

cannot take away from me; the terrible conflagrations, which you see consume almost every thing elsewhere, cannot burn it, nor can the floods overwhelm it, or tempests sweep it away. Knowledge, therefore, young men, knowledge is the best property you can possess."

In 1834, four schools had been opened for the Turks, one of them within the seraglio; and 2000 youths were enjoying the benefits of education on the Lancasterian method.

These and other cheering facts all go to show that a change, favorable to improvement, has, at least, begun in the spirit and demeanor of the haughty Turk. Though reformation must naturally be slow, and must still meet with checks and obstacles at every step, yet we cannot doubt it will go on, till not only civil rights shall be recognized and acknowledged, but the true religion from heaven also be received. Recent interesting accounts from Brúsa, the ancient capital of the Ottomans, and still a splendid city, confirm this opinion. A visitor to that city writes: "I could not be uninterested in the Turks of Brúsa. They appeared more liberal and tolerant than even their brethren in Constantinople, whose reputation for comparative liberality is not bad. With great civility and kindness they admit Christians to their mosks and mausoleums, and engage in conversation with the followers of Christ with cordiality and interest. It grieved my heart to see such a golden door for the entrance of truth among the Mohammedans of Brúsa, and no one ready to enter it. Next to Constantinople, there is probably not another place in the empire where a missionary to the Turks would be more useful." Smyrna is also recommended as an important and interesting station for another missionary to the Turks. Though these are yet but *prospects*, yet evidence is not wanting in the way of *facts*, that there is a growing tendency to accessibility in the Turks. Excluding Jerusalem, Beyrút, and other places in Syria, now under the government of Mohammed Ali, and where Christian missionaries reside and pursue their work with comparative quiet, there have been for several years Christian missionaries, and schools, for the Jews, Armenians, Greeks, and Nestorians, under the dominion of the sultan, at Smyrna, Constantinople, Brúsa, Trebizond, and perhaps elsewhere, without any opposition from the government.

Such being the aspect of events, it cannot but be regarded with wonder, and with devout gratitude to God, that while no efforts to enlighten the people would have been allowed had the government been in the hands of some Christian powers, a good degree of toleration is enjoyed by benevolent men in the work of doing good, under a Mohammedan ruler. And not only so, but the dominant power itself is desirous to look into these things, and to appropriate to itself a portion of the proffered blessings. These things should be received by every sober man and Christian as tokens of good. From first to last, the whole career of the Ottoman power is calculated to impress strongly on the mind one sentiment, that the letting loose of those fierce powers on western Asia and Europe was, in the hands of the Almighty Ruler, a work of judgment and of mercy. It was a

judgment to the effeminate and disorderly powers, who were supplanted by their resistless inroads. It was judgment to those, so called Christian powers, who, entrusted with the true revelation of the will of God from heaven, under the most solemn charge to make it known throughout the whole world, instead of executing this sacred trust, were nursing themselves in ease and indolence, or disputing about trifling rites and ceremonies to the neglect of the weightier matters of the great salvation, till they became an inviting and easy prey to men whose welfare they had most iniquitously disregarded. But it was, we trust, mercy to the conquerors, who in turn are to be conquered by the mighty power of God, through the gospel of Jesus Christ. And thus they will be, unwittingly, the means of good to those tribes still further east, which first urged them in their westward course; and thus will prove, not like the messengers of the Chinese emperor, who brought from the west an increase of errors, but it may be, the bearers of the true religion back to their native seats, and Turkey and Persia be the doors for the gospel to enter all central Asia.

ART. II. *Siamese History: notices continued from the Siamese era 906 to 911 (or A. D. 1545 1540). By a Correspondent.*

SIAMESE ERA 906. The king supported the prince Sisin, the younger brother of Yotefá, till he was 13 years of age, and then made him a novice of the priesthood. Unmindful of the kindness which had been shown him, he drew over to himself several bodies of soldiers, with a view to rebellion. The king had him apprehended, an investigation made, and having ascertained the truth, instead of having him executed, committed him to the custody of Cháyuat. After a short time, he was released and put into the priesthood, where he had not been more than three days, when he had collected another body of soldiers. The news of this reached the king, who sent one of his nobles in pursuit of him. He, in the mean time, had consulted a priest to tell his fortune, who informed him that Saturday, the 1st day of the 8th month, would be an auspicious season for putting his plans in execution. At that time, there were five noblemen, prisoners of state, who sent prince Sisin a letter, saying that the king had appointed to have them executed the next morning; they therefore begged Sisin to advance and rescue them that night. He was thus induced to approach that evening. The nobleman, who was sent in pursuit of him, being apprized of his (approach) advance, mounted a white elephant and came forth to attack him. Sisin encountered him, knocked him from the elephant, advanced, and entered the royal palace. The king, in astonishment hastened to his boat and fled into the country.

Sisin released the five nobles from their prison, but was furiously assailed by the king's sons, Rámésawan and Mahintirát, and slain by a musket. On the king's return, he had the priest, whom Sisin consulted in regard to his success, and the five prisoners, whom he released, apprehended, and slain, and their bodies exposed on gibbets with that of Sisin. At that time, the concubines of several noblemen accused their masters of having been confederate with Sisin, and, the accusation being found well supported, many of them were likewise put to death.

907. This year the king caught a white elephant seven feet high. [These elephants are always dignified by some lofty title. This was called the "gem of the sky." The "leveler of the earth," the "glory of the system of the world," "elephant of the sun," are titles frequently given them. The reverence with which they are treated is truly astonishing. The present king of Siam (1836), gives one fourth of all his revenues to one old dingy creature, who is called the "glory of the land." This sum, amounting to several hundred thousand ticals, is entrusted to an officer, whose business it is to see it expended in the purchase of fruits, ornaments, &c., for the favored animal. Just now she is sick, and all the nobles and doctors are required to wait upon her, and all the priests to pray for her. The prakhang is so constantly required in her service, that he has built himself a temporary residence near her, that he may be always at hand. The king himself feeds her with his own hand, whines about her, and prays her not to die before he does!]

908. This year caught a white elephant in the jungle of Petchabun [S. W. of Bangkok]. In the 10th month, caught another with her young, both white!

909. Caught two more white elephants. The country was now distinguished by having seven white elephants, and its fame spread through all nations. Hence, vessels in great numbers came to trade from France, England, Holland and Surat, and junks from China. Hence the priests, nobles, and brahmins, honored the king with the title, "the mighty emperor, Rájáthirát, lord of the white elephants." The rumor of the king's having seven white elephants extended even to the kingdom of Hongawadi (Pegu), whose king, sent 500 men with a message, begging for two of them as an honor to his country. This message was accompanied by the assurance, that, if his Siamese majesty would grant his request, their friendship should be perpetual, and with the threat, that, if he would not, there would be a rupture between them.

The king of Siam consulted his nobles, most of whom were in favor of yielding to the request, inasmuch as the Peguan king was mighty, and had shown himself generous in restoring the two Siamese princes, whom he had taken captive; but three of them, the prince Rámésawan, the foreign minister, and the minister of war, advised otherwise, inasmuch as the white elephants were the distinguishing mark and glory of the country: they affirmed, moreover, that his majesty had once given two white elephants, but the Peguans could not manage

and were obliged to return them; to do so again would be a disgrace among all nations! Further, if the monarch of Pegu should make war on the country, in consequence of a refusal, they would undertake to defend it.

The Siamese king, therefore, sent the messengers back to the king of Pegu, with compliments, declining a compliance with his request. When this decision was known, he declared that, henceforth the kingdoms of Pegu and Siam are sundered. On consultation with his nobles, he added, 'I have twice marched against Siam without taking it, and for three several reasons: 1st, it is completely surrounded by water: and 2d, a want of provisions for a year's campaign: and 3d, Pitsanulok, Sawankhalok Sukhótai, Kampéngpet, and Pitchai, all these northern countries are in alliance with Siam, and there provisions are abundant. We must, therefore, subdue these northern provinces first, then Siam will be an easy prey. I will proceed this time with an army of 90,000 men.' He gave his orders accordingly to his son-in-law, the governor of Ava, his nephew, the governor of Prome, the governor of Chiangmai, and all the heads of departments, who, as soon as the rains were over, collected all their forces at Pegu.

910. By the commencement of this year, the king had collected his forces from Pegu city, Ava, Chiangmai (North Laos), Phukám (Pugham), Pré (Prome), Pruan, Lakeung (Arracan), Chittong (Sit-taung), Taungu, Phasin (Bassein), Boapuan, Siring (Sirian), Terang, Mótama (Martaban), Molamleung (Maulamein), Thawai (Tavoy), in all 90,000 men, 7,000 harnessed elephants, and 15,000 horses. [I have here given several names of places according to the Siamese orthography and pronunciation, adding those, where I could, by which the respective places have already become somewhat known to Europeans. The circumstances of the commencement of this march are described with great particularity and pomposity. The seeking of favorable omens by the brahman astrologers, the splendid vestments and regalia of the king, his elephants, &c., are described in most extraordinary language, which does not admit of translation. The amount of all is:] They proceeded by seven distinct marches to Mótama, and were five days in crossing the river above that place, and thence proceeded by twenty marches to Kampéngpet. From thence, after some delay, he proceeded to Pitsanulok. [What follows, may, perhaps, be deemed interesting as showing a somewhat peculiar military manœuvre.] The Peguan king sent a message to Maháthamarájá, the governor of Pitsanulok, addressing him in friendly terms as his brother, saying that he was going to make a visit to Ayúthiyá, and wished his brother to come and hold a little conversation about the affairs of the country. Before he sent this message, he had employed all his army in raising immense mounds of earth near the city as high as its walls. The governor, on learning his request, returned an answer, saying that, as his country belonged to the mighty emperor, the lord of the white elephants, it would be unsuitable for him to comply with the invitation sent him. The Peguan king sent him back word, that his country was now small, and one division of the

Peguan army could make it smaller. Maháthiammarájá, therefore, requested four priests to go forth and hear what the king of Pegu had to say. He showed them his scaling ladders and mounds of earth, and told them, that if his brother did not come to see him, he could cause his soldiers to take each a handful of earth from the mounds and fill up the city in a single hour. The priests conveyed this intelligence to the governor, who said to his nobles, 'I have waited beyond the appointed season for assistance from the emperor; the Peguan army is immense; the noise of it is like the noise of a hurricane; I must either go, or the city be trodden down, the priests and people all destroyed, and our religion brought to ruin. If the emperor is displeased, I shall only die alone, which is better than that all should perish.' On Saturday morning, the 5th of the waning moon of the 2d month, he went forth to meet the Peguan monarch, who required him to collect his army, elephants, and horses, and in seven days be ready to accompany him on his march. He collected 30,000 men, the march commenced, and they proceeded, and pitched their camp at Nakhónsawan. Intelligence of these matters reached the ears of the lord of the white elephants, who was much disconcerted. He called on Rámésawan, Phýáchakrí, and Suntónsongkhram, the three nobles who had volunteered to defend the country, to know what they would do in the existing emergency. They determined to wait the approach of the enemy and then make a desperate assault. The Peguan king learned from the governor of Pitsanulók, that his request for two white elephants was not granted, because these three men had undertaken to defend the country against any invasion by him. He compared them and their undertaking to a short legged rabbit who undertook to fathom the ocean, and a short winged bird who engaged to fly across the ocean with Phýákhрут. [This is a fabulous monster, often referred to in Siamese writing as real, having a human body, the bill and wings of an eagle, &c.]

911. The enemy approached Ayúthiyá; the king perceived the army was too powerful for him to attack, and all attention was directed to defence rather than to assault. The Peguan monarch sent a message, inquiring why the Siamese king did not come forth to attack him, as a matter of amusement, or if he had determined not to fight, why he did not come forth, and at least hold a parley with him. The lord of the white elephants found no way of escape; the next day, therefore, he went forth in state, and was received with much civility by the king of Pegu, who detailed the cause of his visit, and, as some compensation for all the pains he had taken, now requested four white elephants, instead of two. He also begged to take prince Rámésawan and adopt him as his son. He added, moreover, Phýáchakrí and Suntónsongkhram to his requests, all of which, under existing circumstances, were readily granted; and he then returned to Pegu.

*Note.* Under date of Nov. 4th. 1836, our Correspondent at Bangkok thus writes to the editor: "The subject of orthography to which you refer, has been a matter of discussion, but it is one of much difficulty. You say in your note (in the Re-

pository for June), that the consonants most surely are not, in my communication, always as in English. This is true in relation to *j* in *rájá*. The Siamese have no *j*, but a sound which so much resembles it, that, as *j* has almost universally been used for it, I have used it not altogether inadvertently, and as most likely to be readily understood. That sound would properly be represented by *ch*, aspirated; thus *ráchhá*, though more awkward, is a more correct representation of the Siamese pronunciation than *rájá*. The word which you suppose should have been written *rájá Tirát*, should, notwithstanding, be written *Rájáthirát*, as a personal, and not an official name. 'Prince *rájá*,' which you suppose is like 'Mr. Capt,' is, nevertheless, rather like 'Mr. Prince,' 'Captain King,' the official name having been converted into a proper one. There is one further explanation I wish to make. The Siamese have no sound equivalent to our *th*, as in *this*, *them*, *theory*, &c., but whenever I use *th*, in spelling Siamese words, I use it for *t*, aspirated. The same is true of the communication, to \* \* \* \* \*. That translation was made more than 150 years ago, and the book which contains it is exceedingly scarce. There is one copy in the 'Penang library,' which was kindly loaned me by the librarian, from which that was extracted. The whole is frequently rehearsed in Siam by the priests as a sermon to their auditors, and is a pretty fair specimen of the discourses they give to honor Buddha, and themselves. I commit it to you to extract or review, or to do any thing with it you please. In my communications, I am not without the hope that they may be interesting article of reference to students of Siamese literature, and on this account I introduce more geographical names, with the Siamese orthography, than I otherwise should. Those who read of a country wish, not simply to know the location of places, but how the natives call them. I recently purchased a map of Burmah, Siam, CochinChina, Tonking and Malaya, published by James Wild, geographer to his majesty, London, 1832. The number of places put down in Siam is considerably numerous, but almost of all them are Burman, and evidently taken from the *dictum* of some Burman traveler. Should I ask a Siamese where such and such places are situated, taking this list as my guide, he would be confounded, and tell me there were no so such in his country." Our laborious and persevering Correspondent is entitled to our best thanks for his continued communications. That "to \* \* \* \* \*" is the life of Thevetat, translated from the Pali, and contained in Monsieur De la Lovere's history of Siam, which work we have, and hope to notice it in due time. There are some points in the orthography which still need explanation: why, for example, is prakhang written for praklang, phraklang, or p'hraklang? Maulamein for Maulmein?

ART. III. *Remarks on the diplomatic relations with CochinChina, undertaken by the government of the United States, with a statement on the subject from an officer of the king.*

HITHERTO the attempts to establish diplomatic relations between the nations of the east and the west, have, with few exceptions, proved unsuccessful. Sometimes, indeed, they have not only not succeeded in accomplishing any good, but by bad management they have tended to produce and to perpetuate evils, exciting and fostering suspicions, jealousies and bloody strifes. Contemplating them under such circumstances, the casual observer has been ready to deprecate all similar enterprises, and to dissuade from every attempt to establish