

that found in four other Madras districts. Nearly three-fourths of the urban population in the district is concentrated in the towns of Mangalore and Udipi.

Immigration
and emi-
gration.

There is very little immigration into South Kanara, for 99·2 per cent of the people enumerated in the district were born in it. Of the 10,675 immigrants, 6,604 or 61·9 per cent were from adjoining districts or Madras States (from which Mysore is excluded), which leaves a balance of only 4,071 persons to be accounted for. Of these latter 1,606 came from Mysore and 1,740 from contiguous British territory. Among the immigrants males predominate, which indicates that most of the foreign element in the district has come to earn a living leaving their womenkind behind. Of European immigrants who numbered 97, 27 came from Great Britain and the remaining 70 from Continental Europe—35 of each sex and these latter must be the European priests and nuns who are not British born. Fifty-four of these seventy and 24 of the former live in Mangalore town.

The emigrants are labourers, mostly men who are recruited for the plantations in Coorg and Mysore territory, but they return to their native villages every year when the crop is harvested. There is of course the usual emigration of the professional and middle-classes in search of employment in other parts of India, besides a considerable number of "Udipi" Brahmin cooks who are to be found employed in households or engaged in running restaurants outside their own native district.

CHAPTER II.

RELIGION, CASTE AND LANGUAGE.

Pages 11 to 44.—Substitute for this chapter the following :—

Statistics,
old and now.

Table VIII at page 109 of this volume gives the strength of a few of the important sections of the depressed classes and of the other Hindus and the Kanarese and other Brahmins in the district at the census of 1931. This table differs from the table prepared at the earlier census (please see Table VIII at page 21 for the census figures of 1921) which gives the population of all the important castes inhabiting the district under the different mother tongues, but the change introduced at the census of 1931 was among other reasons necessitated by retrenchment in expenditure. The elaborate caste details which are found in the previous census reports were no longer considered necessary; besides it was responsible for numerous claims from communities to have their caste names altered and

to recognize some "grandiloquent euphemisms" in caste nomenclature. The depressed classes except in the Oriya tracts have some of them already given up their "old community names and have gone in for such cacophonous combinations as "Adi-Karnataks". Political tendency also required only such broad classifications as Brahman, depressed classes and other Hindus; these were adopted at the census of 1931 and the simplification in detail thus effected must have saved the census staff a lot of complicated work. The castes selected include every important caste considered untouchable and every primitive tribe; and the numbers of depressed classes are no longer subject to any uncertainty, or dispute, among the various political parties and politicians in the Presidency.

Table V of this volume gives the population of the different taluks following the three chief religions prevailing in the district, Hindu, Muslim and Christian. It also gives in columns 11 to 13 the strength of the rest of the community who are mostly Jains, in the various taluks. While the increase of population during the decade 1921-31 was 10·3 per cent for the province and 10 per cent for the district, the increase in the people following the three great religions and of the Jains during the same period was 8·1, 18·1, 14·9 and 5·3 respectively. The large increase in the Muslim population must be attributed partly to large additions to Islam from the depressed classes and partly to the natural growth of the population among the generally prolific community whose male members are allowed to marry without objection four wives with a chance of four-fold increase in the strength of the family. The next great increase is among the Christians and must be attributed to the proselytising activities of the missions. That the Jains who are a comparative minority in the district should show an increase much below the district rate is regrettable, but the reason is not the "artificial nature of the Jain population" for there are few money-lending Marwáris or trading strangers from the North at work here. The Jains are mostly sons of the soil and the cause of the slowness in the rate of increase must be due to defections from the faith, several Jain Bants being indifferent as to their classification as Hindus or Jains and preferring to go under the name of Hindus like most of the rest of the population.

Statistics of religions.

Among 10,000 of the district population the followers of the various religions in the years 1891, 1901, 1911, 1921, and 1931 were as follows :

Comparison with previous censuses.

	1891.	1901.	1911.	1921.	1931.
Hindus	8,168	8,056	7,944	7,864	7,733
Muslims	1,060	1,118	1,177	1,217	1,313
Christians	675	741	803	853	891
Others (mostly Jains)	97	85	76	66	63

A study of these figures shows that there has been a slow but steady decline in the proportion of the Hindus and Jains and an equally persistent increase among the Muslims and Christians. Though some of the primitive tribes come to be classed as Hindus in the census tables (for the reason that they are not Christians or Muslims) the gradual decline in the percentage of the populations in the first two cases must be due to the inadmissibility of people of other persuasions into their fold and to the increase in the other two cases by conversions to their faith of the followers of other religions. The deficit during the 40 years 1891 to 1931 in the case of Hindus and Jains has been 5.33 and 35 per cent and the increase during the same period among Christians and Muslims 32 and 23.87 per cent. Apart from conversions in the case of the latter a greater fecundity among them must be also responsible for the more rapid growth. This greater fertility might perhaps be attributed to later marriages in these communities than among the Hindus or Jains. The district contains a much lower proportion of Hindus, than any other district and the proportion of Muslims is higher only in two other districts, Kurnool and Malabar, and in Madras city. Excluding Tinnevely, the district which has the largest Christian population is South Kanara (122,216). This is not unnatural seeing that Christianity had long been established in the district. Of the 31,000 Jains in the Presidency, more than half are found in the two Arcot districts and a third in South Kanara, and there were besides 21 Zoroastrians in Mangalore and 17 Buddhists in Udipi. The former are Parsi business people in Mangalore town.

Taluk
figures.

The proportion of people following the three chief religions present striking differences in the different taluks. The inhabitants in the Amindivi islands are all (except four) Muslims. The Hindu population predominates in all taluks but in Mangalore and Kásaragóð taluks their proportion is lowest, Christians forming 19 per cent in the former taluk which contains the headquarters of several missions and Muslims forming 26.7 per cent in the latter taluk which borders on Malabar. In the Coondapoor taluk which is farthest from Malabar, 91 per cent of the population are Hindus. There are Jains in all taluks (except Amindivis), but their numbers are large only in Kárkál, Puttúr and Mangalore taluks. Among the Hindus, Saivites form the majority, Vaishnavites and Mádhvas forming a small but none-the-less distinct proportion. The latter have their chief mutts in Udipi and they are very numerous in that town. Of the Christians (122,216), Roman Catholics formed the largest section, 109,680 or 90 per cent, the Protestants and Syrians the other ten per cent.

The sex pro-
portion.

In regard to the proportion of the sexes, the district showed a larger percentage of female population, 51.61 per cent, and

it was the fifth district to show such a large divergence, coming after Ganjam, Rámnád, Tanjore and Tinnevelly—all coastal districts whose men prefer to sail to other shores in search of work and have easy access to them by sea. "An established emigration habit," says Mr. M. W. W. M. Yeatts, I.C.S., Superintendent of the Madras Census of 1931 (vide page 133 of Part I of his Report), "ought to proclaim itself in a continuing plus ratio for females"

An area of long established conditions should return a little varying ratio," two propositions which are proved by the fact that for every thousand males in the district there were in 1891, 1901, 1911, 1921 and 1931, 1,067, 1,069, 1,068, 1,057 and 1,067 females respectively. The decrease in 1921 must be attributed to the influenza epidemic which three years previously had carried off a heavy toll of victims, especially among women of whom there was a larger number than men resident in the district. Table V in this volume for 1931 shows that there was in all taluks an increase of female population among the Hindus, that only in Kárkál and Puttúr taluks there were more males than females among Muslims, that among Christians there were a larger number of men only in the Kásaragód taluk and that among the Jains women were fewer in number in all taluks, except Coondapoor where there were 75 Jain women for a male population of 74. Among Hindus again it is noticeable that for a Brahman male population of 63,231, the female population was 66,094, a difference of 2,863, Udipi taluk alone returning an excess of 2,211, Coondapoor coming next with an excess of 750, Mangalore taluk, however, showing an excess of 343 men over the women.

The following table shows the distribution by religion of the urban population in the towns of Mangalore and Udipi. This will show that the proportion of Hindus is considerably lower and that of Christians higher than the proportions for the district as a whole, a proof that the latter are more partial to town life than Hindus, a feature which is observed throughout the Presidency. Mussalmans also prefer living in towns engaging themselves in some trade, but the district percentage of this community is overweighted by the large Muslim population of Kásaragód taluk and so their percentages for the two towns appear to be low.

Religion of residents.	Mangalore.		Udipi.	
	Total.	Percentage.	Total.	Percentage.
Hindus	40,839	61	11,981	81
Muslims	7,315	11	937	6
Christians	18,510	27.6	1,907	12.8

An account of the various castes inhabiting the district is given in Chapter IV of Mr. Sturrock's District Manual, Castes.

Volume I. Certain additional information regarding them is given in the notes under that chapter in this book. For the reasons given above, the last census does not give the population figures for the various castes, so that it may not be possible to give the strength of most of them, though in regard to some of the depressed classes and others who come under certain broad caste classifications, separate figures have been given. These castes are, however, few in number, so that in the case of a large number of castes no figures are available for the purpose of comparison with those at previous censuses.

Language.

At the census of 1931 every individual was asked his mother tongue and the name of one or more languages which he knew. In this district Malayalam is the language mostly prevalent in Kásaragód taluk, Tulu prevails in the central taluks and Kanarese in the Coondapoor taluk. The language ordinarily spoken in the household was taken as the mother tongue but for the sake of accuracy the individual had to be asked to state what his mother tongue (whatever it may mean) was, for in the border regions of the language areas a Telugu man for instance might speak Tamil in his house if he had chosen to marry a Tamil woman, though his own mother tongue was Telugu. Attempts were made to find out the numbers of people who in their ordinary life were obliged to use one or more languages which were different from their mother tongue. The principal language in the South Kanara district is Tulu and not Kanarese, as its name would imply and in fact Bellary and Coimbatore districts contain more Kanarese speakers than the district called Kanara, the first having twice the number. This language (Tulu) has no written character in use, though it is a vigorous language and several books have appeared in it, all, however, printed in Kanarese characters. There are 561,623 people in this district with Tulu as their mother tongue and the returns of people having Kanarese and Malayalam as their mother tongue fall well behind the figure for Tulu. The district is largely polyglot and is also the first for the intermingling of fully developed languages; and in addition to the three languages already mentioned, Konkani figures as the mother tongue of over 200,000 people residing all over the district

Out of a total population of 1,372,241 for the district in 1931 the returns for mother tongue are shown in the following table:—

	Total.	Per cent.
Tulu	561,623	41·0
Malayalam	298,743	21·8
Kanarese	244,552	17·8
Mahráthi	47,635	3·4
Hindustáni	21,241	1·5