

THE GOSPEL OF ST. MARC IN MUSSÖ.

To its numerous translations of the Bible, or parts of it, the American Bible Society added, a few years ago, that of the Gospel of St. Mark, which has been translated from its version in Northern Lāo or Thai Yuan into the language of the Mussö. The translation under review was made by one of the native pastors belonging to the American Presbyterian Mission in Nakon Lampang, the Rev. Duang Dee by name. The characters used for this translation are the Northern Tai or *tua thum*.

The Müssö, to spell their name more phonetically, are a very interesting and picturesque people. They form a branch of the Tibeto-Burmese family and are comparatively new comers to Siam. The first Europeans to meet them in this country were the late Dr. McGilvary, so befittingly called "the Apostle to the Lāo", and Mr. McCarthy who both, more than forty years ago, visited some of their villages perched high up on the flanks of the lofty mountain, called Doi Phā Huu, which, situated to the north-west of Mu'ang Fang, lies in the utmost north-western corner of the circle of Payab. Both Dr. McGilvary⁽¹⁾ and Mr. McCarthy⁽²⁾ have described the Mussö in the respective books written by them, while Sir George Scott⁽³⁾ and Mr. W. A. Graham⁽⁴⁾ have treated them more fully in their books on Burma and Siam respectively.

The Müssö or, as they mostly call themselves, Lahu, live on the lofty mountain ranges and plateaus bordered to the west by the Salwin and to the east by the Mekong river. Their actual northern boundary seems to lie at 24° northern latitude, while the most southern point reached by them during their migrations is found a little to the north of 20° northern latitude. However, from the historical evidence possessed by us it seems without doubt that the

(1) Dr. Daniel McGilvary, "A half century among the Siamese and the Lāo", 1911.

(2) James McCarthy, "Surveying and exploring in Siam", 1902.

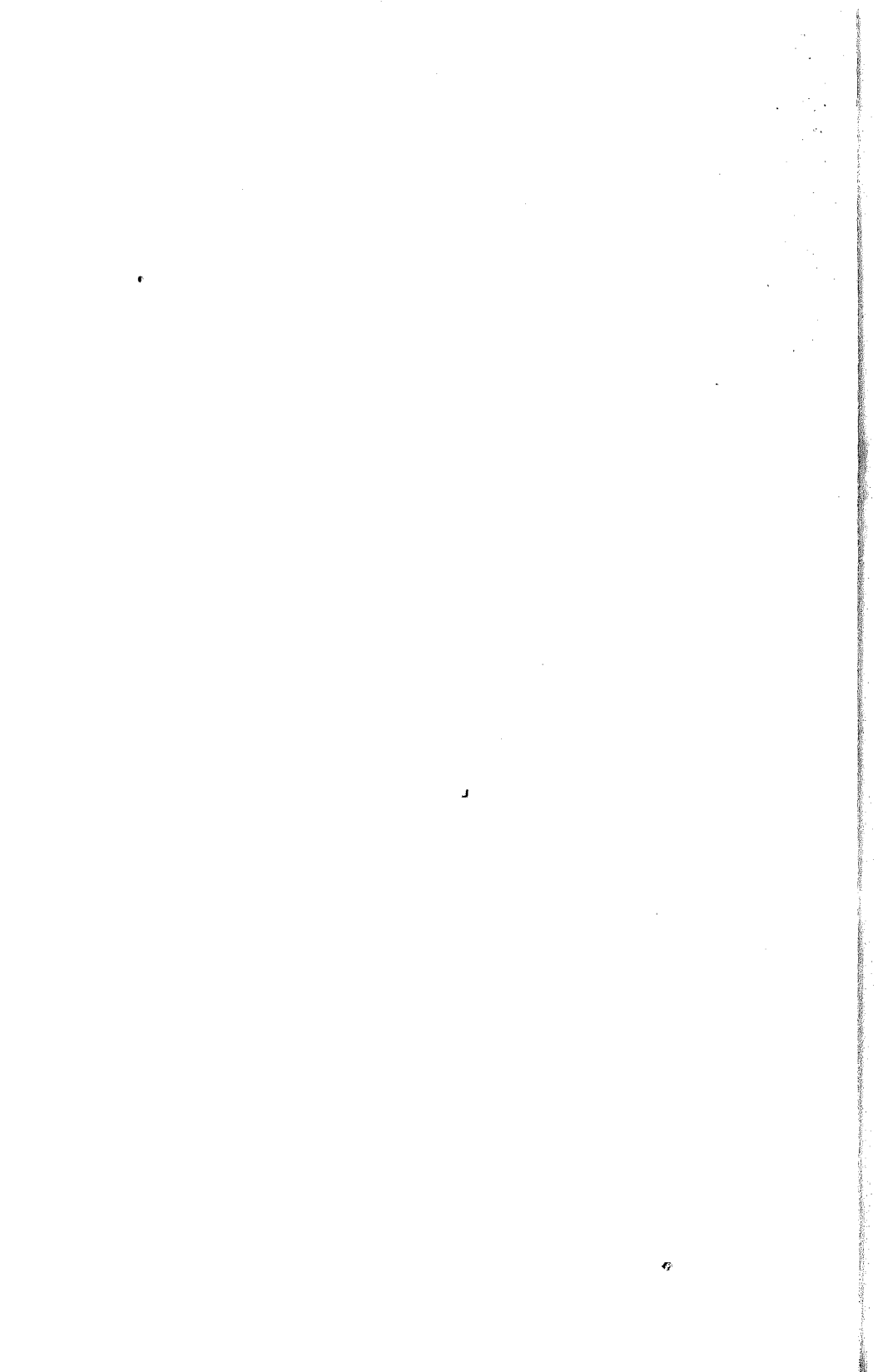
(3) Sir George Scott, "Burma", 1923.

(4) W. A. Graham, "Siam", 1924.



Photo by Mr. R.W. Moore.

Black Müssö, west of Chieng Rai, in the Shan States,
known as Lahu Na, i.e., black Lahu.



Mussö originally inhabited a country lying much farther to the north. Probably the eastern marches of the Tibetan borderland were their first homesteads, from which Chinese conquests and oppression drove them, as so many other liberty-loving peoples, southwards towards the confines of the Further Indian peninsula.

That the Mussö are an ancient race is proved by the Chinese chronicles, which mention that in 796 A. D. they were subdued by a King of Nan-Chao (a Thai King).

It seems also that the Mussö are identical with the Mosso who at present live between 29–33° northern latitude and 79–103° eastern longitude, in the country called by the Chinese "the territory of the 18 native chiefs", which adjoins the eastern slopes of the mighty Tibetan plateau. Here they formed an independent kingdom with Li-Kiang as capital and in 1548 and 1561 they beat back Tibetan invasions. In the beginning of the 18th century the Mussö invaded the Mekong and Yangtze valleys and, allying themselves with the Chinese, they again fought the Tibetans. However, as so many other aboriginal tribes of southern and south western China, they had to bow down to fate in the form of the relentless Chinese pressure, partly military, partly pacific, and the last independent Mosso sovereign, a queen, even called in the Chinese and handed over the power to them⁽⁵⁾. Meanwhile a great number of the Mosso or Mussö had migrated southwards to the territory mentioned in the beginning of this note, most of which lies inside what is called the Sibsong Pannā.

Sir George Scott says that here they seem to have had a sort of confederation of their own—the so-called 36 Fu or chiefs. This confederation at one time was overrun by the Burmese and placed under the rule of the governor of Mu'ang Laem. In the Chinese part of the Pannās, Lahu power maintained itself unshaken up till 1887, when they were attacked by the Chinese who brought Krupp artillery against them and thereby succeeded in breaking up their confederation. Since then there has been a steady immigration

(5) Father F. Goré "Notes sur les marches Tibétaines du Sseu Tchouan et du Yunnan"—Bulletin de l'École Française d'Extrême-Orient. Volume XXIII (1923).

of Mussö into the British Shan States and partly also into Siamese territory.

To avoid confusion be it noted that the Mosso call themselves Na-chi, while the Mussö in the Chinese and British Shan States and Siamese territory call themselves Red, Black, and Great or Yellow Lahu; the Black and Red Lahu living in the southern part, while the Yellow or Great Lahu live in the northern part, near China. The names Mosso and Mussö are thus only Chinese nicknames. The Mussö or Lahu seem to be closely related to the Ngo-su or Lolos, the proud independent warrior people living in the Szechwan and Yunnan provinces; and that their respective languages are allied goes without doubt. There are different dialects of the Lahu living in British territory between which there is considerable difference. The Mussö in Siamese territory belong to the Black and Red Lahu.

Physically the Mussö are a well built people with remarkably straight-set eyes. Their northern brethren, the Mosso, are said to be tall and powerfully developed, men as well as women, thereby resembling their giant cousins, living in the rocky fastnesses of Szechwan, who must belong to one of the tallest races on the earth⁽⁶⁾. The Mussö of Siam are, however, not of any extraordinary height, being generally described as people of middle height. Perhaps they too have suffered under that law of nature which decrees that, when tall races migrate from a northern country with a temperate climate to a southern tropical one, they become smaller the farther south they wander.

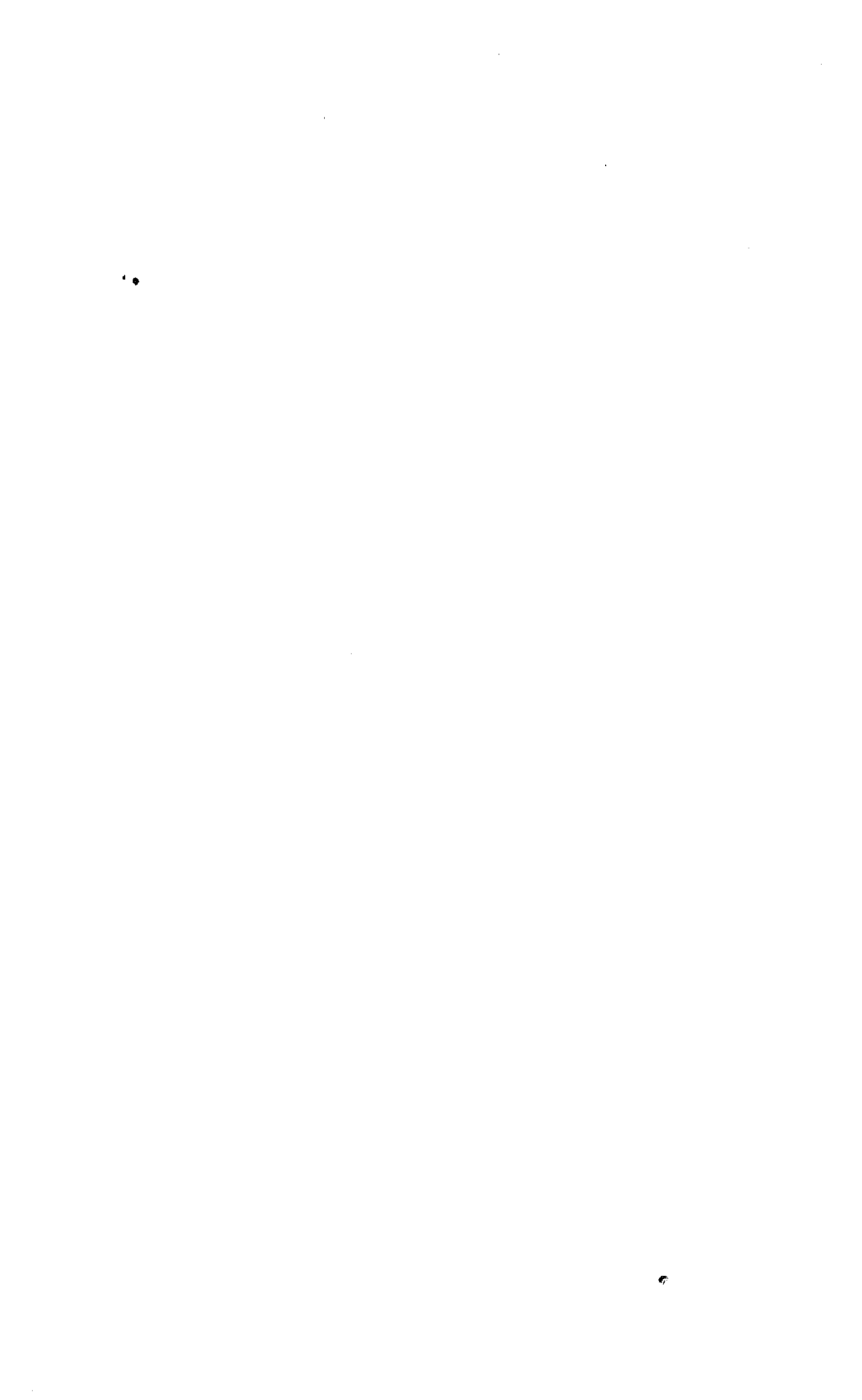
The Mussö are known for the strong bond of solidarity which knits together their clans and tribes; during the eighties and nineties of last century the Siamese Mussö living on the hills to the north west of Mu'ang Fang were governed by a certain Phraya Kili, who wielded great power. Without going into details it may here be added that the Mussö are "rai" cultivators, where they annually destroy considerable tracts of forest, and that opium smoking is rather common among them. However, according to people, who know them

(6) Major Vicomte d'Ollone, *In Forbidden China*, 1908.



Photo by Mr. R.W. Moore.

Lahu woman, east of Chieng Rai, in the Chieng Tung State, where they are numerous; they are known as Lahu Shi, i.e., yellow Lahu.



well, they seem to possess many attractive traits of character, such as courage and honesty. If cured of their craving for opium they might therefore offer a good recruiting material for the border gendarmerie. The American Presbyterian Mission at Chieng Rai has recently started work among the Mussö of which some communities have now settled in the hills to the east of that town, and some 60-70 individuals have been converted from their animistic belief to Christianity. The American Baptist Missionaries in Chieng Tung claim over 17,000 baptized Lahu and have translated part of the new Testament into the Lahu language.

As all other people the Mussö are subject to the laws of transformation, and this is best seen in their manner of dress. Their women are now giving up their large picturesque headdress for the chignon of the Tai Yuan girls, while for their colourful nether garments the pā-sin is now being substituted.

A close study and detailed description of the Mussö; their customs, manners, beliefs and language is therefore urgently needed, and it is to be hoped that volunteers will come forward to perform similar yeoman work to that which was done some years ago when, by the thoughtful assistance of General His Serene Highness Prince Bovaradej, at that time the Viceroy of the twin Circles of Payab and Maharastra, the Society came into possession of several very valuable monographs on the non-Tai peoples of Payab written by Siamese officials in reply to the Siam Society's Questionnaire. The writer of this note is much indebted to Mr. R. W. Moore of the Christian High School for the two photographs illustrating the text.

ERIK SEIDENFADEN.

แผนกโบราณคดี ประชุมศิลาจารึกสยาม ภาคที่ ๒ จารึกกรุง
ทวารวดี เมืองตะไกร ไถ่เมืองประเทศราชชนแก่งกรุงศรีวิชัย ศาสดา
จารย์ ยอช เซเค็ด ข้าราชการแปลแล้ว พิมพ์ภาษาไทยแต่ภาษาฝรั่งเศส
สมเด็จพระเจ้าบรมวงศ์เธอกรมพระยาดำรงราชานุภาพ โปรดให้พิมพ์ ในงานฉลองพระ
ชนมายุได้หมื่นปีสมเด็จพระชนกชนนี พระพุทธศักราช ๒๔๘๒ โรงพิมพ์ ไถ่ถน
พิพรรฒนาการ.—

Institut Royal Service Archéologique. RECUEIL DES INSCRIPTIONS DU SIAM. DEUXIÈME PARTIE: INSCRIPTIONS DE DVĀRAVATĪ, DE ÇRĪVIJAYA ET DE LĀVO éditées & traduites par G. COEDÈS Secrétaire Général de l'Institut. Volume publié par ordre du Prince Svasti Vattanavisishta de Siam en commémoration du jour anniversaire où il parvint à l'âge atteint par ses parents.

Bangkok, Bangkok Times Press, 1 vol. in - 4°, pp. 4 n. chif. + 52 + 10 n. chif. + 59, illustré de 22 pl. hors-texte.

Monsieur Coedès continue avec patience la publication de son Corpus des Inscriptions du Siam. Voici enfin le second volume, qui contient quatorze inscriptions, (XVI à XXIX) publiées d'après les mêmes règles que les inscriptions du volume I.

Nous avons maintenant l'épigraphie de Dvāravatī et de Lāvo d'une part, des dépendances de Çrivijaya en territoire aujourd'hui siamois de l'autre. Dans les introductions, M. C. a résumé avec sa netteté habituelle ses travaux antérieurs sur l'histoire du Siam du sud-ouest avant les Siamois.

Les deux pages (1 et 2) de l'introduction française qui traitent de la sculpture pré-khmère seront les bienvenues auprès de ceux qui s'intéressent à cet art, si proche encore de ses origines indiennes et dont quelques spécimens (voir pl. IV, figure de droite, et surtout pl. VI) sont beaux. Il faut regretter ici que les moyens dont il disposait n'aient pas permis à M. C. d'obtenir de bonnes planches. L'illustration est la seule partie faible du vol. II du Corpus comme elle était la seule partie faible du vol. I.

Les paragraphes sur le Royaume de Çrīvijaya, Grahi, le Tambralinga, le pays de Lāvo, forment un tableau rapide mais magistral des recherches de ces dix dernières années sur une histoire que l'auteur lui-même plus que tout autre a contribué à débrouiller. On ne peut qu'admirer la manière de M. C. qui, sans leur rien faire dire de trop, exprime de documents épars, au moyen de rapprochements décisifs, tout ce qu'ils peuvent rendre.

Les personnes qui s'intéressent à la linguistique siamoise et à l'histoire des institutions devront méditer ce que nous apprend la nouvelle publication, jointe aux "documents sur le Laos occidental", du même auteur, sur le rôle des Mòns dans la vallée du Ménam, dès une époque reculée. L'influence mène, directement ou indirectement exercée, se retrouve partout en siamois, à date ancienne. Il n'y a pas que la vieille langue juridique siamoise où se reflète l'influence mène, mais là elle se reflète bien nettement, semble-t-il. Si le texte mèn sur lequel repose le พระธรรมศาสตร์ siamois n'est pas encore identifié, c'est un fait, expressément attesté par le พระธรรมศาสตร์ siamois lui-même, que sa source est mène.

Le travail de l'imprimeur est honorable. Nous avons laissé passer, M. Coedès et moi, le Mahādhātu de la planche IV. Le ทวารวดี du titre, constamment reproduit dans le corps de l'ouvrage, est naturellement intentionnel. Mais plus on y réfléchit, plus on se persuade que le ทวารวดี étymologique est en siamois ce que seraient *Roma* ou *Athenae* en français, et même quelque chose de pire. ทวารวดี est la forme phonétique depuis toujours en siamois. Elle est constante même dans l'usage moderne. J'ai brièvement indiqué l'explication de *dvāravatī* > ทวารวดี dans ce Journal (XXIII, p. 143). Je me permets d'y renvoyer le lecteur pour abrégé une discussion un peu byzantine. Tout ce que je souhaite c'est que le succès qu'aura le livre de M. C. dans le public siamois, succès qui lui est dû, n'acclimate pas la forme ทวารวดี. En siamois, comme ailleurs, les réactions étymologiques sont une plaie.

CORRESPONDENCE

i

XVII^e CONGRÈS INTERNATIONAL DES ORIENTALISTES.

Secrétariat : Musée Ethnographique,
Rapenburg 67/69, Leyde, Pays-Bas.

Première Communication.

En vertu de la décision prise le 1 septembre 1928 à la dernière réunion du XVII^e Congrès International des Orientalistes à Oxford, le XVIII^e Congrès devra se réunir aux Pays-Bas.

Un comité s'est formé dans la ville universitaire de Leyde pour organiser la préparation du prochain congrès. Ce comité a décidé provisoirement que le XVIII^e congrès se réunira à Leyde (lieu de réunion du VI^e congrès en 1883) dans la semaine du 7 au 12 septembre 1931.

Le comité adresse cette première communication aux orientalistes et aux sociétés orientalistes en les priant de lui accorder leur collaboration, pour que le congrès soit assuré d'une réussite complète. Nous espérons qu'on voudra donner au contenu de la présente communication une publicité aussi grande que possible.

Le comité se propose de faire paraître dans quelques mois une seconde communication, accompagnée de l'invitation définitive pour le congrès.

Leyde, avril 1930.

J. H. KRAMERS,
Secrétaire.

II

Singapore, 23rd June, 1930.

Dear Sir,

I have lately read the long review (Journ. Siam Soc. XXXIII, 1930, pp. 211-239) of Father Schebesta's book " Among the Forest Dwarfs of Malaya ", and would draw the attention of those interested in Siamese Negritos to an account of a visit which, at my request, the Chief Secretary, F. M. S., permitted Mr. I. H. N. Evans of the F. M. S. Museums to make to Trang, Patalung and Senggora in 1924 for the purpose of studying these people. (Journ. F. M. S. Museums XII, 1926, pp. 35-54, plates VI-VIII).

A principal object of the visit was to ascertain if the Siamese Negritos, free at present from contact with Malays and Sakai, possessed a language different from that spoken by the Semang of the Malay States.

A vocabulary of over 150 words was obtained at Chong in Trang and the result was disappointing. Quite a number of Malay and Sakai terms occur and, on the whole, the Chong Negritos speak a dialect little dissimilar from those of Malaya.

Have the Siamese Negritos wandered up from the south, or were they once in touch in their present habitat with Malays and Sakai who have been expelled thence?

Your reviewer refers to that very cleverly written kook " The Adventures of John Smith in Malaya: 1600-1605 " by the late Abraham Hale. Like many others he apparently fails to realise that, though based on a considerable amount of reading, it is as much a work of fiction as the " Adventures of Robinson Crusoe ".

Yours sincerely,
C. BODEN KLOSS.

The Editor,

The Journal of the Siam Society,
Bangkok, Siam.

[Published for the Siam Society by J. Burnay, Editor, and
printed at the Bangkok Times Printing Office, Bangkok, in
October, 1930.]