

REVIEW

Bibliographie Bouddhique IX-XX Mai 1936-Mai 1947, by A.J. Bernet Kempers, G.L.M. Clauson, Paul Demiéville, Nalinaksha Dutt, and others, Paris, Imprimerie Nationale, 1949.

This publication was started in 1928 by Prof. Jean Przyluski with the aim of giving periodically an exhaustive list of all books and articles concerning Buddhism published all over the world during the period under review. The task was entrusted to a group of 13 specialists belonging to nine different nations. Six parts were issued before the war, and were highly appreciated by all those interested in Buddhist studies. It was interrupted during the war and reappears now with the present part, covering the years 1936 to 1947. This part contains as many as 1585 notices, written in English, French or German. Books or articles published in Siam even in Siamese have been noticed since the first part and are still recorded in the present one. There are unavoidably omissions, especially due to the fact that a new body of collaborators had to be constituted, but these omissions may be made up in the following issues. As it is, this issue of the *Bibliographie Bouddhique* is not inferior to the past ones, and it will show by its abundant documentation the important place taken by Buddhism in the field of research and thought.

R. L.

RECENT SIAMESE PUBLICATIONS

His Majesty King Bhumibol returned to his native land in March 1950. There followed a series of cremations of the remains of His Majesty's near relatives, commencing with that of His late Majesty King Ananda. On each occasion, as has been the custom since the days when King Rama VI while still Crown Prince gave encouragement to publishing books as mementoes on the occasions of a cremation, books were distributed to the guests. Four days of cremation yielded something like 20 publications of varying interest, most of which have been reviewed here.

41. Damrong, H.R.H. Prince : *The History of King Naresvara the Great* (พระราชประวัติสมเด็จพระนเรศวรมหาราช) 184 pages, 1950.

As was characteristic with the late Prince Damrong, instead of brooding over the past, he utilised the leisure of his exile in Penang to do a great amount of writing. He kept up, for instance, a voluminous correspondence with his brother Prince Naris, some 778 pages of which have already been published and, one is told, a great deal more exists in manuscript form. This *History of King Naresvara* was among the works he wrote during his period. It is mentioned in the preface that about five days before the late Prince's death he left instructions with his daughter, Princess Poon, that whenever King Ananda came home from Europe to receive his anointment of sovereignty (in western parlance 'to be crowned.') this work was to be presented to him. It was dedicated to the young monarch as the product of the combined physical and mental labour of an octogenarian who had naught else to offer him.

In order fully to appreciate this *magnum opus*, let us take a review of the material at the Prince's disposal. In 1921 Prince Damrong wrote the first volume of *Our Wars with the Burmese* dealing with the Ayudhya period. This work was the first critical history of the period ever written in any language. It was obviously founded upon the standard history of Ayudhya known as the version of Prince Paramanujit, later revised by King Mongkut. These were

probably supplemented by the so-called Luang Prasoert version of the History of Ayudhya, a XVth century document which proved to be much more accurate than the former, as well as by foreign records. In comparison to these works the history under review, being more limited in scope, is generally more compact and better planned. It consists of an introduction dealing with the style and title of the hero, Naresvara; then chapter I, setting out the successive disasters which befell Ayudhya, Siam until she was conquered in 1569 by the Burmese; chapter II, the reestablishment of independence and consolidation by Prince, later King Naresvara; chapter III, the enlargement of her dominion to include the greater part of what was until recently known as Lower Burma and the Shan states up to the borders of China, as well as the whole of Cambodia on the east; and finally an appendix dealing with the discovery of the monument of Don Cedi, site of the famous battle in which our hero fought the Burmese Crown Prince in single combat on the back of an elephant and killed him.

The abundant results of Prince Damrong's scholastic researches into the history of Ayudhya, published in Siamese in *Our Wars with the Burmese*, have been largely incorporated in Wood's *History of Siam* (1924). The latter work was, it is true, very condensed and could naturally not be regarded as summing up the results of the Prince's researches. It was nevertheless the standard history for those who could not read Siamese. Considering the fact that the *JSS* usually serves such a *clientèle*, it would therefore be up to this *Journal* to pay special attention to those features of the work under review which would be helpful to it, and pay attention to the findings of this work which had not been incorporated into the history of 1921 and 1924 mentioned above, such as these:

(a) *The captivity of King Ākrabarti*. Burmese history maintains that at the end of the campaign of 1564 King Ākrabarti, was taken as a sort of hostage to Hamsavati, where a palace was built for him. He remained for two years until, taking monastic

vows, he was permitted to return home in holy orders. This statement was rejected by Prince Damrong in *Our Wars with the Burmese* (vol. I p. 43). Wood's comment (*History of Siam* p. 119) was "the truth can never now be known for certain". Prince Damrong's scientific mind has now admitted (p. 13 in this new history), "The terms of the treaty which put an end to this war have been differently stated in Siamese and Burmese histories..... most important of all these differences was the fact (stated by Burmese history) that the King of Siam was asked to accompany (his victor) to Hamsavati. It was for this reason that Prince Mahind became entrusted with the Throne at Ayudhya In the light of events that followed it would seem that Burmese history was correct...."

(b) *Royal titles*. As far as I know no one but Prince Damrong has ever recorded any explanation based upon trustworthy sources on this subject. On page 1 (Introduction), however, it is said of Prince Naresvara that, "When he was born, the title of *čao fa* was not customary in this country; his father was but a tributary prince though his mother was a princess of the blood, daughter of the reigning king. Naresvara was therefore a grandson of the King and *probably a phra-ong čao*. Foreigners called him in consequence the Black Prince, which corresponded to 'Phra-ong čao chai dam'". Whatever the Prince's reason may have been, how are we to know that the term *phra-ong čao* was in use, for he might have been equally known as *čao dam* or *čao chai dam* and yet either would have been rendered into English as the Black Prince?

Again, on page 22, it is said that the King of Burma bestowed upon Phra Maha Dharmaraja, father of Naresvara, the title of *Čaofa Sri Sarbej*, and gave him to reign over the territory of north Siam, in vassalage to the Burmese overlord. "This", the author pointed out, "was the earliest instance in our country of the use of the title of *čao fa*". One wonders whether this title, written *sawbwa* in Anglo-Burmese circles, had not been in use among the Shans all along. After all, this Prince attained merely to the dignity of a

tributary prince just as the sawbwas are at present in the Shan states. It was not until, looking up in another work by the same author, *Royal Titles* in Siamese, that I found an explicit statement, "the title came into existence for the first time in Siam in B.E. 2111 (1568) when Burengnaung bestowed the title, which had been in use for tributary Shan princes, upon Phra Maha Dharmaraja. Prince Damrong moreover used the phrase 'Čaofa Songkhwae' meaning tributary Prince of Bisnulok, instead of the 'Čaofa Sri Sarbej' adopted in this book. I believe both titles to have been correct. Burengnaung in all probability created the Prince 'Čaofa Sri Sarbej of Songkhwae', that is 'Sri Sarbej', by way of style, to reign over the territory of Songkhwae. The creation was quite ordinary, for in modern times, before the democratic regime of course, Kings used to create a Phya A. to reign over the province of B. and he would be colloquially referred to as Phya B. Phya Sri Suriyaraj, for instance, was so created to rule over the province of Bijai, though in colloquial parlance he was better known as Phya Bijai than by his rightful title.

(c) A salient feature, very well brought out in this book, (p. 34), is the implied rivalry that must have existed between the Siamese of Sukhothai and those of Ayudhya. This was made good use of by the King of Burma. Prince Damrong did not actually say so in my blunt way but the passage referred to gives one an unmistakable impression of the rivalry. The Sukhothai people no doubt regarded themselves as more aristocratic and refined than their southern superseders.

(d) Prince Damrong traces the career of Phya Sri Sainarong (p. 120) in an interesting way. It sounds very probable, too, but not at all scientifically proved. On account of the non-existence of any definite proof to that effect, one wonders whether it is justifiable to accept his hypothesis that Phra Sri Thmoratna, one of the young Prince Naresvara's right-hand men in his early wars, had been created Phya Sri Sainarong, who in spite of much service under his chief rebelled against him at the moment of his victories.

One thing only remains to be added. Prince Damrong's familiarity with the topography of his country was such that it was for ever in his mental vision. Very little, therefore, of what he wrote or edited was ever accompanied by maps, for the average individual most necessary for the full appreciation of his histories. This *History of King Naresvara* is a reference work of the greatest value in the historical world. Had the editor taken a little liberty with it by adding a map, for instance of the full extent of his empire, and an index, that would have greatly enhanced the value of the book.

The choice of this work as a memento of the young King Ananda is indeed happy, especially as it was also the last work of any magnitude of the veteran historian and statesman.

42. *Sermons* (ราชคุณานุสรณา และ พระมงคลวิเสสภกตา รัชกาลที่ ๘) published in dedication to the late King Ananda by the King Mongkut Pali Academy, 116 pages, 1650.

The volume is outstanding from the usual books of sermons in respect of the one delivered on the day of the cremation by His Holiness the Patriarch, Somdech Phra Vajirañanavongs. The sermon was pronounced by all present, young and old, to be an apt oration in which plain speaking was mingled with human sympathy. It seemed obvious that His Holiness was not merely addressing his distinguished audience in an impersonal exhortation to higher ethics as has been the custom for such occasions. The following passage illustrates the tone of his personal touch which resounded all through the sermon:

"His late Majesty King Ananda has been head of the Nation and in that capacity proved an excellent figure. He assiduously applied himself to learning, in order to qualify himself to lead his people to prosperity through his love of them. He put up with situations which were unpleasant to him. Had he been more selfish, he need not have done so, for he was in possession of sufficient material

means for a life of comfort of his own as well as for his family. His wealth had moreover not been obtained by unworthy means. Power and glory he was not particularly anxious to acquire. And yet when the country invited him to ascend the Throne he acceded to the request and took upon himself that onus merely through the love of his people and his sense of patriotism... ”

Besides the above there are also nine other sermons delivered on each occasion of the annual celebration of his natal day. In addition to usual ethical exhortations of a sermon, such sermons used to be considered as indicative of the Church's valuation of the work done by the monarch year by year. In these democratic days of the limited monarchy many of these sermons-they were not delivered by the Patriarch by the way-have become somewhat out of date, for the role of the monarch in affairs of state has considerably changed and it would need a really intelligent observer of the calibre of the present Patriarch to be able to handle this work under modern conditions.

43. *Maha-Anandanussorn* (มหาอนันตานุสรณ์) 1950.

As its name implies this publication was in the nature of an *In Memoriam* to King Ananda, offered by Mr. Sakdi Silpanond, proprietor of a press of the same name, to H.M. the King for due distribution on the occasion of his august brother's cremation. It is bilingual. The first part is in English, containing, besides matters in eulogy and in memoriam of His late Majesty, a reprint of *The old Siamese Conception of the Monarchy* from our Journal (vol. XXXVII, part 2). The printing, unfortunately, is frankly bad. The Siamese section is much better, consisting, it is true, of reprints. They are (a) a Siamese version of the above-mentioned article; (b) a pamphlet on a King's day-routine, already reviewed in JSS vol. XXXVI, part 2, p. 183; (c) an account of a royal cremation in Ayudhya days (สมเด็จพระบรมศพ) published in 1916 with comments

by the late King Chulalongkorn, acknowledged to have contained a wealth of interesting information on old ceremonials; and (d) a history of the Royal Urns by Princes Sommot, Damrong and Naris, published some 30 years ago, tracing the history of the urns from the time of the founding of Bangkok as capital, with a list of personages whose remains had been encased in the royal urns of the higher ranks.

44. *A Manual of Obsequial and Kathin Rites of the Annam Clergy*, (ตำรางเต็กและกฐินของพระสงฆ์อันนัมนิกลาย) 72 pages with an appendix 1950.

Although the greater part of this book (pp. 1-52) is a reprint, the publication yet deserves a review here because it has never been subject to one in our Journal, the original having been published as long ago as 1925, and because the present edition consists of a good deal of additional matter of interest.

Among this additional matter is a 17-page history of the Annamite clergy in Siam, written by His late Royal Highness Prince Damrong. It sketches the successive immigrations of Annamites in modern history. The first one, in 1776, was the result of a rebellion at Hué which sent the aristocracy fleeing from the Annamite capital, some of whom came to Bangkok and settled down around what is now Bahurad Road where they built a monastery which has now, however, become a Chinese Mahayanist one. The second wave of immigration was led by the prince who later recovered his throne at Hué and became known to posterity as Emperor Gia Long. When in Siam he was protected and supported by King Rama I of the Chakri Dynasty of Bangkok and his colony eventually settled down at Bang Po north of Bangkok. The third wave, mostly Roman Catholics, fled from the religious persecution of Emperor Minh Mang in 1834 and settled down at Samsen in the north part of Bangkok, where they built the Church of St Francis Xavier. The fourth were brought into this country from his campaigns of 1833-4

by General Chao Phya Bodin, consisting of Mahayanists and Roman Catholics, the former being sent to Kanburi while the latter went to live at Samsen with the earlier contingent. The fifth and final wave fled from epidemics during hostilities in their country in 1840 and came to settle down also at Bang Po. Of these immigrants, those who were Mahayanists built their monasteries which now number over a dozen. Some of them received the support of the reigning King, such as the one at Talatnoi, which was supported by Kings Mongkut and Chulalongkorn and therefore, according to Prince Damrong, received the official name of Wat Ubhayarajabamrung, meaning 'supported by two Kings'. For some reason or other the preface of this book signed by the learned Phya Anuman, 'Sthirakoses', calls the monastery 'Ubhayarastra-bamrung', meaning 'supported by the two peoples'. One would be curious to know what 'two peoples' he is referring to.

The Annamite clergy, from its century-and-a-half's domicile in Siam, have modified their Mahayanist usages to conform to local conditions prevailing among the Siamese Hinayanist clergy. Prince Damrong cites for instance the general wearing of yellow, the giving up of footgear and the abstention from food after the hour of noon. Their obsequial rites, the 'kongtek', did not form part of Court ceremonies until the reign of King Chulalongkorn, when also the Chinese Mahayanist clergy began to be recognised and accepted at Court. In modern days of the democratic regime Mahayanist rites have been discontinued at Court, although in the particular instance of the cremation of the remains of King Ananda the Mahayanist clergy took the initiative to offer their services as their own contribution towards the important state ceremony. The publication under review is also a part of their generous and spontaneous co-operation.

Other additional matters include notes on Mahayanist Iconography, culled from the writings in 1933 of the editor and his late co-operator, Nagapradip.

45. *Atthamarajanussorn* (อัฐมราชานุสรณ์) 1950.

In a review of books presented to guests at the King's cremation, mention must be made also of a volume of photographs of the late King and the obsequial rites celebrated in his memory. They consist of photographs as well as snapshots, some of which were taken by the present King.

46. *King Chulalongkorn's Letters giving an account of his trip in the valley of the Old Tamarind Stream in Nakon Swan and the correspondence relating to the extension of the Conscription Act to the metropolitan circle of Bangkok.* พระราชหัตถเลขา เรื่องเสด็จประพาสลำน้ำมะขามเฒ่า และพระราชกระแสเรื่องจัดการทหารมณฑลกรุงเทพฯ ในรัชกาลที่ ๕, 86 pages 1950.

That King Chulalongkorn was a prolific letter-writer is now realised. So many of his letters have been published that they are about to be exhausted. At the series of royal cremations this April two more sets have been made accessible to the public. One of them, contained in our book under review, was written during His Majesty's river cruise down the Chao Phya river. Going up by rail to Nakon Swan in October 1908, the King came down river to the old river bed called the Makham.Thao, the 'Old Tamarind Stream', through which he came to Supan and visited the usually inaccessible site of the 'Four Waters', prescribed by ancient usage for the use of a king's anointment at the time he assumes sovereignty. The letters are full of interesting comments concerning the livelihood of the people, the condition of their crops, and their general welfare. They were in fact just the kind of subjects that would occupy the mind of such a King as Chulalongkorn, who was his own Prime Minister. An important result of this trip was an official order given in the name of the King, which is a document of interest for the historian and geographer. It deserves a quotation herewith :

"Thursday the 15th October R.S. 127 (1908). His Majesty the King, staying at the river front of the Government office of Nakon Swan at the commencement of his journey down the Stream of the Old Tamarind, has been reflecting upon the old historical records of the country with regard to place-names which have not as yet been identified. A case in point is the name of Chiengkrai and Chiengkran, which, according to those records were sites of royal military expeditions. There are also sites of old civilisations such as the monument of Phra Pathon. Waterways too, some of them still accessible even to steamships as recently as 43 years ago when His Majesty accompanied his august father, have now become impossible of navigation for such ships."

"His Majesty has moreover been long of opinion that no interest has been taken at all as to how rivers shifted their courses.... The reading of those records has consequently become wearisome because it is impossible to identify place-names..."

His Majesty has therefore been pleased to appoint a Commission consisting of His Royal Highness the Crown Prince (i.e. King Rama VI), whose interest and researches into the history of the Sukhothai Kingdom are well known, His Royal Highness Prince Damrong, Minister of the Interior... (then follow the names of the Lords Lieutenants and Governors of various localities in the valley of the Chao Phya river), with Phya Sri Sahadeb (now Phya Maha Ammat) as an expert in mapping..."

"As to the method of working, Prince Damrong is hereby entrusted with the task of working out a scheme duly to be communicated to the provincial authorities."

"As an example of such a scheme, take the case of the stream of the Old Tamarind, which the King is inclined to believe had some connection with the Sakae krang river and drained into the Menamnoi of Kampaengpech. Between

these two points the river probably swerved away from the town of Nakon Swan.

Given on the 15th October R.S. 127".

Unfortunately the undertaking thus sketched out never materialised. Even now when the letters are published some 42 years afterwards no map is yet available of the old waterways. Even the modern map without indications of the change of courses of the streams, which would help the reader to follow the royal progress, has been thought too much of an undertaking to be attached to the publication.

Besides these letters of travel, the King's official file of correspondence with his Minister of War about conscription is attached.

47. *Letters to the Prince of Nakon Swan from his father and mother.* พระราชหัตถเลขาพระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว และลายพระหัตถ์สมเด็จพระปิยมาเจา สุขุมลมารศรี พระอรรคราชเทวี 202 pages. 1950.

Within another generation contemporaries of His Majesty King Chulalongkorn will have more or less passed into oblivion. The name and fame perhaps of the King himself will be an exception. This series of correspondence will therefore serve its purpose in perpetuating the memory of the remarkable personality, not only of His Majesty the King but also that of his consort, Queen Sukhumal, mother of the Prince of Nakon Swan, to whose memory this volume has been dedicated.

The letters formed of course their personal correspondence. The ones from the King include also matter concerning the Prince's work in the army and later in the navy. Those from his mother, however, were more personal. They date from a time when the Prince was a mere lad of 14 down almost to the end of the reign of King Chulalongkorn. They portray, as no other publication has done, the interesting character of the royal lady who wrote them. Highly

intellectual, highly literary and an eloquent poet into the bargain, she was a most affectionate mother. Not altogether fortunate in her regal career through perhaps no fault of her own, she was nevertheless now and again the confidante and a real secretary of her hard-working husband. Some of her letters to her son were most touching.

48. *The Life and Work of Admiral of the Fleet His late Royal Highness Prince Paribatra of Nakon Swan*, พระประวัติและจริยาวัตรของจอมพลเรือสมเด็จเจ้าฟ้าบริพัตรสุขุมพันธุ์ กรมพระนครสวรรค์วรพินิต และเอกสารที่ได้ทรงปฏิบัติราชการ dedicated to his memory by the Royal Navy, 113 pages 1950.

The work has been written with intimate knowledge of his personality. It is understood to be from the pen of Captain Phya Sarabhai who was the late Prince's flag-officer in the Navy for a considerable period. Extra chapters have been added dealing with the late Prince's hobbies, music and orchids. It may be mentioned in passing that to the Prince's pen we owe a manual on the cultivation of orchids which for a long time was the only work of reference in Siamese on the subject. Among his works in musical composition were several melodies of the classical type of Siamese music. It was Prince Paribatra who set down to modern scoring the old tunes, *the Monarch's Grief*, or Phya Sok, and the *Royal Dream*, a melody said to have occurred to the artistic King Rama II in a dream, which has been adopted by King Rama VI for the hymn of the *Wild Tigers*, a territorial volunteer movement which he organised and devoted so much time and money to keep going.

49. *A Visit to India*, เทวอินเดียบ written by Prince Paribatra, 40 pages, 1950.

The account of this visit was at first the gist of a letter addressed to the late Prince Naris. In the days when air-travel had not become as general as it is now, seeing India was a luxury denied

to most Siamese. Direct diplomatic relationship, moreover, did not exist between the two nations, and very little business whether official or otherwise prompted many Siamese to undertake a travel to that country. Its name and fame were however widely known especially since it was the cradle of our religion. Prince Paribatra's visit took place towards the end of such a period.

The account is not an itinerary. It is the statement of a considered opinion on various topics. It deals with the Himalayas, with monuments Buddhist, Hindu, Moslem and Jain, with mortuaries, including the Taj Mahal and the custom of disposing of the dead, with palaces, towns, industry and arts.

50. Kusalasaya, K. and Cutasen, R. : *a translation of Asvaghosa's Buddhacarita* from the Hindi and Sanskrit, มหาภาพพชรจิต ของ มหาวิธวินน 88 pages, 1950.

When the Prince of Nakon Swan visited India in 1940, he met Mr. Karuna Kusalasaya, then a novice in holy orders who had followed an Italian Buddhist monk to India and taken up linguistic studies there. The Prince gave him further material support for his studies. Mr. Karuna Kusalasaya, now returned to Siam, mindful of the kindly act of which he was a beneficiary, came forward to offer this translation as a tribute to the memory of the late Prince. The author acknowledges the help of Mrs. Cutasen and others. What is now published consists of the first four cantos bringing the story to Prince Siddhartha's departure from his home in Kapilavastu.

As a piece of translated *belles-lettres* the Siamese rendering is really of high standard. A few slips in the use of Court language occur here and there but they are comparatively insignificant.

A preface dealing with the life and work of Asvaghosa and his place in Sanskrit literature is pioneer work for the Siamese reading public.

51. *Inao*, อินาว translated from the Malay by the late Prince Paribatra of Nakon Swan. 193 pages, 1950.

One of the most interesting, especially to Siamese readers who take an interest in the national literature, of the publications offered to guests who attended the cremation of the remains of the Prince of Nakon Swan, was the volume under review from the pen of the Prince himself. In his introduction, dated 1st April 1938, from Bandoeng, the late Prince said :

"Among Siamese classics there can be but few other works which can rival or even come anywhere near the romance of *Inao* in its appeal and sentiment. Siamese literature possesses many versions, such as the *Greater Inao* and the *Lesser Inao* which date from the days of Ayudhya. They differ much in gist. Then there are the *Royal Writings* of the first reign and that of the second reign, the latter being the most popular of all versions because the King (Rama II) adapted the romance with art, refinement and wit, for presentation on the stage.

In view of its popularity and the belief that it had foundation in history, whoever came to Java could not help trying to find out more about the original sources in its homeland.....

At this stage I came across a version called the *Panji Smirang*, the original of which was written in old Javanese and is kept in the Library of the then Arts and Science Society of Batavia. The copy I have translated is, however, a Malay translation of it. The term *Smirang* means disguise, referring of course to the hero Panji, an alternative term being *misa-rang* which reminds us of the Siamese form of *Misara Panji*. Similarities exist between this version and ours with regard to names of places, persons and families, but in point of gist it greatly differs from both of our versions. How far the differences are I leave to the reader to judge for himself.

It would not be justifiable to assume that people who imported the story or stories into Siam were inaccurate, because the dissimilarities are too pronounced to have been a product of inaccuracy..."

The translator finally concluded that there were many varieties of versions, which fact has been proved to be the case.

A comparison of the different Siamese versions as well as a few other versions found in foreign countries, especially in Java, so admirably edited and compared among themselves by Dr. Poerbadjaraka in the *Panjiverhalen* (Bandoeng 1940), was made at length in my *Material for the study of the origin and venue of the Siamese tale of Inao* written in Siamese in 1941, and further summed up fairly exhaustively in English in my *Siamese Versions of the Panji Romance in India Antiqua* (Leyden 1947). In the former work I mentioned that after the conclusion of that work, before going to print, I had come across a translation by the Prince which bore the same name as that reproduced from the Cohen Stuart collection by Dr. Poerbadjaraka but differing very much from it in gist. I then refrained from comment on this translation because I had already finished writing my book. All I would say was that this was yet another version of the romance, corresponding to neither of the ones I had subjected to my detailed comparison.

It would take much more than the space allotted to a review to bring out all the variations which this version contains. That may be done perhaps in a separate contribution. In the meantime the following summary should suffice,

The ancestors of the chief figures in the story were four, namely the monarchs of Kuripan, Daha and Kakelang, and their sister the nun Gandhasari, who 'lived in monastic seclusion on Mount Wilis'. This is of course almost identical with our story in Siam with the exception of our having the monarch of Singhasari instead of the nun. The hero of the story is Inu Kartapati, son and heir of the King of Kuripan; the heroine, Cantara Kirana, the Busba of the Siamese versions, a daughter by the first Queen of

the King of Daha. The latter had another daughter, Kalu Ayang, by a lesser wife. The hero and heroine were betrothed from early childhood as was the custom in ancient Java. Palace intrigues followed as a result of the jealousy of Kalu Ayang and her mother towards the Queen and Cantara Kirana, who strongly reciprocated the ill feeling. It however ended in the death by poison of the Queen. Her daughter, Cantara Kirana, desolate on that account and despairing of her father's sympathy, left home and wandered somewhat aimlessly about. Finally assuming a man's disguise and the male name of Panji Smirang, the title role, she acquired a large following and founded a new kingdom, in a manner somewhat similar to the heroine of the Siamese *Dalang*, one of the two main versions of the Siamese romance. The hero Inu, also assuming a disguise, roamed the country in search of her and met with numerous adventures, acquiring at the same time power, riches, territories and many high-born wives. They finally met in Kakelang as in most of the other versions and recognised one another and all ended happily.

Features which occur in most of the versions such as the part played by the shadow-play in bringing the hero and heroine together, their disguises, their conquests and one or the other assuming the life of a nun are found here as a matter of course.

52. Anuman Rajathon, *Phya: Seals, royal, personal and official*, เรื่องพระราชลัญจกร และตราประจำตัว ประจำตำแหน่ง 44 pages with 44 illustrations of seals 1950.

The learned author conceived the idea of writing something about seals a long time ago. He made a draft and submitted it for correction to the late Prince Naris in 1939 but heard nothing more of it till the Prince died. The manuscripts were returned to him by the Prince's son, M.C. Yačai, and the author found that the late Prince had made corrections of a part of his manuscripts. He has decided to publish it thus partially corrected. The work was eventually adopted as a contribution towards the cremation of His Majesty who was naturally the chief mourner on this occasion.

The subject of seals in the East is more important than an average westerner would realise, for seals took the place of signatures. Old world officials in the East did not sign their names to any document but stamped it instead with the impress of their seals.

Of the royal seals, the most important were the ones representing the Hindu trinity, from whom theoretically the Khmer-inspired kingship of Siam derived its authority. The seal called *Maha Omkara* signified the authority of Siva, the *Garudabaha*, meaning 'Garuda the Mount' suggested the sanctity derived from Vishnu, and the *Hamsavimana* that of Brahma the Creator. These last two gods were always represented mounted on the *Garudabaha* and *Hasavimana* respectively. The trio of royal seals formed an important combination without which no document of importance would be valid.

Seals were attached to every office of importance but some of the ministerial portfolii were given more than one. The Minister of the Interior, for instance, bore the seal of the *Rajasihā*, a royal lion, for ordinary correspondence, while the Minister of Defence that of the *Gajasihā*, an elephantine lion, i.e. a lion with a proboscis. The former, however, when handling an order of capital punishment used instead the seal of a *cakra*, Vishnu's discus.

A historical treatment of the design and use of these seals would have made of this book a more valuable document. One would like to offer this suggestion to the author in case he thinks of issuing future editions.

53. *A Biography of Prince Naris*, พระประวัติและพระหัตถ์ของสมเด็จพระเจ้าฟ้ากรมพระยานริศรานุวัดติวงศ์ illustrated by photographs and his drawings, dedicated by his consort, M.R. To Citrabongs, Princess Naris, to the Prince's memory, 80 pages 4 to. 1950.

The biography in this volume contains several interesting quotations, hitherto unpublished, from the late Prince's own pen as

well as from official documents. A short notice of his military career is also included from the pen of Major Mom Rajawongs L. Ngonroth, a brother of Princess Naris. The biography was written in the name of the late Prince's children, probably mostly by Princess Duangeitra, the constant companion and secretary of her father. It goes without saying that the illustrations taken from the collection of drawings and designs of the late Prince by no means exhaust his big collection, which would take up several more similar volumes.

From the biography we learn that the Prince developed a taste for pictorial art from a very tender age. His musical genius however was acquired much later. His record in state service was a long and varied one. Starting as a military officer, he helped to organise the Ministry of War on a modern basis; then brought into shape a civil department of Public Works which was later raised to the status of a Ministry with himself its first Minister. He was then transferred to the Treasury which he organised into a Ministry of Finance. Having achieved this, he returned to his former profession as a soldier, serving as Minister of War again, though he combined this post with that of a Commander-in-chief of the Army. He then became for the second time Minister of Finance and again retransferred to be Minister of War, combining his portfolio with the post of Commander-in-chief, this time of the Navy. From this he was again transferred to become Minister of Public Works and then Minister of the Royal Household from which post he retired into private life towards the end of the fifth reign. All through this period of strenuous service, Prince Naris was regarded by all as a typical example of honesty and gentlemanliness. An organiser of unquestionable credit in his younger days, he became later acknowledged as great authority on Court etiquette and ceremonial as well as on his hobbies, music and fine art. When King Prajadhipok came to the throne in 1925, he was recalled into state service as a Supreme Councillor of State. In the days of the democratic regime he was Regent for King Prajadhipok during the latter's absence in Europe. It was generally considered then that

here was a man of integrity and personal courage, who could be depended upon to maintain the prestige of his sovereign's office. With the abdication of King Prajadhipok, Prince Naris preferred to become a private citizen. As such he remained most honourably and without any blemish on his character till he died at the great age of 83.

The artistic *chefs d'oeuvre* reproduced in this volume include a painting 'The Sun-god in his chariot' which formed a fresco on the ceiling of the Boromapiwan building in the Grand Palace, blue prints of the golden *meru* for the big cremations such as those of the remains of Queen Saovabha and King Rama VI, several monastic fans, drafts of illustrations to King Rama VI's poem *The Struggle between Right and Wrong*, sculptural designs and designs for a beautiful niello-vase as well as some plates illustrating the main collection of ten Jataka stories. To most of these drawings the Prince appended very interesting comments or explanations of artistic technique or their mythological implications.

54. King Mongkut: *Miscellaneous writings*, part 1. ประชุมพระราชนิพนธ์รัชกาลที่ ๔ ภาคปถุมนกะ ภาค ๑ published by royal command on the occasion of the cremation of the remains of Her Royal Highness Princess Puangsroy, of the fourth reign. 44 pages. 1950.

These miscellaneous writings are grouped under five headings.

1. *Elephants*. Elephant-lore was an Indian heritage and bound up with Hindu mythology, which the royal author summed up at length.

2. *White elephants and beautiful women*. The possession of these adjuncts was considered in old Simese tradition to be the requisites of ideal sovereignty. White elephants were valuable in this way and had nothing to do with religion nor did they possess any acknowledged sanctity. The author traced the history of the institution of the white elephant in Siamese history down to his own days. He then went on to the other fascinating requisite of sovereignty, mentioning names of celebrated beauties in the past,

3. *The four sections of Cambodia.* They were (1) Khmer Thai or Siamese Cambodia, stretching from the Padong river to the western shores of the Great Lake, including Paetriu, Pračim, Nakorn Nayok, Siemrap, Sri Sobhon and Battambang; (2) Khmer Padong, or Wild Cambodia, the country of Khmers and Laos to the north of Angkor Thom, including Puthaisong, Surind, Sankha (all three on the Korat plateau) and Puthaisman (better known now as Banthai Chhmar) just below the Samed pass, as well as Pimai which though Khmer in its architecture is now peopled only by the Lao and Thai; (3) Great Cambodia, from the borders of the Great Lake down southwards and eastwards, constituting Cambodia proper, the land of the Cambodian Princes, about which the following remark is noteworthy: "They have at times been independent, but have often acknowledged either Siamese or Annamite suzerainty or even both at the same time; each time the Khmer King professes his allegiance to either party, that party usually accepts it without being able to handle that allegiance very firmly..."; and (4) Lower or Annamite Cambodia, further south where dual place-names exist in both Cambodian and Annamite, such as the Khmer name of Banthaimas corresponding to the Annamite Hatien. "Now that the French have taken Saigon, the King went on, it is difficult to know just how much of Annamite Cambodia is French and how much Annamite. When the French established their protectorate over Cambodia...the Cambodian sovereign swore that he was still tributary to the King of Siam, for he had been brought up among us here and had been supported by us to his throne.." The Cambodians in this part had complained that they had been troubled by the Annamites and asked for our help. Seeing that by this time the French were firmly established in their proximity and thus in a better position to protect them from the Annamites, we agreed to the French proposal that Great Cambodia and Lower Cambodia should come under their protection, reserving merely Siamese Cambodia and Wild Cambodia.

4. *The Ring of the Nine Gems.* This was considered an auspicious treasure of Siamese sovereignty, which gave rise to the

Order of Knighthood called the Most Ancient and Auspicious Order of the Nine Gems, ranking second only to the Royal Family Order of Cakri but most coveted of all Siamese decorations.

55. *Customs and Usages in the Royal Court of Ayudhya, with Prince Damrong's Comments* (ตำราแบบธรรมเนียมในราชสำนักครั้งกรุงศรีอยุธยา กับพระวิจารณ์ของสมเด็จพระยาดำรงราชานุภาพ) published with the King's dedication to his aunt Princess Prabha on the occasion of the cremation of her remains. 77 pages, 1950.

The bulk of this book is a reprint of what constituted volume 19 of the Customs and Usages series, published in 1927. It is nevertheless reviewed here because it has never been reviewed before in our journal. The present edition moreover contains the addition of Prince Damrong's comment on cognate subjects.

When Bangkok was established as capital a little more than a century and a half ago, royal commissions were set up to gather the scattered materials, both written and recollected, for Court usage. The collection now published was one of them. It deals with arrangements for the travel up country of the King and Court, with the way in which the capital was to be looked after during such an absence, with the duties pertaining to officials in the various sections of the Royal Household, with the ceremonies of the coronation actually practiced in the last few reigns of Ayudhya and with the monarch's robes and regalia.

56. King Chulalongkorn: *Moral verses and essay on Unity* (ประชุมโคลงสุภาษิตพระราชนิพนธ์ในรัชกาลที่ ๕ และพระบรมราชาธิบายเรื่องสามัคคี) published for the same occasion on behalf of K. Arunawongs na Ayudhya whose mother had been brought up by the late Princess, 72 pages.

The King was a poet as well as a most successful absolute monarch of modern times. His poetical compositions, especially in *Klōng*, are well known for their eloquence and beauty.

The essay on Unity is a reprint of what originally appeared in 1946 and has gone through several editions since. It was reviewed in JSS. vol. XXXVI, part 2 (1947).

57. King Chulalongkorn: Letters-miscellaneous part 1 (ชุมนุมพระราชนิพนธ์ในรัชกาลที่ ๕ ภาคปกิณกะ ภาค ๑) published and dedicated to her sister, the late Princess Prabha, on the occasion of the cremation of her remains, by Her Royal Highness Princess Vapi Busbakor, 49 pages, 1950,

Notice has been taken elsewhere in this group of *Recent Siamese Publications* of the voluminous correspondence of a personal nature from the files of His Majesty King Chulalongkorn. The volume here reviewed contains another group of them and a very interesting one especially with regard to the first three letters. The first of these was written in 1893, addressed to his then son and heir, Čaofa Maha Vajirunhis. It set forth the attitude which he himself had been adopting as a sovereign. The following excerpts indicate the tone of the King's admonition to his heir.

"A King should devote himself above all to truth and honesty; he should never be prone to thoughts and acts of revenge or jealousy; he should bind his Royal Family and his statesmen in unity....

"Let me give some examples. Towards the end of the reign of the Thonburi King, our ancestor (Rama I) was sent on a campaign to Cambodia. In the meantime the Thonburi King became very insane, and, ruled by greed, extorted money from all classes of people, none being exempt not even the wife of his Prime Minister. A rebellion broke out. Phya San usurped sovereign power... When our ancestor returned, opinion was so strong against the Thonburi King that he had to accede to getting rid of the King for the sake of internal peace and putting an end to civil strife. Even then the new King

never lost his respect for the Thonburi King... and brought up the dead man's family with the exception of a son who was unwilling to submit to the new regime....

"Now without going into specific cases... I am coming to the time I became king at the age of 15. Conditions were such that I seemed like a weak flickering flame that might go out at any moment. I stuck to honesty, never entertaining thoughts of revenge, trying to follow in the footsteps of my august predecessors and relying upon a vigilant care of my duties."

The second letter, addressed to the same Prince, not quite two months after, on the occasion when the latter reached an age equal to 'that at which I was elected King', brings out still more the conditions under which King Chulalongkorn began his precarious reign. He says :

"At that time I was fifteen-years- and ten-days- old, without a mother. None of my relatives on the maternal side were particularly able. As for my paternal relatives, that is to say the high Princes, they were all under the influence of the Somdech Čao Phya, and had to look to their personal safety and well-being rather than supporting me. Some of them just took no interest in affairs of state. As for the officials, some, it is true, were devoted to me, but they were mostly junior ones. My own brothers and sisters, being minors, could be of no help. As for myself, at that age I knew nothing of statecraft and was so seriously ill that but few people thought I would survive. At the time of my father's death, therefore I was like a human trunk, the head of which had just been cut off, propped up merely to serve as a figurehead.... The crown weighed heavily upon me. I therefore regard this anniversary as one of my most unlucky days. The lamp of my life was quickly extinguishing. But how did it not go out? ...It was owing to these causes :

1. Medicine and non-indulgence, such as in rich food ;
2. Determination to be fair to all... ;

3. An attitude of respect towards my senior relatives who kept aloof and sincerely believed at first that I was destined to be a mere figurehead, though they gradually took pity upon me later ;

4. The goodwill of officials who took a friendly liking for me perhaps in the hope that they might some day reap the reward of their loyalty thus offered to me :

5. My constant attitude of forgiveness and civility to that quarter which was known to be my enemy at heart ;

6. My fair treatment of those officials who obviously sat on the fence awaiting the turn of events, to which attitude of theirs I just paid no attention ;

7. My refrain from unduly favouring my own people in every way ;

8. My sacrifice of personal comfort and luxury ;

9. When I found that I could count upon more supporters, I began to extend my influence for good. Once people saw that I could succeed, more began to give me their co-operation and enemies relaxed their antagonism, some even turning to my side ;

10. I do not deny having been at times involved in indiscreet acts of youth which landed me in difficult situations but my general behaviour towards people and my fairness to all somehow saved such situations."

The King then went on to give admonition to his son as a present for the anniversary.

As is well known Prince Maha Vajirunhis died soon after this from a bad bout of dysentery, and was succeeded as Crown Prince by his next brother, Maha Vajiravudh, known later as King Rama VI. The third letter of this series is addressed to this latter Prince in a similar vein, though a little guarded in its wording. One wonders whether the King was not quite sure of the reception

which his admonition would get from the young Prince who had been away from his home and parents for rather a long time and brought up among foreigners with a different train of thought and different way of reasoning. As it turned out this Prince was an ideal combination of an oriental background and an European education.

The fourth and other letters were written much later when his son had grown to full manhood. They were in the nature of reports to his Regent of his travels in the Malay Peninsula and his impressions of things in general.

Bangkok, 9th October 1950.

D. N.

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