

REVIEWS

India In Maps, 44 pages, 11 statistical appendices. 1950.

The Indian Ministry of Information and Broadcasting is to be congratulated upon the publication of a great deal of interesting matter relating to the cultural and materialistic heritage of India, among which is the collection of maps and statistics under review. As stated in the preface: "The visual method of conveying the essential facts about a country is often more effective than the descriptive one . . . beginning with the physical features of the land, the political, economic, scientific and cultural aspects . . . have been portrayed . . ."

As to individual maps, it is noticeable that the races of India (p. 9) are now to be classified along ethnographic rather than the former popular linguistic lines, thus: the former Rajaputana, which is now Rajasthan, is peopled not by Rajputs or Sikhs but by Mediterraneans, Orientals and Proto-Nordics; Assam by Palae-Mongoloids; and a considerable part of Madras by Palae-Mediterraneans and Proto-Australoids.

Prehistoric sites occupying a map to itself (p. 11) are found mostly in the south; whilst historical ones (p. 12) cluster along the valley of the Ganges and its tributaries.

The new political divisions (p. 13) have of course been laid down in the new Indian Constitution. For historical comparison the map on page 14 'Integration of States' is interesting.

A great deal of attention is devoted to education and culture (pp. 17-21), to agriculture and produce (pp. 25-36). Communications occupy pp. 39-44 and tourism is provided for on page 23.

Statistics are given in the appendices of newspapers in the various Indian and English languages (also in map on page 19). Most of the rest of the figures deal with production.

D. N.

Lee R. Y.: *Communist Threat to Thailand, in the Eastern World*, London, February 1951 vol. V 2.

This is an interesting article and should be read although the reader is cautioned against being misled by the somewhat inaccurate opening statement that "Besides the two official papers belonging to the Chinese Communist Party (CCP) (the Chuan Min Pao, or "People's Paper") and the Thai Communist Party (TCP) (the Mahaxon or "Masses"), most of the other daily publications in Thai (namely the fortnightly Maitrisarn, the daily Xieng Thai) as well as in Chinese (for instance, the Chung Nguan Pao) are definitely influenced by extreme left wing ideas." The author refers of course to Communist inspired papers and by the phrase "most of the other daily publications in Thai" does not mean the majority of the Thai press which is distinctly non-Communist whatever other faults it may have.

The Communist threat, according to this article, consists as yet of only propaganda, without large scale demonstrations, meetings, strikes and sabotage. "But," the author asks "is this dangerous silence an indication of the weakness of the Thai Communist parties or just a question of party strategy?"

Mr. Lee goes on to give the history and comparative strength of Communist forces in the country.

The Thai Communist Party numbers 5,000 with some 300 well-trained militants; its progress depends largely on the Chinese Communist Party in Thailand.

The Chinese Communist Party with headquarters in Bangkok has a membership of 50,000 with about 1,000 well-trained militants. It controls the Central Labour Union and organised secret armed units in N.E. and S. provinces. It is the most dangerous threat to the security of the nation in view of the predominant place occupied by the Chinese in the economic sphere in Thailand.

The Indo-Chinese Communist Party is strong in the N.E. where there are large colonies of Vietminh war refugees. Its membership is believed to be only 3,000 with a few hundred real militants.

The threat, the author concludes, is real, due mainly to the existence on Thai soil of the two most dynamic and best organised communist parties in Asia. the Chinese Communist Party and the Indo-Chinese Communist Party.

Bangkok 29 June 1951

D.N.

Victor Purcell: *The Position of the Chinese in Southeast Asia*, 1950, 78 pages. International Secretariat, Institute of Pacific Relations, 1 East 54th Street, New York. Study submitted for 11th Conference of IPR at Lucknow, India, October 1950. (Paper based on the author's book, *The Chinese in Southeast Asia*. Purcell is Lecturer in Far Eastern History at Cambridge University and author of *The Chinese in Malaya*.)

G. William Skinner: *Report on the Chinese in Southeast Asia*, December 1950, 91 pages. Southeast Asia Program, Department of Far Eastern Studies, Cornell University.

The Chinese in Southeast Asia have long been regarded as holding a position of major importance in the economic life of this region, but it is only in the last few years, since the rise of a militant and aggressive regime on the mainland of China, that the political role of the Chinese in Southeast Asia has come to be regarded as of equal significance. True, the overseas Chinese have always been politically important in relation to internal Chinese developments. Their financial support of Sun Yat Sen, for instance, helped overthrow the Manchu dynasty in 1911. But the pressure of Communist China to expand beyond its geographic boundaries has centered attention on the political weight of the overseas Chinese in relation to their host countries, for in certain nations of Southeast Asia their numbers and economic power can help to determine the success or failure of Red China's efforts to dominate this part of the world.

Two short studies published in latter 1950 provide an excellent description of the position of the Chinese in Southeast Asia. One was written by a British scholar who has had a long acquaintance-

ship with the subject, the other by a young American researcher who collected his material in the course of a quick survey trip through the area last fall. Both studies are preliminary in nature: Dr. Purcell's is a forerunner of his book, *The Chinese in Southeast Asia*, published early this year; Mr. Skinner's is designed to provide basic information for further research under Cornell University's Southeast Asia Program.

The two studies complement each other very nicely. Dr. Purcell furnishes the essential historical background and minimum of current detail, while Mr. Skinner purposely neglects history in favor of concentration on the detailed picture as of the time he wrote the report in December 1950. Those who are able to get hold of both studies would do well to read Dr. Purcell's paper first. It begins with an excellent eleven-page introduction, particularly valuable for its comments on the effect which the rise of nationalism has had on relations between Chinese and the local peoples and governments. There follows a tedious analysis of the population distribution of Chinese in Southeast Asia which is entirely too detailed and lengthy (33 pages) in proportion to the rest of the booklet. The remainder of the paper discusses the Chinese in Southeast Asian politics on a country-by-country basis, with the greatest attention being devoted to Malaya which the author maintains is the "political key to the whole of Southeast Asia". One may be inclined to take issue with Dr. Purcell's assertion that as Malaya goes, so goes Southeast Asia. He writes: "Above all, interest and anxiety concentrate on Malaya. The success or failure of the bandits in that country would without doubt have a decisive effect on the future of Communism among all the countries of Southeast Asia."

Almost all of Mr. Skinner's study is concerned with a detailed description of the situation in each country. He sets down his material about the Chinese in Thailand, Cambodia, Vietnam, Burma, Singapore, the Federation of Malaya, Sarawak, North Borneo, Indonesia and the Philippines under eight uniform headings: population, occupations and business, regional and other organizations, education, the press, the political situation, relations with local peoples

and governments, and research materials and facilities. The final ten pages summarize Chinese population estimates for the area, Chinese Communist policy regarding overseas Chinese, the policies of Southeast Asian governments toward the Chinese, and Chinese political opinion. Considering the short time Mr. Skinner spent on his study, it is remarkably comprehensive and accurate. There are a few factual errors, but none of any vital importance. There are few opinions with which to agree or disagree, since Mr. Skinner's purpose was simply to present the facts, not to editorialize on them. The only serious drawback—and one for which the author can be held in no way responsible!—is that the paper is already out of date in certain respects, owing to developments which have occurred in the last half year.

The increase in general interest in the Chinese in Southeast Asia, as reflected in the publication of these two studies, is well placed. For the Chinese are destined to play a critical role in this area for years to come.

G.S.

The Third Year, (Publications Division, Ministry of Information and Broadcasting, Government of India. August 15, 1950. space 378 pages.)

The attainment of political freedom on 15th August, 1947 by India immediately involved the newly formed national Governments in that country, both central and provincial, in the adventure of translating a long sought and nobly realized abstraction into the happiness and well being of a sixth of the human race. The task would have been formidable enough in the best of circumstances: what it became when complicated by the unforeseen refugee problems arising from the uprooting of millions of people as a result of the partition of the Indian sub-continent is now a matter of history.

In the circumstances, a factual review of the progress of Indian administration has much of interest to students of affairs, particularly those in the neighbouring Asian countries. The present book,

relating as it does to the third calendar year of the new India's life, answers this need in a compact and readable form.

"The Third Year", bristling as it necessarily is with "facts and figures", has no literary or artistic pretensions. But its value lies in its being an objective summary of the targets set, and the progress made towards their achievement, in all the more important departments of public administration in the various Governments of India, central and state. It is a brief but reliable book of reference for those interested in the comparative study of the economic and social development of the countries of this region. Such readers will find information on the multiplicity of matters falling within the sphere of the central Indian Government in the first part of the book, such as defence, foreign relations, communications, rehabilitation, industry, etc. The third part relating to subjects in the provincial sphere, deals with such matters as agrarian reform, sanitation, village self-government, etc.

The lay reader will perhaps find the second part most interesting, for it is made up of some half dozen specially contributed articles by well-known Indians, both officials and non-officials, on such subjects as the press, India's cultural contacts, the progress of the so-called "depressed classes," etc.

The publication of this review on the eve of the expected appearance of a succeeding volume on "The Fourth Year," may, it is hoped, assist readers to assess for themselves the progress of the efforts of those grappling with one of the most fascinating if exacting challenges of human history—the reconstruction of the second most populous country of the present day world.

B.D.

RECENT SIAMESE PUBLICATIONS

58-62. Correspondence between the Somdech Princes (Their Royal Highnesses Prince Naris and Damrong (สาส์นสมเด็จ))

Vol. I. published on the occasion of the cremation of the late Phya Manopakorn, 216 pages, 1949;

Vol. II. published on the occasion of the cremation of the late Phya Mahindra. 193 pages, 1950;

Vol. III. published on the occasion of the cremation of the late Phya Sri Dharmadhiraj. 130 pages, 1950;

Vol. IV. published on the occasion of the cremation of the late Mom Choem Diskul na Ayudhya, 239 pages, with an index, 1950;

Vol. V. published on the occasion of the cremation of the late Mom Wan Ngonroth na Ayudhya, 80 pages, 1951.

In JSS Vol. XXXVII part 2, mention was made in the Review of Recent Siamese Publications No. 34 (p.159) of the correspondence between their Royal Highnesses Princes Naris and Damrong, thus:

“The brothers were separated by force of circumstances from 1933 onwards, the latter taking up a voluntary exile in Penang most of the time. As may be expected, the correspondence contains much interesting material for the student of Siamese history, customs, art and archaeology. Such matters should be catalogued and perhaps separated from the personal side of the correspondence.”

The above-quoted remark was made in reviewing a magazine called *Varasar Silpakorn*, or Fine Arts Journal. Since then the five volumes under review have been published in book form, though the subject-matter has appeared from time to time in the Journal since that first number reviewed as quoted above. My criticism as above quoted still applies with the exception of Volume IV which contains a much desired improvement, namely the index. I know for a fact that the improvement has been due to the initiative of

one of the mourners on that occasion who happens to be our Hon. Secretary.

Picking up a few examples of the sort of matter these letters contain, let me give a few interesting points:

In philology, the Siamese language is passing through a phase of extensive developments in such a way that many old words have become obsolete and unintelligible within one generation. The generic terms by which old naval craft were designated, for instance, have become very difficult to understand. Even scholars like these Princes were beginning to discuss the exact meaning of the names of classes of old warships. What, for example, was the Rūa King, or the Rūa Jai? The subject is covered in Vol. I, p. 1-15. Philology, in fact, is among the subjects taken up by these letters.

In customs and usages, discussions of Burmese Palatine Law which were translated by instalments by Prince Damrong and sent to Prince Naris (from the *Gazetteer of Upper Burma* by Sir George Scott) drew forth many interesting conclusions and parallels (Vol. IV, pp. 65, 78, 97, 107 and 127). Choreographic art, in which Prince Naris was to a certain extent an expert, received a very fair share of treatment (Vol. IV, pp. 151-155).

Prehistory is a subject now and again dealt with in successive letters in several parts of these volumes. Ceramics and a somewhat guarded attitude towards the findings of Phya Nakon Phraram regarding his finds at Kalong, forming the subject of a long illustrated article in the *JSS* (Vol. XXIX, 1. 1936) are worthy of note (Vol. IV, pp. 114 et seq.).

These examples of what the four volumes contain by no means exhaust their contents or their more interesting points. No one, however, can be expected to read through these letters exhaustively, especially when in want of reference. Indices or tables of contents would be the natural solution.

As usual with cremation books, each is prefaced by biographical notices of the deceased in whose honour it is dedicated. Volume I contains a photograph, a biography, and two dedications by his

colleagues Phya Deb Vidura and Phya Sri Visaravacha. Born in 1884 of a Bangkok family, Nai Kon, as he originally was, was called to the bar at the age of 19 and entered Government service in the Ministry of Justice. He was created Luang Pradist Picharnkarn in 1905 and then sent to further his education in England, where he was called to the English Bar. Among the higher posts in which he served were those of The Under-Secretary of State for Agriculture, His Majesty's Private Secretary for Legal Affairs, Legal Adviser to the Board of Commercial Development, Judge of the Supreme Court of Dika and finally when the Revolution of 1932 broke out was entrusted with the leadership of the first Democratic Government.

Phya Mahindra Dejanuvat, to whose memory the second volume was dedicated, was a civil servant in the Ministry of the Interior, in which he rose from humble posts to the governorship in succession of several provinces, finally attaining to the highest post in the service—that of the Lord, Lieutenant of a Circle. His circles were successively those of Nakon Jaisri and Nakon Swan. A photograph, of course, accompanies the biography.

Phya Sri Dharmadhiraj, to whom the third volume is dedicated, also rose in the administrative service of the state. After serving in the Public Health Department of the Ministry of Local Government he was promoted to the Under-Secretaryship of State in the same Ministry, where he remained until his retirement after a long service. He was known to be an ideal Under-Secretary of State for he was responsible for the general routine work of the administrative service. He was moreover a connoisseur of art and known to be a man of high taste. The volume contains at the end some 28 pages of the history of the deceased nobleman's family, which traced its descent to a high official of the Royal Household in the days of Ayudhya, whose son, Bunrod, served King Rama I in various important capacities, was finally created Chao Sri Dharmadhiraj, Minister of State.

It is naturally fitting that one of these volumes should be dedicated to Mom Choem Diskul na Ayudhya for obvious reasons. Born of a family which also traces its ancestry to the founding of

the present dynasty and its capital of Bangkok (that of the Sandhiratna) the deceased lady was a daughter of a former governor of Prachin. Becoming the consort of His Royal Highness Prince Damrong, she was known and respected by all who came into contact with the Prince whose fortune she shared all her life. A noteworthy photograph of a group containing her own portrait with her six children and their families, totalling 14 in all, a single portrait of herself and one of the two royal authors standing together in Penang make up the pictorial side of the volume. Her ancestor Nai Son (as he originally was) was the secretary to King Rama I, when he was Chao Phya Chakri, Prime Minister of the Kingdom at the time of the King of Thonburi. Nai Son, when his chief acceded to the Throne, was made First Minister of the Interior—or Prime Minister of the North—succeeding his chief in the identical post. He was also created Chao Phya Ratnabidh. Two of this nobleman's sons became successively Minister of the Royal Household and Chao Phya Dharma, from one of whom Mom Choem was descended.

The choice of a further instalment of this correspondence for publication at the cremation of Mom Wan was almost as fitting, for the deceased lady, a nonagenarian by the way, was mother-in-law to one of the two Royal authors, Prince Naris.

63. H.M. King Rama VI: *Asurendracārīt* (อสุเรन्द्रคาริิต), written in the style of *khampak* 45 pages, 2493 (1950).

In spite of the fact that the complete whole, if it ever was accomplished, has not been found, the commencement of what would have been a voluminous metrical translation of the *Uttarakānda* of the *Rāmāyana* of Valmīki has now been published by the Department of Fine Arts, sponsored by the mourners of Nai Kloy Klaipongpandh, to whom the volume is dedicated on the occasion of his cremation. In a preface, reproduced in the original beautiful handwriting of the King, it is pointed out that the aim in writing these verses was to supply for Siamese readers that part of the *Uttarakānda* which dealt with the origin of the Yaksha dynasty of

Lankā, to which the demon-king Thosakanth (Rāvana) belonged. Stray and inaccurate stories of the demon-king exist in the Siamese *Rāmakiēn* but they are not told in the systematic way in which the story is reproduced in the ancient Sanskrit classic.

Unfortunately, out of the whole 14 chapters mapped out by the King in that translation only two and a part of the third have been discovered. King Rama VI excelled in this khampāk type of verses. Being a Siamese Buddhist, the King kept to the tradition prefacing his work with an invocation to the Buddha and then went on, like a liberal Buddhist, to acknowledge the cultural debts he owed to Hindu literature by paying homage to the Hindu deities.

64. Vajiranana, H.R.H. Prince: *A Biography of the Buddha*, Vol. II (พุทธประวัติเล่ม ๒), 66 pages 1950.

The author was Supreme Patriarch of the Kingdom during the reign of Rama VI. Following in the footsteps of his illustrious father, King Mongkut, the Prince was a great reformer of the Buddhist Church of Siam. One of his most spectacular reforms was the re-organisation and modernisation of learning, lay and clerical. He broadened the clerical curriculum and changed the method of clerical examination from an oral to a written system. With such an object in view it became necessary to write modern textbooks for the use of monastic candidates for graduation in the Buddhist Holy Scriptures. The textbooks he personally wrote ranged from Pali grammar, a manual of Buddhist Lore for novices called the *Navako-vād*, an elementary reader in first aid, an English primer and the *Biography of the Buddha*, of which this is the second volume.

Of this latter work he published at first the first and third volumes but, curiously enough the second was not available. It was then understood that he had not finished it. Quite recently parts of this second volume have been discovered.

On each anniversary of his demise for the last 30 years, his disciples headed by the present Patriarch of the Kingdom have been publishing mementoes for the occasion in the form of booklets on

religious subjects, usually compositions of the late Prince. In 1950 there were published these newly discovered manuscripts, consisting of three commencing chapters, dealing with the history of the Buddha's mission from the first year of his career. The account is presented in accordance with the successive localities through which he went in the first flush of his mission—Magadha (modern Bihar) where he enunciated his theories after the enlightenment and won an ally in the person of its King Bimbisara; Sakka, which he turned to next probably because it was his homeland, and Kosala, the great state in the north of India. The relation of the story is then abruptly ended and it is only obvious that the chapter on Kosala is nowhere near being concluded. The treatment adopted throughout in each of the three chapters is uniform, first a description of the country in which the narration takes place and then the incidents in their sequence.

One cannot help thinking that could some historian, especially among the monastic communities, find time and leisure to complete what the royal scholar had planned to do that man would be rendering immeasurable service both to his Church and to the great scholar's revered memory.

65. Sthirakoses: The Story of Heaven (เรื่องเมืองสวรรค์) 95 pages, 1950.

One wonders how many people have managed to read and digest that wonderful relic of XIIIth century Siamese scholarship, popularly known as the *Traibhūmi Phra Ruang*. Its original title as given by the royal author was the *Tebhūmikathā*, the "Story of the Three Worlds". It is believed to have been written by Lithai, fifth King of the Sukhothai Kingdom. It is indeed a prescribed book in the syllabus of Arts course of Chulalongkorn University, and, one presumes, the bachelors of art of that seat of academic learning would be conversant with it.

At any rate an ordinary man-in-the-street like the reviewer, though ever interested to know what it contains, will have to confess

to not having got through what looks to him like a regular stodgy pudding which is absolutely unnegotiable. On coming across the little volume under review, without being aware of its connection with the famous old classic, he began to read it only to find it stated right at the beginning that here is what he has been in need of all this time—a summary of the *Tebhūmikathā*!—or at least of one of the three parts of it.

According, then, to Sthirakoses, the best known or most frequently mentioned parts of heaven form a series of lands superimposed one upon the other with the Mount of Sumeru as their pivotal support. Sumeru rises out of the land of men which is surrounded by seven sets of oceans and mountain-rings. Beneath the level land of men, in the manner of Nibelheim of Germanic mythology, is hell, a place of torments like hell anywhere else in the minds of men. Above it, like Walhalla, is heaven. The best known heavens are those of the Four Guardians of the Universe, and the land of the Thirty-three (Dāwadings—the Pali is Tāvātinsa). Over the former rule the Four Guardians, Indra, Varuna, Yama and Kuvera, each in his own quarter. Over the latter, which is on top of the former, rules Indra, the Paramount Lord. One would like to call to the attention of the author (Sthirakoses) the fact that these four Guardians are identical with the principal Vedic gods. It would therefore show that this heavenly system is nearer to Vedic than the golden age of Sanskrit literature when Buddhism had gone out of India; which finding would fit in with the chronology of Indian History regarding the Buddhist era.

Other heavens above this superstructure are somewhat cursorily described. They include the spiritual and formless Brahma world.

This presentation of the subject by Sthirakoses is, as usual, lucid and simple. It is however, marred, now and then, by topical and humorous comments which make it somewhat difficult to sieve the real subject matter. If read as a diversion, all this might add to the lightness and charm of the whole presentation. Very few however, one would imagine, would pick up a book like the *Tebhūmikathā* and read it for pleasure. Most would probably read it with

a view to literary comparison and for them such witty interpolations are not desired.

66. The Constitution of Thailand (Siam) 2492, with an English translation. (รัฐธรรมนูญแห่งราชอาณาจักรไทย [๒๔๙๒] และคำแปลภาษาอังกฤษ) 21/63/8/45 pages 1950.

In honour of the late Phya Deb Vidura, a distinguished jurist, especially in its academic aspect, this valuable volume has been published for distribution to guests attending the late nobleman's cremation. The volume is, as is usual, prefaced by a short biography of the deceased, who after a distinguished career at Gray's Inn, was admitted to the English Bar with first class honours. His career back home was no less distinguished. He became finally President of the High Court of Appeal (Dika). When the Revolution of 1932 broke out, he was among the elder officials outside the circle of promoters of the Revolution who was invited to join the first cabinet, in which he remained as Minister of Justice for a year. Vicissitudes of politics having ended his legal career, he continued to serve in various posts, the last of which was as a senator in 1948. Illness and death intervened.

The Constitution of 2492 was one of the last of his legal works and it should be mentioned in this connection that the deceased was an active member of the Constitutional Assembly which drew up the present Law of the Constitution of 2492. Its English translation was the joint work of three jurists—Chao Phya Sri Dharmadhibes, Phya Sri Visaravacha and Dr. Saiyad Saeng-Uthai. They had the co-operation of the man-of-letters, Phra Rajadharm, now Speaker of the House of Representatives.

67. *Devi Vāsavadattā* (เทพี ราชวดีดatta), a Sanskrit play in 6 acts by Bhasa translated into Siamese by Dusdimālā, 104 pages 1849.

This being a review of the Siamese translation of the Sanskrit classic, it will only call for an indication of the merits or otherwise of the translation and not of the original play itself. The translator

mentions in her introduction that she has attempted to render her version as accurately as possible from the English translation of the original classic by P. Charandas, B.A. Where the original Sanskrit was in verse it has been faithfully reproduced in Siamese *klon*. Without comparison with the Sanskrit original, it seems reasonable to accept her statement for Dusdimālā's painstaking translations are well-known. Her Siamese diction both in prose and verse, is more eloquent than former works.

The reviewer must however, repeat a reservation. The rendering of Indian and western verses by the Siamese *klon* does not convey their full poetic significance, for the Siamese *klon* has a different structure. Its main consideration is rhythm and not quantity. Both systems have their advantages and disadvantages. In Siamese prosody, however, the *Chanda* also exists. It would be a true correspondent of these verses,

68. Arts (เรื่องศิลป์) 50 pages 1950.

This volume, dedicated to the late Phra Saroj on the occasion of the cremation of his remains in April 1950, consists of five essays on art and kindred subjects. Some of these are from the pen of Professor Silp Birasri, formerly C. Feroci, of the University of Arts, Bangkok. They are prefaced by a valedictory matter dedicated to Phra Saroj as well as a short biography by the late Phya Sarasastra Sirilakshna who was, until his death, Senior Vice-President of the Siam Society.

In the first of the essays Professor Birasri bemoans the increasing tendency of the times, especially in this country (and, may I add, other lands foreign to western culture, which are trying to adopt it piecemeal ?) to neglect the foundation of our own culture in favour of western materialism. This protest is not merely critical but offers constructive solutions which are worth the attention of the powers-that-be in the Siamese world of culture,

The second deals with unity in art with illustrations in the traditional style of the national art. It is a technical subject.

The third discusses the line which should be drawn between the artistic and the obscene in painting and sculpture, for the traditional art of our people, like mediaeval western art, allows of no naturalistic portrayal in this matter.

The fourth is again a technical discussion of outline, illustrated also with Siamese designs.

The fifth is a critical description of some of the sculptured exhibits of the annual exposition of 1949 staged by the Royal Fine Arts Department.

All these essays, according to the introduction of the Royal Fine Arts Department, were translated into Siamese by Phya Anuman Rajadhon, the recently retired Director-General of the Department.

Bangkok. 29th June 1951.

D. N.

69. Anuman Rajadhon, Phya: *A Brief Survey of Cultural Thailand*.
illustrated, 6 pages 1949.

Surveys first the history of the land and the peoples which have successively occupied it; and proceeds to touch briefly on various branches of the national culture, namely: architecture, sculpture, painting, music and drama, the shadow play, literature and the minor arts (lacquer, silver and gold work and pottery). It is judiciously and artistically illustrated.

One passage is noteworthy and is perhaps an original finding which is worthy of the author's erudition (p. 2.) [ลัทธิ].

12th June 1950.

D.N.