

REPORT

ON

THE CENSUS OF BRITISH BURMA

TAKEN IN AUGUST 1872.



RANGOON :

PRINTED AT THE GOVERNMENT PRESS.

76. Hindoo women are not proportionately numerous anywhere, except in Tavoy. There are only 7,748 in the whole province, and only 183 in Tavoy. Their proportion to Hindoo males is 26·7 to every 100.

77. Christians, for the purposes of this computation, are of two classes, Europeans and others. With Europeans the proportion of females is of course small, and this affects the general average, which is 82 females to every 100 males. In Rangoon and Thayetmyo, where the proportion of Europeans to other Christians is large, the proportion of women is small, being 50·33 and 35·64 females to every 100 males. But in Moulmein, where there is a large Eurasian population, and in Bassein and Myanoung, where there are large numbers of Karen converts, the proportion of Christian females is up to the average. In Moulmein there are more female than male Christians; and in Toungoo, when the Europeans have been deducted, the Karen converts show almost an equality in the sexes.

78. Among "others" (who represent chiefly Khyengs, unconverted Karens, and the Arakan hill tribes) the slight excess of males common to the province is maintained.

79. In the Akyab District, including, as it does, the busy seaport town of the same name with a population of 19,000, the proportion in the total population is 86·76 females to every 100 males. This disparity is accounted for by the large yearly immigration from India of male labourers (the Collector of Chittagong says there are annually nearly 15,000 emigrants from Cox's Bazaar alone to Arakan), and by the number of males from other parts of the division who seek employment at the port of Akyab. The proportion among Buddhists is 90 females to every 100 males, while among Mahomedans (who form about 20 per cent. of the population of this district) the proportion is 79·91 to every 100. The Mussulman population of Akyab, however, is not, as elsewhere in the province, alien, as they have for the most part been settled in the province for many generations, and, as the Commissioner of the division says, have little to distinguish them from the Arakanese, except their religion. These, and they are probably more than three-fourths of the Mussulmans of the district, have, of course, their wives and families with them, and the examination of the distribution of the people according to age in the succeeding chapter shows that the disparity between the sexes is confined to the ages between 20 and 50—that is to say, to the prime of life,—and is accounted for by the able-bodied immigrants who bring no families. Up to the age of 12, there are more females than males, and up to the age of 20 years and over 50 years, there are 97·4 Mahomedan females to every 100 males in Akyab; while between the ages of 20 and 50 there are only 62·7 females to 100 males, and a similar proportion at the different ages exists among the Buddhists, the proportion being—

Below 20 years	...	97·4	females to 100	males.
Above 50 ditto	...	97·4	"	100 "
Between 20 and 50 years	...	81·7	"	100 "

80. In Northern Arakan the total population included in the Census was over 8,700, of whom 7,216 were of the several hill tribes, and included in "others." With them the proportion of women is unusually low, being slightly less than 88 females to 100 males.

81. In Ramree the same features, somewhat more distinct, mostly are observable in respect of Buddhists and Mahomedans, as in Akyab. There is a smaller temporary element, as there is less inducement for outside labour, and the proportion of the sexes is consequently more close:—

Ramree.				
Buddhists	...	...	...	97·8
Mussulmans	...	...	...	93·8
Others	...	...	...	95·8

and is not acknowledged in the language of the people. Though the alphabet used by the Mun is derived from an Indian source through the Dravidians, there is probably little or no trace of the language of that race in the Mun tongue."

146. The kingdom thus established flourished and extended its power up to a recent period, carrying on wars with varying success against the Burman Kings of Ava and Toungoo, and with Siam, and even on one occasion interfering in the affairs of Arakan, till its final subjugation by Alompra in 1757-58. After the conquest of Pegu, the Burmans treated the Talaings with much severity, and [as is noticed in Appendix 3 (paragraphs 9—11) of this report] many thousands emigrated to Siam. In the first Burmese war, the Talaings received and assisted the English cordially, and, on our returning from Pegu after the treaty of Yandaboo, the Burmans avenged themselves upon our unfortunate friends.

147. "The Burmese, since the conquest of Pegu by Alompra (Alaung Phra) in 1757-58, had strongly discouraged the use of the Mun language. After the war with the British, the language of the people who had welcomed the invader was furiously proscribed: it was forbidden to be taught in the Buddhist monasteries or elsewhere. The result has been that, in little more than a century, the language of about a million of people has become extinct. It is probable that there are not now one hundred families in Pegu Proper in which it is spoken as their vernacular tongue. In the province of Martaban, however, including a part of Maulmyaing, there are thousands who still speak the Mun language only. These are chiefly the descendants of emigrants who left Pegu in 1826, when the British army retired and occupied the Tenasserim territory. There are, however, some thousands of the Mun people in Siam, who emigrated there towards the end of the eighteenth, and in the early part of the nineteenth centuries, to escape the cruel rule of the Burmese."

148. Since our occupation, any oppression of Talaings which may previously have existed has, of course, disappeared. But another process—that of absorption by the more powerful race—is effecting the obliteration of the Talaings as a distinct people quite as surely and rapidly as the most vigorous persecution could. Already the language is disappearing. The rising generation speak Burmese, and in dress and manners there is practically no difference from the latter race. The returns show their numbers as only 181,000, or about 6½ per cent. on the total population of the province. But it is probable that all the mixed race of Burmese and Talaings, and possibly many pure Talaings, are returned as Burmans.

They are to be met chiefly in Tenasserim, and in Amherst and Moulmein form the majority of the population; but there are some tribes on the Koladyne, in Arakan, whose origin is traced to the Talaing army who entered Arakan in the thirteenth century.

149. There is one more race which has been so long in the country that it may be called indigenous, and that is the Arakanese Mussulman. These are descendants, partly of voluntary immigrants at different periods from the neighbouring province of Chittagong, and partly of captives carried off in the wars between the Burmese and their neighbours. There are some 64,000 of them in Arakan, differing from the Arakanese but little, except in their religion and the social customs which their religion directs.

150. Of the hill-men, the Karens are vastly the most numerous and important. It has already been suggested that the numerous tribes known to us as Karens are a part of the wave of hill-men who, at some early period, came down along the mountain chains on either side of the Irrawaddy and Salween to near the sea. The Karens were probably one of the, if not the, earliest of these. They have traditions of a long pilgrimage of their people across a dismal desert, which strangely resembles the story of the Hebrew Exodus—indeed, the whole of their traditions have so strong a Jewish tinge as to render it very probable that their forefathers must have been in contact with the Jewish colonies, of whom unmistakeable traces have been found in various parts of Western China. Like their relations, the Khyengs, they speak regretfully of a lost birth-right. They once were a united people, knowing God, and having books as perfect as other nations;

26. I note here that the Deputy Commissioner of Sandoway must have followed some erroneous system of classification to exhibit such a very large proportion of houses as those of the better sort in his district. From my own knowledge I have no hesitation in saying that no more than 6 to 8 per cent. are of the better sort, which would bring down the average to less than 10 per cent. for the whole division, leaving about 90 per cent. to represent the dwellings of the inferior sort.

The Deputy Commissioner of Akyab mentions in his 53rd paragraph that houses of a value of less than Rs. 50 have been classified as inferior, while the Deputy Commissioner of Ramree has explained in his 13th and 14th paragraphs that the houses classed as those of a better sort, are those that are built of brick or wood, or wood and bamboos for walling and framing, and those of the inferior sort are those built of bamboo and thatch or common jungle-wood posts; but Major Fryer has not explained on what principle his classification has been based. It would be futile, therefore, to attempt any comparison.

27. The statement given below exhibits the details of the population under their religious denominations and the percentage of each class:—

DISTRICTS.	Hindoos.	Mahomedans.	Buddhists.	Christians.	All others.	Total.	PERCENTAGES TO TOTAL POPULATION.				
							Hindoos.	Mahomedans.	Buddhists.	Christians.	All others.
Akyab ..	2,655	68,263	185,268	334	30,153	276,671	0·96	21·03	86·96	0·13	10·00
Northern Arakan ..	65	11	1,495	3	7,216	8,790	0·74	0·18	17·01	0·03	82·09
Ramree ..	185	3,920	129,703	47	10,323	144,177	0·13	2·72	89·96	0·03	7·16
Sandoway ..	86	2,121	47,860	17	4,941	54,725	0·16	3·87	86·91	0·03	9·03
Total ..	2,991	64,315	364,023	401	62,633	484,363	0·62	13·28	75·15	0·09	10·86

from which it will be seen that the bulk of the population (75·15 per cent.) are Buddhists, while upwards of one-half of the remainder (13·28) is Mahomedan; the Hindoos are 0·62, and the Christian population only 0·09 per cent., and the remaining 10·86 go to form all other classes not enumerated under any of the foregoing denominations. Buddhists preponderate in the Ramree and Sandoway districts (respectively 89·96 and 86·91 per cent. of the entire population). The Mahomedans seem to form about a fifth part (21·06) of the population of the Akyab District. There are too few Christians in the division (altogether 401) to need special mention. Of 2,991 Hindoos more than five-sixths are in the Akyab District. Of other classes 82·09 per cent. is shown to be in the Hill Tracts: these consist chiefly of hillmen.

28. The statement given below exhibits the details of the population under their religious denominations and the percentage, of the sexes in each class:—

report, and definite instructions on the subject require to be given in any future general census.

55. The table given below exhibits the amount of land revenue payable to Government, and the incidence thereof under the several heads specified.—

DISTRICTS.	Amount of payments to Government, whether as land revenue, quit-rent or peachush including where such exists, water advance, but not water-rates.	Amount of local rates and cesses paid on land.	Total of two preceding columns.	Amount of rent including local cesses paid by cultivators.	Average incidence of amount of payment specified in col. 17 per acre of revenue-paying cultivable (b) area.	Average incidence of amount of payment specified in col. 17 per acre of revenue-paying, cultivated area.	Average incidence of local rates and cesses per acre of cultivated land.	Average incidence of local rates and cesses per acre of cultivated land.
	Rs.	Rs.	Rs.	Rs.				
Akyab ...	5,57,012	25,993	5,83,005	5,83,005	1.93	1.93	0.09	2.02
N. Arakan ...	737	22	759	759	0.57	0.57	0.01	0.59
Ramree ...	1,36,794	6,731	1,43,575	1,43,575	1.44	1.44	0.06	1.51
Sandoway ...	50,540	2,527	53,067	53,067	1.18	1.18	0.06	1.24
Total ...	7,45,083	25,323	7,80,406	7,80,406	1.74	1.18	0.08	1.83

No. VA.—Statement of religions.

56 The information given in this statement is tabulated below:—

	Akyab.	Northern Arakan.	Ramree	Sandoway.	Total.
<i>Hindoos.</i>					
Brahmins ...	80	2	10	7	99
Kshatriyas ...	696	...	23	8	727
Sudras ...	1,651	21	10	13	1,695
Bagdees ...	...	...	35	20	55
Banjee ...	...	...	...	22	22
Doom ...	...	...	55	...	55
Munipoories or Kathias ...	228	42	8	3	281
<i>Mahomedans.</i>					
Sheiks ...	57,874	11	3,889	2,087	63,861
Syeds and Pahans ...	389	...	31	4	424
Sheeah ...	...	...	...	25	25
Syed ...	...	...	...	5	5
<i>Christians.</i>					
Protestants ...	99	3	43	16	171
Roman Catholics ...	182	...	4	...	178
Lutherans ...	53	...	...	...	53
Armenians ...	...	...	...	1	1
<i>Bhuddists.</i>					
Arakanese and Burmese ...	176,244	285	129,656	47,527	353,712
Kyoungthas ...	8,424	1,210	...	...	9,634
Shans ...	334	...	19	24	377
Yauthas ...	...	...	9	...	9
Chinese ...	264	...	18	9	291
<i>Others.</i>					
Daingnets ...	3,509	...	...	39	3,548
Mros ...	6,646	1,229	...	...	7,875
Khyengs ...	5,977	685	10,325	3,731	21,715
Khwamies ...	13,671	5,298	...	...	18,959
Mroons ...	350	...	...	...	350
Kukies ...	...	4	...	...	4
Karens ...	...	...	1	171	172
Total ...	276,671	87,90	144,133	54,712	484,306