

have been considered the natural dictate of prudence. "But there is a martyr spirit which transcends mere self-seeking prudence; its laws and allegiance being those of another kingdom."

On March 23, 1836, the Browns arrived in Sadiya. The station was more or less in turmoil. The Khamtis had made several raids; but the missionaries were welcomed by the officials in the station; and the bungalow of Captain Charlton, who had gone to Calcutta for treatment of wounds he had received in one of the encounters with the Khamtis, was put at the disposal of the missionaries.¹⁴

UNFOLDING REALITIES

The purpose in occupying Sadiya was, as has already been stated, to connect the Chinese frontier with Burma in the hope that the tribes between Sadiya and Ava would be evangelized and that an entrance into China might also be effected. The undertaking was supposed to be comparatively simple both by Mr. Pearce and Mr. Brown. It was also thought that the Shan language was so much like the Burmese that there might be a possibility of merging these two and thus producing literature on a large scale. It did not take long, however, to realize that this was more or less of a delusion. Mr. Brown, having procured a Shan teacher, wrote from somewhere below Gauhati saying, "We find it [the Shan Language] entirely different from the Burmese."¹⁵

They were also to experience another disappointment in that the Shan tribe among whom they expected to work at Sadiya was not there! The people among whom they expected to labor lived beyond the mountains! The high hope that had been placed in the Shan language as a means of communication was rudely shaken. The encouraging words of Mr. Trevelyan, "The Shan language furnishes a ready means of intercourse with perhaps a greater number of people than any other language in the world, except Chinese itself,"¹⁶ lost their power. Mr. Brown, however, settling down to cold facts writes, "This region providentially