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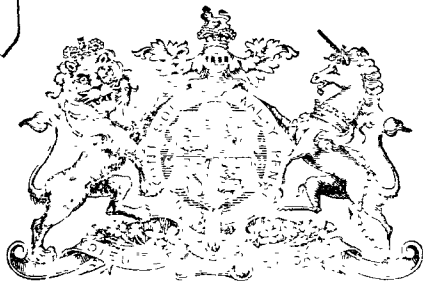
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were in 1891 a total of 20,453. This total had risen in 1901 to 25,601. It is the most numerous Indian caste in Burma. The majority of the Madras domestic servants employed in the province are recruited from it. The Paraiyans are a Tamil-speaking caste. Mr. Stuart says of them—

“The Paraiyans have been but little affected by Brahmanical doctrines and customs, though in respect to ceremonies they have not escaped their influence. Paraiyans are nominally Saivites, but in reality they are Demon-worshippers. The Valluvas are their priests. The marriage of girls before puberty is very rare, divorce is easy; a husband can send away his wife at will, and she, on her part, can dissolve the marriage tie by simply returning the *tali*. In such cases the husband takes the children or contributes for their maintenance. Widow marriage is freely allowed. I have found no traces of polyandry among this caste.”

Originally the Paraiyans were field labourers and weavers. The caste is very low in the social scale, but, despite the idea of degradation that has come to be attached to the term “Pariah,” there seems to be no reason for looking upon it as on the same level with the professional sweeper castes. A very large proportion of the Native Christians of India are Paraiyans.

161. The Mala is the Telugu Paraiyan caste. The majority of the Malas in Burma are coolies. There were altogether 18,522 in the province on the 1st March 1901. It is not

clear from the figures how many there were in 1891. They appear to have been shown under some other head in that year. The following particulars regarding them are taken from the Madras Census Report for 1891:—

“Malas, like the Paraiyans, are said to have been weavers at one time, but very few are engaged in this occupation at the present day. Most of them are now labourers. Like the Telugu people generally, the majority of the Malas are nominally Vaishnavites, but their real allegiance is given to the demons and village deities. They have priests of their own called *Māla Dāsaris*. There is no rule prescribing early marriage, but the statistics show that marriage before puberty is common. Divorce is free. * * * Malas eat flesh, including beef, and have no caste restrictions regarding the consumption of liquor.”

162. The Kapus were in 1891 the largest caste in the Madras Presidency, and numbered nearly two million and a half members.

A total of 2,826 Kapus and 1,069 Reddis figure in the Burma Census returns for that year. At the recent Census the totals were 11,214 and 3,396

“The Kapus or Reddis” says Mr. Stuart, “appear to have been a powerful Dravidian tribe in the early centuries of the Christian era * * *. The number of subdivisions is 840 * * *. Each subdivision is divided into a number of *tegas*, and marriage can take place only between members of the same *tega*. There is no universal rule as to the age at which girls should be married * * *. The remarriage of widows is not generally allowed.”

Their marriage ceremonies appear to be peculiar. Among other noticeable features are “the worship of a number of pots specially made for the purpose and filled with water in the feigned anger of the bridegroom’s party on the fourth day of the ceremony.”

163. Mr. Stuart says of the Pallis—

“The Pallis, Vanniyan or Padaiyachis are found in all the Tamil districts. * * *

* Vanniyan is derived from the Sanskrit *Vahni*, fire and the Pallis claim to belong to the *Agnikulam* or Fire Race. * * * Padaiyachi means a soldier. * * *

* After the fall of the Pallava dynasty the Pallis became agricultural servants under the Vellalas, and it is only since the advent of British rule that they have begun to assert their claims to a higher position.

A total of 13,250 persons were returned as Pallis in Burma at the recent Census, while the Vanniyan and the Padaiyachis numbered 1,008 and 5,817 respectively.

164. The following are the totals for some of the remaining caste of importance:—

Brahman	...	15,922		Bania	...	3,393
Chetti	...	6,508		Chatri	...	13,454
		Kayasth	...			3,368

A total of 41,663 males and 7,758 females were shown as Sudras. It is probable that the bulk of these belonged properly to the Madras castes cited above.

165. The principal Musalman tribes represented in the province are the Shaikhs, the Saiyyads, the Mughals and the Pathans. The Zairbadis and the Choliars have also been treated

Musalman tribes.

for the purposes of this chapter as tribes. The last named have been fully described by the Right Rev. Dr. Strachan in a note printed in the 1891 Census Report. They numbered in all 2,956 at the Census of 1901. The most numerous tribe is that of the Shaikhs. The total of 269,042 represents 80 per cent. of the Musalman population of Burma. The Saiyads and Pathans are far behind, with aggregates of 8,970 and 9,224. "Zairbadi" is the name ordinarily given in the province to the offspring of a Muhammadan native of India by a Burmese wife. It is not, however, always employed in this its narrowest sense. The Burmans have various terms for the Zairbadi; among others "Pathi" and "Myedu Kala" may be mentioned. The Zairbadi of Lower Burma is as often as not a Chittagonian-Burmese hybrid. The issue of a union of this nature is not altogether satisfactory. The Zairbadis of the coast ports are not to be numbered among the most respectable of the inhabitants of the province. In Upper Burma the Musalman strain is at times of greater antiquity; the component parts have had time to assimilate gradually, and the product is generally more of a success than in the south. The following note on the Zairbadis of the Mandalay district is a contribution by Mr. E. P. Cloney, Subdivisional Officer of Amarapura:—

"*Zairbadis*.—This is a name which is supposed to be derived from ဒေဝ (Pali for middle or centre—Burmese ဒေဝ) and ဘဒိ (Pali for ဖြစ်သည်, to be). The whole word is ဒေဝဘဒိ meaning neither of the father's or mother's race.

"Another meaning is given, *Zer*..... below or lower, *abadi* flourished. "Having come up from below (or the Lower Province) have taken root and flourished here (Upper Province)."

"This name is the same as *Bandat* or *Kabya*, but while *Bandat* and *Kabya* are applied to the issue of all other races that have intermarried with Burmese, the term *Zairbadi* is applied Burmo-Musalman only.

"There are supposed to be three classes of *Zairbadi* in this subdivision—

- (1) The issue of Muhammadan immigrants from Northern India.
- (2) Muhammadan prisoners fetched from Arakan.
- (3) Muhammadan prisoners brought by the victorious Burmese army from Manipur.

"(1) It would appear that a body of about 3,700 Muhammadans from Northern India came during the reign of King Alaungpra and offered their services, which were accepted; but as the king feared to keep so large a body of foreigners together, he gave them lands in the north of Shwebo (Myedu, Tantabin subdivision), Yamèthin and Yindaw.

"These immigrants were required to render services for the lands granted to them by placing 10 per cent. of the males at the capital as *The-nat-ahmudan* (musketeers).

"The contingent left on guard had to be supported by their respective villages with food, clothes, &c.

"(2) The Muhammadan prisoners fetched from Arakan were similarly separated and allowed lands to support themselves with, on conditions similar to those of the immigrants.

"These Arakan Muhammadans were not musketeers, but the contingent they supplied had to do any kind of work assigned to them by the ministers and officers of the palace.

"It was only after King Mindôn had rebelled against, and ousted his brother Pagan Min, that the Arakan Muhammadan prisoners' descendants got the title of "amyauk" (gunners).

"The two flourishing villages of Bôn-o and Taungmyin are the principal villages in this subdivision where the Arakan Muhammadan prisoners' descendants are now found.

"(3) The Muhammadan prisoners' from Manipur were also separated and allowed to settle in the following villages:—

- | | |
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| (1) Kyimyindaing, | (4) Sagyinwa, |
| (2) Manawyan, | (5) Odaw, and |
| (3) Achôk, | (6) Paleik. |

"These prisoners and their descendants rendered services for their lands as tailors and weavers only, and got the title "achôk."

"The *Zairbadis* as a rule are law-abiding. They, on the whole, are a flourishing and well-to-do community with too many interests at stake to be disloyal. They are, however, litigious and fanatical, but not so bad as their co-religionists of India proper.

"While sticking faithfully to their religion and following its precepts, the *Zairbadi* has adopted the dress of the Burman. Most of the *Zairbadis* know Burmese only, but some are acquainted with Hindustani and Arabic as well as Burmese. Some of the captives were sent to Mông Nai (Monè); the rest were allowed to settle at Ava, Amarapura, in the southern parts of the Kyauksè districts, and at Mlogôk. At first the captives supported themselves by daily labour of all kinds. Gradually their children and grandchildren learnt

weaving, spinning, &c., and they now support themselves mostly by silk spinning, weaving, &c. Some are cultivators."

166. Let us now turn from the castes and tribes to the races inhabiting Burma, and specially to the indigenous races, whose heritage the country is, of whom, if we are to administer them aright, we cannot have too full, intimate and particular a knowledge. We have been told that the proper study of mankind is man. It would need a greater than Pope to condense into an epigram the proper methods of that study, but it is obvious that for our purposes they may be divided roughly into the scientific and the non-scientific. With the latter we have, of course, here no concern. With the former we have. The following extract from Professor Sergi's *Mediterranean Race* (Edition 1901) gives as comprehensive an epitome as I have yet seen of the standpoints from which the human race may be regarded by the man of science:—

"It may first, however, be well to refer to a recent dogmatic attempt to solve this problem, which shows how necessary it is that all the scientific methods—ethnographical, archæological, anthropological, linguistic as well as geographical—should converge in the solution of the problem of the origin and diffusion of Mediterranean civilization."

This is not epigrammatic, but the list it gives may be said to be fairly exhaustive, and nothing could exceed the truth of the proposition it enunciates. It only remains to substitute for the last two words the words "the peoples of Burma" to adapt the text to our present requirements.

167. I do not think that I am far wrong in saying that, of the scientific methods enumerated above, only the first and the two last have hitherto been brought to bear with anything approaching thoroughness on the study of the peoples of the province. Certain it is that, till all have been applied, our knowledge of these peoples must of necessity be defective. To the linguists must be given the credit of having been longest in the field. For the last half century scholars have been busy examining the vernaculars of Burma and establishing affinities. The Linguistic Survey is now almost completed, and, despite the assertion that its operations do not extend to Burma, I can with gratitude record that it has thrown a good deal of light into some of the dark corners of the province. How important a part language plays in Burma in the classification of the people, may be learnt from Sir George Scott's instructive *Gazetteer of Upper Burma*. His ethnology chapter is nothing more nor less than a marshalling of tongues. If the speech of a particular community cannot be assigned to a particular group, that community is, *ipso facto*, isolated, whatever similarity its customs, dress and physical traits may have with the customs, dress and physical traits of any other community, neighbouring or otherwise. It is not that ethnography has been neglected in Sir George Scott's publication. The first volume of the first part of the *Gazetteer* is a veritable store-house of facts relating to indigenous usages, dress and the like, but in the end practically everything in the way of classification hinges on vocabularies. To the student of the peoples of India the importance attached to the language test may seem unjustified: to the resident of Burma nothing is more natural. Where caste is unknown and religion indicates but little, it is the most obvious and surest criterion of difference. As regards the remaining scientific methods, it may be noted that good and useful archæological work has been done in the province, but that, as scarcely anything in the shape of prehistoric human remains have as yet been recovered, it has been directed for the most part to the deciphering of old inscriptions and the examination of ancient buildings. History too, and, where necessary, geography, have in their turn been duly laid under tribute, but they do not carry us very far. It is the realm of an anthropology that still remains to be explored in Burma. It is hoped that due honour will very shortly be given to this neglected branch. At the instance of the British Association for the advancement of Science, the Government of India have ordered an ethnographic survey, which will include not only ethnography proper, that is to say, the systematic description of the history, literature, traditions and religious and social usages of the various races, tribes and castes in India, but also anthropometry, or measurements directed to determining the physical types characteristic of particular groups. Under the latter head it is possible that exceed-

ingly interesting results may be obtained in Burma. As I have already mentioned, we have in our Gazetteers a mine of valuable facts regarding usages and customs. It is true that there is a mass of information still to be recorded, but the nucleus is there. On the other hand, our anthropometrical data are so far practically *nil*. The science of anthropometry has been applied hitherto to the least reputable of His Majesty's subjects in the province, and in their case for the furtherance of ends not "scientific and minor." The next few years will, it is hoped, see it raised out of the atmosphere of the police court into more dignified surroundings.

I have ventured on these few remarks in order to show why in this report no attempt has been made to undertake a classification of the races of the province similar to that which I have essayed in the case of its languages. Original research is outside the sphere of a Census Superintendent's labours. He can merely indicate as best he can the net result of the toil of those who have borne the burden and heat of the decade under review. In the language chapter I have been able to show in a connected, and, I hope systematic, form the conclusions to which the labours of these "actual workers" seem at present to point. As regards race, though the data are largely there, the scientific method has not yet been applied, and, while I hope that my successor in 1911 will have materials for a detailed, if not final, ethnographical grouping, I must content myself with a bald enumeration of the tribes and races of Burma.

168. Concerning the past of the Burmese race the future has still much to tell us. Philology has already breathed a certain amount

The Burmans.

of the life into the dry bones. The affinities of the Burmese with the Himalayan languages are unmistakeable, and, though the evidence on the point is almost wholly linguistic, the theory that the Tibetan and the Burmese races have a common origin has now obtained universal acceptance. The theory till recently held has been that Tibet was the early habitat of the Burman's forefathers. From a note on the Indo-Chinese language family which I have received from Dr. Grierson, however, I learn that the more correct view is that put forward by Professor E. Kuhn of Munich in his *Ueber die Herkunft und Sprache der transgangetischen Völker*, namely, that Western China, between the upper courses of the Yang-tse-kiang and the Hoang-ho, was the original home of the Indo-Chinese race, and that this region and not Tibet was the starting point of the Burman's migrations. According to Professor Kuhn's theory the Tibeto-Burman race moved westwards from this starting point at a comparatively recent era towards the headwaters of the Irrawaddy and the Chindwin, and there divided up into separate branches, some of which maintained their westerly course, to find an ultimate resting-place in Tibet and portions of Assam, while the others either worked southwards into what is now Burma or remained to people the country in the neighbourhood of this parting of the ways. The Burmans were one of the branches which made for the southern plains. This variation of the earlier theory is, so far as I am aware, not inconsistent with the facts on which that theory rested, though it is possible that it may not find favour with those who have hitherto argued on the assumption that the Tibetan plateau was the fountain head of the second of the prehistoric streams that swept down over the face of the land from the north. In any case, from whatever source it proceeded, we shall be safe in laying down that the Burmese race came in the first instance into the country from the north, and that its general movement has been towards the south. With this much we may rest content, solacing ourselves with the reflection that, as ethnologists in Europe have so far failed to achieve unanimity in their findings concerning the origin of races as near home and with as notable an ancestry as the peoples of the Mediterranean, it will be no great reproach if some of the Tibeto-Burman race problems remain finally unsolved for some time to come.

169. It may not be out of place, while touching on the question of the Burman race problem, to refer to a rather novel theory recently advanced by Dr. Macnamara in his *Origin and Character of the British People*. In this work, published in 1900, the writer has been at pains to establish an ethnical connection between the Burmese and the Irish.

"In the province of Ulster," he says, "and in the city of Dublin and its neighbourhood, a considerable number of the inhabitants are descended from either English or Scotch ancestors, but the remainder of Ireland is populated by an Iberio-Mongolian people * * * the presence of the Celtic Aryan in Ireland has not materially altered the racial character of a large proportion of its inhabitants. In the north-west of Ireland the descendants of the Northern Mongolian stock are in evidence, and throughout the west and south the prehistoric Southern Mongoloid type is unmistakable, although they have intermarried largely with the aboriginal Iberian population. These mixed people form the lazy, rollicking merry Irishman of the caricaturist. * * *. As before stated, the Burmese have been described by an Irishman who knew them well as 'the Irish of the East,' and we seem to comprehend the reason why this should be the case, for we conceive that these people were in far distant ages, to a large extent, derived from the same Mongolian stock."

The Mongolian element in Ireland and elsewhere Dr. Macnamara accounts for by the presence in Europe during the bronze age of itinerant bronze workers and sellers from South-Eastern Asia, who, moving gradually westwards, encouraged by the discovery of alluvial deposits of tin in England, Ireland and on parts of the continent itself, settled down in these western seats where they found they could ply their trade profitably, and eventually formed an integral portion of the population of occidental Europe.

As to the presence of a Mongoloid element in Ireland, I have nothing to say. Assuming that its existence is assured, I have no criticism to offer on the suggestions that it was introduced in prehistoric times by Mongolian bronze workers, or that those bronze workers came from South-Eastern Asia. (Professor Sergi holds, in fact, that though bronze was introduced from Asia, it was by a non-Aryan race.) All I would here remark is that the alleged resemblance in character between the Irish and Burmese cannot be looked upon as affording any support whatever to Dr. Macnamara's theory. His prehistoric Mongolians were to a large extent first attracted into South-Eastern Asia by the tin deposits of Burma, Siam, Indo-China and the Malay Peninsula. This tin area was the starting point of the migrations that extended to the British Isles. According to his own showing these migrations took place during the bronze age. Now it is practically certain that the Burmans did not arrive in Burma till after they had acquired a knowledge of iron, *i.e.*, not till a good deal later than the bronze age; therefore, these Mongolian bronze workers cannot have been Burmans, nor, unless the expression is given an exceedingly elastic meaning, can they have been derived from the same Mongolian stock. They may have been the prehistoric precursors of the Talaiings or Mons, but, whatever they were, they can have exhibited then but few of the features that are now regarded as typically Burmese. The mere fact of their winning their way across Asia and Europe to the ultimate inhospitable West to push their wares in the market, shows that they possessed determination, a spirit of enterprise and sound business capacity,—qualities that place them and the typical Burman wide as the poles asunder. The Burman, as we know him, is essentially a non-migratory, unbusiness-like, irresponsible creature, perfectly incapable of sustained effort, content with what can be gained by a minimum of toil. The fact that his free-and-easy, jovial disposition has been reproduced on the further side of St. George's Channel is the purest chance. It must have been centuries after the Mongolian connection (if any) with Ireland had been severed that the Burman descended into the plains and began, amid voluptuous, ease-giving surroundings, to assume his rôle of the "Irishman of the East."

170. Of the characteristics of the Burmese as a nation, it is needless for me to write in this place. To attempt to recapitulate the main features of their history would be merely to repeat a task which my predecessor performed with great thoroughness ten years ago. Abler pens than mine have portrayed the outward life and aspects of this fascinating and yet disappointing people. It is sufficient among the more recent publications to name Sir George Scott's *The Burman, his life and notions*, of which a new edition has recently appeared; Mr. Hall's (H. Fielding's) *Soul of a People*, and the sumptuously illustrated *Burma* of Mr. Ferrars and Mrs. Lewis to show that there is princely store of matter for the needs of all those who are anxious to know what there is to be known of the Burman as he is. The total of

Burmans at the 1901 Census was 6,508,682, of whom 3,191,469 were males and 3,317,213 were females.

171. Less than one hundred and twenty years ago there was a kingdom of Arakan, independent of that of Pagan, and the separation of the Burmese and Arakanese people dates back to before the beginnings of history. We have what is really very strong linguistic proof, however, of the fact that the Arakanese are a branch of the
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| The Tavoyans. | |
| The Yabeins. | |
| The Yaws. | |
| The Chaungthas. | |
| The Inthas. | |

Burmese race, though how long it is since they were separated from the original stem is very doubtful. Apart from language, moreover, the character, features and physique of the two stocks proclaim a close ethnical affinity. Save for a few Indian usages assimilated from his Chittagonian neighbours and a trifle of Aryan ballast acquired from the same source, the Magh or Arakanese is, to all intents and purposes, a Burman, but a Burman, be it said, bereft of much of his charm. The Arakan division, which extends down the western flank of the province from the borders of Chittagong almost as far as Cape Negrais, is more or less conterminous with the ancient kingdom of Arakan, and is the home of the present day Arakanese. A total of 405,143 persons returned themselves as Arakanese in 1901. In 1891 the race numbered 354,319 representatives. The Tavoyans of the Tenasserim division profess to be the descendants of Arakanese who, from time to time left their native coasts and settled down in the south. The latest of these emigrations is said to have taken place during the reign of King Bodawpaya of Ava, *i.e.*, at the close of the eighteenth century. The speech of the Tavoyans, which is discussed elsewhere in the language chapter, would appear to entitle them to the descent they claim. The Tavoyans in the Tavoy district itself have for the most part returned themselves as Burmans. The total of Tavoyans returned as such at the Census was 948 only. The Yabeins, the erstwhile silk-worm breeders of the Hanthawaddy, Pegu and Tharrawaddy districts, are probably Burmans by race. Though the so-called Yabein dialect of Burmese has died out, there were at the 1901 Census 2,252 people who returned themselves as Yabeins, as compared with 2,197 at the preceding enumeration. The Chaungthas are a community inhabiting the district of Akyab and the Hill Tracts of Arakan, who speak a language which has been classed with Burmese. Further research may show whether the Chaungthas (who numbered 1,349), have more Burman or more Chin blood in their composition, and whether there is any truth in the legend that some of them are of Talaing descent. East of the Chaungthas, on the further side of the Arakan Yomas, is the Yaw valley, the home of the Yaws. If linguistic evidence is worth anything, the Yaws are of Burman lineage, for they talk what is practically Burmese and have little in common with their Chin neighbours. There were only 18 Yaws entered as such in the schedules. The majority appear to have given Burmese as their race to the enumerators. The ancestors of the Inthas, or lake dwellers, who reside in the vicinity of the Yawng Hwè lake in the Southern Shan States, appear to have come from Lower Burma. Tradition has it that Tavoy was their original home, but we have still to learn whether they were carried away thence as captives in the train of some conquering Shan general or whether they migrated north of their own free will. Their dress is no guide to their origin. Of their customs, the only two that single them out from their neighbours, appear to have been acquired since they came to their present seats. I refer to the practice they have of building their huts out in the water, at times at a very considerable distance from the shore of the lake, and to their curious habit of standing up when rowing and using their legs to assist them to propel their boats through the water. Their number in 1901 was 50,478.

172. A total of 321,898 persons returned themselves as Talaings in 1901. So much has been written of the Talaings in the past, that it is needless for me to say more here than that they are the remnant of the Peguan race, which for long strove with the Burmans for the ascendancy in what is now Burma. It is difficult to realize now that less than a century and a half ago the Peguans, who now number about the total of a fair-sized district, were masters of the country from the Gulf of Martaban to far to the north of Mandalay and capable of putting an army of sixty thousand men into the
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| The Talaings. | |
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