

Immigration of the Mons into Siam.



The Mons in Siam, though but a feeble folk as compared with the far more numerous Siamese and others, have yet a special claim on our attention for various reasons. They represent one of the oldest civilizations of Indo-China. They themselves claim in the literature handed down to have been visited by Buddhist missionaries as far back as the time of Asoka, the great Buddhist emperor of India, who sought to spread the faith far and wide. Doubt has sometimes been raised as to whether this event really took place, but recent researches seem to confirm what is recorded. At Thatôn, the first seat of a Mon Kingdom, there were learned men in the early centuries of the Christian era, well versed in the Tripitaka and in Vedistic lore. It is certain that, in the eleventh century, Anawratha, of Pagan, then rising into power, looked to the learning of the Mon capital to help him in his efforts to purify the religion of his own people. The Mon books speak of certain Mon priests who, changing their nationality, went to Pagan and were well received by the king. The Burmese monarch is said to have learned from them all about the resources of the Mon king, and thereafter took steps to possess himself of the treasures of Thatôn. After a protracted seige the city fell before him, and he carried off to Pagan the king, the men of learning and everything upon which he could lay his hands.

But it is not of Thatôn that we are to speak now. As various observers have well said, the Mons are found in Siam living in their own villages and keeping up their own language and traditions. The history of their ancestors cannot well be studied without taking into account the Mons of Siam. There is a considerable literature extant, and much of it is conserved in this country. It is to the Mons of Siam that scholars look when they wish to get hold of the records of the past. That is another subject possessing interests all its own.

The Mons too are, linguistically, at any rate, allied to the people who inhabited Lower Siam in bygone days. The people who inhabit-

ed the country around the old-time capital, which stood near the site of the present Phrapatom and was, according to Colonel Gerini, the great port of Siam in that day, probably spoke a language akin to that of the Mons, and it is possible that the people who then inhabited peninsular Siam were actually Mons. That, however, is more of the nature of conjecture than established fact. Enough to say that the Mons of the past were a people to be reckoned with, and even those of the present day may not be ignored.

Let us, however, get at some of the facts relating to the immigration of numbers of that race, who at one time or another left the land of their fathers and sought new homes in Siam. The story of the Mon immigrations takes us back to very stirring times in the history of Siam and Burma, and it is to the stirring events of those times that we must look for the causes which led so many Mons to flee to Siam for refuge. We do not require to go further back than to the first half of the sixteenth century to look for the beginning of events which led thereto. Pegu had enjoyed a long time of peace under Dhammaceti and Bañā Rāñ. The former won fame as something of a religious reformer and left behind him valuable epigraphical records. It is interesting here to note that one of these records, the Kalyani inscription in Pali, has recently been published in Siamese character with a Siamese translation. One of the historical books lately published from the Mon Press at Paklat, takes his name for its title, and gives his somewhat romantic story. Bañā Rāñ erected many religious and other public buildings. It may be mentioned that there is here in the National Library in Bangkok a copper plate recording in Mon the founding of a pagoda by this king. His only great outing, with something like military display, was a pilgrimage to one of the famous shrines of Pagan. A natural son of Bañā Rāñ, known in history as Smin Dhaw, was the last king of Mon race to reign in Pegu.

Dakā Rat Pi, the son and successor of Bañā Rāñ had very different interests. He is said to have spent his time in hunting and fishing rather than in the serious business of ruling the country. It was thus that Tabeng Shwethī, the king of the small state of Taungu, found his opportunity, and after repeated attempts he at length in 1540 succeeded in taking Pegu and deposing its king. He assumed the style of supreme king in Pegu, and looked around him to bring the neighbouring states into subjection. It was he who made the first

great Peguan invasion into Siam. He seems to have sought in every way to conciliate the Mon people, and is even said to have conformed to the Mon custom of cutting the hair so as to become one of them.

The foster brother and general of Tabeng Shwethi, Bureng Naung, on succeeding to the throne of Pegu, after a short interval of native Mon rule, sought to carry out the same propaganda of conquest, and was so far successful as to become nominal overlord of Burma, Siam, and the Lao and Shan states. It was during these wars of conquest that the Mon people began to feel restive under the intolerable burden which constant military duty imposed upon them. Nanda Bureng, the son and successor of Bureng Naung, began his reign with considerable internal trouble. Siam had to show her obligations to the suzerain power, and the famous Pra Naret went over to Pegu with an army and was asked to assist in the military operations. Finding that the time was opportune, he threw off allegiance to the Peguan monarch and attacked and devastated the eastern provinces. On his first revolt he is said by Phayre to have carried a number of the inhabitants of Martaban into Siam, apparently as prisoners of war for the Uparaja was sent after him. This is referred to in the Siamese History, though I have not found it mentioned in the Mon records. Some years later when, following on an unsuccessful attack on Ayuthia by the Burmese, he made an attempt on Pegu, but without success, he was followed on his return by a great number of Mons, monks and laymen from Martaban. This is probably the first real immigration of Mons in any number into Siam. Phayre mentions this incident, and it seems to have confirmation by Siamese writers.

According to Siamese history there was an immigration of Mons in considerable numbers in the year 1660. I find not much indication of it elsewhere. One of the Mon books speaks of a disarmament of the Mons of Martaban by order of the king of Ava about this time. Phayre, speaking of the same occasion, remarks that the Siamese had many adherents in Martaban and tells of a Mon rising. These events took place in the reign of Pra Narai, and just after the invasion of Ava by the Chinese in 1658.

It is to be noticed that the Mons voluntarily sought refuge in Siam. There is no doubt that at different times some were brought over as prisoners of war. The Burney Papers show that, as late as the British occupation of Tennasserim, some to the number of a thousand,

most of whom were afterwards sent back, were thus brought over. In the great majority of cases the Mons came over of their own free will. About the year 1633 a letter was prepared to be sent to the king of Siam by the Mons of Martaban, in which it was declared that "the Lord of the golden prasāda, the righteous king of Ayuthia, was the haven of the Mon race, and on every occasion saved the lives of the Mon people."

It is worthy of note, too, that these immigrations of Mons into Siamese territory coincided with the active intercourse between the two countries. We have seen that it was in the time of the active and valiant Pra Naret that the Mons began first to come over. In the lull which followed the death of Pra Naret, when the rulers of both countries were too busy at home to give any attention to each other, we see no signs of movement of the Mons toward Siam. But again in the active times of Pra Narai we find the Mons reasserting themselves. One of the dangers to the Burmese monarchs in the invasions from Siam was the fact that the Mons, who were the nearest neighbours to the Siamese, were always ready to be on friendly terms with the invaders. It was so in the days of Pra Naret and it was so again when Pra Narai engaged in hostilities. In one of the campaigns in the time of the latter monarch, Mon troops from Ayuthia formed the vanguard of the Siamese army and were the first to engage with the Burmese advance.

One would almost expect to find a great influx of Mons into Siam on the occasion of the taking of Pegu by Alaungphra in 1757, but there seems no trace of any general flight at that time. The fact is that the Mons would be so paralysed by the slaughter which ensued that there could not be sufficient strength left for any general movement. The Mon Chronicler tells of many monks who had gathered about Pegu being put to death, and of others who crossed to Martaban and fled thence to Chiengmai. It will be remembered, too, that the Mon general took refuge in the same territory.

The next general flight of Mons into Siam apparently took place in 1774, in the reign of Sinbyushin, a few years after the fall of Ayuthia. Siam had again asserted itself under Paya Tak with a new capital at Bangkok. Sinbyushin was determined to recover what he considered lost ground. An army was sent to operate in the north. The governor of Martaban had collected a force chiefly of Mons to enter Siam by way of Tavoy. When a few days out the Mon troops mutinied. The

Burmese governor returned to Martaban with a guard of his own countrymen, but was soon followed by the Mons with Bañā Cīñ at their head. He fled to Rangoon and was pursued thither. The near approach of a Burmese army only hindered the Mons from taking him in his own stronghold. The Mons retired to Martaban and a month later were obliged in their turn to flee with their wives and families. Some fled to Siam. Others remaining in the forest were taken by the Burmese, and suffered untold hardships. Paya Maha Yotha, the general in command of the Siamese force sent over toward the Burma frontier to watch events during the first British-Burmese war, must have come over at this time or very shortly after. He told Captain Burney, when the latter was paying him a visit, that he had come over from Burma when only thirteen years of age. His father had been governor of Martaban under the Pegu dynasty. He was surrounded by much more military state, Captain Burney says, than any chief he had yet seen. Captain Burney was much impressed with the old general.

In 1814 again there was another rebellion of the Mons in Martaban, when a great number sought refuge in Siam. They were looked upon as desirable immigrants, and on this as on the previous occasion responsible parties were sent out from the capital to meet the fugitives and conduct them to suitable places where land was given and necessities for their immediate needs amply provided. There is a village and monastery up the Menam in the Pathomthani district which go by the name of the Granary, and it is said that paddy was stored there for the use of the Mons. It is of interest to note that Prince Pra Chom Klao, who afterwards became King as the well known Maha Mongkut, then a mere boy, was appointed by the king to meet the Mons of this last immigration, at Kanchanaburi, and bring them to Bangkok. The King ordered three royal warboats and lictors to accompany him as a guard of honour.

This evident desire to get away from their Burmese rulers and seek shelter with a friendly nation seems to give support to the common impression that the Burmese did all in their power to stamp out Mon nationality. One or two things are, however, to be kept in mind which shed a somewhat different light on the matter. The kings of Burmese race all more or less endeavoured to gain the confidence and sympathy of the Mons by various public acts. Tabeng Shwethī, as has been mentioned, conformed to the Mon custom of cutting the hair and so, in the words of the Mon history, became a Mon. Up till the

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 time of Alaungphra they mostly established themselves at Pegu, the old Mon capital. They were generally assiduous in their attention to the great Mon shrines, the Shwe Dagon Pagoda at Rangoon and the Shwemadaw at Pegu. We must remember that they ruled the Mons as a conquered people and administered the affairs of the country according to their own lights. The Mons, too, were always plotting, as these various flights into Siam very well show. It was always after a rebellion of some kind that they took to flight and left the country for good.

There is, however, another aspect which is brought before us in the Mon literature of the time. Amongst the books printed at Paklat within recent years there are several by an author who was writing through some of the most troublous times in Pegu, that is to say, from the time that Tha Aung, the Burmese Governor of Pegu, throwing off allegiance to Ava, assumed the position of king, right on till the reign of Singu Min, the grandson of Alaungphra and fourth king of that dynasty. He had thus seen the Mon people rise against the tyrannical and treacherous Tha Aung, the consequent establishment and decline of native government in Pegu, and the conquest of Pegu by Alaungphra, which has left the Mons a people without a country. The author in question is known as the monk of Aswo' and is credited with the authorship of a great many of the Mon books. One of the books printed at Paklat is a translation into Mon, by this author, of a very popular Burmese poetical work entitled Parami Khan extolling the efforts of Buddha through many existences in attaining enlightenment. The translator tells in his introduction how a monk at Sagaing in the province of Ava, where authors were numerous, had proposed to translate the work into Mon, but finding the difficulties greater than he expected he gave up the attempt, and the Burmese work was sent for translation to the monk of Aswo' at Pegu. This interest in Mon readers does not very well agree with the commonly received notion that the Burmese were doing all they could to stamp out Mon nationality and to suppress the Mon language. 'Talaing,' the name by which the Mons are known in Burma, has been explained to mean "the down-trodden. This supposed degrading epithet was fathered on Alaungphra, but it turns out that its ancient representative 'Tanlaing' was cut in stone more than six centuries before Alaungphra was born. This warrior king gets the credit of having destroyed the Mon books and certainly he made a clean sweep of the Mons of Pegu, not even the monks being spared.

The monk of Aswo' was of a party who left the city of Pegu on the Mons rising against the Burmese governor Tha Aung in 1740, seventeen years before the surrender to Alaungphra. Their books had been left behind them in the hurry to get away, and when the community was established in a jungle village the monk had to set to work and write books so as to be able to teach the boys their letters. The government archaeologists in later days found Mon MSS. rotting in caves, and even being used as fuel by the Karens. No doubt the Mons themselves saw the danger of leaving the books exposed to the vandalism of the Burmese. Many books were brought over into Siam at different times, and copies of works wanted by scholars have to be sought for here.

The literary activity of the monk of Aswo' would seem to disprove any idea of sustained effort at wholesale destruction of the books by the Burmese. He is the author who now has the widest reputation amongst the Mons of both Burma and Siam. It is true that he may have been writing for years in the comparative quiet of his monastery but here at least in this call to translate a Burmese work is an appeal from Ava itself to help in adding to the literary treasures of the Mons. The date of the work is just two years later than the flight of Mons into Siam in the reign of Sinbyushin. This Burmese King gave great encouragement to literature, and a number of Burmese works were written during his reign.

There were three routes by which the fugitives travelled on their way to refuge in Siam. According to the Siamese books the Siamese authorities met them at Muang Tak, the Raheng of the present day, in the north, Kanchanaburi or Kanburi in the south, and Utaithani between these two. To reach these three places it was necessary for them to traverse the routes followed by the Peguan and Burmese armies when they invaded Siam. And just as the armies usually marched from Martaban, so these great companies of fugitive Mons usually massed at that rallying place. At the present day travellers following the northern route proceed by water to the neighbourhood of Kawkareik, and thence by land through Kawkareik and Myawaddy on the Burmese side and Mesut the Siamese frontier station to Raheng. No doubt the old route was similar, though it is not particularly indicated. This route would possibly present no great difficulties to the fugitives. Kanburi can be reached by two ways, either starting up the Attaran, or going along the coast to Tavoy. By the former route boats can be used almost to the Siamese

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frontier. Mr. Leal, the interpreter with Captain Burney's mission in 1825-26, followed this route in returning from Martaban to Bangkok. It is interesting to note, with our present subject before us, that he was accompanied by twenty Mons and three Burmans. He embarked in boats and reached the frontier station, where Siamese troops were posted, in nine days. Ten hours walking from there brought him to the three pagodas, the Kyāk-pi of the Mons and Prachedi sam-ong of the Siamese. The same day he reached Songkhla. The following day he was at Loomchang, where there was a Siamese guard of one hundred men, mostly natives of Pegu, and there he was able to procure boats for the journey down the Meklawng. It took him four days to reach Kanburi. It will thus be seen that it was possible for the fugitive Mons to reach Kanburi in anything over two weeks after leaving Martaban. With old people and young children in their company, however, it would not always be convenient to force the marches as an unencumbered party could. Then the commissariat would be somewhat of a difficulty. According to traditions amongst the Mons in Burma, people were always more or less prepared for such contingencies. When trouble was imminent, quantities of rice were boiled and dried in the sun and thus they had a supply of ready cooked food in a form convenient for carrying.

Tabeng Shwethī made the first great historic invasion of Siam from Pegu by this route. He assembled his immense army of over one hundred thousand men at Martaban and crossed the Salwin to Moulmein. The Governor of Martaban is said to have made a bridge of boats over which a horse could be ridden at the gallop. Phayre says that he marched in an easterly direction, and reached the Menam above the capital. According to the Mon history, however, he went up the Attaran, crossed by the three pagodas, and down the Meklawng to Kanburi. He was met by the Siamese on the way to the capital. This may have been at Suphanburi, which Mr. Graham aptly terms "that cockpit of the wars with the Burmese." Later the more successful Bureng Naung also followed this route, but in both cases the return was made up the Menam and over by Kampengpet and Raheng. It is somewhat striking that what seems to have been the last of these historic invasions from Burma was made over the same Attaran route, by the three pagodas and Kanburi. Bodawphra or Padōn Min, the Padung of the Siamese books, assembled his grand army at Martaban and marched on Bangkok by the Attaran route. The

Siamese capital had been transferred from the western bank of the river "for greater security against Burmese attack," Phayre says. Bodawphra, however, met with least success of all these expeditions. He was defeated at every point, and fled for his life back to Martaban.

The route along the coast was the one chosen by Alaungphra when he led a Burmese army into Siam in person. Having to subdue Mergui and Ténasserim as well as Tavoy he had to go much further south than would be necessary for anyone going direct to Kanburi in making for the Siamese capital. It does not appear whether the fugitive Mons would use the Tavoy route or not. From Ye, which was formerly a walled town of some importance, midway between Moulmein and Tavoy, there was a road to the three pagodas, and it would not be necessary for Mons going from that quarter to go round by Tavoy to reach Siamese territory. Two sepoys carrying Captain Burney's dispatches from Bangkok went via Kanburi leaving the river at Saiyok and reaching Tavoy in eight days.

There is still the Utaithani route to account for, though I have not been able to find anything which would indicate the exact route. It is mentioned, however, as one of the places where the Siamese authorities met the Mons and conducted them to lands reserved for them.

We have seen that there were at least three great immigrations of Mons into Siam, four according to Siamese history. The first two occasions, if we reckon only three, are mentioned in both Burmese and Siamese histories, and Phayre, following the Burmese, also mentions both. Of the last occasion I have seen no mention in the history of Burma, but on the Siamese side there is abundant recognition of the event. It is mentioned both in the Biography of the first four kings of the present dynasty and in a fragment of Mon history written in Siam, which recently came to my notice. The Mons themselves in their oral tradition say distinctly that their fathers came over from Burma at three different times. They adopt a Siamese word which is used of the march of an army and say that they came over in *pi yok* (three yok). They further distinguish between the descendants of Mons who came over on the different occasions. They speak of the old Mons, that is the Mons whose fathers came over first, and new Mons, that is the descendants of the newer comers, and a third class are called the real Mons, the Mons of Pegu. These differences are all more or less distinguishable in their speech,

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the new Mons often being nearer some of the present day usages in Burma. Idioms in Burma have often been influenced by contact with the Burmese, just as in Siam there has been a like influence through contact with the Siamese. There is, for instance, a verbal affix used with the first person plural which the Burmese Mons use in common with the Burmese, whilst the old Mons of Siam have no trace of it. The new Mons, on the other hand, seem to use it. I was in Ayuthia not long ago and whilst standing by a stall I heard one little boy say to another, $\bar{a} s\bar{u}$, "let us be going." This is the form in question, and on reflection I wondered if by any chance they had heard me use the phrase; but there is a new Mon village a little way below Ayuthia, and they may have come from it. Another Burmese form one hears in the same village is the Burmese *ama* (elder sister), when women are speaking to elder women, their elder sisters.

There are various dialectical differences all over the Mon country in Burma. Beginning with Ye in the southern part of the Amherst district and travelling up to Moulmein you find various differences and little changes all the way. Up river from Moulmein there is a marked difference. Crossing over to Martaban and going westward you find another change until towards Pegu you get what the Siamese Mons call the pure Mon. Strangely enough you find all this variety of dialect in Siam. This persistency of dialectical variations is quite remarkable. I have met old people in Moulmein whose parents had come over from Pegu at the beginning of the British occupation and whose dialect is still that of Pegu. The differences are not so great as to form any barrier to communication between persons of different localities. The differences are mostly in vowel sounds. In certain cases 'k' final changes to 't'; some give double initial consonants their full value, whereas others substitute for the first element 'a' in the case of unaspirated consonants and 'h' for the aspirates; and sometimes, where there are synonymous words, one is used in one district and another in another district. There is of course no difference in the written language, though it is read according to local values of the vowels and consonants. The combination p-u-t for example varies from the Pegu pronunciation 'put', 'paut' or 'pawt' in the south, to 'peit' up river from Moulmein.

I have already pointed out that on the two later occasions at any rate these immigrant Mons were met at the border towns by the Siamese authorities and conducted to suitable places. I have seen

no indication as to the location of the first Mons who came over, and it is possible that they were allowed to settle down according to inclination. Even then when Ayuthia was still the capital they must have been here in great numbers. An old French writer, Dr. Frankfurter tells me, was so impressed with their numbers that he has stated that half the population were Mons. On the two later occasions they were placed where we now find them in greatest numbers, that is, speaking generally, on the river north of Bangkok in the neighbourhoods of Pakret and Samkok, in the Muangs of Nontaburi and Pathomthani.

When the town and fortifications were built at Paklat, a Mon governor was appointed with Mon followers drawn from Pathomthani. There is abundant evidence of the Mon there still. You see it in the dress of the women, and you hear it in the language spoken. On the last occasion of a visit to Paklat we met a number of small boats on the river with companies of people who were distinctly Mon, and when we got into the creek Mon was constantly spoken on the boats passing out and in. Foot passengers too were using Mon and when a company of prisoners passed on their way to work, two, at least, were addressed and made answer in Mon. When Captain Burney came to the country in the end of 1825, he found here what he terms a large village, called Muang Mai, with 10,000 inhabitants, mostly Peguans, "who," he adds, "have emigrated from the Burmese dominions." Captain Burney took a lively interest in all who came from Burma.

From Paklat the Mons have spread out through the canals to the Tachin and even to the Meklawng rivers. There are two villages of Mons too on the Petchaburi river, but whether they are from Paklat or not I cannot say. The Mons migrate a good deal, and seem always as far as possible to settle down in communities of their own. They are found almost all over the country. On the Mahachai canal, on the Tachin river, and on the Sip Sam Kot canal a great many of them trace their connection with Paklat. It may be noted here that Leal, the interpreter with Captain Burney's mission, said that there were 30,000 Peguans in the districts between the mouths of the Meklawng and Menam rivers. Such figures are of value only in showing that the Mons were much in evidence.

Up the Meklawng again there is a cluster of Mon villages above Ratburi. Whether the Mons there originally came down river, where they may have settled on coming in from Burma, is difficult

to determine. Leal, the interpreter, reported finding a town of 5000 inhabitants, mostly Peguans, just above Kanburi. When they came first to their present location, it was all forest land, they say. It is now open cultivated plain. They may have moved down for the sake of the land. On the other hand some say that they went over from Bangkok. They seem to be mostly old Mons there, though I have been told that there are also some new Mons. It seems that in Karen monasteries further up the Meklawng Mon is the language used for literary purposes, and young Karens wishing to become Buddhist priests come down to the Mon bishop below Banpong to be ordained.

There is a large community of Mons just above the town of Lophburi, which I have personally visited. Some of the women we found had never seen a white woman before, and my wife, who was with me, was an object of great interest to them. Further up, but on the western side of the river, there is another large community about Utaithani, which was one of the places where the Mons assembled on coming over. There are many Mons in the Korat neighbourhood too, and in the Northern Lao provinces, though in both cases they are said to be fast becoming Laos. There are numbers also on the eastern plains.

The Mons are in the main agriculturists, and we find them with lands contiguous to their villages, where they grow paddy and other crops, when at all possible. The Mons on the western or Meklawng river are almost altogether engaged in this occupation, except in the two isolated villages near the sea mouth where they trade in firewood and leaf thatch. On the Tachin the Mons engage in the thatch and firewood trades, but cultivate rice where they can. On the Menam there is a good deal of agriculture. Exceptions to this are the potteries at Pakret, the brickfields of Phathom, and the traders or carriers on the waterways of the country. There are Mon divers diving for sand just above Pakret. At Phrapatom there is a small community representing the Mon families who went there to make brick for the rebuilding of the pagoda. The pottery and brick traders connect the Mons of Siam with their ancestry in Martaban and Pegu. Martaban or Pegu jars were a commodity of trade in the east in the days of the old voyagers, and scholars are now busy unravelling the mysteries of Mon made bricks and tiles with Mon inscriptions found about the shrines of Pagan.

Along the canals in the maritime districts and at the mouths of the Tachin and Meklawng rivers a great many Mons are engaged in the making of the attap thatch and the cutting of firewood. Others again carry these commodities about the country. The Mon boats are seen in the rivers and canals all over Lower Siam. But even in the neighbourhood of these swampy lands where nothing but firewood and attap is possible, the people are always on the look out for a bit of land to grow paddy. There is only one exception that I know of to this desire for rice growing land, and that is an isolated village just below Ayuthia. At one time they had lands, they say, but they had so much trouble with grain and cattle thieves that they sold their land retaining only the village site and now they are all engaged in trading.

Many, of course, leave their village to enter government service, and some rise to trusted positions. In most villages you will hear about some son of the people who is a Smin, an official of some standing, either in the city or in the provinces.

From all this it will appear that the Mons have not only found for themselves a congenial home in Siam, but that they form a useful part of the community.

NOTE.

Mr. A. J. Irwin, who was prevented from being present when the paper was read, writes as follows:—

“I note that he [the writer of the paper] said that it is unknown where the old Mōhns, who came here in the time of King Naret, were located.

“The late director of the Survey Department, Col. Bhra Bhuwanarth Narubal (now Bhraya Pichai Chānridh, commanding at Paknampoh), who is a descendant of those Mōhns, informed me that they came to Siam under the command of two of their chiefs, who were afterwards made Bhrayas, and that King Naret, who distrusted them very much at first, gave them land and settled them in the neighbourhood of what is now Klong Mōhn.”

This interesting piece of information is in keeping with what one hears of the Mons of that quarter of Bangkok. On the showing of Luang Lokadip, of the National Library, himself a Mon, the term Old Mons is properly applied to Mons who are the descendants of those who came over when Ayuthia was still the capital, and the term New Mons to those and their descendants who came over when the capital was removed to Bangkok.

R. H.

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NOTE

Mr. A. J. Lewis, who was provided from being present when the paper was read, witness as follows:—

I now give the writer of the paper [and that it is known where the old Morgan, who came here in the time of King James, were located.

The late director of the Slavey Department, Col. James Macpherson, now Major John (Jagdish) Cunningham at Fort Chipewyan, who is a descendant of those Macphersons, who were in command of two of their ships, who were in the service of the Hudson's Bay Company, and that King James, who returned to the country in 1684, gave them land and settled them in the neighbourhood of what is now King James.

This interesting piece of information is in keeping with what we know of the Macs of the quarter of Langkell. On the showing of family descent in the National Library, almost a Mac, the Macphersons is properly applied to Macs who are the descendants of those who came over with James, and it is clear that the Macs in those and their descendants who came over when the capital was removed to Langkell.