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THE HILL TRIBES OF NORTHERN BURMAH.

THE Far East has just experienced another of those unhappy incidents, which have become as "footprints on the sands of time" to mark the progress of intercourse between the eastern and the western world. A British officer has been murdered on the frontiers of Burmah and China. Mr Margary had already successfully made his way across the Chinese Empire under the protection of an Imperial safe-conduct, on a special mission to which the English minister at Pekin had appointed him; and had been well received almost everywhere throughout his route. Having arrived at Bhamo, at the junction of the Irawady and Taping rivers, the northern-most important city of the Kingdom of Burmah, and presented himself to the British Political Resident there, he may well have congratulated himself on his success. As an expedition under Colonel Browne had been organised by the Indian Government for the purpose of opening up a friendly commercial intercourse through Burmah with the Chinese province of Yunnan, Mr Margary gladly offered his services to that expedition, confident that the civility he had experienced

on his former visit, would be extended to him again. But it proved otherwise. As yet we have no fuller particulars of his fate than the account we publish below, which we take from a regimental newspaper, published by the 67th Regiment under the title of *Our Chronicle*.

It will be seen that allusion is made in this account, to the tribes of Ka Khyens or Cochins. These are independent tribes inhabiting the mountain ranges that divide Burmah from all its neighbours, China to the eastward, Assam on the north west, and Aracan to the westward. The principal portion of the hill-country lies to the westward and at the extreme northern point, but it circles round to the ground that had to be traversed by the expedition; and it would appear that the hill-men had some part in the deplorable event now chronicled.

On the eastern side of Burmah the Shan states, or states tributary to Burmah, but otherwise independent, occupy much territory, but it is only of those tribes who inhabit the mountains, and who are called Khyens, that we are now about to give our readers some particulars. We find it in a Report of the Political Resident at the province of Munipore, dividing Burmah and Assam, made

decided influence for good. He had much intercourse with foreigners while at Shanghai, where he was obliged to reside while the Taiping rebels overran the province of which he was Footai. It was by our assistance he was able to suppress that rebellion, and he has made great exertions to introduce English workmen and machinery into his country; he has, in fact, established extensive armouries and dockyards, for the purpose of manufacturing small arms and the largest cannon, and building armour-plated gunboats. This man, Li Hung-chang, is now the chief minister of state and guardian of the young heir who was elected on the death of the late Emperor. Had he been at the head of affairs when Colonel Browne's mission started, there is no doubt but it would have had a very different issue."—(*Our Chronicle—67th Regt, newspaper.*)

We now proceed to give an

Account of the Hill Country and Tribes under the rule of Munnipore.

Introduction.—I have already in the first part of this Report alluded to the hill territory of Munnipore when describing the road between the British Province of Cachar and the Munnipore valley. The object of this part of the Report will be to give a more complete account of the hill country as to its physical aspects, and also a brief description of the many curious tribes which inhabit it.

Extent of hill country under Munnipore rule.—By far the largest tract of country owned by Munnipore is that situated in the hills surrounding the valley. This area has gradually extended since the reestablishment of the Munnipore power after the Burmese war of 1824, and is still extending in a north-easterly direction, although slowly. Munnipore extension to the north has been steadily carried out for many years, but now must cease, as it has been found, since the establishment of the Naga Hills Division in 1866, that this extension has been carried, unwittingly it is said, beyond the frontier line of 1842, in a northerly direction towards Assam. To the south Munnipore influence has never been great, and is yearly diminishing, as the Loosai tribe of Kookies becomes more power-

ful and devastates the country in that direction. The total area of the hill possessions of Munnipore is probably about 7,000 square miles, and the population is roughly computed at 70,000.

Hill ranges, their direction, height, &c.—The hill ranges found within the area under Munnipore rule generally run nearly north and south, with occasional connecting spurs and ridges of lower elevation between them. Their greatest altitude is attained to the north about four days' journey from the Munnipore valley, and here hills are found upwards of 8,000 feet above the level of the sea. From this point south until the sea is reached, towards Chittagong and Arracan, there is a steady decrease in the height of the hill ranges; to the north again, until the Assam valley is reached, there is the same gradual decrease in height. The general aspect of the hill ranges is that of irregular serrated ridges, occasionally rising into conical peaks and flattened cliffs of bare rock, as to the west of the Kowpoom valley, and covered with jungle where a root can hold as over the Erung and Barak Rivers. Occasionally, as in the western range of hills overlooking the Munnipore valley, the summit of the hills presents a more open and rolling character, and facing the valley is an extent of hill land comparatively flat and of considerable size.

Forests and Vegetation.—The whole of the hill ranges lying between the valleys of Cachar and Munnipore and far to the north and south are densely clothed to their summits with tree jungle. Almost the only exception to this has been already stated in the description of the Munnipore valley, and refers to the hill slopes facing it. The tree forest presents great variety, and in the ranges lying west of the Munnipore valley there are large forest tracts of trees comprising Nages-sur, Jarool, India-rubber, toon, oak, ash, &c., &c. Fir trees do not seem to exist in the hills immediately adjoining the Government road. Bamboo jungle is everywhere plentiful. Towards the north, in the valleys dividing the hill ranges one from another, the forest trees attain immense sizes and heights, and where this kind of forest exists the bamboo is uncommon. In the Heerok range,

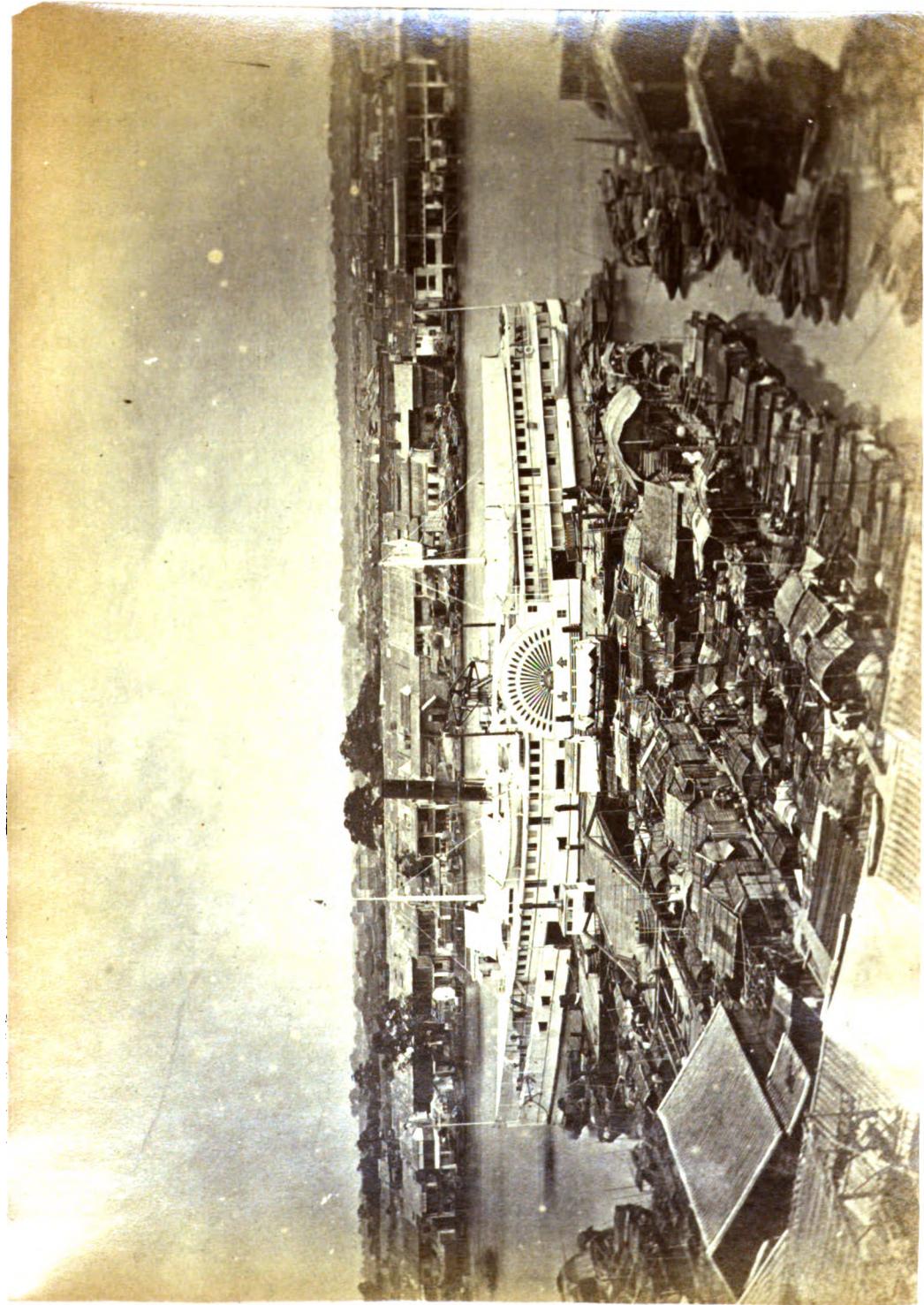
lying between Munnipore and Burmah, the jungle is much more open, and very large trees are rarer than either towards the west or north, and the bamboo is confined to the low-lying ground and ravines. Fir trees are occasionally seen, but are not plentiful. The tea plant is found in this range, and apparently spreads over a very large area. Teak is common on the slope overlooking the Kubbo valley. The Munnipories say that a thorough search has been made for the tea plant in the hill ranges lying between Cachar and Munnipore, but without success. Although this may be the case, the soil everywhere between the two valleys appears well adapted for its growth. The *Cinchona* would most likely also grow well on the slopes of the hills especially those lying nearest to the Munnipore valley and in the Heerok range. The tea plant is common in the hills to the north. The only parts of the immense tracts of forest land lying in Munnipore territory which are utilized to any extent are those of the Jeeree forest and the hills lying nearest to the valley. From the hills to the south of the valley most of the wood used in building is obtained; some of the varieties are said to be proof against the ravages of the white ant. From a tree found in the hills to the north-east in considerable numbers a black resinous fluid is obtained, which is used for japanning by the Munnipories. This tree is also, I believe, found in Assam (*Robinson's Descriptive Account of Assam*, page 61). The fir tree when met with is highly resinous, and the trees are of large size. Near the salt wells to the north-east of the valley, on the first low range of hills rising from it, are numerous clumps of fir. This tree seems to diminish in numbers as the hill ranges in that direction are ascended. To the south the fir is plentiful. Palm trees are quite unknown in the hill ranges throughout the whole hill territory, with the exception of one place on the eastern slope of the Heerok range, near Tum-moo in Burmah, where a few soobaree trees grew; on the western slopes of the hill range lying between Munnipore and Cachar and in the Jeeree forest there are no palms.

Tribes of a low order of civilization.—The tribes generally are of an inferior order of civilization; their manual productions are

few, rude, and unimportant; they have no written character of any kind, and their general intelligence, except in rare instances, is very low. Their reputed truthfulness I believe to be much exaggerated, and the more intelligent of them can lie, when occasion serves, in a manner which would not shame a Bengalli.

Facial and other characteristics of the Naga and Kookie.—When one fairly comes into contact with the various classes of hill-men in Munnipore territory in their pure and primitive conditions, the general idea which prevails as to the facial characteristics of the majority of the tribes has to be modified: the popular idea is that all, or almost all, of the tribes inhabiting the hilly regions lying east, north, and south, of the British province of Cachar, are of low stature, with broad flat faces, small flattened noses, and oblique eyes—of a Mongolian cast of countenance in fact; the real truth being that a purely Mongolian cast of features is rare, and the majority of the individuals constituting the various hill tribes, whether Naga, Kookie, or Murring, do not have the flat nose and well-marked oblique eye characteristic of that race. This shape of eye is, perhaps, the most persistent feature amongst them, showing their probable Mongolian origin, but even this is by no means well marked, and is common to the Munniporie as to the hill-man. Amongst both the Naga and Kookie tribes the stature varies considerably. The Naga is generally the taller of the two, especially the Tankhool and Angamee. The usual run of Kookies of all the tribes are of medium and frequently of low stature, and amongst those of low height are found the long-armed individuals, which length of limb is said by some observers to be a characteristic of the Kookie race. To show, however, that even amongst the Kookies low stature is not by any means a rule, some of the tallest men I have seen in these hills have been Kookies of the Khongjai tribe.

Origin of the hill tribes generally.—The origin of the various tribes of Nagas, Kookies, and Murrings, which last I consider a separate race, differing in origin from either of the above, is a matter merely of specu-



AT CANTON.

lation, and one difficult to decide. Looking simply at the geographical positions of the tribes, their facial characteristics, customs, &c., I should say that the Naga come originally from the north, the Kookie from the south and east, and the Murring, who closely resemble the Burmese in appearance, from the east. The subject is, however, a difficult one, and many questions, especially those connected with the language of the tribes, would have to be considered in even approximately arriving at a correct conclusion. On the subject of the origin of the Nagas bordering on Cachar, I quote from the Report on the Cachar District (Principal Heads and Statistics, Dacca Division):—"Major Stewart is of opinion that the Nagas are descended from the earliest inhabitants of the district. His principal reason for this conjecture was the attachment shown by Nagas for the sites on which their villages stand, which offers a marked contrast to the migratory habits of most other tribes. Major Stewart also thought that features of people belonging to the Naga tribe showed less distinct marks of Mongolian origin than those of any of the races which inhabit the hills of Cachar."

General distinctions between the tribes of Naga, Kookie, and Murring.—There are several well-marked distinctions between the three tribes mentioned above, which may here be stated, and which amply serve for identifying them. The Naga wears his hair cut in various ways, sometimes very short. The Kookie (with one exception, the Cheeroo) wears his hair long and tucked in behind. The Naga never wears any puggrie or head covering on ordinary occasions; the Kookie (again excepting the Cheeroo) always does. The ear ornaments of the Naga are various; the Kookie generally confines himself to a single red pebble bead suspended from the lobe by a string, or two large disks of perforated silver with a broad flange, by which the holes of the ears are often so enormously distended. This ornament is entirely confined to the Kookie, and is never seen among any of the Naga tribes. The Murrings are distinguished from all the others by their wearing the hair long and confined in a bunch like a horn rising from the front of

the head. It is almost unnecessary to say that the language of the Naga and Kookie is entirely different. The peculiar characteristics by which the women of the various tribes may be recognized will, with other peculiarities and differences as to dress, &c., be described when discussing the individual peculiarities of the various clans.

Cultivation in the hills as applied to the tribes generally.—The cultivation common in these hills is carried on by all tribes on the north-east frontier, excepting in the Cossish Hills, the peculiar formation of its plateaus and valleys favouring in many parts permanent cultivation. In this mode of cultivation, known by the name of "Jhoom" (Munniporie, Low "Pam"), the principle is to allow the cultivated patches of ground to lie fallow in succession for a period of about ten years: jungle, chiefly bamboo and coarse grass, being allowed to grow on them. In the level patches of ground near the banks of rivers and in the small valleys permanent cultivation is carried on, but these patches are of inconsiderable size, and most of the hill-men have to depend entirely upon their jhoom cultivation on the slopes of the hills. Among several of the tribes there is permanent cultivation on the hill slopes, which will be hereafter described. On this the Jhoom system of cultivation, I quote McCulloch (account, page 44):—"The mountain land around the village within certain fixed bounds is usually the property of the village. This they cultivate with rice in elevations suited to it, and with other crops in situations unsuited for that species of grain. The spot cultivated this year is not again cultivated for the next ten years; it having been found that this space of time is required for the formation of a cultivable soil by the decay of the vegetable matter that again springs on it. The chief crop is rice, but the produce is very uncertain, both from the vicissitudes of weather and the differing richness of the soil, which they must of necessity cultivate in their ten years' rotation. The spot for cultivation being determined on, he must clear it of jungle of ten years' growth. If the spot happen to be near the village, he can return in the evening after a full day's work, but if at a great distance, as it often

is, he must either give up work early to enable him to get back to his village by night-fall, or working late remain there. Working exposed to the full influence of the rays of the sun, thirst is soon induced, which often, from there being no water near, must be endured. A bamboo jungle of the species called "Manbee" is, compared with a dense tree jungle, easy to cut, but still it is no light labour. After having been cut down, the jungle is allowed to dry, so that it may be fired in season, for if fired out of season, as sometimes through accidental conflagration happens, the crop to be raised will most probably be deteriorated, or the land even be rendered unfit for it. Great damage has occurred to the hill people from the carelessness of travellers on the Munnipore road in lighting fires, and leaving them burning, in the neighbourhood of dry jungle. These fires communicating with the jungle have sometimes been the cause of the premature burning of the newly-felled jungle, not of one, but of many villages. A premature fire caused by a hill-man is visited upon him with severe punishment, and before a village sets fire to the jungle cut down on the spot about to be cultivated, it gives some days' notice to the neighbouring villages of the day on which it means to do so. At the season of firing the jungle cut for cultivation, as all the low uncut jungle is comparatively dry, on setting fire to the former the latter also ignites, and the whole mountain becomes a sheet of fire. This to a person safe from it forms a most magnificent spectacle, but one of fear and the greatest danger to those exposed to it. If the felled jungle has been thoroughly dried, the whole is, with the exception of the large trees, reduced to ashes. The soil for an inch or two is thoroughly burnt, and having been scratched up with their little hoes, is mixed with the ashes, and becomes ready for the reception of seed, which is sown broadcast. They measure their cultivation by the number of baskets required for seed. Across the field in parallel lines, at no great distance apart, they lay the unconsumed trunks of the trees; these serve as dams to the water which comes down the face of the hill when it rains, and as preventives to the soil being

carried away with it. In bamboo jungle the bamboo stumps serve the same purpose. The field has to be constantly watched against the depredations of birds and wild beasts, and weeds being very rapid in growth, require to be frequently weeded. The crop having been cut is beat out on the field and the grain carried to and deposited in the granary close by the village. In the carrying the whole village joins, receiving as recompense a certain proportion of the loads carried, and their drink. In the best seasons it is only by the most unremitting attention that the Kowpoce reaps his crop, and anything at the cultivating season occurring to interrupt his labours may be attended with the serious result of a lessened supply of food. After all their labours, when the grain is ripe and ready to be cut, they lose it sometimes by a high wind sweeping the field. This wind, they assert, does not merely shake the grain out of the ear, but carries it away bodily. In such cases the grain, they say, has been taken up by the divinity." Although the above description was written as applying to the Kowpoce tribe of Nagas, it answers, with, perhaps, slight modification, for all. Although ten years is the rule during which the fields are allowed to lapse into jungle, from several causes, such as exceptional richness of the soil, or from the poverty of the villagers, five, six, or seven years is the limit in some cases. The jungle is cut down about the latter end of November, and is allowed to dry until March, when it is fired; the ground is then roughly tilled, and the seed sown in April. The rice crop is ready for cutting about the end of September and beginning of October. In some parts of the hills, especially in the Heerok range, the large trunks of trees are left standing; most of these trees are dead, but some living; with very few branches, however, as the hill-men destroy them altogether, or cut their branches nearly all off, so as as to prevent their impoverishing the soil.

Crops raised by the hill-men.—The crops raised by the inhabitants of Munnipore hill territory comprise—Rice; this is grown in large quantity, as it forms the staple food of the people. A good deal of the cotton raised, which seems of excellent quality, finds its

way into the bazaars of Munnipore, there being no cotton grown in the valley. The hill-men lying nearest to Cachar also convey cotton to the bazaars at Luckipore, &c., oil-seeds, pepper, vegetables of various kinds, potatoes, small and of inferior quality, ginger, Indian corn, tobacco, paun leaves, &c. There are numbers of jungle roots and plants used also as food by the hill-men. The yam is plentiful.

Wild animals found in the hills.—The wild animals found in Munnipore hill territory may now be briefly enumerated. The Elephant.—This animal exists in large numbers both to the north and south of the Munnipore valley, also to the south of the Government road and in the Jeeree forest. The hill-men hunt and kill them for the flesh and tusks. Tigers.—These are not very plentiful or destructive; they are chiefly found following up the herds of elephants, upon whose young they prey. Leopards.—These are few in number. Wild cats.—Of these there are several varieties. Bears.—Of these there are two varieties, one small, and one large and fierce. They are both black, and are mostly found to the north. Deer.—Of these there are said to be a large variety of a brown colour, probably sambur; the variety peculiar to Munnipore, of which a few only are found in the hills; three varieties of small deer. Ravine deer, barking deer: this variety is plentiful; a small red deer. Wild Goat.—One variety very rarely seen, of a reddish brown colour and short hair. Wild Pig.—Plentiful and very large; tusks very long and curved upwards. Porcupine, plentiful. Wild buffalo.—This animal is found to the south only. Wild Methna or Hill cow.—This animal in a wild state is now rare and is found to the south only. Rhinoceros is found only in the hills to the east and south. Flying Lemurs are said to be not uncommon. Mole or Mole Rat.—This animal is said to be found of a reddish colour. Should a Munnipore meet this animal on the road he will not pass the place until he has caught and killed it; he afterwards splits the animal lengthways and flings the halves on either side. If the animal cannot be caught, it is considered a very bad omen, and the journey is resumed reluctantly.

Rat.—This animal is very plentiful in the hills, and is of large size. This rat often occasions great destruction of the hill-man's crop; they appear in immense swarms at times, and their coming is said to be simultaneous with the flowering of the bamboos. These swarms are common in the west and south; they appear suddenly, it is said, at night and eat up the ripened but standing grain, and the stores in the villages, disappearing as rapidly and mysteriously as they came. Their last appearance was in 1868, when they invaded the Naga villages lying close to the Munnipore road, and committed so much damage, that supplies of rice had to be sent to the inhabitants from the Munnipore valley. Besides this rat there is also found the common brown rat and musk rat. Mice are also common. Otter.—Of this there are two varieties, one large, and the other small. Monkeys—Hoolook—there are plentiful. Lungoor.—A large monkey resembling the ourang-outang is said to be found to the north. The common brown monkey. A small reddish monkey, which is said to hide its face when observed by man. Bats and flying foxes, birds, jungle fowl, partridge, quail, snipe, hawks, kites, black crow, doves, eagles of a black colour are said to be found in the highest peaks; owls, parrots, small birds in great variety, mostly without song. Snakes.—The boa constrictor is found in the dense forests to the south, and is said frequently to attain a large size. Other small varieties of the snake tribe are found in the jungles: they are all or nearly all innocuous. Fish.—The chief is the maham; there are several smaller varieties. Insects, as butterflies, moths, crickets, &c., are plentiful.

Domestic animals kept by the hill-men.—The domestic animals kept in common by all the hill tribes are—buffaloes, methnas, goats, pigs, dogs, cats, fowls, ducks, and pigeons. The methna or hill cow is an animal, I believe, peculiar to the hills bordering on the north-east frontier. It is a large animal and in shape of body closely resembles the buffalo; its horns are short, however, like the cow and thick at the base; it is also seen, unlike the buffalo, with the hide marked in coloured patches, although black is the ordinary colour. This animal is highly valued by the

hill-men, and is consequently expensive, the cost of a methna being from Rupees 40 to 70; thus very few can afford to keep them. No use is made of the animal while alive, it not being worked like the buffalo. It is killed for feasts and sacrifices. The goat common in the hills is the long-haired variety. The dog, except to the north, is similar to the Bengali pariah. The same with the other animals mentioned above.

Trade and manufactures among the hill population.—The subject of trade and manufactures among the hill-men may be dismissed in a few words. Trade, from the scanty nature of the hill productions not required for the sustenance of the people, is confined, so far as Munnipore is concerned, almost entirely to the bartering of raw cotton and a few other articles in the bazaars; salt is chiefly taken in return. The hill-men also for the most part supply the valley with the firewood required for the inhabitants. The bazaars in the Cachar valley lying nearest the hills are also thus supplied. Iron is procured from Cachar and Munnipore, and manufactured into daos and spear heads. Some of the northern tribes also make the brass and bell-metal ornaments so much affected by certain sections of the tribes, but by far the largest number of these are the productions of Munnipore and Cachar. The women spin and manufacture the clothing required for themselves and families.

Diet of the hill-men generally.—The staple food of all the hill-men is rice. The rice used is usually of a reddish colour and inferior quality, and is eaten simply boiled, with vegetables, salt, and a little seasoning, and occasionally small bits of dried fish. The hill-man will eat almost any kind of animal food, and that whether it may have been slaughtered, or died from disease: nothing comes amiss to them from the carcass of an elephant to a rat. It is said, indeed, that some of the Kookies are particularly partial to decomposing elephant: any one who has had a whiff from a decaying carcass of this animal can imagine what a savoury morsel this must be. Dogs are luxuries, among some of the Naga tribes especially, and it is no uncommon sight in the cold season to see groups of Nagas wending their way to the

central bazaar in Munnipore with a basketful of puppies for disposal, the poor creatures looking so miserable and apparently conscious of their impending fate; or hauling along an adult dog with a bamboo attached to its neck instead of a rope. Pigs, wild and tame, are common articles of food, and on great feast days, goats, fowls, buffaloes, and methnas are killed and eaten. Fish, when procurable fresh are made use of, but usually the fish prepared in Munnipore is eaten dry and half putrid, although the hill-man can by no means afford an unlimited supply even of this. Milk or any of its products are avoided equally by all the tribes; milk seems to be considered unclean and unfit for food. This prejudice does not extend to the sucking of children, who are not removed from the breast unusually early.

Use of spirits, mode of manufacture, &c.—Spirits of various kinds are in use by all the tribes, but the Kookie tribes seem to me to be most inclined to abuse their use, as they get drunk on every opportunity. Amongst even the most intemperate of the hill-men there seems an entire absence of ill effects from the excessive use of intoxicating drinks; the tremblings, dyspepsia, delirium tremens, and other nervous effects appear unknown. The kinds of liquor prepared by the hill-men vary; the chief are made from fermented rice, also from a plant, name unknown to me, which yields a white round hard seed, and which is planted expressly for the purpose. These liquors are all fermented, but the process of distillation is not practised among the hill people. In the Munnipore valley a strong spirit like rum is distilled from rice in certain villages inhabited by the Loe population; this spirit is sold to the hill-men at about four annas a quart bottle, and is eagerly purchased by those who can afford it. A royalty is charged on the manufacture of this spirit by the Munnipore Government.

Use of tobacco by the hill population.—Tobacco, simply dried, is of universal use amongst all the tribes, from childhood to old age, and is partaken of in three forms—by smoking, chewing, and use of tobacco juice. Snuffing is quite unknown. The use of the juice of the tobacco is apparently peculiar to the tribes now under consideration, the Kow-

poe, Nagas and the various Kookie tribes being most given to it. The juice is not swallowed, but a small quantity is tossed under the tongue, and retained there for some time; it is afterwards spat out. It is an ordinary civility for the hill-men who practise the custom to hand each other the small bamboo tube containing the juice, just as the snuff box was formerly so commonly tendered among Europeans. The tobacco juice is prepared in a kind of hookah filled with water, made of bamboo amongst the Nagas, and of clay or bamboo amongst the Kookies. One of the main objects of the excessive smoking that goes on from morning to night, among the women especially, is the preparation of this juice, which is of poisonous strength, and, even used in the way it is, must be largely absorbed into the blood, thus affording an illustration of the toleration which the system acquires from the prolonged use of such a powerful drug.

Health of the hill-men.—The hill-men generally are a hardy race, and some of them show a remarkable indifference to cold. I have frequently seen Kookies asleep on the hard road during the coldest month of the year, naked, with the exception of their scanty breech cloths. The disease which proves most fatal to the hill-man is small-pox; this not unfrequently rages as an epidemic and makes sad ravages among them, as an individual attacked has a poor chance of escape, their plan of treatment being to remove the infected party to the jungles, where they leave him with a scanty supply of food and water, to die or live as the fates may decide; few, it need hardly be said, recover: the majority perish miserably. Inoculation is practised by few of the tribes, and they show an unaccountable indifference generally to vaccination. Cholera is unknown in the remote parts of the hills, but it not unfrequently invades the villages near the Government road, and those liable to be visited by travellers from Bengal, by whom the disease seems to be invariably introduced in its epidemic form. The most prevalent class of diseases common to the hill tract under consideration are skin affections of various kinds, mostly induced and propagated by the uncleanly habits of the people. Ven-

real affections are said to be rare among all the tribes, but I consider this doubtful. Diseases of the eye chiefly, the results of ulceration, are common. Goitre I have never seen. All affections of the lungs seem almost unknown. Fevers are common, but they are not dangerous to life, and even seldom seem to induce enlargements of the spleen. Deformities are very rare. Very old people are quite common in all the villages. The hill tribes have no knowledge whatever of medicine, and when sick, the only remedies thought of are incantation and sacrifices of animals: these sacrifices are encouraged by the village priests, who get for their perquisites the bodies of the animals slain; thus a long illness frequently proves ruinous to a hill-man, as McCulloch observes of the Kowpoe tribe of Nagas (account, page 53):—“Whilst the Kowpoe enjoys good health, he has little anxiety, but if struck by sickness for any length of time, unless he be a person of considerable means, the chances are he is ruined. To medicine they do not look for a cure of disease, but to sacrifices offered as directed by their priests to certain deities. All their goods and chattels may be expended unavailingly, and when nothing more is left for the inexorable gods, I have seen their wives and children sold as slaves to provide the means of propitiating them. In sickness, therefore, the speedy recovery or the speedy death of the patient is desirable.”

Weapons in use among the hill tribes.—The weapons used indifferently by all the tribes are the spear and dao: these vary much in shape, length, &c., differences which will hereafter be noted when the tribes are considered separately. The bow and arrow (frequently poisoned) is almost confined to the Kookie. The use of fire-arms among the hill tribes subject to Munnipore is as much restricted as possible. The Naga tribes do not show that eagerness for their possession that characterizes the Kookie, although this feeling is increasing of late years. Concealed pitfalls, panjees or pointed stakes of bamboo, spring arrows, &c., are in use by all the tribes; the Kookie especially makes great use of small panjees in his warlike expeditions. These panjees, of which each man carries a quiver full, are about six or eight

inches long, shuttle-shaped and with a double point, each hardened by fire and as sharp as a needle; they are mostly used in case of a retreat, during which they are stuck all over the road in the grass where they cannot be readily seen; they inflict very nasty wounds.

Relations of the sexes, marriage, polygamy, &c.—The relations of the sexes among the hill tribes may be briefly stated to be a state of a not extreme moral laxity before marriage, and the very opposite after it. Marriage is entered upon by both sexes after they have arrived at full maturity, and, as a matter of inclination on both sides, as a rule. Adultery is considered a very serious offence, and is punished with death to the male offender, the woman escaping without punishment. Polygamy is practised, but is rare. Polyandry is quite unknown.

(To be continued.)

THE STORY OF IKEZONO HIROAKI.

(Freely translated from the Japanese).

HUMAN nature is the same in all ages, and under all circumstances; but human nature has many different aspects. More than four centuries ago—it was in the period of Onin (1436), the Daimio of Chikuzen and Buzen was named Ikezono Higo-no-Kami; and he was acknowledged chief over the daimios of Kiushiu and Shikoku. He resided at Itonokori in the province of Chikuzen, which was at that time one of the most prosperous cities in the Empire.

The fate of human beings is not in their own hands. Though he was so great and powerful, he had no child until he reached the age of fifty years; and in his sorrow he prayed earnestly to God, that this cause of unhappiness might be removed. At last, his prayers were heard, and his wife gave birth to a son, to the great delight of the prince and all his subjects. The child was named Tsuru hoshi; and he was followed by another son who was called Kame hoshi.

The elder, Tsuruhoshi, quickly displayed great talents, and was not only the delight of his fond parents, but the admiration of all who knew him. His application to his studies and success in attaining knowledge were only equalled by the extraordinary

sweetness of his natural disposition. But whilst books were greedily devoured by him, he was equally industrious in cultivating those manly exercises and accomplishments which were actual necessities in that warlike age.

On reaching manhood, at the age of 15, when the ceremony of *gen-buku* * was performed, he assumed the name of Ikezono Uyemonno'ske Hiroaki; and his father, building all the hopes of his house on him, spoke to him of marriage.

In this one particular, however, he was unwilling to obey his father. No less than thirty maidens were proposed to him as his wife, but he steadily resisted every persuasion.

His father was now advanced in years, and felt much displeased that his favourite son, in whom he had felt so much pride, should thus oppose himself to his wishes. But all the parental entreaties, and the openly expressed desires of his father's subjects, were in vain. The old Daimio sent some of his great retainers to the Shinto priests of Oyashiro, in the province of Idzumo, the shrine of the god of marriage, to offer up prayers in behalf of the young man; and as if in answer to those prayers, one night, when Hiroaki had fallen asleep after long study, he dreamt that he saw a lovely maiden close to him, who had brought her *koto* † and was playing to him such music as perfectly entranced him. Her beauty and her music succeeded where all else had failed, and the fortress of his heart capitulated before such assailants. He asked but one question, and received but one answer. The question was "Who are you?" The answer "I am a native of Matsura." And he awoke.

He awoke to disappointment—to despair. Was it really but a dream? Had there been no damsel? no sweet music? Oh yes; the image of her beauty was sealed upon his heart; the strains of melody still enthralled

* Coming of age. It was customary to shave the top of the head, and assume a new name at this ceremony.

† A musical instrument like a kind of elongated dulcimer, the notes of which are made by stopping the string at certain intervals with the fingers of the left hand, whilst they are sounded by ivory tips placed on the fore and middle fingers of the right hand.