THE

KINGDOM AND PEOPLE

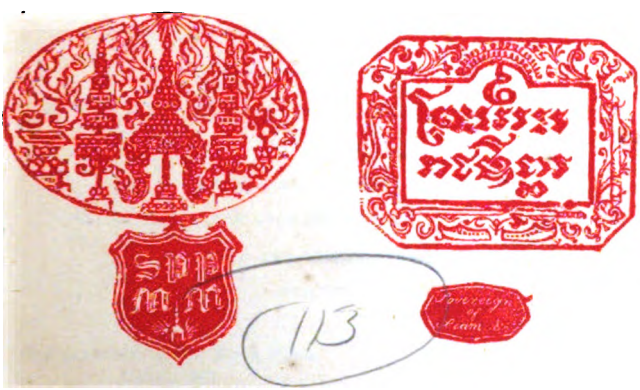
OF

SIAM;

WITH

A NARRATIVE OF THE MISSION TO THAT COUNTRY IN 1855.

By SIR JOHN BOWRING, F.R.S.
HER MAJESTY'S PLENIPOTENTIARY IN CHINA.



Seals of the First King of Siam.

VOLUME I.

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sionaries claim about one thousand as their converts. Chantaburi has six thousand inhabitants—Siamese, Chinese, and Cochin Chinese. There is a public market-place, a manufactory of arrack, and many pagodas. In consequence of the cheapness of wood, and the facility of conveying it down the river, the building of ships is generally in a state of activity. About a dozen junks come annually from China with the produce of that country; and they carry away pepper, cardamums, gamboge, eagle-wood, hides, ivory, sugar, wax, tobacco, salt fish, and other commodities, which are also shipped to the Straits settlements. There is much cultivation in the neighbourhood of the town, and the fruits of the field and the garden are various and excellent. The planting of coffee has lately been introduced, and the quality is said to be good.

The inhabitants of the forests of Chantaburi are accustomed to chase the wild beasts with fire-arms and nets; but they attack the rhinoceros armed with solid bamboos, of which one end has been hardened by exposure to the fire and sharpened: they invite the animal by loud cries and clapping their hands to meet them, which he is wont to do by rushing violently upon them, opening and closing his wide mouth; they attack him in front, and drive the bamboos violently into his throat with surprising dexterity, taking flight on all sides. The animal, in his agony, throws himself on the ground, and becoming exhausted by the effusion of blood and the extremity of his suffering, he soon becomes the prey of his courageous assailants. All the

worms. In the tenth year of Hung-chi (1496) orders were sent to Canton to procure interpreters versed in written and spoken Siamese; there being no one in the interpretorial* establishment at Peking who knew anything of the language. We do not learn that they succeeded; and in 1514, when the address on gold-leaf was presented by the tribute-bearers, the Emperor Ching Teh ordered some of the suite to be detained to teach Siamese.

In 1508, the eunuch superintending the customs at Canton, and the local authorities, had levied duties on the cargo of a Siamese vessel driven into port by stress of weather, to assist, as it was alleged, in defraying the expenses of the suppression of piracy. The levy was disapproved by the Emperor Ching Teh, then on the throne.

The laws at this time against foreign trade were extremely strict. In 1520, the collector of Canton allowed one of his retinue to trade with a Siamese vessel, and the offender was decapitated.

This was in the reign of Kia Tsing, memorable for the Japanese piracies on the eastern coast, and naturally for dread of dealings with outside people. In 1552, white elephants formed part of the tribute, and we have then no record of any being transmitted for several years. Siam, in the mean time, suffered severely in a war with Tung man ngau, a neighbouring State. The capital fell into the enemy's hands;

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* The Sz' i Kwan, or hall of the four barbarians or divisions of barbarian peoples, originally distinguished as Tih the northern, I the eastern, Jung the western, and Mwan the southern. I became, and is, with a few exceptions, still, a generic for all races not within the pale of Chinese civilization.

the King hung himself, his son was taken prisoner, and the state seal given by China was lost. In the reign of Lung King (1565-71), the son having regained his liberty, prayed that emperor to invest him, and grant him a fresh seal; and, vowing vengeance against Tung man ngau, commenced a war against Chan-lap; dethroned its king, and appropriated his territory down to the south-west coast. In the seventh year of the long and chequered reign of Wan-lih (1578) the tribute sent consisted of elephants, ivory in the tusk, rhinoceros' horns, peacocks' tails, feathers of the blue swallow, shells of the tortoise in rolls or entire, six-footed tortoises, precious stones, gold rings, common camphor, camphor in large crystals, and various kinds of spices, drugs, and manufactures.

Later in the same reign (1593) the Japanese invaded Corea, and Siam offered to co-operate with Wan-lih in an invasion of Japan. She appears subsequently to have backed out of the engagement. In 1643, the last year but one of the Ming, it is recorded that tribute was sent from Siam; and since the tenth year of Shun Chi, the first monarch of the present dynasty, it has come without interruption.

The statutes show that, in 1667, Kang-Hi limited the tribute-ships to three; two regular and one supernumerary; to contain not more than one hundred men each, only twenty-two of whom, including officers, were to escort the tribute to Peking; the rest were to remain at Canton, at the charge of the Chinese Government; and vessels, which appear to have been sent supplementarily, to ascertain whether

the tribute-ships had reached China or not, were not to be admitted into port.

In 1673, King Shănlitpaklapchiukulungpimahulukwansz' sent tribute by way of Tagapuoi, and prayed that an officer should be deputed to invest him; also that he should be supplied with a new seal. A silver-gilt seal, with a camel handle, was accordingly bestowed on him. Siam, at this time, was divided into nine takusz', provinces (?); fourteen fu, prefectures; and seventy-two hien, districts. In 1684, the envoy applied to be allowed to beach the vessels at Canton, so as to lose no time in unloading and shipping, and that the local authorities of Canton might be directed to settle the purchase of all articles bought for Siam. The Emperor agreed, and the following year added a present of fifty pieces of silk, and decreed, a few years later, that all produce brought by the envoy should be exempted from duty.

Towards the close of his reign, the Emperor's attention was attracted by the envoy's report that rice was to be obtained in Siam for two or three mace a picul; and in 1722, the last year of his reign, we find a decree commanding the importation of three hundred thousand piculs by ship into Kwang-Tung, Fuh-Kien, and Chik-Kiang. The rice paid no duty. Supplies continued to be sent; and in the second year of Yung Ching, ninety-six Chinese sailors who had been sent to Siam for rice were so satisfied with that country, that they requested and obtained permission not to return to China. This, under the most exclusive and severe of the sovereigns of the present dynasty, is remarkable. But Siam seems to

but a custom prevails there for the protection of the patient, which might, perhaps, be introduced with advantage into other countries, of which the simple condition is, "No cure, no pay." When a person is ill, the doctor is sent for, and the first inquiry is, "Can you remove my complaint?" After deliberation or examination, the reply is generally in the affirmative. Then the negotiation commences as to the sum to be paid for the cure, and the amount is settled by a written contract, the doctor always demanding two wax candles for an offering to the god of medicine, and six salungs (equal to 3*s.* 9*d.*) for the cost of medicines. If the patient's health improve under the doctor's care, the visits continue; if the doctor think the case hopeless, his visits cease, and there is an end of the contract.

There are said to be two medical schools or systems in Siam contending for the mastery—the Indian and the Chinese—and it would be difficult to say which is the most crowded with follies and superstition. Here is a Siamese *recipe*, which seems to combine the nonsense of both. It is a prescription for what was called "morbific fever:"—"One portion of rhinoceros horn, one of elephant's tusk, one of tiger's, and the same of crocodile's teeth; one of bear's tooth; one portion composed of three parts bones of vulture, raven, and goose; one portion of bison and another of stag's horn, one portion of sandal. These ingredients to be mixed together on a stone with pure water; one half of the mixture to be swallowed, the rest to be rubbed

into the body; after which the morbific fever will depart."*

There are books on medicine translated into Siamese from the Pali. As regards anatomy, they are, of course, like all ancient works on the subject, exceedingly rude, and full of false notions; but as regards the application of herbs and simples, many of the instructions are valuable, and the nature of various portions of the vegetable kingdom is well understood. There is a general treatment of sick persons which is often successful. They are dieted to a thin rice-soup, with a small infusion of dried fish as a condiment. Shower-baths are used three or four times a day. The attendant nurse takes a large quantity of hot water, in which there is a strong infusion of medicinal herbs, and squirts it with great violence in a shower of vapour over the body of the patient: this operation is frequently repeated. Rubbing all the joints and limbs and surface of the body, in the manner of Oriental shampooing, is an habitual practice. Sometimes the doctor stands himself on the knees of the patient, and rubs the whole frame with the soles of his feet.

The general character of diseases in Siam differs little from that of other Oriental tropical climates. Vaccination has been introduced. The cholera has several times visited Siam. On the whole, the average mortality is less, and the chance of life greater, than in most countries under the same latitude.

The Siamese are a musical people, and possess a

* Pallegoix, i. 342.

of about a yard high. There are gardens around Bangkok wholly devoted to its cultivation. It is of the size of a small pink, of the purest white, and is always gathered before it is fully opened, to preserve its rich odours. With it water is perfumed, and medicine made palatable; the wreaths and topknots worn by children are braided from this flower, and it is used for necklaces and bracelets, and often presented to guests in garlands which are hung upon the arm or carried in the hand. I have received these flowers in purses of silk, or of silver, from the Kings and the nobles of Siam. They are presented in a variety of shapes, concealed under gauze, or sheltered beneath cases made of the banana leaf; sometimes they are suspended in festoons from the mosquito curtains of your bed, or placed on your table in vessels of silver.

A yellow flower, called the *champa*, is one of the most fragrant; it is almost always worn behind the ears of children, and it gives variety to the garlands which are so commonly distributed. A single *champa* will fill a room with its odour.

The *kadanga* is a flower from whose calyx four yellow petals hang, diffusing a sweet perfume, and rendering an essential oil. The *phut*, which somewhat resembles a white rose, is also a favourite and fragrant garden-flower.*

Animals.

Elephants are abundant in the forests of Siam, and grow sometimes to the height of twelve or

* Pallegoix, i. 147—8.

thirteen feet. The habits of the elephant are gregarious; but though he does not willingly attack a man, he is avoided as dangerous; and a troop of elephants will, when going down to a river to drink, submerge a boat and its passengers. The destruction even of the wild elephant is prohibited by Royal orders, yet many are surreptitiously destroyed for the sake of their tusks. At a certain time of the year, tame female elephants are let loose in the forests. They are recalled by the sound of a horn, and return accompanied by wild males, whom they compel, by blows of the proboscis, to enter the walled prisons which have been prepared for their capture. The process of taming commences by keeping them for several days without food; then a cord is passed round their feet, and they are attached to a strong column. The delicacies of which they are most fond are then supplied them, such as sugar-canes, plantains, and fresh herbs; and at the end of a few days the animal is domesticated and resigned to his fate.

Without the aid of the elephant, it would scarcely be possible to traverse the woods and jungles of Siam. He makes his way as he goes, crushing with his trunk all that resists his progress; over deep morasses or sloughs he drags himself on his knees and belly. When he has to cross a stream, he ascertains the depth by his proboscis, advances slowly, and when he is out of his depth he swims, breathing through his trunk, which is visible when the whole of his body is submersed. He descends into ravines impassable by man, and by the aid of his trunk

ascends steep mountains. His ordinary pace is about four to five miles an hour, and he will journey day and night if properly fed. When weary, he strikes the ground with his trunk, making a sound resembling a horn, which announces to his driver that he desires repose. In Siam the howdah is a great roofed basket, in which the traveller, with the aid of his cushions, comfortably ensconces himself. The motion is disagreeable at first, but ceases to be so after a little practice.

Elephants in Siam are much used in warlike expeditions, both as carriers and combatants. All the nobles are mounted on them, and as many as a thousand are sometimes collected. They are marched against palisades and entrenchments. In the late war with Cochin China, the Siamese general surprised the enemy with some hundreds of elephants, to whose tails burning torches were attached. They broke into the camp, and destroyed more than a thousand Cochin Chinese, the remainder of the army escaping by flight.*

Of elephants in Siam, M. de Bruguières gives some curious anecdotes. He says that there was one in Bangkok which was habitually sent by his keeper to collect a supply of food, which he never failed to do, and that it was divided regularly between his master and himself on his return home; and that there was another elephant, which stood at the door of the King's palace, before whom a large vessel filled with rice was placed, which he helped out with a spoon to every talapoin (bonze) who passed.†

* Pallegoix, i. 150—4. † *Annales de la Prop.*, xxv., p. 74.

His account of the Siamese mode of capturing wild elephants is this:—In the month of March, a number of female elephants are turned out into the woods: they are recalled by the sound of horns, and are always accompanied by a number of males, who follow them into a park, surrounded by high palisades; having entered which, the doors are shut upon them. Men are placed upon a terrace, protected by large trunks of trees, from whence they throw round the legs of the elephant they propose to capture a rope, by which he is bound. Every species of torture is used: he is lifted by a machine in the air—fire is placed under his belly—he is compelled to fast—he is goaded with sharp irons, till reduced to absolute submission. The tame elephants co-operate with their masters, and, when thoroughly subdued, the victim is marched away with the rest.

Some curious stories are told by La Loubère of the sagacity of elephants, as reported by the Siamese. In one case, an elephant upon whose head his keeper had cracked a cocoa-nut, kept the fragments of the nut-shell for several days between his fore legs; and having found an opportunity of trampling on and killing the keeper, the elephant deposited the fragments upon the dead body.

The Siamese certainly treat the elephants as reasonable beings; and La Loubère says that when the three were despatched which the King of Siam presented to Louis XIV., they whispered these words in their ears:—"Go; depart cheerfully. You will, indeed, be slaves,—but slaves to the greatest monarch in the world, whose sway is as gentle as it is glorious." No

doubt, this sort of invention was suited to the taste of the *Grand Monarque*, and the temper of the times.

I heard many instances of sagacity which might furnish interesting anecdotes for the zoologist. The elephants are, undoubtedly, proud of their gorgeous trappings, and of the attentions they receive. I was assured that the removal of the gold and silver rings from their tusks was resented by the elephants as an indignity, and that they exhibited great satisfaction at their restoration. The transfer of an elephant from a better to a worse stabling is said to be accompanied with marks of displeasure.*

The Emperor Galba is reported to have trained elephants to dance upon ropes.

Tigers abound, especially in the Laos country. They sometimes prowl about the tents, and carry off oxen and buffaloes; but their common prey is the wild deer and pigs of the forests. The Laos people capture the tiger by making an enclosure of heavy piles, in which they place a live dog. They surround the inner by an outer enclosure, leaving a suspended door open. The tiger, attracted by the cries of the dog, enters the outer enclosure, and, in prowling round, touches the spring which holds the door, and it closes upon him, when the inhabitants come and destroy him. The skin of the spotted tiger is much valued for its beauty.

Tiger-cats are common. Kämpfer, on arriving at the Dutch factory called Amsterdam, whose ruins are yet to be seen at about two leagues from the mouth of the

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* La Loubère, p. 41—8.

Meinam, visited the governor, a Swede by birth, and Core by name. He was "under some grief, having lost a tame Suri cat, which he found again to-day, but in the belly of a snake he had killed, and which, as he complained, had robbed him before of many of his hens, having always been lurking in corners under the houses. We had an accident with another sort of thief, who at night had got under the house where seven of us fellow-travellers lay together. He had laid hold of the corner of a waistcoat hanging through a crevice of the floor, which was made of split *bamboons*, and was pulling it through with such a force, that one of us awaked, who, suspecting a thief, seized it, and called to his sleeping companions for help. While they were thus pulling and hauling who should have it, Core, who from former experience immediately suspected a tyger, fired a gun and frightened him away."

The *rhinoceros* is sought principally for his horns and skin, which latter is supposed to possess great medicinal virtue for strengthening the sick. Though so thick and tough, Pallegoix says that, being grilled and scraped, and boiled with spices until reduced to gelatine, it becomes a very agreeable food.

Horses are rarely seen, except within the Kings' palaces; and they are only small ponies, mostly brought from a distance. When our Mission was publicly received by the second King, several carriages with horses were sent for the reception of myself and suite, and the first King offered me a pair as a present for my use in Hongkong.

Tame *buffaloes* and *oxen* are not allowed to be killed,

but the prohibition does not extend to the wild races of the woods. We found it difficult to obtain *beef* for our sailors. Many of the Brahminical prejudices are associated with Buddhism. In China I have seen vehement proclamations against the killing of oxen and buffaloes. I remember one issued to this effect:—"Kill pigs—they are dirty and useless, except to eat; kill sheep—they cannot plough or help you in your agricultural labours: but how can you dare kill buffaloes and oxen, that work with you in the fields? and is not the Bull one of the celestial signs? Have you thought of this? Tremble and refrain."

Bears, wild pigs, porcupines (which, the Siamese insist, fling their quills against both men and dogs), elks, deer, roebucks, gazelles, goats, and other animals, tenant the jungles and the forests of Siam. There is a large consumption of dried venison, and great multitudes of deer are killed during the inundations. Civet cats, monkeys (the ourang-outang is found on the Malayan side), squirrels, flying squirrels, otters, whose skins are an article of some importance in trade, hares (a popular animal, and a frequent actor in the tales and fables of the Siamese, who attribute to "puss" an unusual amount of sagacity), rats, musk-rats, and mice, may be mentioned among the quadrupeds most common in Siam.

Dogs and cats are seen in large numbers in the streets and houses of the Siamese. The dogs are fetid and filthy, quite of the Pariah race; their presence, in the temples especially, is an annoyance and an offence. Of the cats, many are of colours and

shapes unlike the common European races. They have long tails, and short tails, and curled tails, and no tails at all. The best ratcatchers are of a dun colour, with black and white spots, of which we brought more than one specimen away; and they became favourites for their virtuous dispositions and useful qualities.

Bats abound. The larger species do much mischief in the gardens, as they live principally on fruit. They are black in colour, are nearly as big as a cat, and invade the mango and lichee trees by hundreds and thousands. Their principal domicile is amidst the thick foliage in the courts of the pagodas and temples, and among the tufts of the bamboo. Multitudes are caught in the net with which the fruit-trees are protected against their ravages. They are skinned and eaten by the Siamese; but Pallegoix says they have a *urinous* taste, which the employment of red pepper is not sufficient to subdue. At night they hang over the city of Bangkok like a dense black cloud, which appears to be leagues in length.*

Some of the birds attracted our admiration:—The *karien*, a noble stork as tall as a man, having black, grey, and white plumage, with a neck and crest of brilliant red: they cannot, when running, be overtaken by the swiftest greyhound, and form most picturesque objects when fishing on the borders of the marshes and lakes; the snowy pelicans, busied by day in the pursuit of their prey, and seeking, in triangular groups, solitary trees in the forest for rest at night. The wonderful beauty of the plumage of

* Pallegoix, i. 172.

the halcyons (kingfishers), some of which gave us the first announcement of our adjacency, was among the earliest objects of delight.

The white ibis is everywhere found. The male peacock, of enormous size, and with plumage of singular lustre, may be seen on the top of a tall tree, gathering the females around him by his inharmonious cries.

The Argus-pheasant is common, and its feathers are an article of commerce. There is a species called by the natives "heaven's hen." Toucans, parrots, parroquets, are seen in the forests, in which pigeons and turtles sometimes crowd the branches of the trees.

Of the falcon races there is a great variety in Siam. The common vulture is a useful conservator of the public health, and scavenger for the removal of public nuisances. He devours the carrion and putrid animal substances, which would otherwise be intolerably offensive. The adjutant is a valuable auxiliary in the same good work, but he does not wait for his prey till death has made it noisome.

The singing-birds are many. There is a species of thrush which imitates all the sounds he hears,—the barking of a dog, the mewing of a cat, the crowing of a cock, and the human voice, so as to be an almost perfect imitation. A little black-and-white bird, which, from the colour of its plumage, Pallegoix calls the dominican, sings very sweetly at daybreak, and in the spring season. A variety of humming-birds are found in the gardens, the feathers of one

of which, of a purple colour with white spots, are exported to foreign countries.*

The number and audacity of the crows in Bangkok, and other populous places in Siam, are amazing. Pallegoix says, "They devastate the gardens, and eat all the ripe fruit; carry away chickens, and all eatables exposed to the sun: they enter houses by door or window; will steal cakes and plantains from the hands of children; will raise up the covering of pots and pans, and carry off their contents, not only for present use, but to be stored for future supply. They conceal their robberies in the roofs of the houses, or in hollow trees, and often assemble to make war upon jays, pigeons, and less courageous birds. Of the food that is given to dogs, cats, poultry, the crows invariably steal the largest portion. No doubt, they destroy many nuisances, in the shape of insects and animals more annoying than themselves. If you fling a stone among them, their number only increases, and they salute you with a tenfold clamour; if you kill one, a thousand come to inquire what you are doing, and, instead of getting rid of the plague of their presence, you augment it a hundred-fold."†

The reptiles of Siam are multitudinous. Crocodiles are found in the rivers, from their mouths to their shallows. They deposit about twenty eggs in the sand, each about double the size of goose-eggs. The eggs are esteemed rather a dainty; but they are only carried away when the thief has a horse at hand on which he can take immediate flight from the

* Pallegoix, i. 171.

† *Ibid.*, i. 165—6.

irate mother, who, according to Pallegoix, invariably rushes forth to protect her progeny. Of the young crocodiles, multitudes are destroyed by the larger fish, and by their own race.

At Bangkok there are professional crocodile-charmers. If a person is reported to have been seized by a crocodile, the King orders the animal to be captured. The charmer, accompanied by many boats, and a number of attendants with spears and ropes, visits the spot where the presence of the crocodile has been denounced, and, after certain ceremonies, writes to invite the presence of the crocodile. The crocodile-charmer, on his appearance, springs on his back, and gouges his eyes with his fingers; while the attendants spring into the water, some fastening ropes round his throat, others round his legs, till the exhausted monster is dragged to the shore and deposited in the presence of the authorities. Father Pallegoix affirms that the Annamite Christians of his communion are eminently adroit in these dangerous adventures, and that he has himself seen as many as fifty crocodiles in a single village so taken, and bound to the uprights of the houses. But his account of the Cambodian mode of capture is still more remarkable. He says that the Cambodian river-boats carry hooks, which, by being kept in motion, catch hold of the crocodiles; that during the struggle, a knot is thrown over the animal's tail; that the extremity of the tail is cut off, and a sharp bamboo passed through the vertebræ of the spine into the brain, when the animal expires.*

* Pallegoix, i. 175.

settlers have beaten the Siamese out of the market in the competition for farms. It was said that one Chinese mandarin had obtained possession of ninety different monopolies. And the Chinese, having obtained the farm of a particular article, are merciless in their prosecutions and punishment of all who invade their privilege. In such cases, they have been in the habit of "protecting their rights," as it is called, by their invasions of the domiciles, seizure of the goods and persons of delinquents, who can obtain no redress for any such visitations, inasmuch as the Chinese farmer has invariably behind him the noble through whose influence he obtained the monopoly, and to whom, of course, he paid the market-value. There is no class of men who exercise power in a more arbitrary spirit than the Chinese—to their exactions there are no bounds; and as they are unchecked by those influences which at home place some control upon rapacity, all their bad qualities are exhibited where they are for the most part "birds of passage," and certainly, at the same time, "birds of prey;" for though multitudes of Chinese become permanent settlers in Siam, there is, perhaps, no example of an utter abandonment of the intention of returning to the "flowery" fatherland, of worshipping in the ancestral hall, of performing the religious rites demanded by the *manes* of their progenitors, and of revisiting the graves of those whom to reverence is the part of a Chinaman's nature, formed by education and habits absolutely despotic, and pervading all classes of society.

Pallegoix gives the following table of the revenues

of Siam. They are obviously only approximate estimates.*

	Ticals.
Rice-grounds	2,000,000
Gardens	5,545,000
Plantations	500,000
Teak-wood	80,000
Sapan-wood	200,000
Cocoa-nut oil	500,000
Sugar	250,000
Palm-sugar	10,009
Rice exported	100,000
Salt	50,000
Pepper	400,000
Cardamums	10,000
False cardamums	20,000
Laclake	12,000
Tin	60,000
Iron	60,000
Ivory	45,000
Gutta-percha	24,000
Rhinoceros horns	2,000
Stag horns	4,000
Buffalo horns	500
Hides	2,600
Gum benjamin	1,000
Birds' nests	100,000
Dried fish	30,000
Dried prawns or shrimps	6,000
Balachang, or *kapi*	10,000
Wood-oil	8,000
Rosin	7,000
Rosewood	40,000
Torches, or *damar*	20,000
Ticals	10,097,100

	Ticals.
Brought forward	10,097,100
Rattans	12,000
Bark for tanning	10,000
Timber-spars	9,000
Bamboos	90,000
Palm-leaves for roofing	15,000
Firewood	15,000
Opium farm	400,000
Arrack	500,000
Gambling-houses farm	500,000
Fisheries do.	70,000
Markets do.	100,000
Floating bazaars	150,000
Tobacco monopoly	200,000
Aquila-wood	45,000
Turtle-eggs	6,000
Custom-house revenues	300,000
Exemption from corvées	12,000,000
Chinese capitation-tax	2,000,000
Tonnage-dues on shipping	80,000
Gold-mines of Bang Taphan	10,000
Prostitutes	50,000
Fines and receipts from tribunals	15,000
Revenues of Northern Provinces	50,000
Do. Southern Provinces	40,000
Lotteries	200,000
£3,370,512 10*s.*—Ticals	26,964,100

* I find in Moor's *Notices of the Indian Archipelago* (1837) an estimate of Siamese revenues, which, except in a few instances, is wholly discordant from that furnished by Pallegoix; but Moor's information must have been singularly imperfect, as I observe he gives no credit for some of the most productive sources of income—such as compositions for personal labour, capitation-tax paid by Chinese, &c. He estimates the tax on rice and paddy to be only 862,350 ticals, instead of 2,000,000; pepper, 23,200, instead of 400,000. But Moor's tables are so obviously full of errors, that I notice them merely to prevent their being received as authority.

I do not find a return of the amounts received by the Treasury for fines and confiscations. In almost all cases, a portion of the fine is ordered to be appropriated to the King. Confiscations often take place on a large scale, but the receipts from this source must always be capricious and uncertain.

Sundry local functionaries are charged with the collection in their district of the public taxes, and pay them to the *phra xajot*, the chief of the King's pages, through whom they are transferred to the Treasury, which provides, under the King's orders, for the expenses of the State. There are about eight thousand bonzes in the royal pagodas who are provided for by the King's revenue, which is also charged with military and marine expenses, and all public works throughout the kingdom.