"In the Beginning…": Samuel Milton's Early Siamese Translations of the Bible

Doug Liao [1]

Abstract—This note examines Samuel Milton's Siamese-language work in Singapore (1819–1825) and introduces his translation of the opening chapter of *Genesis* (ca. 1823). Although known for his contribution to early printing in Singapore, Milton's role in the history of Thai translation and printing has received little attention. As one of the earliest Protestant translators of a biblical text into Siamese and among the first printers using Siamese script, his work sheds new light on the early development of Christian terminology and Thai literary culture.

Keywords: Christian Terminology; London Missionary Society; Samuel Milton; Siamese Printing; Thai Bible Translation; Thai Literary History

Introduction

The story of the translation of the Bible into Siamese (Thai) is usually told the same way: After minimal attempts at translation by Roman Catholic missionaries (which were never printed), Ann Hasseltine Judson (1789–1826), one of the first American Protestant missionaries, translated the *Gospel of Matthew* into Siamese around 1818 while she was residing in Burma. While Judson had a Siamese catechism printed in Serampore, West Bengal, India, her portion of the Bible was never printed. The first resident Protestant missionaries in Siam, Karl Gutzlaff (1803–1851) and Jacob Tomlin (1793–1880), were from Europe and made an ambitious (but unsuccessful) translation of the entire *New Testament* between 1828 and 1832; however, only the *Gospel of Luke* appears to have been printed. After this, American Baptist missionaries and those from the American Board of Commissioners for Foreign Missions (ABCFM) took up the work and completed the translation of the *New Testament* into Siamese in 1843. The Presbyterian Board then achieved the translation of the *Old Testament* by 1884.

However, the standard works on the history of Thai Bible translation fail to mention that between Judson's and Gutzlaff's translations, Samuel Milton (1788–1849), a British missionary of the London Missionary Society in Singapore, also attempted to translate parts of the Bible into Siamese.[2] While some work

[1] Fuller Seminary, Pasadena, CA (*Alumnus*).
Email: dougliao@fuller.edu.

[2] The standard works on the history of Thai Bible translation also spend comparatively little space on earlier Roman Catholic translations of portions of the scriptures, the most significant example of which is a harmony of the *Gospels* translated by Bishop Louis Laneau in 1685 (https://irfa.paris/en/the-gospel-of-bishop-louis-laneau-1684). For more on Laneau's early translation efforts, see Bunarunraksa 2018: 246–250.

https://doi.org/10.69486/114.2.2026.12a © The Siam Society Under Royal Patronage

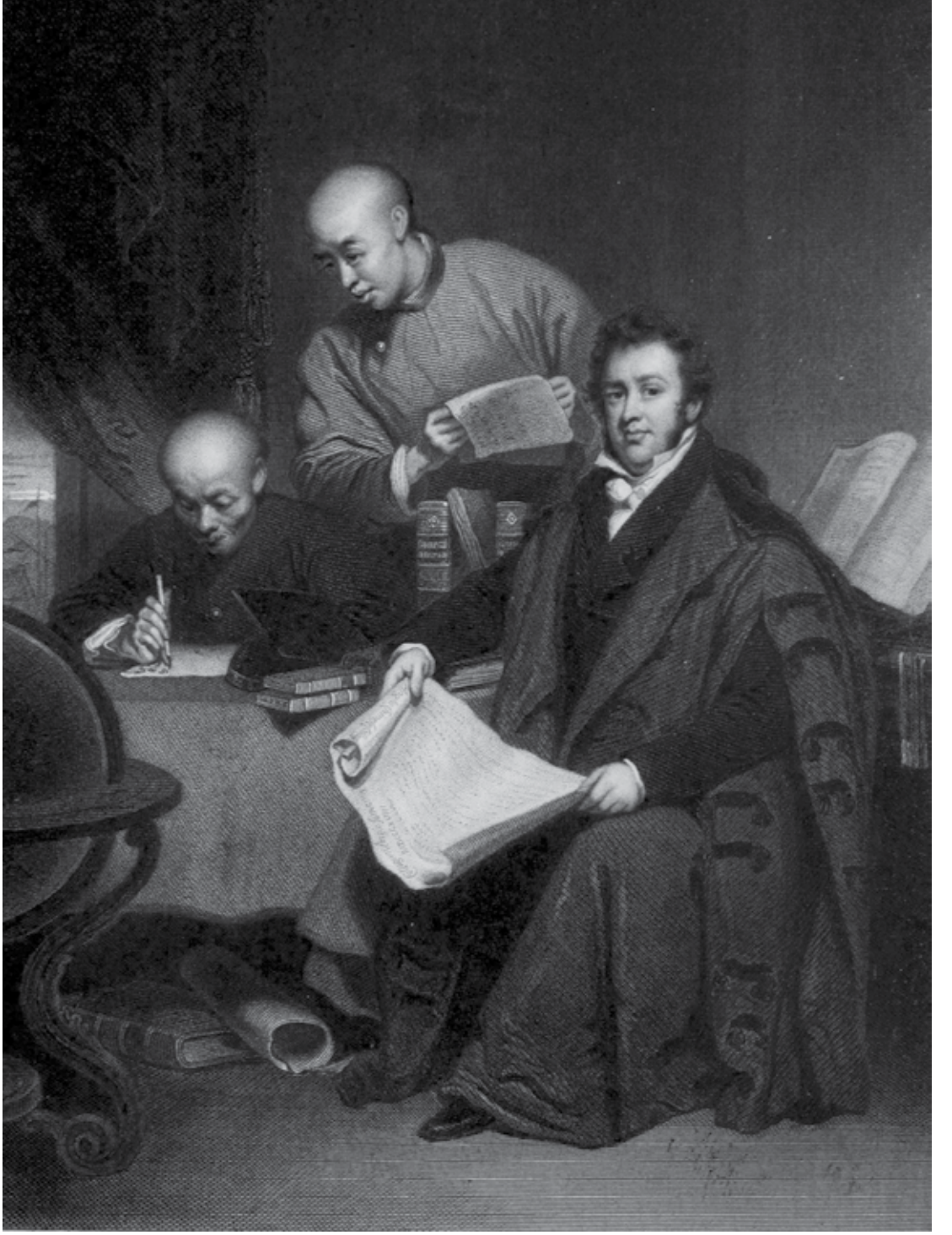


Figure 1: Robert Morrison, the first missionary sent out by the LMS, with Chinese translators; engraving from a painting, 19th c. Public Domain

has been done on Milton's role in the early history of printing in Singapore, he is often unrecognized in discussions of early Siamese translation or printing (although see Lee 2020). As one of the first Protestant translations of a Bible portion into Siamese as well as some of the earliest examples of printing in Siamese script, Milton's work, as part of Thai literary history, should be better known. The present note examines Samuel Milton's work in the translation

of the Bible in the 1820s, focusing on the first chapters of *Genesis*, the only part that has survived. The note concludes by suggesting the value of studying this early translation for those interested in linguistics, the history of Christianity in Thailand, and translation studies.

The History

Background

The London Missionary Society (LMS) was established as an interdenominational mission organization in 1795. In 1804, they sent out Robert Morrison (1782–1834) whose "major purpose was to give the Scriptures to the Chinese in their own language" (Peng 2021: 36) **[Figure 1]**. Because missionaries were not welcome in China, the LMS began to send missionaries to Southeast Asian centers, including Malacca in 1815 and Penang and Singapore in 1819 (O'Sullivan 1984: 61). In these locations, the LMS missionaries worked with local peoples as well as with Asian diasporas, especially Chinese speakers. The LMS also wished to use these sites as bases—translating the Bible and other Christian writings into Southeast Asian languages and sending this literature to other countries in the region. In 1824, they explained:

> the Directors of this Society, viewing with Christian compassion the vast population of the Kingdoms of Siam, Cochin-China [part of present-day Vietnam], and Japan, now sunk in the most debasing idolatry, and without the knowledge of a Saviour, do Resolve, by the help of a gracious Providence, to attempt, as early as practicable, complete Versions of the *Old* and *New Testament* into each of the three languages of the said Kingdoms (*Missionary Register* 1824: 36).

The *Missionary Register* noted that "preparations for the Siamese [translation] are in progress at Singapore" (Ibid.). These translations were supervised by Samuel Milton, the first LMS missionary to arrive in Singapore in 1819. James Sibree notes that Milton had "studied at Gosport" (1923: 18), a missionary academy run by Scottish David Bogue (1750–1825) **[Figure 2]**, where a number of early LMS missionaries and Bible translators were trained, including Robert Morrison and William Milne.[3] Milton was ordained in England on 1 January 1818 at Castle St. Chapel in Exeter and three months later sailed for Malacca as an LMS missionary. The following year, Milton moved to Singapore, where he "commenced that station" for the LMS (Sibree 1923: 18). While his "connection with the Society was dissolved by the Board" in 1825, Milton's time working for the LMS in Singapore was significant, especially because of his pioneer work with Siamese translation and printing.[4]

[3] At Gosport, Milton would have studied Latin, Greek, and Hebrew, enabling him to translate the scriptures as part of the mission strategy promoted by Bogue (Daily 2013: 37–82). His dedication to Bogue is evidenced by Milton's printing of some of his lecture notes while he was in Singapore (Su 1996: 160).

[4] There has not been a significant study of Milton; I was unable to find further details about his life between his dismissal from the LMS and his death in Singapore in 1849.

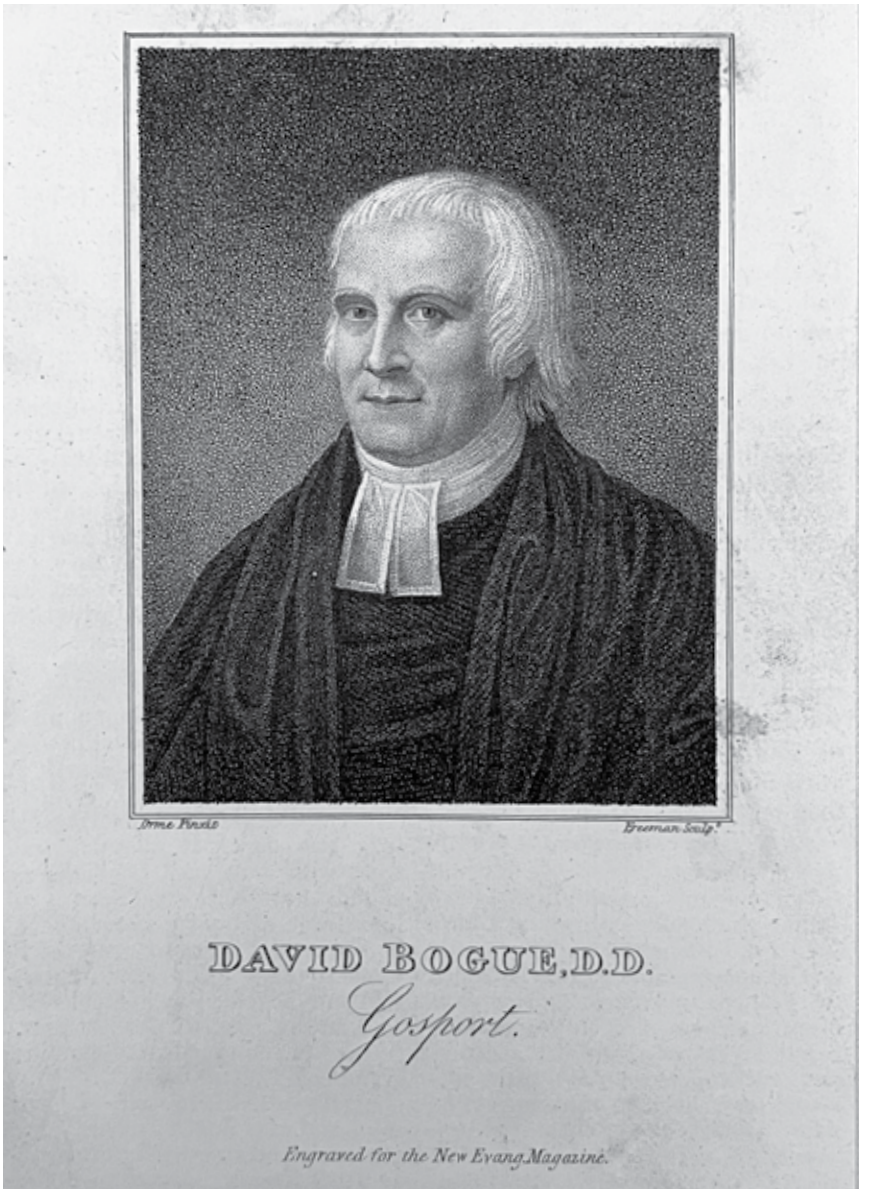


Figure 2: David Bogue was the founder and main instructor at the Gosport Academy, where Milton trained for missionary service; stipple engraving on paper
© Art Institute of Chicago

The Work of Translation

Samuel Milton's translation was done in collaboration with language helpers whom he described as "writers". As was common with missionary habits of the time, Milton did not record their names or give many details about them. However, a letter from 1822 shows the critical role they played in Milton's work:

> I have now three writers [...]. These are Siamese. One is teaching me that language and assisting me in the translation of *John's Gospel* and another is

> composing a *Dictionary of the Siamese language*; he has arranged about fifteen thousand Siamese words according to their alphabet and the other writer is transcribing Siamese books that have been lent for my perusal (Milton 1822a).

The following year, the *Annual Report of the LMS* noted, "the printing of the Siamese Version of *Genesis* has been commenced, and the first chapter, as a specimen of the work, received by the Society. Siamese types are in course of preparation for the printing of a Tract on 'Redemption', composed in that language by Mr. Milton" (London Missionary Society 1824: 53; see also *Missionary Register* 1825: 46). This report draws from a letter from Milton in 1822, mentioning that he is "going on with the translation of the *Book of Genesis* and the *Gospels* into the Siamese language" (1822b).[5] However, that letter does not say that either translation was printed and the sample which was sent back to London was handwritten.[6]

This manuscript of the first chapter of *Genesis* is kept in the Special Collections Library at SOAS, University of London, and will be discussed below. In a letter that was sent with the sample, Milton writes he has "the pleasure to send [...] the first chapter of *Genesis* in the Siamese language, the first I believe that was ever made in the Siamese character. This is the written hand, but I hope soon to send you the *Book of Genesis* in a printed form" (Milton 1823a).

In 1824, Milton reported that he had secured a printing press (complete with Siamese type) from Calcutta. After this, Milton spent much of his time printing "newspapers, summons, Bills of Lading, etc." (Milton 1824: 14–15). Complaining that he had been "distressed beyond measure on account of my time and strength being spent in this manner", Milton suggested that if he had not had to do all this extra work,

> the greater part of the *new* [sic] *Testament* in Siamese would have been printed by this time, whereas for nearly two years I have been obliged to relinquish the study of the Siamese [and Chinese] languages altogether on account of the above circumstances and what little has been printed was translated before I had the Siamese types cast (Milton 1824: 15).

In this same letter, Milton refers to the manuscript of *Genesis*, *Exodus*, and *St. John's Gospel* in Siamese (Ibid., 22) and reports that 200 copies of *Genesis* and *St. John's Gospel* "have been sent to Siam during the past year" (Ibid., 25). The following year, Milton mentioned that, in June 1824, he had sent "my *Catechism* + *St. John's Gospel* in Siamese + 255 pages of my *Siamese Dictionary*" to the LMS

[5] Missionaries of the time generally started Bible translations with the *New Testament* books of Matthew, Mark, Luke, and John (the *Gospels*), which tell the story of Jesus. As the first book of the Bible, *Genesis* was often the first *Old Testament* book to be translated.

[6] Milton reports that people were in the process of cutting Siamese type (1822b). In the letter that was sent along with the sample of *Genesis* 1, he says that a font of Siamese types for printing "would have been done by this opportunity if I had been able to get cases made to unpack the types, which I hope will be accomplished in a few weeks, if I get better" (1823a).

office (Milton 1825: 2), but neither the letter nor the samples seem to have been retained. He also reports the printing of "*Genesis*, *Exodus*, *St. John's Gospel* and my *Catechism* in Siamese" (Ibid., 21), making it clear that he printed all of this at his own cost:

> The Calcutta Bible Society offered to print the Siamese Scriptures, and the Government in Bengal offered to print my *Siamese Dictionary*, but I wished to consult the Directors first on the subject, and wrote more than two years ago, but I have received no answer as yet, and being very unwilling to delay the printing of what had been translated I have spent my own property to give the Siamese an authentick [*sic*] account of the creation of the world with its inhabitants, the departure of the children of Israel from Egyptian bondage, the incarnation, preaching, miracles, suffering, death, and resurrection of the Lord Jesus Christ, and though I should never get my money again it will be no grief to me (Milton 1825: 21).

Much of this lengthy letter (and Milton's other letters) deals with his financial complaints and interpersonal difficulties with other missionaries. Ching Su notes this when summarizing Milton's work in printing:

> In fact, besides explaining his great plans for building and printing or pouring out his grievances, Milton gave few accounts in his letters of his printing practices for missionary purposes. [...] It is ironic that, after spending so much time, energy and money in printing, his ambition resulted in so little output (Su 1996: 160).

As Su notes, Milton's letters describe that he expended much effort in the work of Siamese translation. We will now survey the results of that work before taking a closer look at his translation of the first part of *Genesis*.

The Results of the Work

While Milton refers in his letters to printed versions of his translations of *Genesis*, *Exodus*, and the *Gospel of John*, future missionaries to Siam only refer to the translation of John—although none attribute it to Milton and few seem to have seen copies.[7] John Taylor Jones (1802–1851), the main translator of the first complete printed *New Testament* in Siamese, does not mention Milton at all in the Preface to his 1850 *New Testament* when he surveys the work of previous translators of the Bible into Siamese (Jones 1850: iv). In early letters, Jones mentioned that "a few Chapt[er]s of John have been printed", although he appeared to think it was Gutzlaff's translation (Jones 1833), later specifying that "one or two hundred copies of the 1st 5 chapters of John were printed, and,

[7] O'Sullivan notes that in the Fall of 1831, Milton's co-worker C.H. Thomsen "published the first six chapters of *Gospel of John* in Siamese, which was distributed in Singapore and Penang" (O'Sullivan 1984: 81). This is presumably the version of Milton's translation that later missionaries to Siam might have encountered.

I suppose, circulated" (Jones 1834a). Jones, like other early missionaries to Siam, seemed unaware of Milton's attempts to translate *Genesis* and *Exodus*.

Milton's translation work in Singapore was abandoned in 1825, largely because of interpersonal difficulties. Sandra Hudd notes that the "printing work in Singapore was disrupted for some years when an LMS delegation 'discharged' Milton in 1825—he had gotten carried away with grandiose schemes, offended the Resident, and his colleagues in Malacca thought him 'insane'" (Hudd 2018: 99). Su gives further details:

> The imprudent and flighty performance of Milton led to a factual separation from the LMS in the middle [of] 1825, after two LMS delegates, Daniel Tyerman and George Bennet, examined all his accounts and papers. At the delegates' suggestion, the Directors formally resolved to discharge Milton's connection with the LMS in March 1827. Referred to by the brethren at Penang as 'insane', Milton was the first, but regrettably not the sole, incompetent missionary who was injurious to the Singapore station (Su 1996: 160).[8]

Milton's LMS co-worker, Claudius Henry Thomsen (b. 1782), joined Milton in Singapore in 1822 but focussed on translations in the Malay and Bugis languages. In 1834, he too left the mission "under somewhat of a cloud" (Hudd 2019: 28). Before Thomsen left Singapore, he sold the presses (including the Siamese type) to the Siam mission of the ABCFM for $1,500 (Robinson & Johnson 1834). Initially, the ABCFM elected to keep the press in Singapore, but in 1835 Dan Beach Bradley brought one of the presses to Bangkok where it played a role in later translations of the Siamese Scriptures (*ABCFM Annual Report* 1836: 67). Given the importance of these presses in early Siamese printing, the work Milton did securing the presses and developing type for the Siamese language was likely his most significant legacy for Siamese language work. However, the translation he left behind is also part of his legacy and merits close attention.

The Translation

Description

SOAS Special Collections has a copy of a handwritten selection of *Genesis* 1 (Milton 1823b) **[Figures 3a-b]**,[9] along with an undated letter from Samuel Milton (Milton 1823a), which appears to have been written in June 1823.

The translation consists of two pages of Siamese script with a handwritten title in different ink stating that it is "The first Chapter of the *Book of Genesis*". Despite the title, this is a translation of

[8] In notes offering a rebuttal to "Some Parts of Mr. Milton's Letter of Dec 31, 1824", Robert Morrison suggests that Milton's writing "indicates what has been feared by those who have known him—an occasional aberration of intellect" and notes that earlier in their acquaintance Morrison had "wondered + suspected that there was an incoherence about him" (Morrison 1825).

[9] The first page of the translation of *Genesis* 1 has been reproduced in Breazeale 1986: 219.

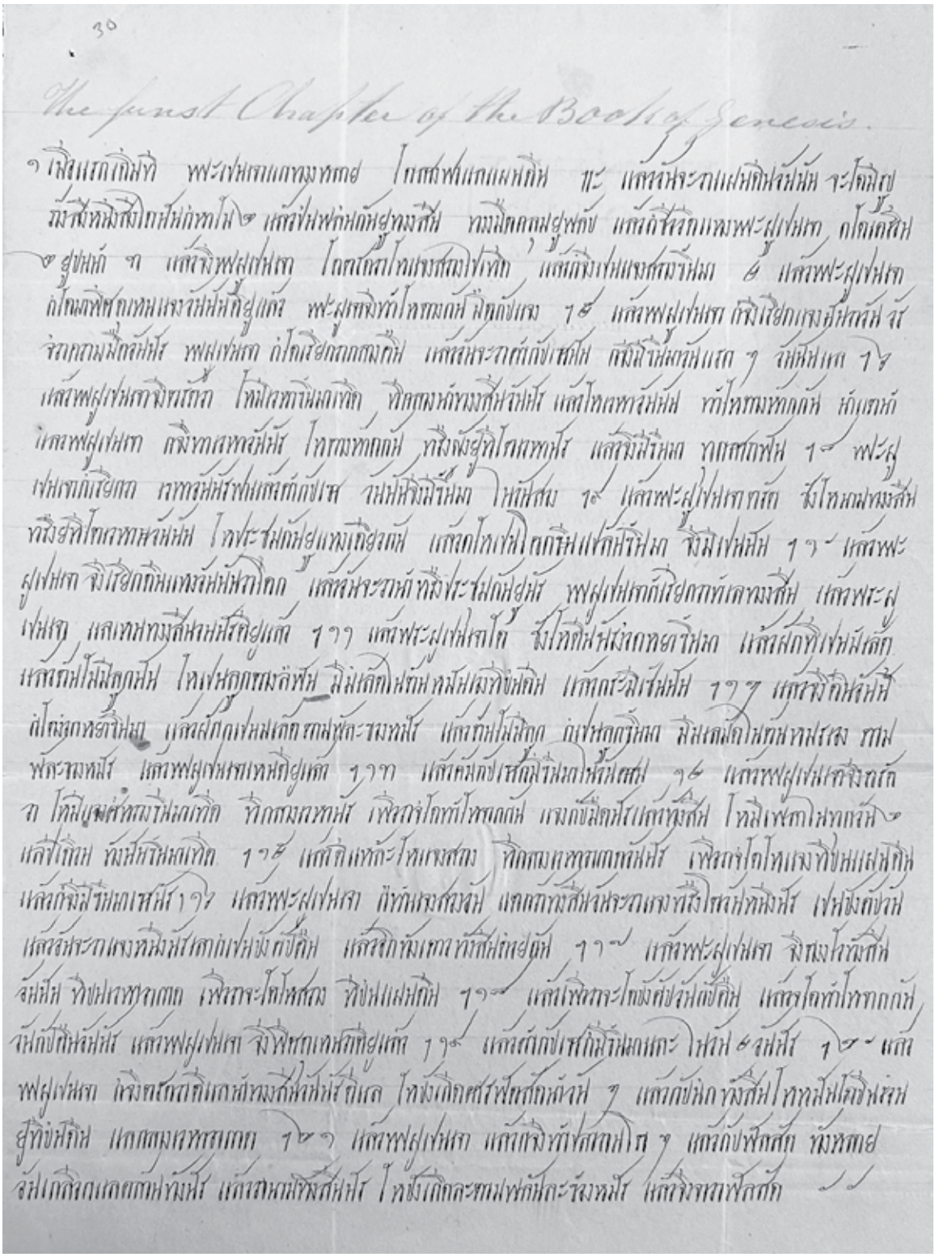


Figure 3a: Page 1 of Milton's translation of *Genesis* 1, Council for World Mission archive © SOAS Library

Genesis 1: 1–21, 1: 25–2: 5a, and 2: 10.[10] Neither the omission of 1: 22–24 (which happens at the page break) or 2: 5b–9 is noted in the text. For a copyist to skip several lines of text is not uncommon, especially when the topics and vocabulary are repetitive, as in this case. However, the omission might indicate something of the copyist's skill in reading Thai or attention to detail.[11] Given that this copy was sent to people in London who would not be able to understand it, the gap may also indicate that this was simply not seen as a task that required much attention.

There is no indication of Milton's source for his translation. Early Catholic translations into Siamese had been made from Latin (Jones 1850: iii). Early Protestant translations of scriptures into Siamese were made from Chinese (e.g., Gutzlaff and Tomlin's translation of the *New Testament*, see Tomlin 1831: 73–74), from Greek (e.g., J.T. Jones's translation of the *New Testament*, see Jones 1850: v–vi), and from English (e.g, parts of the *Old Testament* printed in the 1880s, see Krahl 2005: 76). Milton's letters do not specify from which language he was translating and it is unclear from his translation.

To aid with an analysis of the translation, the **Online Appendices**[12] to this research note provide a transcription of the text with modernized spellings, followed by a fairly literal translation of the text. As discussed below, the handwritten text is difficult to decipher; because of this, the transcriptions are challenging and involved an admittedly subjective process; footnotes have been provided for the most difficult sections.

Value of the Translation

A contemporary reader will find that the orthography of the translation is not what we are used to today. Far fewer tone markers and other diacritical marks, such as the *mai taiku* (ไม้ไต่คู้), occur. Also unrecognizable symbols might be encountered, such as commas over letters **[Figure 4]**,[13] or a glyph which looks like a พ with an extra descender and ascender **[Figure 5]**. This symbol is used to represent the first two or three characters when writing the divine name, *phra phu pen chao* (พระผู้เป็นเจ้า); the same symbol is used in Bishop Laneau's translation of the *Gospels* from 1685.[14] Even common

[10] The regular way to refer to sections of the Bible is by chapter and verse (with the chapter number given before a colon and the verse number given after), and this research note follows this convention. Milton's manuscript does not use chapter numbers, but does include verse numbers, often with the numeral after a *mai yamok* (ไม้ยมก [ๆ]) symbol.

[11] Unfortunately, we do not know whether Milton wrote this selection himself or if the text was copied by someone else.

[12] Available at: https://doi.org/10.69486/114.2.2026.12b.

[13] This appears to be essentially a *mai ek* (ไม้เอก), although it does not seem to have had a consistent meaning at this time: sometimes it functions as the ไม้ไต่คู้ (e.g., in ก็), sometimes as the ไม้เอก used in older Siamese writing to indicate a non-written *a* (ะ-) vowel (e.g., จ่ to represent จะ), and sometimes in place of the *nikkhahit* (นิคหิต) used to indicate a non-written *o*-vowel (e.g., *bon flon* บ่นฟล่น to represent บนฟลน). This symbol is also doubled in a few places (e.g., 1: 11, 16).

[14] This symbol often has the ะ after it, but increasingly the glyph gets used as an abbreviation for all three letters of พระ. This abbreviation is inconsistent; some verses use both forms (e.g., 1: 27). In 2: 2, the symbol is used twice, seemingly as an abbreviation for the entire phrase พระผู้เป็นเจ้า. At other times, the symbol is not used and the word is spelled out (e.g., 1: 10–11, 31).

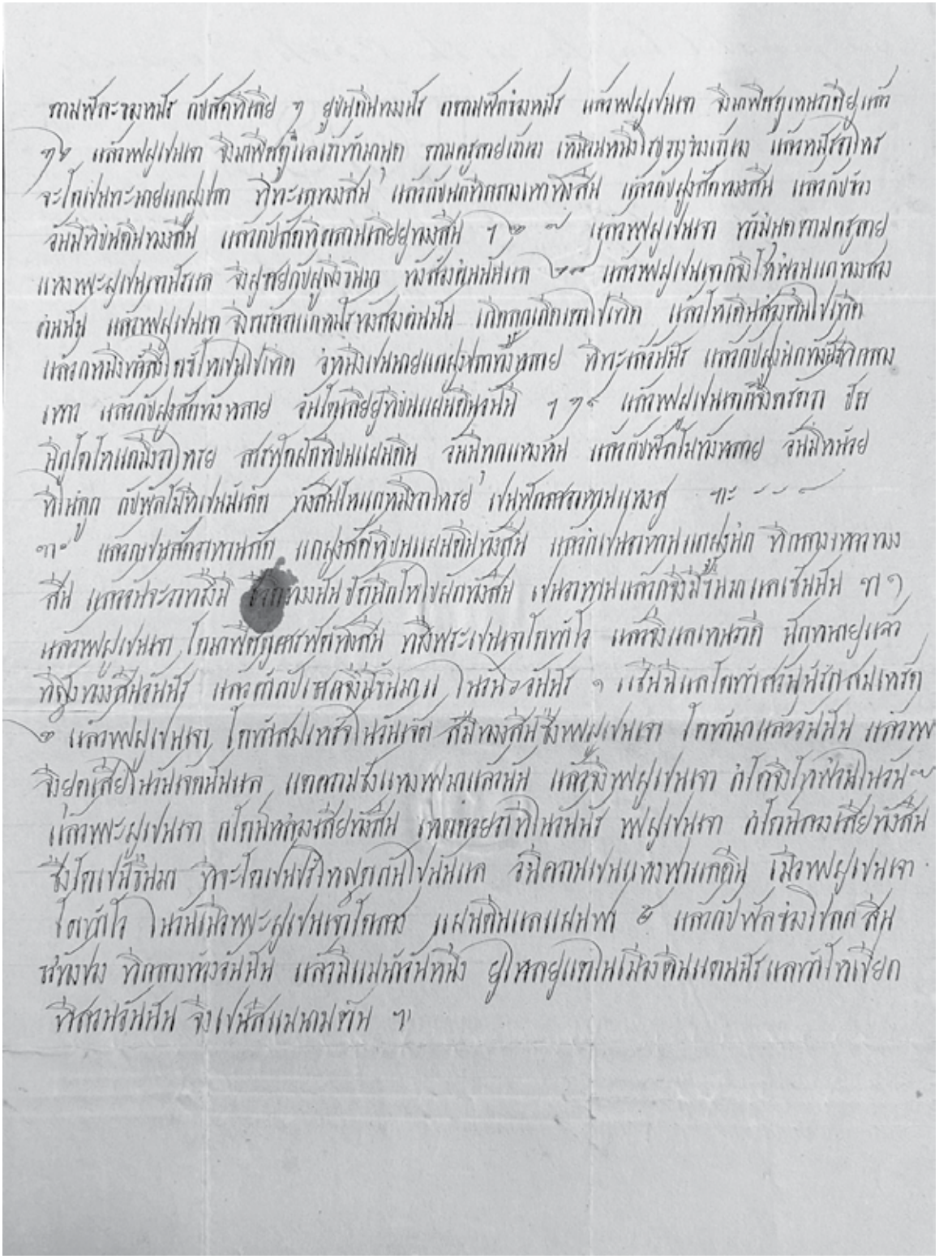


Figure 3b: Page 2 of Milton's translation of *Genesis* 1, Council for World Mission archive © SOAS Library

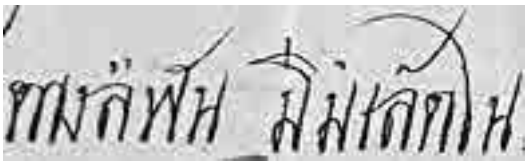


Figure 4: A phrase from *Genesis* 1: 11, illustrating the comma over certain letters in the text, first in its doubled form, and then in its more usual single form; Council for World Mission archive © SOAS Library



Figure 5: The word for God (พระผู้เป็นเจ้า) demonstrating the special symbol Milton's translation used to represent the first two characters; Council for World Mission archive © SOAS Library

letters do not always appear as expected. For example, ไ has a loop at the top and goes to the right; ใ does not circle and has a long-left arc **[Fig. 4]**; โ looks like ใ but after the arc turns right. Little differentiation between letters that are now treated as distinct—both vowels (e.g., อี/อิ/อึ) and consonants (e.g., อ/ว; ท/ห/น)—seems to occur. The spelling is inconsistent: different writings are used for the same words, and some verses include multiple spellings of the same word: e.g., ทั้ง (1: 20, 28, 30, 31, 2: 2), นั้น (1: 5, 8, 10, 11, 27, 28) or น้ำ (1: 9, 2: 10). In other places, the spelling is consistent, but different from that expected today: e.g., อยู่ is consistently spelled ยู.

Some of these modifications may be due to the idiosyncrasies of the writer, but they also indicate how different the Siamese language of the 1820s is from modern Thai. This can also be seen by word choices which might not be made today, such as using *tin* (ตีน) to refer to human feet (1: 28) or personal pronouns which are now considered archaic or rude such as *mueng* (มึง) in 1: 28–29, used for humans; *ku* (กู) in 1: 29, used for God; and *su* (สู) in 1: 29, also used for humans. For these reasons, one of the primary benefits of studying this manuscript is the insight it gives into Siamese writing and language from two hundred years ago.

However, not only the writing and spelling differ from current expectations. Milton's reworking of *Genesis* 1 makes interesting translation choices. Some choices are of special interest to those interested in the practice of early translation. *Genesis* is a highly structured, repetitive text and the translation reflects that. A fair amount of repetition was used throughout the translation. Some of this reflects the source, such as sentences frequently beginning with *laeo* แล้ว; every verse but 1: 1, 2: 1, and 2: 4 starts with แล้ว, in addition to multiple uses at the start of clauses within verses. Other words and phrases often include *an cha wa* (อันจะว่า) in 1: 2, 5, 10, 16, 30 and the emphatic *lae* (และ) at the end of phrases (e.g., ดีและ, 1: 20, 26; นั้นและ, 1: 5, 27, 2: 2–3). Several of these features are now more characteristic of oral than written language, but they are common in the older Thai texts preserved in surviving manuscripts. As an early example of translation into the language, Milton's work provides valuable evidence of how texts were rendered in early Siamese.

Some of these translation choices are also important for understanding the history of Christianity in Thailand. As one example, Milton's work represents an early Protestant attempt

to use language for the Judeo–Christian concept of God. While some work has been done on the standardization of the term for the Christian deity in early Siamese Protestant translations (Liao 2026: 81–85), Milton's work offers early data points that help illuminate this process.[15] Similarly, these choices could illustrate other religious concepts that needed to be translated into Siamese as well as the use of royal language. Milton was not the first to consider how to translate Christian concepts into Siamese. Roman Catholic translators had been at work in the country since the 16th century. In the 17th and 18th centuries, the Missions étrangères de Paris (MEP) did extensive work creating Christian Siamese vocabulary, especially through the translations of Bishop Louis Laneau (1637–1696; see Kantaphong 2019). While we do not know whether Milton had access to Roman Catholic translations, later Protestant translators did (e.g., Gutzlaff 1833: 291; Jones 1834b, 1850: iii, v). Regardless of whether Milton consulted Catholic manuscripts, early Catholic missionaries shaped "many important modes of expressions on religious subjects", setting religious vocabulary and ways of thinking about Christian subjects that had a lasting influence (Jones 1834b). I know of no work investigating the relationship between early Protestant translations and the language used by earlier Catholic translators, but as the earliest existing Protestant translation of scriptures, Milton's work offers an exciting opportunity for such comparative work.

Concluding Remarks

The most significant impacts of Milton's work on the translation of the Bible into Siamese in Singapore were the presses he purchased and the type he created. These were used to print many early missionary translations—first in Singapore and, later, in Bangkok. But Milton's translation is not without interest. As one of the first Protestant translators of a portion of the Bible into Siamese and one of the first printers to use Siamese script, Milton should be better known. His translation offers an early example of Protestant attempts to translate Christian scriptures; the handwritten sample that he sent to England gives an example of Siamese handwritten style from two centuries ago **[Figs 3a–b]**, helping us see some of the development of the Siamese language. Milton's translation also reflects the early challenges of expressing complex Christian concepts in Siamese and provides important evidence of some of the earliest Protestant efforts to standardize Christian terminology. As such, his manuscript of the opening chapters of *Genesis* is of significant value to scholars of Thai Bible translation, the history of Christianity in Thailand, and the development of the Thai language and writing system over the past two centuries.

[15] The word for God in Milton's selection is usually พระผู้เป็นเจ้า, although this occasionally gets shortened to พระเป็นเจ้า (1: 1, 4, 6, 31). Later Protestant translations usually shorten this to พระเจ้า though the longer form is understandable and still used.

Acknowledgments

The letters of Samuel Milton are archived in the SOAS University of London Special Collections and many are available online in SOAS's digital collections. The handwritten sample of the translation of *Genesis* 1 is also in their archives. I am grateful to Beth Croydon for her prompt and helpful assistance in providing me with a copy of the translation and accompanying letter. I am also grateful to Alexandra Kaloyanides who made helpful comments on an earlier version of this article.

References

Primary Sources

• ABCFM (American Board of Commissioners for Foreign Missions). 1836. *[Annual] Report of the American Board of Commissioners for Foreign Missions...* Boston: Crocker & Brewster.

• Gutzlaff [Gutslaff], Karl. 1833. Remarks on the Siamese Language. *Transactions of the Royal Asiatic Society of Great Britain and Ireland* 3(2): 291–304.

• Jones, John Taylor. 1833. Letter to Lucius Bolles, January 1833. In *American Baptist Foreign Mission Society Correspondence, Reel 110-05*; American Baptist Historical Society, Atlanta, Georgia.

———. 1834a. Five pages following "Remarks on Mr. Gutzlaff's Translation of Luke," 22 December 1834. In *American Baptist Foreign Mission Society Correspondence, Reel 110-05*; American Baptist Historical Society, Atlanta, Georgia.

———. 1834b. Letter to [Lucius Bolles], 26 August 1834. In *American Baptist Foreign Mission Society Correspondence, Reel 110-05*; American Baptist Historical Society, Atlanta, Georgia.

———. 1850. Preface. In *The New Testament, Translated from the Greek*, iii-viii. Bangkok: Union Press.

• London Missionary Society. 1824. Report of the Directors to the Thirtieth General Meeting of the Missionary Society usually called the London Missionary Society.

• Milton, Samuel. 1822a. Letter to "Honored and Dear Fathers," 19 May 1822. Available in SOAS digital collections: https://digital.soas.ac.uk/.

———. 1822b. Letter to Rev. G. Burder, 23 Sep. 1822. Available in SOAS digital collections: https://digital.soas.ac.uk/.

———. 1823a. Letter. SOAS Special Collections, University of London. CWM/LMS/14/02/03/007 (Folder 2, Jackets A and B; Singapore, 1823).

———. 1823b. Translation of *Genesis* 1. SOAS Special Collections, University of London. CWM/LMS/14/02/03/007 (Folder 2, Jackets A and B; Singapore, 1823).

———. 1824. Letter to the Directors of the London Missionary Society, 31 Dec. 1824. Available in SOAS digital collections: https://digital.soas.ac.uk/.

———. 1825. Letter to the Directors of the London Missionary Society, 30 Jun. 1825. Available in SOAS digital collections: https://digital.soas.ac.uk/.

• *Missionary Register*. 1824. India Beyond the Ganges. *Missionary Register* (Jan. 1824): 36–39.

———. 1825. India Beyond the Ganges. *Missionary Register* (Jan. 1825) 46–49.

• Morrison, Robert. 1825. Dr. Morrison's Notes in Reply to Some Parts of Mr. Milton's Letter of Dec. 31, 1824. Available in SOAS digital collections: https://digital.soas.ac.uk/.

• Robinson, Charles & Stephen Johnson. 1834. Joint letter to the Secretaries of the ABCFM, 8 May 1834. In *Papers of the American*

Board of Commissioners for Foreign Missions, Microfilm Reel 225.
• Tomlin, Jacob. 1831. *Journal of a Nine Months' Residence in Siam*. London: Frederick Westley and A.H. Davis.

Secondary Sources

• Breazeale, Kennon. 1986. English Missionaries Among the Thai. In *Anuson Walter Vella*, ed. by Ronald D. Renard, pp. 208–228. Honolulu: Southeast Asia Papers.
• Bunarunraksa, Simona Somsri. 2018. *Monseigneur Louis Laneau, 1637–1696 : un pasteur, un théologien, un sage ?* Paris: L'Harmattan.
• Daily, Christopher. 2013. *Robert Morrison and the Protestant Plan for China.* Hong Kong: Hong Kong University Press.
• Hudd, Sandra. 2018. The London Missionary Society in Colonial Singapore. In *Chapters on Asia: Selected Papers from the Lee Kong Chian Research Fellowship (2014–2016),* 93–117. Singapore: National Library Board Singapore.
———. 2019. Revisiting Christian Missionaries in the Straits Settlements: Blurring the Boundaries Between Empire, Mission and Development. *Journal of the Malaysian Branch of the Royal Asiatic Society* 92(1): 21–40.
• Kantaphong Chitkla. 2019. *Une stratégie élitiste d'évangélisation au Siam : de la louange du roi à la louange de Dieu*. PhD Dissertation. Paris: INALCO.
• Krahl, Harald. 2005. *The History of the Translation of the First Siamese Bible.* MA Thesis. Korntal: Columbia International University.
• Lee, Gracie. 2020. Early Printing in Myanmar and Thailand. *Biblioasia* 16(2): 46–49.
• Liao, Doug. 2026. *And the Word Became Thai: A History of the Early Nineteenth-Century Protestant Translation of the New Testament Into Thai*. PhD Dissertation. Pasadena: Fuller Seminary.
• O'Sullivan, Leona. 1984. The London Missionary Society: A Written Record of Missionaries and Printing Presses in the Straits Settlements, 1815–1847. *Journal of the Malaysian Branch of the Royal Asiatic Society,* 57(2): 61–104.
• Peng, Ann Cui'an. 2021. *The Translation of the Bible into Chinese: The Origin and Unique Authority of the Union Version*. Cambridge: Lutterworth Press.
• Sibree, James. 1923. *London Missionary Society: A Register of Missionaries, Deputations, Etc. from 1796 to 1923*. London: London Missionary Society [4th Ed.].
• Su, Ching. 1996. *The Printing Presses of the London Missionary Society among the Chinese*. PhD Dissertation. University of London.