

NOTES AND QUERIES

MÔN INFLUENCE ON THAI INSTITUTIONS

M. Robert Lingat, D. L., a former Vice-President, now a corresponding member of the Thailand Research Society, who is at present professor at the faculty of law in Hanoi, has written an interesting paper: *Le régime des biens entre époux en Thaïlande* (rules concerning the property of man and wife in Thailand) which appeared in *La revue indochinoise juridique et économique* No. III — 1942. On 63 well-written pages the author shows how the status of the Thai woman of Thailand has progressed since the codex of 1805, and especially since the days of that great reformer, the late King Chulalongkorn. Though, from the point of view of the right of proprietorship, Thai women have not yet *quite* arrived at an equal status with their husbands, there has, in the latest Civil Code on the Family of 1935, been given certain facilities to man and wife whereby they may avoid the inconveniences of former traditions. As we, however, do not pretend to be a lawyer we shall not try to review the contents of Dr. Lingat's article but restrict ourselves to take a note of what he says, on page 12 of his article, concerning the division of property between man and wife according to the old Thai code, M. Lingat says that the rule, in case of divorce, for dividing property, acquired during married life, with two thirds to the man and only one third to the wife, is perhaps here, as in many other cases, due to the influence of Môn customs and Môn judiciary rules forced on the Thai settlers in the Menam valley.

Would this in any way help us to fix the approximate date for the arrival of the Thai on the Menam plain? At present our knowledge is restricted to the fact that during the reign of King Suryavarman II of Cambodia (1112 — 1152 C. E.) there *were* Thai settled in the present Thailand, which is proved by the relief on the wall in the southern gallery of Angkor Wat showing the march past of various contingents of vassal warriors among whom are some Thai too, the inscription below stating Syamkuk.

In our review of Dr. Lingat's paper on *L'influence indoue dans l'ancien droit siamois*¹ we wrote, on the authority of Mr. Lingat, that the Thai could not have known the Hindu version of Manu's Dharmacastra but only its Môn version. We also said that during the period of Khmer dominion over the Menam plain, from about 1000 to 1250 C. E., the Khmer did (probably) not suppress the Môn civilization which is shown among other things by the Môn being allowed to profess their national religion, the Hinayana form of Buddhism, which at that period had not yet triumphed in Cambodia proper. All this, however, does not help us in our query for an approximate date for the arrival of Thai immigrants in the Menam valley. We know that they must have been there probably in considerable numbers, at the very beginning of the XII century C. E., though it is reasonable to assume that they had arrived long before. They may have been there already when, about the year 1000 C. E., the Môn kingdom of Dvaravati was conquered by the great warrior king Suryavarman I of Cambodia (1002 — 1049 C. E.) perhaps even earlier. In spite of Dr. Quaritch Wales' contention² that there were Thai settlements in lower Thailand already during the earliest centuries of the Christian Era, and of Mr. F. H. Giles'³ that "there can be no doubt of the

1) vide JSS. vol. XXX, part 3, pp. 390-393.

2) vide JSS. vol. XXX, part 2, in our Recent archaeological research work in Siam p. 245.

3) vide JSS. vol. XXX, part 1, in F. H. Giles The Koh Lak tradition p. 18.

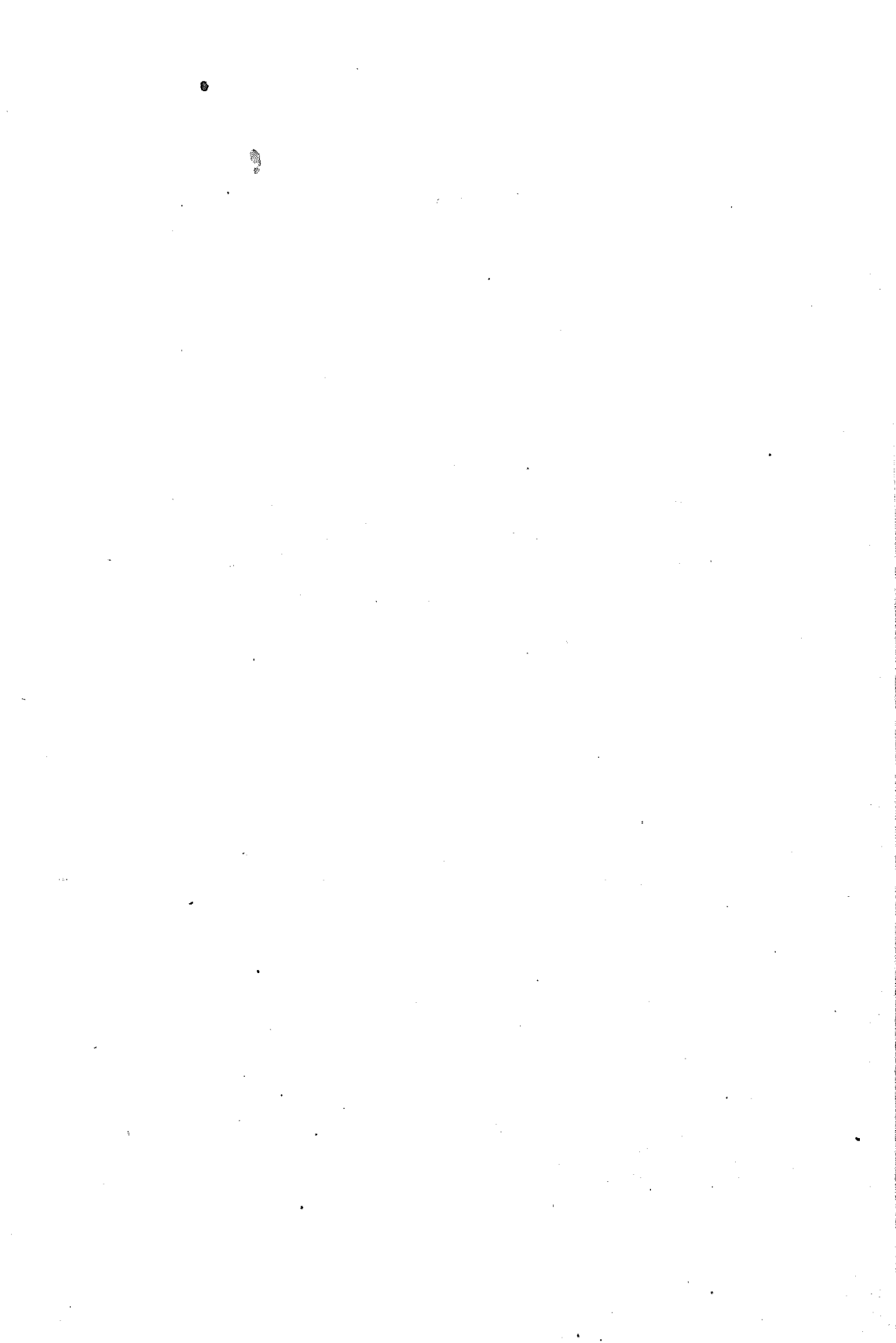
existence of Thai colonies in the Menam Chao Phraya, Suphan and Meklong valleys from the 5th century C.E.", we are still not convinced for the reasons given in our *Recent archaeological research work in Siam*.⁴

The Thai of inner Thailand or the Menam plain most probably came from the northeast from the Chiang Kwang or Mu'ang Phu-u'n plateau. and their route of penetration would roughly have followed a line via Wiangcand, across the Mekhong through the changvats of Nongkhai, Udorn, Loei and Lomsak to the Menam Chao Phraya river, which is an ancient trading route. Investigations as to old local myths surviving along this route might be of help to put us on the track of the earliest arrival of the Thai colonists on the Menam plain. What is the opinion of our Thai historians?

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Bangkok, 30th August 1943.

4) vide JSS. vol. XXX, part 2, p. 246.



NOTES ON THE BULLETIN OF THE INSTITUT
INDOCHINOIS POUR L'ETUDE DE L'HOMME
VOLUMES I-IV-1938-1941.

In JPRS volume XXXIV, Pt. 2 (September 1943) the usual résumé was given of the contents of the first six of the publications of I.I.E.H. which have so far appeared. As, however, the material bearing on the anthropological, ethnological and ethnographical side of the researches of this institution is so ample and of such an absorbing interest, also to research workers in this country, we have thought it useful, in the following, to give some extracts coupled with our own observations.

From the map published in volume I. p. 54, in the late Mlle. Colani's interesting paper on *Mères et petits enfants* it will be seen that Thai people (Thô and Nung) inhabit more than half of Tongking though their number is rather insignificant compared with that of the Annamites in the overpopulated delta-land.

Mlle. Colani's well illustrated paper, with its many illustrations of the contrivances for carrying the baby, is, by the way, a fine example of how such a piece of research work should be carried out.

The same learned author, in her other paper *Sur le préhistorique et l'anthropologie* (p. 79-81, vol. 1), says that, while in Europe a comparative study of prehistory and anthropology has been under taken by eminent savants during the last 70 years, we in Indochina, though now in possession of ample prehistoric material (due to the discoveries of M. Mansuy and Mlle. Colani), have hardly started any anthropological work. She recommends that anthropological work be commenced among the populations living near to

the sites where prehistoric remains, in the form of skeletons and stone implements, have been found. Such comparative studies in Europe have resulted in establishing 3 great races; viz: *Homo nordicus*, dolicocephalic; *Homo mediterraneus*, dolicocephalic, and *Homo alpinus*, brachycephalic. The two first named may constitute one and the same race, while the alpine is attached to the immense stock of brachycephalics of Central Asia, embracing both Whites and Yellows.

The pursuit of a kindred study in our regions ought to lead to a similar rational exposition with regard to the various races peopling, formerly and at present, the Indochinese subcontinent of ours.

In volume II, part 1, 1939, is mentioned, as a forthcoming publication, a *Manuel de Recherches Antropologiques et Ethnologiques* written by Dr. P. Huard, M. F. Geoffroy-Dechaume and Paul Lèvy, with collaboration of Mme. E. M. Castagnol. As our Society's *Questionnaire* may, by now, be somewhat antiquated, it would be well if this new manual could be translated into English and Thai for the use in this country. One of the most important contributions to the abovementioned part of volume II, I. I. E. H. is unquestionably *Les Mnong du plateau Central Indochinois* by Captain Paul Huard and Lieutenant A. Maurice. The first mentioned author remarks rightly that the physical anthropology of the Mōi or Khā people is still to be made. Such a thorough going study, including measurements and blood groups, would no doubt give the result that these primitives do not constitute one homogenous *race* but several races ranging from Negroids to Caucasian types. The authors call the Mōi or Khā Indonesians, and the Mnong is one of the most important groups of these in Southern Annam. A series of instructive maps give the habitats of the various tribes and clans converging on the centre where the boundaries of the three countries of Annam, Cochinchina and Cambodia meet. The Mnong are seemingly more backward than most of the other Mōi especially the progressive Rhadae Djarai and Bahnar. The agriculture is of a very

primitive order being of the *rai* or clearing culture type. The pooriness of the soil coupled with their nomadic traditions force them to break up and move to other pastures at least once every seven years. The output of the hunting of game, fishing and collection of wild products in the forest also play a prominent economic rôle in their wandering life which is made so difficult by the Mnong's entire lack of providence. The Mnong studied by our authors number only 16,000 souls distributed over a rectangular territory of 10,000 square kilometres which shows the poor nature of the soil cultivated by them. The soil is, as a matter of fact, very poor outside the river valleys the surface being either nude rocks or covered either with grasses or the *forêt clairière*, so well known to us as *khok-lan*. Only the well watered soils of the valleys or the *red earth*, decomposed basalt, are really fertile. True in these vast, almost desertic, parts of the Mnong country there is a lot of big game such as wild oxen, gaur, sambhar and eld deer. Still taken all in all the Mnong country can scarcely feed a greater number of people than the present one. A clan of the tribe, the Preh, are elephant hunters, and these, who are living in the N. W. part of the tribal territory, possess as many as a hundred tame elephants.¹⁾ It may be noted that the influence of the former Lāo domination (Wiangcand) is still seen in the names of the larger villages, such as Ban Don, Ban Methuot, a.o. A curious Moi custom is the designating a house or village as that of the child's father, Ban M'Baye=the house of the father of Baye. This custom is well known in Thailand too but is hardly an original Thai custom. The Moi country is not without grandeur to wit its many picturesque waterfalls some of which surpass 100 feet in height. The Mnong landscape is otherwise characterized by the many nude rocky cupolas which do not reach to any considerable height. The more untamed and suspicious groups of the Mnong

1) Like our Soai or Kui Eng in Ban Tā Klang, Ban Krapo, ampho' Thatum, cang-vat Surindr.

still live in palisaded villages encircled by as many as three or four concentric bamboo stockades. This custom is now disappearing with the increasing security of life and property due to the establishment of the French military posts. Tribal wars are now a *saga blott*.²⁾ The chapters on the Mnong and other Moï houses, their shapes and modes of construction, is of absorbing interest. All forms for the more or less primitive human dwellings are found here ranging from the windscreen of the Semang of Phi tong lu'ang to the highly ornate communal houses of the Bahnar and Sedang which, with their towering roof structures, remind strikingly of the same buildings met with in Nāgaland in the west, or in New Guinea and Melanesia in the east. As a matter of fact every possible form of hut or house, belonging to the so-called "primitives", whether in the old or the new world, is represented in Moï architecture in one or other of its 80 different tribes. There are thus longhouses built on the ground following the contours of same, and there are houses built on low or on tall piles. Their roofs may be straight or curved like that of an overturned boat or only slightly curved, nearly flat (Khā Halang), with or without gable horns. They may be built for a single family or as a row house, like those seen in Bangkok, in Borneo (the Dayak), in Congo (Aruwimi) or in Brazil. However the circular negro ground hut is not represented. Some of the houses are entered by doors on their sides others in their gables, some doors being preceded by open verandahs or *trottoirs*.

A study of the house forms in Moiland alone is sufficient to convince one that the material culture of the peoples of Insulinde and Oceania have all come from Indochina.

The *town planning* of the Moï villages is also very interesting. Their houses may be built inside a circular or oblong stockade, or may lack this, orientated with their gables towards the centre which is then occupied by the communal house. Or again the houses may

2) From Swedish but "dimly tradition now".

be built in several parallel rows without stockade surrounding them, or they may be built in a ring, inside a stockade with an empty space in the middle, used for sacrificial purposes. Finally the village may consist of 4 longhouses (each one for many families) built in a square or in a trapeze. A special feature are the watch tower-like huts erected in the *rais* from the top of which the maturing crops are guarded against the inroads of wild elephants, sambhars or wild boars. Small square or conical ground huts are used for trapping game. The Mōi show great aptitude in selecting the various kinds of woods for the construction of their dwellings which show no mean ingeniousness. The roofs are covered either with grasses or bamboo tiles. With the help of an ordinary knife the Mnong will make good camp-beds, baskets, cups, boxes, etc. of woven bamboo, besides his indispensable *hotte* i. e. the basket carried on the back. The furniture of a Mnong hut is very simple; one or several camp-beds, a hearth, some mats, jars for water or rice wine, calabashes, receptacles for the paddy and rice, clay pots for cooking and, if rich, more but ornate jars and some bronze gongs. The art of pottery is well known so is that of wickerwork. The cooking pot is honoured as proved by the fact of the housewife being called the *female cooking pot*; and a young man searching for a wife, is said to go buying cooking pots!

The Mnong with their remarkable topographical sense are quite good at public works which is shown by their practical laying out of paths through the jungle or the construction of simple footbridges as well as that of long cunningly and solidly built hanging bridges with spans of up to 44 metres even. The material for the latter is cane and lianas. The Mnong still understand how to make clothing from the bark of trees. For weaving their womenfolk may use fibres made of bark or of lianas, as well as cotton. Their dyes are all vegetable ones, the chemical dyes having not yet penetrated into their country. Their weaving apparatus is very primitive, the weaver sitting on the ground. Still the products are strong and well turned

terrogate these jars we should perhaps learn many a secret of the past which might even take us outside the borders of this Indo-chinese peninsula, say the authors.

Of ornaments the Mnong wear, like the Stieng, Kil and Lat, a long copper pin in their chignon that keeps in its place a red pompon. Feathers, such as aigrets of peacock feathers, are reserved for war, just as among the Nagas and Amerindians. Both sexes wear ear pendants. The men may have their arms encased in long spirals of copper wire; the women also favour this custom. Their "bracelets" of copper spirals reach from their wrists to their elbows while their legs may be encased from the knees down to their ankles by this same queer ornament. When walking these leg ornaments emit a jingling tinkle which heralds the coming of the *Moi* belles from far away. There are Mnong girls who are not without certain charms (*vide* picture facing page 128). Some of the ornaments of the *Moi* are found on the islands of Insulinde and in pre-Columbian Central America. As is the custom of other people with Austronesian cultures the wearing of colliers of dogs' teeth is also common among the Mnong. In this connection it is curious to find, among the Stieng, a myth concerning a dog which, having successfully cured a certain king of a mortal disease, was rewarded by the promised gift of the king's daughter for thereafter to be chased into exile. The myth continues with the birth of a son of the dog and the princess, and subsequently with the killing of the dog father by its own (unsuspecting) son and of the latter's marrying his mother. Their offspring became the first *Moi*! The elements of this myth are met with, in parts, in similar Nordic, Lollo, Hainanese, Mawken and Lombok myths, as will be seen from our paper *Le Chien comme ancêtre* (3). The Mnong possess a number of musical instruments such as reed flutes, gongs, cithar-guitars and horns. They understand orchestral music, so to say, by playing on 5 variously tuned gongs. The gongs are highly prized among all *Moi*, some of the oldest and most finely attuned are very highly valued. The most harmonious are called

3) Read during the month of October 1913 at a meeting of the members of Institut Indochinois pour l'etude de l'Homme in Hanoi.

"Sons of time". They may, as the jars, be the abode of spirits. It is more than doubtful whether it would be possible to find better or finer connoisseurs of the gong anywhere than among the M^{oi} people who have developed it to a very fine art, also musically speaking. Their *mbuat* and *riet*, their many stemmed reed organs are, of course, in near family with the *Lão khaen*. We suppose that the latter musical instrument was derived from the former. The *gung*, a sort of guitar of the Rhadae and Stieng, is identical with the *valiha* of the Malgaches. A pleasing invention of the M^{uong} is the piercing of the stems of certain bamboos which, when the breeze plays on them, produce a wild melancholic harmony. We think that this love and fine understanding of harmonious music, and of poetry, on the part of the M^{uong}, constitutes such a redeeming trait of these primitive people that it might be taken, among others, as an encouraging sign of a possibility for further evolution towards a higher form of culture (4). In Vol. II, part II, Mlle Colani treats the pneumatic apparatus for producing fire, and she notes with satisfaction that this kind of apparatus is especially distributed over Indochina and Insulinde, including the Philippines, which she takes as a sure proof of the interrelations which, long ago, have taken place by sea between these countries. In another communication to the Institute Mlle. Colani tells of a certain piece of land, situated in the province of Takeo in Cambodia, which, being spirit-haunted, seems to be a real accursed place, where nobody can take up his abode without running the risk of losing his life! The find of crudely fashioned pots, herds and a great number of burnt bones of game proves that this place was inhabited during ancient times.

M. Castagnol in a very interesting lecture explains the method of analysing the soil in order to discover ancient habitations, as has been carried out with great success by Dr G. Arrhenius in Sweden. By this method, not only can it be ascertained that a site has been inhabited at a far distant period but even the duration and the age

4) Though the joint authors are to give us the anthropological aspects of the M^{uong} in a later paper it may here be said that these M^{oi} are dolico-mesoccephalics with pentagonal faces with 6% Amerindian aquiline noses!

of that occupation can be ascertained. This will prove of an inestimable value for future archaeological research work. M. Castagnol has already proved the value of this new method by trial analyses in Tongking which were entirely successful as every time the expected chemicals were found in the soil, finds of pottery and other signs of a former habitation were also made. Mlle. Colani in another communication spoke about metal gongs and stone disks *i.e.* resounding stone discs. The beating of gongs play a great rôle at all kinds of ceremonies both in Indochina and Insulinde as their sounds are believed to possess power to chase away evil spirits. Mlle. Colani has during her research work in Mu'ang Phu-uan, on the vast field of the jars, found a great number of large discs of mica-schist (average diameter 1.70 to 2 metres). These discs were no doubt made for producing music, and when beaten they emit musical sounds. They were probably used at the funeral rites of this mysterious people which have left us their giant stone jars, their *menhirs* and their calcinated bones. As Professor Przyluski says: *With regard to musical instruments those of stone preceded those of metal. The sounding stone developed into the bronze drum.* It will be remembered that such a sounding stone is found in our National Museum. It hangs in the outer gallery facing south. M. P. Paris in an interesting communication about the relationship of four kinds of vessels in Indochina also mentions the Khmer dug out (of a sugar palm trunk) to whose rear, when paddled by a single person, there is attached a side rudder in order to make the canoe steerable. This side rudder is common all over N. E. Thailand where we have seen it in function innumerable times. Rev. Father Y. Laubie's paper on the divination tables used by certain Khâ. people is very intriguing, and it would be rather interesting to find out if such magic instruments are also in use in Thailand. There may be such ones in North or Northeastern Thailand. So much the more as a Lào divining rod has been found at Paklay (present cangvat Iân Châng) (5).

5) Herodotus mentions such divining rods as being used by the Scythians, and the editor of the History of Herodotus, translated by Sir George Rawlinson, E. H. Blakeney, adds (vol. I, page 813) that such a mode of divination is alluded to in the Holy Bible, Hosea 11-12.

In volume III, Part I for 1940 there is much interesting material for students of anthropology and ethnology. Worth noticing is that of the Reverend H. Gordon Smith of the Protestant Mission at Ban Methuot, in the very heart of Moiland, has made a very useful ethno-linguistic map showing the distribution of a great number of Moï tribes or their subtribes. Such maps showing the habitats of our hill tribes in North Thailand and the whereabouts of the many dialects spoken in Phak Isan (N.E. Thailand) would, of course, be of great help to future ethno-linguistic studies in this country too.

In the same volume Monsieur Paul Lévy, Chief of the Ethnological Service of Ecole Française d'Extrême Orient, in an obituary notice on the late noted French prehistorian, M. André Vayson de Pradenne, quotes a very wise saying of this savant; *vis.*: that only by the concerted interaction of the connected sciences of geology, paleontology, paleo-botany, archaeology and ethnography may the goal, that of prehistory, be reached. In his *Regards sur l'histoire de l'homme* M. Vayson de Pradenne furthermore says that man has evolved like any other mammal in his natural surroundings where he represents that mammal which possesses the highest developed brains. M. Vayson de Pradenne says that the question *How* (we evolved from an inferior animal being) *can* be answered by science but the great *Why* (We are here) lays in the Infinite, and the reply to this is beyond human concept. The place of origin of man, and of the hominids too, where he appears in full vigour during the Miocene period, must be sought for in Southern Asia. America seems to be excluded in this regard. The problem of deciding where the boundary lies between animal and man may theoretically be easy to solve from the religious point of view with its dogma of the existence of a soul but it is very difficult for the naturalist. *The Homofaber*, who knew how to fashion tools and make fire, is considered by most to represent the first *man* but, argues M. Vayson de Pradenne, even if our present anthropoids do not understand how to make stone implements or to produce fire that does not disprove that former, now extinct, anthropoids did attain to such accomplishments. Even if

Sinanthropus should be the maker of the stone implements and fire places found in the caves of Choukoutien it is not necessary to make a human being of him. His exterior appearance is somewhat unsatisfactory to that high dignity. In any case the fact remains that on the threshold of the quaternary period there existed beings which, morphologically speaking, were the intermediary between apes and men, and that was in Asia! (6)

First thereafter do we find the implements and skeletal remains of the ancient humanity of the lower and middle paleolithic age. The human beings of the paleolithic age were more different from our various "races" than these are between themselves. Their genesis and the origin of their implements are still unknown to us. But this surprisingly constant stone industry, the Chello-Acheulian, is spread over an immense space; from England in the north to the Cape of Good Hope in the south; from the shores of the Atlantic in the west to Malaysia in the east. We know next to nothing of the race which produced it but this industry seems to be linked up with the next following or the Mousterian belonging to the Neanderthal race of which we know quite a lot. Skeletal remains of the latter, showing an astounding resemblance, have been found from Germany down to Gibraltar, in Palestine and South Africa and eastwards to Java even.

This old human race was followed abruptly by another, whose origin is not yet known to us, and this time it is our own race, the *homo sapiens*, whose industry, the upper paleolithic, is superior to that of the preceding ones, though not so very much, but here appears *art* for the first time.

The Paleolithic *homo sapiens* is succeeded by neolithic man, and here the great revolution occurs. Man, from being a hunter and collector of food products, becomes a food producer. Agriculture and the keeping and breeding of domesticated animals usher in the

6) The late distinguished anthropologist Dr. Sir Grafton Elliot Smith has said that prior to the advent of true man there were roaming in the great tropical virgin forest, perhaps for millions of years, troops of "Caricatures of man!"

cultural period in which we live, and which now is being changed into a, perhaps final, age of machinery. The "belated" or backward races will (perhaps) not be able to catch up with us. Already the Tasmanians have gone to the wall. Will it be possible to save the remainder of the Australians, Melanesians, Pygmies and Bushmen? In conclusion our late savant says that the study of prehistory enables one to understand, at last in part, the greater events of the history of our species and thereby lead to the goal, long ago appointed by the wise men: *To know oneself*.

In our appreciations of the contents of the *Cahiers de l'École Française d'Extrême Orient*, as well as in our notes on her great work *Les mégaliths du Haut Laos* we have mentioned the late Mlle. Colani's studies on a former solar cult in Indochina. The proofs of the existence of such a cult are clearly seen when examining the figures with which the bronze drums, found in Tongking and Annam, are decorated. These drums are the witnesses of a primitive civilisation of which traces are still found among the Dayaks (of North Borneo) who are near relatives of the Moï of Indochina. As the late M. Louis Finot said: *In these drums we recognize those Indonesians, who from the coasts of Indochina spread southwards to the islands (of Insulinde)*. M. Goloubew, who next to M. Heger, is the authority on the bronze drums, is not in doubt that Insulinde received her *Ketteltrommeln* from Indochina where they are still in use among the Mu'ong. It must, however, be remembered that the oldest of the bronze drums, so far discovered, are not anterior to the first centuries of the Christian era. The drums are decorated in the middle with the sun (14 or 16 rays) and, in concentric circles, surrounding the sun, are seen processions of feather-crowned human beings, sun-birds and deer, who all proceed in the same direction i.e. that of the earth's moving round the sun. Similar solar symbols attesting to a former solar cult have been found in Italy, Gaul and Central Europe (not to forget Denmark). Mlle. Colani has also found solar symbols on the jewelry of certain Indochinese tribes. She thinks that there existed formerly a vast civilisation (combined with

the cult of the sun) which held sway over the whole of Indonesia, and that it travelled, by the way of the steppes, to the occident from here. We are not sure that we agree with the late learned lady savant as regards Indochina being the cradle of the solar cult but would prefer to look for this in the Near Orient instead.

The Reverend Father L. Cadière, so well known from his outstanding contributions to the psychology, religion, history and language of the Annamites, has written a very interesting paper on the Mōi Ca-lo' in the Quang-tri province. The Reverend Father says that the word Ca no doubt corresponds to Khâ, the Thai name for these primitives. Furthermore there are other Mōi, living on the frontier of the Quang-tri and Thu'a-thien provinces, who certainly are related to the Ca-lo' but call themselves Buru or Bru. Other Mōi again living on the borders of North Quang-binh and Laos also call themselves Buru or Bru. Father Cadière asks himself whether the Mōi Ca-lo' of Quang-tri are also Bru?

We are not able to reply to this query but we would draw the attention to the vocabulary given on pages 103-105 of this volume (III part 1) containing a group of words belonging to the languages or dialects of the Ca-lo', Bahnar, Koho and Chau-Sore, Biat and Annamite and point out the striking resemblance, not to say identity, there is between the words given as examples of the Ca-lo' and of the Sô, as given in our translation, with notes, of the Sô and Phu-thai paper, as published in JTRS., vol. XXXIV Part 1, of which anybody can assure himself. The Ca-lo' would therefore, linguistically at least, be near relations of our Sô. Furthermore it is of interest to note that, living on the northern slopes of Phu Phan, to the south of Sakon Nakhon, is a numerous population of so-called Khâ Lo'ng. These people came over here from the left bank of the Mekhong about a hundred years ago but have entirely forgotten their original language, now all speaking Thai. Moreover as far as we remember, their physical type is not so very different from that of the Lâo of French Indochina. Are the Ca-lo' or Khâ Lo' not identical with our Khâ Lo'ng? We believe so. It would be very interesting to go in

for a thorough study of both groups. Perhaps the ornamental motif peculiar to the Ka-Tu and Ka-Lo' 7) could be found among our Khá-Lo'ng?

In a short but well written note *Indochine-Océanie* Mlle. Colani shows that during prehistoric times there certainly were communications between Indochina and Oceania. The find of petrified skulls of the Australoid type (by Mlle. Colani) at Lang Cuom, Tongking, goes to prove this contention. Another proof is that a certain type of stone axe has been found both in Indochina, Indonesia, Polynesia and Australia. Besides this there are the well known cultural links between Indochina and Madagascar as well as between Indochina and Central America. Dr. Do-xuan-Ho'p, chief of the anatomical branch of the school of medicine, Hanoi, has studied a Mòi skull which comes from a tomb at Rung-gia, at a distance of 55 kilometers from Dalat, where Mòi mixed with Châm are living. These Mòi depose their dead in one and the same grave. First when this becomes too full they dig a fresh one! The interesting fact about this skull (and another Mòi skull from the Boloven plateau studied in 1939 by Drs. Huard and Nguyen) is that it belongs to a *dolicocephalic* race. This raises at once the question to what race this skull belonged or what race could have influenced the development of the skull towards dolicocephalism? Could it be Proto-Australoid or Melanesoid influence? It would be interesting to hear the opinion of the three doctors on this point.

M. P. Guilleminet, former Resident at Kontum, the large Catholic Mòi (Bahnar) centre, has written an interesting paper about the small black wax figures made by the Bahnar in case of sickness and used by a magician, *bo' jau sit jut*, for calling back the *po'hngol* or vital principle of the sick person. In case of violent and persistent attacks of fever it is believed that the sickness is caused by the *po'hngol* having gone to stay with the *manes* residing at the burial place

7) It consists of a lozenge or square divided by two diagonals and two perpendiculars into 8 triangles, four are white and four black or red of colour, which form two crosses or stylized swastikas

outside village. The magician therefore goes to one of the tombs of the deceased members of the sick person's family. He places the small human wax figure on the tomb, or he suspends it over same, whereafter he makes an incantation appealing to the *po'hngol* to return quickly to the sick person in exchange for the "slave" (the waxen figure) which he leaves on the tomb for the *manes*. The *po'hngol* is a semi-material element of man. When one is by good health, and awake, one's *po'hngol* resides, in the form of an insect, behind the front. It can only be seen by a *bo' jau* with his "double" eyes-mat-bar. During sleep or sickness the *po'hngol* may leave the body and go to stay with the spirits or *manes* in the "other world." If the *manes* seize hold of the *po'hngol* then sickness is sure to strike its owner, and, if not brought back to the sick person, the death of this will follow some few months afterwards.

We believe that the idea of the *po'hngol* is also found outside Moland, in this country among others, where it may take the form of an insect, a lizard or even a small snake that can be seen leaving the sleeping person by his or her mouth returning by the same way.

As stated above the magician, who is called to help the sick person who has lost his *po'hngol*, is called *bo' jau* in the Bahnar language. Compare this with the Phuthai spirit doctor, who is called Mo yau. ⁸⁾ We wonder whether the word yau is not identical with the same word in *bo' jau*, the Bahnar spirit doctor? If so it may be supposed that the Phuthai borrowed this word from their So neighbours.

Dr. P. Huard in an instructive paper *A propos des mélanges ethniques européido-mongoloïdes* says that the Amerindians of to-day were preceded by the following races or human types 1) the "Basket Makers" of the pueblos of Arizona which may be called enrafricomediterranean, 2) the pseudo-negroid, 3) the pseudo-Australoid, represented by the extinct Tasmanians, the Kanakas and Ainus, 4) the pure Indian type which is dolico-hypsocephalic, 5) the Europeoïde with a long face, related, to the people of Turkistan, and North

⁸⁾ See our *The So and the Phuthai* J.T.R.S. vol. XXXIV, Part 2, p. 155. third line from bottom.

China; this type is brachycephalic, 6 the pseudo-Alpine, brachycephalic, distinctly mongoloid, and finally 7) the hybrid brachycephalic of mongoloid extraction. This information is of interest to us living in Indochina because of the racial elements, mentioned above, two are or were also represented in this great subcontinent of Asia. Some of the types which preceded the present-day Amerindian such as Nos. 2 and 3 may even have come from here going to America via the isles of the Pacific Ocean.

M. Jacques Ezzaoui writes about a version of the myth of the two Sadets (the king of water and the king of fire) as given to him by a Moï Bahnar who had long been living with the Moï Djarai and the Boloven. These two "kings," at present not much more than ordinary spirit doctors, though still much venerated and respected by all the Moï or Khâ tribes, live in a big village called Prepatao, in the land of the Djarai. From the narrative as given by M. Ezzaoui's informant it goes forth that when the Sadet (that of the fire to whom the king of the water is subject) becomes old and feeble he instructs a new Sadet in all his arts and knowledge. This accomplished the old Sadet lies down and sickens. When on the point of dying his successor seizes the magic knife, inherited down during many generations from the original Sadet, and plunges it in the throat of the old Sadet! This is, of course, a striking example of what is called "divine kingship!" Similar institutions and customs are found in Africa among the Djurus in West Africa and the Nile Shilluk, whose kings are killed if they cannot produce rain, or when they become too old and feeble. 9)

The institution of the two Sadets in Khâland seems to be of a hoary antiquity, and it is known that in former times they used to receive tribute from the kings of Cambodia. Would this perhaps point to a former great Khâ empire ruled by two divine kings, and that long before there existed the well ordered states of Champâ and Funan? Investigations tending to elucidate this point would be very

9) Vide the late Professor C. G. Seligman—*Races of Africa*.

welcome indeed! They might lead to surprising discoveries among others to from what direction the idea of divine kingship came to Indochina. Personally we should think that it was born either in Egypt or Syria, and from there was diffused to the other parts of the ancient world.

In volume III, part 2, Dr. Veyre has published a series of anthropometric measurements of Thô, Nung, Man and Maeo living in Upper Tongking. The Thô and Nung are Thai, while the Man are identical with our Yao of North Thailand. The height of the Thô men varies from 150 to 174 cm, with a few exceptions whose height is either less than 150 cm, or more than 175 cm, with an average of 162 cm. The Thô women are 10 cm shorter than the men. Their bodily weight lies between 50 and 54 kilograms. With regard to cephalic index it is interesting to note that 8% of the men and 10.7% of the women, of respectively 250 men and 140 women measured, were *dolicocephalics*. Furthermore almost half of both men and women were *mesocephalics* leaving only 46.4% and 40.6% respectively as *brachycephalics*. The Thô are thus not pure Mongols taken in the ordinary sense of that word. The Thai Nung have also an average height of 162 cm, but are more marked *dolicocephalic* than the Thô. Of 84 Nung men measured 19% were *dolicocephalic*, while of 40 women 15% were so, the remainder being *mesocephalic* or *brachycephalic* like the Thô. The *dolicocephalism* among the Man and the Maeo is even higher. Thus out of 43 Man of both sexes 18 were *dolicocephalics*, and of 27 Maeo of both sexes 13 were so. They must therefore be described as tending towards *dolicocephalism*. Of height they are smaller than the Thai, ranging between 140 and 154 cm. Their women are 10 cm. shorter

Dr. H. Marneffe and M. Bezacier have written a very important paper on the bloodgroups of North Indochina. Their researches have been carried out among Annamites, Mu'ong Thô, Nung and Man. In Tongking the Annamites represent 9/10 of the total population. Though our knowledge is still too scanty for an exact classification there seems to be indications of their fundamental types; viz: the Negroid;

the Indonesian and the Mongolian. It seems also that none of the existing populations are autochthon. The authors say that of the Negroid race only the Papuanian branch with its two subgroups: the Papuas and Melanesians, seems to have inhabited Indochina. The late Mansuy talks of an Austro-Melanesian type but classifies most of the skulls examined by himself as Melanesian. However, the existence of such an Austro-Melanesian type is quite probable only this does not mean that there has been an Australian substratum living side by side with a Melanesian one. Which means that the Austro-Melanesians in North Indochina were immigrants? There lived, however, together with the Melanesians a Negrito people belonging to the pygmy race. It is possible that a few representatives of these Negritos are still existing, living on the Annamite Cordillera in the region of Dong-ho'i just near to that cave where a skull of a Negrito child has been found. We would in this connection remind our readers of what we have written about the rumoured existence of so-called Butr daeng-the red children-on the Phu Phan range in the great forest of Dong Mak Ee, between the changvate of Ubon, Kalasin and Nakhon Phanom in Northeastern Thailand. The authors have met natives in the almost unexplored region of Mu-gia with Papuan or Melanesian faces. This Papuanian race seems to be the autochthons of North Indochina where they were driven up in the hills by the invading Indonesians. This would have happened in the neolithic age. Perhaps one day we shall know that certain Khâ tribes, living in the northern parts of Laos and Annam on the Annamite cordillera, are a mixture of Papuas and Indonesians. 10) Our authors continue by saying that the Indonesians belong to the great Europoid race. They are the Moïs here, the Dayaks in Borneo, and the Battaks of Sumatra. The third great race to arrive in Indochina was the Mongol who drove some of the Indonesians up into the hills, and assimilated others, which gave rise to the Mu'ong. Also the Man were blended with Indonesian elements. As regards the Annamites

10) Did not Mlle. Colani suspect that these tribes were dolicocephalic? See her work *Les Megalithes du Haut Laos*.

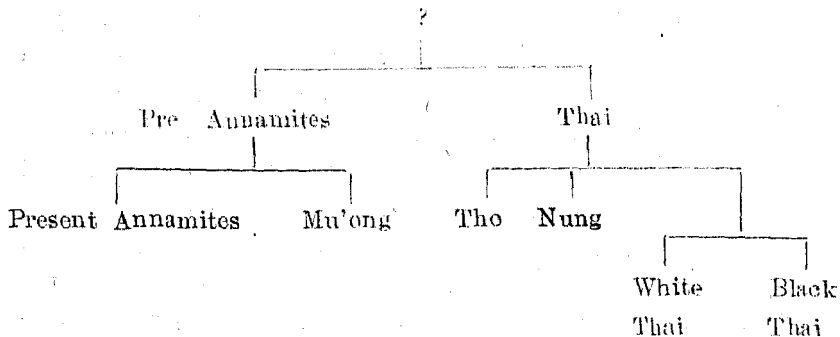
it will still for a long time to come perhaps be difficult to say how they came into existence. The late M. Aourousseau was of the opinion, based on historical evidence, that the Annamites are the direct descendants of a pre-Chinese people who, since the IXth century B.C., had been living to the south of the Yangtzekiang in the northern parts of the Tcho-kiang province. They were driven southwards, by the Chinese invasion in the IVth century B.C., down into the two Kwang provinces (Kwang-si and Kwang-tung), Tongking and North Annam. The ancient name of the Annamites was Yue. Arrived in Tongking the Annamites no doubt intermarried with the local Indonesian people there and afterwards with the Thai (who had invaded Tongking from Yunnan). Finally the Annamites were strongly influenced, both physically and culturally, by the long Chinese occupation of their present country. The Mu'ong, rustic cousins of the Annamites as they have been called, differ from the latter by their not having been influenced by Chinese blood. However, both the Annamites and the Mu'ong belong to the same anthropological type, the *Mongolo-Indonesian*.

If the above definition be accepted we shall have to discard both Maspéro's idea, according to which, based on linguistic grounds, the Annamites are Thai, and also the latest theory that they are sinized Indonesians and instead of that accept Dr. Maneffe's and M. Bezacier's opinion which to us seems to rest on solid ground.

With regard to the Thai their origin is not yet clear but it seems certain that they were already in occupation of the river valleys of Upper and Western Tongking from the IIIrd century B.C. They seem to have penetrated into Tongking by two ways, one along the Red River towards Lao-kay, and another through the "trouée" at Lao-bang Lang-so'n. Maspéro says that a first wave of Thai people would have followed the Red River and traversing Yunnan installed themselves in the hills of western Tongking, Lai-chau-with Dien-Bien-Phu as centre. From here they penetrated during the XIth century A.D. down into the Mekhong valley. We think that the last move of the Thai already took place in the Xth century A.D. by the

end of which there would have been Thai settlements in the Menam valley too.

On page 84 the joint authors give a common genealogical table for Annamites and Thai which is so instructive that we take the liberty to copy it here.



As regards blood groups the Malays, Sumatranese, Javanese and the majority of the people of Insulinde come near to those of the Indochinese of the North. These people share in common with the first named a more or less strong infusion of Negroid and Indonesian blood. The difference in the composition of the blood between the Man and the Javanese is small, so is it between the Thô on one side and the Sumatranese and Philipinos on the other side, and again between the Mu'ong and the Sulu (Moros) of the Philippines. The Annamites on the contrary are the only ones who differ from all the Oceanic peoples and approach the Chinese. The Javanese is near to the Ainu, who is essentially Indonesian belonging to the great Europoid race. The Annamites come near to the Malgaches (Madagascar) who are relations of the Javanese. In conclusion the authors say, that from the biological standpoint, they are led to conclude that the Annamites, Thô, Mu'ong, Nung and Man come nearer to the Indonesian element than to the Mongolian. The Mu'ong and the Man are the least influenced by the Mongol element and come near to the Javanese people. For the Man it must be stressed that the

substratum is Indonesian while the Mongol influence is simply an additional element.

For us Thai of Thailand the interesting point of the foregoing analysis of the Indochinese compared with the Oceanic people and the Austronesians of Insulinde is that the Thai of Tongking not only show a tendency to dolicocephalism but that their blood groups come nearer to that of the Indonesians than to the Mongols. Furthermore the Indonesians are members of the great Europoid race. Would this open the possibility of classifying the Thai as Europoids i. e. as non-Mongols? Personally we are not yet prepared to go so far as the investigations on blood groups have, up till now, only been undertaken among the Thô and Nung of Tongking. As soon as peace conditions return and the necessary funds shall be available we would advice that such investigations be extended to the Thai of North and Northeast Thailand, and especially, to the Thai Yai or Shans, the Lu' and Thai Nu'a of Yunnan, the three latter groups representing what may, biologically speaking, be called the purest Thai. ¹¹⁾

The last issue of the Bulletin of I. I. E. H. (volume IV, parts 1 & 2 for 1941) contains two very interesting papers on Moi psychology and their ideas of beauty of which we shall give the gist here. M. Guilleminet has written on researches on the beliefs of the tribes of the Annamite highlands, the Bahnar of Kontum and their neighbours, the sorcerers. The Bahnar belong, with the Rhadaë, Djarai and Sedang, to the progressive Moi tribes, and are as such well on the road to civilization. Their progress is not only marked by advances in their material life but also very distinctly in their manner of thinking and reasoning. However, their sorcerers have at times, obtained a kind of mystic power over them, and it cannot be denied that a series of murders and disorders are due to their harmful influence. The Bahnar are, as far as one has been able to

11) It goes without saying that the writer of these lines is entirely without any racial prejudice whatever. To him the word race does not imply anything only the individual merits carry weight with him.

penetrate into their religious ideas, animists, as the other Moi tribes are. They believe in spirits—*yang*—with whom they try to be on good terms by offering propitiary sacrifices, and whose anger they anyhow always take care not to provoke. It may be taken as a sign of progress that the beliefs of the ancestors of the Bahnar are also undergoing a change for more rational thinking thus they no more believe that *all* deaths are caused by supernatural influence but admit that quite a number of deaths are due to natural causes. As a sign of a higher ethical stage is the Bahnar's belief in and practice of purification through fasting. Traces of the existence of a former levirate are still found. The Bahnar tribe studied by M. Guilleminet counts 80,000 souls divided into 7 principal sub-tribes, all speaking the same language which counts 10,000 words; one of the sub-tribes is mixed with the Cham. Not possessing an alphabet of their own they use a romanized alphabet. The Bahnars are, like all Moi; born linguists. Mr. Guilleminet, who has studied the Bahnar thoroughly, says that in their religious beliefs there is more of formalism than of anxious piety. In this regard the Bahnar seem more sophisticated than the very primitive monotheistic Semang dwarfs of Malaya. On the other hand the relations between the divinity and mortal man are regulated directly between them without the intermediary of any priest. Besides the spirits-*yang*-there are also the *Kiek*, the *manes*, to be reckoned with. The Bahnar believe that these spiritual beings desire man to live a good and virtuous life. Another sign of the Bahnar's higher ethical stage! There exist spirit "doctors," the *bo'jau*, but these are *not* priests nor men gifted with any special supernatural powers. They are only considered as individuals possessing a sort of clairvoyance who may give advice of how offended spirits are to be appeased but they never celebrate any ceremonies. There are malicious sorcerers who, out of spite, may do harm but this will often result in their own death inflicted on them by the furious villager. However, the Bahnar, being by nature sceptical, magic and magicians are slowly disappearing being replaced by European trained doctors and hospitals. About their belief in and respect

for the Sadets we have already spoken. Among the Moi the belief in heroes endowed with supernatural powers, which may enable them to fly in the air, or that of philtres with magic stuff which may resuscitate the dead, which are still existing, constitute politically very dangerous superstitions, and they have several times caused serious uprisings among the Moi or Kha. Such fanatical disturbances are not unknown in Northeast Thailand, vide the widespread Phu mi bun movement in 1902. M. Guilleminet is also the author of another very interesting paper *The ideas about bodily beauty among the Bahnar at Kontum*. The Bahnar woman is not beautiful. She is small and massive with badly shaped thighs, too short legs, thin arms, large feet but small delicate hands. Her hair is not abundant, thick, long and sometimes wavy; her nose is small but often good; her eyes are lively and the ears well shaped. It is difficult to define the male type. There are big and small men, with well developed muscles or meagre breasts; there are types resembling Redskins, Hindus, Malays or Negros! All are almost beardless. The wooden statues adorning their tombs do, however, wear beards. Dark skinned even well proportioned women are judged ugly. The ideal of beauty by the Bahnar is the woman with a smooth and fair skin with a golden reflex, long legs, a slender torso, delicate fine muscles and long, abundant wavy hair i.e. all the things they lack! And this ideal the Bahnar praise and invoke in their poetry.

Dr. Leriche has studied a fragment of a human upper jaw with 13 well preserved teeth, found by Mlle. Colani in a large rock shelter at Lang Bon (Annam), and arrives at the conclusion that it belonged to a primitive human being living in the Upper Paleolithic age. He was probably dolicocephalic i.e. non-Mongolic. We are told that the average age of prehistoric man was only 35-40 years!

M. Autret, in an analysis of the blood of the Annamites, shows how important the influence of food may be to the blood group type i.e. the same kind of foods, the same vitamins, may make peoples, like the Annamites and the Malays resemble as regards the chemical composition of their blood. Would this,

in the long run, not also influence their racial appearance?

The number of Moi in Annam alone was calculated in 1939 to be 643,000 souls. We understand that if those living in Laos, Cochinchina and Cambodia be included the figure will be as much as about 800,000. Dr. Leriche has by examination of the teeth of the Tongkingese found that these include the tooth *en pelle* (shovel like). As this is also a feature of the teeth of the Sinanthropus it may mean a connexion between the Tongkingese and Sinanthropus. Mlle. Colani at a meeting of I. I. E. H. held on 4th February 1941, spoke about a *world wide neolithic wave* which spread from Northern Europe to Asia, Oceania and even to America. This is proved by the identical forms and polishment of the stone axes found in these localities. For the bronze age she pointed out there was liaison between Mediterranean Asia and the Far East, via China. Even for the paleolithic age the same implements are found from the Thames valley to the Cape of Good Hope and from the Atlantic Ocean to India. *Man's culture is one!*

In concluding our notes on the matters of anthropological and ethnological interest contained in the first four volumes of the bulletin of the Indochinese Institute for the study of man, shortly called I. I. E. H., we would most heartily recommend them to the study of our young Thai biologists to whom they are a veritable source of golden information. If the department of Biology of the Chulalongkorn University, and our Medical Association, are not yet subscribers to this all absorbing bulletin they ought to become so, as soon as possible, as it represents an absolutely necessary tool for their future research work in this country too.

ERIK SEIDENFADEN

Bangkok, 28th November 1943.