	..	..
20 and over ..	675	645	30	590	561	29	15	14	1	70	70	..	..	..	..	..
SIKH ..	3,212	2,963	249	603	597	6	4	3	1	2,605	2,363	242	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	73	56	17	15	15	..	..	..	..	58	41	17	..	..	..	..
10-15 ..	168	139	29	48	47	1	..	..	..	120	92	28	..	..	..	..
15-20 ..	592	341	51	111	109	2	..	..	..	281	232	49	..	..	..	..
20 and over ..	2,579	2,427	152	429	426	3	4	3	1	2,146	1,998	148	..	..	..	..
CHRISTIAN ..	11	9	2	6	5	1	3	2	1	2	2	..	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	1	1	..	1	1	..	..	..	..	..	..	..	..	..	..	..
10-15 ..	1	1	..	1	1	..	..	..	..	..	..	..	..	..	..	..
15-20 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20 and over ..	9	7	2	4	3	1	3	2	1	2	2	..	..	..	..	..
JAIN ..	62	56	6	35	35	..	27	21	6	..	..	..	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10-15 ..	3	3	..	3	3	..	..	..	..	..	..	..	..	..	..	..
15-20 ..	12	11	1	9	9	..	3	2	1	..	..	..	..	..	..	..
20 and over ..	47	42	5	23	23	..	24	19	5	..	..	..	..	..	..	..
AD-DHARMI ..	8	8	..	1	1	..	1	1	..	6	6	..	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10-15 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15-20 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20 and over ..	8	8	..	1	1	..	1	1	..	6	6	..	..	..	..	..
ALL RELIGIONS ..	4,062	3,783	274	915	899	16	483	445	38	2,664	2,444	220	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	89	74	15	34	33	1	8	4	4	47	37	10	..	..	..	..
10-15 ..	201	166	35	76	75	1	13	6	7	112	85	27	..	..	..	..
15-20 ..	472	414	58	153	151	2	52	46	6	267	217	50	..	..	..	..
20 and over ..	3,300	3,134	166	652	640	12	410	389	21	2,238	2,105	133	..	..	..	..
ANAHADGARH (BARNALA)	MANSA	ALL RELIGIONS ..	4,062	3,783	274	915	899	16	483	445	38	2,664	2,444	220	
		0-5	
		5-10 ..	89	74	15	34	33	1	8	4	4	47	37	10	
		10-15 ..	201	166	35	76	75	1	13	6	7	112	85	27	
		15-20 ..	472	414	58	153	151	2	52	46	6	267	217	50	
		20 and over ..	3,300	3,134	166	652	640	12	410	389	21	2,238	2,105	133	

TABLE XII.—LITERACY BY RELIGION AND AGE—CONTINUED

PART II—continued

DISTRICT	TAHSIL	RELIGION AND AGE	TOTAL			URDU			HINDI			GURMUKHI			ROMAN		
			Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
ANAHADGARH (BARNALA)	MANSI	HINDU ..	1,370	1,319	51	526	521	5	451	415	36	393	383	10
		0-5
		5-10 ..	27	23	4	17	17	..	7	3	4	3	3
		10-15 ..	62	54	8	41	41	..	13	6	7	8	7	1
		15-20 ..	190	182	8	100	100	..	49	43	6	41	39	2
		20 and over ..	1,091	1,060	31	368	363	5	382	363	19	341	334	7
		MUSLIM ..	247	237	10	201	191	10	5	5	..	41	41
		0-5
		5-10 ..	9	8	1	8	7	1	1	1
		10-15 ..	17	16	1	15	14	1	2	2
		15-20 ..	26	24	2	22	20	2	1	1	..	3	3
		20 and over ..	195	189	6	156	150	6	4	4	..	35	35
		SIKH ..	2,433	2,222	211	179	178	1	25	24	1	2,229	2,020	209
		0-5
		5-10 ..	53	43	10	9	9	..	1	1	..	43	33	10
		10-15 ..	122	96	26	20	20	102	76	26
		15-20 ..	255	207	48	30	30	..	2	2	..	223	175	48
		20 and over ..	2,003	1,876	127	120	119	1	22	21	1	1,861	1,736	125
		CHRISTIAN ..	2	1	1	1	1	1	..	1
		0-5
		5-10
10-15 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15-20 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20 and over ..	2	1	1	1	1	..	..	..	..	1	..	1	..	..	..
JAIN ..	10	9	1	8	8	..	2	1	1	..	..	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10-15 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15-20 ..	1	1	..	1	1	..	..	..	..	..	..	..	..	..	..
20 and over ..	9	8	1	7	7	..	2	1	1	..	..	..	..	..	..
ALL RELIGIONS ..	5,173	4,645	528	2,413	2,297	116	577	472	105	2,180	1,873	307	3	3	..		
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	178	151	27	116	111	5	10	5	5	52	35	17	..	..	..
10-15 ..	436	371	65	289	274	15	26	12	14	121	85	36	..	..	..
15-20 ..	687	585	102	404	382	22	60	32	28	223	171	52	..	..	..
20 and over ..	3,872	3,538	334	1,604	1,530	74	481	423	58	1,784	1,582	202	3	3	..		
HINDU ..	1,670	1,513	157	879	854	25	531	432	99	260	227	33	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	58	51	7	46	45	1	10	5	5	2	1	1	..	..	..
10-15 ..	143	123	20	106	104	2	26	12	14	11	7	4	..	..	..
15-20 ..	237	201	36	151	146	5	56	31	25	30	24	6	..	..	..
20 and over ..	1,232	1,138	94	576	559	17	439	384	55	217	195	22	..	..	..
MUSLIM ..	930	847	83	883	803	80	12	10	2	35	34	1	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	30	28	2	30	28	2	..	..	..	..	..	..	..	..	..
10-15 ..	84	74	10	84	74	10	..	..	..	..	..	..	..	..	..
15-20 ..	139	121	18	135	118	17	2	1	1	2	2	..	..	..	..
20 and over ..	677	624	53	634	583	51	10	9	1	33	32	1	..	..	..
SIKH ..	2,559	2,272	287	642	631	11	33	30	3	1,881	1,608	273	3	3	..		
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	90	72	18	40	38	2	..	..	..	50	34	16	..	..	..
10-15 ..	209	174	35	99	96	3	..	..	..	110	78	32	..	..	..
15-20 ..	311	263	48	118	118	..	2	..	2	191	145	46	..	..	..
20 and over ..	1,949	1,763	186	385	379	6	31	30	1	1,530	1,351	179	3	3	..		
CHRISTIAN ..	7	7	..	3	3	..	..	..	..	4	4	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10-15 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15-20 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20 and over ..	7	7	..	3	3	..	..	..	..	4	4	..	..	..	..
JAIN ..	5	5	..	5	5	..	..	..	..	..	..	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10-15 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15-20 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20 and over ..	5	5	..	5	5	..	..	..	..	..	..	..	..	..	..
BASSI	SIRHIND	ALL RELIGIONS ..	5,173	4,645	528	2,413	2,297	116	577	472	105	2,180	1,873	307	3	3	..
		0-5
		5-10 ..	178	151	27	116	111	5	10	5	5	52	35	17
		10-15 ..	436	371	65	289	274	15	26	12	14	121	85	36
		15-20 ..	687	585	102	404	382	22	60	32	28	223	171	52
		20 and over ..	3,872	3,538	334	1,604	1,530	74	481	423	58	1,784	1,582	202	3	3	..
		HINDU ..	1,670	1,513	157	879	854	25	531	432	99	260	227	33
		0-5
		5-10 ..	58	51	7	46	45	1	10	5	5	2	1	1
		10-15 ..	143	123	20	106	104	2	26	12	14	11	7	4
		15-20 ..	237	201	36	151	146	5	56	31	25	30	24	6
		20 and over ..	1,232	1,138	94	576	559	17	439	384	55	217	195	22
		MUSLIM ..	930	847	83	883	803	80	12	10	2	35	34	1
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	30	28	2	30	28	2	..	..	..	..	..	..	..	..	..
10-15 ..	84	74	10	84	74	10	..	..	..	..	..	..	..	..	..
15-20 ..	139	121	18	135	118	17	2	1	1	2	2	..	..	..	..
20 and over ..	677	624	53	634	583	51	10	9	1	33	32	1	..	..	..
SIKH ..	2,559	2,272	287	642	631	11	33	30	3	1,881	1,608	273	3	3	..		
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	90	72	18	40	38	2	..	..	..	50	34	16	..	..	..
10-15 ..	209	174	35	99	96	3	..	..	..	110	78	32	..	..	..
15-20 ..	311	263	48	118	118	..	2	..	2	191	145	46	..	..	..
20 and over ..	1,949	1,763	186	385	379	6	31	30	1	1,530	1,351	179	3	3	..		
CHRISTIAN ..	7	7	..	3	3												

TABLE XII.—LITERACY BY RELIGION AND AGE—CONTINUED

PART II—continued

DISTRICT	TEHSIL	RELIGION AND AGE	TOTAL			UBDU			HINDI			GURMUKHI			ROMAN				
			Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females		
BASSI	SIRHIND	AD-DHARMI ..	2	1	1	1	1	..	1	1	..	1	
		0-5	
		5-10	
		10-15	
		15-20	
		20 and over ..	2	1	1	1	1	..	1	..	1	
	DAURI	ALL RELIGIONS	7,889	7,436	453	2,759	2,720	39	1,710	1,626	84	3,419	3,089	330	1	1	
		0-5	
		5-10 ..	209	184	25	112	110	2	20	17	3	77	57	20	
		10-15 ..	537	475	62	303	299	4	64	55	9	170	121	49	
		15-20 ..	1,049	952	97	529	520	9	168	151	17	352	281	71	
		20 and over ..	6,094	5,825	269	1,815	1,791	24	1,458	1,403	55	2,820	2,630	190	1	1	
		HINDU ..	3,483	3,368	115	1,411	1,398	13	1,659	1,578	81	413	392	21	
		0-5
		5-10 ..	32	79	3	56	56	..	20	17	3	6	6	
		10-15 ..	230	219	11	154	153	1	62	54	8	14	12	2	
		15-20 ..	467	445	22	263	260	3	161	145	16	43	40	3	
		20 and over ..	2,704	2,625	79	938	929	9	1,416	1,362	54	350	334	16	
		MUSLIM ..	570	554	16	522	506	16	12	12	..	36	36
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	12	11	1	12	11	1	..	..	..	..	..	..	..	..	..	..	..
10-15 ..	40	39	1	40	39	1	..	..	..	..	..	..	..	..	..	..	..
15-20 ..	36	82	4	83	79	4	1	1	..	2	2	..	..	..	..	..	..
20 and over ..	422	422	10	387	377	10	11	11	..	34	34	..	..	..	..	..	..
SIKH ..	3,799	3,477	322	818	808	10	11	8	3	2,969	2,660	309	1	1	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	115	94	21	44	43	1	..	..	..	71	51	20	..	..	..	..	..
10-15 ..	265	215	50	108	106	2	1	..	1	156	109	47	..	..	..	..	..
15-20 ..	490	419	71	181	179	2	2	1	1	307	239	68	..	..	..	..	..
20 and over ..	2,929	2,749	180	485	480	5	8	7	1	2,435	2,261	174	1	1	..	..	..
CHRISTIAN ..	4	4	..	3	3	..	..	..	..	1	1	..	..	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10-15 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15-20 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20 and over ..	4	4	..	3	3	..	..	..	..	1	1	..	..	..	..	..	..
JAIN ..	33	33	..	5	5	..	28	28	..	..	..	..	..	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10-15 ..	2	2	..	1	1	..	1	1	..	..	..	..	..	..	..	..	..
15-20 ..	6	6	..	2	2	..	4	4	..	..	..	..	..	..	..	..	..
20 and over ..	25	25	..	2	2	..	23	23	..	..	..	..	..	..	..	..	..
AD-DHARMI ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10-15 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15-20 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20 and over ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
KARAMGARH (SUNAM)	SUNAM	ALL RELIGIONS	2,543	2,439	104	1,139	1,118	21	217	202	15	1,187	1,119	68	
		0-5	
		5-10 ..	48	42	6	34	31	3	2	..	2	12	11	1	
		10-15 ..	124	111	13	89	86	3	4	..	11	31	25	6	
		15-20 ..	281	263	18	175	173	2	3	1	2	103	89	14	
		20 and over ..	2,090	2,023	67	841	828	13	208	201	7	1,041	994	47	
	HINDU ..	983	967	16	584	581	3	202	189	13	197	197	..	..	..	..	..
	0-5	
	5-10 ..	19	16	3	17	16	1	2	..	2	..	..	..	..	..	..	..
	10-15 ..	53	49	4	48	48	..	4	..	4	1	1	..	..	..	..	..
	15-20 ..	116	114	2	93	93	..	3	1	2	20	20	..	..	..	..	..
	20 and over ..	795	788	7	426	424	2	193	188	5	176	176	..	..	..	..	..
	MUSLIM ..	325	316	9	309	300	9	2	2	..	14	14	
	0-5	
	5-10 ..	6	5	1	5	5	1	
	10-15 ..	20	19	1	20	19	1	
	15-20 ..	44	43	1	43	42	1	1	1	
	20 and over ..	255	249	6	240	234	6	2	2	..	13	13	

TABLE XII.—LITERACY BY RELIGION AND AGE—CONTINUED

PART II—continued

DISTRICT	TERRITORY	RELIGION AND AGE	TOTAL			URDU			HINDI			GURMUKHI			ROMAN			
			Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	
KARAMGARH (SUNAM)	SUNAM	SIKH ..	1,196	1,119	77	220	211	9	976	908	68	
		0—5
		5—10 ..	23	21	2	11	10	1	12	11	1
		10—15 ..	49	41	8	19	17	2	30	24	6
		15—20 ..	115	100	15	33	32	1	82	68	14
		20 and over ..	1,000	957	52	157	152	5	852	805	47
		CHRISTIAN
		0—5
		5—10
		10—15
		15—20
		20 and over
		JAIN ..	39	37	2	26	26	..	13	11	2
		0—5
		5—10
		10—15 ..	2	2	..	2	2
		15—20 ..	6	6	..	6	6
		20 and over ..	31	29	2	18	16	..	13	11	2
		ALL RELIGIONS	2,720	2,553	167	1,359	1,321	38	374	339	35	987	893	94
0—5 ..	..	..	..	..	..	..	5	4	2	27	22	5	..	..	..	..
5—10 ..	78	70	8	45	44	1	16	11	5	56	45	11	..	..	..	..
10—15 ..	180	159	21	108	103	5	52	46	6	104	83	21	..	..	..	..
15—20 ..	356	324	32	200	195	5	286	264	22	800	743	57	..	..	..	..
20 and over ..	2,106	2,000	106	1,006	979	27	300	278	22	800	743	57	..	..	..	..
HINDU ..	1,124	1,076	48	571	565	6	357	322	35	196	189	7	..	..	..	..
0—5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5—10 ..	27	25	2	21	21	..	5	3	2	1	1	..	..	..	..	..
10—15 ..	75	69	6	53	52	1	16	11	5	6	6	..	..	..	..	..
15—20 ..	153	150	8	86	85	1	50	44	6	22	21	1	..	..	..	..
20 and over ..	864	832	32	411	407	4	286	264	22	167	161	6	..	..	..	..
MUSLIM ..	567	536	31	552	522	30	..	..	..	15	14	1	..	..	..	..
0—5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5—10 ..	15	14	1	15	14	1	..	..	..	..	..	..	..	..	..	..
10—15 ..	37	33	4	37	33	4	..	..	..	..	..	..	..	..	..	..
15—20 ..	75	71	4	75	71	4	..	..	..	..	..	..	..	..	..	..
20 and over ..	440	418	22	425	404	21	..	..	..	15	14	1	..	..	..	..
SIKH ..	993	906	87	201	200	1	16	16	..	776	690	86	..	..	..	..
0—5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5—10 ..	34	29	5	8	8	..	..	..	..	26	21	5	..	..	..	..
10—15 ..	64	53	11	14	14	..	..	..	..	50	39	11	..	..	..	..
15—20 ..	115	95	20	31	31	..	2	2	..	82	62	20	..	..	..	..
20 and over ..	780	729	51	148	147	1	14	14	..	618	568	50	..	..	..	..
CHRISTIAN ..	2	1	1	2	1	1	..	..	..	..	..	..	..	..	..	..
0—5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5—10 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10—15 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15—20 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20 and over ..	2	1	1	2	1	1	..	..	..	..	..	..	..	..	..	..
JAIN ..	34	34	..	33	33	..	1	1	..	..	..	..	..	..	..	..
0—5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5—10 ..	2	2	..	1	1	..	1	1	..	..	..	..	..	..	..	..
10—15 ..	4	4	..	4	4	..	..	..	..	..	..	..	..	..	..	..
15—20 ..	3	8	..	8	8	..	..	..	..	..	..	..	..	..	..	..
20 and over ..	20	20	..	20	20	..	..	..	..	..	..	..	..	..	..	..
ALL RELIGIONS	1,113	1,050	63	586	573	13	470	431	39	57	45	11	..	..	..	..
0—5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5—10 ..	33	28	5	18	18	..	14	9	5	1	1	..	..	..	..	..
10—15 ..	84	73	11	48	46	2	35	26	9	1	1	..	..	..	..	..
15—20 ..	158	146	12	97	95	2	58	50	8	3	1	2	..	..	..	..
20 and over ..	338	303	35	423	414	9	363	346	17	52	43	9	..	..	..	..
HINDU ..	913	867	46	455	447	8	446	408	38	12	12	..	..	..	..	..
0—5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5—10 ..	28	23	5	14	14	..	14	9	5	..	..	..	..	..	..	..
10—15 ..	69	58	11	37	35	2	32	23	9	..	..	..	..	..	..	..
15—20 ..	136	126	10	82	80	2	54	46	8	..	..	..	..	..	..	..
20 and over ..	680	660	20	322	318	4	346	330	16	12	12	..	..	..	..	..
KARAMGARH	NAWANA	ALL RELIGIONS	1,113	1,050	63	586	573	13	470	431	39	57	45	11	
		0—5	
		5—10 ..	33	28	5	18	18	..	14	9	5	1	1	
		10—15 ..	84	73	11	48	46	2	35	26	9	1	1	
		15—20 ..	158	146	12	97	95	2	58	50	8	3	1	2	
		20 and over ..	338	303	35	423	414	9	363	346	17	52	43	9	
		HINDU ..	913	867	46	455	447	8	446	408	38	12	12	
		0—5	
		5—10 ..	28	23	5	14	14	..	14	9	5	
		10—15 ..	69	58	11	37	35	2	32	23	9	
15—20 ..	136	126	10	82	80	2	54	46	8	..	..	..	..	..	..
20 and over ..	680	660	20	322	318	4	346	330	16	12	12	..	..	..	..

TABLE XII.—LITERACY BY RELIGION AND AGE—CONCLUDED

PART II—concluded

DISTRICT	TEHSIL	RELIGION AND AGE	TOTAL			URDU			HINDI			GURMUKHI			ROMAN			
			Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	
KARAMGARH	NAWANA	MUSLIM ..	90	87	3	86	83	3	3	3	..	1	1	..	..	..	..
		0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5-10 ..	2	2	..	2	2	..	..	..	..	..	..	..	..	..	..	..
		10-15 ..	5	5	..	5	5	..	..	..	..	..	..	..	..	..	..	..
		15-20 ..	9	9	..	9	9	..	..	..	..	..	..	..	..	..	..	..
		20 and over ..	74	71	3	70	67	3	3	3	..	1	1	..	..	..	..	..
		SIKH ..	81	67	14	29	27	2	8	7	1	44	33	11	..	..	..	..
		0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5-10 ..	2	2	..	1	1	..	..	..	..	1	1	..	..	..	..	..
		10-15 ..	3	3	..	2	2	..	..	..	..	1	1	..	..	..	..	..
		15-20 ..	6	4	2	2	2	..	1	1	..	3	1	2	..	..	..	..
		20 and over ..	70	58	12	24	22	2	7	6	1	39	30	9	..	..	..	..
		JAIN ..	29	29	..	16	16	..	13	13	..	..	..	..	..	..	..	..
		0-5 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5-10 ..	1	1	..	1	1	..	..	..	..	..	..	..	..	..	..	..
		10-15 ..	7	7	..	4	4	..	3	3	..	..	..	..	..	..	..	..
		15-20 ..	7	7	..	4	4	..	3	3	..	..	..	..	..	..	..	..
		20 and over ..	14	14	..	7	7	..	7	7	..	..	..	..	..	..	..	..
		CHRISTIAN ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

(Sd.) ARJANSHAH SINGH,

Superintendent, Census Operations, Patiala.

Table XIII
LITERACY BY SELECTED CASTES AND TRIBES

TABLE XIII.—(LITERACY BY SELECTED CASTES AND TRIBES) CENSUS OF PATIALA STATE 1931

No.	CASTE	POPULATION									LITERATES IN ENGLISH		
		TOTAL			LITERATE			ILLITERATE			Persons	Males	Females
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females			
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	AGGARWAL ..	63,632	34,768	28,864	17,306	17,007	299	46,326	17,761	28,555	654	649	5
	Hindu ..	61,340	33,590	27,750	16,753	16,467	286	44,587	17,123	27,464	634	629	5
	Sikh ..	518	274	244	133	132	1	385	142	243	2	2	..
	Jain ..	1,774	904	870	420	408	12	1,354	496	858	18	18	..
2	AHIR ..	39,620	21,780	17,840	288	282	6	39,332	21,498	17,834	18	18	..
	Hindu ..	39,314	21,603	17,711	282	276	6	39,032	21,327	17,705	18	18	..
	Sikh ..	301	175	126	5	5	..	296	170	126	..	..	..
	Muslim ..	5	2	3	1	1	..	4	1	3	..	..	..
3	ARAIN ..	37,564	21,129	16,435	849	768	81	36,715	20,361	16,354	147	144	3
	Hindu ..	573	332	241	29	29	..	544	303	241	..	..	..
	Sikh ..	50	27	23	..	..	..	50	27	23	..	..	..
	Muslim ..	36,941	20,770	16,171	820	739	81	36,121	20,031	16,090	147	144	3
4	ARORA ..	2,065	1,163	902	477	435	42	1,588	728	860	100	97	3
	Hindu ..	971	576	395	265	236	29	706	340	366	75	72	3
	Sikh ..	1,089	582	507	211	198	13	878	384	494	25	25	..
	Muslim ..	5	5	..	1	1	..	4	4	..	..	..	..
5	AWAN ..	18	7	11	1	1	..	17	6	11	..	..	..
6	BAGRIA ..	..	..	..	..	..	..	..	..	..	..	..	..
7	BAWARIA ..	2,141	1,189	1,002	5	5	5	..	2,136	1,134	1,002	..	..
	Hindu ..	983	528	455	..	..	..	..	933	528	455	..	..
	Sikh ..	1,157	610	547	5	5	5	..	1,152	605	547	..	..
	Muslim ..	1	1	..	..	..	..	..	1	1	..	..	..
8	BILOCH ..	974	556	418	3	2	1	971	554	417	..	..	..
9	BRAHMIN ..	69,422	39,144	30,278	9,002	8,621	381	60,420	30,523	29,897	978	958	20
	Hindu ..	68,816	38,759	30,057	8,884	8,519	365	59,932	30,240	29,692	964	944	20
	Sikh ..	905	384	221	118	102	16	487	282	205	14	14	..
	Jain ..	1	1	..	..	..	..	1	1	..	..	..	..
10	CHAMAR ..	122,216	68,442	53,774	763	749	14	121,453	67,693	53,760	2	2	..
	Hindu ..	57,290	31,757	25,533	132	132	..	57,158	31,625	25,533	..	..	..
	Sikh ..	64,923	36,682	28,241	631	617	14	64,292	36,065	28,227	2	2	..
	Muslim ..	3	3	..	..	..	..	3	3	..	..	..	..
11	CHIMBA ..	12,009	6,803	5,206	730	680	50	11,279	6,123	5,156	33	33	..
	Hindu ..	2,675	1,542	1,133	127	120	7	2,548	1,422	1,126	12	12	..
	Sikh ..	6,738	3,815	2,923	569	528	41	6,169	3,287	2,882	20	20	..
	Muslim ..	2,596	1,446	1,150	34	32	2	2,562	1,414	1,148	1	1	..
12	CHUHRA ..	65,514	36,393	29,118	371	356	15	65,143	36,040	29,103	9	9	..
	Hindu ..	25,085	13,947	11,138	34	34	..	25,051	13,913	11,138	2	2	..
	Sikh ..	40,062	22,244	17,818	337	322	15	39,725	21,922	17,803	7	7	..
	Muslim ..	367	205	162	..	..	..	367	205	162	..	..	..
13	DAGI (KOLI) ..	7,804	4,214	3,590	66	66	..	7,738	4,148	3,590	5	5	..
	Hindu ..	7,441	4,003	3,438	59	59	..	7,382	3,944	3,438	5	5	..
	Sikh ..	362	210	152	7	7	..	355	203	152	..	..	..
	Jain ..	1	1	..	..	..	..	1	1	..	..	..	..
14	DHOBI ..	1,727	911	816	20	19	1	1,707	892	815	2	2	..
	Hindu ..	465	254	211	6	6	..	459	248	211	..	..	..
	Sikh ..	24	15	9	..	..	..	24	15	9	..	..	..
	Muslim ..	1,238	642	596	14	13	1	1,224	620	595	2	2	..
15	DUMNA ..	..	..	..	..	..	..	..	..	..	..	..	..
16	FAQIR ..	14,335	8,695	5,690	326	322	4	14,059	8,373	5,686	10	10	..
	Hindu ..	1,474	1,312	162	125	123	2	1,349	1,189	160	6	6	..
	Sikh ..	90	73	17	21	21	..	69	52	17	..	..	..
	Muslim ..	12,821	7,310	5,511	180	178	2	12,641	7,132	5,509	4	4	..
17	GHIRATH ..	12	12	..	..	..	..	12	12	..	..	..	..

TABLE XIII—(LITERARY BY SELECTED CASTES AND TRIBES) CENSUS OF PATIAIA STATE 1931

No.	CASTE	POPULATION									LITERATES IN ENGLISH			
		TOTAL			LITERATE			ILLITERATE			Persons	Males	Females	
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	
18	GHOSI
19	GUJAR	30,613	17,356	13,257	136	134	2	30,477	17,222	13,255	7	7	..	
	Hindu	15,415	8,579	6,836	52	52	..	15,363	8,527	6,836	3	3	..	
	Sikh	403	226	177	12	11	1	391	215	176	..	..	..
	Muslim	14,795	8,551	6,244	72	71	1	14,723	8,480	6,243	4	4	..	
20	HARMI	18	12	6	..	..	..	18	12	6	..	..	..
21	JAT	375,881	216,596	159,285	12,687	11,437	1,250	363,194	205,159	158,085	930	922	16	
	Hindu	62,397	35,125	27,272	355	346	9	62,042	34,779	27,263	13	12	1	
	Sikh	299,129	173,319	125,810	12,104	10,877	1,227	287,625	162,442	124,583	913	899	14	
	Muslim	14,956	8,000	6,056	228	214	14	13,828	7,786	6,042	12	11	1	
	Jain	299	152	147	..	..	..	299	152	147	..	..	..
22	JHINWAR	27,691	15,881	11,810	402	383	19	27,289	15,498	11,791	18	18	..	
	Hindu	13,626	7,890	5,736	112	106	6	13,514	7,784	5,730	4	4	..	
	Sikh	3,000	4,562	3,438	246	235	11	7,754	4,327	3,427	12	12	..	
	Muslim	6,065	3,429	2,636	44	42	2	6,621	3,387	2,634	2	2	..	
23	JULAHA	14,610	8,151	6,459	180	176	4	14,430	7,975	6,455	7	7	..	
	Hindu	563	340	223	12	11	1	551	329	222	..	..	..
	Sikh	237	134	103	17	17	..	220	117	103	..	..	..
	Muslim	13,810	7,677	6,133	151	148	3	13,659	7,529	6,130	7	7	..	
24	KAHAR	..	..	..	..	..	..	..	..	..	..	..	..
25	KAMBOH	19,391	11,037	8,354	600	563	37	18,791	10,474	8,317	48	47	1	
	Hindu	2,968	1,763	1,265	68	65	3	2,900	1,638	1,262	7	6	1	
	Sikh	7,050	4,036	3,014	434	402	32	6,616	3,634	2,982	35	35	..	
	Muslim	9,373	5,298	4,075	98	96	2	9,275	5,202	4,073	6	6	..	
26	HASHINIRI	759	433	326	30	27	3	729	406	323	5	5	..	
	Hindu	1	1	..	1	1	..	..	..	..	..	..	..
	Muslim	758	432	326	29	26	3	729	406	323	5	5	..	
27	KHATRI	14,061	7,926	6,135	4,536	4,015	521	9,525	3,911	5,614	1,064	1,029	35	
	Hindu	12,603	7,100	5,503	3,980	3,559	421	8,623	3,541	5,082	990	957	33	
	Sikh	1,458	826	632	556	456	100	902	370	532	74	72	2	
28	KUMHAR	24,750	13,679	11,071	153	141	12	24,597	13,538	11,059	9	9	..	
	Hindu	9,565	5,265	4,300	49	48	1	9,516	5,217	4,299	6	6	..	
	Sikh	3,734	2,084	1,650	68	60	8	3,666	2,024	1,642	2	2	..	
	Muslim	11,451	6,330	5,121	36	33	3	11,415	6,297	5,118	1	1	..	
29	LOHAR	14,474	8,148	6,326	257	254	3	14,217	7,894	6,323	10	10	..	
	Hindu	3,534	2,003	1,531	86	86	..	3,448	1,917	1,531	2	2	..	
	Sikh	2,216	1,258	958	107	105	2	2,109	1,153	956	4	4	..	
	Muslim	8,724	4,887	3,837	64	63	1	8,660	4,824	3,836	4	4	..	
30	MACHCHI	405	252	153	2	2	..	403	250	153	..	..	..
31	MAHATAM	..	..	..	..	..	..	..	..	..	..	..	..
32	MEGH	..	..	..	..	..	..	..	..	..	..	..	..
33	MEO	58	39	19	3	1	2	55	38	17	..	..	..
34	MIRASI	7,626	4,129	3,497	157	151	6	7,469	3,978	3,491	1	1	..	
	Hindu	13	10	3	..	..	..	13	10	3	..	..	..
	Sikh	8	3	5	..	..	..	8	3	5	..	..	..
	Muslim	7,605	4,116	3,489	157	151	6	7,448	3,965	3,483	1	1	..	
35	MACHI	3,198	1,800	1,398	39	37	2	3,159	1,763	1,396	3	3	..	
	Hindu	321	189	132	8	8	..	313	181	132	..	..	..
	Sikh	3	3	..	..	..	..	3	3	..	..	..	..
	Muslim	2,875	1,608	1,266	31	29	2	2,843	1,579	1,264	3	3	..	
36	MUSSALI	..	..	..	..	..	..	..	..	..	..	..	..

TABLE XIII—(LITERACY BY SELECTED CASTES AND TRIBES) CENSUS OF PATIALA STATE 1931

No.	CASTE	POPULATION									LITERATE IN ENGLISH		
		TOTAL			LITERATE			ILLITERATE			Persons	Males	Females
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females			
1	2	3	4	5	6	7	8	9	10	11	12	13	14
37	NAI ..	18,591	10,508	8,083	547	516	31	18,044	9,992	8,052	29	29	..
	Hindu ..	8,343	4,703	3,640	159	154	5	8,184	4,549	3,635	17	17	..
	Sikh ..	6,823	3,926	2,897	312	290	22	6,511	5,636	2,875	4	9	..
	Muslim ..	3,425	1,879	1,546	76	72	4	3,349	1,807	1,542	3	3	..
38	OD ..	..	..	..	..	..	..	..	..	..	..	..	..
39	PAKHIWARA ..	..	..	..	..	..	..	..	..	..	..	..	..
40	PATHAN ..	6,526	3,529	2,997	762	666	96	5,764	2,863	2,901	148	140	8
41	QASAB ..	..	..	..	..	..	..	..	..	..	..	..	..
42	RAJPUT ..	71,256	39,478	31,778	2,813	2,468	145	68,643	32,010	31,633	383	373	10
	Hindu ..	25,697	14,368	11,329	1,200	1,140	60	24,497	13,228	11,269	158	154	4
	Sikh ..	1,974	1,139	835	138	125	13	1,036	1,014	822	24	24	..
	Muslim ..	43,581	23,970	19,611	1,275	1,203	72	42,306	22,767	19,530	201	195	6
	Jain ..	4	1	3	..	..	..	4	1	3	..	..	..
43	RAMDASI ..	..	..	..	..	..	..	..	..	..	..	..	..
44	SAINI ..	8,647	4,963	3,684	313	294	19	8,334	4,669	3,665	85	85	..
	Hindu ..	2,398	1,413	985	33	31	2	2,365	1,382	983	2	2	..
	Sikh ..	6,249	3,550	2,699	280	263	17	8,969	3,287	2,662	33	33	..
45	SANSI ..	1,287	699	588	15	15	..	1,272	684	588	..	..	..
46	SARERA ..	..	..	..	..	..	..	..	..	..	..	..	..
47	SAYAD ..	6,681	3,667	3,014	1,139	1,014	125	5,542	2,653	2,889	191	188	3
48	SHEIKH ..	18,968	9,950	9,018	1,487	1,339	148	17,481	8,611	8,870	248	237	11
49	SUNAR ..	9,238	5,132	4,106	1,184	1,147	37	8,054	3,985	4,069	39	39	..
	Hindu ..	6,647	3,695	2,952	806	782	24	5,841	2,913	2,928	28	28	..
	Sikh ..	2,352	1,296	1,056	371	358	13	1,981	938	1,043	11	11	..
	Muslim ..	239	141	98	7	7	..	232	134	98	..	..	..
50	TARKHAN ..	37,672	20,693	16,979	1,657	1,559	98	36,015	19,134	16,881	60	58	2
	Hindu ..	4,838	7,739	7,099	262	257	5	14,576	7,482	7,094	8	8	..
	Sikh ..	21,632	12,287	9,345	1,384	1,292	92	20,048	10,995	9,253	50	48	2
	Muslim ..	1,186	661	525	11	10	1	1,175	651	524	2	2	..
	Jain ..	16	6	10	..	..	..	16	6	10	..	..	..
51	TELI ..	21,589	12,072	9,517	188	182	6	21,401	11,890	9,511	15	14	1
	Hindu ..	24	13	11	1	1	..	23	12	11	..	..	..
	Muslim ..	21,565	12,059	9,506	187	181	6	21,378	11,878	9,500	15	14	1

(Sd.) ARJANSHAH SINGH,

Superintendent, Census Operations, Patiala.

Table XIV
IN TWO PARTS

Part I gives figures regarding mother tongue.

Part II Statistics regarding people speaking languages more than one.

TONGUE. PATIALA STATE 1931.

I.

	Persons.	Persons.	
	152,591	29	<i>Rajasthani.</i>
	79,591	30	Males.
	73,000	31	Females.
	15	32	<i>Sindhi.</i>
	12	33	Males.
	3	34	Females.
	25	35	<i>Gujrati.</i>
	19	36	Males.
	6	37	Females.
	2	38	<i>Marhati.</i>
	1	39	Males.
	1	40	Females.
	1	41	<i>Oriya.</i>
	1	42	Males.
	1	43	Females.
	1	44	<i>Tamil.</i>
	1	45	Males.
	1	46	Females.
	102	47	<i>Pashlo.</i>
	90	48	Males.
	12	49	Females.
	1	50	<i>Dakhtini.</i>
	1	51	Males.
	1	52	Females.
	1	53	<i>Malagan.</i>
	1	54	Males.
	1	55	Females.
	17	56	<i>Burmese.</i>
	8	57	Males.
	9	58	Females.
	6	59	<i>Chinese.</i>
	4	60	Males.
	2	61	Females.
	2	62	<i>Irani.</i>
	1	63	Males.
	1	64	Females.
	1	65	<i>Arabic.</i>
	1	66	Males.
	1	67	Females.
	20	68	<i>Persian.</i>
	17	69	Males.
	3	70	Females.
	215	71	<i>English.</i>
	122	72	Males.
	93	73	Females.
	130	74	<i>Purbi.</i>
	130	75	Males.

Hindustani, and figures for Madrasi and Bagri under Rajasthani.

LANGUAGES THAN ONE—CENSUS 1931.

II.

	Males.	Females.	Persons.	
1,842	40	41	81	<i>Punjabi.</i>
1,421	42	43	85	<i>Oryia.</i>
..	44	45	89	<i>Hindustani.</i>
1	46	47	93	<i>Punjabi.</i>
2	48	49	97	<i>Punjabi.</i>
3	50	51	101	<i>Hindustani.</i>
2	52	53	105	<i>English.</i>
..	54	55	109	<i>Punjabi.</i>
6	56	57	113	<i>Hindustani.</i>
4	58	59	117	<i>Punjabi.</i>
1	60	61	121	<i>Hindustani.</i>
1	62	63	125	<i>Punjabi.</i>
1	64	65	129	<i>Punjabi.</i>
..	66	67	133	<i>Hindustani.</i>
1	68	69	137	<i>Punjabi.</i>
..	70	71	141	<i>Hindustani.</i>
..	72	73	145	<i>Punjabi.</i>
..	74	75	149	<i>Hindustani.</i>
..	76	77	153	<i>Punjabi.</i>
..	78	79	157	<i>Hindustani.</i>
..	80	81	161	<i>English.</i>
..	82	83	165	<i>Pashlo.</i>
..	84	85	169	<i>Punjabi.</i>
14	86	87	182	<i>Hindustani.</i>
8	88	89	194	<i>Punjabi.</i>
33	90	91	223	<i>Hindustani.</i>
30	92	93	223	<i>Hindustani.</i>

(Sd.) ARJANSHAH SINGH,
Superintendent, Census Operations, Patiala.

Table XV
IN TWO PARTS

1. Part I gives summary figures of various religions.
2. Part II gives statistics regarding different sects of various religions by tehsils and districts.

**TABLE XV—RELIGION—SUMMARY FIGURES CENSUS 1931 PATIALA STATE
PART I.**

DISTRICT OR STATE	POPULATION						HINDUS												SIKHS			JAINS			BUDDHISTS			PARSIS			MUSLIMS			CHRISTIANS					
	Persons	Males	Females	Brahmans	Arya	Total of Hindus excluding Ad-dharmis	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40
PATIALA STATE.	1,625,520	900,597	724,923	605,369	331,825	273,544	14,105	7,737	6,368	2,452	1,310	1,142	46	29	17	1,625	875	750	621,145	340,466	280,679	632,972	357,193	275,779	3,578	1,875	1,703	2	1	1	2	1	1	1	198,945	164,975	1,449	806	643

(Sd.) ARJANSHAH SINGH,
Superintendent, Census Operations, Patiala.

TABLE XV—SECTS OF PRINCIPAL RELIGIONS, 1931
PART II

Serial No.	City, Tehsil or District	SIKHS										JAINS											
		TOTAL			KESDHARI		SEGDHARI		NAMDHARI		SULTANI		TOTAL			DRUMBARI		SETAMBARI		SATHANAK		JAIN	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	Patiala City	10,462	7,087	3,375	6,090	2,393	997	982	..	..	..	183	92	91	..	..	..	..	92	91	..	..
2	Patiala Tehsil	22,508	12,957	9,551	11,845	9,137	1,112	414	..	..	..	..	..	..	..	..	..	..	..	..	..	..
3	Rajpura Tehsil	35,260	19,796	15,464	13,204	13,872	6,592	1,592	..	..	..	83	54	29	..	..	..	..	54	29	..	..
4	Kandaghat Tehsil	4,985	2,766	2,219	578	560	2,188	1,659	..	..	..	5	3	2	..	..	3	..	..	..	..	..
	PATIALA DISTRICT	73,215	42,806	30,609	31,717	25,962	10,889	4,647	..	..	..	271	149	122	..	..	3	..	148	122	..	..
5	Sirhind Tehsil	60,661	34,639	26,022	31,083	24,186	3,375	1,832	10	4	171	14	8	6	..	..	..	..	8	6	..	..
6	Dhuri Tehsil	104,685	58,930	45,955	57,929	45,334	984	614	17	7	..	100	57	43	..	..	..	..	57	43	..	..
	BASSI DISTRICT	165,546	93,569	71,977	89,012	69,520	4,359	2,446	27	11	171	114	65	49	..	..	..	..	65	49	..	..
7	Sunam Tehsil	51,814	35,099	26,715	17,090	25,603	18,009	1,112	..	..	..	294	149	145	..	..	..	..	149	145	..	..
8	Bhawanigarh Tehsil	45,076	25,944	19,132	24,676	18,771	1,268	361	..	..	..	230	133	97	..	..	133	97	..	..	..	..
9	Narwana Tehsil	9,036	4,997	4,039	735	595	4,262	3,444	..	..	..	1,712	877	835	..	..	..	..	877	835	..	..
	SUNAM DISTRICT	115,926	66,040	49,886	42,501	44,969	23,559	4,917	..	..	..	2,286	1,159	1,077	..	..	..	133	97	1,028	980	..
10	Barnala Tehsil	58,866	32,971	25,895	32,617	25,839	328	23	24	17	2	169	87	82	..	..	74	73	13	9	..	..
11	Bathinda Tehsil	116,403	64,687	51,716	61,719	50,831	2,527	585	93	48	348	421	235	186	8	11	146	115	81	60	..	..
12	Mansa Tehsil	102,949	57,270	45,679	54,629	45,399	2,630	277	11	3	..	44	24	20	..	..	..	..	24	20	..	..
	BARNALA DISTRICT	278,218	154,928	123,290	148,965	122,069	5,485	885	128	68	350	634	346	288	8	11	220	188	118	89	..	..
	Narnaul Tehsil and District	67	50	17	50	17	..	..	..	..	..	323	156	167	156	167	..	..	..	..	..	..
	Total	63,972	357,193	275,779	312,245	262,537	44,272	12,895	155	79	521	3,578	1,875	1,703	164	178	220	188	254	186	1,237	1,151	

(Sd.) ARJANSINGH SINGH,
Superintendent, Census Operations, Patiala.

TABLE XV—SECTS OF PRINCIPAL RELIGIONS, 1931
PART II

Serial No.	City, Tehsil or District	TOTAL			HINDUS												SUL-TANI								
		Persons	Males		Males	ARYA OR VEDIC DHARAMI		BALMIKI		BHARHU SANSI		DEV DHARAM		LAL BEGI		PANJ-PIRIA		RADHA-SWAMI		SANATAN DHARAM		HINDU UNSPECIFIED			
			Males	Females		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	Patiala City	22,764	13,416	9,348	421	342	49	98	..	..	..	..	95	125	78	55	..	..	12,773	8,728	..	..	..	..
2	Patiala Tehsil	36,718	20,926	15,792	140	119	319	128	82	..	..	..	457	321	143	87	..	..	19,739	15,055	..	..	..	..
3	Rajpura Tehsil	29,995	16,826	13,169	62	47	..	..	..	..	..	..	..	..	..	..	..	..	16,764	13,122	..	..	..	..
4	Kandaghat Tehsil	47,111	25,455	21,656	66	55	..	..	..	..	..	..	..	..	..	..	..	..	23,389	21,601	..	..	..	..
5	PATIALA DISTRICT	138,588	76,623	59,965	689	563	368	228	82	..	..	..	552	446	221	142	..	..	74,665	58,806	..	..	..	..
6	Sirhind Tehsil	26,604	14,974	11,630	109	151	90	74	51	29	14,064	11,376
7	Dhuri Tehsil	21,912	20,040	1,872	203	173	..	..	203	162	..	..	..	..	..	..	..	..	19,634	15,037	..	..	..	..
8	BASSI DISTRICT	48,516	35,014	13,502	372	324	293	236	51	29	34,298	26,413
9	Sunam Tehsil	38,658	21,780	17,098	210	156	..	..	43	50	..	..	..	..	..	..	..	..	21,507	16,892	..	..	..	..
10	Bhawani Tehsil	39,886	22,368	17,518	189	163	..	..	197	174	..	..	..	..	..	..	..	..	21,982	17,181	..	..	..	..
11	Narwana Tehsil	110,93	60,040	50,351	2,663	2,220	..	..	104	93	..	..	..	..	..	..	..	..	57,273	48,038	..	..	..	..
12	SUNAM DISTRICT	189,135	104,168	84,997	3,062	2,539	..	..	344	317	..	..	..	..	..	..	..	..	100,762	82,111	..	..	..	..
13	Barnala Tehsil	16,829	9,527	7,302	221	175	7	7	37	48	..	..	..	..	..	..	..	..	9,256	7,071	6	1	..	..
14	Bhatinda Tehsil	39,827	22,494	17,333	950	700	11	6	28	17	47	37	..	16	5	21,442	16,568
15	Manse Tehsil	26,862	14,976	11,906	232	173	73	67	14,568	11,588
16	BAFNALA DISTRICT	88,538	49,997	36,541	1,403	1,048	18	13	110	115	29	17	47	37	93	88	..	..	45,266	35,227	6	1	8	9
17	Narnaul Tehsil and District	149,868	77,664	72,204	2,211	1,894	..	..	..	..	..	..	..	..	..	..	..	..	75,453	70,310	..	..	..	..
18	Total	621,145	340,461	280,679	7,737	6,368	386	239	875	750	29	17	599	483	314	210	68	35	330,444	272,567	6	1	8	9	

TABLE XV—SECTS OF PRINCIPAL RELIGIONS, 1931
PART II

Serial No.	CITY, TEHSIL OR DISTRICT	MOHAMMADANS											
		TOTAL			SUNNI		SHIA		AHMADI		AHAL-I-HADIS		
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
1	Patiala City	21,591	12,465	9,126	11,953	8,726	333	207	29	64	150	129	
2	Patiala Tehsil	34,081	18,905	15,086	18,764	14,914	98	100	94	49	39	23	
3	Rajpura Tehsil	31,328	16,910	14,418	16,440	13,979	368	345	56	63	46	31	
4	Kandaghat Tehsil	3,505	2,089	1,416	1,975	1,368	109	43	5	5	..	..
5	PATIALA DISTRICT	90,505	50,459	40,046	49,132	38,987	908	685	184	181	235	183	
6	Sirhind Tehsil	52,539	28,567	24,032	27,908	23,564	270	239	210	175	89	54	
7	Dhuri Tehsil	39,548	21,685	17,863	21,274	17,492	377	341	27	27	7	3	
8	BASSI DISTRICT	92,147	50,252	41,895	49,272	41,056	647	580	237	202	96	57	
9	Sunam Tehsil	22,456	12,306	10,150	12,203	10,059	67	62	36	29	..	..
10	Bhawanigarh Tehsil	37,941	20,716	17,235	20,131	16,615	366	391	92	114	127	105	
11	Narwana Tehsil	16,685	9,146	7,539	9,118	7,527	7	2	..	..	21	10
12	SUNAM DISTRICT	77,082	42,163	34,914	41,452	34,201	440	455	128	148	148	115	
13	Barnala Tehsil	18,829	10,358	8,471	10,201	8,353	128	91	10	12	19	15	
14	Bathinda Tehsil	43,009	23,685	19,324	21,991	17,896	186	113	19	13	1,489	1,302	
15	Manasa Tehsil	23,525	12,862	10,663	12,791	10,615	39	29	31	17	1	2	
16	BARNALA DISTRICT	85,368	46,905	38,458	44,983	36,884	353	233	60	42	1,509	1,319	
17	Narnaul Tehsil and District	18,823	9,161	9,662	9,095	9,601	66	61	..	..	..	..
18	Total	383,920	198,945	164,975	193,834	160,709	2,414	2,024	609	568	1,988	1,674	

Table XVI

RACE, CASTE OR TRIBE

This table does not include Christians, Ad-dharmis, Buddhists and Parsis, details of whom are given below :—

CHRISTIANS		
Persons 1,449	Males 806	Females 643
AD-DHARMIS		
Persons 2,452	Males 1,310	Females 1,142
BUDDHISTS		
Persons 2	Male 1	Female 1
PARSIS		
Persons 2	Male 1	Female 1

TABLE XVI—RACE, TRIBE OR CASTE

Serial No.	CASTE	RELIGION	TOTAL			PROVINCE OR STATE "A"			PROVINCE OR STATE "B"		
			Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
1	AGGARWAL ..	Hindu ..	76,145	40,994	35,151	..	..	..	..	..	..
	" ..	Sikh ..	657	346	311	..	..	..	..	..	..
	" ..	Jain ..	2,204	1,153	1,111	..	..	..	..	..	..
	Total ..	..	79,066	42,493	36,573	..	..	..	..	..	..
2	AHIR ..	Hindu ..	50,209	27,163	23,046	..	..	..	..	..	..
	" ..	Sikh ..	365	212	153	..	..	..	..	..	..
	" ..	Muslim ..	7	3	4	..	..	..	..	..	..
	Total ..	..	50,581	27,378	23,203	..	..	..	..	..	..
3	ARAIN ..	Hindu ..	710	418	292	..	..	..	..	..	..
	" ..	Sikh ..	67	37	30	..	..	..	..	..	..
	" ..	Muslim ..	46,654	25,643	21,011	..	..	..	..	..	..
	Total ..	..	47,431	26,098	21,333	..	..	..	..	..	..
4	ARORA ..	Hindu ..	1,165	676	489	..	..	..	..	..	..
	" ..	Sikh ..	1,370	703	667	..	..	..	..	..	..
	" ..	Muslim ..	7	7	..	..	..	..	..	..	..
	Total ..	..	2,542	1,386	1,156	..	..	..	..	..	..
5	Awan M. ..	Muslim ..	20	8	12	..	..	..	..	..	..
6	Bagaria ..	..	..	..	..	..	..	..	..	..	..
7	BAWARIA ..	Hindu ..	1,338	700	638	..	..	..	..	..	..
	" ..	Sikh ..	1,507	769	738	..	..	..	..	..	..
	" ..	Muslim ..	1	1	..	..	..	..	..	..	..
	Total ..	..	2,846	1,470	1,376	..	..	..	..	..	..
8	Biloch ..	Muslim ..	1,256	692	564	..	..	..	..	..	..
9	BRAHMIN ..	Hindu ..	83,592	46,147	37,445	..	..	..	..	..	..
	" ..	Sikh ..	713	455	258	..	..	..	..	..	..
	" ..	Jain ..	1	1	..	..	..	..	..	..	..
	Total ..	..	84,306	46,603	37,703	..	..	..	..	..	..
10	CHAMAR ..	Hindu ..	72,252	39,320	32,932	..	..	..	..	..	..
	" ..	Sikh ..	81,173	44,915	36,258	..	..	..	..	..	..
	" ..	Muslim ..	3	3	..	..	..	..	..	..	..
	Total ..	..	153,428	84,238	69,190	..	..	..	..	..	..
11	CHHIMBA ..	Hindu ..	3,251	1,808	1,443	..	..	..	..	..	..
	" ..	Sikh ..	8,256	4,563	3,693	..	..	..	..	..	..
	" ..	Muslim ..	2,268	1,801	1,467	..	..	..	..	..	..
	Total ..	..	14,775	8,172	6,603	..	..	..	..	..	..
12	CHUHRA ..	Hindu ..	32,175	17,474	14,701	..	..	..	..	..	..
	" ..	Sikh ..	50,940	27,667	23,273	..	..	..	..	..	..
	" ..	Muslim ..	466	259	207	..	..	..	..	..	..
	Total ..	..	83,581	45,400	38,181	..	..	..	..	..	..
13	DAGI AND KOLI ..	Hindu ..	8,712	4,621	4,091	..	..	..	..	..	..
	" ..	Sikh ..	445	246	199	..	..	..	..	..	..
	" ..	Jain ..	1	1	..	..	..	..	..	..	..
	Total ..	..	9,158	4,868	4,290	..	..	..	..	..	..
14	DROBI ..	Hindu ..	609	330	279	..	..	..	..	..	..
	" ..	Sikh ..	28	19	9	..	..	..	..	..	..
	" ..	Muslim ..	1,543	799	744	..	..	..	..	..	..
	Total ..	..	2,180	1,148	1,032	..	..	..	..	..	..
15	Dumna ..	..	..	..	..	..	..	..	..	..	..
16	FAQIR ..	Hindu ..	1,668	1,478	190	..	..	..	..	..	..
	" ..	Sikh ..	99	75	24	..	..	..	..	..	..
	" ..	Muslim ..	16,303	9,118	7,185	..	..	..	..	..	..
	Total ..	..	18,070	10,671	7,399	..	..	..	..	..	..

TABLE XVI—RACE, TRIBE OR CASTE—CONTINUED.

Serial No.	CASTE	RELIGION	TOTAL			PROVINCE OR STATE "A"			PROVINCE OR STATE "B"		
			Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
17	Ghirath ..	Hindu ..	12	12	..	..	..	..	..	..	..
18	Ghasi ..	.. ..	..	..	..	..	..	..	..	..	..
19	GUJJAR ..	Hindu ..	19,365	10,585	8,780	..	..	..	..	..	..
	" ..	Sikh ..	501	282	219	..	..	..	..	..	..
	" ..	Muslim ..	18,269	10,305	7,964	..	..	..	..	..	..
	Total ..	.. ..	38,135	21,172	16,963	..	..	..	..	..	..
20	Harni ..	Muslim ..	24	14	10	..	..	..	..	..	..
21	JAT ..	Hindu ..	77,945	43,124	34,821	..	..	..	..	..	..
	" ..	Sikh ..	362,572	206,730	155,842	..	..	..	..	..	..
	" ..	Muslim ..	17,695	9,851	7,844	..	..	..	..	..	..
	" ..	Jain ..	385	193	192	..	..	..	..	..	..
	Total ..	.. ..	458,597	259,898	198,699	..	..	..	..	..	..
22	JHIWAR ..	Hindu ..	16,870	9,602	7,268	..	..	..	..	..	..
	" ..	Sikh ..	9,929	5,521	4,408	..	..	..	..	..	..
	" ..	Muslim ..	7,692	4,251	3,441	..	..	..	..	..	..
	Total ..	.. ..	34,491	19,374	15,117	..	..	..	..	..	..
23	JOLAHA ..	Hindu ..	662	385	277	..	..	..	..	..	..
	" ..	Sikh ..	279	158	121	..	..	..	..	..	..
	" ..	Muslim ..	16,826	9,175	7,651	..	..	..	..	..	..
	Total ..	.. ..	17,767	9,718	8,049	..	..	..	..	..	..
24	Kahar ..	.. ..	..	..	..	..	..	..	..	..	..
25	KAMBOH ..	Hindu ..	3,711	2,131	1,580	..	..	..	..	..	..
	" ..	Sikh ..	8,658	4,829	3,859	..	..	..	..	..	..
	" ..	Muslim ..	11,911	6,637	5,274	..	..	..	..	..	..
	Total ..	.. ..	24,310	13,597	10,713	..	..	..	..	..	..
26	KASHMIRI ..	Hindu ..	1	1	..	..	..	..	..	..	..
	" ..	Muslim ..	953	538	415	..	..	..	..	..	..
	Total ..	.. ..	954	539	415	..	..	..	..	..	..
27	KHATRI ..	Hindu ..	15,260	8,460	6,800	..	..	..	..	..	..
	" ..	Sikh ..	1,824	1,052	772	..	..	..	..	..	..
	Total ..	.. ..	17,084	9,512	7,572	..	..	..	..	..	..
28	KUMHAR ..	Hindu ..	12,135	6,575	5,560	..	..	..	..	..	..
	" ..	Sikh ..	4,608	2,529	2,079	..	..	..	..	..	..
	" ..	Muslim ..	14,603	7,896	6,707	..	..	..	..	..	..
	Total ..	.. ..	31,346	17,000	14,346	..	..	..	..	..	..
29	LOHAR ..	Hindu ..	4,316	2,394	1,922	..	..	..	..	..	..
	" ..	Sikh ..	2,769	1,542	1,227	..	..	..	..	..	..
	" ..	Muslim ..	11,108	6,076	5,032	..	..	..	..	..	..
	Total ..	.. ..	18,193	10,012	8,181	..	..	..	..	..	..
30	Mochi ..	Muslim ..	529	313	216	..	..	..	..	..	..
31	Mehtam ..	.. ..	..	..	..	..	..	..	..	..	..
32	Megh ..	.. ..	..	..	..	..	..	..	..	..	..
33	Meo ..	Muslim ..	68	45	23	..	..	..	..	..	..
34	MIBASI ..	Hindu ..	17	13	4	..	..	..	..	..	..
	" ..	Sikh ..	8	3	5	..	..	..	..	..	..
	" ..	Muslim ..	9,425	5,025	4,400	..	..	..	..	..	..
	Total ..	.. ..	9,450	5,041	4,409	..	..	..	..	..	..
35	MOCHI ..	Hindu ..	393	226	167	..	..	..	..	..	..
	" ..	Sikh ..	4	4	..	..	..	..	..	..	..
	" ..	Muslim ..	3,572	1,971	1,601	..	..	..	..	..	..
	Total ..	.. ..	3,969	2,201	1,768	..	..	..	..	..	..

TABLE XVI—RACE, TRIBE OR CASTE—CONTINUED

Serial No.	CASTE	RELIGION	TOTAL			PROVINCE OR STATE " A "			PROVINCE OR STATE " B "		
			Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
36	Mussali	..	..	..	..	..	..	..	..	..	..
37	NAI	Hindu	10,053	5,594	4,459	..	..	..	..	..	..
	"	Sikh	8,287	4,686	3,601	..	..	..	..	..	..
	"	Muslim	4,206	2,289	1,917	..	..	..	..	..	..
	Total	..	22,543	12,569	9,977	..	..	..	..	..	..
38	Od	..	..	..	..	..	..	..	..	..	..
39	Pakhuwara	..	..	..	..	..	..	..	..	..	..
40	Pathan	Muslim	7,974	4,241	3,733	..	..	..	..	..	..
41	Qasab	..	..	..	..	..	..	..	..	..	..
42	RAJPUT	Hindu	30,765	17,013	13,752	..	..	..	..	..	..
	"	Sikh	2,459	1,386	1,073	..	..	..	..	..	..
	"	Muslim	54,076	29,301	24,775	..	..	..	..	..	..
	"	Jain	4	1	3	..	..	..	..	..	..
	Total	..	87,304	47,701	39,603	..	..	..	..	..	..
43	Ramdasi	..	..	..	..	..	..	..	..	..	..
44	SAINI	Hindu	3,029	1,717	1,312	..	..	..	..	..	..
	"	Sikh	7,923	4,451	3,472	..	..	..	..	..	..
	Total	..	10,952	6,168	4,784	..	..	..	..	..	..
45	Sainsi	Hindu	1,625	875	750	..	..	..	..	..	..
46	Sarera	..	..	..	..	..	..	..	..	..	..
47	Syed	Muslim	8,115	4,398	3,717	..	..	..	..	..	..
48	Sheikh	Muslim	22,933	12,202	10,731	..	..	..	..	..	..
49	SUNAR	Hindu	8,255	4,517	3,738	..	..	..	..	..	..
	"	Sikh	2,936	1,622	1,314	..	..	..	..	..	..
	"	Muslim	291	169	122	..	..	..	..	..	..
	Total	..	11,482	6,308	5,174	..	..	..	..	..	..
50	TARKHAN	Hindu	18,730	9,787	8,943	..	..	..	..	..	..
	"	Sikh	26,713	14,943	11,770	..	..	..	..	..	..
	"	Muslim	1,480	800	680	..	..	..	..	..	..
	"	Jain	19	7	12	..	..	..	..	..	..
	Total	..	46,942	25,537	21,405	..	..	..	..	..	..
51	TELI	Hindu	36	16	20	..	..	..	..	..	..
	"	Muslim	27,312	15,031	12,281	..	..	..	..	..	..
	Total	..	27,348	15,047	12,301	..	..	..	..	..	..
52	Others	..	..	..	..	..	..	..	..	..	..
53	AHLUWALLA	Hindu	709	410	299	..	..	..	..	..	..
	"	Sikh	1,963	1,047	916	..	..	..	..	..	..
	"	Muslim	855	484	371	..	..	..	..	..	..
	Total	..	3,527	1,941	1,586	..	..	..	..	..	..
54	Arya	..	4,880	2,711	2,169	..	..	..	..	..	..
55	ANROW	Hindu	3	2	1	..	..	..	..	..	..
	"	Sikh	1	1	..	..	..	..	..	..	..
	Total	..	4	3	1	..	..	..	..	..	..
56	BAZEGAR	Hindu	1,723	975	748	..	..	..	..	..	..
	"	Sikh	2,487	1,408	1,084	..	..	..	..	..	..
	"	Muslim	29	21	8	..	..	..	..	..	..
	Total	..	4,239	2,399	1,840	..	..	..	..	..	..
57	BHABRA	Hindu	150	126	24	..	..	..	..	..	..
	"	Sikh	1	1	..	..	..	..	..	..	..
	"	Jain	693	397	296	..	..	..	..	..	..
	Total	..	844	524	320	..	..	..	..	..	..

TABLE XVI—RACE, TRIBE OR CASTE

Serial No.	CASTE	RELIGION	TOTAL			PROVINCE OR STATE "A"			PROVINCE OR STATE "B"		
			Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
58	BHATRA ..	Hindu ..	210	119	91	..	..	..	..	..	..
	" ..	Muslim ..	18	8	10	..	..	..	..	..	..
	Total ..	..	228	127	101	..	..	..	..	..	..
59	BHARBHUNJA ..	Hindu ..	124	76	48	..	..	..	..	..	..
	" ..	Sikh ..	6	2	4	..	..	..	..	..	..
	" ..	Muslim ..	324	135	89	..	..	..	..	..	..
	Total ..	..	454	213	141	..	..	..	..	..	..
60	Bhanjra ..	Hindu ..	61	30	31	..	..	..	..	..	..
61	Bishnoy ..	Hindu ..	17	17	..	..	..	..	..	..	..
62	BANJARA ..	Hindu ..	15	14	1	..	..	..	..	..	..
	" ..	Sikh ..	1,221	630	591	..	..	..	..	..	..
	" ..	Muslim ..	216	134	82	..	..	..	..	..	..
	Total ..	..	1,452	778	674	..	..	..	..	..	..
63	Bahti ..	Hindu ..	9	9	..	..	..	..	..	..	..
64	Bengali ..	Hindu ..	142	68	74	..	..	..	..	..	..
	" ..	Muslim ..	5	2	3	..	..	..	..	..	..
	Total ..	..	147	70	77	..	..	..	..	..	..
65	BARAGI ..	Hindu ..	14,451	8,248	6,203	..	..	..	..	..	..
	" ..	Sikh ..	237	171	116	..	..	..	..	..	..
	Total ..	..	14,738	8,419	6,319	..	..	..	..	..	..
66	BHARYIA ..	Hindu ..	5	..	5	..	..	..	..	..	..
	" ..	Sikh ..	4	2	2	..	..	..	..	..	..
	" ..	Muslim ..	8,298	4,558	3,740	..	..	..	..	..	..
	Total ..	..	8,307	4,560	3,747	..	..	..	..	..	..
67	Baddu ..	Muslim ..	24	10	14	..	..	..	..	..	..
68	Bhatlara ..	Muslim ..	149	87	62	..	..	..	..	..	..
69	Bodla ..	Muslim ..	116	65	51	..	..	..	..	..	..
70	Pachadah ..	Muslim ..	7,144	3,732	3,412	..	..	..	..	..	..
71	Paracha ..	Muslim ..	85	47	38	..	..	..	..	..	..
72	BANYA OSOWAL ..	Hindu ..	42	29	13	..	..	..	..	..	..
	" ..	Jain ..	211	122	89	..	..	..	..	..	..
	Total ..	..	253	151	102	..	..	..	..	..	..
73	Banga Mesri ..	Hindu ..	159	95	64	..	..	..	..	..	..
74	Banya Suratia ..	Hindu ..	461	256	205	..	..	..	..	..	..
75	Bhand ..	Muslim ..	38	17	21	..	..	..	..	..	..
76	Chanal ..	Hindu ..	532	291	241	..	..	..	..	..	..
77	DHANAK ..	Muslim ..	10,439	5,278	5,161	..	..	..	..	..	..
	" ..	Sikh ..	134	74	60	..	..	..	..	..	..
	Total ..	..	10,573	5,352	5,221	..	..	..	..	..	..
78	DARZI ..	Hindu ..	598	323	275	..	..	..	..	..	..
	" ..	Sikh ..	58	31	27	..	..	..	..	..	..
	" ..	Muslim ..	10	10	..	..	..	..	..	..	..
	Total ..	..	666	364	302	..	..	..	..	..	..
79	Doger ..	Muslim ..	10,800	5,866	4,934	..	..	..	..	..	..
80	Dabgar ..	Muslim ..	10	6	4	..	..	..	..	..	..
81	GADARIA ..	Hindu ..	2,677	1,022	1,655	..	..	..	..	..	..
	" ..	Sikh ..	86	49	37	..	..	..	..	..	..
	Total ..	..	2,763	1,071	1,692	..	..	..	..	..	..

TABLE XVI—RACE, TRIBE OR CASTE—CONTINUED

Serial No.	CASTE	RELIGION	TOTAL			PROVINCE OR STATE " A "			PROVINCE OR STATE " B "		
			Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
82	Gorkha	Hindu	88	53	35	..	..	..	..	..	..
93	GOSAYIAN	Hindu	1,624	967	657	..	..	..	..	..	..
	"	Sikh	79	49	30	..	..	..	..	..	..
	Total	..	1,703	1,016	687	..	..	..	..	..	..
84	Gandhela	Hindu	336	182	154	..	..	..	..	..	..
85	Gagra	Hindu	36	22	14	..	..	..	..	..	..
86	HERI	Hindu	1,657	884	767	..	..	..	..	..	..
	"	Sikh	251	110	141	..	..	..	..	..	..
	"	Muslim	1,572	841	731	..	..	..	..	..	..
	Total	..	3,474	1,835	1,639	..	..	..	..	..	..
87	Changar	Muslim	56	37	19	..	..	..	..	..	..
88	JOGI	Hindu	3,414	1,829	1,585	..	..	..	..	..	..
	"	Sikh	108	56	52	..	..	..	..	..	..
	"	Muslim	2,597	1,315	1,282	..	..	..	..	..	..
	Total	..	6,119	3,200	2,919	..	..	..	..	..	..
89	KORI	Hindu	304	210	94	..	..	..	..	..	..
	"	Sikh	2	2	..	..	..	..	..	..	..
	Total	..	306	212	94	..	..	..	..	..	..
90	KATH	Hindu	913	525	388	..	..	..	..	..	..
	"	Sikh	6	2	4	..	..	..	..	..	..
	Total	..	919	527	392	..	..	..	..	..	..
91	KORMI	Hindu	19	14	5	..	..	..	..	..	..
	"	Sikh	1	1	..	..	..	..	..	..	..
	"	Muslim	1	1	..	..	..	..	..	..	..
	Total	..	21	16	5	..	..	..	..	..	..
92	Kanait	Hindu	20	12	8	..	..	..	..	..	..
93	KUNJRA	Hindu	1	1	..	..	..	..	..	..	..
	"	Muslim	462	276	186	..	..	..	..	..	..
	Total	..	463	277	186	..	..	..	..	..	..
94	KHATIK	Hindu	1,157	614	543	..	..	..	..	..	..
	"	Muslim	853	441	412	..	..	..	..	..	..
	Total	..	2,010	1,055	955	..	..	..	..	..	..
95	Kachhis	Hindu	90	54	36	..	..	..	..	..	..
96	KANCHAN	Hindu	1	..	1	..	..	..	..	..	..
	"	Muslim	210	73	137	..	..	..	..	..	..
	Total	..	211	73	138	..	..	..	..	..	..
97	Khoja	Muslim	373	189	184	..	..	..	..	..	..
98	Khokar	Muslim	40	25	15	..	..	..	..	..	..
99	Kharsia	Muslim	192	107	85	..	..	..	..	..	..
100	Kakkizai	Muslim	218	110	108	..	..	..	..	..	..
101	Kamangar	Muslim	52	22	30	..	..	..	..	..	..
102	Kharal	Muslim	20	14	6	..	..	..	..	..	..
103	LUBHANA	Hindu	507	274	233	..	..	..	..	..	..
	"	Sikh	192	111	81	..	..	..	..	..	..
	Total	..	699	385	314	..	..	..	..	..	..
104	Mena	Hindu	441	245	196	..	..	..	..	..	..
105	MALLAH	Hindu	27	19	8	..	..	..	..	..	..
	"	Muslim	45	33	12	..	..	..	..	..	..
	Total	..	72	52	20	..	..	..	..	..	..

TABLE XVI—RACE, TRIBE OR CASTE—CONTINUED.

Serial No.	CASTE	RELIGION	TOTAL			PROVINCE OR STATE " A "			PROVINCE OR STATE " B "		
			Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
106	Manyar ..	Muslim ..	188	104	84	..	..	..	..	..	..
107	Mugal ..	Muslim ..	1,604	891	713	..	..	..	..	..	..
108	MALI ..	Hindu ..	8,724	4,771	3,953	..	..	..	..	..	..
	" ..	Sikh ..	98	50	48	..	..	..	..	..	..
	" ..	Muslim ..	25	2	23	..	..	..	..	..	..
	Total ..	..	8,847	4,823	4,024	..	..	..	..	..	..
409	MADARI ..	Hindu ..	10	5	5	..	..	..	..	..	..
	NILGAR ..	Muslim ..	1,672	943	729	..	..	..	..	..	..
110	NAMAKGAR ..	Hindu ..	2,989	2,090	899	..	..	..	..	..	..
	" ..	Sikh ..	270	141	129	..	..	..	..	..	..
	" ..	Muslim ..	10	8	2	..	..	..	..	..	..
	Total ..	..	4,951	3,187	1,764	..	..	..	..	..	..
111	NAT ..	Hindu ..	57	32	25	..	..	..	..	..	..
	" ..	Muslim ..	170	75	95	..	..	..	..	..	..
	Total ..	..	227	107	120	..	..	..	..	..	..
112	Naik ..	Hindu ..	278	159	119	..	..	..	..	..	..
113	Padha ..	Muslim ..	48	27	21	..	..	..	..	..	..
114	PENJA ..	Hindu ..	10	7	3	..	..	..	..	..	..
	" ..	Muslim ..	4,205	1,891	2,314	..	..	..	..	..	..
	Total ..	..	4,215	1,898	2,317	..	..	..	..	..	..
115	Purabla ..	Hindu ..	506	339	167	..	..	..	..	..	..
116	Qulandar ..	Muslim ..	121	64	57	..	..	..	..	..	..
117	Qurashi ..	Muslim ..	9,317	5,667	3,650	..	..	..	..	..	..
118	RAJ ..	Hindu ..	99	97	2	..	..	..	..	..	..
	" ..	Sikh ..	8	5	3	..	..	..	..	..	..
	" ..	Muslim ..	264	131	133	..	..	..	..	..	..
	Total ..	..	371	233	138	..	..	..	..	..	..
119	Rababi ..	Muslim ..	98	49	49	..	..	..	..	..	..
120	Rahbari ..	Hindu ..	519	202	317	..	..	..	..	..	..
121	RAUT ..	Hindu ..	23	17	6	..	..	..	..	..	..
	" ..	Sikh ..	20	1	19	..	..	..	..	..	..
	" ..	Muslim ..	2,875	1,554	1,321	..	..	..	..	..	..
	Total ..	..	2,918	1,572	1,346	..	..	..	..	..	..
122	ROAR ..	Hindu ..	72	40	32	..	..	..	..	..	..
	" ..	Sikh ..	2	2	..	..	..	..	..	..	..
	Total ..	..	74	42	32	..	..	..	..	..	..
123	SUD ..	Hindu ..	1,769	946	823	..	..	..	..	..	..
	" ..	Sikh ..	11	7	4	..	..	..	..	..	..
	Total ..	..	1,780	953	827	..	..	..	..	..	..
124	SEKLI GAR ..	Hindu ..	33	13	20	..	..	..	..	..	..
	" ..	Sikh ..	98	44	54	..	..	..	..	..	..
	" ..	Muslim ..	21	11	10	..	..	..	..	..	..
	Total ..	..	152	68	84	..	..	..	..	..	..
125	Sikh ..	Sikh ..	39,560	22,937	16,623	..	..	..	..	..	..
126	THORI ..	Hindu ..	3,013	1,583	1,430	..	..	..	..	..	..
	" ..	Sikh ..	996	563	433	..	..	..	..	..	..
	Total ..	..	4,009	2,146	1,863	..	..	..	..	..	..
127	Thori ..	Hindu ..	34	18	16	..	..	..	..	..	..

TABLE XVI—RACE, TRIBE OR CASTE—CONCLUDED.

Serial No.	CASTE	RELIGION	TOTAL			PROVINCE OR STATE " A "			PROVINCE OR STATE " B "		
			Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
						New Totals					
	TOTAL 1 TO 52 ..	Hindus ..	554,905	304,156	250,749	555,006	304,156	250,850	..	..	..
		Sikhs ..	585,120	329,745	255,375	585,120	329,745	255,375	..	..	..
		Muslims ..	308,562	168,864	139,698	308,590	168,862	139,728	..	..	..
		Jains ..	2,674	1,356	1,318	2,674	1,356	1,318	..	..	..
	Total ..	..	1,451,261	804,121	647,140	1,451,390	804,119	647,271	..	..	..
	TOTAL 52 TO 127..	Hindus ..	66,233	36,304	29,929	66,139	36,310	29,829	..	..	..
		Sikhs ..	47,852	27,448	20,404	47,852	27,448	20,404	..	..	..
		Muslims ..	55,358	30,081	25,277	55,330	30,083	25,247	..	..	..
		Jains ..	904	519	385	904	519	385	..	..	..
	Total ..	..	170,347	94,352	75,995	170,225	94,360	75,865	..	..	..
	GRAND TOTAL ..	Hindus ..	621,145	340,466	280,679	..	..	..	..	..	..
		Sikhs ..	632,972	357,193	275,779	..	..	..	..	..	..
		Muslims ..	363,920	198,945	164,975	..	..	..	..	..	..
		Jains ..	3,578	1,875	1,703	..	..	..	..	..	..
	Total ..	..	1,621,615	898,479	723,136	..	..	..	..	..	..