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IN TWO VOLUMES.

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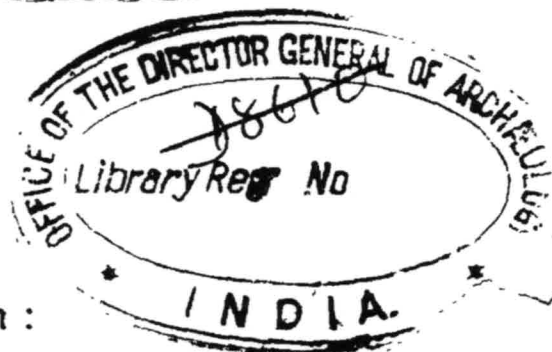
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trict. The surface of the country is flat and parts of the circle are subject to inundation during the rains. The principal products are rice, cotton and tobacco. The inhabitants of some of the villages are largely employed in the fisheries. Population in 1876, 3,623 land Revenue Rs. 6,916 and gross Revenue ; Rs. 20,598.

**AING-THA-BYOO.**—A village in the Myenoo township, Bassein district, on the Bassein river, a short distance below Le-myet-hna, containing a population of over 600 souls.

**AING-TOON.**—A small river in the Shwe-gyeen district, which rises in a spur of the Pegu Yomas and after a generally easterly course through the Anan-baw circle falls into the Tsittoung near the village of Doungmo.

**AKOUK-TOUNG.**—The name given to the eastern extremity of a spur running down from the Arakan Yoma mountains which abuts on the Irrawaddy, less than a mile south of the boundary between the Henzada and Prome districts, in an abruptly scarped cliff some 300 feet high, artificially honeycombed with caves containing images of Gaudama Boodha and of Rabans : here the Irrawaddy enters the delta and gradually spreads out into numerous anastomosing creeks and rivers. This hill was the scene of two or three engagements between the English and the Burmese during the second Burmese war and it was here that Major Gardner was surprised and killed (*vide Henzada district :—History*). The spur which terminates at Akouktoung formed the northern limit of the ancient Talaing kingdom of Pegu, west of the Irrawaddy, and before the formation of the delta was a Customs station, whence the name "Customs Revenue Hill."

**AKYAB.**—A town on the coast of Arakan, in 20° 8' N. and 92° 57' E., at the mouth of the Kooladan river, the head-quarters of the Arakan division and of the Akyab district. Originally a Mug fishing village it was chosen as the chief station of the province of Arakan soon after the close of the first Anglo-Burmese war when the extreme unhealthiness of Mrohoung or old Arakan, the last capital of the ancient Arakanese kingdom and subsequently the seat of the Burmese governor of Rakhaing, rendered the removal of the troops and civil establishments a matter of necessity. The site, only fifteen feet above the level of the sea at half tide and with places below high-water mark, was laid out with broad raised roads, forming causeways, with deep ditches on either side. Owing principally to its situation, easily accessible by boats from the rich rice land in the interior and with a fine harbour formed by the mouth of the river, it soon became an emporium of trade and was resorted to by numerous ships seeking rice cargoes. A large influx of population took place from Chittagong, Ramoo and Cox's Bazaar in the Chittagong division of Bengal, and from Mrohoung, and the town rapidly increased in wealth and in importance. Though well laid out at starting and at first rapidly and then more gradually increasing in population and in size the want of labourers was a bar to any very great improvement, and the raising and metalling of the roads, digging ditches and tanks, filling up swamps, and planting trees had to be carried on almost entirely by convict labour. In 1836 the shops were found "well supplied with the different varieties of grain which are in use amongst the inhabitants of Bengal, from whence they are imported; and British cloths, consisting of piece-goods, muslins and broad-cloths, cutlery, crockery, glass-ware and native manu-

factures" were exposed for sale. A few years later the troops were withdrawn and the cantonment abandoned except by the European civil officers. As years rolled on and commerce increased the town progressed and substantial houses were constructed. The population which in 1868 numbered 15,536 souls had increased in 1872 to 19,230, who at the census taken that year were found to consist of:—

HINDOOS.		MAHOMEDANS.		BOODHISTS.		CHRISTIANS.		OTHERS.		TOTAL.	
Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1,884	27	3,516	1,502	5,892	5,627	216	109	387	70	11,895	7,335

These figures include the floating population, the *bonâ fide* residents numbered 15,775 who in 1876 had increased to 18,306.

To a great extent the disproportion in the sexes amongst the Mahomedans and Hindoos is caused by the number of men who come for the rice season to work either in conveying the unhusked rice from the interior (in the boats they bring with them from Chittagong and Cox's Bazaar), or as coolies in the rice godowns.

The principal public buildings are the Court-house, Gaol, Custom-house, Hospital and Markets. The Court-house, containing the Courts and offices of the Commissioner of the division, of the Deputy Commissioner of the district, of the Assistant Commissioner, of the Town Magistrate and of the Superintendent of Police, is of masonry and was completed in 1872 at a cost of Rs. 1,30,680. The custom-house, a fine building on the bank of the river at the shore end of the main wooden wharf, was finished in 1869. The gaol has been in existence for a considerable period and is now being improved, a wall being raised round the work yard within which new buildings will be constructed the site of the existing prison being utilized for work sheds. The hospital and dispensary consist of two buildings joined by a covered way, one for Europeans and one for Asiatics; a new hospital is now in course of construction: the income in 1874 was Rs. 9,763 of which Rs. 2,040 was given by the State and Rs. 1,640 by the Port Fund, and the expenditure was Rs. 5,360: the number of persons treated was 2,450 of whom 1,890 were out-patients and 560 in-patients. The town contains three markets one of which was till lately private property; of the other two one has been in existence for many years, and the other, in the Shwe-bya quarter, was completed in 1870 at a cost of Rs. 6,500. There are two churches, one of masonry and one (the Roman Catholic) of wood and a new school-house besides a travellers' bungalow and a circuit-house. The school, which is now of the higher class, was established by the State in 1846, and in 1875 the average daily attendance of pupils was 224 of whom nearly all were Arakanese. The other public offices are the post office, telegraph office and Master Attendant's office. There are also several

the greater portion cut in this district in the neighbourhood of the bamboo forest. No definite experience has been gained as to how long Pyengkado sleepers will endure but an opinion exists that they will last over fifteen years. Locally the timber is used for house-posts, bridges and for many other purposes. With Pyengkado are found Pyengma (*Lagerstrœmia Regine*), which furnishes a wood used for boats and house-posts and which might possibly answer for railway sleepers, Tsengbwon (*Dillenia pentagyna*) and, in the south only, Myouk-khyaw (*Homalium tomentosum*), not of much value as it is not very durable. Thit-pouk (*Dalbergia* sp.), which yields a wood used for canoes and boats said to last two or three years in fresh and seven years in salt water, and several other kinds which belong to the green forests such as Ka-gnyeng (*Dipterocarpus alata*) are met with. These green forests extend further inland still into the Arakan Yomas and contain several useful trees, as *Dipterocarpus turbinatus* and Thenggan (*Hopea odorata*), the best of all for boats. Up the Mrothit khyoung, in the Naaf township, oil trees of vast size are used for building the larger kind of boats but the timber is becoming scarce. Bamboo forests cover by far the greater area, in many places containing no trees and in others with both green forest and dry forest timber intermixed. Teak plantations have been made in the upper portions of the tracts drained by the Kooladan and the Lemro rivers and though too young yet to warrant any positive opinion as to the success of the experiment they promise well.

The early history of the country is involved in mist; the existing records, compiled by Arakanese, are filled with impossible stories invented in many cases in others based upon tradition but so embellished as almost to conceal their foundation and all made to shew forth the glories of the race and of the Booddhist religion. Rama-waddee, near the present Sandoway in the south of the Arakan division, was, the chroniclers relate, the capital of a kingdom over which reigned Thamooddee-dewa who was tributary to the king of Baranathee (*Benares*). Many ages later Tsekkyawaddee, who in a future life was to become the Booddh Gaudama, reigned in Baranathee and to his fourth son, Kanmyeng, he allotted "all the countries inhabited by the Burman, Shan and Malay races" from Manipur to the borders of China. "Kanmyeng came to Rama-waddee and, dispossessing the descendants of Thamooddee-dewa, married a princess of that race named Thoo-won-na-ga-hlya, while Maha-radza-gnya, a male descendant of Thamooddee-dewa, was sent to govern the city of Wethalee, in Arakan Proper.\* King Kanmyeng peopled his dominions with various tribes and amongst the rest appear the progenitors of the Arakanese as being now brought to the country for the first time." The names of these tribes are Thek, Khyeng (a tribe living amongst the Yoma mountains), Myo (the Mroos, now nearly extinct, inhabiting the hills), Kyip (a small tribe near Manipur), Shandoo (a tribe in the northern hills), Moodoo, Proo (a name by which a portion of the Burmese nation was formerly distinguished), Mekhalee (a Shan tribe), Dzengme, Leng, Tantengthaye (a tribe said to live on the borders of China), Atsim (the Malays), Lengke (a tribe in the hills north-west of Arakan Proper), Pyanloun (a Shan tribe),

\* NOTE.—Sir Arthur Phayre calls the country known to Burmans as *Rakhaing-pyee*, which comprised the Akyab district and part of Khyouk-hpyoo, "Arakan Proper." The existing Arakan division, together with that portion of Bassein which lies west of the Arakan Yomas, was known as *Rakhaing-pyee* until the most Arakan name "Rakhaing-pyee" was introduced.

Kathe (Manipuris), Kanran (said to be the present Rakhaing race or a portion of them called Khyoungthas), Thodoon, Talaing, Kanteekamyoon, Lawaik and Lagwon\* (said to be the ancestors of the Siamese.) The dynasty thus established reigned for an indefinite period, which the chroniclers describe as lasting a term indicated by a unit followed by one hundred and forty cyphers: even up to a comparatively late period the palm leaf histories are filled with equally incredible statements, continual wars and rebellions in which one side or the other was miraculously aided fill up the accounts and it is not till the end of the eighth century that any approach to accuracy seems to be made. About 788 A. D. Maha-taing Tsandaya ascended the throne, founded a new city on the site of the old Rama-waddee and died after a reign of 22 years. In his reign several ships were wrecked on Ramree Island and the crews, said to have been Mahomedans, were sent to Arakan Proper and settled in villages. The ninth king, who lived during the tenth century, made an expedition into Bengal and set up a pillar at Chittagong which according to the Arakanese is a corruption of the Burmese "Tsit-ta-goung," and was so named from the king abandoning his conquest saying, somewhat late, that to make war was improper. Towards the end of the tenth century the Proo king of Prome invaded the kingdom but was unable to bring his army across the Yoma mountains and a few years later the capital was removed to Arakan (or Mrohong). In 976 A. D. a Shan prince conquered the country and took the capital, withdrawing with much spoil after eighteen years' occupation. Just about this time the king of Pagan invaded Arakan but was forced to retreat. In 994 a son of the king who had advanced into Bengal ascended the throne and removed the capital to Tsambhawet on the Lemro river but was killed during a second invasion by the king of Pagan after reigning for twenty-four years: he was succeeded in 1018 A. D. by Khetthatheng, of the same family, who established his capital at Pengtsa.

The further history of the country up to 1404 A. D. may be related in the words of Sir Arthur Phayre. Khetthatheng reigned for ten years and was succeeded in 1028 by his brother Tsandatheng. "Four of his descendants reigned in succession. In the reign of the fifth, named Mengphyugyi, a noble usurped the throne; another noble deposed him, but in the year 423 (1061 A. D.), the son of Mengphyugyi, named Mengnanthu, ascended the throne and reigned five years. The third in descent from him, named Mengbhilu, was slain by a rebellious noble named Thengkhaya, who usurped the throne in the year 440 (1078 A. D.) The heir apparent, Meng-re-bhaya, escaped to the court of Kyan-tsit-tha king of Puggan (Pagan). The usurper reigned 14 years; his son Mengthan succeeded him in 454 (1092 A. D.) and reigned eight years; on his death his son Meng Padi ascended the throne. During this period the rightful heir to the throne, Meng-re-bhaya, was residing unnoticed at Puggan (Pagan); he had married his own sister Tsu-pouk-nyo, and there was born to them a son named Letya-meng-nan. The exiled king died without being able to procure assistance from the Puggan (Pagan) Court for the recovery of his throne. At length the king of that country Alaung-tsi-thu, the grandson of Kyan-tsit-tha, sent an army of 100,000 Pyus and 100,000 Talaings to place Letya-meng-nan upon the throne. This army marched in the

\*NOTE.—There is a tract of this name in Zengmai east of the Salween.

In 1831, when the district included the present Hill Tracts and a part of what is now the Myaiboon township of Kyouk-hpyoo, the inhabitants numbered 95,098 souls; the following year the number had risen to 109,645, and thenceforward till 1854 the increase was rapid.

Years.	Population.	
1832	109,645	The special census taken in 1872 shows a population of 276,671, but this includes the floating labouring population, sailors in the port of Akyab, travellers, &c. The figures given for that year are those of the annual population returns which include only <i>bonâ fide</i> inhabitants.
1842	130,034	
1852	201,677	
1862	227,231	
1872	271,099	
1875	283,160	
1876	284,119	

When Arakan was first ceded it was found to be almost depopulated but immigrants soon flocked in, composed mainly of persons who had been driven out by the Burmese or who had escaped during the war and who came back to their homes from Chittagong and other neighbouring districts, and as the country became more settled the immigration increased. About 1838 rumours prevailed of an impending attack by the Burmese which somewhat checked the flow, but these soon subsided and in 1840 Lieutenant (now Sir Arthur) Phayre was able to write:—“Numbers of the descendants of those who fled in troublous times from their country and settled in the southern part of Chittagong, the islands off the coast, and even the Sunderbuns of Bengal are gradually returning; and during the north-east monsoon boats filled with men, women, and children, with all their worldly goods, may be seen steering south along the eastern coast of the Bay of Bengal to return to the land their fathers abandoned thirty or forty years before. They have told me that in their exile the old men used to speak with regret for its loss of the beauty of their country, the fertility of the land, which returned a hundredfold, the heavy ears of rice, the glory of their kings, the former splendour of the capital, the pagodas, and the famous image of Gaudama,\* now carried away, with which the fortunes of the country were indissolubly united.”

After the second Burmese war, when Pegu fell into our hands, the stream was again slightly checked but since 1862, when Arakan, Pegu and Tenasserim were formed into one Government, the population has considerably increased. It is clear that those who came were not to any great extent Burmans for the whole number of that people in 1872 was only 4,632, whilst there is not a single Talaing, and that, therefore, there was no drain on the indigenous population of the delta of the Irrawaddy or of Upper Burma.

\* NOTE.—A gigantic image of brass carried off by the Burmese to Ava, where it now is, from the sacred Mahamuni temple near old Arakan, the former capital.

The races represented in the district and their numbers in 1872 were, according to the census :—

1. Europeans and Americans	..	..	..	150
2. Eurasians and Indo-Portuguese	..	..	..	184
3. Chinese	..	..	..	264
4. Afghans	..	..	..	8
5. Hindoos	..	..	..	2,655
6. Mahomedans of pure and mixed blood	..	..	..	58,255
7. Burmese	..	..	..	4,632
8. Shans	..	..	..	334
9. Arakanese	..	..	..	171,612
10. Hill Tribes—Khyoungtha, Khwemee, Mro, &c.,	..	..	..	38,577
Total ..				276,671

The Arakanese, who form the major part of the inhabitants, are “a section of the Burman nation separated from the parent stock by mountains, which, except towards the southern extremity of the Yoma range, admit of little intercourse from one side to the other; hence those living in this district, which adjoins Bengal, have some peculiarities in dialect and manners.” Subjects of an independent monarch conquered by the Burmese towards the close of the last century, they have remained distinct from their conquerors, who are represented by only 4,632 souls. They appear to have gradually imbibed “some of the physical as well as the moral and social characteristics of the natives of India, with whom they have been for at least centuries much intermixed. They are darker than the Talaings, and perhaps rather darker than Burmans, and the type of countenance is as much Aryan as Mongolian. Morally, too, they are I think (writes Colonel Stevenson), more like natives of India than Burmans are, and they appear to be sliding into Indian habits and social usages. They are a coarser, more violent-tempered people than the Burmans, and have more of the pride of race and concomitant indolence.” To some extent, more especially among the higher classes, the Indian custom of secluding the females has been adopted and early marriages of girls are now by no means uncommon.

Of the 58,255 Mahomedans many are men who come down for the working season only from Chittagong and were included in the census returns, but are not, properly speaking, inhabitants of the country. Those who are *bonâ fide* residents, though recruited by immigrants from Bengal, are for the most part descendants of slaves captured by the Arakanese and Burmese in their wars with their neighbours. The Arakan kings in former times had possessions all along the coast as far as Chittagong and Dacca and many Mahomedans were sent to Arakan as slaves. Large numbers are said to have been brought by Meng Radza-gyee after his first expedition to Sundeep and the local histories relate that in the ninth century several ships were wrecked on Ramree Island and the Mussulman crews sent to Arakan and placed in villages there. They differ but little from the Arakanese except in their religion and in the social customs which their religion directs; in writing they use Burmese but amongst themselves employ colloquially the language of their ancestors.

The Hindoos, that is those who are permanent residents, whose numbers are to some very slight extent increased yearly by immigration, have been in the country for many generations; some of them are Manipuri Brahmans brought by the Burmese as astrologers and others, also Brahmans, are descend-

ants of colonists from Bengal brought by the Arakan kings. Amongst them are a few 'Doms'\* whose history is thus related by Sir Arthur Phayre : "The Doms it would appear, were brought from Bengal to act as *Phra Kywon* (Bhoora Kywon) or pagoda slaves. It is a strange anomaly in the Booddhist religion (as it prevails in Burma) that the servitors of the temples are invariably outcasts, with whom the rest of the community will hold no intercourse. In Burma Proper pagoda slaves are pardoned convicts or persons condemned to the employment on account of crimes. The kings of Arakan, finding in Bengal a number of degraded castes ready made to their hands, imported them and their families as perpetual and hereditary pagoda slaves. These people, of course, are now released from their compulsory servitude, and have become cultivators, but, in consequence of their former condition, they are regarded by the people with as much disgust as they would be from their low caste by Hindoos."

One noticeable difference between Hindoo and Mussulman immigrants is that the latter intermarry freely with the women of the country who, nominally at least, become Mussulmanis, whilst the former rarely do, as they could not associate and eat with their wives and children without losing caste : one of the results is shown in the paucity of Hindoo children.

The hill tribes are fully described in the account of the Hill Tracts and under their tribal names. The Khyoungtha are of the same race as the Arakanese, the name being given to those who inhabit the banks of mountain streams. How they came to be separated so markedly from their countrymen does not appear and it is curious that they should remain so and should so steadily prefer the hills where it is so difficult to procure a livelihood to the plains where, comparatively speaking, it is so easy.

There is a greater disproportion between the sexes in this district than in any other, the males being 53·56 and the females 46·44 per cent. of the population. The difference is greatest amongst the Hindoos, who form 0·96 of the whole population, 0·07 only being females and 0·89 males.

According to ages, there were found to be at the census in 1872—

						Males.	Females.	
Not exceeding 1 year	..	..	..	..	..	6,847	6,473	
Above 1 year and under 6 years	..	..	..	..	..	19,504	19,302	
"    6    "    "    "    12    "	..	..	..	..	..	22,068	20,813	
"    12    "    "    "    20    "	..	..	..	..	..	23,116	22,775	
"    20    "    "    "    30    "	..	..	..	..	..	27,411	21,203	
"    30    "    "    "    40    "	..	..	..	..	..	22,707	16,316	
"    40    "    "    "    50    "	..	..	..	..	..	14,103	10,542	
"    50    "    "    "    60    "	..	..	..	..	..	7,115	6,417	
"    60    "    "    "    "    "	..	..	..	..	..	5,309	4,650	
Total						..	148,180	128,491

\* NOTE.—The Doms are a very low caste of Hindoos, utterly despised, and supposed to have sprung from a Tior father and Baiti mother : in India they are basket-makers.



At every age, therefore, from birth to death the males predominate but it is between the ages of 20 and 50 that the difference in the number of males and of females is greatest and it is accounted for partly by immigration but mainly by the influx of workers for the rice season who bring few or no women with them. To confirm this view it is only necessary to look at the figures shewing the proportion between the sexes of Booddhists, Hindoos and Mahomedans at different ages :—

	Males.	Females.	Total.
Indigenous population other than Mahomedan, as Booddhist, &c. .. .. .	113,114	102,305	215,419
Mahomedans .. .. .	32,387	25,876	58,263
Hindoos .. .. .	2,457	198	2,655

Taken by races, however, the males do not always exceed the females :—

Natives of India—Mahomedans ..	Males from 1 to 6, there are	3,691
	Females .. " " " " " "	3,746
Arakanese—Booddhists ..	Males .. " " " " " "	13,119
	Females .. " " " " " "	13,250
Europeans—Christians ..	Males .. " " " " " "	8
	Females .. " " " " " "	12
Others .. .. .	Males .. 6 to 20 " " "	29
	Females .. " " " " " "	33

The following table gives the distribution of infirmities as affecting the population by sexes; the percentages are calculated on the total number of each sex :—

Sex.	Insanes.		Deaf and dumb.		Blind.		Lepers.	
	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.
Males .. .. .	220	0·15	296	0·19	232	0·16	44	0·03
Females .. .. .	98	0·85	145	0·11	121	0·09	35	0·03

The number of persons employed in service or performing personal offices was found to be 97,295 (a far larger number than in any other district in the province), in agriculture and cattle-dealing 44,830, and in mechanical arts, manufactures, &c. 10,111. Of the agriculturists, who form 16·20 per cent. of the whole population, 39,573 were over 20 years old.

Of manufactures the district has none of any importance. A little salt is made near the Naaf by a mixed process of solar evaporation and boiling but year by year the outturn is decreasing owing to the cheaper rate at which foreign salt can be sold. Earthen pots are made in Akyab, Kyailat, Mengbra and Rathai-doung and the process is everywhere exceedingly simple: the clay is exposed to the weather for one season and in the dry weather pulverized and mixed with water, a small