

REVIEW

Hutchinson, E.W.: *Adventurers in Siam in the Seventeenth Century*, 283 pages, London, 1940; and *Adventuriers au Siam au XVIIe. siècle*, 217 pages, Saigon 1947.

"The adventurers and settlers; King's ships and ships of men on 'Change; captains, admirals, the dark 'interlopers' of eastern trade, and the commissioned 'generals' of East India fleets. Hunters for gold or pursuers of fame, they all had gone out on that stream, bearing the sword, and often the torch, messengers of might within the land, bearers of a spark from the sacred fire. What greatness had not floated on the ebb of that river into the mystery of an unknown earth! . . . The dreams of men, the seed of commonwealths, the germs of empires."

• Joseph Conrad: *Heart of Darkness*.

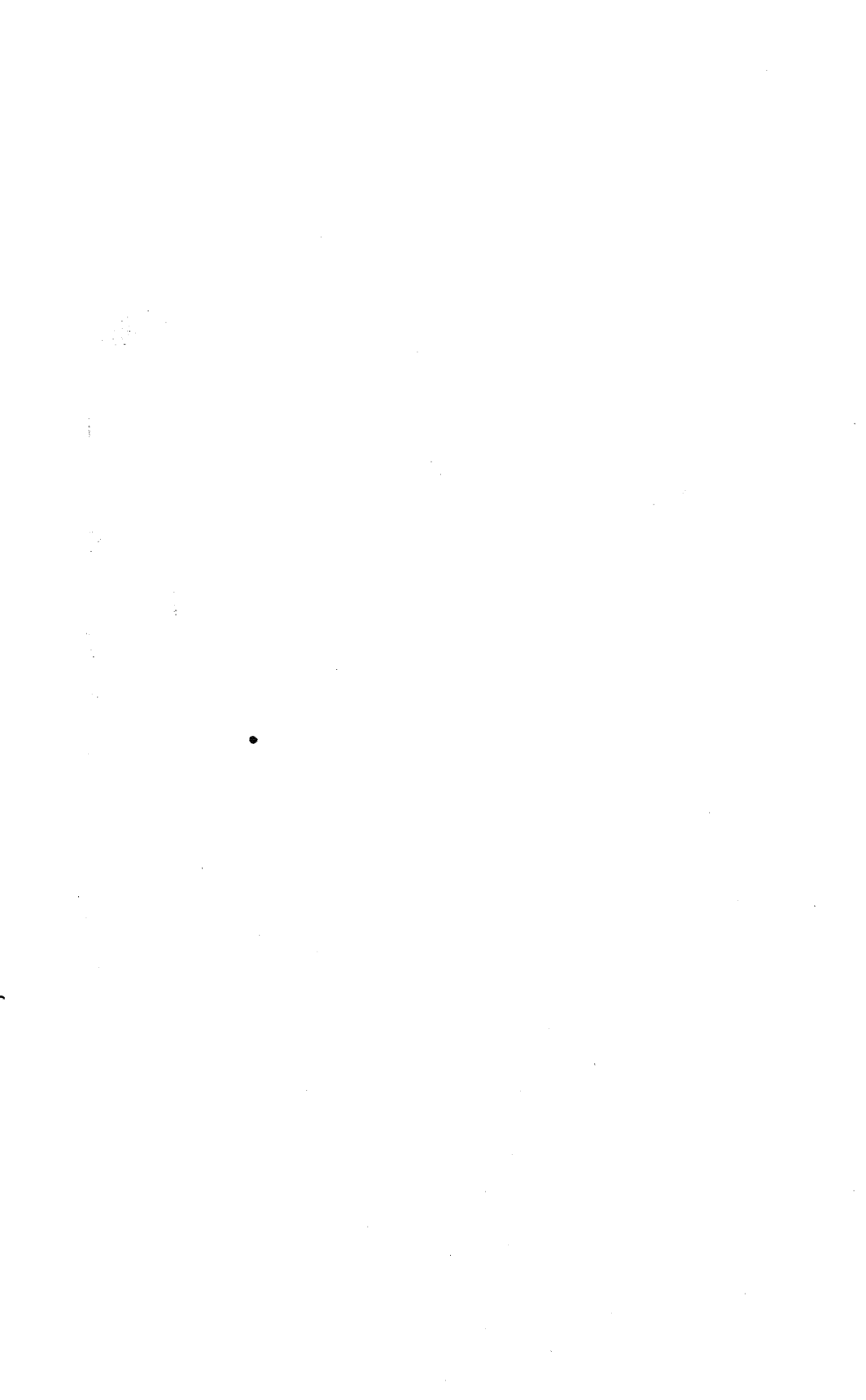
The above quotation aptly inserted on one of the first pages of the book gives a complete idea of the sort of people who make up the actors of the extremely interesting drama that underlies the plot of Mr. Hutchinson's scholarly book. No further definition is now needed for realising the scope of the book except to add that the scene is laid in Siam, mostly in the Ayudhya of the XVIIth century.

The first chapter gives us quite shortly (pp. 1-18) an account of the nation in that period, dealing in turn with her neighbours, her history, her monarchy and government, her landscape and her capital as described by European writers. The rest of the book goes on to describe, mostly relying on documents of foreign writers, the relations between Siam and Europe before 1659, French influences from that date to 1682, English influences for the next two years, Franco-Siamese negotiations while Phaulkon was in power, Anglo-Siamese relations when Phaulkon was in danger, the fall of Phaulkon



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and also of the French and in conclusion a further chapter dealing with events thereafter.

Out of this crowd of adventurers one man emerged for a short period a most dominating figure in whose hands rested the destiny of so many of the foreigners then in Siam and to a less extent also of Siamese nationals including even King Narai himself. This personality was of course Constance Phaulkon, who was created a nobleman of Siam with the rank and title of Chao Phya Wichāyen. The name, by the way does not, as Mr. Hutchinson indicates, mean "cool, clear Judgment", (p. 197), but more probably derived, from a Sanskrit compound, Vijayendra (Vijaya indra), meaning 'the nobleman (or lord) of victory'. The long vowel ā in the second syllable was probably a later corruption. Unlike most other titles of the nobility definitely attached to portfolios in the Government, this one does not exist in any of the official registers. It was probably created specially for the distinguished foreigner while serving in an advisory capacity to the Minister of the Treasury, who had charge also of the Commercial and Foreign Affairs of the Government. The life-story of this Greek nobleman of Siam is a fascinating annal of adventure. It has been told many times from the XVIIth century to the present day. The account, however, in the book under review is the most complete and up-to-date authentic version supported by reliable references. The place of this adventurer among others of his type is well summed up by the author (on page 212) in the following words:

"To one alone of them all was offered the chance of winning outstanding fame; but he missed it through lack of the right equipment for the task which he bravely undertook."

The author goes on to remark about these adventurers that

"Their significance lies not so much in what they failed to achieve as in their susceptibility to the inspiration of adventure, and in the energy which impelled them to leave the security of a safe but circumscribed existence at home for the 'mystery of an unknown earth' with its hazards beyond the sea".

Mr. Hutchinson relies almost entirely upon foreign sources of information which are many and varied, scattered as they are as widely as between London, Paris, Rome and Tokio. It is to be wondered whether a more exhaustive search among the scanty Siamese documents would help him very much more. In the opinion of the reviewer there may be something worthy of attention in such documents as the *corpus* of laws revised and rewritten during the reign of King Rama I, with the caution of course that it was rewritten and much of the old laws, which would be useful from the point of view of history have been deleted therefrom. In any case the book may be classed without reservation as a scholarly piece of scientific research well presented. It serves mediaeval Siamese history, in a somewhat similar way, though not as authoritatively, as Coedès, *Histoire ancienne des Etats hindouisés d'Extrême-Orient* does, the ancient history of South East Asia.

The book is illustrated by 27 well-chosen photographs, maps and plans, the latter coming from mediaeval sources.

Seven years after its publication in London by the Royal Asiatic Society of Great Britain, a French translation was made, and published under the auspices of the Société des Etudes indo-chinoises at Saigon, by Monsieur H. Berland, who has improved the work by adding further material such as a letter from Phaulkon to Tachard.

D.

Bangkok, 6 May 1948.

RECENT SIAMESE PUBLICATIONS

24. *Varasar Silpakorn* (Journal of Fine Arts) 1947.

The Fine Arts Department of the Government is to be congratulated for having resumed since July 1947 a quarterly publication of this Journal. Three numbers have now been issued, all of which consist of readable matter and original researches. It must be remembered, however, that the Journal is addressed to an average Siamese public. Mentions therefore of certain matters of common knowledge to Siamese nationals would be considered as unnecessary of further elucidation, thus often leaving a gap in the mind of the foreign reader. On the other hand, for the convenience of the average Siamese reader who is not a specialist, matters which are familiar to the specialist student of history and philology etc may receive a treatment more detailed than would be deemed by the latter to be necessary. The survey here undertaken is in any case meant for the benefit of the foreign specialist, and therefore often taking an obviously different view of the value attached to the contents of the Journal by those responsible for its production.

From such a point of view, therefore, the most interesting article is probably the discussion by Luang Boribal Buribhand, Curator of the National Museum, of the stone image of the Buddha at the small *vihāra* of Wat Nā Phra Meru at Ayudhya. According then to Luang Boribal, it belongs to the Dvaravati epoch of art, inspired by Gupta art such as that of Ajanta. Only four other images of the Buddha in a similar posture exist, namely the main image in the *bot* of Phra Pathom Cetiya at Nakhon Pathom, the fragments of two others found in the same locality and now preserved within the precincts of the great monument and lastly the famous Buddha of Mendut in Java. Neither Burma nor Cambodia possesses such an image. The three images found in Nakhon Pathom

with the one of Wat Nā Phra Meru at Ayudhya are now believed to have been originally placed in each of the four niches of the main *cetiya* of a sanctuary to the south of Phra Pathoma Cetiya, now known by the name of Wat Phra Meru.

Phya Anuman Rajadhon, the Director-General of the Fine Arts Department, contributes an article on the subject of the *agnikridā*, or celebration by fireworks. It is a dissertation on the custom of shooting off fireworks by way of a tribute to Religion. It does not neglect the philological aspect of the subject. Phya Anuman incidentally refers to the perpendicular stands for fireworks flanking official ceremonial areas on the far side of a royal plaza which go by the name of *ratā* (ระท). Though they are no longer to be seen in actual life. Pictures of them survive in the galleries of the Chapel Royal of the Emerald Buddha, on the black and gold screen flanking the Throne in the Dusit Mahaprasad in the Grand Palace and on several other murals in monastic buildings. It would be also interesting to find out whether the series of stands, in stone however, flanking the royal plaza of the royal palace in Angkor Thom, have anything to do with similar functions in connection with fireworks for sacrificial or ceremonial purposes. These latter erections seem to have puzzled savants as to their function. Would it be too fantastic to identify them with fireworks? The difference in their material to their Siamese counterparts in light wood may be due to the fact that it has always been easier to obtain wood than stone in the valley of the Menam where Siamese culture has established its centre for the last six centuries?

The second number of this Journal probably appeals more to the Siamese than the foreign public. An article, "Moon and Sun" (เดือนและตะวัน), by Kanĉanagpan, is of some etymological interest. It seems, nevertheless, hard to follow the author in many of his essays at derivation and to accept some of the parallels he draws in etymology. By way of an illustration of this remark, let us examine one of his statement in this connection. In old Siamese,

he says, *Phra Hām* (พระฮาม) is a phrase denoting the early hours of the morning. He thinks it is obviously a name for the sun and concludes that it is probably adopted from the ancient Egyptian Sun-god whom he names 'Phra Harmakuti' and identifies the name with the Greek Harmakhis. In spite of this rather bold assumption, it is interesting to know further on that the Siamese word *tawan* (ตะวัน), meaning the sun, is made up of the words *tā* (ตา), an eye, and *wān* (วัน), day, resulting in a compound, 'the eye of day' that is the sun. The old word for the moon is *dūen* (เดือน) which is more or less identical in all Thai dialects including the modern Siamese, though it is *lūen* among the Shans of Burma, *lōn* among the eastern Shans, *lūn* among the Thai of the Yang Tse Kiang in China and even *būn* among the Thai of Tongking. So far it is an interesting comparison and one of real etymological interest. The author goes on, however, to say that the old Thai word has some connection with the western (French) 'lune' and its English equivalent 'moon'. Well, well . . . !

Other interesting contributions in this number* are *Colour* by Phya Anuman Rajadhorn; *Dance Preliminaries* (might one say, instead, 'curtain-raisers'?) by Dhanit Yupo, *Tribes of the Mekong Valley* by the Most Rev. Somdeč Phra Maha Virawongs, himself a native of Ubol, and a continuation of the series called *Former Habitat of the Thai* by Pradhasiri.

The third volume, issued in January 1948 contains among other interesting material a continuation of the Sasana Somdeč 'Correspondence between the Somdeč Princes' (Prince Damrong and Naris), this time touching upon the very important subject of the diacritical marks in Siamese. The Princes come to the conclusion that the *mai ek* and the *mai t'o* are older than the rest, dating from the XIIIth century Rama Kamhaeng inscriptions. The remaining two are comparatively recent, probably owing their existence to the necessity of transcribing Chinese sounds and perhaps not anterior to the Bangkok period.

A no less interesting contribution is *Headdresses*, by Sthirakoses, giving a sketch of the history and description of royal headdresses as illustrated not only by the royal crowns but also by theatrical headgears which exist in larger varieties than the official crowns in use. It is worthy of note that the pointed headdress is made up of two component parts. The lower, forming a ring just above the head more or less in the same manner as the Indian and western crowns, is the *makuta* proper. One might as well add that this is probably Indian in origin. The upper part, a prolongation, as it seems, of the headdress, is really a diadem and was originally separate from the crown. The diadem exists in many shapes, as may be seen in the illustrations. This part of a headdress might have been a local invention or a local development of what represented the Indian turban.

25. *Sunthorn Pu's Geography* (ภูมิศาสตร์สุนทรภู์) by S. Kanċanagpan 198 pages, 1947.

After some eight pages of general appreciation of the popular classic, *Phra Aphaimani* of Sunthorn Phu, the author traces how he became interested in the geography of the story, which in his opinion is not by any means of the haphazard type usual with such romances. Sunthorn Phu, according to the author, seemed to have been familiar at least with the map of Asia, for the adventures of his hero actually coincides in many respects with the geography of the Bay of Bengal and the Indian Ocean'. Kanċanagpan's identifications of the various landmarks in the story of *Phra Aphaimani* are admittedly conjectural, and one cannot get away from the fact that that classic was written as a poem of phantasy of the type of *Gulliver's Travels*. Whatever Sunthorn Phu's knowledge of cartography and geography might have been and whatever likeness many of the names in his phantasy bear to names of actual localities of the modern scientific maps, it would be still hard to convince people that *Phra Aphaimani* was ever based upon serious geographical

data. Whether Kan[̣]anagpan was serious in his statement or not, this work of his is nevertheless a bright and witty commentary of the great classic in every other respect.

26. *Dreams and Omens* (สุบินนิมิตร), by Phya Komarakul Montri, 72 pages, 1947.

When a lawyer turns his serious attention to purely literary pursuits, he often brings the entire force of his legal aptitude for analysis and dissection to bear upon every aspect of his subject. The example, *par excellence*, of such a case is that of the world-famed Pali scholar, Professor T.W. Rhys Davids. It would of course be mere idle flattery to try to claim that Phya Komarakul was anything approaching the great Pali scholar in the field of literary criticism. Rhys Davids is mentioned merely as a type of a lawyer who made his name by applying his legal mentality to that field of research.

Phya Komarakul's treatment of the subject of beliefs and superstitions is interesting and ingenious. Whether the lawyer has also turned superstitious or believes in omens and the interpretation of dreams is beside the point. Let us presume that he looks at the subject from the angle of a literary critic or a sociologist. The first part of his book deals with the story, from the *Jātakat-thakathā*, of King Pasenadi's dreams which were said to have been interpreted by the Buddha. It has been retold in Siamese *klôn* in which the name of the royal dreamer has deteriorated into Pathwen. The series of King's dreams portend a reversal of social order. This work used to be popular but has latterly become obsolete.

The second part reproduces verses on the causes that led to the fall of Ayudhya in the XVIIIth century. They were written by Prince Surasih, the first Prince of the Palace to the Front or 'Wangna', who was a contemporary of the fall. The verses are well-known. The final part contains verses also. Their subject is the interpretation of dreams and omens.

27. *Obsequial traditions*, (ประเพณี^๔เนื่องในการตาย), by Sthirakoses, 195 pages, 1948.

As indicated in his preface, this is the fifth of a series of sociological studies planned to cover the life-span of an average Siamese. The first of the series, planned to deal with customs connected with birth, childhood and education, and the second with marriage have not yet been completed and published. The third, *Housebuilding Traditions*, is already published and has been reviewed in this Journal (Recent Siamese Publications, JSS, vol. XXXVI, part 2). The fourth is still to come out and will deal with the ceremonial and social aspects of the Siamese householder's life. The present work is the fifth and last of the series.

As is usual with this author, the style of the book is a mixture of scientific study, a wide range of comparisons and humorous touches. In such a manner it deals, almost too exhaustively, in the first chapter with every aspect of death, from beliefs in ghosts and spirits to man's reaction to death. The next chapter describes how death is taken in an average Siamese household, how the corpse is treated and placed in a coffin and then set up awaiting cremation not omitting the successive rites and customs therewith connected. The third chapter goes into great detail about cremation and how it is to be conducted ending with the final benediction of a house in which death had occurred.

28. *The Farmer* (ชีวิตชาวนา), by Phya Anuman Rajadhon, 79 pages, 1948.

This highly interesting study of the farmer is published as a memento of the cremation of Mrs. P. Jatinandana, whose biography is as usual prefixed to the volume. The farmer is an important adjunct to Siamese life. The book deals with all aspects of his life and profession, not omitting the customs and traditions of his trade and calling. Rice-cultivation is the staple industry of this country and such an extensive sociological study of the profession cannot but command widespread interest.

29. *The Elders of Nong Po village* (ประวัติพระสมุห์ชุ่ม ขนกลโร และตำนานบรรพบุรุษชาวบ้านหนองโพ), by Dhanit Yupo, 135 pages 1948.

In memory of the monk, Phra Samuh Chum, an elder relative, Mr. Yupo, a promising historian and *litterateur*, has produced what purports to serve as a genealogical record of his ancestors, descended from the elders of Nong Po village in the province of Nakon Sawan. The narrative of Mr. Yupo is fascinating for the fact that it is not often that we are given a glimpse of simple country folks in their homes and their courage and patriotism, strangely mingled with touches of unsophisticated lawlessness. It is worth repeating even in short review.

Once upon a time, in the days when Ayudhya was capital of the country, there were several neighbouring villages to the south of Nakon Sawan, one of which was the village of Nong Po. Vestiges remain to this day to prove their existence in the form of wells, embankments, canals and brick foundations. The people of these villages seemed to have been closely bound by communal ties and intermarriage. When the Burmese sacked Ayudhya and overran the country towards the end of the XVIIIth century, these people were scattered from their homes, some fleeing for safety and others taken prisoners and led in captivity to Burma. Their homesteads were deserted with the exception perhaps of one village, Buka, which was ensconced away in a fever-stricken area bounding upon the foothills of the north-eastern plateau.

Among those taken into captivity was a certain lad, Rod by name, who after four or five years of exile managed to escape and came back with an elderly compatriot who brought his family back with him. After hairbreadth escapes and exciting adventures, no doubt made more so by years of telling, they succeeded in reaching Ayudhya which they found deserted. They then heard that a new King was reigning over the country at Thonburi, whither they repaired. Having now attained his majority, Rod got himself ordained at one of the numerous monasteries of Thonburi. There he became acquainted with a monk, who was a native of Khao

Thong village in the neighbourhood of his old home upcountry. The pair eventually moved to Khao Thong where they were supported by alms from the people. It so happened that some of these people became involved and arrested for infringement of excise laws and the two monks lost their patrons. They, therefore, migrated with some of the inhabitants from Khao Thong. Coming upon a deserted village – Nong Po in fact – they found that the locality was well provided with water and shed and so they set up their new homes there. The followers of these monks consisted of seven families. These became later the ancestors of Nong Po.

Now, Nong Po is some 24 kilometres from the village of Khao Thong. Stories are told how after the day's work was over the young men of Nong Po used to set out on a brisk trot along a path two abreast and visited the sweethearts they left behind at Khao Thong. Some of them eventually married their loves, but others thus bewail their fate in a popular ditty which is still remembered:

“Kept away in Nong Po and Nong Yo,

I could not come in time.

My sweetheart meanwhile jumps in frenzy

Into some one else's arms.”

Today the people of Nong Po, Khao Thong and the formerly fever-stricken haunt of Buka are closely related by intermarriage and a set of verses giving a history of this latter place is attached to this book.

30. *The Sleeper Awakened* (นิทานกรจิต), by His Majesty King Chulalongkorn, 208 pages 1948.

In 1879 King Chulalongkorn wrote a poetical romance which he adapted from an English translation of Galland's French version of the *Arabian Nights*. He chose one of the latter stories of that collection and coined for it the Sanskrit name of *Nidrā jāgrit*, i. e. 'awakened sleep'. He wrote it in a variety of poetry called a *lilit*, consisting of three kinds of *klōng* verses and *rāi* a sort of rhythmic

prose. The romance was published for the first time in the following year and presented to guests at the King's new year dinner. Since then it has been going through further editions especially since it has been adopted as a classic to be read in the higher forms of secondary schools.

In financing the present edition, believed to be the fifth or sixth, for presentation on the occasion of the cremation of Her Excellency Chao Chom Manda Lien in March 1948, their Excellencies Chao Phya and Lady Sri Dharmadhibes have had included within it not only a short biography as usual of the deceased in whose memory the book is dedicated but also a literary note from the pen of the royal author, a note on the nature of a *lilit*, a further literary note by the Text Book Bureau of the Ministry of Public Instruction and a glossary. In the note of the Ministry of Public Instruction — at the time of their making these notes they were not yet 'Ministry of Education' — a slip has found its way in, which might be corrected. The King wrote out a dedication and prefixed it to the original presentation edition of 1880, signing himself C.R.S. The editor of a later edition explained these initials by saying that they stood for 'Chulalongkorn Rex Siam'. The King was of course using those initials for 'Chulalongkorn Rex Siamensium' in the same way as his royal father had been signing before him.

A new feature of this edition is of course the introduction which was specially written for the occasion. It asserts a *datum* that the *Arabian Nights* had an Indian origin and had, like the famous *Fables of Aesop*, been developed out of Indian patterns. Whatever that Indian origin was, it had been handed down also in the east in the form of stories based upon a frame-work, or a prologue-cadre, within which were arranged sets of intercalated stories one based upon another. In Sanskrit we have such stories as the *Pañcatantra* and the *Hitopadeśa*; whilst the Indochinese cultures have several such. The Lao and the Thai have sets of such stories, *Mulatantai* and the whole set of *pakaranam* literature.

The prosody of *Nidrājāgrit* conforms to all the typical *lilit* requisitions of Siamese literature. Its rhythm and diction are

elegant and majestic, typical of King Chulalongkorn's poetical style. His Majesty was in fact a poet who excelled in *klông* verses. In this romance we no longer find that old descriptive licence, by which every thinkable bird is brought into a forest irrespective of its particular habitat in real life; every waterway inland is said to teem with sea as well as freshwater fish and *vice versa*; every tree known by name is made to exist side by side no matter what type of country nor altitude is being described. The only feature that jars upon a modern reader's ears is the somewhat naive reliance upon the characteristic English mispronunciation of names of oriental places and personalities.

31. *A Guide of Phra Pathoma Cetiya*, (เรื่องพระปฐมเจดีย์กับน้ำท่วม); by M.C. Subhadradis Diskul, 39 pages 1947.

This maiden pamphlet of the young author, son of the most distinguished historian modern Siam has produced, consists mostly of the results of modern scientific researches conducted by governmental agencies during the past three decades.

The initial problem is that of the identity of Suvarnabhumi, in which connection Prince Subhadradis seems to accept the opinion of international savants such as Rhys Davis that Suvarnabhumi included practically the whole of what is now known as South-East Asia, from Burma to Malaya including Siam, Cambodia as far as Annam. The author says that all these lands probably formed a state the capital of which is still a very debatable point though the majority feel that it might have been Nakhon Pathom, then a seaport. In that case it might have been referred to the name of Suvarnabhumi. In its neighbourhood have been found numerous relics dating far back to the art of the Asoka period. Without doubting the claims of the monuments around Phra Pathoma Cetiya to such antiquity, for the relics most certainly date from a time anterior to the invasion of Alexander the Great in India, I would feel inclined to caution against its claim to be the capital of all this territory. Suvarnabhumi might after all just as easily have been applied in a

lose way to an area covering several states independant of one another. It might have been in a way similar to the term for instance of Scandinavia or the Balkans. The identification, therefore, by Luang Boribal, mentioned in this booklet, of Suvarnabhumi with Dvaravati would for the same reason be unacceptable.

The history of the monument is well written and the descriptive sections forming the guide-book proper are based upon the latest reliable date of archeological research.

32. *Phra Malai, royal version* (พระมัลลย์ คำหลวง), by Chaofa Kung, Prince Royal of Ayudhya, 45 pages 1948.

It has always been a marvel to me that so little of the literature of Ayudhya has survived to our days, for no doubt a great deal must have been written, especially of the type of *belles lettres*, during the four hundred odd years of its existence as the capital of the country. The only guess possible that would justify such a thorough disappearance without even a trace has been that most of the literature of Ayudhya had its origin in the Court and aristocratic circles and as none of it had been circulated by printing, it perished almost totally within the Royal Library when the sack of the capital took place. Any literary survival, therefore, that can be with any authenticity ascribed to that period between the XIVth and XVIIIth centuries is readily welcomed.

Chaofa Kung, to whose authorship the book is attributed, was the son and heir of His Majesty of the Sublime Urn (1732-1758). He was later given the title of Chaofa (? Krom Khun) Dharmadhibes and raised to the exalted position of Prince of the Palace to the Front, that is an heir to the Throne. He, however, predeceased the King his father. Living in an age of a brilliant literary revival, the Prince was himself a poet of the front rank. Among the works from his pen that survive are the famous *Boat Songs*, the *niras Phrabad* and the sublime poetical romance adapted from the Pali *Nandopānanda Sutta*. The latter bears the date of B.E. 2279 (1735) whilst the work under review is dated one year later. It is for this

reason, as well as for the reason that some of the manuscript copies bear a verse saying that it was composed by the Prince of the Palace to the Front, that this work has been attributed to the well-known royal poet in spite of the fact that it bears no definite name of an author. Sthirakoses, it is true, expresses his doubt of the Prince's authorship in an epilogue to this publication on the ground that its literary merit is inferior to the other works from his pen.

Phra Mālai (Mālaya Sutta) used to be very popular in Ayudhya and the early Bangkok period. It became eclipsed perhaps by the rational Dhammayut reformation of local Buddhism by King Mongkut when still a monk in holy orders. The post-canonical *Mālaya Sutta* was the bible *par excellence* of a school of thought — undoubtedly influenced by Mahayanism — which looked forward to the saint Sri Ariya Metteyya, the Buddhist Messiah. Chaofa Kung's poetical work on the subject was not by any means its first enunciation. The essence of the teaching of this school of thought, while giving strong support to the observance of the usual set of five moral precepts of Gotama the Buddha, laid considerable emphasis on the doctrine of the Bodhisattva, the 'wisdom-being' or potential Buddha.

The gist of the Sutta is as follows:

Once upon a time a reverend monk named Mālaya resided in the village of Rohana in Ceylon. He was the last of the *Arahats*. Through faith and piety he attained to *iddhi* or supernatural powers, by which he could fly up to the heavens as well as dive underground to the nether-world. In these supernatural visitations he preached the Lord's gospel to all dwellers of our world as well as those of heaven and hell. One day he was given some lotus flowers and took them up to the heaven of Indra, where he offered them up to the celestial reliquary dedicated to the memory of Gotama the Buddha, named the Culāmani Cetiya. While at his devotions, he met Indra the King of heaven who pointed out to him various celestial beings who came to worship at the same reliquary.

Questioning Indra as to their identities as each celestial lord approached with his respective retinue in brilliance, the monk asked each time a new lord appeared whether he was not Metteyya, the potential Buddha who is supposed to be the immediate successor of Gotama as the Buddha. The replies of Indra give minute information as to the identity and cause that led each of those great celestial to attain to his high position. The dialogues between the Monk and Indra remind one in fact of the way Priam questioned Helen about the identities of Greek warriors who passed him in the *Iliad* of Homer, the parallels of which literary device in Malay and Siamese literatures form the subject of a note, *A literary device common to Homer and the East*, in the present number of the Journal.

At length Metteyya, the Buddhist Messiah, appeared. When he met the *arahat* Mālaya he enquired after the moral conditions of men in our world. The monk's replies thereto reflect in all probability the royal author's ideas of the moral standard prevalent in those last days of Ayudhya's decadence. The saint then enunciated his message to the world which he asked the *arahat* to bring back. Man would continue to deteriorate till the Lord's religion reach the end of the fifth millennium, when men will become so wicked that a general armageddon would ensue, killing off all badmen. 'Then, he continued, I shall be invited to descend to be born on earth in order to deliver mankind. I shall do it by preaching my code of morality.' Then is given a gist of what the Buddhist Messiah would urge upon the world to accept as a moral code. It is in fact practically the same as the standard moral code of Buddhism, a distinctive feature being the means by which one attains to a pure and worthy life through paying attention to the recitals of the *Mahā jāti*, the great Jātaka of the final life on earth of Gotama the Buddha while still a Bodhisattva, that is the life before that one when he became the Buddha himself.

Having read *Phra Mālai* one is able to explain away many apocryphal ideas in present-day Buddhism of the Southern School which do not occur in the Canon of the Tipitaka. Their origin was obviously Ceylonese. Their main features are the limit to the age of the religion of Gotama the Buddha to five thousand years; the promise of a future saviour in the person of Sri Ariya Metteyya who is now said to be a Bodhisattva living as a celestial in the heaven of Dusit; and the injunction to pay attention to recitals of the *Mahājāti*. The latter has certainly been very popular among our people up to the middle of the last century and in fact holds its own still in the less advanced countryside especially in Ayudhya and the lower Menam valley where doubtless the cult flourished more than in any other sector of the country during the Ayudhya period of ascendancy. It is to be noted also that around Ayudhya more especially we still have annual festivals at which the worship of the Buddhist Messiah is celebrated and at wat Lai in the province of Lopburi there exists a very venerated image of this personality.

The present edition, either a second or third one, is financed by Captain Suchit Siksamat of the Chulalongkorn Military Academy as a dedication to his beloved grandmother, who, being a devout Buddhist lady of the old school, as the Captain has pointed out in a dedicatory note, was very fond of hearing recitations of the *Phra Mālai*.

The introduction to the present edition written on behalf of the Royal Fine Arts Department, raises an interesting point in connection with the relationship of the cult of the Buddhist Messiah with the Mahayana School of Buddhism. In the latter School there is a Bodhisattva named Kshitigarbha, who is said to have been able to make visits to hell. One is pointed out by guides to local Chinese or Annamite Buddhist temples that a figure represents 'Phra Mālai', which is identical with Kshitigarbha. There was of course considerable influence exerted upon our local religion by Mahayanism which came from ancient Cambodia.

33. *The Biography and Writings of Prince Bidyalongkorn* (พระประวัติ และพระนิพนธ์พระราชวรรังสือเธอ กรมหมื่นพิทยาลงกรณ์) 99-92 pages, 1948. and *On the Co-operative movement* (สหกรณ์) by Prince Bidyalongkorn, 63 pages, 1948.

Both of these volumes were published for presentation on the occasion of the cremation of the late Prince's remains in March 1948, the first by his family and the second by officials of the Department of the Co-operative movement, the senior ones of which were colleagues and junior officials under him.

As is wellknown, Prince Bidyalongkorn was a voluminous writer. As a young man he excelled in prose fiction which was then a novelty in Siamese literature. In maturer age he turned also to poetry, in which he again made a name for himself. Descended from a line of great poets of modern Siam, his father being Prince Bovoravijaijan, the Prince of the Palace to the Front in the fifth reign and his great grand-grandfather no less a figure in Siamese literature than His Majesty King Rama II (Phra Buddha Loesla), it was no wonder that Prince Bidya inherited a great poetical genius and lived up to their calibre. His life, however, being spent principally in the financial and economic services of the Government, he naturally had to divide his time and attention to those more prosaic matters of statecraft. After his retirement from active service he turned back to writing and in this last phase his name figured very prominently in journalism in the *Pramual Wan* and its group of newspapers. Though written for ordinary newspapers, he maintained his high standard of literary attainments.

The ninety-nine pages of biography is written by the widow, Princess Porn Pimolapan, daughter of another poet and litterateur, Prince Naradhip. It is in every sense a work of love. It must have cost a great deal of time and trouble for it contains many valuable references and documentary material. Most of the late Prince's writings have found their way into press. What has been collected in this dedicatory memento consists of the translation of

an article in English on the Buddha's footprints originally contributed to the Journal of the Siam Society, as well as many leading articles of the *Pramual Wan*. These fragments are highly interesting and informative, extending over a wide range of subjects, political, literary, social topical etc. It must not be omitted to be mentioned that as usual with this author all his contributions possess high literary merit.

The second volume consists of the Prince's speeches and writings dealing with the co-operative movement, which he inaugurated in this country after having studied it in India.

Bangkok 29 April 1948

D.

PUBLICATIONS OF INTEREST IN OTHER JOURNALS

Journal of the Royal Asiatic Society of Great Britain, London.

1941, part 3.

Winstedt, R.O.: A Literary Device common to Homer and the East,
pp. 199-203.

The device referred to is an iterated inquiry from a bystander as to the identities of warrior princes passing by as contained in the *Hikayat Indraputra*, the *Hikayat Pelandok Jinaka* and the *Iliad* of Homer. Siamese literature too has the same device as indicated in the item of Notes in this Journal.

1942, part 1.

Tweedie, M.F.W.: Prehistory in Malaya, pp. 1-13.

A general summary of results of studies with bibliographical references.

LeMay, R.: Siam and Penang in the Eighteenth Century, pp. 48-49.

A collection of Siamese letters and documents dating between 1782 and 1791 — probably.

1942, part 2.

Gershevitch, Ilya: On the Sogdian Vessantara Jataka, pp. 97-101.

A textual study of an old MS.

Gordine, Dora: A lecture on the Sculpture of Indochina, Siam and Java, pp. 132-138.

1944, parts 1-2.

Winstedt, R.O.: An undescribed Malay version of the Ramayana,
pp. 62-73.

This MS. is known as the Raffles Malay MS. 22 in the Library of the Society in London, containing several hitherto unknown episodes which are interesting for comparative study.

LeMay, R.: An early Siamese passport, pp. 79-80.

Dates from 1775, in the reign of Phya Tak.

1944, parts 3-4.

Winstedt, R.O.: Indian Influence in the Malay world, 186-196.

Written as a popular summary but at the same time containing all the latest data of scientific research.

1945, parts 1-2.

Winstedt, R.O.: Old Malay Legal Digests and Malay Customary Law, pp. 17-29.

A survey of legal literature in Malay, some of indigenous and others of Hindu and Muslim origins.

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1945, parts 3-4.

Winstedt, R.O.: Kingship and Enthronement in Malaya, pp. 134-145.

An analysis of the ceremony of enthronement of the aristocratic Malay dynasties of Perak and Negri Sembilan, drawing parallels with similar ceremonies in neighbouring countries. The Malay is considered as a shaman, a Hindu god and a caliph. This forms the subject of a note in our Journal, current number.

1946, parts 1-2.

Godakumbara, C.E.: The Ramayana, pp. 14-22.

A version of the Ramayana from Ceylon referring primarily to the non-classical episode in connection with the extra son of Sita. This also forms a note in this number of our Journal.

1946, parts 3-4.

Hornell, J.: Primitive types of water-transport in Asia.

pp. 124-141.

An interesting survey from the earliest times, illustrated by numerous plates.

Wales, H. G. Q.: Recent Malayan Excavations and some wider implications, pp. 142-149.

A summary of principal results as affecting cultural history. These results complete and illuminate the implications derived from earlier excavations in Siamese territory.

Godakumbara, C.E.: The Cult of Kohom̃bā or the three Sons of Sita, pp. 185-191.

A continuation of the same author's article in the preceding number.

Winstedt, R.O.: Kingship and Enthronement in Malaya, pp. 197-8.

Concluding the author's contribution in the number for 1945, parts 3-4, giving outlines of modern installations in Selangor and Perak in 1939.

1947, parts 1-2

Crosby, Sir J.: Buddhism in Ceylon, pp. 41-52.

Cf Note in this Journal

ANCIENT INDIA,

No. 1, 1946.

Young, E. M.: A new hoard from Taxila, pp. 27-36.

JOURNAL OF THE ROYAL ASIATIC SOCIETY,

Malay branch, Vol. XX, part 1 (1947).

Wales, H. G. Q.: Further Works on Indian Sites in Malaya, pp. 1-11.

Rentse, A.: The Origin of the Wayang Theatre, pp. 12-15.

Rentse, A.: A Historical Note on the northeastern Malay States, pp. 23-40.

These states being Kelantan and Trengganu, the subject is of interest to local readers.

Braddell, R.: Notes on Ancient Times in Malaya, pp. 161-186.

Vol. XX, part 2 (1947).

Braddell, R.: Notes on Ancient Times in Malaya, pt. 2, pp. 1-19.

A continuation from the preceding number.

Linehan, W.: Sources of the Shellabear Text of the Malay Annals, pp. 105-106; and

Notes on the Texts of the Malay Annals, pp. 107-116.

Matters of historical interest.

BULLETIN DE LA SOCIÉTÉ DES ÉTUDES INDOCHINOISES,
nouvelle série, Tome XXI, 1946.

Hutchinson, E. W.: Reconstitution d'Ayut'ia au temps de Phaulkon, pp. 39-60.

Treating of the site of the city in general, of the properties of foreign traders and of the French missionaries.

Tome XIX, part 1 (1944)

de Gironcourt, G.: Recherches de géographie musicale au Cambodge et à Java, pp. 49-54.

Tome XIX, part 2.

Dalet, R.: Recherches archéologiques au Cambodge, pp. 7-84.

25 April 1948

D.