

An important and curious fact is announced in a more recent letter from the same gentleman. It seems that 250 Khúnúngs have arrived at Sadiya to settle under us, who report that 5000 of their tribe are to follow if the present party hold out encouragement to them. The Ex-Sadiya Gobain describes the Khúnúngs as a tribe subject to the Bar Khamptis, whose country is east of the Ira'wá'di. He says, they are wandering west, retiring before large bodies of Chinese who are advancing to settle on the Ira'wá'di. The Chinese colonists cannot pass the Ira'wá'di without coming in contact with the Burmese, under whose sway the Bar Khamptis profess to be: but their allegiance is, I imagine, very unwillingly paid. These movements enhance the importance of that frontier: but while they open a prospect of danger to A'sám, they show the only way in which any great improvement can be expected to be made in the relations with the eastern tribes. Were the post of Sadiya relinquished, those tribes would still pour in, but would be beyond control and improvement. If tranquillity can be preserved, their amelioration must follow. I should like to see our missionaries in the field early. The influence of persons skilled in the language of these tribes, and devoting all their time and abilities to humanize these rude races, would not fail of being useful to us and to them. Every day there opens a fairer prospect of spreading our ascendancy over the Shán tribes, and under Providence nothing but gross mismanagement and remissness in availing ourselves of the opportunities bestowed on us, can prevent the increase of our power from being serviceable to the improvement of our country and those connected with us. Such are the sentiments of an enlightened politician. He concludes with the expression of other than mere political views: "No attention of mine should of course be wanting to make the place comfortable to any missionaries, and I will be willing to contribute my mite to their establishment. You may mention that I will subscribe 1000 rupees if a family is settled as a mission at Sadiya; and whenever they have had a press at work six months, I shall be happy to double that sum, if I remain in charge of the province."

In addition to the generous donation of captain Jenkins, major White has offered to give 200 rupees, and Lt. Charlton and Mr. Bruce 100 rupees each, towards the outfit of a missionary family who shall settle at Sadiya. We are happy to know that these advances have been promptly met. The Rev. N. Brown, late of the mission at Maulmein, volunteered to go to Sadiya, and has doubtless reached the place some months ago. He was accompanied by Mr. Cutter, a printer.

Note. Since the foregoing article was written we have received files of Indian periodicals, among which are several numbers of the Journal of the Asiatic Society of Bengal, and of the Calcutta Christian Observer, both affording much new and valuable information relative to A'sám. The Journal contains an extract from a letter of captain Jenkins, dated Goalpara, December 5th 1836, respecting the discovery of coal beds. "It now becomes almost certain that we shall find very large supplies of this invaluable mineral on the south bank of Bramhapu'tra: we know already of four places where coal has been found, viz., 1st, under the Caribáí hills; 2d, that of Dhámpúr Pergunnah; 3d, on the Suffry, a nullah near the Borhat salt formation; and 4th, on the Noa Dihing, in the Singpho district south of Sadiya.

ART. II. *Siamese History: notices continued from 812 to 904 Siamese era, or A. D. 1451 to 1543.* By a Correspondent.

813. TAELUCK governor of *Chiangmai*. 815. The Siamese king obtained a "white elephant."* 818. An expedition to *Chaliang*. 821. The Siamese country first established.† 824. The governor of *La'ucha'ng* (the capital of South Laos or *Wiang Chan*) deceased, and the king of Siam sent one of his nobles to succeed him.

826. The king compassionately allowed a festival of fifteen days in honor of the relics of Buddha. 828. The king's son, at the age of twelve years, entered the priesthood. 829. Left the priesthood, and was raised to the rank of premier. 831. *Tau'uk* deceased. 832. *Rájtírát* fitted out an expedition against *Tavoy*, and just as *Tavoy* was about to yield, there appeared various evil prognostics:—a cow had a calf with one body and eight feet;—a setting hen hatched a chicken with four legs; and husked rice sprouted and put forth leaves. *Boromatry loka ná't*, deceased, having reigned thirty eight years.

834. *Pichai* was first enclosed by a brick wall. 836. Four years after his death, the relics of *Boromatry loka ná't* were deposited in a magnificent urn. 838. The king revived the playing of ancient games. 841. Built the wat *Sisanpet*, the great image in which was cast on Sunday 6th month, the 8th waxing moon. 845. The above image was consecrated; its whole height was eight fathoms (52 English feet), the face four cubits long and three broad, and the breast was eleven cubits broad. The gold used in casting it weighed 53,000 catties;‡ the gold for the dress weighed 286 catties, &c.

860. *Rá'ma* caused a work to be written on war and military tactics (which is still extant): also first established the plan of conducting public business by written documents. About that time one of the canals near *Paknam* was too shallow for large boats and the king had it dug anew. In digging, bronze images of *Tawadís* were discovered: on one was inscribed the name *Séntá* (100,000 eyes), and on the other *Bátmongkon*. These were cleared of their rubbish and deposited at *Pradéng*.

866. The right tusk of the king's elephant grew loose and fell off. In the 7th month the people showed a disposition to revolt, and a great number of governmental officers were put to death.

867. Unusual drought, rice withered and destroyed. There was also an earthquake and a complication of calamities. 868. Rice very scarce and dear. The king appointed his son *Atitawong* (of the race of the sun) as premier, and sent him to govern *Pitsanulok*.

* I use this designation because it has obtained extensively among those who have described Siam and Burmah. The animal so designated is more nearly of a cream color.

† Thus the Siamese speak of their country on its restoration from foreign subjugation.

‡ Fifty Siamese catties are equal to one peck or 133 pounds.

871. There was a wonderful meteoric phenomenon in the night, rising from the S.W. and proceeding to the N.W., remarkably bright. It was seen on Sunday 8th day of the rising moon, 12th month. King *Ráma* died, after a reign of thirty-eight years, and his son *A'tit a wang* succeeded under the name *Bóroma rája nó putang kun* (the king, the bud of deity).

875. The above king died, and his son, then a child, succeeded him. 876. The prince died and *Chaiya rája* succeeded. 880. This year, one or two foreign expeditions were projected, but with no important results. One day in the 4th moon, about 9 o'clock in the evening, there was a tremendous hurricane, which dashed many large boats to pieces. A nobleman named *Naráyun* committed treason, was apprehended and put to death.

887. A fresh expedition against *Chiangmai*, in which the governor of *Pitsamlok* was commander-in-chief. After various marches he reached *Chiangmai*, but what was done after their arrival there, the history "saith not," except that they returned. A conflagration occurred in the royal city during their absence, which lasted three days, and is said, by the register, to have consumed dwelling houses and temples to the amount of 100,050.

889. The king died on his return from *Chiangmai*, having reigned fourteen years. He had two sons; the eldest was called *Yótfá* (the summit of the sky); he was eleven years old. The youngest, five years old, was called *Sisin*. After the king's remains were burnt, a person named *Tian*, of the royal family, concluding it to be a perilous matter for him to enlist in political affairs, and seeing no other way to escape danger, entered the priesthood, and *Yótfá* was elevated to the throne, and his mother, *Si su dá chan* became regent. That year there was an earthquake.

890. The king had an elephant fight, in which one of the elephants had his tusk broken into three pieces. The king's elephant also ran about crying like a man. One of the royal gates also made a dismal creaking. At that time, the queen regent employed various intrigues for elevating her paramour *Banbutsitp* who was then a mere guardian of household gods. She had him introduced into the palace to some higher station, and eventually had children by him; and then, pretending that the prince was inadequate to the cares of governing so mighty an empire, held a mock consultation with her nobles, in regard to associating her paramour with herself in the government, till the prince should have grown up. They assented, and *Banbutsitp* assumed the government under the title of *Kun wara wang sá ti rút*, made his brother premier, and removed such officers as he supposed would thwart his designs.

891. The usurper then slew *Yótfá*, after he had been on the throne one year and two months. His brother *Sisin* was allowed to live. In these circumstances, four patriotic noblemen undertook to restore the country and elevate *Tian* (who had fled to the priesthood) to the throne. He, having gone through a variety of ceremonies, partly religious, partly cabalistic, to ascertain whether he should pro-

per in his efforts, at length consented. Measures were concerted by which the premier was slain on a hunting expedition. As their plans ripened, they became known to the usurper, who with the queen and her son, fled in a single boat, but were apprehended, slain, and their bodies hung up as a public spectacle. The usurper's reign was only four months. With every possible demonstration of splendor, *Tian* was conducted to the royal palace and consecrated king, by the intervention of priests, brahmans, and nobles of all ranks, under the title *Mahá chak ra pat* (i. e. the mighty emperor). He took the prince *Sisin* under his protection. How the four patriotic noblemen should be rewarded became the first object of consideration. One of them (*Kunperentep*) was rewarded with the government of *Pitsamlok*, the new king's daughter for a wife, and various other costly favors. The others received various royal tokens respectively of great value.

The king then made a solemn imprecation, that if any future king should do any mischief to any of those who had been instrumental in restoring the country, or their families, or posterity, he should be ejected from his throne. At that period another "white elephant" was taken. During the disturbances which had occurred, news of all that transpired had been conveyed to the king of *Pegu*. He supposed that if he took advantage of the prevailing confusion, he might easily add *Siam* to his dominions. He therefore got in readiness an army of 30,000 men, 300 war elephants, more than 2,000 horses and made forced marches to the three Pagodas,* attacked *Kámpúri* and captured an officer, who informed him that it was true, there had been disturbance in the country, but now *Tian* had ascended the throne and all was quiet. The *Peguan* monarch supposed it would be disgraceful to return in such circumstances, and therefore determined to proceed and see the country and what kind of soldiers it contained, and then return.

892. In the second month, intelligence of the *Peguan* king's movements reaching *Siam* excited much alarm and drew forth very urgent royal edicts to put the country on the defensive. On the other hand, the *Peguan* king, having rested his army 3 days in sight of the royal city and palace, quietly returned by the way he came. But the king of *Kamboja*, learning that there was a revolution in *Siam*, collected his forces, marched to *Prachim*,† where he seized a man from whom he learned more definitely the real posture of affairs and did not venture to proceed any further, but swept up the inhabitants of *Prachim* and returned home. The king of *Siam* determined to take vengeance on the *Kambojans*, but spent several months in the previous building and subsequently consecration of *Wats*.

893. The only event thought worthy of record this year was a great national festival.

894. When the king heard that all was quiet in *Pegu*, he collected an army of 50,000 men, and began his march for *Kamboja* by way

* This is a place just on the borders of *Siam*, nearly east from *Maulmein*. *Kámpúri* lies a little south of it.

† *Prachim* is south of east from *Bangkok* near the *Kambojan* frontiers.

of *Battabóng*. The expedition by water entered a small stream at *Put tai mat*. The first division pitched their camp only ten *sen* from the capital, but the royal brigade at 150 *sen* distant. The king of Kamboja, seeing he could not defend himself, sent a communication, the purport of which was; 'I, the governor of Kamboja, beg respectfully to pay my respects at your majesty's feet. I acknowledge my guilt in carrying away the inhabitants of Prachim, and humbly beg your majesty's pardon. I implore that you will not enter and plunder the city, but refrain three days, and I will come forth with offerings to your majesty, &c.' The king of Siam consented, and in three days the king of Kamboja brought his offerings, together with his two sons whom he also presented to the king of Siam. Then was his wrath appeased, and he bade the king of Kamboja remain and govern his country justly. As for his two sons he would take them away and adopt them as his own. He then returned home and sent one of the Kambojan princes to govern the province Sawanlok.

895. Altered the royal boats and had the heads of various animals carved on the prahus. 896. A great festival throughout the province of Chainát. 897. The king went to an elephant hunt at *Banglamang* and took sixty elephants, male and female, and in the twelfth month obtained a male 'white elephant' more than six and a half feet high. News arrived that the Kambojans were subjugated by the Cochinchinese. The king of Siam, determined to regain Kamboja and dispatch an army under the command of the governor of Sawanlok. 898. At the commencement of the dry season, the governor of Sawanlok began his march with 30,000 men. Through opposing winds the expedition by water did not meet that by land, which, on its arrival was furiously attacked by the Cochinchinese: the commander perished on his elephant, and men, elephants, and horses* were taken by the enemy in great numbers.

899. The king's palace was destroyed by fire. An extraordinary festival in honor of the priests, on which occasion the king gave away a white elephant with bags of money tied to his feet, the value of which was 1,600 *chang*, or 128,000 sicals; also seven chariots drawn by horses. In the 7th month sixty elephants, male and female, were taken at *Trokpra*. 900. This year forty elephants were taken at *Sinkó*. The history states that in 902, forty elephants were taken, and in 904, seventy were taken.

* The Siamese arrangement is elephants, horses, and men. "and so sercencies."

ART. III. *Brief remarks respecting the mode of bringing improvements in education into practice among the Chinese.*

IN our last number we advanced some suggestions for the improvement of education among the Chinese. As the possibility of introducing any new plans into practice may be doubted by some of our readers, we will now add a very few remarks respecting the mode in which it should be attempted. We do not suppose that it will be an easy work, nor one that can be accomplished in a day. No one acquainted with the Chinese character as it now exists, modified by and made up of "old customs," will believe it easy to induce them even to *try* a new thing, much less to adopt it. As they are proud of their learning as a nation, and as it is incorporated into the very nature of their being by their spending a long time in acquiring it, the difficulty of introducing a change in their system of education may be greater than that of any other change, except as it may be diminished by the obvious and great advantages of a better mode. On account of this difficulty and their prejudice against every thing foreign, it seems to us better to use the agency of natives chiefly, than to attempt to introduce the new system directly by means of European teachers.

Perhaps the best plan would be nearly this. Let the mode of education which it is determined to adopt be rendered as perfect as possible; then let a few promising Chinese youth be selected and thoroughly instructed in it, and educated according to it, or at least taught to practice it for a year or two. In doing this, a European tutor, well acquainted with the best models of education, must necessarily be employed. On a moderate scale this might be attempted in China. But it will probably be best, so far at least as it regards security from interruptions, to have this done at some foreign settlement of the Chinese, and the youth with whom the experiment shall be made, may be selected from among the Chinese natives of the settlement, or from China. The latter would doubtless be best. When they have become thoroughly acquainted with the system and have practiced it for some time in the school where they are educated, let them, or a select number of them who may be judged best qualified for the work, be intrusted with the important charge of introducing the new system among the sons of Han, both within and beyond the 'four seas.' They should be made to understand and feel, as far as possible, that they are intrusted with one of the greatest works ever committed to men—that their success will, for every Chinese youth of future ages, rescue from loss several years of his precious life, and do much towards raising his immortal mind to intelligence first, and to the knowledge of divine truth in the sequel; and that their failure will be an irreparable loss to the same immortal millions. To these high motives we know not that it would be improper to add the