

Malayalam is the prevailing language of the Kásaragód taluk and in the Amindivi islands and it is also spoken by about 10 per cent of the people in the Mangalore taluk. Tulu is found chiefly in Mangalore, Udipi, Kárkal and Puttúr taluks which formed the ancient Tuluvanadu, but it is also the language of about 30 per cent of the people of Kásaragód which formed the southern frontier of the ancient Tuluva country. Kanarese is the main language of Coondapoor and Udipi taluks and of a small proportion in Mangalore and Kárkal taluks. Konkani is spoken in all the northern taluks and in none of them is it the predominant language. Mahráthi is the language of a few thousands in Kásaragód and Udipi taluks and Hindustáni for the most part of Mussalmans with a foreign origin, the native Muslim having generally Malayalam or Kanarese as his mother tongue.

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### CHAPTER III.

#### AGE, SEX AND MARRIAGE.

*Pages 45 to 57.—For this chapter substitute:—*Imperial Age. Table VII at page 85 of Part II of the Report on the Census of the Madras Presidency gives the general age constitution of the population of the district. These returns of age continue to be far from accurate, though, as regards age returns of children below five years of age, they can be regarded as on the whole fairly accurate. The district population showed that in the age group 0-15, there were 410 people in every 1,000, while for the Presidency as a whole, it was 339 per thousand, and, barring East Gódávári Agency and North Arcot, this district returned the largest proportion within these age limits. It would perhaps be futile to attempt to explain the reason for this great increase over the mean for the Presidency. The district figure at the census of 1891 was only 400, and the increase in 1931 might be due to better health conditions among the children as a result of vaccination against small-pox, child welfare work and general health propaganda, for the increase in population was only a little over 3 per cent since the census of 1891. It has been found that the proportion of children to persons in the prime of life had varied little during the forty years ending 1931 in the various census divisions, with this difference, that while the tendency is for the proportion to diminish, the West Coast figures in 1931 alone increased over those for 1891, apparently following the figures for married women between the ages of 15 and 40. This might obviously be due to the west coast being more fertile than the other

regions and to fewer women migrating from Malabar or South Kanara. They generally remain at home with the children, a circumstance which has the effect of swelling the ratios. For a population that is increasing, the numbers at each age period should gradually diminish as age advances, and this we find clearly exemplified in this district, for the population at age-groups 20 to 30 is 227,152, at 30 to 40, 181,163, at 40 to 50, 129,563, at ages 50 to 60, 83,333 and for ages 60 and over 6,877. The figures for the age groups 0 to 10 and 10 to 20, were 388,633 and 297,520.

Useful and  
dependant  
ages.

It may be assumed that all males between the ages of 15 and 60 and all females between 15 and 50 are capable of earning their own livelihood. On this assumption 52·8 per cent of the males and 49·5 of the females in this district were at the useful ages in 1931. The corresponding figures for the Presidency were 55·9 for males and 54·1 for females.

Sex.

The population of South Kanara in 1931 was made up of 663,950 males and 708,291 females. The population thus shows a preponderance of females, the proportion being 1,066 females to 1,000 of the opposite sex. The ratio in 1871 was 1,007; in 1881, 1,032; and in 1891, 1,067, and this was one more than that in 1931. The female surplus in the Presidency as a whole was only 1,025 in 1931. The writer of the revised Manual, 1898, considers that the figure in 1891 was due to the more complete enumeration of females than at previous censuses. The female proportions in 1901, 1911 and 1921 were respectively 1069, 1067 and 1057. It is surprising that the figures should have been practically the same in 1891, 1901, 1911 and 1931, and the marked drop in 1921 must be due to the influenza epidemic of 1918 which must have had a partiality for women victims, and these formed more than 50 per cent of the population and thus reduced their proportion in the census that followed three years later. The two northernmost coastal taluks, Coondapoor and Udipi have a female ratio of over 1,100 evidently due to the emigration both by sea and land of a considerable number of the men to earn a living or in search of work. It is seen that there were 2 per cent more male children under 15 than female children indicating (1) that there were more male than female babies and (2) that the former were more carefully looked after and so there was less mortality among them, and that between the ages of 15 and 40 (that is, the child-bearing age), there were 16 per cent more women. This circumstance proves that at the useful ages more men go out of the district for work leaving their womenfolk and children at home. In fact South Kanara and the only other district on the West Coast supply more clerks, cooks and restaurateurs to the whole of Southern India than any two other districts put together to the east of the Western Ghats.

Table VII of the Census Tables for 1931 (vide pp. 85 and 86 of the Madras Census Report for that year, Part II) shows the total population of each sex and the number of each that were unmarried, married and widowed. The table also gives similar figures for the followers of the three great religions and of the Jains for each age group of five till 20, and for groups for 10 years beyond it and in the case of children under five, the number unmarried, married and widowed at each age. A study of the table naturally reveals interesting features of the social life of the followers of the various religions prevailing in the district.

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Marriage.

Taking the civil condition of children up to five years, the table shows that 413 children under five were married and 24 were widowed and they were distributed as follows among Hindus, Muhammadans and Jains, there being no such marriages among Christians.

Child marriage and widowhood.

Age.	Total.		Married.		Widowed.	
	Males.	Females.	Males.	Females.	Males.	Females.
0 1 ...	22,576	22,776	9	12	...	1
1 2 ...	22,329	22,710	13	36	...	1
2 3 ...	20,599	21,202	19	51	...	2
3 4 ...	19,239	19,234	15	80	...	2
4 5 ...	18,211	17,723	47	131	2	16
Total ...	102,954	103,695	103	310	2	22

Among the various religionists, the married and the widowed children were distributed as follows:—

Age.	Married.						Widowed.					
	Hindus.		Muham- madans.		Jains.		Hindus.		Muham- madans.		Jains.	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
0-1 ...	8	11	1	...	...	1	...	1	...	...	...	...
1-2 ...	9	30	4	5	...	1	...	1	...	...	...	...
2-3 ...	15	44	4	7	...	...	...	2	...	...	...	...
3-4 ...	14	72	1	8	...	...	...	2	...	...	...	...
4-5 ...	38	118	8	13	1	...	2	13	...	3	...	...
Total ...	84	275	18	33	1	2	2	19	...	3	...	...

Who the particular castes are among the Hindus who contributed as many as 359 married infants of both sexes under 5, it is not possible to say with any tolerable degree of accuracy; if we may hazard a guess it must be chiefly the better placed classes like the Vysias and Brahmans. To escape the provisions of the Sarda Act, several infant marriages were performed in these castes in the years preceding the census. That 2 baby boys and 22 baby girls should have lost their partners is not surprising seeing that infantile mortality all

through the Presidency is fairly high and the number of married infants of tender age too many. The Muslims also for the same reason had celebrated 51 infant marriages (18 boys and 33 girls) with 3 girls attaining widowhood at that tender age. The Jains did not appear to have kept quiet when they knew that the Child Marriage Restraint Act was to become the law of the land, for three infant marriages were reported among them, one of a boy and two of girls and fortunately no infant had been widowed.

The same table for 1921 census showed that there were then more married infants than in 1931 (285 boys and 467 girls) and that there were such cases even among Christians (20 boys and 32 girls). The figures for Hindus were 244 boys and 378 girls, Muhammadans 19 boys and 51 girls and of Jains 2 boys and 6 girls. There were also 9 boys and 43 girls widowed under five years in the whole district, the numbers being distributed as follows—Hindus, 8 boys and 42 girls, Muhammadans 7 girls and no boy and Jains one boy and one girl. That there has been an improvement during the next ten years is due to the greater consciousness of the evil system among the people, and perhaps the figures in 1931 might have been much less than they were, but for the passing of what is known as the Sarda Act.

The following table shows the civil or conjugal condition of the population in the district and the proportions of unmarried, married and widowed in a total of 10,000 of each sex :—

*Distribution of civil condition of 10,000 persons of each sex and age.*

Age groups.	Males.			Females.		
	Un-married.	Married.	Widowed.	Un-married.	Married.	Widowed.
All ages ...	5,792	3,880	328	4,007	4,212	1,791
0—15 ...	9,949	50	1	9,325	745	30
15—30 ...	5,846	3,991	63	1,205	8,073	722
30—40 ...	764	8,868	368	188	7,548	2,264
40—50 ...	270	4,112	618	145	5,315	4,540
50—60 ...	189	8,660	1,151	110	2,983	6,907
Over 60 ...	167	7,980	1,903	42	1,165	8,733

The above statement shows that marriage is practically universal throughout the district and that only a few people of either sex elect to remain single till the end of their lives. Among males the proportion of unmarried people to the entire population decreases with each advancing age-period until at ages beyond 60 not more than 1·6 per cent of the population were unmarried, while 79 per cent of them were married and 19 per cent were widowers. Among women at the ordinary marriage age of 15—30, 80 per cent were married, 7 per cent