

## REVIEW OF BOOKS

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*La Civilisation annamite* by Nguyen van Huyen. 281 pages with 24 maps and plans, besides bibliographies at the end of each chapter; published in the serial of *Connaissance de l'Indochine*, by the Department of Public Instruction, Hanoi, in the year 1943.

The author of this handy and very instructive book is a *Docteur à lettres* and an active and very promising member of l'Ecole Française d'Extrême Orient.

The original empire of Annam, or Viet-Nam, consisted of, Tongking in the north, Annam in the centre, and Cochinchina, it was bordered to the north by China, to the west by the present French Laos and Cambodia while to the east and the south the China Sea laps its coasts.

More than four-fifths of the area of Annam consists of mountainous regions, especially in the north and to the northwest. To the north, in Upper Tongking, are found the highest and wildest parts with many fantastically formed limestone hills, honeycombed with caves, with deep canons and foaming waterfalls. To the west are the Moi plateaus covered with great forests and intersected with many water courses that descend in beautiful cascades into the flat coast lands. On these Moi plateaus are also found stretches of old lava and basalt which, when decomposed, yield rich and fertile red soil. The lowlands are represented in the north by the fertile and densely populated delta lands of Tongking, formed by the silt of the Red River. Greater than this is the vast delta plain of Cochinchina built up by the silt of the mighty Mekhong river and the Donai or Saigon river. In Annam proper, i.e. the ancient Champa, we find a succession of middle sized or small plains with fertile paddy land which during ancient times was already well irrigated and tilled by the Hinduized Indonesian Cham people. The climate and temperature of Annam is tropical but the coasts of Tongking and Annam are very often ravaged by violent destructive typhoons, almost unknown in our country.

The earliest inhabitants of Annam may have been a crossing of the two pre-human species: *Pithecanthropus erectus* or Java man and *Homo Pekingensis* or Peking man skeleton remains of which are likely to be found on the Moi plateaus. The first real men were represented by Proto-Australians and Pygmies (Negutos), followed by Melanetians. This has been established by the numerous discoveries of the skeleton remains of these human groups in the limestone caves of Tongking and Annam by such distinguished savants as Mansuing, Mlle. Colani, Palte, Sacerin, Formaget, a.o. The last non-Mongoloid waves to spread over Annam were the Indonesians, from the north, and the Mon-Khmer people coming, from the west. Then, much later, entered the Mongoloid Mu'ong followed by the Annamites from southeast China, and, in historical times, the Thai.

Stone implements, classified as palaeolithic, mesolithic and neolithic, belonging to the pre-Annamite population are found in many places in Annam, also *Kjökkenmöddings*, large earthen jars for funeral purposes and even a dolmen, not to forget the often extensive and cleverly constructed irrigation works built by the Indonesians predecessors of the Cham who themselves were no mean civil engineers. The origin of the Annamites is still obscure, However, the study of their anatomy and blood groups proves that they belong to the Mongoloid group of the human race. With regard to the Thai, their bodily features as well as their language may one day prove them, i.e. the original Thai, to be a branch of the Indonesians. It was on the top of the old Melanesian-Indonesians, and, in Cochinchina, the audeasidic (?) Mon-Khmer, all doliocephalics (long heads) with dark or fair skin that the brachycephalic (round headed) Annamites, at the dawn of recorded history, superposed themselves. The result is that present-day Annamites represent a very mixed people strongly sinized by a more than 1,000 years of Chinese overlordship. The Tongkingese are the present Annamites though mixed with Mu'engs, their own blood-cousins, Chinese and

Thai; the Annamites of Annam proper are mostly Mois or Chams who by conquest and oppression have been forced to adopt the language, manners and customs of their conquerors, while the Cochinchinese represent a mixture of Annamites, Chinese and Kĕmers. The Annamite language seems to have been influenced by Thai.

The history of the Annamites begins in Indochina, with the well-known myths about the descent from a dragon but the first somewhat more reliable historical accounts show that the Annamites were already established in Tongking, in the lowlands around Hanoi, during the third century B.C. Already in the second century B.C, the Chinese invaded and conquered Tongking and North Annam right down to the region of present-day Hue and Touranh. This Chinese dominion should last for over 1,000 years, from 111 B.C. to 908 C.E., and it left the Annamites strongly impressed with the ancient culture of China. Thus much in the customs and manners, one may say the whole social organization, of the present Annamites is of Chinese origin; this extends to their form of ancestor worship; their houses, built on the ground, not on piles as in the other Indochinese countries; their dresses; their art and letters and also their language which shows an extensive borrowing of Chinese words. The civil administration of Annam right up to the Imperial court is still almost a copy of Imperial China, but militarily it seems that the Annamites were better trained and fought better than their former task masters, even to defeat the Great Khan's armies in the XIII century C.E. During the 1,000 years of Chinese dominion the Annamites rebelled time after time, on one occasion led by a heroic girl, who has been named the Annamite Jeanne d'Arc, all in vain until Dinh-Bo-Linh succeeded in the year 968 C.E. in liberating, uniting and pacifying his fatherland. With the coming of the Ly dynasty begins the many centuries of long and bloody wars which should end with the complete annihilation of

the Hinduized Indonesian Chams of whom only a few tens of thousand are left today. These wars were partly instigated by the Chams themselves due to their piratical inclinations and complete lack of diplomatic ability; but, as the author admits, the Annamites were rapidly increasing and the delta lands of Tongking had become too cramped, so that they must seek for new fields and pastures in the country of their southern neighbours, the Chams. In 1044 C.E. the Annamites beat the Cham army and took 8,000 prisoners with 30 war elephants whereafter they seized and sacked Champa's capital, Vijaya, taking many more prisoners and an enormous plunder. In 1069 C.E. Vijaya was again taken by the Annamites who this time burnt it and made the Cham king, Rudravarman III, a prisoner. After that the Chams lost three of their northern provinces to Annam. Again in the XIV century C.E. Champa, after having in the meantime during the XII century and beginning of the XIII, known the vicissitudes of victory and after defeat in her *entre-mêlées* with Cambodia, was again reduced by several provinces. This time, however, the territory lost was in form of a gift by the foolish Cham king in exchange for an Annamite princess who became his consort. During the latter part of the XIV century Champa had a glorious but shortlived reconnaissance when her king, Che-Bong-Nge, a bold and clever general, led his armies from victory to victory against the Annamites; but after his death, which took place in the year 1390 C.E. outside the ramparts of Hanoi, Champa was not long to survive as an independent state. She was, however, spared for some time, caused by a new Chinese attempt to dominate Annam, which ended in 1438. As was nearly always the case the Chams were again responsible for their own downfall. In 1445 and 1446 they attacked Annam but were finally and utterly defeated, their capital pillaged and their king taken prisoners. In 1470 the Annamites attacked Champa; Vijaya was sacked and the Cham king again made prisoner. Annam now

absorbed the northern part of what was then left of Champa while the southern was divided among three vassal princes. The last pieces of Champa were finally occupied by the Annamites in 1697, and the saga of the Cham thus came to a close. There are now only left twenty to thirty thousand poor degenerated Chams, and it is hardly possible to find a single locality in their former kingdom which still bears its original Cham *name*, and of its several hundred splendid Hindu and Buddhist sanctuaries only a score are still standing. The destruction spirit of the Annamites won an almost complete victory—that of annihilation of an entire people and its culture.

Meanwhile in Annam, after the second Chinese attempt to dominate it had failed, a new dynasty, that of the Le, was founded about 1428. It reigned up to the end of the XVIII century C.E., and to it was due many reforms and useful institutions. The Law Code of the Le is still remembered in Annam. Public education and literature was also cared for, and hospitals and asylums for infirm people built. However, there was much internal trouble. During the XV century the usurping family of the Mac thus separated Tongking from the rest of the Kingdom, and the Mac were ousted only at the end of the XVII century. From that time up to 1788 the country was divided between the rivalling families of Nguyen and Tsinh, and the Le were only puppet emperors. Still the Annamites were expanding, and, after having absorbed the last territories belonging to the former Kingdom of Champa, they now invaded the rich alluvial plains of Cochinchina, which they wrested from Cambodia and colonized by help of political exiles, criminals and Chinese emigrants and pirates. Annam was finally reunited and pacified by the great emperor Nguyen-Anh, who was assisted in this task by the famous Bishop d'Adron and a number of young French officers who organized his army and navy, and in 1802 Nguyen-Anh was crowned as Emperor Gia-long. The successors of this remark-

able man, who, it must not be forgotten, enjoyed the hospitality and kind support extended to him for a while by King Phra Buddha Yot Fa Chulalok of Siam, were not clear-sighted or tolerant rulers like him. They are to be remembered especially for their cruel and bloody persecutions of the Catholic missionaries and the now already numerous Christians. The most sinister of these rulers being Min-Mang (1820-1840), sometimes called the Annamite Nero. Such an uncompromising anti-foreign political course led fatally to collisions with France. Between 1842 and 1847 Annam lost the Cochinchinese provinces to France and in 1873 Tongking followed suit. Soon after new troubles took place accompanied by bloody persecutions of the Christians and fighting between the Annamites and French troops with the final result that the Imperial court in 1884 had to acknowledge a French protectorate extending over Annam, Tongking and Cochinchina.

It will be remembered that the Siamese campaign against Viengchan (1827/28) led to a war with Annam, which lasted for many years. Most of the fighting, however, took place in Cambodia which suffered greatly. It was during this war that the Siamese built the strong fortress of Mu'ang Mai, near the town of Chantaburi (in 1838), which still stands almost intact with its bastions and walls and many of its guns in place.

The author gives the figure of 18,900,000 as the total population of Annam, of which 8,700,000 live in Tongking; 5,600,000 in Central Annam and 4,600,000 in Cochinchina. There are some discrepancies in the author's figures when he analyses these on national lines. Thus he says that the Annamites number 15 Millions; the Thai (of Upper Tongking) 483,000; the Mois 400,000; the Khmer (of Cochinchina) 352,000 the Chinese (especially in Cochinchina) 216,000; the Meo, Man (Yao) and Mu'ong 222,000 (all living in North Annam or on the hills in Upper Tongking) and 20,000 Cham. This gives only a total of 16,692,000. What are the other 2,207,000? Of

the Thai 229,000 are Tho; 162,000 Nung and 92,000 other Thai (Red, white or black). The Thai thus number less than 1/2 Million. It is interesting to note that the Chinese only number 216,000 or only 1.1% of the total population. What would the percentage be for Siam?

The Annamites are brachycephalics or round heads for over 54% and mesocephalics for 31%; the dolicephalics only number 3.22%. They are small people, 82.1% being under middle height (1.65 m.), the Cochinchinese being the smallest. The ordinary Annamite individual has a weak and undernourished appearance. However, when well and suitably fed he develops muscles and takes on a better appearance. The women are often of a delicate and fine harmonious build, and among them are many beautiful individuals. With their slightly oblique eyes, lank hair and high cheek bones the Annamites must indirectly be classified as Mongols. It is a fertile people; 4% of the Annamite families have more than ten children! They therefore constitute a somewhat dangerous neighbour. The Annamite is prone to laziness, he is more sensible than reasonable, more inclined to be artistic than scientific, and he is not inventive. However, with the modern system of progressive western educational methods all this is going to be changed for the better. Still in Annam, as in Siam, the official career seems to be of an irresistible attraction to youth. When well trained and well led the Annamite has proven himself to be a good and courageous soldier.

The family type in Annam is the patriarchal one and this, Chinese, type of social order with its clans and respect for the elders, has been and is the strongest base for the whole national structure. The paternal authority is absolute and often tyrannical, and the marriage of the young folks is a family affair into which love does not enter. However, the new Civil Code in Tongking declares any marriage invalid which is not based on mutual consent.

Everybody must marry. Celibacy is shunned and looked down upon. The Annamite marriage customs and ceremonies are very curious and are reminiscent in many of their details of what is in vogue among the Thos and the Phuthai. Vide Dr. Nguyen van Huyen — *Les chants de mariage Tho de Langso'u et Cao-Bang* and our translation (with notes) of "The So and the Phuthai"—J.S.S. Volume XXX.

The wife was formerly absolutely subject to her husband's pleasure. Today she cannot be repudiated by him unless by a decision of the court and according to law. In modern times she is also less subject to the tyranny of her mother-in-law, and her position has become more tolerable. Still polygamy is recognized as a lawful institution, and it is practised by the peasant as a means to obtain workers on his land! The Annamite is here still very backward and might take a lesson from the monogamous Thai. However, among the urban population monogamy is rapidly gaining the upperhand thanks to western ideas and the influence of Christianity. The Annamite woman is certainly not without those qualities which make for a beloved companion, a good mother and a capable house-wife. The Annamite children love, honour and obey their parents to the utmost, and their parents divide their affections equally between sons and daughters. The cult or worship of ancestors binds together the members of great families but it is not a worship of divinity, because the Annamites honour and venerate with gratitude their dead parents just as if these were still alive. At least such is the case among the higher classes; among the lower classes ancestor worship has become a religion full of gross superstition. Among the funerary customs one notes that of placing money in the mouth of the dead. Like the ferry money to Charon of the ancients in Europe! The ceremonies on the 50th and 100th day after the death have been adopted here in Siam from Annam. The faith in the survival of the dead is accepted among



the Annamites as a fact in which there is nothing supernatural. Filial respect and love is a corner stone in the Annamite social order so much that a contravention against that maxim, resulting in the father killing his own child, is punished only lightly by the Law. The strong fabric of family relations and the clan is thus the all important thing which counts in every case while the individual is nothing. Still also here modern conditions tend to loosen the family and clan ties of their rigorous discipline. The people, who go to work in the factories or on the plantations or emigrate to Laos or Siam, or the young people, who go to Europe for a higher education, all constitute to the reduction of the authority of the head of the family. Young people with a western education now look somewhat critically on the ancient family institutions, and a new westernised family conception is evolving.

The strongly organized communal institutions have made of the Annamite nation a redoubtable neighbour for weaker peoples, such as the Laos and Khmers, and it was thanks to them that the conquest and absorption of the entire Indonesian population of ancient Champa, and almost so of the Khmers of Cochinchina, succeeded in a fairly short time. The Annamite commune, because of its solid interior organization and structure, is so powerful that the sovereign's laws have to give way to the customs of the village. In these are found the curious institutions of classes of ages. The doyen of the village is thus always the oldest man. The communes are governed by a council of notables and is in reality a small state within the state. Some changes in the administration of the village are now taking place due to the question of the distribution of the communal lands or because of the expanding influence of the Roman Catholic religion. Recent time has seen the introduction of co-operative societies, and this is no doubt the right path to follow in order to solve future economic problems and difficulties. The village centre is the *dinh*, the building which contains the altar of the protecting spirit of

the village, and here take place all the important annual sacrifices, ceremonies and feasts, which form the picturesque side of the Annamite life.

Politically Annam is today divided into three parts, the colony of Cochinchina and the protectorates of Annam and Tongking, the first having a French governor at its head, the two others Residents superieur. The emperor's authority is thus restricted to Central Annam. In spite of this there is a real feeling of national unity among the Annamites of all three countries. The emperor, His present Majesty Bao Dai, a young and highly intelligent prince, who is much concerned with the welfare of the poorer classes of his people, is still surrounded with that imperial splendour which formerly enhanced the Imperial Court at Peking.

It may be added that between the Tongkingese and the Cochinese there is a marked difference both in physical appearance and in character. There is also a difference of dialect. On the whole the people of the North seem to constitute the most valuable part of the nation, though good education may equalize that in time to come.

It is still the emperor's duty to perform the triennial sacrifices to Heaven and Earth. He also in his own high person should steer the plough at the annual ceremony of the first ploughing, our Siamese *Rek Na*, now abolished. The present emperor, however, uses a high mandarin to carry out these, still in the eyes of the people so very important rites. To the student of ancient China and especially of its former Imperial Court it seems as though Annam has kept much of that which modern China has discarded. The mandarinat is still very important though the training for it has been much changed due to modern ideas introduced by France, and the former feudal system of government is now on the way to become a representative one in which the Annamites themselves are taking part. So far, however, the executive power has remained in the hands of the French Governor-General, the Residents

Superieur and the Governor besides a whole hierarchy of French officials.

It would be tempting to make further quotations of Dr. Nguyen van Huyen's interesting work but space forbids, so we shall conclude this review or analysis with a few more extracts concerning the material and spiritual culture of the Annamite people. As already said this people wears the strong imprint of more than 1,000 years' Chinese domination. This is seen in the construction of their houses which are all built directly on the ground. The Annamites takes much interest in the appearance of his house which must be both solid and attractive. Would that our Thai peasants took this up as a good example!

A noteworthy feature in the Annamite landscape are the many well kept and often beautifully situated and kept tombs of their dead. The construction of the dwellings for the living as for the dead is no easy matter, because of the many evil powers one has to guard against! There is thus the possibility "evil eye" of one of the workmen, and there are the many living spirits which may bring sickness and calamities if not properly propitiated! The Annamite villages are generally built along water courses or highways, others have grown up close to the old brick built or earthen walled citadels. Vide plans Nos. 1 to 21, pages 163 to 179 in the book under review. The urban population of Annam is small as the huge mass of the population consists of farmers. The largest town is Saigon with 360,000 inhabitants, next follows Hanoi with 145,000. Hue, the imperial capital, built picturesquely on the banks of River of Perfumes, with its extensive palaces, its city walls, gates and the beautiful Imperial tombs, is a small town. The national dress of the Annamites follows Chinese patterns; still the women of the North persist in wearing the skirt instead of the regulated trousers. Both sexes wear their hair long rolled up inside a turban. The staple food is, as overall in Southeast Asia, rice. This and dried salted fish is the ordinary food; meat or pork is seldom on the menu.

Agriculture is the all important means of livelihood but because of the rapidly increasing population the land has now been divided up in quite small portions hardly sufficient for the existence of a single large family. And here we see the chief reason for the Annamite invasion of Laos, Cambodia and Siam. It is the *hunger for land* that constitutes the driving power of this ever expanding emigration of Annamite peasants. This lack of arable land is also responsible for that large wandering population of farm labourers without any land of their own, which constitutes another difficult problem. The Annamites are good fishermen but not so good at husbandry. Their buffaloes and oxen are of a rather poor quality, and in number they are much too few in proportion to the population. Horses (ponies) are rare too. The Annamites are poor hunters of game, and rather afraid of the forest and jungle. In Annam, as here, the trade of the most important products, such as paddy and Indian corn, is mostly in the hands of the Chinese, still the Annamite, thanks to his frugal living and pertinency, peacefully aided by the French, has been able to hold more of his own against the Chinese than is the case in Cambodia or Siam.

As regards religion the Annamite, who probably is one of the most superstitious beings in this world, worships many kinds of supernatural beings or forces. He is an animist *par excellence*. There are spirits inhabiting trees, rocks, hills and rivers, and they are of all kinds of shapes and disposition, ugly and beautiful, evil and good tempered. Then there are the heavenly beings composed of former human beings becoming angels or purely celestial beings. The number of gods is legion! In spite of all this the Annamite is not deeply religious (He is rather what we would call a superstitious materialist). The shamanist spirit possession is a very common feature of the spiritual phenomenons of Annamite religious ideas but any clear conception of the relations between man and God is non-existent. It is said that the Annamites profess no less than three different religions: Confucianism, Taoism and Buddhism: one might add to this Animism and Naturalism, the cult of Heaven and

Earth, and the ancestors. Of these the first is rather a sort of social and moral order while the Taoist philosophy has degenerated into a confused medley of sorcery and necromantism. Buddhism is represented by the Mahayana with its belief in Bodhisattvas or world saviours. Buddhism has been of great influence, temples and convents are very numerous, and most of the Annamites call themselves Buddhists. To this must be added that at present the Christian religion is professed by several millions of Annamites, especially in the delta lands of Tongking. The Christian religion was preached by Father Alexander de Rhodes already in 1625. Missionary work was taken up and perpetuated by the *Fund Société des Missions Etrangères*, and the bloody persecution, which time after time swept over the Annamite Christians, did only serve to prove their faithfulness to and steadfastness in the Christian faith. The author says that the Annamite language belongs to the Austro-Asiatic group. We doubt that such was *originally* the case. There is, according to Father Sonoignets' penetrating investigation, a sure relationship between Annamite and Malay, and the author adds that the ancient Annamite still spoken partly by the Mu'ongs is closely related to the Môn-Khmer languages. We are, however, of the opinion that, as the Annamites as has been proved by anthropological researches, are Mongols, their original language must have been a Mongoloid tongue, and that all the Austro-Asiatic or Indonesian elements are only loans from the Indonesians and Môn-Khmer people whom the Annamites, during their more than 2,000 years' southward push, have been dispossessing. And though we acknowledge with due respect the learning of the late M. Henri Maspéro we still also doubt the correctness of attaching the Annamite language to that of the Thai families as this great philologist does, and that as long as we do not know more of what the ancient Thai really was. The Annamite written language has adopted the Chinese ideographs but as this clumsy system was found impracticable Father Alexander de Rhodes (1591-1660) invented that ingenious alphabet called *Gusa-ngu* which used a modified European kind of letters and which in

an again modified form is replacing the native alphabets used in Laos and Cambodia. Perhaps one day the Gusa-ngu may be adopted in the entire Far East, at least as a writing placed on an equal footing with the various local and national scripts? The learned language in Annam is still Chinese but more and more it is being displaced by the Annamite savants, educated in the West, who now write in French.

Under culture and education the author speaks about the Confucian Altruism with its love of one's neighbour and the cardinal merit of conquering one's self. These maxims are certainly admissible and worthy of our deep admiration and respect, the only drawback, but, a very important one, in the Confucian system is its pronounced contempt for woman. Compare this with the free and respected position of the Thai woman right down from ancient times!

The Annamites are artistically gifted, and they excel in the carving of wood and the casting of bronze but their monuments are not very imposing besides being built of perishable materials such as wood, bricks and plaster. Still many of their *dinh*s and temples are of a beautiful conception, and the Annamites have also constructed many fine bridges. We would recommend French-reading Thai to read and ponder over the contents of Dr. Nguyen van Huyen's so very interesting and instructive book.

*Victor Goloubew — Religieux et Pèlerins en Terre d'Asie*; 189 pages with one picture and one map. Published in Hanoi, 1944.

The author of *Monks and Pilgrims in the lands of Asia* is the well known and distinguished *savant*, member of the École Française d'Extrême Orient and one of the foremost students and authorities on Oriental art.

This delightful book is written in that beautiful and harmonious French that one is accustomed to expect from Monsieur Goloubew, and which enhances so much the reading of the always deeply interesting essays and other papers from his pen. His book is

dedicated to the memory of the late Gilberte de Coral Rémusat, another distinguished student of Khmer art. In the first chapter of his book M. Goloubew gives an account of the life of the famous Chinese painter-poet, Wang Wei, who lived and worked during the 8th century C.E. under the Tang dynasty. It seems, unfortunately, that none of his original landscape paintings have been left to posterity though reproductions of them which still exist testify to his talent.

His poems, however, have been preserved to us in their pristine purity. Many of these show Wang Wei's love and deep, though somewhat melancholic feeling for the beauties of hill and dale, flowers and trees, the bubbling streams and the changing seasons of the year. Wang Wei was a sincere Buddhist without giving up the doctrines of the Tao or Confucian moral precepts, and his last years were spent in a kind of solitary hermit's life. He, however, always welcomed friends and delighted in spiritual conversations with them. He lived in the hills to the east of China's old capital of Si-ngan-fu. As a painter he will be remembered for his introduction of the "air perspective". Curiously enough the picture, said to be of Wang Wei himself, represents him seen from the back! Thus we do not know what his face was like.

The second chapter narrates the life and travels of the most famous of all Chinese pilgrims to India, Hiuan-Tsang.

Hiuan-Tsang was born in 596 C.E., and, being a devoted disciple of the Buddha, was burning with the desire to visit the places where his great Master had lived and taught but he also wished to receive instruction for his personal benefit in the home of his creed besides acquiring books and manuscripts for a deeper and better insight in the doctrines with a view of propagating these in his home country afterwards. Though forbidden by Imperial orders he left his country in the year 629 C.E. to launch out on his long and perilous voyage to the holy land of his desire—India—where his stay was to last for eleven years. Travelling during those distant

times was dangerous work. Not only hunger and thirst, but cruel robbers were a menace in the inhospitable regions our pilgrim had to pass through.

Hiuan-Tsang's itinerary led him through the burning deserts of Central Asia first to the highly civilized Turfan Kingdom, peopled by Buddhist Indo-Europeans, keepers of the remnants of the ancient hellenistic culture and speaking Tokharian (an Indo-European language that, in a certain sense, was nearer related to Celtic and Slavonic than to Sanskrit or Persian). From their flourishing oasis he crossed the lofty Tien-shan range to another Oasis kingdom, that of Kutsha, and then on to Takmak, capital of the great Khan of the Western Turks, whose ruler sent him off with great honour and precious gifts to Tashkent. Crossing the terrible desert of the Red Sands our intrepid but patient and gentle traveller next reached the legendary magnificent Samarkand, the town of the Mazdeans, where the Sogdian tongue was spoken (an Iranian language, also now extinct, which was a *lingua franca* used over the entire Central Asia). From here Hiuan-Tsang went south, crossing parts of the skyhigh Pamirs, and over the Syr Darya he came to Bactria which was still full of relics from the golden age of Buddhism with several hundreds of convents. The next country, after having crossed the Hindukush, to be visited was what is now Afghanistan, then a Buddhist country still. In Bamian our pilgrim was admiring the two gigantic rock hewn images of his Master which are respectively 50 and 35 metres in height. From here our pilgrim turned south east, visiting many rich and beautiful towns of which the savage fury of succeeding Muhammadan conquest has only left us sad ruins.

Hiuan-Tsang entered India by its northwestern gate, the famous (or should it be infamous) Khaibar pass. Near to this pass he visited a sacred cave where he beheld the luminous shadow of the great Tathāgata (it will be remembered that Siam also possesses a sacred shadow of the Buddha which is seen under certain angle of light on a cliff called Phra Chai at the foot hills of the Dungerek,



not far from Saraburi). For eleven years Hiuan-Tsang travelled round in India, visiting and worshipping at all the places connected with the life of his great Master.

He went to Sarnath in the deer park at Benares, to Kusinara and Bodhgaya, but everywhere he found decay and neglect. For a time he studied at Nālandā, the famous Buddhist university in Bengal, and the whole time he was collecting texts and commentaries to be used for the propagation of the faith in his home country. He also visited famous Rajagriha, capital of ancient Magadha. Having finished his studies in Sanskrit and of the Vinaya Hiuan-Tsang paid a visit to Southern India, and was also the honoured guest of the powerful King Harsha Śīlāditya of Northern India.

Hiuan-Tsang's descriptions of India of the 7th century C.E. are of the greatest historical and geographical value to us. He returned to China, crossing the Hindukush and the Pamirs, and via Kashgar, Yarkhand and Liu-han reached Lo-yang where an imperial welcome awaited him.

Hiuan-Tsang lived for the remainder of his days at a monastery outside the Imperial Capital busily occupied with translations of the many Sanskrit manuscripts brought by him from India. His chief work was the translation of the *Prajñāpāramitā-sūtra*, that fundamental text of Mahayanism. He passed away peacefully in the year 664 C.E. in the firm belief of entering Maitreya Buddha's Paradise. He was a noble soul!

A chapter is devoted to the activities of two distinguished savants, the late Abbé Péri and Claude Maitre, of the Ecole Française d'Extrême Orient, both deeply versed in ancient Japanese literature and art. Monsieur Goloubew writes also an interesting chapter on the Tibetan gods. Buddhism was introduced in Tibet in the 7th century C.E. by a Nepalese and a Chinese princess, queens of King Srongtsan Gampo, and during long and bitter competition with the national Bon cult of devils and local gods and spirits, it developed into the present Lamaism with its living Buddhas (so well described

by the late Colonel L. A. Waddell, M.D. in his standard work *Lamaism*). Orthodox Lamas divide the objects of their worship into nine groups: The five Dhyana Buddhas; the Yi-dam or tutelary divinities; the Bodhisattvas; the Arhats or Saints; the goddesses; the dakinis or female Fairy-demons; the Indian devas (gods); local gods and earth spirits. A medley this which has not much in common with the puritan Hinayana of the South. Among the Dhyana Buddhas is Amitabha, highly venerated in Japan, who no doubt is an Iranian god of light. In the iconography of Tibetan Mahayanism the historical Buddha and his six predecessors are little conspicuous but there are almost innumerable Buddhas in Mahayanism. They number more than a thousand, and are of various forms and function.

The Yi-dams are rather fearsome, of Tantric origin, bloodstained killers. Of the five chief Bodhisattvas, Avalokitesvara, in ancient Cambodia worshipped as Lokeshvara, the great merciful divinity of King Jayavarman VII's whose face is seen on the gate towers of Angkor Thom and on Bayon's 39 towers and again in the huge Asram, Bantai Chmar, is the most venerated. He has, however, a Sakti, a female counterpart, the white merciful Tara.

The last chapter is devoted to Angkor Wat in the 16th and 17th century C.E. As is known, Angkor Thom or Yasodhara-pura, Cambodia's great and glorious capital for almost 600 years, was deserted by the middle of the 15th century C.E., the cause being the incessant attacks by the Thai from Siam (Ayuthia) with the direct result of splendid Angkor Wat also being deserted and left to the mercy of the invading jungle. The temple was re-discovered by the Khmer themselves in 1570 C.E. though it is hard to believe that such stupendous buildings should ever have faded away from popular memory. We read also that this or that European traveller "discovered" the Angkor temples although their existence undoubtedly was well known to the royal courts of Phnompenh and Ayuthia the whole time, so much the more as pilgrimages were being made

to Angkor Wat at intervals. It has, however, now become a Buddhist sanctuary, and no longer considered the mausoleum temple of a deified king (Suryavarman II (Paramavismuloka).

From Cambodian hands it passed into Siamese but was returned to Cambodia in 1907 since when France has carried out the meritorious work of restoring it. A Japanese visited Angkor Wat about 250 years ago and has left a curious map of the gigantic temple which is published by M. Goloubew in his book. This gifted author is perhaps right in saying that the wish of the ordinary pious Buddhist is *not* so much that of obtaining Nirvana but rather of being reborn in this world in a happier existence there to be rejoined by "that beloved wife who died young still beautiful of body and beautiful of the five senses."

ERIK SEIDENFADEN

Huahin, the 11th May 1945.

Editor's note: We regret to record the demise of M. Goloubew.

John Coast; *Railroad of death.*

The Commodore Press, Simokin Marshall Ltd.

London, 1946. 254 p.p. 12/6

John Coast, a British subaltern, has written a vivid account of his 3 1/2 years of internment and forced labor under the Japanese, dating from the fall of Singapore, 15 February 1942, until his release from Kanchanaburi Camp, Siam, 1 September 1945.

In November 1942 he was sent to Ban Pong, Siam, to work on the Japanese railroad to Burma. He kept a diary, and although this was subsequently lost, his careful observations remained and enabled him to give a factual account of the behaviour of Japanese overseers who expended over 100,000 lives in rushing to completion a railway of little value, during a futile war.

The title, *Railroad of death*, will probably stigmatize this stretch of Thai soil for many years. Well-wishers of Siam, therefore, will endorse this book which fixes the responsibility for this tragic episode where it belongs—upon the Japanese—and they will be pleased that references to Siamese are invariably commendatory.

The author mentions the mind's tendency to dwell upon pleasant and humorous incidents to the exclusion of others, and in relating such incidents he has relieved a tale of sustained misery.

In one year, the Japanese, using slave labor, drove a 400-kilometer railroad through malarial jungles and rain-drenched mountains, to Burma. The emaciated prisoners of war suffered from beri-beri, dysentery, cholera, malaria, tropical ulcers, scabies, diphtheria, and infections. Their clothing was a "Jap-Happy", i.e., a string with a patch of cloth for an apron. They were preyed upon by mosquitoes, lice, bedbugs, gnats, and other insects. Deprived of soap, herded with helpless sick, they lived in perpetual stench.

with chronic malaria and dysentery, they put in 12 and 14-hour days on the railway, crawling back by night to sodden, vermin-infested bamboo shacks to lie wet and miserable, drenched by monsoon rains, until the pre-dawn reveille. Medicines were lacking. Cholera took 75% of the prisoners in some camps in one month. British prisoners forming one group were marched with their kit 25 kilometers per night for 280 kilometers. Thereafter, by overwork, starvation and disease, their number was reduced from 10,000 to 4,000 in six months. Patients were carried out on stretchers to lie and break up stones for ballast.

The Japanese worked Allied officers as coolies allowed no neutral observers to visit the camps; and consumed most of the Red Cross food parcels sent to the prisoners.

Strangely enough, the Japanese and their Korean guards were even more brutal and callous to their treatment of Tamils, Malays, Chinese and Javanese workers. These laborers, secured by false promises and by conscription, received even less food and medicine than the Allied prisoners, and died in ten-fold greater numbers.

The treatment shown Allied prisoners of war cannot be justified by reference to the exigencies of war and the need for the speed-up in building the railroad. The railroad was completed by November 1943. In the summer months of 1945 the Japanese camp commanders imposed fresh hardships upon the prisoners, either to incite them to revolt and then be shot down, or, as in the case of five maintenance camps, to kill them by overwork and starvation. On 23 August, 1945, eight days after the capitulation of the Japanese, the author saw 1500 men who had just come from one such camp: "one of the worst batches in three years... long-haired... clad in black and rotten rags... the bitter stench of dirt ingrained in their bodies... the stink of sick men, of dysentery... hollow-eyed, just bones, their skin flaking off... lying bleakly in the unspeakable mess on the floor of the trucks." One Australian, who had gone out of his head, had been tortured for eighteen days and then bayoneted two days after the Japanese surrender.

Although it is a grim recital, it is told with a high degree of objectivity, and is a chapter of history which should be recorded.

The book is dedicated first of all to Nai Boon Pong Sirivejja-bhandhu, the Siamese merchant who befriended hundreds of Allied officers by securing extra food for them at low prices (food meant life), by caring for their valuables and returning them intact over two years later, and by lending them money.

In leaving Siam by plane, the author's last act was to circle low over Kauchanaburi and drop a farewell message to Nai Pong, Tawi, and many other Siamese who had been, and would remain, his friends.

K. E. WELLS.

*Siam, The Crossroads* by Sir Josiah Crosby, 174 pages; 1945.

Considering that the author has been intimately connected with Siam—and incidentally with the Siam Society in the days prior to his elevation to ministerial rank,—this book should be of great value. Sir Josiah seemed, however, during the last years of his diplomatic career here not quite clearly appreciated, and it would seem that the book is an explanation of an attitude which was a much discussed topic in the foreign clubs and gatherings of Bangkok at the time.

His survey of the Siam of the last score of years is hardly accurate in point of facts, though the average reader will make concession to the slips and pass them over readily enough. The chapter, however, on international relationship is an outstanding one of interest and needs a more detailed consideration.

Sir Josiah attributes the recent changes in Siam to international relationships. That may have been true. At that time Japan was looming up, as everyone felt, on the eastern horizon and was obviously carrying on a campaign of Pan-Asiaticism in which was predicted a twilight of the gods—the ones from the West. Formerly the Siamese people had been taught to respect and appreciate the King's authority in government, which in respect of foreign affairs insisted upon an attitude of friendliness with all treaty powers without discrimination. They had just been witnessing the relegation of that authority to a back seat practically. They had observed also a bolder foreign policy in which the formerly preponderating interests of Western powers were being relegated too to back seats, and they were looking with some curiosity upon the so-called democratic government's flirtations with a power, which, while

professing more or less openly an ideology opposite to democracy, was yet making a real effort to win democratic Siam's affection.

Dealing one by one with the foreign nations with extensive interests in this country, Sir Josiah takes up first his own, which, he says, has had connection with Siam since the reign of King Mongkut and never once quarreled with her. The cession of Kedah and other Malay states though considerably resented never became irreconcilable. King Rama VI's entry into World War I on the side of the allies cemented more firmly the friendship hitherto existing between the two nations.

As for France, whose connection with Siam dates from the XVIIth century, her relationship under modern conditions was only resumed after that of Great Britain. Her programme of colonisation indeed aroused bitter feeling among the Siamese but that gradually calmed down until Pibul in his turn began aggressive measures. It is noteworthy that Sir Josiah considered this last phase as a natural sequence born of a desire to redeem what had been taken away by force and without reason.

The third power dealt with is Japan, which, according to the author, became involved in Siamese politics through force of circumstances since the Revolution of 1932. In spite of repeated attempts to win Siam's goodwill and to alienate her from Japan's rivals in World politics, the Siamese did not seem to respond to their friendly moves until the Japanese invaded East Asia and changed things there, with the result that certain powerful Siamese statesmen brought Siam into the war on the Japanese side.

Sir Josiah's most interesting treatment is that of the Chinese. China, the fourth power in the scene, is in the unique position of having no diplomatic relationship with Siam and yet the most closely connected by reason of the particularly favourable status enjoyed by the innumerable Chinese colony in Siam. They are entitled to all rights of citizenship. Sir Josiah might have added that many of them had risen in pre-Kuomintang days through their



automatic adoption of Siamese nationality to the highest positions in Siamese government and society and even in one instance occupied the Throne. The change, however, of Chinese political ideals resulted in a livelier national consciousness on their part, and the new unassimilated Chinese colony is fast assuming big proportions and suggest a future *imperium in imperio*. On the one hand the Siamese as the legitimate owners of the land are naturally bound to defend their independence and integrity. The Chinese colony on the other hand are required by their legal ideal, though contrary to international law, to maintain that all Chinese born and even domiciled in Siam are of Chinese nationality and could never be otherwise. The conflict of ideals resolves itself into four phases, namely: immigration, nationality, school-curriculum and trade. In the solution of these problems, the Siamese government stood on solid ground and was supported by principles of law and equity. Although Sir Josiah makes historical slips, since most of the work of contention done was not by the Pahol cabinet as Sir Josiah says but by the governments either before or after the Pahol regime, the law of private schools which he cites for instance being anterior to the Revolution by some ten years.

It is to Sir Josiah's credit that he has looked into both sides of the question. In regard to the problem for instance of nationality as applied to the Chinese born and domiciled in Siam and the problem of economic competition, he has pointed out that Siam was adopting in her territory the identical measures that China adopted in her own *vis-a-vis* the competition of foreigners there. Sir Josiah says also that the alleged persecution of Chinese immigrants to Siam is much exaggerated. He concludes that there is no reason why Siam and China should not be able to live peacefully together if the latter would only admit the legitimate claim of Siam to be master in her own house.

*Siam*, no. 26 of the Oxford pamphlets on Indian affairs, Oxford University Press with a map on back-cover, 32 pages, 1945.

The pamphlet is a handbook of general survey. Its distinctive feature is a comment on Siam's relation *vis-a-vis* India, a topic never before touched upon in a general information book though scholarly dealt with by some Indian savants such as Professor Sarkar. "It is an astonishing fact that all memory of their former conquerors or instructors has been erased from the minds of the different peoples of south-east Asia, whilst a similar forgetfulness prevails in India itself, where, except for a few stone inscriptions, this century-long process of colonization upon a huge scale appears to have left little or no record behind it."

D.

## RECENT SIAMESE PUBLICATIONS

*The Questions of King Milinda* (ปัญหาพระชาลิณฑ), popular version, Vol. I, 86 pages, 1944.

To the credit of Lieutenant-General Phya Sri Soraraja Bhakdi, former Intendant-General of the Army, is due the second edition of the popular version of the Questions of King Milinda, published as a memento to his wife who had just died. The book is as usual prefaced by a short biography of the deceased lady.

Since no notice has ever been taken in these pages of any Siamese version of this world-famed Pali classic of the first century (of the Christian era), it has been thought fit to take this opportunity to review its history. In the Sukhothai work on cosmology, the *Tebhūmikathū*, more popularly known as the *Traiphūm Phra Ruang*, dated 1345, and attributed to the pen of King Lüthai, the fifth of the Sukhothai monarchs, the *Milindapañhū* is cited as one of the authorities made use of by the King in the compilation of his great work. It is not, however, specified whether the original Pali or a translation of it was actually employed. Though the editor of this second edition under review suggests that the translation was used, it seems more probable that the King being a scholar made use of the Pali original, cited as it was among numerous other authoritative Pali works which have not been known to be translated.

The first edition of the *Milindapañhū* was published some time ago. In it there was a preface of great value written by His late Royal Highness Prince Damrong, then President of the Royal Institute. The preface is again reproduced in this present edition. One gathers from it that the Institute possessed at that time two Siamese translations of the *Milindapañhū*. One was believed to have been made in the days of Ayudhya; and the other, an incomplete one, probably dates from the reign of Rama III. This latter was published in 1925 by the late Prince of Lobhuri. A third translation was made by members of the King Mongkut Pali

Academy under the direction of the late Supreme Patriarch, His Royal Highness Prince Vajirañāna. This was published in the Academy's organ, the *Dhammacaksu*, a periodical now happily revived and still in circulation. As Prince Damrong explained, while the two earlier versions were couched in an extremely florid prose, at times at the expense of its sense and accuracy, the third version adopted the scholastic traditions of the ecclesiastical examinations of those days in which the niceties of a grammatical rendering often intruded upon smooth reading and thereby hindered due appreciation. It was to make up for such deficiencies therefore that the Royal Institute had a new translation made by Dr. Yim Pandyangura and named it *Pañhā Phya Milinda*, rather than the former title of *Milindapañhā* in order to distinguish it from the older versions.

The present publication includes only the first book of the Pali original. It omits to mention that it is a second edition although it is one. The orthography is that of the simplified spelling of the days just past of the National Culture. It is a pity that the editor has thought fit to transcribe even Pali words into that system; and they become thereby estranged and almost unrecognisable, such as *ทึค* for *ทึม* (*ḍiḥa*), *ปติตุถาน* for *ปติตุฎาน* (*paṭiṭṭhāna*) and so on. The translation, aimed at popularity, is certainly to be appreciated, for it is nevertheless accurate. An over-emphasized desire to avoid pedantic repetitions is perhaps unnecessary in the case for instance of the appreciative assents of King Milinda to every solution of a question put by him for these after all have the function of rhythmic punctuations in a composition that used to be handed down by memory.

*Ratnavali* (รัตนาวลี), a play by King Sri Harsha, done into the Siamese by Dusdimala, 62 pages, 1944.

That the well-known Sanskrit classic should be receiving the attention of Siamese poets is not unnatural and is to be in any case welcomed. The initiative in popularising Sanskrit masterpieces in

this country was taken by His late Majesty King Rama VI, who adapted Sakuntalā and Priyadarśikā and other works. Dusdimala, herself a junior contemporary of the King, uses as her material the English translation of S. R. Vidyavinod, M.A. She has followed the main story accurately until just at the very end where she purposely deviates therefrom. Ratnavali, Princess of Simhala, is given in marriage to Udayana, King of Vatsa, who was already married and quite in ignorance of the arrangement instigated by a third party. On the way to her future home the Princess is shipwrecked; but is picked up unrecognised and brought to the Vatsa capital, where, under the name of Sāgarikā, she is presented as a serving maid to Queen Vāsavadattā, consort of Udayana. The King of course falls in love with her at first sight. After the usual palace intrigues so dear to the heart of Sanskrit dramatists, Sāgarikā is identified as the princess destined to be the King's bride, and duly installed, in the original play, as chief queen over and above Vāsavadattā. In this Siamese version, however, the heroine's identification is followed by her return to Simhala — with Vāsavadattā's best wishes. The monogamous ruling of Dusdimala, though reversing an important feature of the original, is an indication not only of her personal taste, but is also, let us hope, a reflection of the society in which she moves and as such should be a credit to the national standard of morals. The translation is in *klon* verse, and is presented first in the form of a *lakon ram*, the classical Siamese drama and then in the form of the Western drama in dialogues. The latter type, contrary to what one might expect, coincides with the original Sanskrit form with the exception of certain minor technicalities. The *klon* verse is not very suitable for translating Aryan poetry for the rhythm it conveys does not represent the rhythm of the original. The *chanda*, though more difficult of composition on account of its wide use of short syllables which in Siamese are far less numerous than in the polysyllabic languages of the Aryan races, would convey the original rhythm far better.

In a short foreword, Dusdimala remarks upon the facts that King Harsha seemed to have been unfortunate in that none of his plays are quite admitted by scholars to be his compositions. I entirely agree with Dusdimala, for after all why should a king not be able to be a good poet in his leisure. Statecraft surely does not preclude literary ability and in any case there should be no class-limit to versatility.

Dusdimala has also published in *klon* a translation of the libretto of Gounod's opera *Fraust* and some other works.

*King Chulalongkorn on Unity*, (พระบรมราชาธิบายเรื่องสามัคคี) published under the auspices of the family of His late Royal Highness the Prince of Songkhla for presentation on the occasion of the celebration of the seventh cycle-anniversary of the natal day of Her Majesty Queen Sawang Vadhana, 22 pages (1946).

This monograph was written in 1903 to explain the significance of the Pali motto on the State coat-of-arms, which, translated, is:

The unity of all who are in a state of accord is productive of prosperity.

The King wrote that there were on the one hand men of high intelligence who were interested in the public affairs of their own as well as of other countries. Through their ignorance of foreign languages such as English, when they wished to give expression to an opinion whether prompted by a desire for self-advertisement or by a mental reaction or by any motive whatsoever, they usually blame their own countrymen by attributing the success of Europeans to their unity, to their lack of jealousy, to their justice and equity... There are, the King goes on to say, on the other hand men who know English and their ways of administration and politics to such an extent as even to be able to side with this or that political party. These become so interested that they are convinced that we too must have parliamentary government and political parties. It is because we do not have that political system that we are not as

progressive as they in Europe. To sum up, we are under a rule from above and not from below and the latter is really the one to result in unity since it comes from the majority of the people.

It seems, the King judges, that the former point of view arises from ignorance. It is not true that Europeans are ever in accord for they disagree very much indeed; it is not true that Europeans are never jealous for they envy one another very much indeed; it is not true that they are ever just and equitable for they can be very unjust and wicked indeed. Such a condemnation of their own countrymen has been founded upon ignorance of facts or an assumption of ignorance for convenience. Such an attitude will never entice nor intimidate people into unity. What is true, however, is the fact that Europeans are patriotic enough to think into the future and plan schemes which may take as much as 30 or 40 years to yield tangible results . . . thus manifesting their great sense of unity for they realise well enough that their schemes may take more than their own lifetime and profit later generations and not themselves. . . As for the gentlemen who are *au courant* with European politics, who want affairs of state to be debated upon in chambers of representatives of the people and all that, they are correct in so far as those European countries are concerned because of their hundreds of years of political evolution, because of their high general education, which even in Europe itself can not be said to be evenly distributed. When it comes to be applied to our country where are those qualified politicians to come from? Can we find a sufficient number of good, patriotic and well qualified men to form a government and an opposition? Has the time come for us to introduce such wholesale imitations in order to achieve unity?

In the King's opinion there was a middle way—a gradual evolution towards the ideal, aiming at general efficiency, a maintenance of public welfare and prosperity. For this ideal every unit of the nation must combine. No slackness could be tolerated, no dishonesty and no shifting of blames onto others and especially on to one's colleagues. The King complained of the widespread habit

of officials who preferred to work as little as possible, who neglected orders and on being reminded would defer the issue by pretending to make sure whether you really wanted it done.

The whole essay is an interesting mirror of a time when all initiative and most of the push and pull came from above, when the King reformed in spite of the indifference of the people. One cannot help wondering whether we are any nearer to unity in these days when that leading hand of a monarch has ceased to function, when sovereignty is now said to be in the people's keeping and we are up against a state of affairs further aggravated by the aftermath of the defeat in a war waged in the name of a government by the people.

King Chulalongkorn's language is often difficult but once appreciated it goes deep down.

*A Chronicle of the illness and death of King Mongkut* (จดหมายเหตุเรื่องพระบาทสมเด็จพระจอมเกล้าฯ ทรงพระประชวร) version of Chao Phya Mahindrasakdi Dhamrong, published for presentation on the occasion of the cremation of Phya Udayadharma, 31 pages, 1947.

The deceased belonged to the well-known family of Vajrodaya which dates a long way back into Siamese history. The family is one in which the profession of a *p'usamala* has been hereditary. A *p'usamala* is a court-official, who, in the old days, was probably the equivalent of the master of the robes in the English Court. Even now, that the King's everyday clothes have been transferred to the care of attendants more constantly living with His Majesty, the *p'usamala* still takes charge of the state-robes and the Crown-jewels, which after all are a greater responsibility. The various odds and ends by way of his duties are more or less traceable to the above office. The *p'usamala* is thus the King's armourer from the fact that weapons used to form, and still form on ceremonial occasions, parts of a dress; he is also the King's barber and is thus the only type of an official who has a right to touch the royal head; and finally he has to embalm the royal corpse before it is placed in the



urn for he can handle it more freely than an ordinary professional. The deceased nobleman used to be the chief *p'usamala* to many monarchs in succession. There are not very many such officials in the service now, but they all belong to the Vajrodaya family or their kith and kin in allied families. Members of the family of course go in for other professions as well, as witness the chief mourner, Phya Anuraks, a son of the deceased, who is chief of the Royal Pages.

King Mongkut's illness has been recorded in two versions, by Chao Phya Dibakaravongs in his well-known standard *History of the Fourth Reign* and by Chao Phya Mahindrasakdi Dhamrong. The present version under review is by the latter. The recorder was at the time Phya Burus, the King's principle gentleman of the bedchamber and had free access to the inner apartments of his master during the illness. The chronicles of His last days show the King up as an affectionate father and again a very liberal monarch. Above all He was a scholar. A few hours before passing away, He summoned His Private Secretary to write down the well-known composition in Pali, bidding farewell to the monks of Wat Bovoranives, His former colleagues in holy orders. Recorded also is the meeting of the Lords of the Realm after His death to choose a successor to the Throne and to appoint the Prince of the Wangna, a scene in which the personality of the Prime Minister, Chao Phya Sri Suriyawongs, afterwards Regent for King Chulalongkorn while still a minor, dominated.

There exists, I understand, a fuller chronicle in MSS said to have been written also by the same nobleman.

*Phra Rajanulic*, (พระราชนุกิจ) the daily routines of Kings, published by royal command for presentation on the occasion of the one hundredth day ceremony from the demise of His late Majesty Ananda, King of Siam, 39 pages 1946.

The old treatise of the law called the *Thummasāt*, inherited from the Mon, who, I believe, materialised it from traditions of the

ancient Buddhist culture of India, laid down a certain daily routine for the ideal king. The idea of laying down daily routines for kings seems to have been general in ancient India, for in the classical Sanskrit *Mānava Dharmasūtra* some centuries later than the above-mentioned we find a daily routine laid down for the king also. The *Palatine Law* of Ayudhya, about the middle of the XVth century, again laid down a daily routine for the king. In all three, two of which are reproduced in the work under review, the one from the *Thammasat* not being included, we find that the monarch must have had full days if he kept regularly to the prescribed routines.

The *Phra Rajanukit* under review was Edited by His late Royal Highness Prince Damrong and included under its survey what had been taking place up to the year 1871, the third year of King Chulalongkorn's reign. The preliminary part surveying the idea of laying down daily routines for kings in the *Mānava Dharmasūtra* and the Siamese *Palatine Law* was compiled by Prince Damrong. The daily routines of Kings Rama I and Rama II were taken from the histories of those two reigns written by royal command by Chao Phya Dibakaravongs who was a Minister for foreign affairs under King Chulalongkorn. That of Rama III was from the pen of King Chulalongkorn himself and is really very interesting, containing as it does not only hourly items of the routine but a good deal of material of historical research and obviously authentic anecdotes from the royal author's own memory or first-hand information. The routine of King Mongkut was written on the same interesting basis by Prince Damrong from information supplied by his elder sister Princess Somavati who was in the constant habit of attending upon her royal father. A routine of the Wangna of the fifth reign was also added by the Prince to this general survey.

According to the preface, the Department of Fine Arts approached Prince Damrong's daughter, Princess Poon, who has charge of her father's library and documents, with a view to securing the

above for publication. On her advice efforts were made to supplement it with the daily routines of the succeeding sovereigns up to King Ananda. Writers who have responded to the task were: Phya Anirudh Deva for King Rama VI, under whom he served as Lord Steward and Principal gentleman of the Bed-chamber and was a constant companion to His Majesty practically all through His reign; Prince Amoradat for King Prajadhipok to whom he was Personal Secretary and Chief Aide-de-Camp General and His Majesty the present King for that of His august brother King Ananda, with whom He had been a constant companion all through His life.

Modern monarchs naturally cannot keep to hard and fast rules of spending the day, for too multifarious have become their royal duties. It cannot be expected, therefore, that all aspects of their daily programmes could be included.

Another point that has to be mentioned in a fair review is that it would be highly interesting to be able to have before us such missing parts as the remaining 40 years of King Chulalongkorn's reign, since that King was during that particular period the very heart and soul of the whole nation.

*A Story of Phra Ruang*, (เรื่องพระร่วง) by His late Royal Highness Prince Damrong, being one of the series of *Tales of Old Times*, published by royal command for presentation on the occasion of the ceremony commemorating the fiftieth day from the date of the demise of His late Majesty Ananda, King of Siam, 39 pages, 1946.

Though one of the series of the popular *Tales of Old Times*, this volume has only been published now for the first time. It is a popular treatment of Sukhothai history. The subject has hitherto found no scientific presentation as a whole in the Siamese language beyond forming parts of school books on general Siamese history which came out about the time of King Prajadhipok's reign shortly before the Revolution of 1932. To King Rama VI belongs, however, the credit of introducing the subject to the Siamese public for the

first time, though His *Travels in the Land of Phra Ruang* only modestly aimed to be a book of travel. In French, indeed, the subject has been well cared for. Dr. Coedès wrote first his *Documents sur la dynastie de Sukhodaya* (BEFEO, XVII, 2), and followed it up with his monumental *Recueil des Inscriptions du Siam* (publ. by the Royal Vajirañāna Library, Bangkok.) It was again summarised with up-to-date notes in the same author's *Histoire ancienne des états hindouisés d'Extrême-Orient*. In English, W. A. R. Wood devoted a chapter to Sukhothai in his *History of Siam*. For those, therefore, who can read Siamese especially when they cannot read any other language, the *Story of Phra Ruang* of Prince Damrong will be looked upon as a heaven-sent mine of information. The royal savant has here collected numerous data in connection with the history of Sukhothai and presented his *Story* in his customary lucid style. Prince Damrong goes first into the problem of the word *Phra Ruang*, as to whether it was a personal name, or a complementary title, or as some believe an honorific dynastic title. Phra Ruang's exploits according to traditions, such as in the *Annals of the North*, have been traced to several of the kings of Sukhothai. This therefore led to the belief that the title was a dynastic one. In the opinion, however, of Prince Damrong, the Phra Ruang was none other than Rama Kamhaeng, the third of the dynasty, the exploits pointing to other kings being merely mistaken attributions due to the great prestige of Rama Kamhaeng as time receded. Even his father who founded Sukhothai and in fact liberated the Siamese from Khmer yoke was not exempt from this generalisation. Thus the Phra Ruang who was the ally of King Mengrai of Chiengmai and the one who was responsible for the Sangalok kilns was identifiable with the hero Rama Kamhaeng, details of whose life and work survive in epigraphy; whilst Lü Thai, the fifth King of the dynasty, was the one who built the "Phra Ruang's highway" from Sri Sajjanalai to Kampaengpech, who was a patron of arts and letters, who was famed for his knowledge of the Buddhist scriptures and astronomy and wrote the *Tebhūmikathā*, now known as the *Phra*

*Ruang's Traiphūm*, to whom was due the credit of having brought into being such unforgettable works of art as the effigies of Phra Buddha Jinaraj of Pissulok and Phra Buddha Jinasiha of Wat Bovoranives, and to whom too are attributed the bronze statues of Siva and Vishnu now in the Bangkok National Museum.

The monograph is a complete history of the Sukhothai state, commencing with the liberation from Khmer yoke somewhere in the middle of the XIIIth century by the Chief of Bāngyāng, who became anointed king of Sukhothai with the style of Sri Indraditya to its final merge into the younger state of Ayudhya a little over a century later. Epigraphy is of course the main source of material for the earlier period. Contemporary records from the Mon state of Hansavati and the Lanna state of Chiengmai, augmented by some Sianese traditions make up the rest of the Prince's material.

Three figures stand out in such a survey, namely Sri Indraditya the founder of Sukhothai and liberator of the Thai, Rama Kamhaeng the national hero and Lithai the scholar and patron of arts and letters. Of the first nothing very much is recorded beyond those facts. Rama Kamhaeng however was a figure of the greatest importance. In the field of leadership he had already made his name when he defeated, under his father's direction, the Chief of Chod, who seemed to have been considered an adversary of no little importance. In the field of culture, he invented or standardised the Sianese alphabet, set up in Siam the Hinayana school of Buddhism and patronised the pottery industry of Sangalok. In the field of administration he initiated free trade by abolishing import-customs and made himself generally accessible, sharing with his people in their festivals and works of charity.

Rama Kamhaeng was succeeded by his son Lōthai, of whom little is known, though he might have reigned for some twenty years. During his reign Sukhothai was on the decline. He lost the Mon dependency of Martaban, and saw another vassal, the Prince of Uthong, break away from under him and proclaim independence at Ayudhya. On page 18 it is said that this monarch was

identical with the one of whom it is related in a Pali work as having lost his life through drowning, for he was called Udakajotthatarāja. It has been pointed out to me by a great Pali scholar, the present Phra Sasanasophon of Wat Makut, that this name is a compound made up of udaka+ja+utthata+rāja, that is 'the king who was drowned by a water-born.' Instead therefore of having been simply drowned in the river as has been generally understood, the king was perhaps drowned through being attacked by some aquatic animal such as a crocodile or a snake.

There is one other point of importance which has been lost sight of in this monograph. Through the widely known piety and scholarship of King Lithai, the fifth of the dynasty, that monarch who has been spoken of in epigraphy Dharmaraja, the 'King of Righteousness, and is known to modern historians as Dharmaraja the First. Phya Nakon Phra Ram, however, proved in JSS XXVIII, 2, pp. 214-220, that his father Lōthai too had been called in the inscriptions the King of Righteousness, and should therefore be Dharmaraja I, his successors being moved down one each in their ordinal numbering. This contention has been accepted by Dr. Coedès in his *Histoire ancienne des états hindouisés d'Extrême-Orient* (p. 283).

The third and last figure to stand out in this survey is that of Lithai, son of the above and fifth king of the dynasty of Sukhothai. His scholarship was profound and his modifications of the Siamese alphabet inaugurated by Rama Kamhaeng have stood the test of time and use. Though an attempt has been made to annul his position of the vowels not so very long ago, that attempt failed and we still cling to King Lithai's modifications of the Rama Kamhaeng alphabet. Though seriously eclipsed in the political field by Ayudhya, he was still highly respected by his own people; and, Prince Damrong ventures to maintain that the popular respect for this monarch might have been on par with that of his great ancestor, Rama Kamhaeng, as testified by the twin images of Phra Ruang, dedicated to

Rama Kanhaeng, and Phra Lii, dedicated to this monarch who was sometimes called Lii-thai.

Prince Damrong's treatment of the history subsequent to Lii-thai's reign is clear and commendable. No other work in any language has as yet presented an equally clear summary. It is of interest to note that the present Nakon mode of voice-inflection and some of the Nakon vocabulary in general use in the province of Nakon Sri Dharmaraj and its neighbours could be traced to the Thai-Lii prisoners of war brought down from Chiengmai by the combined armies of Sukhothai and Ayudhya and sent to settle down in the Malay Peninsula.

It seems a pity that Prince Damrong has not given references for his statements, for they would at once enhance the value of his work as a scientific history.

*A Trip to Burma*, (เที่ยวเมืองพม่า), by His late Royal Highness Prince Damrong, published for presentation on the occasion of the cremation of Chao Phya Bijayañati, 468 pages, 1946.

Chao Phya Bijayañati has been a well-known figure locally in the last half a century. Trained at first for the legal profession at a time when an extensive reorganisation of the judicial service was being undertaken by the late Prince Rabi of Rajaburi under King Chulalongkorn, he rose quickly, and attained, within five years' service at the age of 26, to the exalted position of Chief Judge of the Civil Court. Six years later he was promoted to the supreme Court of Dika in which he remained for 19 years, becoming its president during that period. While in the Dika Court he was successively promoted from Luang in style of nobility to Phra, Phya and Chao Phya. He then became Minister of Justice and later of Agriculture. After the Revolution of 1932 he was elected Speaker of the single House of Representatives but retired later on grounds of ill-health. Besides official work he was also Vice-President of the Red Cross from 1932. The deceased nobleman was a genial

personality and a popular figure in social life; and, having a large family, the celebration of his attainment to the age of 60 was a gigantic social event in which practically all Bangkok participated either as his own or his family's guests.

The deceased came of an old noble family whose ancestors are said to have been descended from the Persian Sheik Ahmed (1542-1630), who was created a Chao Phya by King Songtham of Ayudhya. A more immediate ancestor was none other than the Bunnag who served under Chao Phya Chakri, as King Rama I was then known, was married to the sister of Lady Chakri who eventually became the Military Prime Minister to that King. This Bunnag was in fact the one whose name was adopted as surname of the large Bunnag family, which counted among its members all the three Somdech Chao Phyas of the Bangkok regime besides many Chao Phyas, whose names and descendants are still well-known in Bangkok society. An ancestor of this particular branch of the family married into a wealthy mercantile family of Sempeng, and so, besides being an aristocrat of the bluest blood and an eminent jurist, Chao Phya Bijayañati was also among the wealthy landowners of Bangkok.

The *Trip to Burma* should be considered a classic book of travel for though it is very voluminous the interest in reading it never lags. For Siamese readers it is all at once a mine of information, not only regarding travel but also a most up-to-date and accurate presentation of the History of Burma never before available in the Siamese language. It contains also useful hints in etiquette for travellers especially those who are to be received by official hosts. Having been thus lulled into an encyclopaedic atmosphere, one is tempted to want this or that more, such for instance as some light on the development of Mon Law, which was no doubt the origin of Thai Law and so on.

The Prince went first to Rangoon from where he visited Pegu, the Hongsawadi of the Siamese mediaeval histories. He then went



by rail to Mandalay. After a considerable length of stay he boarded a steamer of the Irrawaddy Flotilla Co and descended that river to Pagan and Prome, and then again by rail back to Rangoon.

Upon this frame-work of itineraries the author has built a series of observations many of which must be mentioned in this review. At Rangoon the Prince solved the highly controversial problem of entering unshod the holy precincts of the Shwe Dagon with diplomatic tact. When His Royal Highness went to Burma in 1891, he was conducted by the Burmese committee in charge over the whole ground dressed English-fashion, shoes and all. Long after that the Burmese began to object to foreigners going in with shoes on and enforced its prohibition very strictly. The Prince understood this to have been motivated by political reasons. The British government of Burma at that time enquired of the Siamese government as to the practice prevailing in this country. The reply of the latter, substantiated by Prince Vajirānāna, then Supreme Patriarch of Siam, was to the effect that one should enter holy places of Religion, irrespective of whether it was of his own faith or not, in a spirit of respect and therefore dressed in a manner calculated to show respect in accordance with his own national standard. Shoes were not considered in Siam as a mark of disrespect, and seemed in fact to be an article of dress—especially that of the westerner—not to be dispensed with when respect is called for. Though tourists have of late been in the habit of complying with this ruling of the Burmese, the Prince felt that wearing a western dress without shoes was not consonant with respect in his eyes. He therefore wore the *panung* with which one did not seem disrespectful without shoes and thus got over illogical compromises. At the Shwe Dagon the Prince noticed many cognate practices and observances such as the worship of the nine tutelary deities and the libationary offerings to the spirits of the dead which accompany all acts of giving in Siam. The so-called squirrel-tail pattern of silk-cloth of north-east Siam has a ready market in Burma and is imported there in large quantities inspite of a stiff tariff-wall.

The 3rd chapter (pp. 52-85) is entirely devoted to the history of Pegu from prehistoric times down to the annexation of Lower Burma by the British. Pegu, better known here as Hongsawadi, was capital of Burma for a long time, and while capital had many dealings with this country in political and military affairs. Its history is therefore a matter for great interest to Siamese readers. The 4th chapter contains the Prince's observations in connection with the archeological aspects and other topics, among which is a description of the site of the famous Kalyani inscriptions set up by the pious King Dhammaceti, known also as Ramadhipati, the great reformer of the Buddhist Church.

Mandalay is also dealt with in two chapters, the first one (the fifth) contains history with a detailed description of the Glass Palace the residence of the Burmese Kings. This is based upon the Gazetteer of Upper Burma and combined with the Prince's own observations. A study is also made here of the regalia of Burma. There are four cities clustered round Mandalay, namely: Mandalay itself, Ava, Amarapura and Sagaing. All of them served at one time or another as capital of Burma. The sixth chapter is a record of the Prince's travels and sightseeing in Mandalay, where he met a few surviving members of the Burmese Royal Family.

Chapter VII is one of the most important chapters of the whole book. Here the author goes into the problem of the decline and fall of the Burmese empire. Burma, the Prince concludes, broke up and lost its independence through its factions, its intrigues and personal jealousies. Palace intrigue developed to such an extent that even sons did not shrink from murdering their father in order to realise their ambition - a feature luckily rare in Siamese history. What actually dealt it the finishing blow, however, was an international intrigue between European powers to which the King of Burma fell a prey by taking sides.

Pagan was interesting from being the seat of one of the most ancient capitals of Burma and from the numerous vestiges still to be

found of its ancient civilisation. Prome, known to us Siamese as well as to the Mon, the Burmese and the Arakanese as Pré or Pyé, was less ancient though many archeological sites of interest still exist. It is interesting to the Siamese to be told that Yodia, or Siamese, music and dance are the style held up as classic and possibly went to Burma at the time when the latter conquered Ayudhya and took the Court captive to Burma.

Though the Prince was not aiming at the study of modern Burmese politics, there were of course occasions when conversations with his hosts and various others turned to the topic of politics and administration, a summary of which may serve as a useful guide to those wishing to be initiated into the subject and will be found in chapter XI.

In connection with the book, I have been permitted by Mr. F. H. Giles, one of our former presidents, whose long service in the administration of the Burma and Siam as well as the Shan States should enable him to give a sound judgement, to reproduce his opinion. He said that although the late Prince was already a septuagenarian when he wrote it and although he was in Burma on a short visit of only three weeks, his observations and opinion were remarkably accurate and are not equalled by any other written observation even in the numerous English books on the subject.

*Memoirs* (ความทรงจำ,) by His Royal Highness Prince Damrong, an unfinished work in five chapters, published in dedication to her father by Her Serene Highness Princess Poon Diskul "in whose heart the gap left by his death is beyond measure," 229 pages, 1946.

Among the works left unpublished at the late Prince's death, (*Unfinished*) *Memoirs* is a volume that grips a reader more than any other of the Prince's works hitherto accessible to the public. The Prince was born in 1862, seven years before the demise of his august father. His actual memory of the King was scanty. And yet, being a historian, he devoted a whole chapter to the life of

King Mongkut in which many facts are presented for the first time. Thus has he summed up the King's place in history ( pp. 31 - 32 ) :

“ During the King's reign there were five independant states in the East, Burma, Siam, Annam, China and Japan. All but Siam were obliged by the force of arms to enter into treaty negotiations with Western powers. Minor ones like Burma and Annam finally succumbed. Of the great Asiatic powers, China is still in an unsettled state and still in difficulties today. Japan ( this was written before World War II ) alone has come out of it safely because she had good men and plenty of funds. Siam, however, thanks to the diplomatic sagacity of King Mongkut, entered into treaty negotiations with the West as between friends, and avoided trouble . . . ”

Continuing with general history, the Prince goes on to deal with the succession to the Throne of King Chulalongkorn and the first four years of His reign, when he himself though still quite a young boy was constantly permitted to accompany his elder brother in many an affair of state and thus gained considerable insight into what was going on around the Court. This part of the book is one of real memoirs, observed by an intelligent though young contemporary and recorded by the same at a time when his experience of statecraft and of writing had matured. No other treatment of the identical period of Siamese history is as yet accessible to the Siamese public and there probably will not be one. These memoirs are worth translating into more accessible languages.

*Prince Damrong's Miscellanies*, ( เบ็ดเตล็ด, พระนิพนธ์สมเด็จพระยา  
ดำรงราชานุภาพ ) published under the auspices of the Jotikasthira  
family for presentation on the occasion of the cremation of Phya  
Dharmacharya, pp. 1 - 100, B. E. 2490 ( 1947. )

As usual with cremation books, this volume is prefaced by a biography of the deceased, formerly a major in King Chulalongkorn's own infantry regiment of the Mahadlek Guards and later Lord

Chamberlain of the household of Her Majesty Queen Saovabha. Phya Dharmacharya was a popular figure and an all-round sportsman in the reign of King Chulalongkorn and the two subsequent reigns.

Among the works as yet unpublished, from the pen of Prince Damrong are a number of short articles, presumably written during the Prince's exile in Penang after the Revolution of 1932. The present collection consists of ten articles or chapters -but three are incomplete and unfortunately happen to promise much interest.

The first chapter deals with the abolition of gambling. Instituted primarily for local Chinese residents, gambling became popular and was a profitable source of national income in the days when Siam was limited in her legitimate fiscal right by the three per cent ad valorem duties on import stipulated by international treaties. What has been written for this particular chapter is incomplete - is mostly confined to the historical aspect of gambling since its invention in China, continued to its migration into Siam and its successive progress through the Ayudhya and early Bangkok periods. When it was organised into a regular revenue farm in the third reign of Bangkok, it yielded an annual revenue of some 20,000 *bahts*. Looking up the statistical year-book of 1926, I find that the revenue from this source reached its highest figure at 6 millions odd and after a system of gradual suppression it still totalled 3 million odd at the time when it was boldly declared illegal by King Rama VI, the total state revenue being merely some 72 million.

The seventh chapter deals with marriage customs. Prince Damrong took as his type of an old Siamese custom the account of Khun Chang's marriage in the mid-XIXth century epic of the people, *Khun Chang Khun P'aen*; and compares it with modern practice. It differs mainly in the lessening of the direct participation of the clergy. Though not so explained in the article, one can readily realise that the modification along this line must have been the result of the church reform commencing with the formation of

the Dharmayut sect which gave the Siamese church a more rational outlook on its legitimate aims and duties. On account of this they withdrew more from a rite in which they had no real place to occupy, for marriage here is just a civil contract and not 'made in heaven.'

This ninth chapter contains an incident of interest for the student of modern history. In the early nineties King Chulalongkorn secured the services for the first time of an expert financier to serve him as financial adviser in the person of Mr. Mitchell-Innes, recommended from the Egyptian service by Lord Cromer. It was then decided to make public the annual budgets of the Government. It should be here explained that formerly all state revenue belonged to the King. King Chulalongkorn of His own freewill surrendered His right to this and the Government apportioned to Him 15% of the annual revenue as His civil list. It was then felt that 15% was still out of proportion when compared with such allotments in foreign countries, but even the financial expert felt it was taking too much liberty with the King's generosity to discuss the subject with Him. Upon the submission of an annual budget, however, the King in sanctioning its publication gave orders that His 15% allotment was still to be cut down as being out of proportion to the budgetary receipt. Prince Damrong got a call the next day from a beaming financial adviser who lost no time in saying to him "No where else could there be a King like yours."

*Miscellaneous Writings by Prince Damrong* (ประชุมพระนิพนธ์เบ็ดเตล็ด) part 1, published for presentation on the occasion of the cremation of Phya Bhuvanaisnidh, 50 pages, 1947.

The writings here published are culled from the late Prince's correspondence with his brother the late Prince Naris, with Phya Anuman and others on a variety of subjects of historical, archaeological and philological interest. The first gives a historical comment on the title of Somdech. The second is about the Three

Pagodas famous as a boundary-mark on the route from Martaban to Kanchanaburi. They look now just like so many heaps of stones situated inside the Siamese boundary. The author does not think they were erected to mark the boundary but possibly to celebrate the successful conclusion of some campaign beyond it. The third is on the *lai taeng* or cryptic clues to hidden treasures. The fourth, a philological note, deals with the mode of addressing a monk. In old Siamese it used to be *chaoku*, that is *my master*. He might have drawn the analogy of the term *monseigneur*. In Khmer it is *katmratesñ*, in Mon *talapoin* and in Malay *tuanku*, all meaning "my master". The fifth tells the story of the horse-trappings, said to have been made of gold, presented as a compliment to the valiant generalship of his adversary, Chao Phya Chakri, later King Rama I, by Mahasahasura the veteran Burmese general who tried in 1776 to subjugate Siam. The last sets forth the circumstances which led to the erection of the equestrian statue of King Chulalongkorn in 1907.

*House-building traditions* (ประเพณีเนื่องในการสร้างบ้านปลูกเรือน) by Sthirakoses, being the third volume of the series *Old Thai Customs*, published for presentation on the occasion of the cremation of Major-General Phya Surasena, pp. 1-103, 1946.

The book is prefaced as is customary by a biography of the deceased in whose memory it has been published. Son of Momchao Chün, who was descended from the Wangna Prince Sakdi, a son of Rama I, Mom Rajawongs Chit, as the deceased was known from childhood, chose a military career. In this he rose to be Quarter-master-General and Paymaster-General until the Revolution of 1932 when he was retired on pension. Having a taste for building, the general started an architect's office and several houses and monuments testify to his ability in this direction.

In the introduction the author says that he became interested in the subject through coming across architectural terms in literature.

He has had to refer them quite repeatedly to expert architects and artists that he came to the conclusion that he would set them down for others who might be under similar difficulties.

The old style tradition of a Siamese house is a rectangular one of wood, supported on high poles, thus indicating a necessity to provide for the annual inundations as well as for protection in the more thinly populated districts, from dangerous animals which prowl about by night. During the day the space underneath serves for various domestic activities such as spinning. The orientation of a correctly built house is east, the front entrance being placed not lengthwise but at one of the extremities. The book goes on to deal with descriptions of the component parts of a house and the custom regulating its building. A fourth chapter brings up the rear of the book and deals with beliefs and superstitions in house-building. This part was originally contributed to the Journal of the Siam Society, Siamese number IV but during the long delay in that Journal's publication it has appeared in this book thus winning against our publication by a month!

*Worldly Wisdom* (โลกนิติ) published by royal command on the occasion of the cremation of M. L. Kri Dejavong, 113 pages, 1947.

Worldly Wisdom, or *Lokaniti*, is the subject of a series of poems believed to have been originally written in the days of Ayudhya, based upon classical passages in Pali and even Sanskrit. They were later touched up or rewritten by His Royal Highness Krom Phya Dejadisorn (1793-1859) and inscribed in Wat Phra Jetubon at the time of its general renovation by King Rama III. It is pointed out in a preface by the Department of Fine Arts that the classical passages have been taken from ancient works such as the *Lokaniti*, the *Lokanaya*, the Jataka and the Dhammapada. It would have added more to the scholarly value of the book if the editor had given a little more information of the less known of the classical works mentioned such as the *Lokanaya*.



The book is prefaced also by the usual biography of the deceased, in this instance written by M. R. Sumonajati, a member of the Council of the Siam Society, close friend and relative of the deceased, writing from personal acquaintance. His valuation of M. L. Kri Dejavongs was that he was a hard-worker and a man of a certain standard of ideals. He was a direct descendant of the poet who had been responsible for the version inscribed at Wat Phra Jetubon.

*Siamese Customs* (ประเพณีไทย) by Her Serene Highness Princess Poon Diskul, published by Mom Dvivongs Thvalyasakdi for presentation on the occasion of the cremation of his wife, M. R. Dibyavati, 78 pages, 1947.

The author is a profound thinker and well known for her popular book on Buddhist ethics which won for her a royal prize from King Prajadhipok. One could only wish her philosophy would find its way into the press more often. In a preface that gives plenty of food for thought she points out that with the passing away of elders the present generation is coming to a condition of complete ignorance of its national traditions. No one takes the trouble to write on them. In the immediate past children have had to devote so much of their time going to school that they have failed to inherit national traditions from their elders. That was the beginning of degeneration. At the time of her writing (1937) degeneration was developing into deterioration, which in its turn will eventually lead to demolition in no time. This last stage would be easily reached when the present generation, ignorant of the past, instead of mending its way by learning, assumes a superior air of indifference towards those traditions, which will thereby cease to exist through such neglect. The author, still feeling attachment to these traditions about which she had learnt from her father, the late Prince Damrong, has decided to set them down in writing with the hope of kindling the enthusiasm of some mistress of the

house who being a true patriot might be willing to help save the national ideals for her progeny. Hence this study of household traditions in birth and the successive stages of a man's life, culminating in death and cremation.

Being an optimist and therefore liable to the accusation of such a lack of sufficient intelligence as to be satisfied with present day conditions, I can only admit that I do not subscribe in every respect to the author's gloomy predictions. No one can deny that the sky is clouded, but after all every cloud has a silver lining. I wish to maintain nevertheless that the preface is highly interesting and must be read by all who are interested in the history of human thought in this country.

There have of course been books written on the subject of household rites and customs in Siamese and foreign languages. Some in the nature of general observations and others go more into the subject. None of them however is free from the blemish of not treating the subject from every angle. The present work too seems to have left out certain plebeian aspects of such rites. It would not be fair to blame the author for the remission for she did not set out to write an encyclopaedia.

There is, as usual, a biography of the deceased, in whose memory the work has been published. She was true to the Siamese ideal of a woman: her father's devoted companion, her husband's confidante and her children's refuge.

10 May 1947.

D.

## PUBLICATIONS OF INTEREST IN OTHER JOURNALS

*Geographical Magazine, London.*

Vol. XIX, no. 5, Sept. 1946

Soeripno, R. M.: *Javanese Classical Dances*, pp. 220-221.

The repertoire of these dances are drawn from the Mahabharata, Ramayana and Pandji stories. The author says: "We only took basic principles from the Indians and on these we developed our own art in accordance with the particular philosophical outlook that we had in those ancient times. The Indian stories themselves have been revised, and Javanese authors and poets have created new stories, new characters and new figures, and altered the names of persons and countries, all within the framework of the original epics, the Mahabharata and the Ramayana."

"The dance dramas are derived from plays with puppets silhouetted against the screen, called Wayang Purva or Wayang Kulit. Wayang means shadows, and the fact that the play with human beings is called Wayang, namely Wayang Wong, indicate clearly that the plays with silhouettes is the original form. This is further shown not only by the mask-like lack of expression in the dancers' faces but also by their poses, since they always try to imitate the carved leather puppets of the shadow-play, and to move in two dimensional directions."

*Bulletin of the Royal Institute, Bangkok*

no. 3, Dec. 2489 (1946) pp. 1-15

Anuman Rajadthon, Phya: *The phonetic value of the consonant ñ.*

This consonant is pronounced in modern Siamese as a y when initial and an n when final. It is surmised that its value as a palatal nasal was originally recognised but has gradually ceased to exist. By the time of King Narai, XVIIth century, all such value had entirely disappeared and the consonant confounded as today with the letters y and n.

Prom Pichit, Phra : *Definitions of lai and kanok*, pp. 15 - 50.

A technical exposé of terms of decorative art, copiously illustrated with beautiful drawings of motifs from the author's master-hand.

Vodhyakorn, M. C. : *Building in half-timber*.

A modern scientific application of an old practice.

*Bulletin of the School of Oriental and  
African Studies, University of London,*  
Vol. XI, 3.

Bailey, H. W. : *The Khotan Dharmapada*, pp. 488 - 512.

Being romanised texts of MSS in Kharosthi script, from Khotan, which are said to have been found in the ruins of a *vihara* at Gosrnga hill and other places. It consists of an anthology of Buddhist verses similar to the Sanskrit Udanavarga and the Pali Dhammapada. An index with Sanskrit equivalents or Pali words from parallel texts and often both. A full historical summary is attached.

This number of the Bulletin is as usual full of philological value.

*Annual Bibliography of Indian Archeology.*  
Vol. XIII, 1938.

Wales, H. G. Q. : Archeological Researches in Malaya, ( pp. 15 - 17.)  
Coedès, G. : Reconstruction work in the group of Angkor (17 - 26)

Both are reviews of work done since the last volume, the accounts of the restorations of Nak Pan and Bakong being of special archeological interest.

Dr. Vogel having retired from the editorship, the work has fallen upon the shoulders Drs Bosch, Krom and Kramers. The learned ex-editor however continues to support the publication with his scholastic contributions. Prof. Krom passed away in 1945.

Vol. XIV, 1939.

Owing to political circumstances in the East, less material is available. The number however contains surveys of archeological work in India by Dr Vogel and in Sumatra by Lt-Col Th. van Erp.

CORRIGENDA.

In volume XXXVI, part 1, the footnote on page 2 saying :

Dīgha Nikaya, Cullakkhandhavagga I, 13 should be read :

Dīgha Nikāya, Silakkhandhavagga, I, 13.

In volume XXXVI, part 2, the footnote on page 95 saying : (6)

Dīgha Niyāka, should be read : Dīgha Nikāya