

JOURNAL

OF THE

ASIATIC SOCIETY.

PART II.—PHYSICAL SCIENCE.

No. III.—1868.

ON DWELLINGS, WORKS OF ART, LAWS, &c. OF THE KARENS; *embracing Query 50 to Query 76*;—by REV. F. MASON, D. D. *Missionary to the Karen people.**

[Received 7th January, 1865].

The following pages contain the answers to “Queries respecting the human race, addressed to travellers, by a Committee of the British Association for the advancement of science,” from query 50 to query 76 inclusive, furnished at the request of Col. Phayre, and with the previous sheets, complete the replies.

No answer is given to query 73, for obvious reasons. It asks the results of missionary labours on the people, and for a scientific association, the answer should be furnished by one who is not a Missionary.

Dwellings.

50. The character of the houses the Karens inhabit, varies with the character of the cultivation pursued. Among the Red Karens and Tounghthus, where the cultivation is permanent, the same ground being cultivated for a succession of years, the houses are comparatively permanent. But most of the Karen tribes change their fields annually, and move every two or three years to be near their cultivation; and there build temporary houses of bamboos, leaves and ratan. They clear a few acres of land, burn them over near the close of the dry

* This paper is a continuation of the answers to queries 1—50, on the same subject, published in *Journal As. Society, Bengal*, 1866, vol. xxxv. pt. ii. p. 1 &c.

season, the ashes serving as manure; and when the first showers fall, they plant their paddy. They do not scatter it over the ground, as in the cultivation of lowland paddy, but one walks over the field in front with a pointed bamboo, with which he makes holes in the ground, a foot or more apart, and another follows dropping a few grains into the holes; and there they leave them for the showers to fill in the earth. After the harvest has been gathered, the field lies fallow for several years; while crops are raised in like manner in other localities.

Each village has its own lands; and if they are large, in comparison with the inhabitants, they are able to cultivate new fields for six or seven years; but if their lands are small, they are compelled to come back to their former cultivation in three or four years; but after so short a period, the jungle on it is too small to produce any good amount of ashes, and the crops are poor. In this way the Karens move around their scant domains, like the moon in her orbit, so as to present the same phases, after intervals of very few years.

While each village has its own lands and boundaries, as one, and which they call a country, the lands of each village are divided among many owners, as in other countries. Land is often bought and sold, and in the instances that have fallen under my own observation, the price paid has been from two to three rupees per acre. Like other communities, there are some too poor to own land, and these are allowed, by the landowners, to cultivate at a fixed rate of one rupee for every hundred baskets harvested.

In the north, where wars have been prevalent, the people have been necessitated to live close together for mutual protection. The Bghais, Mopghas and some other tribes, have usually but one building for a whole village. It is built like a bazar, with a square in the middle. There is a walk all around the building, with rooms opening into it on each side. Every married couple has a room and a fire-place of their own for domestic purposes, while the hall is common property, to which women often take their weaving, and men their mats and basket-making.

All around the hall is a raised platform, on which the young men of the village sleep, and where strangers are lodged. The building is of bamboo, usually raised some eight or ten feet above the ground, with rows of pig-sties ranged under the rows of rooms, while the

fowls often roost on the beams over the rooms, but sometimes below in connection with the pigs.

Among the southern tribes, each family has commonly a separate house, though sometimes several families of relatives occupy the same building. These houses are built on one plan. The front is at one end, where the ladder, by which they are entered, leads into the hall; which is a verandah, where visitors are received, and where both men and women work. The main body of the building consists of one room, with a fire-place in the middle that serves to divide it into two apartments; in which different members of the family, when large, sleep.

The Pwos of the Tenasserim Provinces have the singular custom of always building their houses so as to face to the east, but they can give no account of its origin; and it is not observed by the other tribes.

The size of Karen villages varies from ten to one hundred houses or families; and in some of the Red Karen villages there are two or three hundred families.

Monuments.

51—52. No monuments of any kind are raised by the Karens, or have ever been known to be raised. They prefer that their localities should be unknown, and wish to ignore their existence to all the outside world.

Works of Art.

The Karens are singularly deficient in works of art. In the Tenasserim Provinces, the only works they can exhibit are baskets and mats, which are very neat. The mats have various forms woven in them, to which they attribute a divine origin. When god was about to die, as the legend runs, he called all nations to him to receive his dying legacies; but the Karens being tardy in coming, they arrived only in time to see his mats burning, and to note the figures on the ashes which had been woven into them; and they have made their mats, they say, after these patterns ever since.

Among the Bghais, we find a few that can work in iron, so as to forge their own axes and bills, hoes and spears. On proceeding to the Red Karens, silversmiths are met with who make all the common female ornaments, as rings, bangles, ear-knobs, and the like. The

Tarus, further north, make matchlocks, some of which that I have seen, are very well done, and sell for thirty rupees each. They display no ingenuity, however, in these works. They are mere imitations of Shan articles. While the Karens originate nothing, they show as great a capability to imitate, as the Chinese. They can learn anything. Boys who never saw a chisel or plane or saw, will readily learn to use them, as well as a Chinaman. Men who were called Loo-yaing, "wild men," by the Burmese a few years ago, can now do all the work of a printing office, as well and as readily as Europeans with the same amount of training. Others can use the chain and the prismatic compass in the field, and the plotting scale and protractor, and paint-box in the house, and produce unaided a very creditable plan of a piece of land, while still others can use the sextant, measure heights and distances, take the sun's meridional altitude, and calculate the latitude.

Karen women can generally weave, and embroider very prettily; but there is a tribe or clan in the valley of the Salween, the We-was, in which there was not a single woman of the whole tribe, when the missionaries went first among them, that knew how to weave. They buy all their clothes from the neighbouring tribes, and have no peculiar dress of their own.

The Karens have a few musical instruments of their own manufacture, but they are quite rude. They make pipes or whistles out of bamboos; and bugles out of buffaloes' horns, or the horns of the antelope. They have also harps, guitars, jews'-harps, and a kind of dulcimer.

They are remarkably fond of the sounds of gongs, and kyee-zees, a taste they have in common with the Shans and Chinese. The Kyee-zee is little known, but it may be described as a large gong, with a cylinder a little less than its own circumference attached to one side; or it may be viewed as a bell-metal drum, with one end open. It is struck like a gong, and gives forth a sound like a gong, but not so shrill. They are manufactured by the Shans, and have ornamental circles and bands with representations of birds and fish; and on the outer circle are four raised frogs, as the figure of the cat sometimes surmounted the ancient sistrum. Whether the sound of the instrument is intended to emulate the voice of the frog or not, must be left to conjecture, for no one can give any reason for the frog being there.

The Karens attach a fabulous value to these instruments, and often pay absurd prices for those that have good tones. They have distinctive names for ten different kinds, which they pretend to distinguish by the sound, the poorest of which sells for one hundred rupees, and the best for a thousand. Besides these, there are several inferior kinds with prices varying from thirty to one hundred rupees. When a good kyee-zee is struck, the Karens say the music softens the heart, and the women weep for the friends they have lost, or from whom they are separated.

The possession of kyee-zees is what constitutes a rich Karen. No one is considered rich without them, whatever may be his other possessions. Every one who has money, endeavours to turn it into kyee-zees, and a village that has many of them is the envy of other villages, and is often the cause of wars to obtain possession of them.

Domestic Animals.

54. The only quadrupeds, entitled to be considered domestic animals among the Karens, are hogs and dogs. The hog is the small Chinese variety, and is very extensively raised, both for food and for sale. It is used in all their offerings as most acceptable to the unseen spirits; and no idea of uncleanness is attached to it, any more than to the ox, the buffalo, or the goat. They are exclusively in charge of the women, and each hog distinguishes the voice of his mistress, though a dozen be calling at the same time, with unerring accuracy, and runs to her with greatest alacrity for the food he expects at her hands.

A few solitary oxen and buffaloes are occasionally seen, purchased from the Shans or Burmese, but they cannot be regarded as Karen domestic animals, any more than the elephant which is met with here and there. The Pakus and Mannepghas raise a few goats, and the Red Karens ponies, as well as oxen quite extensively; but these are local and exceptional.

Dogs are found everywhere, and are eaten by the Bghais as readily as by the Chinese, but not by the southern Karen tribes. The pariah is the most common variety, but the Karens raise also a small dog allied to the smooth-haired terrier, which they use for hunting. It is not abundant, but is highly valued, the price of a good one being equal to that of an ordinary pony or buffalo. Deer, it is said, are so afraid of them, that they lose strength when they find one of these

dogs after them, and become an easy prey to the hunter. When they start anything, they go yelping after it all day, so that a Karen has only to follow on, and he is sure of his game in the end. They will follow a large snake that the Karens eat, as readily as a deer, but they will not attack it. Tiger cats, palm cats, and civet cats they attack and kill. They fear nothing, excepting tigers and leopards. If they come on a tiger's track, they run back.

Cats are not domesticated by the Karens, for they say, "We cannot eat them, while they devour the rats we wish to eat ourselves."

Fowls are raised almost universally. Most of them appear to be the common domestic fowl, but a few are the Burmese domestic race of the wild jungle fowl; and a few are met, in the southern districts, with the membrane that covers the bones black, or nearly so, *Gallus Morio*, Temm. It is not found among the northern Karens.

Government.

55—56. The government of the Karens may be compared to that of the American Indians at present, or to that of the Scottish clans in the days of Rob Roy. As a whole, they are ungoverned and ungovernable. The Pakus are the hereditary enemies of the Pwos, the Bghais of the Pakus, the Gaikhos of the Bghais, and the Red Karens of all. Then there is not a village, perhaps, without an unsettled feud with some other village. Their districts are ill-defined, and they quarrel and fight, like civilized people, over a few roods of land.

If a man is devoured by a tiger, while on a journey, the price of his life is demanded by his relatives of his companion who invited him to take the journey, and they constitute themselves both judge, jury, and executive. Should any one innocently introduce small-pox, or cholera, or be supposed to introduce it, or any other disease into a village, all the deaths are charged to him; and if he has not property to pay, the debt remains for his children or grandchildren to liquidate.

Each village, with its scant domain, is an independent state, and every chief a prince; but now and then, a little Napoleon arises, who subdues a kingdom to himself, and builds up an empire. The dynasties, however, last only with the controlling mind.

Before the country was occupied by the English, Lai-quai, a Bghai chief, ruled all the Bghais, and Gaikhos north of Toungoo. He waged war at will with his subjects on the neighbouring tribes; and by

furnishing the zenanas of the Burmese governors with comely Karen girls, whom he kidnapped, the chieftainship of the Burmese district on the plains was given him, and he reigned a king. He died, and his empire died with him.

Twenty-five years ago, I found some ten thousand Karens in the valley of the Yuneselon, under the rule of a great chief, called La-kee. At his death none of his sons or sons-in-law could keep the kingdom from falling to pieces, or prevent its crystallizing into the same elements in which La-kee found it.

In many districts the chieftainship is considered hereditary, but in more it is elective; as much as the chief of the executive is in America. The people select the man that pleases them best for chief, no matter what his antecedents may have been; and if after a trial, he does not please them, they elect another. In this way divisions sometimes occur, one part of a village adhering to one chief, and another part to another chief, and they perhaps settle the question by a fight.

In many villages that do not pay taxes or tribute, there are no regularly constituted chiefs. The man with the most property, and the largest family possessing the power without the name.

57—59. There are no divisions of caste among the Karens, and though found in many tribes and clans, the division seems to have arisen from the original separation of families, and communities.

Laws.

60. Although there are no written forms of law among the Karens, yet there is in fact a code of laws preserved in the traditionary commands of the elders that meets all the relations of man to man. The elders are the depositories of the laws, both moral and political, both civil and criminal, and they give them as they receive them, and as they have been brought down from past generations. Every village has its elders, who are expected to teach the young people to do good and to avoid evil. A village without an elder well stored with traditionary instruction would be regarded like a parish in England without a clergyman. To indicate their usefulness, the Karens use this saying: "Where there is no smith, the axes are soft; where there is no cock, the rooms are still." That is, the

elder gives efficiency to the people, as the smith does to their axes; and excites them to action, as the cock by crowing arouses the sleepers to their work.

The following lectures are from the lips of Bghai elders. Others might not use precisely the same language, but all would convey the same ideas.

Famines.—Children and grandchildren, you are children. You do not know, and have never yet seen difficulties and trouble. But I am old, difficulties I have seen, troubles I have found. I have been in scarcity and famine. Great waters I have met, and mastered; great fires, I have contended with, and overcome. Momentous feuds I have known; with mighty wars I have been acquainted, I am familiar with heat, and I am familiar with rain. I have seen irruptions of rats destroy the crops; I have seen the Talaings and Burmans overrun the country. I have known famines, when the people had to dig deep to obtain poisonous wild yams; and I have seen them die with exhaustion at the diggings. I have known the famine so severe that a man has deceived his associate, and given him a meal of rice and curry, but no sooner had he done eating it, than he seized him as a thief, declaring that he had stolen the food, and then sold him into slavery for the theft. I have known a kyee-zee sold for a sheaf of paddy, and a basket of paddy for a basket of money.

Industry.—Children and grandchildren, do not be lazy, work hard. If you work hard, you will obtain paddy, you will obtain rice; and you can sell it, and obtain money, and what you have to spare, you can take care of; and when times of scarcity and famine come, you can bring out your stores of paddy, and eat and be satisfied, and have enough for your children and grandchildren.

If you are lazy, you will have no paddy, you will have no agreeable food, and you will have nothing with which to buy. When the famine is unendurable, you will steal to eat; and you will then be sold into slavery; or if you do not steal, you will die.

Observe what I say to you, work and labour with cheerfulness and gladness. Grasp the helve of the cleaver firmly, hold it with a strong grip. Expose yourselves to the heat of the sun, and to the pouring rains, and the fierce winds. Bend down your backs, hold firmly the hoe, and live among the weeds. What you do, do thoroughly,

completely. We love happiness; and our greatest happiness is to clear our fields and to build our houses.

I tell you truly, every thing is in the earth. Therefore I say to you, bend down your backs, grasp the hoe, hoe deep, weed clean; and you will obtain eatables. Then, in times of scarcity and famine you will be able to purchase kyee-zees. Grasp the axe firmly, and clear a wide field; and you will obtain abundance of paddy. Then when times of scarcity and famine come, you will be able to buy buffaloes, and they will be the gains of your labour, the work of your hands.

If you want to obtain gongs, weed and make it all clean around your paddy. Then when times of scarcity and famine come, you will be able to purchase gongs; and they will be the gains of your labour, the work of your hands.

If you want to obtain silver, plant your fields industriously, and when the rains come, your paddy will spring up abundantly, and you will have good crops. Then you will be able to procure silver, and it will be the gains of your labour, the work of your hands.

If you want to obtain hogs and fowls, take cotton and make clothes. Then you will be able to procure hogs and fowls,* and they will be the gains of your labour, the work of your hands.

If you want handsome clothes, spin thread diligently, put in the woof and the warp, and weave. Then you will obtain clothes, and they will be the gains of your labour, the work of your hands.

All things are in the earth, and every one who will work hard, will obtain them; and he will have eatables and drinkables, and will become rich, and will have in abundance. When he dies, he will leave his property to his children and grandchildren, and they will enjoy it. It will not be like those who obtain property by reprisals and forays. That is ill-gotten wealth, and is accompanied by hatred and malice; and their children never enjoy it. It goes to to their enemies.

Children and grandchildren, work hard, put forth every exertion, and you will obtain everything by the labour of your own hands.

Indolence.—Therefore I say to you concerning the indolent. Lazy people do not like to expose their bodies to the sun, or rain, so their skin and flesh are comfortable, and do not suffer like the skin and

* That is by selling the clothes.

flesh of the industrious ; but though their skin and flesh are comfortable, their stomachs and mouths are often very uncomfortable. Sometimes the mouth of the lazy man eats, and his stomach is satisfied ; but often his mouth finds nothing to eat, and his stomach is in great distress ; and this is because he does not work with his hands. Children and grandchildren, do not become imitators of people like these.

Help the poor.—Children and grandchildren, work, every one of you, and be prepared for a time of famine. Then, when a time of scarcity or famine comes, let not the rich, and those who have all the rice and paddy, reject the poor who have nothing ; that you may not lose your honour, and be abused ; but that you may be honoured and respected. When hard times come and there is famine in your midst, let the wealthy help those who have nothing with which to buy, and cannot borrow.

Widows and Orphans.—Children and grandchildren, do not forsake the widows and orphans. You must take care of the widows and orphans, you must look after those who have nothing, all that can neither buy nor borrow ; that the poor, the widows and the orphans may not die of hunger nor become slaves. Then it will be noised abroad in other lands, that on your streams, in your land there are many wealthy men, and many elders ; and that they take care of the poor, and the widows and the orphans, and that there none die of hunger, or become slaves among them. When you are thus praised, none will dare to speak evil of you ; and you will become powerful, and be honoured.

But if you do not work, you will have nothing and come to shame because you have nothing. And if you have property, but do not look after each other ; if you are covetous, and do not give compassionately, you will come to shame on that account.

When famine comes among you, if you do not look after the poor, and the widows and the orphans ; if you do not take care of those who have nothing, they will die of hunger or become slaves. Then the inhabitants of other countries will hear and say : “ We hear that in that country the poor, and the widows and the orphans become slaves, or die of starvation.” Then the inhabitants of other countries will abuse you, and speak evil of you and say, “ The people of that land are all the children of poverty. There are no rich men among

them ; or if there be one, he is a covetous fellow, and does not take care of his people ; and he leaves them to die, or become slaves." After you get such a bad character as this, should you become exceedingly wealthy, and exalt yourselves, and set yourselves up for this and that, the people of other lands will not believe you, will not fear you, will not regard you at all.

Love.—Children and grandchildren, love one another. Do not quarrel, do not find fault with each other. When we are in the village we are separate people, but when we go together to clear the fields, we are brethren ; and if one is taken sick on the road, or in the jungle, we must take care of him ; we must look after each other. When we cut fields together, we are brethren, and if one is sick, all are sick ; if one dies, all die, and we must carry his body back to his house, and lay it in the hall, that his brethren may see, and his children may see, and his wife may see that he is dead.

Love peace.—Children and grandchildren, love peace, and you will live in peace, and live to be old. He who loves peace, his house will be established, and it will be permanent. He will sleep in peace and have agreeable food to eat. He who walks in peace, will enjoy peace. He will have associates, he will have friends. His daughters will demean themselves with propriety, and his sons will live happily. He will have no adversaries, he will have no enemies. The lovers of peace will live long and be prosperous.

Evil doers.—The evildoer has no friends ; he has no houses, no fields ; but he has adversaries and enemies. His daughters will become slaves, his sons servants. His wife will become the wife of another, and his kyee-zees and gongs will be all expended. His kyee-zees will become the kyee-zees of others ; his money the money of others. His land will be destroyed, and his country will come to destruction.

Children and grandchildren, take no pleasure in them. Evildoers do not live to be old. Their ways go up quickly to old age and death.

Duty to Parents.—Children and grandchildren, he who does not love his father and mother, will suffer for his sin. When he was small, his mother gave him the milk of her breast to drink, and she bore him about, and carried him pick-a-pack, and cleaned him when

he was dirty ; and when he cried, his mother sympathised with him, and did not laugh at him. Great are the sufferings that his mother endured for him while he was an infant.

Therefore, when a man is grown up, he must take care of his mother ; if he does not take care of his mother, if he does not furnish her food and drink, he will suffer for his sin. He will be afflicted, and become poor.

Your father left your mother in the house to watch you, and he went out and worked hard for you and your mother, that you might have food and grow, and that your mother might have leisure to watch you. If your mother had not had food provided for her, she would have had to leave you in the house, and you might have fallen out of it and been killed. In order therefore that your mother might take care of you, your father went out to work, and endured burning heat, and bore the drenching rain.

Therefore, children and grandchildren, when you grow up, you must take care of your father, and provide him with food and drink. He that does not take care of his father, will suffer for his sin. When the God of heaven and earth looks down upon him, he will punish him for his sin, and he will become poor and wretched. If he works, he will not succeed in obtaining anything, and he will become sickly, weak, and helpless.

Humility.—Children and grandchildren, he who does not humble himself, but exalts himself, and regards his relatives as nobody, and makes forays and extorts from his brethren without cause, and does as he likes, and is proud, and beats others for nothing, he will not live to old age, he will die young.

Because he acts proudly, and extorts from his brethren without cause, the God of heaven and earth will look down upon him, and will say, " This man has done thee no evil, thou oughtest not to have done evil to him." Then the man that exalted himself, and did the evil, will suffer punishment for his sin, and he will become poor and wretched. If he has kyee-zees, he will lose them, if he has money, he will not enjoy it ; and though he should have sons and daughters, they will not live to help him. They will die without apparent cause, and he will be left wretched and childless alone, unhappy, unable to work, and without means to purchase anything.

Swearing.—Children and grandchildren, by no means curse each other. If there be cause for it, swear, but unless your brethren make trouble in your hearts, do not curse and swear causelessly. For I say to you, if your brethren make trouble in your hearts, and you curse them, and imprecate evil on them, the curse will really come upon them. Because they did evil, the evil curse will come upon them.

But if people do not make trouble in our hearts, do not curse them causelessly. For when you curse each other without cause, your curses go from one place to another to see to whom they belong, and when they find no owner, the Lord of the lands and the waters, the God of heaven and earth, is displeased ; and he says to the curse, “ There is no reason why thou shouldest hit this man ; he has done no evil, go back to the man that sent thee.”* Then the curse returns to the man who sent it, and enters into his boiled rice, and into his water, and under his finger nails, and he eats it ; and it hits the man who sent it, and he dies.

Children and grandchildren, this is assuredly true. Anciently there was a man who had ten children, and he cursed one of his brethren, who had done him no injury ; but the curse did the man no harm, and he did not die. Then the curse returned to the man who sent it, and all his ten children died. Not a single one survived. Then the man repented, because his children died, and he said ; “ Hereafter, may I never curse more. That man did me no wrong. I cursed him without reason. There was no cause for it, so the curse returned and came upon my children ; and all my ten children have died. The God of heaven and earth, the Lord of the lands and the waters, has killed them, that we may not curse people causelessly.”

Covetousness.—Children and grandchildren, do not covet the money, do not covet the kyee-zees of others. Covet not the oxen and buffaloes of your brethren. These things are at your own hands, if you will be careful and work hard.

Partiality.—Children and grandchildren, do not act partially ; do not have regard for one more than another.

Backbiting.—Children and grandchildren, do not backbite, do not abuse people who are not present.

* “ The curse causeless shall not come.”—Prov. xxvi. 2.

Hatred.—Children and grandchildren, do not hate each other, do not give way to hatred.

Exacting Fines.—Children and grandchildren, do not require fines for trespass, for breaking your arbitrary rules or regulations. Though others make you pay fines for trespass, do not you make them pay you for trespasses in return.

Falsehood.—Children and grandchildren, do not testify to words which are false. In buying and selling do not use deception. Do not defraud, do not be dishonest in your transactions.

Quarrelling.—Children and grandchildren, do not do evil to each other, do not strike and beat each other, do not rage against each other. Do not extort from each other. Do not push each other down. Be careful. Do not pull each other's hair, do not slap each other's cheeks. These things are wrong in the sight of the God of heaven and earth. Cultivate adjoining fields, build neighbouring houses. When you eat rice together, do not boast against each other; when you drink whisky together, do not strike each other. The former elders said, "Sleeping together is warmth, eating together is sweet, travelling together is pleasant."

Oppression.—Children and grandchildren, why is it that one and another suffer so exceedingly as they do? It is because he exalted himself at first, and said: "I am a man, and my hands are strong." And he sold into slavery the widow and the orphan, and regarded his relation as nobody. And he extorted money from others, and treated others outrageously; so when he became old, and his strength failed him, his enemies rose up that he had wronged, and retorted on him, and he suffers for his sins. He did evil, and his evil returns upon him; and he grieves, and weeps, and suffers anguish; and when he dies he has no one to bury him, and his body remains in the field, and the birds devour it.

Theft.—Children and grandchildren, do not steal. Those who steal or destroy, defraud or act dishonestly, their deeds are by no means secret. Though the doers say nothing, though their mouths do not speak; their deeds will become manifest in the ordeal by water, and the ordeal of ascending trees. You will be beaten in remaining under water, you will be beaten in ascending trees. You

will dive into the water, and come up to the surface quickly ; you will ascend trees and fall down. It happens so, because you have stolen, and destroyed, and dealt fraudulently, and have displeased the God of heaven and earth. The God of heaven and earth sees, the Lord of mountains and hills sees, Thie-kho Shukha sees.

Children and grandchildren, if you are hungry, bend down your backs, and weed hard. If you want fish, take your hand-net and go fishing. If you want rats, set traps for them ; and if you want to eat beef, deer and stags are abundant in the jungles, and they are to be had without price. They have no owners, no one claims to have nurtured and fed them. Dig deep pits in their paths, that they may fall into them ; and set nooses, by which they may be noosed and sprung up in the air. Feed yourselves and families in this way. Borrow not, go not into debt. By no means leave debts for your children to pay after your death.

Every one that does not work hard with his hands, when he steals or borrows laughs ; but when he is required to pay, and has nothing ; then he weeps. And every one when he steals, and his deeds are hidden, puts himself forward as an honest man, and is bold and laughs ; but when his true character becomes manifest, and he is required to pay, all abuse him and speak evil of him, and call him a robber ; and his honor is destroyed, and he becomes exceedingly ashamed. No one will believe his professions of honesty afterwards. They will say to him ; “ Once honest, ten times honest ; once a thief, ten times a thief.”

Forays.—Children and grandchildren, do not make yourselves wretched by making forays, and taking the property of your brethren for nothing. It is wrong for you to take forcibly the possessions of your brethren. It will be lost in like manner, and your children will not enjoy it. Do not engage in forays ; do not make reprisals for injuries received. Those who make forays make enemies who will never forget them, and the ground around their houses will never be smooth, but will be filled with caltrops* and arrow heads. They

* Not precisely caltrops, but pointed bamboos, a few inches high set firmly in the ground, at an angle of about 45°, to pierce the foot of an enemy while running to or from the house. They are rather formidable weapons in their way. I have seen a man's foot with a hole quite through, made by one that caught him on the top of his foot while running away.

will not be able to sleep, and they will be unhappy while awake. If they obtain kyee-zees or money, they will not use them themselves. If they raise hogs or catch wild fowls, they will not eat them themselves. Their enemies will possess them, and eat them without labour, and they themselves will come to abject wretchedness.

Killing.—Children and grandchildren, do not kill each other causelessly. Man is not like a beast. Man has a Lord and Master ; he is not like the wild animals. We are the children of Thie-kho, the children of Shu-kha ; we are the children of Shie-oo, the children of Yu-wa, and our God created us. Therefore do not kill each other.

The man who kills his brother without reason, who is not angry with him nor hates him ; that man will be killed without cause in like manner.

When a man kills his brother, Thie-kho Shukha sees it, the God of heaven and earth sees it ; and Thie-kho Shukha, and the God of heaven and earth look with compassion, and the tears flow from his eyes, and he says to the murderer : “ Thou hast killed this man and he did thee no harm. Thou oughtest not to have killed him, and thou wilt be killed in return.”

Therefore, he who kills will be given up by the Lord of the lands and the waters into the hands of his enemies, and they will kill him. He will not escape death. Be warned, those who kill, death takes note of them. They will come to want and distress, and be helpless. When night comes, they will long for the day ; and when day comes they will long for the night. They will grieve, and take their full of grief ; they will weep, and take their full of weeping ; and their end will be death. When they die, they will have no children, and there will be none to bury them. Their bodies will be left naked in the fields, and the vultures will devour them. These things I have seen with my own eyes, I know them from my own heart ; and they have often happened among us.

Adultery and Fornication.—Children and grandchildren, do not commit adultery or fornication. If you wish for a wife or husband, take one in an upright way with a marriage feast. Do not act covertly. If you commit fornication, your daughters will die, and your sons will not live ; and the country will be defiled and destroyed on your account.

When you commit adultery or fornication, or have illegitimate children, it is displeasing to Thie-kho Shu-kha, it is displeasing to the God of heaven and earth. Then the rains do not come at the proper time, and the dry season is irregular. The crops are bad, and the hunter is unsuccessful; and your vegetables do not come up; because you commit fornication and adultery.

You are poor and become slaves because you do that which displeases the God of heaven and earth. This he makes known to you by bringing on you troubles and difficulties, in order that you may not do evil. Children and grandchildren, be careful.

Suicide.—There is no command against suicide. It is very common where Christianity has not been introduced, and the Karens seem to see little or no guilt in it. It is regarded as an act of cowardice, and the suicide is not awarded an honorable burial; but we are nowhere told that it is displeasing to the God of heaven and earth.

It is singular that hanging is almost the exclusive way by which Karens commit suicide, while poisoning is the most favourite mode with the Burmese.

If a man has some incurable or painful disease, he says in a matter-of-fact way, that he will hang himself; and does as he says. If a girl's parents compel her to marry the man she does not love, she hangs herself. Wives sometimes hang themselves through jealousy, sometimes because they quarrel with their husbands, and sometimes out of mere chagrin, because they are subjected to depreciating comparisons. It is a favourite threat with a wife or daughter, when not allowed to have her own way, that she will hang herself.

One of Mrs. Mason's Paku pupils went and taught school in a Bghai village, where she was very popular. The village preacher observing his wife at her toilet one day, remarked jocosely; "You need not rub your face so much, for you cannot make yourself look as handsome as the Paku girl." She said nothing, but immediately rose up, and went and hanged herself.

A young man in my employ recollects twenty-five persons who have hung themselves within the last fifteen years, in the circle of villages with which he is acquainted, eleven within ten years. Of the whole number, ten were men and fifteen women.

Criminal Law.—The general principle of criminal law, which the Karens recognise as just, is exactly the same as the Mosaic. An eye for an eye, and a tooth for a tooth. The elders said, “If made blind, take out an eye in return; if the ear is cut off, cut off an ear in return; if an arm is broken, break an arm in return.”

The elders do not, however, recommend the exaction of these terms. They say again: “In order that we may not subject ourselves to fines and punishment, we must allow others to treat us as they choose. We must humble ourselves; we must not retaliate. If we are struck, we ought not to strike again. If one grasps the head, grasp the floor; if one slaps the face, slap the floor. If we are made blind, we must not make blind in return; if our ears are cut off, we must not cut off the ear in return. The long is before, the short is behind.* Loving peace, gives a wide place; loving evil, gives a narrow space. It is difficult to obtain happiness, easy to get evil. If we want evil, it is at hand before all the water has run out of a vessel that has been upset.”

Law of Inheritance.—The father wills his property to his children; and it is the custom to share it nearly equally among them; but always giving the eldest son the largest share, and sometimes giving a little more to the youngest than to those between. Nothing is given to the widow, but she is entitled to the use of the property till her death.

When a Karen of property made his will, before letters were introduced, he killed an ox, or a buffalo, and made a feast at which every inhabitant of the village was invited to attend. At the feast, he declared his wishes, as to the disposal of his property; and prayed that the disposition he had made, might be carried out after his death.

The mother has no property of her own. If she brought property at her marriage, it became her husband's; but at her husband's death, she takes his place, the Karens say, and the property is hers to use till her death; after which, it goes to the children, according to the will of the father. She has no power to make any other disposition of it.

In the event of a second marriage, the children of a mature age take possession of the property their father left them. The second

* That is, the future is long, the past is short.

husband is not allowed to appropriate to himself any part of the property of the first husband ; nor can the children of the second marriage share in it, though in the case of minors it may remain in the mother's hands.

61. *Lawgiver.*—No tradition of any legislator, or lawgiver has been found. The Karens ascribe all their laws, and instructions, to the elders of preceding generations, and have no idea of any period when they did not exist.

62. *Change of Laws.*—The Karens never make any alterations in their laws, or regulations, for the government of their country. They seem to think that everything of the kind has come down to them from the ancients in a state of perfection, requiring neither addition nor alteration.

63. *Observance of their laws.*—In respect to the observance of their laws, or the instructions of their elders, very little can be said in favour of those who have not come under the influence of Christianity ; and many that worship with Christians are Christians in name only.

The truth can be obtained from a Karen much readier than from a Burman, because he is much less artful ; not that he has any more regard for the commands of the elders than the Burman has for the commands of Gaudamaa. I have never yet met with a Karen, in the church or out of it, that when he had committed a wrong, would not tell a falsehood to cover it. They have no regard to their engagements or promises. What a Karen says he will not do to-day ; under a change of circumstances, he will do to-morrow, and seem to think it all right. He has changed his mind, he says, and that is sufficient.

They have no idea of suffering for truth and righteousness. If their leaders or associates do what is confessedly wrong ; they think it quite excusable to go with the multitude. They join themselves to forays, in which they are not concerned, and think they do no wrong, however unjust the attack, because they were hired by others, with whom, they deem, the guilt of their robbery or murder rests.

Theft among themselves is usually discovered and severely punished, so the people are ordinarily honest ; but they have no conscience about abstracting small articles when they are not likely to be discovered.

They are exceedingly vindictive, and demand heavy damages from those who have injured them; and are most implacable enemies. The dying charge of a father to his sons, is often for them to avenge his wrongs, real or imaginary, and should they be unable to do so, to transmit the charge to their posterity. A Gaikho chief was put in jail, and I visited him. He was very humble, and promised every thing to get out. I interceded for him and he was released. He was treated by our Karens with all possible kindness, the few days he staid with them. He soon after died in the jungles, and his last words to his family were, that they should avenge his death on the party that had caused his apprehension.

Natural affection too is weak among them. It is no uncommon thing for a man to curse and strike his mother; and children, notwithstanding the instructions of the elders, take very little care of their parents. I have stood over an old woman dying alone in a miserable shed, and tried in vain to induce her children and grandchildren, close by to come to her help.

The Gho-kho, a Bghai clan, it is said by those who know them, often sell their relations into slavery. If a child is sickly, and the parents think it will not live to advantage, they sell it off, when occasions offer, to strangers. They say among themselves; "This child will never grow up and become our posterity. It is continually sick, and will never be able to do any thing for us. We had better sell it, and then we shall get its price to eat." In seasons of scarcity, they frequently sell their orphan nephews, and nieces to obtain paddy. Occasionally, when a mother gives annoyance to her children by reproving them; one will say: "My mother talks excessively. I shall not be happy till she dies. I will sell her, though I do not get more than a gong or five rupees for her." And he sells her. If an uncle dies, they often sell the widow; and if a brother dies, they demand ten rupees, of the widow as the price of her husband, their brother; and if she has not the means to pay, she is sold into slavery. So also, if a married woman dies, her relatives demand a large price of her husband, which he must either pay or become a slave or fight; and if he has no money, he usually chooses the last alternative.

64—67. *Administration of the Laws.*—It is instructive to see how different the same act looks when viewed from different stand-points.

The forays of the wild Karens appear to civilized people little better than unqualified robbery and murder ; but a Karen looks upon them much as Europeans do suits at law, and the execution of judgments by the sheriff.

If a Karen is defrauded of his money by dishonest debtors, there are no courts of law to which he can appeal for justice ; so he calls on his friends, to go and seize the debtor, and make him pay the debt with interest, or sell him into slavery. Forays of this kind for debts are called small cause actions, and correspond to what we denominate civil suits.

If a man is killed, there is no authority to which a Karen can go, to have the homicide brought to justice. Every family is expected to avenge its own wrongs. Perhaps a man has been mortally wounded in an attack, or quarrel, and he calls his son and says to him ; “ I have been speared and shot without cause. I am very sick. Should I die, get my value, obtain my price. If you can get the living, take the living ; if you can get the dead take the dead.” After this charge, a son deems it his sacred duty to avenge the death of his father, whenever a favourable opportunity occurs. These are called great cause actions, and correspond to criminal suits.

In all cases, it is not the custom for the man who occupies the position of plaintiff to go to the foray himself. He employs others, and stays at home to compensate those that go ; because in the event of his death, there would be no one to pay them their wages, or avenge their deaths, should they fall in the attack. Thus a Karen always thinks himself right in taking the law into his own hands ; for it is the custom of the country, which has the effect of law. He is never interfered with, unless he is guilty of some act contrary to Karen ideas of propriety, when the elders and the villagers interfere and exercise a check upon him.

Civil Suit.—When a Karen has been repeatedly to one that owes him money, without obtaining it, and has perhaps been treated uncivilly, he calls out the *posse comitatus*, so far as his friends constitute the *comitatus*, and when a favourable opportunity occurs, they go and seize the debtor in his house or field and bring him off ; sometimes taking along one or two of his family or friends.

When the debtor is set down bound before his creditor, the creditor

will say to him; "I have no feud with thee. On the contrary I compassionate thee. But thou borrowedst money of me, thou borrowedst kyee-zees of me. The money was in my wallet, and I took it out and gave it to thee; my kyee-zee was in my room, and I tied a string to it, and slung it on thy head, and caused thee to back it away. Therefore I went and asked thee for the return of my money; I went and requested thee the price of the kyee-zee. But thou wouldst not pay me; thou wert abusive to me; thou stirredst up strife. Thy language was contentious; thy words were not peaceable. Thou didst not give me food to eat; thou didst not give me water to drink. Thou wast angry with me, thou didst hate me. I went after thee, and returned hungry and thirsty. I ascended mountains, and descended into valleys; I suffered from heat, and I suffered from cold. Thou didst not repay me my money, thou didst not pay me for my kyee-zee. Many years have now elapsed, many months have past over. So now I have commenced an action against thee; now I have made an attack on thee. Thou didst borrow one kyee-zee of me; now thou must pay me two. Thou didst borrow one share of me, now thou must pay me two. Thou didst borrow one hundred rupees of me, now thou must repay me two hundred. If thou dost not pay me, I will sell thee to repay me for my money, to pay me for my kyee-zee. And when I sell thee, I shall do that which is right and proper."

Criminal suit.—Men are not unfrequently killed in drunken broils; but such cases are not allowed by Karen custom to be a cause of action. No price can be demanded for persons who lose their lives in such circumstances. It is argued there was no malice, no intention to kill; and the person who died was perhaps as much to blame as the man who killed him; and people are not well responsible for what they do in a state of intoxication.

But when a man has had a near relative killed in a foray, it is deemed right that he should have blood for blood, and his friends and others whom he loves, stand ready to avenge him when called upon, and they go and make reprisals.

Theft.—When a thief is discovered, if it be his first act, and he promises to be honest for the future, he is allowed to go free on restoration of the stolen property. But if he be an habitual thief,

he is sold off into slavery among strangers, so that the village may have no more trouble with him.

When a man is suspected of theft, and there is no positive evidence to sustain the charge; if he denies it, recourse is usually had to the water ordeal.

The accused says to the man who brings the charge. "We will decide this matter ourselves by diving under water. If thou beatest me, by remaining under water longer than I do; if I have kyee-zees, I will give them unto thee; if I have slaves, I will give them to thee. If I do not give thee the kyee-zees or slaves, take my body and rip it open, take my head and cut it off. Split me in two from head to foot, and cut me in two across."

Then the man who makes the charge rises up, and replies: "Thou sayest thou art honest, thou art upright. If I have charged thee falsely, and if I do not beat thee, in remaining longest under water, take my wife and live with her, take my kyee-zee and carry it away, split me in two and cut off my head."

Then in the presence of the friends of each party they go down into the water; and a person puts a board over the heads of the two men as they stand together, and puts down the heads of both into the water at the same instant. The man that comes up first to the surface, is regarded as the guilty party; and he pays a kyee-zee, if he has one. If he has none, his friends pay it for him; but if he has neither kyee-zee nor friends, he is put to death, as he adjudged himself before taking the ordeal.

Another ordeal is to ascend a *Steraulia* tree after it has been stripped of its bark, and is very slippery. But I have never known it to be used.

Adultery and Fornication.—When adultery or fornication has been committed, the elders decide that the transgressors must buy a hog, and kill it. Then the woman takes one foot of the hog, and the man takes another, and they scrape out furrows in the ground with each foot, which they fill with the blood of the hog. They next scratch the ground with their hands and pray: "God of heaven and earth, God of the mountains and hills, I have destroyed the productiveness of the country. Do not be angry with me, do not hate me; but have mercy on me, and compassionate me. Now I repair the mountains

now I heal the hills, and the streams and the lands. May there be no failure of crops, may there be no unsuccessful labours, or unfortunate efforts in my country. Let them be dissipated to the foot of the horizon. Make thy paddy fruitful, thy rice abundant. Make the vegetables to flourish. If we cultivate but little, still grant that we may obtain a little."

After each has prayed thus, they return to the house and say they have repaired the earth.

If one is a widow and the other a widower, no fine is required of them, but if one is the wife of another man, the adulterer is required to pay a fine, and he is not allowed to live with the woman till the fine is paid; but after the fine is paid, they are allowed to live together; and the husband takes the money, and with it, they say, procures another wife. He is regarded as having obtained a divorce from the adulteress, and is at liberty to marry again. If a woman has committed adultery with the husband of another woman, then she must pay a fine; and after the fine is paid the injured party is considered as divorced and can take another husband, if she chooses.

Adultery, or fornication, is supposed to have a powerful influence to injure the crops. Hence if there have been bad crops in a village for a year or two, and the rains fail; the cause is attributed to secret sins of this character, and they say the God of heaven and earth is angry with them on this account; and all the villagers unite in making an offering to appease him.

Persons possessed of poisons.—Poisoning is not uncommon. The Karens purchase their poisons of the Shan traders that travel among them. One of the most common is described as a yellow powder, which resembling turmeric is easily mixed with the food of the victim without danger of detection. This is probably yellow orpiment, the yellow sulphuret of arsenic.

Another poison is a root, perhaps the root of *Gloriosa superba*; but the most virulent, the one that produces death the quickest is said to be in little black grains, and is supposed by the Karens to be the gum of a tree; which must be a mistake.

It is said that the hairs of the whiskers of a tiger, if eaten with the food produce death. They are represented as producing coughing and vomiting of blood.

Some persons are said to keep poison fangs in their possession for the purpose of killing people. These they thrust into the foot marks of the person they wish to kill, who soon finds himself with a sore foot, and the marks on it, as if bitten by a dog. The sore becomes rapidly worse and worse till death ensues.

Others are represented as having a poison stone, in the shape of a man's hand, which is called the hand of a demon. This is applied to the image of the person to be killed. An image is made of clay, and placed on the variegated leaf of a plant of the ginger family; and the stone hand is then thrown at the small clay image which it breaks to pieces. This is supposed to represent the destruction of the person represented; who immediately sickens and dies. It is essential to success, however, that the operator sit on watch over his image three days and three nights. If he goes to sleep in that time, his labour is all in vain; and he will wake up with a bit of flesh between his teeth, and become possessed of a demon; so it is about as dangerous an experiment to the operator, as to the one operated upon.

Now it is considered unlawful for a man to have such poisons, real or imaginary, in his possession. If found on a man, he is sometimes, by the voice of the people bound and spread out in the sun three days, and after destroying his poisons, he is made to swear the most solemn oaths that he has no more; and will never procure more; or he is sold off into slavery. If he has been guilty of poisoning, or supposed to have poisoned any one, it is considered a meritorious deed to put him to death.

Cursing.—Cursing is, with the Karens, an organised mode of punishment for crimes that cannot be reached in any other way.

When a man will curse another deliberately, he goes on to the verandah of his house, and curses him three evenings in succession. On the third evening, he takes an expiring faggot, an addled egg, and the last droppings of the dishes, which are usually given to the pigs, and he says: "May his life expire, like this dying faggot; may he be destitute of posterity like this addled egg; and may his end be like this refuse of the dishes."

68. *Geography and Statistics.*—The most southern limit of the Karens is in the province of Mergui, north of Latitude 12° ; and they are found, in an uninterrupted line to beyond lake Nyoung Yue in

about Latitude 21° . I have followed up the line myself into Karenee; and have met with Taru Karens from the region near Nyoung Yue. Report says they are found much farther north, but they have not yet been verified. On the west they extend to the Aracan hills in Longitude 92° , and on the east to the declivities of the mountains on the right side of the Menam in about Longitude 100° . Thus they are known to be scattered over nine degrees of Latitude, and eight degrees of Longitude. In Siam Proper, at least, the wild tribes on the east side of the Menam are not Karens; for the late Dr. Jones of Bangkok furnished me with a small vocabulary of the language they spoke, and I found it wholly diverse from the Karen. The name of the people which he gave me was *Khà*, and Yule has *Ka-kuas* on his map, near the Cambodia river, who are probably the same people.

69. *Population*.—The Karen population of British Burmah, according to Col. Phayre's last report is 363,756. The Red Karens are estimated at 210,000, which makes upwards of half a million. For Burmah Proper, Siam, and the Shan States we have no data whatever on which to estimate their numbers, but we may hazard a conjecture that they amount to nearly half a million more; and thus we have a million of Karens south of China. It is not probable that there are more; for Dr. Williams ascertained, while in Bamo, that the Ka-khyens in that neighbourhood are identical with the Singhpos; and I have seen Paloungs, from the east of Tagoung who assure me there are no Karens in their neighbourhood. The tribes in the Irrawaddy valley, north of Tagoung, appear to be allied to the Tibetan nations; while the Karen relationship is more with the Chinese. Their languages prove this.

70. The Karen population is certainly not on the increase. In 1831, when I went to Tavoy, the Government census made the Karen population of the province about five thousand; and in 1862, the Deputy Commissioner, Captain Stevenson, reported it at a little less than five thousand. In the interval of thirty-one years, several villagers have immigrated into the district from Siam, and one or two from Yeh, but I am not aware that one has left the province in that time. The most then that can be said for the Karen population of Tavoy is, that it is about stationary.

In Toungoo the births and deaths, for the last four years among the Christian population, show a slight increase of deaths over the births, which brings us to a similar result.* These examples, it must be observed, are from localities where there have been neither wars nor famines in the period under review, and where the people have had all the advantages of living under the protection of the English Government, and have had the help of Missionaries to furnish them with considerable medicine, and medical advice and instruction.

71. In the Yuneselon valley, where there have been wars and consequent scarcity of provisions, the population has been very greatly reduced within a quarter of a century; and in Toungoo, while I know of many villages that are reported as having been much larger than they now are, I know not one that was said to have increased, or that has apparently done so under my own observation.

72. The people appear to be living as they have always lived. Still, the southern Karens have traditions of some of their observances, having been introduced by a man called Mautan; and they have not been universally adopted. There too they burn their dead, which they regard as a modern custom. Tradition says they formerly buried as the Toungoo Karens do now.

74. There is no tendency to union of races. They have an aversion to marrying out of their own tribe even among themselves. Still, those who live near the Burmese, do occasionally form connections with them.

75. *Social Relations.*—The relations of the Karens to the civilized nations around them, are either antagonistic, or that of tributaries. The Burmese and Talaings brought all under tribute in their territories, excepting a few tribes, and parts of tribes in Toungoo, and the neighbourhood, that have succeeded in maintaining an uncertain independence subject to occasional raids upon them by the Burmese, who burnt and destroyed everything before them. In return, if a few scattered Burmans fell among them, they seldom escaped with their lives. It may be remarked in passing that bad as the Burmese government is, the Karens, that have been subjected to it, are more thrifty, more civilised in every respect, and live more comfortably, than

* See Toungoo News Sheet, October, 1864.

those who have ever maintained their independence ; which goes to prove that a bad government is better for a people than no government.

Among themselves, every tribe is antagonistic to each other. In the south, where there are Pwos and Sgaus, one fought against the other. In the Mergui district, the Pwos are not now more than half as numerous as the Sgaus, but the numbers of the two tribes are said to have been formerly about equal ; the present difference being the result of their wars ; and before the English took possession of the country, the Sgaus were preparing for another onslaught on the Pwos.

In Toungoo, the Bghais and Pakus have maintained, from time immemorial, a relation to each other, much like that of the French and English of past centuries ; regarding each other as natural enemies ; and the Bghais being the most addicted to war, were usually the attacking party ; while the Red Karens in the distance, more powerful than either, looked impartially on both contending parties, and plundered each as convenient opportunities offered. While these wars were going on in the east, the Bghais had another enemy to contend with in the Gaikhos, on the north, with whom a petty warfare has been ever maintained. Besides the wars of nations and tribes, each village, being an independent community, had always an old feud to settle with nearly every other village among their own people. But the common danger from more powerful enemies, or having common injuries to requite, often led to several villages uniting together for defence or attack.

Karen Free Masonry.—There are established forms of making covenants of friendship, by which each party pledges himself to the other to be his friend ; and to aid and support him in all circumstances throughout life. There are three grades. *Mghe*, *Tho*, and *Do*. The strongest, and most sacred is the *Do*. The obligations of the *Tho* are less than those of the *Do* ; and of the *Mghe* less than the *Tho*.

When two persons wish to become related to each other, so as to become *Dos* ; the one who is at home takes a hog, or a fowl, and cuts off the hog's snout, or the fowl's bill, and rubs the flowing blood on the front of the legs of the other, and sticks on them some of the feathers or down of the fowl. Then they consult the fowl's bones, and if they give a favourable response ; they say ; " We will

grow old together ; we will visit each other's houses, we will ascend each other's steps."

The visitor next kills a hog or fowl, and performs the same rites on the other. On consulting the fowl's bones he says ; " If the fowl's bones are unfavourable, we will die separate, we will go separate, we will work separate ; we will not visit each other's houses, we will not go up each other's steps, we will never see each other but for a short time."

If the response is favourable, the two have entered into the relation of *Do*, and consider themselves pledged friends, bound to help each other as long as they live, in any way that they may require assistance ; and they no longer call each other by their proper names, but by that of *Do*. In seasons of famine or scarcity, a *Do* helps his colleague to the extent of his ability ; and if a man is abused, and evil spoken of, his *Do* defends him, saying ; " That man is my *Do*, and to speak evil of him, is to speak evil of me. I do not wish to hear it."

Many multiply their *Dos* in different villages, so that wherever they go, they may be sure of hospitable treatment ; and if their enemies plan a foray upon them, and the project becomes known to a *Do*, they are immediately informed of it.

It is said the *Dos* very rarely quarrel, but remain faithful to each other, and the institution seems to exert a very favourable influence in wild Karen society. It may be compared to Masonry without its secrets.

Intercourse by Sea.—Though the Karens have had no intercourse by sea with other nations, yet those near the sea-board have some stories that seem to indicate a knowledge of the existence of Ceylon under the name of *Sàlie*, the name by which Ptolomy designated the inhabitants of Ceylon. One story says :

" The elders relate that anciently there was a white foreigner who went and traded in a city called *Phu-Sà-lie* ; and the inhabitants of *Phu-Sà-lie* are upright. When the white foreigner arrived at *Phu-Sà-lie*, they had heard of the Karens, whom they called elder brother *Paku*, and the Karens in return, called them younger brother. They took the pods of the black and red cotton plants, and scalding to death the insects in them, they prayed thus ; ' If these reach our

elder brother, may they not die ; may every seed vegetate ; but if planted on the ways before reaching him, may they die, and none spring up.' They then took the cotton pods, and gave them to the Captain of the ship, saying to him. 'Take and deliver these to our elder brother Paku.'

"When the Captain of the ship, the white foreigner, got back to his own country, he thought to himself ; 'We will multiply this cotton, and afterwards carry it to its place of destination.' So he planted it, and it all died.

"Subsequently he went trading again to Phu-Sà-lie, and he was asked if he had carried the cotton seed to elder brother Paku. He told them honestly that he had not, that wishing to multiply them, he had planted the seeds, and all died.

"Phu-Sà-lie said : 'We will try you again. Deliver what we give you now, or never come to this place again.' Then they gave him a golden book for the Karens, and a silver book for the white foreigners, but charged them not to open either on the way. The Captain of the ship took the books and departed, but when half way on his return, the ship's crew insisted on opening the book designated for the white foreigners, and after refusing three times, he complied with their wishes. The book taught them how to obtain food and drink. If they did thus, the consequences would be this ; if they did so, the consequences would be that.

"Then the ship's crew said ; 'If our book is so good, how much better the Karens' must be ! and they insisted on opening it. To this the Captain of the ship resolutely refused to consent ; so they killed him, cutting off his head, and throwing him into the sea. Then they opened the book, and found it taught that people should never die.' Then they determined to retain the book, but the ship and all the crew were lost in the midst of the sea, and they never reached their own country again.

"The body of the murdered Captain, however, floated back to the place whence he departed, and the king of Phu-Sà-lie, being on a tower by the sea shore, saw something in the water in the distance, and he ordered his servants to go and see what it was. They returned and reported it to be the body of the ship Captain that had taken away the books, and that it had floated up to the landing-place. The

king commanded ; ‘ Go call him to my presence.’ The messengers went, and in accordance with the king’s command, they said to the corpse. ‘ Arise quickly ! The king calls thee.’ He immediately arose to life and went before the king, who said : ‘ Did I not send thee with the Karens’ book. Why hast thou returned ?’ The Captain replied : ‘ My Lord, the sailors asked to see the book, and when I refused, they plotted together and unanimously determined to cut off my head and kill me. If your majesty doubts it, please look at my neck.’ He showed his neck, and all were convinced of the truth of his statement. The king said : ‘ Remain here at present. Thou shalt return hereafter.’ ”

76. *Treaty, Offensive and Defensive.*—When two or more villages wish to enter into a condition to support each other against any enemy that may arise against either ; they assemble together, and kill an ox or a buffalo, and make a feast. At the close of the feast, the elders take counsel together and say : “ Now we speak to each words of peace. Now our children shall marry together. You shall take wives of us, and we will take wives of you. We are not other peoples, we are brethren. If our enemies come, we will not separate ourselves ; but we will pursue them together till we kill them ; and if we cannot catch them, we will make war upon them, and make reprisals. May we ever support each other, and always be of one heart.”

Mode of Warfare.—The Karens never declare war. The great principle of Karen warfare, is to take their enemy by surprise. Nor is war waged ostensibly between one village and another. There is always an individual at the head of every war, on whose account the war is made, and who acts as the general, but never goes to the fight himself. When he deems it a favourable time for his purpose, he kills a hog, or a fowl, and he takes a bit of the heart, and a bit of the liver, and a bit of the entrails ; and after mincing them up with salt he rolls the mixture up in a leaf. This he calls tying the heads of his enemies, and after finishing his preparations, he prays : “ Lord of the heavens, Lord of the earth ; Lord of the mountains ; Lord of the hills, mayest thou put down the inhabitants of that village ! Make them forgetful, make them to forget themselves, help us, we beseech thee.”

He then gives the roll to two men who have been engaged for the service, and says to them : “ I send you to spy out the road, go

look. Is the village easy or difficult to attack? Has it caltrops planted around it or not? Look accurately. Go up into the village and sleep with the people; and if any one invites you to sit with him, take out this roll and mix up its contents privately with their rice and curry. It will tie their heads. I will tie their heads with it; when they eat, they will forget themselves; and then we will go and attack them. And because they have eaten that which ties their heads, they will forget to seize their swords and spears, and before they can recover themselves, we will grasp their arms, and overcome them, and kill them."

When the spies return, they probably say: "These people have not planted a single caltrop. There is no difficulty about the village whatever. If we go and attack it, we shall take it, and kill all the people."

Then the head of the war sends out his people to collect volunteers for his foray. The matter having been arranged before hand, forty or fifty come from one village, and forty or fifty from another, and when all the fighting men assemble together, if they amount to a couple of hundred, it is quite satisfactory, and they are feasted at the village to which they have been called.

Before handing round the whiskey, the head of the war pours out some slowly on the ground and prays: "Lord of the seven heavens, and the seven earths, Lord of the rivers and streams, the mountains and hills, we give thee whiskey to drink, and rice to eat. Help us, we entreat thee. We will now go and attack that village. We have tied the heads of the inhabitants. Help us. Make their minds forgetful; make them to forget themselves. That they may sleep heavily, that their sleep may be unbroken, let not a dog bark at us, let not a hog grunt at us. Let them not seize a bow, a sword, or a spear. And may the Lord help my children and grandchildren, that are going to attack this village, and deliver them from all harm. May they overcome their enemies and not be lost. May they be delivered from the bow, the sword, and the spear." After the prayer, the elders drink part of the whiskey, and it is then circulated freely among the company.

The head of the war next takes a fowl and after killing it, consults its bones as to the success of the war, if commenced then.

Before the examination, he says; "Fowl, possessor of superhuman powers, fore-endued with divine intelligence, thou scratchest with thy feet, thou peckest with thy bill, thou goest unto Khu-hte (king of death), thou goest unto Tha-ma (monarch of death,) thou goest to She-oo, (the brother of God), thou goest into the presence of God; thou seest unto the verge of heaven, thou seest unto the edge of the horizon. I now purpose to go and attack that village. Shall we be hit, shall we be obstructed? If we go, shall we suffer, shall we die by the bow, shall we be pierced by the spear, shall we weary ourselves, shall we exhaust ourselves? If so, reveal thyself unfavourable."

If the omens are unfavourable, he dismisses the troops and each one returns to his home, to wait for a more auspicious opportunity. When he calls them again, he proceeds as before; and on consulting the fowl's bones, prays; "We will go and attack that house. Shall we overcome, shall we utterly destroy? Shall we escape being hit by the bow, and speared by the spear? Shall we not stumble on anything? If they will not resist us, but their lives be destroyed, their village come to utter destruction, then, fowl, reveal thyself favourable."

If the bones give the desired response, the elder that reads it, says: "The bones are good. If we go, we shall meet with no disaster. We shall seize and kill the whole; and if any should remain, they will not be able to resist us."

Then the head of the war leaps up and calls out exultingly to his troops, that they will certainly be victorious. He says; "Soldiers, fear not, nor be anxious. Go fight and be strong. If two or three of you are killed, I am your Lord. If in the battle a spear is broken, bring me the handle; if the barrel of your musket drops out, bring me the stock. I will replace everything. If one or two are killed, bring their bodies to me, I will clothe them, I will give them shrouds and pay their value."

He calls for two to volunteer to be first to go up the ladder into the house first, and these he addresses; "You are a hunting dog, you are a wild boar. If you succeed, you are worthy of a gong, and you shall have it; you are worthy of a buffalo, and you shall have it. If you cannot succeed, if you are killed; let not those you leave behind ask a buffalo of me, let them ask a fowl. Let them not ask of

me a silk garment on account of your death. You say you are bold, you say you are fearless. You go the first, you return the last. Therefore, if our enemies follow, and you run away and become terrified, and anything happens to the people, you are responsible." He closes with the declaration that he will prosecute the war till he overcomes, whatever may be the resistance they meet.

The troops then go off singing war songs, of which the following is a specimen.

WAR SONG.

I go to war, I am sent ;
 I go to fight, I am sent.
 Clothe me with the iron breastplate,
 Give me the iron shield.
 I am not strong, may I make myself strong,
 I am weak, may I make myself powerful.

I go with a multitude, many persons :
 We will go to the house, the foot of the steps :
 We will fire muskets and holloa,
 The people come with wives and children :
 Unsheath the spear, draw the sword ;
 Smite the neck, spear the side ;
 The blood flows purple.

I go to war, I am employed ;
 I go to fight, I am employed.
 Employer gave me whiskey to drink ;
 I drank till I am dizzy.
 We march in order, like white ants ;
 We cross a stream, and trample it dry :

We arrive at the foot of the house,
 We reach the foot of the ladder :
 We go up into the bedrooms ;
 Blood flows like a stream of water :
 The blood flows down under the house.
 The mother cries herself to death.

The great hawk flies over the house,
 Pounces down on the chief's red cock :

The great hawk sweeps around the house,
Carries off its prey at the foot of the steps ;
Seizes the chief's white cock.

The great hawk flies away,
Leaving the chief behind weeping.

When the expedition reaches the house to be attacked, a party rushes into the house killing all the men they meet, while the rest surround the house from below. These intercept all that endeavour to escape, and receive in charge women and children that they wish to bring away alive, and bind them. If the inmates resist, the house is fired, and the people who leap out to escape the flames are killed or taken prisoners. They kill without regard to age or sex. Infants are always killed ; as they say they would die if carried away. Children are often massacred with the utmost barbarity. Their hands and feet are cut off, and their bodies hacked into small pieces. Adults are often emboweled, split in two, their ears cut off and put in their mouths ; and it is not uncommon to bring away the jaws of their victims as trophies, as the North American Indians bring away scalps. Sometimes, after the house has been burnt up, they sow the seeds of vegetables on the ashes, to indicate the utter destruction they have wrought.

On the return of the expedition with their captives, when they come within hearing of the village from which they were sent, they blow loud their war trumpets, and the villagers know by the peculiar call, that they are returning victors. On their arrival, they place all the captives in the hands of the head of the war, who feasts his troops and then dismisses them to their several homes.

The head of the war keeps the captives a considerable time, when, if none of their friends come to redeem them, he sells them off to other districts for oxen or buffaloes if practicable, that he may have an ox or a buffalo to give to each village that came to his aid.

TREATMENT OF PRISONERS.

Captives are often ill-treated, beaten, wounded, and occasionally killed. When they are brought in bound and fettered to the head of the war, he sometimes addresses one thus : " I did not begin this war. You killed my father, you killed my mother ; you have cut off my head, made my tongue to protrude. You have made the blood to flow to the

handle of the cleaver, to the sheath of the spear; you have snapped the bow string, you have broken the spear. You have made my father come to corruption, my mother to rottenness. You have exasperated me, you have made my anger to rise. I have not attacked you without reason; there was a righteous cause. You have dried up the waters, you have made the land barren, the grain unproductive, the barns empty. You have angered the God of heaven, you have provoked the Lord of the earth. You have stopped the rains, and made the dry season irregular. You must now redeem yourselves, you must pay money, you must give kyee-zees. If you do not furnish your price you must become slaves and die slaves."

When captives are sold, it is always difficult to obtain buyers for elderly people at any price; but men and women from thirty to forty years of age will sell for one hundred rupees each; and young men and young women for three hundred. Girls and boys between twelve and fifteen years of age are considered the most valuable, and are purchased at rates as high as four hundred rupees each. Children of three or four years of age fetch thirty or forty rupees a piece. Prices, however, are variable. When I was in Karenee, two Shan women were brought in by some Shans, and sold for fourteen rupees each.

Redeeming Captives.—When part of a village attacked escapes, they usually endeavour to redeem the prisoners that have been taken, before they are sold away to strangers. For this purpose, an elder belonging to a neutral village is hired to go and buy off the captives.

When the messenger comes to the head of the war, and explains his object; if acceptable, he takes a hog, and cuts off its snout, and with the blood that flows from it, he besmears the legs of the messenger, which is the sign that he makes him his friend, and he says he will receive him as an ambassador of peace, and he shall make peace between the belligerent parties, and they will become brethren again.

After being well entertained that day, he is dismissed the next morning with the legs and head of the hog that had been killed; and the sight of these, when he returns, is regarded as legal proof that his mission has been accepted in good faith; and that definite arrangements may be made for the redemption of each captive, if they do not quarrel about the price, which they sometimes do. When every

thing has been arranged satisfactorily, filings are made from a sword, a spear, a musket barrel and a stone, and a dog is killed, these filings are then mixed with a part of its blood, and with the blood of a hog and a fowl; and the whole is put into a cup of water. This is called the "peace-making water." Then the skull of the dog is chopped in two, and one takes the lower jaw, and suspends it with a string around his neck; the other party takes the part of the skull containing the upper jaw, and hangs it around his neck in like manner. They next take in hand the cup of "peace-making water," and say; "We will now make an end of the feud. Hereafter, we will not attack each other; we will not devour each other's property any more, we will become brethren, we will marry into each other's families. We will entertain no hatred, no malice; we will not backbite each other, but we will be happy in each other down to the generations of our children and grandchildren; and our children shall not quarrel, but live in harmony." "If you agree to this," says each party addressing the other, "and will agree to live in accordance with this agreement for ever, unto the generations of our children and grandchildren, then drink of the peace-making water."

After drinking they say: "Now that we have made peace, if any one breaks the engagement, if he does not act truly, but goes to war again and stirs up the feud again, may the spear eat his breast, the musket his bowels, the sword his head; may the dog devour him, may the hog devour him, may the stone devour him! When he drinks whiskey, may it become in him the water that oozes from a dead body, when he eats the flesh of a hog may that hog become the hog of his funeral rites."

After these imprecations, they drink again, and the captives are dismissed.

As they go away a salute of muskets is fired, and a shower of arrows is sent after them, typical of the power of the dismissing party.

Treaty of Peace.—Sometimes when there have been feuds between different villages, and the inhabitants have settled their difficulties, both villages assemble together, and enter into a treaty of peace. Having selected a large and durable tree for a witness, they assemble around it, and each party cuts a deep notch in the tree. When the

"peace-making water" is prepared and drank, and the imprecation spoken, two elders rise up, spear in hand, and address the people saying, "The cause of action is finished this day. Hereafter act in harmony, associate with each other as brethren. Hereafter if any one brings up a cause of contention, this tree is witness against him. If the elders die, the notches in this tree will remain as evidence against him; and let this spear spear him. He shall be fined a chatty of silver and a cup of gold."

Beyond this notch in a tree, no monuments of peace or war are known to exist.

Weapons of War.—Karen weapons of war are the bow and arrow, spears and javelins, small spears that they throw at an enemy; swords, matchlocks, and old muskets. For defence they use breastplates and shields, they plant pointed bamboos rising a few inches above the ground around their houses, which, for the lack of a more appropriate name, I called caltrops.

History.—The first historical notice we have of the Karens is from the pen of Marco Polo in the 13th century. Malte Brun, on the basis of Marco Polo's travels, says: "Thus the country of Caride is the south-east point of Thibet, and perhaps the country of the nation of the Cariaines; which is spread over Ava."

This statement is confirmed by old Bghai poetry, in which we find incidentally mentioned, the town of Bamo, as a place to which they were formerly in the habit of going to purchase axes and bills, or cleavers as they now do at Toungoo. When this poetry was composed, they must have lived five hundred miles north of their present locality.

The Bghais have also traditions of a people corresponding to the Seres of antiquity, who lived below them, towards the mouths of the rivers*, which goes to show that they formerly occupied a more northern region than they do at present.

The Sgaus have traditions that they came from a country north of the Shans, and had to cross what they call "the river of running sand," which I have suggested may be the great desert between China and Tibet, which Fa Hian also designates the river of running sand.

* See Toungoo News Sheet, August, 1864.

It is not known, however, that the Karens are mentioned by any European writer from the days of Marco Polo to the mission of Col. Symmes to the court of Ava, at the close of the last century, who devotes a page to them in his book; and though his account of them is not applicable to the younger Karens, yet it is substantially correct of those in the neighbourhood of Rangoon, of whom he spoke.

Gaikho Tradition.—The Gaikhos trace their genealogy to Adam, and make thirty generations from Adam, to the building of the tower of Babel, at which time they say they separated from the Red Karens. The Sgaus call Adam and Eve Tha-nai and E-u, but both the Gaikhos and the Red Karens denominate them Ai-ra-bai, or E-rai-bai, and Mo-ra-mu or Mo-ren-meu. The antiquity of this Gaikho genealogy seems to me very doubtful; but I give it, as I have received it. Kai-kie, the son of Adam, bears some resemblance to Cain, but the other names have nothing like them in the Bible.

The first man and woman created were Ai-ra-bai and Mo-ra-mu;

and Ai-ra-bai

begot Kai-kie,

„ Kai-Kie

„ Plu-dau,

„ Plu-dau

„ Plau-yu,

„ Plau-yu

„ Po-pau,

„ Po-pau

„ Kan-phleu,

„ Kan-phleu

„ Kabau,

„ Ka-bau

„ Ka-die,

„ Ka-die

„ Ka-dau,

„ Ka-dau

„ Htan-mai,

„ Htan-mai

„ Pheu-shai-du-khu

„ Pheu-Shai-du-khu

„ Yu-mu-du-htwe,

„ Yu-mu-du-htwe

„ A-pha-sau-preu,

„ A-pha-sau-preu

„ A-pha-htu-hta,

„ A-pha-htu-hta

„ A-pha-htu-ke,

„ A-pha-htu-ke

„ A-pha-pe-do,

„ A-pha-pe-do

„ Thie-plau-a-phau-hta,

„ Thie-plau-a-phau-hta

„ Lau-wa-a-pha-htu-ke,

„ Lau-wa-a-pha-htu-ke

„ Dwie-tha,

„ Dwie-tha

„ Pro-ka-phau-ka,

„ Pro-ka-phau-ka

„ Ka-so,

„ Ka-so

„ Pra-so,

and Pra-so	begot Yan-pen-lie,
„ Yan-pen-lie	„ The-phau,
„ The-phau	„ Kan-pyu,
„ Kan-pyu,	„ Pra-den-lie,
„ Pra-den-lie	„ Kle-pha-man,
„ Kle-pha-man	„ Kle-pha-vie,
„ Kle-pha-vie	„ Kle-pha-oo,
„ Kle-pha-oo	„ Pan-dan-man.

In the days of Pan-dan-man, the people determined to build a pagoda that should reach up to heaven. The place they suppose to be somewhere in the country of the Red Karens, with whom they represent themselves as associated until this event. When the pagoda was half way up to heaven, God came down and confounded the language of the people, so that they could not understand each other. Then the people scattered, and Than-mau-rai, the father of the Gaikho tribe, came west, with eight chiefs, and settled in the valley of the Sitang.

Red Karen Tradition.—The Red Karens say they were driven from a place called Ho-htay-lay in the neighbourhood of Ava, sixteen or seventeen generations ago, and preserved an imperfect genealogical tree of the succession of their chiefs from that period. Sixteen or seventeen generations ago would take us back to about A. D. 1400, and that was the period when Ava was founded, which synchronises with the tradition.

Seventeen generations ago, they relate, they were governed by a Queen. This lady once discovered a beautiful silver flower that had sprung up out of the earth in the forest. The people recognised the hand of God in giving it to them, and danced around it, and worshipped.

When this became known, the Burmese came down on the Karens to obtain possession of the silver flower. In the war that ensued, the Queen was killed, and the Karens fled south to the country of Toungoo, where they say they built a city. But the Burmese followed them up, and after a residence of one year in Toungoo they fled each to the region which they now occupy.

Dr. Richardson who visited Eastern Karenee obtained from the people another tradition, in which they represented themselves as

coming originally from China with a large invading force, and when the Chinese were driven back, the Red Karens were left behind. It was about the period referred to above that Burmese history states Ava was besieged by a large Chinese force ; which is another coincidence adapted to make the truth of the sixteen generations plausible.

When the Red Karens came to their present locality, they found the country inhabited by Shans, whom they drove out. The first chief that came to the country was Than-krie, or Than-htsgen.

The descendants of Than-krie reigned for eight generations, but there is no record of their names. In the eighth generation, the people were joined by the descendants of a brother of Than-krie, under Kha-ma Kha-thya, and they usurped the government.

The genealogy of Kha-ma is traced thus :

“Kha-ma Kha-thya begot Rie-men Sa-su, and

Rie-men Sa-su begot Phan-bya.”

This Phan-bya neither eat rice nor drank spirits. He lived on yams and fruit ; and assumed the character of one possessed of miraculous powers. He said he could see into the invisible world, was skilled in dreams, understood deep things, and could prophecy things to come. The people conferred upon him the title of San-bwa.

“Phan-bya begot Tho-ray,” and Thoray eat rice, so the title of San-bwa was not conferred upon him.

“Tho-ray begot Bu-phan, and Phan-bya.”

Like their grandfather, Phan-bya, neither of these brethren eat rice ; and both were made San-bwas, ruling apparently in conjunction. Bu-phan died without issue ; but

“Phan-bya begot Bu-ray.”

In the days of Bu-ray there was no San-bwa again, for he eat and drank like ordinary people.

“Bu-ray begot Ya-yan.”

Ya-yan did not eat rice, so he was made San-bwa.

“Ya-yan begot Rie-ray.”

There was no San-bwa again in the days of Rie-ray.

“Rie-ray begot Phan-bya.”

Phan-bya eat no rice, so became a San-bwa ; but he did not live long. The record says he died young, and that he was contemporary with

Kepho, the present San-bwa of western Karenee who succeeded him. How he came to the government does not appear, but there is strong presumptive evidence that he was a usurper, and probably killed the San-bwa. Kepho has no genealogy to show, but leaps back sixteen generations and says he is the descendant of the first chief Than-krie, but produces no evidence to sustain his pretensions.

Ke-pho eat rice and drank spirits till he was thirty years of age, when he abandoned them and has lived a vegetarian ever since.

Kepho's people close the genealogy saying: "So at last the descendants of Than-krie became San-bwa in the person of Kepho; and Phan-bya who was the first San-bwa prophesied and said: 'Hereafter the descendants of Than-krie will rise to be San-bwas. Then there will be great happiness; and when they become San-bwas do not oppose them.' These words have been fulfilled, for the Ta-lya, the descendants of Phan-bya do not oppose the present San-bwa, Kepho; but they observe the prophetic words of their ancient San-bwa, and receive him."

The division of the Red Karens into two tribes, eastern and western, has been usually regarded as a modern event, and began with the father of the present ruler of Karenee, but this tradition throws it back several generations.

Six generations ago Man-pheu appeared among the Red Karens. "He was a Burman who quarrelled with the King of Burmah, and was driven away from Ava, and came and dwelt among the Red Karens; where he succeeded in making himself a ruler.

"Man-pheu begot Man-kay, and
Man-kay begot Bu-phan."

Bu-phan took upon him the prophetic character, neither eat rice nor drank spirits, and became a San-bwa. According to some accounts this Bu-phan was the first ruler of Eastern Karenee, and was a son of the King of Ava who fled from his father in disgrace.

"Bu-phan begot Hto-ray, and
Hto-ray begot Tan-ya, and
Tan-ya begot Ya-hta."

Ya-hta is the present ruler of Eastern Karenee, and the man that protects Shan-loung.

This genealogy, as given above, is probably inaccurate, being the first ever obtained, but it may serve as a basis for future correction.

Toungoo Tradition.—Thirty years ago I met with a tradition in Tavoy, that the Karens had formerly a city at the north, called Toungoo. On coming here, I found the Karens in the confident belief that the first city in Toungoo was built by a Karen. This tradition is in a measure confirmed by a Burmese history found in the Kyoungs. It is therein stated that about the year A. D. 1298, a teacher at the town of Htieling said to one of his pupils called Karen-ba: "If you go south, you will become a great man." He went south, and took up his abode in the south-east of Kaylen, naming the place, "Karen City."

His name signifies "Karen father," and the Karens claim him for one of their nation, which some Burmans admit, while others say it was a name bestowed upon him, because he treated the Karens like a father. He subsequently united with two Burmans, the history states, the sons of a former ruler in Toungoo, that the king of Martaban had defeated and carried away captive. The three jointly founded the red city of Toungoo, A. D. 1281. The elder brother of the Burmans was killed by the younger, A. D. 1317. The younger survived seven years, dying, A. D. 1324. Karen-ba then reigned alone, but the son and widow of the younger Burman were discovered in a plot to assassinate Karen-ba, and they were both put to death. He reigned quietly eighteen years longer, and died A. D. 1342. This is the last record of Karen-ba in the Burmese books; and though there is nothing incredible in his being a Karen, yet there is no evidence to show that the Karens had any part in the city.

The Karen traditions are pure myths, without a particle of historic truth. They say that the present city of Toungoo, which they regarded as the largest city in the world excepting Ava, was built by a Karen called "Tan-oo Shan," which signifies, "Ruler of Toungoo," and he had a wife called Khai-pa, but known in tradition under the name of Sa-mu-wa, signifying "White Lady."

Soon after Toungoo was built, the King of Ava came down and fought against it, and killed Tan-oo Shan. His death is attributed to his not listening to his wife. While a personal contest was going

on between the Toungoo ruler and the king of Ava, the White Lady called out to her husband: "Smite him on the neck with your sword and then hit his head with the hilt, and his head will fall off." Tan-oo Shan was paying no attention to his wife, and did not hear; but the King of Ava was more attentive and caught the words, and tried the experiment on Tan-oo Shan, when his head fell to the ground, but it still retained life enough after it was cut off to exclaim: "Toungoo is mine, and when the appointed time arrives, I will return again, and take possession of it with white and black foreigners."

What became of the "White Lady" is not clear from the above legend; but from a single verse that I have met with, it would seem she was neglected and went away, for it is said:

"Sa-mu-wa, we did not believe her,
Sa-mu-wa, we did not obey her:
She returned to her former home.
And long have we looked for her return."

Another prose tradition says: "Anciently Tan-oo Shan, and Ava Shan contended with each other and fought. Tan-oo Shan was a good man, but Ava Shan was fierce and killed him. Before he died, he promised and gave commands and said: "I do not die for ever." He promised that in seven generations, he would return again to Toungoo and look after the city he had built. And the elders charged their children, generation after generation: "When our Tan-oo Shan died, he said he did not die; he only removed towards the mouth of the river below; and that when seven generations, seven ages were completed, he would come up again." Hence the elders commanded and said: "If people say the Tan-oo Shan has appeared, and he comes from the east, or the north, or the west, wherever he may be, do not believe him, do not follow him. He is not our Tan-oo Shan. But when people say the man has come from below, from the mouth of the river; that is indeed our Lord, the Tan-oo Shan risen again and returned. When you hear that he comes up with his wife and children and followers of white and black foreigners, that is our Tan-oo Shan. Go look at him. Go to him quickly. And look at his wife, Sa-mu-wa. Is she white? If she dresses in red or black, or yellow, or

variegated, it is not Sa-mu-wa, it is not the wife of our Lord Tan-oo Shan. Look at her accurately. If she be white and dresses in white, she is the veritable Sa-mu-wa; and he is the true Tan-oo Shan."

ADDITIONS TO THE KNOWLEDGE OF SILK;—by Captain J. MITCHELL,
Superintendent of the Government Museum, Madras.

[Received 9th October, 1865.]

In the year 1859, I had occasion to examine with the microscope several kinds of raw silk, and I then discovered that the silk of *Antherea paphia*, commonly known as Tussah silk, had a very peculiar structure, differing entirely from that of the several species of *Bombyx*.

My duties, up to a very recent date, left me no time for original research and the Tussah silk was consequently put aside. It was not, however, forgotten, and I have taken advantage of the leisure afforded by a holiday to endeavour to elucidate the structure of the filament.

The silk of *Bombyx* is *cylindrical* or nearly so. It is translucent and, apparently, homogeneous. The larva spins a double filament; the two filaments, being laid side by side like two fine glass rods, are held together by a gummy cement which is soluble in water. The silk of *Antherea paphia* is *flat*, and appears to be composed of a number of opaque rods placed side by side, the intervals between the rods being filled in by a translucent cement, very difficult to dissolve.—The filament is evidently compound. Under certain conditions of illumination, it bears considerable resemblance to one of the coarser bands of Hobert's Test Plate.

This very peculiar appearance of the Tussah filament, is readily seen with a quarter or half inch Achromatic; but the demonstration of its compound structure, in that exact way that will alone satisfy the demands of science, is a more difficult matter, on account of the insolubility of the cement which binds the elementary, or primary filaments together. Macerating the silk in water for upwards of a month did not separate them, alcohol did not do so. Acetic acid mixed with alcohol appears to promise well; but the only way in



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