

REVIEWS

Kunio Okada : *Economic Organization of the Li Tribes of Hainan Island*. (Translated from the Japanese language by Mikiso Hano) Yale University Press.

The original text of this interesting report was written in Japanese and translated into English by Mr. Mikiso Hano. The late Professor John F. Embree, Director of Yale University's South-east Asia Studies Program, says in his foreword to the book that Yale decided to publish the translation as we have so little first hand data on Hainan. The report covers about a hundred pages, besides maps and various lists of edible plants, etc. His original report seems to have been illustrated by many interesting photographs which are omitted in the copy under review. Professor Okada's exposition of the economic and social organization of the *Li* seems to be good and trustworthy work; the information he gives concerning the ethnology and language of the *Li* is less complete. While Prof. Okada made a short stay of only two months, and in a corner of the *Li* territory, the result of his investigations is far from negligible.

Okada gave the Japanese Military Occupation authorities some good advice as how best to get along with the *Li* on amiable terms. It seems quite absurd that the Japanese hoped to use the *Li*-peopled territory as a buffer state against the Chinese, in consideration of the small number of the *Li* (including the *Lai*, *Loi* and *Day* tribes) of some 200,000 souls, as against 1,500,000 Chinese *Hoklo*. The Japanese interest in the *Li* was moreover motivated by their desire to use them as a source of labour for their mining activities, and they did so use them through a system of forced labour.

The district chosen by Prof. Okada was the Moi-fau valley, situated in the southwestern part of Hainan. The main interest of the author was the material culture of the *Li* (means of livelihood, diet, clothing and dwellings); their productive ability and labour

system. He also mentions certain of their customs, and what he calls their religion. For the purpose of his research the author chose a few representative communities since it was impossible to extend the study to the whole of the island.

The author makes many intelligent observations about the approach to the study of the social and economic interrelations of the *Li* tribe, and he seems to have grasped the essentials. The *Li* look upon themselves as being half Chinese, and they are, no doubt, being sinized, more and more, though it is also true that no love is lost between them and the Chinese. The *Li* tribes, or clans, studied by the author included the *Moi-fau*, the *Ha* and the *Lai*. These groups can be distinguished by their different styles of *chignon*: thus the *Moi-fau Li* tie their hair in a knot on the back of the head, while the *Ha Li* do it in the front over the forehead, and the *Lai* tie their hair on the top of the head. Many are, however, now cutting their hair short (and wearing Chinese clothes). The author makes the remark that *Lai* is synonymous with *Li*. In this he is right as *Li*, *Lai*, *Loi* all seem to be forms of *Day* or *Dai* from which latter the *Tai* took their names. This may have happened perhaps some 30 centuries ago when the *Thai*, *Kadai* and Indonesians split up, somewhere in Yunnan, into three distinct groups which are still distantly related at least from the linguistic point of view. The author speaks of several *Li* languages: the more correct thing would be to call them dialects of one and the same language. The *Li* are described as peaceful and docile, not like their savage head-hunting cousins of Formosa or the Dayaks of Borneo. However, it is said that the *Ha Li* used to cut off the heads of their fallen enemies and display them at the entrance to their villages, also a custom of the ancient Chinese. The author speaks of the "so-called" racial resemblance of the *Li* with the Japanese which is not to be wondered at in consideration of the distinct Indonesian admixture in the population of the southern parts of the Japanese archipelago. Other points of resemblance are the identity of certain implements of both peoples; their manner of doing their hair, the loin cloth of the men, and the under-dress of the women of both peoples, etc.

Some Japanese scientists say that "racially" and linguistically the *Li* resemble the *T'ô* or *Tho* (Thai) in South China and Upper Tongkin. The *Li* women tattoo their bodies, and the habit of betel chewing is also common with them. They carry their babies on their hips, like the Indochinese, not on their backs as the Chinese mothers do.

The *Li* villages are small (in the district treated by the author), the average number of houses being 37 with an average population of a little more than four persons per house. The number of males and females is almost equal. It is curious to note that the *Li* use surnames (adopted from the Chinese?). According to Japanese scientists the first immigration of the *Li* from the mainland to Hainan took place during the Ming dynasty (1308-1644). This seems erroneous as the immigration must have occurred long before the 14th century A.D. The author is philosophizing a lot when describing the social conditions of the *Li*. He says, among other things, "It is wrong to think that the more you trace man back to his primitive state the more he will approach the animal state," a saying that will hardly be accepted by modern rational anthropologists. He is evidently on the side of the angels! Our author also says that among man's primitive impetuses is that of seeking the company of fellow creatures, and here he is right, of course.

The *Li* village is surrounded by trees or bamboo groves, sometimes by a low mud wall or a bamboo fence, the latter provided with a small gate. At the side of this gate is the village spirit shrine (just as is the case in all villages of Further India). The *Li* houses are built directly on the ground (Chinese fashion); however some of the *Li* build their houses on poles, which evidently is their original custom. The houses, called *plum* (*plong*), are all semi-circular or turtle-shaped low flats, with their entrances at the gable ends. These houses are fairly small with room for a single family only. The walls of the houses are made of bamboo wattle, plastered with mud, the roofs with their long eaves being thatched with *micanthus* leaves. There is usually only one room in the house with the sleep-

ing place at one side and the hearth in the middle. Some people have however small shacks built for sleeping apart, and here the young folk meet at the nightly courting time. There are no windows in the *Li* houses which therefore are very unsanitary. The open buffalo and cow sheds, as well as the pig pens and chicken coops, are built close to the houses, also the shacks for drying the paddy plants after harvest (prior to the threshing). The granaries for storing rice and other grain are built of the same material as the houses and are erected not far from the latter. Each house has a garden plot in which the women grow vegetables, including beans and ginger.

For clothing the men use a tight sleeved coat, a loin cloth and a skirt-like apparel or drawers. Chinese clothes have not yet displaced this "national costume". The women wear for upper garment a coat much like that of the men, while for nether garment they use a slack-like skirt which is tied in a big knot on one side just as the *Niakual* or *Chao Bon* women do with their *neik*. The *Li* women spin the cotton yarn themselves and weave the dark blue almost black cloth so common for all Southeast Asia. The *Li* girls like to enliven their sombre-hued cloth with gay stripes of white, red or brown colour or with bits of embroidery. As in Further India the children run about quite naked until their tenth year when the girls start wearing a *lin* (skirt). The *Lai* men wear turbans, red, white, or blue. Some *Li* and *Lai* men, wearing turbans, twist their hair in the front into a kind of horn. The same is seen among the *Lolo*, *Karen*, some *Moi* or *Khã* people and some tribes in Abyssinia! What does this custom mean? Is it the remnant of a former phallic cult? To protect themselves against rain both sexes also use a kind of water proof and a large hat both made from palm leaves. When working in the fields both men and women carry "waist" baskets in which the women put whatever they find of edible things such as tubers, edible roots, crabs, small fishes, etc. Of personal adornments the *Li* women wear small combs and hairpins in their *chignon*; they have also ear rings, neck and arm bands. The *Lai* men often wear collars of coloured glass

beads or strings of silver coins. Sometimes one sees the lower jaw of a dog attached to such strings as a protection against evil spirits. As already said the women, and only the women, are tattooed. They are tattooed on their faces, arms, breasts, necks and their legs. This is done to signify that the girl is nubile. Can another explanation be that the tattooing is done in order that the ancestor spirits may recognize the girl after her death? Cannot the tattooing be taken as originally a mark of man's ownership of women, as is still the case with the Arabs?

The most important food of the *Li* is a thick rice gruel of which they partake three times a day (glutinous or non-glutinous), or corn, millet, sweet potatoes or beans. Meat of domestic animals is not eaten except on extraordinary occasions. Game such as wild boar and deer and fish also is a rare fare with them but they do eat rats. Meat is eaten at feasts, and as these are rather frequent they are in a way responsible for the paucity of domestic cattle, such as buffaloes and oxen, which are killed for important sacrifices to the spirits.

The *Li* possess some customs very similar to those of the Thai. If, for instance, a youth sends betel to a girl it means that he is in love with her, and if a girl offers a man tobacco it means that she is in love with him. The *Li* are essentially agriculturists; their whole existence depends on the outcome of their work in the paddy fields. Raising domestic animals is also important but handicrafts, hunting and fishing all are secondary. Very little wood clearing culture is carried out, and the *Li* are not destroyers of forests as are the *Mao* people. The paddy cultivation is carried out in the manner common to all Southeastern Asia. The *Li* understand how to fertilize and irrigate their fields, too. They use buffaloes for ploughing and harrowing but being unable to work in iron they are dependent on the Chinese for all their iron implements. The *Li* use bullock carts with solid wheels (without spokes). For irrigation purposes the *Li* may dam, temporarily, a water course from where the water is lead into the fields through irrigation

ditches. The *Li* do not employ water wheels for lifting the water up to the fields but sometimes they construct aqueducts of hollow tree trunks. Threshing is carried out by driving cattle over the harvested paddy plants spread out on a threshing floor where the buffaloes and oxen stamp out the grain of the paddy ears. The hulling of the paddy is done by two girls pounding it in a wooden mortar. Besides the domestic animals already mentioned the *Li* keep a few horses, goats, pigs, and fowls. The buffalo is the most prized of all the domestic animals. It may be used as a means of payment when fields are bought, and it is the chief object of sacrifice at their many devil-chasing ceremonies. Cattle stealing is punishable by death but the Chinese steal many cattle from the *Li*. Dogs are kept for watch and hunting and sometimes eaten! Some of the *Li* believe that their tribal ancestor was a dog as the *Man* or *Yao* of Tongkin do. The *Li* are not enthusiastic hunters, and moreover good hunters are not much esteemed. They use mostly guns now and more rarely bows (length 1 to 1.6 metres) and one metre long arrows; cross-bows are used sometimes, which are bought from the *Mao*. The lower jaw of a wild boar is fastened to the house beam. It is thought to bring luck. They are disinterested in fishing. They do not use boats at all (still when they occupied the coasts of the island they no doubt used boats). As regards handicrafts not much is to be said. Their women are clever at weaving and dyeing and understand well the *Ikatt* technique, so highly developed in Java. *Li* women are potters while their men folk are basket makers. Concerning the division of labour between the two sexes, men generally do the outside-the-village work while the women stay at home doing the household work. However, at the planting out of the paddy and at harvest the women, as in Thai countries, do their part of the work cheerfully. Trade is carried out in a small way and mostly by barter.

The *Li* have some medicine men and sorcerers who possess some knowledge of the *Li* mythology; they can also chant some invocations which are unintelligible to common people. It would be interesting to get such songs and invocations recorded on a

gramophone. It might give us a clue to archaic *Li* or *Day* languages. The medicine men and sorcerers do not enjoy any privileges, nor are they paid any fees for officiating.

It is the custom for the wife not to settle for good with her husband until a child is conceived, just as is the custom of so many non-Buddhist Thai. Our author says that due to economic reasons, the newly married wife returns to her parents in order to help them further and that this custom has no relation to matriarchy. There seems still to be a remnant of the system of age classes as men of the same age eat together. Very little class distinction seems to exist among the *Li*. When a house is to be built the owner collects all the material in advance whereafter the entire village will help in erecting it, being rewarded by a feast after the completion of the house. This is also a Thai custom.

The *Li* really possess a sense of duty, and loafers and lazy-bones are despised. Only at New Year's time, and that of the pole-dance (after harvest), is relaxation allowed. However, if a family member dies one has to stay in mourning for nine days and must not work during that period. At New Year's time the village is cleaned out, and all bathe. In the evening the medicine man performs a sacrifice at the village shrine where cakes, meat and alcohol are offered to the spirit. The *Ha Li* love to gamble recklessly.

The above mentioned pole-dance takes place on moonlit nights after harvest is over. Two rows are made, girls on one side, boys on the other. Between the two rows some sticks are placed on the ground. A couple of girls now seize two of these sticks and start clapping them against each other and a boy hops between the sticks. The point is not to have a foot caught between them. Only the boys do the hopping. While clapping the sticks the two girls ejaculate various words and the boy has to calculate his hops according to the cadence of these ejaculations. The whole performance is no doubt intended to give the young unmarried folks an opportunity to meet each other.

The *Li* possess a number of folk songs the melodies of which are pleasing to the European ear unlike the Chinese falsetto voices, says our author. The musical instruments of the *Li* consist of guitar, oboe, a sort of harmonica, a drum and two kinds of flutes. A drum hangs at the door of the village head man, just as in Thai countries.

There is private ownership of land but the right to dispose of it is restricted: one must not sell one's land outside one's own community (*kom*). However, in his chapter on private ownership it seems that the author contradicts himself when he says that all land of the *kom* is owned jointly by the members of that *kom*, and that this common proprietorship extends to the houses and household property too. A few lines further on the author states that a concept of family and personal ownership does exist. Thus houses, corn bins, cale sheds, and domestic animals are regarded as private property. Again he says that tenancy is rare and that half of the farmers own their land. Is the meaning not that all land is owned jointly by the villagers and each member originally was allotted a plot in proportion to the size of his family and at present the tillers of such plots are allowed to dispose of them to another member of the same *kom* only? Where the Chinese farmlands contact those of the *Li*, the *Li* are often robbed of their land by the Chinese—just as the Chinese have done to the proud *Lissu* of Western Yunnan. By and by the Chinese invaders will occupy all arable land in Hainan and reduce the formerly independent *Li* to a landless proletariat. The author's explanation regarding tenants and tenancy is not clear.

The *Li* do not possess any written characters of their own (but long ago, during the heyday of the Hinduized Indonesian kingdom of Champa, the *Cham* script may have been known and in use among some groups of the *Li* who were the kinsmen of the *Cham*). For keeping accounts the *Li* now use a bamboo stick in which certain marks are cut with a knife, signifying amounts, etc.

The *Li* know very little of their past history, and it is significant that the tombs of their dead are left to be overgrown with jungle; to clear them of vegetation is not permitted. Prof. Okada did not study the religious beliefs of the *Li* as this was outside his scope. He says, however, that the *Li* do not rely on any supernatural power. Still they believe in a God of Thunder who may punish sinners, and they also believe in the immortality of the soul. They are ancestor worshippers and no doubt animists too and they believe that the spirits of the ancestors may be reborn in children. The most important rite is that of devil-chasing (exorcising the evil spirits who make people ill), a thing common to all the peoples of Southeast Asia. Evil spirits tormenting a sick person must be exorcised by prayer and sacrifice. A kind of fetichism seems also to exist. Altogether the spiritual beliefs of the *Li* seem to be affected by a variety of influences.

Professor Okada concludes his interesting report with the observation that though the *Li* are physically stronger than the Chinese and are their superiors morally, they have now reached a stage where they have lost the capability to advance further by themselves. As such they are doomed to disappear into the mass of immigrant Chinese as has been the fate of so many other peoples in Southeast Asia.

Readers who are interested in studying further the people and languages of Hainan Island are referred to the following works:

R.M. Savina: "Monographie de Hainan", Cahiers de la Société de Géographie de Hanoi, No. 17, 1929. Reviewed by Paul Mus in the Bulletin de l'Ecole Française d'Extrême-Orient, Vol. XXX, pp. 436-444.

R.M. Savina: "Lexique Day-Français", Bulletin de l'Ecole Française d'Extrême-Orient, Vol. XXX.

H. Steubel: "Die Stämme der Insel Hainan", 1937.

Erik Seidenfaden.

John F. Embree and Lilian Ota Dotson: *Bibliography of the Peoples and Cultures of Mainland Southeast Asia*, Yale University, 1950; 866 pp.

This monumental and painstaking work is one of the very first of its type to appear, and is sure to be welcomed by all students of the peoples and cultures of mainland Southeast Asia. Furthermore, it covers all the countries from Assam and Chittagong in the west to Vietnam in the east, as well as parts of Southern China, including Hainan; thus it surpasses even Henri Cordier's great bibliography, *Bibliographica Indosinica*, in scope and usefulness. Indeed this new and magnificent bibliography redounds to the honor of its two authors as well as to the great seat of learning that fostered them. In their preface the authors stress the important work carried out during the first half of the century by the Ecole Française d'Extrême-Orient published in its fascinating Bulletins and in many stately books, as well as that of the Siam Society and of the Burma Research Society, of which the EFEO easily comes first in every respect. The French in the three countries of Indochina are responsible for many scientific journals besides the BEFEO, such as the Bulletin de la Société des Etudes Indochinoises, the Bulletin de l'Institut Indochinois pour l'Etude de l'Homme, the Bulletin des Amis du Laos and many more, which have done much useful work in the various branches of the study of man and his culture.

The authors state that this bibliography should lead the way to new research, especially to some intelligently planned field studies to lay the ground for a real structure of knowledge of the peoples and cultures of mainland Southeast Asia. We would join them in this wish with an appeal to the scientists of the Chulalongkorn University at Bangkok to carry out their part of this much needed and entrancing work.

In this voluminous bibliography one encounters all the famous or well known names of Mouhot, Garnier, Finot, Pelliot, Coedès, Parmentier, Groslier, Cabaton, Henri and Georges Maspéro,

Coloubew, Mansui, Colani, Prince Damrong, le May, Credner, Sir George Scott, Mrs. Leslie Milne, Cochrane, Mills and Hutton. (The authors do us the honour of naming us among the chief European scholars who have devoted their lives to the study of Thai peoples and cultures.) Of special interest is the long array of Vietnamese authors, scholars and scientists for which French cultural influence is responsible, such as Nguyen Van Nguyen, Nguyen Van Huyen, Nguyen Van To and many others which will please all progressive-minded people.

The bibliography is divided into 14 chapters: Southeast Asia, General; Assam (including the Thai *Ahom*) and Chittagong; Burma and the Burmans; Burma Tribal and Minority Groups (including Shan or Thai *Yai*); Cambodia and the *Khmer*; Cambodia's Tribal and Ethnic Minority Groups; Champa and the *Cham*; Laos and the *Laos*; Tribal Groups of Laos; Thailand and the Thai (Siamese and Laos); Thailand Tribal and Ethnic Minority Groups; and Tribal Groups of South China. Within each chapter the respective works are listed under the following subject headings: physical anthropology, archeology, ethnology, history, social organization, law, religion, language, writing, folklore and literature. There is also a useful list of bibliographies of works on Southeast Asia of which only one, Henri Cordier's, covers the whole of Further India. Another list contains the names of all the journals and periodicals in which are found material on the ethnic groups and cultures of that area.

Mr. William L. Thomas has drawn up some ethnic outline maps which are very useful for the study of the large but quite handy volume. The actual contents of the bibliography is preceded by a most apt quotation from the late Joseph Conrad concerning his first impression of the East with its manifold peoples and its tropical splendour, its flaming sun and its blue skies: "The East of the ancient navigators, so old, so mysterious, resplendent and sombre, living and unchanged, full of danger and promise." True the East is still resplendent and mysterious, even to its own people. It is living too and in many parts full of dangers, but it is NOT unchanged. It has changed and is changing a lot.

As will be seen, this new bibliography is of outstanding value. It is, in fact, indispensable for all studies of matters concerning the vast regions of Southeast Asia, and as such it should be found on the book shelves of every university or seat of learning which occupies itself with these studies. The authors state that there may be some errors in this grand work but they hope that these may be few. We have gone carefully through their work, and, as far as Thailand and the Thai peoples are concerned, have found only a few errors as stated below. However, compared with the wealth of material compiled, this bibliography may be said to be almost faultless.

- P. 30. Bernatzik—*Die Geister der Gelben Blätter* was reviewed by E.W. Hutchinson, not by Seidenfaden (the Honorary Editor of the JSS forgot to insert the author's name). The review is in JSS Vol. 32 not 34.
- P. 49. Seidenfaden—*Review Article of Bernatzik*, etc. should be deleted and Mr. Hutchinson's name and review of Bernatzik's book should be entered on p. 41 just after Hunter, Dard—*Paper Making in Indochina*.
- P. 75, Goshal, U.N.—*Some Indian Parallels of Likesvara*, etc. It should be spelled *Lokesvara*.
- P. 192. *Explanatory Notice on the Display of Ancient Warfare*, etc. The author was the late Prince Damrong Rajanubhab.
- P. 316. Sigurét—*Territoires et Populations des Confins du Yunnan* was reviewed by E.W. Hutchinson in JSS Vol. XXX, pp. 63-70. A corresponding item should be entered on p. 316 after Harding—*K'ala language*, etc.
- P. 491. Thailand—*Siam, Nature and Industry: Ethnology*, by E. Seidenfaden. Add as joint author Dr. A.F.G. Kerr.

- P. 509. At the bottom of the page should be added: Rocher, Emile—*Histoire des Princes du Yunnan*, T'oung Pao, Vol. X, 1900.
- P. 512. *Thien* (Luang Phraison Salarak). Add his *Burmese Invasions of Siam*. JSS Vol. VIII, 1908.
- P. 543. Add name of Dr. Kerr as joint author of both papers of Seidenfaden's *Ethnology of Thailand*.
- P. 544. Seidenfaden—Review article of *Die Geister der Gelben Blätter* to be deleted; as stated above Mr. Hutchinson was the reviewer.
- P. 547. *Lahu* or *Mussö* (Tibeto-Burman)—Bacot, Jacques—*Les Mo-So*, etc. This book should not be listed here as the *Mo-so* (*Na-lhi*) are not identical with the *Mussö*. The latter are the *Lahu* (of various colours) while the former's proper name is *Na-lhi*.
- P. 548. *Lawa* or *Chaobon*. The *Lawa* are different from the *Chaobon*. The *Lawa* called themselves *Lavüa*, while the proper name of the *Chaobon* is *Niakwob*. Originally we committed the same error of identifying the *Chaobon* with the *Lawa*. This was due to the official name wrongly given the *Chaobon* by the Siamese authorities (that was also prior to Mr. Hutchinson's and my expedition to the real *Lawa* of Bô Luang). This section should therefore be divided into *Lawa* and *Chaobon*. The papers by Garrett, Hutchinson (and Seidenfaden), Kerr, Rangsit and Steinmann, as well as Seidenfaden's *The Lawa, an Additional Note* and *The Lawa of Umphai and Middle Meping* should all be listed under *Lawa*; while Phra Phetchabun's paper *The Chaobon or Lawa in changvad Phetchabun* as well as Seidenfaden's two papers *Some Notes about the Chaobun, a Disappearing Tribe*, etc., and his *Further Notes on the Chaobun*, etc., should be listed under *Chaobon*.

- P. 551. *Sakai*—There are no *Sakai* in Siam. However, the Semang Negritos in Patani are wrongly called *Sakai* by the Malays.
- P. 748. *Lati-Laqua*, there should be added Paul Benedict's *Thai, Kadai and Indonesian, a New Alignment in Southeast Asia*, which is a most important contribution to the study of the *Kadai* languages (to which belong the *Lati-Laqua* tongues).
- P. 774. *Tai*, last line of head line—*Giai* or *Nhong*, should read *Giai (Yai)* or *Nhang (Yang)*.
- P. 793. Hainan islanders—The Chinese settlers are called *Hok-lo* or *Hok-ien* (numbering one and half million), next come the *Tai Ong Bae* (numbering about 400,000), the *Li, Loi* and *Day* (about 200,000?) and the *Miao* (40-50,000), finally there is a small Malay community which may be the descendants of former *Cham* colonists. There are some more omissions of authors of various papers treating the Thai people and their cultures but lack of time has not allowed us to go through all the 38 volumes of the JSS in order to complete the list.

Erik Seidenfaden.

George P. Murdock *et al.*: *Outline of Cultural Materials*, 3rd revised edition, Human Relations Area Files, Inc., New Haven, Conn., 1950; 162 pp.

This outline is a unique scheme for the classification of data on all cultures and peoples. It was developed in connection with the Human Relations Area Files, Inc. (formerly the Cross-Cultural Survey), a branch of Yale University's Institute of Human Relations

which is engaged in assembling and classifying the basic information on a sample of the peoples of the earth. These files which were begun by a group of anthropologists, sociologists and other social scientists in 1937 now contain full information on some 150 cultures in all parts of the world including Siam and other Southeast Asian countries. In seeking this material, the File's researchers have collected their information not only from sources and libraries within the United States, but also from libraries and authorities within the countries themselves and from field workers in these areas. These files which are now available in several American universities are widely used by students and scholars from all over the world and are especially adapted for comparative studies of several cultures and peoples.

The *Outline of Cultural Materials* has been the guide for the classification of this information in readily available form. It has attempted a logical grouping of those universals common to all cultures, such as language, food, clothing, family organization, law, etc., so that information on any one aspect of a culture may be easily located and compared with this same aspect in other cultures. In order to do this efficiently, numbers have been assigned to the major categories and their subdivisions so that a scholar interested in investigating marriage patterns in ten societies need look only in section 58 of the files on these cultures where all information on marriage has been concentrated.

Although originally conceived for the use of the Human Relations Area Files, this outline has been found a valuable aid to scholars conducting research in the field. It calls attention to a wide range of cultural, social and background phenomena which might otherwise be missed by the researcher and also provides a useful system for the classification of field notes. Thus someone doing a study of, say, community structure in Siam would find it helpful to check through section 62 and related sections of the Outline to be sure he has investigated all aspects of the problem.

The weaknesses of an outline such as this are readily apparent since cultures and peoples are so widely divergent that no two of them will fall into the same pattern. The authors, who explain fully their approach to the problem in the introduction, were well aware of this fact and consequently tried to make the category groupings as generally applicable and logical as possible, realizing full well that some inconsistencies were inevitable. In spite of these difficulties the publication of this outline is a significant step in the logical organization of our existing knowledge of human behavior and, through its use both by the Files and by the individual field researchers, will contribute much to the understanding of peoples and cultures of the world.

Further information on the Human Relations Area Files and its publications may be secured by writing its director, Professor C. S. Ford, Yale University, New Haven, Connecticut, U.S.A.

Margaret Morgan Coughlin.

RECENT SIAMESE PUBLICATIONS

A. 84-87. Four books were published for presentation on the occasion of the installation of the crown to the steeple of the *vihara* of the shrine of Phrabād by H.M. the King. They were all published under the superintendence of the Most Reverend Somdeč Phra Budhācārya, Lord Abbot of Wat Anong, who has voluntarily taken up the responsibility of looking after and renovating the famous shrine. Thither pilgrims flock from all parts of the Kingdom and beyond periodically during the dry season. The popularity of the Phrabād has continued from the days when Ayudhya was capital. It was in fact "discovered" in the reign of King Throngdharm *the Righteous* (1620-1628). The shrine has become much more accessible with the extension of rail and road facilities and its popular patronage has not diminished, especially because it abounds in so many picturesque possibilities for picnics and excursions.

The four books are :

84. *A Guide for pilgrimage to Phrabād.* นำมัสการปูชนียสถานและชม
ของตั้งานมัสการพระพุทธบาท จังหวัดสระบุรี
by the very Reverend Phra Mongol Debanuni of Wat Anong,
4th edition, 36 pages, October 1952.

Compiled from historical data and traditions both oral and written. The writer is an orthodox believer of all that has been handed down.

85. *About the Phrabād of Saraburi* เรื่องพระพุทธบาท จังหวัดสระบุรี
by Luang Boribal Buribhand, 3rd ed., 36 pages, 1952.

This is an history and a scientific guide which should be taken as the standard in such matters, combining with the subject matter such topics as the administration of the shrine and Court regulations governing the visit of the sovereign on pilgrimage.

86. *Punnovāda Sutta* ปุณโณวาทสูตร rewritten in Siamese prose from the original Pali by the very Reverend Phra Rājasudhi (Lek) and the very Reverend Phra Vijiaramuni (Phan), with a *klon* poem on the same subject by Mr. Čaem Dipravat, Secretary of the Phrabād Committee, 2nd ed., 60 pages, 1952.

The shrine of Phrabād was immortalised in the last days of Ayudhya by the poem, *Punnovād Khamchand*, from the pen of the Reverend Phra Mahā Nāg of Wat Tā Thrāi. It is one of the few pieces of Ayudhyan literature which managed to survive the Burmese sack and plunder of the capital in 1767 and is esteemed a masterpiece of *belles-lettres* from its elegant diction and descriptive power. The story of the Sutta, from the Majjhima Nikāya of the Suttanta Pitaka, concerns two brothers of the Punna family, resident in a locality in India named Sunāparantapa. While on a commercial journey to Sāvatti, Punna the elder met the Buddha, became converted to his philosophy, and, renouncing his commercial calling, joined the latter's monastic brotherhood. After due graduation in the scholastic hierarchy of the Sangha, he was permitted by the Buddha to return to his homeland, where he conducted a successful mission on behalf of the Buddha's doctrine and won many converts. Punna the younger then left on a marine journey to trade in distant lands. On the way he and his companions were caught in a bad storm at sea and resorted to invoking the supernatural aid of his brother, who immediately appeared overhead in the air and guided the ship to safety. Punna the elder now invited the Buddha from the far north at Sāvatti to come to his homeland. This the Buddha did by flying in celestial mansions through the air. On the way the Master stopped to visit an heretic named Saccabandha living the life of a recluse on a mountain. Saccabandha was duly converted and when the Buddha prepared to proceed on his southward journey the hermit begged him to leave some trace behind in order to comfort him and his following. The Buddha thereupon stamped his foot down on a hillside.

According, then, to local belief this was where the heretic Saccabandha lived and the hill of Phrabād is still known as the hill of Saccabandha, whose statue has been erected in the precincts of the shrine.

The *klon* version of Mr. Čaem^v Dipravat follows the same theme. *Klon* metre does not lend itself to this sort of subject so well as the *chanda*, adopted by the Ayudhyan monk of Wat Tā Thrāi.

87. *Nirās Phrabād* นีระสพระบาท สรณ^๔ by Sunthorn Phu, 31 pages 1952.

A *nirās* has been described by M. Schweisguth in his paper read before the XXIst International Congress of Orientalists at Paris in 1949 as a "poème d' adieu". Literally it means separation. A poem of separation is addressed to the poet's wife or lady-love, who can be either real or imaginary. Sunthorn Phu, the famous, excelled in these poems and very many of them have been written by him. The poet accompanied a young prince who had taken up the novitiate vows of a *sāmanera* and was concluding his term of monastic life by a pilgrimage to Phrabād. They went up at first by boat as far as Tārua. Descriptions of localities which were passed on the way are not without interest to the reader who is looking out for something besides poetry. The poet's remarks on the suburb of Bangkok now known as Samsen is worth quoting :

"Samsaen, I learn, was originally thus called by all because three hundred thousand men came together to pull (the float containing) the image of the Buddha without avail. Hence men gave this bend of the river the name of Samsaen 'the bend of the three hundred thousand men'. But then at the present time everyone calls it Samsen. How then can love remain untainted when even localities are fickle in their nomenclature. May my love's heart which I adore remain fixed to my memory as the image of the Master did at this bend of the river and should three hundred thousand men plead for her attention. May their words even if they number as much as three hundred thousand be of no avail on her heart."

On a former occasion I commented upon the numerous references to the story of Rāma in names of localities in the neighbourhood of Phrabād and have always been trying to find the reason for this without success. Here is another :

“At Khao Khād I asked about its name and learned that here Thosakanth was riding his chariot with the abducted Sidā. In his haste to flee from Rāma, the axle of his chariot-wheel collided with the range with the result that the latter broke into bits and thus caused the abrupt ending of the range.”

The sights and picnic-places of Phrabād were dealt with in detail in the *nirās* as well.

30 March '52.

B. 88-91 At the cremation of the remains of the late Prince Rangsit of Jainād three publications were sponsored by the Rangsit family, and one by the officials of the Ministry of Public Health. There was also another volume dedicated by his Majesty the King of photographs he took himself in the galleries of the Chapel Royal of the Emerald Buddha with an article on the origin and venue into Siam of the story of Rāma, which is being reviewed and published in another part of this volume by His Royal Highness Prince Chual Chakrabongs separately from the Recent Siamese Publications.*

88. *Royal Utensils and Palaces* เครื่องราชูปโภค และ พระราชฐาน 2nd edition, 63 pages, 2 plans and illustrations 1952.

Some years ago the National Institute of Culture published a series of brochures dealing with various aspects of Thai culture, one of which was on the subject of royal utensils and palaces. The whole series was well conceived and deserved much credit. One volume was reviewed in our Journal. The whole series was however marred by not too good printing and editing and the cultural spelling then prevalent. In their praiseworthy initiative

* Up to the time of publication this review is not yet available.

of reprinting the brochure on royal utensils and palaces with numerous innovations and additions the Rangsit family are to be congratulated.

The first part of the book on royal utensils, by Mom Rajawongs Devadhiraj P. Malakul, is a masterpiece, for no living authority can lay claim to wider knowledge of the subject than the author.

Under the term UTENSILS are included many different things. The first heading deals with the REGALIA. In point of fact, the author thinks, and it is not necessary for us to agree, everything used by the sovereign should be called regalia (*kakha-dhabhand*). It has been however an established custom to talk of the five-fold regalia. This five-fold set as handed down through the Pali Scriptures does not correspond with the one generally accepted in this country, of which latter too there are variations. The main point of difference lies in the *chatra* or canopy. In the Siamese ceremony of regal anointment (i.e. the coronation) the five-fold regalia consists of the crown, the stick, the sword of victory, the fan with the fly-whisk and the slippers, the *chatra* being separately presented and considered apart from the rest. The sword is the chief article of interest for the historian. It was accidentally fished out of the Great Lake to the south of Angkor and then presented to the King of Siam, who was then ruling over northern Cambodia, by his Viceroy, Chao Phya Abhai Bhubes (Baen), ancestor of the present Abhaiwongs family and has been known since as the Great Sword of Victory (Phra Saengkhan Jaisri). Its sheath of gold encrusted with enamel and brilliants was made in Bangkok at the time when it was presented to the King. It is of interest to know that among the regalia of His present Cambodian Majesty shown to visitors to the Royal Palace of Phnompenh is also known as the Great Sword of Victory believed to have been a relic of the founder of the ruling dynasty of Cambodia.

HEADDRESSES form the subject of a long article. The existence of such forms of headdresses naturally indicate the prevalence at one time of long hair for men which was tied into

a knot, *à l'indienne* wrapped round with a piece of cloth. The cloth was wound round in an elegant form and surmounted with a garland, the *mālā*, which later came to be used as a term signifying a prince's hat. The next development of this head cloth survives in the form of what is called the *lom pok*, a conical headdress with golden garland. In the Palatine law of Ayudhya the *lom pok* was part of the nobleman's uniform at Court. The *lom pok* no doubt was metamorphosed into the crown of spire, called the *jadā* or *mongkut*, which latter are fully described in this part in all their forms.

CHAINS, RINGS, SUNSHADES, MUSICAL INSTRUMENTS, (for the state-progress), ARTICLES OF DAILY USE (betel sets and water jugs, etc), VOTIVE UTENSILS (candle-stands, incense bearers and flower vases), ROYAL CONVEYANCES) chairs, palanquins, elephant- and horse-trappings, chariots and barges of state), and URNS are the remainder of subjects herewith included.

The second part of the book dealing with royal palaces has been written by S. Dhanapradist, of the section of palaces in the bureau of the Royal Household. It deals successively with (1) the group of residences to the east of the central courtyard, known as the Mahāmontian, including the Audience Hall of Amarindra; (2) the group to the west thereof, including the Hall of Dusit with its residential wing called Bimānratyā, the night palace; (3) the Cakri group in the centre, residence of King Chulalongkorn and (4) a number of subsidiary buildings. This second part is profusely illustrated and has the additional feature of a detailed plan of the Royal Palace (often called the Grand Palace) and a plan of the now demolished group of buildings called the New Palace, built by King Mongkut, the site of which is now what is known as the Sivālaya Gardens.

The last section of this second part contains a description of the Chapel Royal of the Emerald Buddha, an essential part of the Royal Palace. Although this part of the Royal Palace has been described at length in English Guide-books, it would seem that

this is the first guide in Siamese. The volume is brought to a close by brief mention of the walls and fortifications of the Palace precincts.

89. *Achievements of His late Royal Highness Prince Rangsit of Jainid in the service of medicine and public health.* พระกรณียกิจของสมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาชัยนาทนเรนทร ที่เกี่ยวกับกา^รแพทย์และการสาธารณสุข
124 pages, 1952.

This work is dedicated to the late Prince by officials of the Ministry of Health, on whose behalf Phya Boriraks, the Minister who served as the Prince's deputy Director-General for a considerable period, writes a preface to the effect that the late Prince had organised medical education from its inception and was later responsible for the formation of the Public Health service of the Government, of which department the Prince was the first Director-General.

The volume is made up of records of the Prince in the civil service of the country in the form of Royal Proclamations promoting him to successive ranks in the Royal Family, followed by one dated 1915 creating him Rector of the Medical School, another dated 1917 creating him Director-General of the department of universities, and another dated 1918 organising a department of Public Health, appointing him at the same time its Director-General. Then follows the detailed scheme which he drew up at the time of the establishment of the Public Health Department, a lecture he gave defining the scope of public health, a recent contribution from his pen in 1950 on the history of the Medical School and an article by an unnamed author entitled *A Milestone in the Progress of Siriraj Hospital*, in which due appreciation is recorded of the valuable services rendered by the late Prince in the service of medical education.

90. *A Guide to the Art Exhibits in the National Museum* ศิลปวัตถุ
ในพิพิธภัณฑ์สถานแห่งชาติ a bilingual publication written by
Luang Boribol Buribhand and A.B. Griswold, 63 x 54 pages,
numerous illustrations and plans, 1952.

Besides being an organiser of medical and public health services and also of medical education, Prince Rangsit had a regular hobby which he took very seriously. That hobby was art, in every form and manifestation. In publishing this valuable guide, therefore, the Rangsit family has made a fitting memorial to the late Prince's good taste and liberality towards the arts. The authors have in this book classed the exhibits on an historical basis, following the usual lines save in two respects. Between the Dvaravati and Srivijaya periods is inserted a "pre-Khmer Brahmanic art", dated between the 7th and 9th centuries. This is the same as what is called in Indochina pre-Angkor art among which may be mentioned stone sculptures of Brahmanic divinities, especially Vishnu from Sri-thep and peninsular Siam. The other new feature is early Chiengsaen art, the date of which, being uncertain, is vaguely attributed to a period between those of Lopburi and Sukhothai. In type and style the exhibits classed under this period are closely related to certain bronzes of the Indian Pāla-Sena period (8th to 10th centuries) of Bengal and Bihar, examples of Pāla art being exhibited in the stone room of the Museum for comparison.

Useful innovations in this volume are the the appendix containing interpretations of the attitudes, gestures and costumes of the figures, a bibliography and a plan of the Wangna, where the National Museum is housed.

91. *Letters of King Chulalongkorn while on a visit to the circle of Prācin in 1908.* พระราชหัตถเลขาในพระบาทสมเด็จพระจุลจอมเกล้าเจ้า
อยู่หัว เรื่องเสด็จประพาสมณฑลปราจีน เมื่อ ร.ศ. ๑๒๗ (พ. ศ. ๒๔๕๑) 21
pages, 1951.

These letters are among the few of the King's letters as yet unpublished. Prince Rangsit reserved them with the intention of himself publishing them on some family celebration of his own, because the visit which forms the subject of the letters was made to the district of Klong Rangsit, the first area chosen by the King for commencing the work of irrigating the whole valley of the Chao Phya river. It was named after the Prince, whose maternal uncle, Momrajawongs Suvabandh Sanitwongs took a prominent part in its inception.

The letters were as usual written to the Crown Prince, later Rama VI, who had charge of state affairs in the monarch's absence. The royal party went up by river and through Klong Rangsit on to the Bangpakong river and up to the township of Prācin. On the way back the King went down the length of the Bangpakong out to sea and entered the Chao Phya at Paknam. The King's letters are as usual distinctive of keen observation and betray a geniality and lack of formality characteristic of the monarch, who became thereby so popular.

92. Naradhip, Prince: *In memory of King Mongkut.* นานนฤกราช-
คณาสุรณ
215 pages 1952.

This is a second edition of a famous poem written by His late Royal Highness Prince Naradhip, dedicated to his father, King Mongkut, giving a metrical biography of the royal scholar and statesman, published on the occasion of the cremation of the remains of Her Royal Highness Princess Vallabhadevi, who was the author's daughter. The poem is supplemented by a series of verses written by the late King Chulalongkorn, enumerating his brothers and sisters with biographical notes by Prince Naradhip.

As for the poem itself a noticeable feature is that it is made up of historical facts and anecdotes both of a personal and a more general nature, many of which can not be obtained elsewhere. As usual with Prince Naradhip, he made a point of rhythm and very

often the average reader cannot follow him in his choice of words. A strong filial devotion is manifested throughout the work. It is a well known fact too that King Mongkut on his part was a most affectionate and accessible of fathers to his children.

According, then, to this metrical biography, Prince Mongkut, eldest son of the Queen of Rama II, was born into full expectation of his succession to the Throne. Bright at his lessons, he was given a very full course of mental as well as physical training available at the time, including such sciences as elephant-lore and the management of elephants and horses for riding and war purposes. At a comparatively tender age he was sent up-country to greet a colony of Mon people who immigrated from the fighting areas of Lower Burma at the time of the Anglo-Burmese wars. After the usual cutting of the knot of hair, marking the end of childhood, he became a novice in the Buddhist order at Wat Mahadhatu for the term of a *varsa*. He then resumed a lay life and was given the post of superintendant of the Royal Pages in attendance upon his royal father. In due time when he came of age he was admitted, as was usual in those days, into the Buddhist Brotherhood, resident at Wat Mahadhatu and then moved further up north to Wat Smorrai, now known as Wat Rājādhivās. At this time King Rama II was suddenly taken ill and the Prince, still a monk, was placed within the precincts of the Chapel Royal of the Emerald Buddha for a whole week, at the end of which he learned of his father's death and the succession to the throne of his brother who was older than he but not a son of the Queen. He was then permitted to return to his monastery of Smorrai. In the wording of the poem it seems clear that the residence in the Chapel Royal was of a restricted nature. History does not say whom Rama II had in mind as his successor to the Throne. There is circumstantial evidence which may prove contrary to the general opinion now prevalent, that Prince Mongkut was intended as the King's successor, though by right of birth he was. But this contention is beside the point for Prince Naradhip took the view that he was so intended

While thus a monk both by force of circumstances and in all probability by his own inclination as well, the Prince travelled far and wide and sought knowledge of things beyond the pale of the monastery with the result that he acquired a wide range of the modern sciences and general education prevalent at the time. A linguist by disposition he acquired knowledge, and in many cases proficiency, in Pali, Sanskrit, Latin and English. When the death of his brother Rama III occurred he was asked to give up the monastic life and ascend the Throne. Prince Mongkut was now no longer the young and inexperienced Prince that he was when his father died. In the meantime he had even learned enough of his calling—the monastic one—as to have been able to organise a reformed section of the brotherhood of Sangha known by the name of Dhammayut and had taken up his residence at Wat Bovoranives.

His life as monarch, forming the greater part of this biography, was marked by an initiative in opening up the country to foreign commerce and the formation of diplomatic ties with foreign courts and governments, thus preventing by his compromise the forceful opening up of his country such as happened to China and Japan. Sacrifices had of course to be made in the process, such the surrender of Siamese sovereign rights in judicial and fiscal matters to some extent, but that surrender saved us our independence. In internal policy he was a strenuous organiser. He retained throughout his busy reign an interest in science and learning. His death in fact was caused by an expedition to Koh Lak to observe the solar eclipse. On his deathbed he dictated a moving valedictory address to the colleagues of his former monastic days at Wat Bovoranives and the address was in Pali.

Bringing his narrative down beyond the death of the King to the succession of his eldest son to the Throne, Prince Naradhip concluded:

"To have had a royal father like the great Mongkut is a source of pride. He was born to support our world....."

Whatever good deed I, your son have accomplished in this life, may I dedicate it to my beloved father. My love for him is unequalled. I ever think of him".

93. *The Light of Dawn* ๙๓๖๓ 93 pages, 1952.

On 20 March 1952 the Most Reverend Somdech Phra Mahāvira-vongs, Lord Abbot of Wat Boromanivās, reached the age of 84, marking the completion of the seventh cycle according to our way of reckoning age. The occasion was duly celebrated by his congregation and friends in the usual way; and this volume of exhortations and essays by various eminent divines in the Siamese Buddhist Brotherhood was presented as a memento of the celebration.

The articles which make up the volume are in many cases of considerable interest for their originality of thought. Many of them however, are in the nature of ethical exhortations intended principally for members of the Holy Brotherhood which would not be of general interest and need not be touched upon in a review like this.

A few articles, nevertheless, mostly from the Most Reverend gentleman's own pen, were written for popular consumption and should be noticed. One such deals with the old saying of Ko-kha-la-su in a tone of disparagement. The abbreviated syllables referred of course to men of Korat, of the *Khmer* country, of the province of Nakhon Sridharmarāj who call their state *Lakon* instead of Nakhon and of *Supanburi*. In general parlance one is given to understand that these four peoples were not to be trusted. The Most Reverend gentleman, himself identified with Korat from his monastic duties though he hailed from Ubol, points out that these localities, being the outposts of empire to Siam, were important for the central administration which was in a way dependant upon them. Their men were, therefore, men of honour and thus worthy of our esteem rather than disparagement. The adverse interpretation given to that saying should therefore be revised.

April 1952.

94. Yuddhasāra-prasiddhi, Luang: *After death, whither?* พจนานุกรมแปลไทย-อังกฤษ 28 pages octo., 1952.

To get in an idea of the line pursued here it may be well to make the following quotation from the preface :

"I have been engrossed in serving the state for 34 years. All through that period I often asked myself 'After death, whither?' I could get no answer to this query because there was no time to enquire. Since my retirement, however, I have been devoting considerable time and thought to the problem. And yet I must say, right at the beginning of this essay, that we can never produce direct evidence to support any argument on the subject. I write here on three bases: namely (a) the biological, hence most modern one; (b) the mythical *Yogi* one and (c) the Buddhist one.

"I shall not bring in to this the arguments of other religions, which maintain such theories as are connected with the divinity and creation or with the expurgation of sins, or prayers, or the merging with godhead after death, because such arguments are based entirely on faith and leave but little room for reasoning. Should any reader accuse me of ignorance in thus not including such subjects I am ready to bow down to the accusation with all due respect."

His three bases may be thus summed up :

(a) The *biological*, in which it may be concluded that there is no *soul* either of man or animal. Brains and nerves combine to form what may be called a soul, which, not being a separate entity, can not continue into another life after death. There would then be no rebirth. Birth is solely dependent on cells. After death there is merely physical decomposition.

(b) The *mythical Yogi* basis. Occult sciences suggest connection between the spiritual and the physical worlds. The author has had the experience of sub-conscious information of the death far away of his beloved uncle to whom he had been greatly drawn. Other people's experiences point to the same conclusion.

(c) The *Buddhist* basis. Although the Buddha was constantly denying the permanency of the soul, yet, in the author's opinion, he acquiesced in the continuation after death of such an agency. The author is perhaps referring to the Buddha's doctrine of *karma* and its result after death, which in the Buddhist Scriptures is hardly the same as the *soul*. We cannot maintain, the author continues, that the flame of a candle continues from minute to minute the same entity. What we look upon as a single flame, therefore, would seem really to be but a succession of flame-developments. Just so, he concludes, is the soul-development from life to life.

He sums up that :

1. The physical body decomposes and ceases as such after death;
2. The soul of man, save that of an *arahat*, continues as a soul-development into future lives;
3. As to whither that soul goes it is impossible to tell;
4. If we wish to go where we would be happy in future life we must behave accordingly.

Luang Yuddhasāra-prasiddhi was an officer in the army and is just now President of the Association of Comrades of the First World War. This book is dedicated to the late General Phya Devahastin, at the cremation of whose remains it was presented to guests.

95. Devahastin, Gen. Phya : *Miscellaneous articles* เรื่องเบ็ดเตล็ดของพระยาเทพหัสดิน
113 pages October 1952.

This is another of the publications presented to guests at the cremation of the remains of the late aristocratic general, who wrote all the matter herein published. Phya Devahastin was born of the aristocratic Devahastin family, which, through the system of polygamy prevailing in those days, became very numerous in a comparatively short space of time. The Devahastins, besides, offer a great variety of characters. Not every Devahastin is alike by any

means. Among them one detects a wide variety of inclination, of training and of ideal. The late general, however, belonged to a type that was aristocratic in every respect. He had intimate connection from early youth with King Chulalongkorn and his children; he was then sent to Europe and trained in the French and Belgian military schools, then known to be centres of aristocratic thinking and ways of life; and served in the aristocratic army of Siam in the fifth and sixth reigns. He therefore inherited from these circumstances a chivalrous nature which has invariably exerted a strong influence upon the late General right through his life.

The writings of Phya Devahastin have been likewise permeated with this chivalrous tone throughout. The first article in this collection is a defence of the founder of the Chakri dynasty against the recent allegation for political purposes that he was treacherous to his friend and master, the King of Dhonburi. The defence is based on historical data without being at all derogatory to the name of the fallen monarch, who with Rama I had been responsible for the restoration of law and order in Siam after the débâcle of the Burmese sack of Ayudhya. The General says:

“Let us now try to find out with all impartiality the reason why King Rama I ordered or acquiesced in the death of the King of Dhonburi. Could it have been on account of custom or usage? No. Rama I was not an unreasonable stickler for old usage, especially when it concerned the life of an old colleague who had shared with him the fortunes of war. Could it have been the lust for personal gains or ambition? No. It is not at all likely. He had his own private means which were considerable. His wife too was a daughter of a well-to-do official in the days of Ayudhya. As for ambition or the thirst for power, it is obvious that all through his life under the King of Dhonburi he had never aimed at the Throne. He had all the honour within reach of a subject of the Crown and a head of the government; he was created a noble of the highest possible rank. While on a campaign to which

he had been sent by his master, he heard that riot had broken out and the King seized by a usurper. It was only then that he returned to take charge of the country and was invited to ascend the Throne for want of a royal successor who could keep the reins of government together . . . ”

“If he had not acquiesced in the request of the people that the King's life should be put to an end, who would have been able to guarantee that the considerable following of the deposed monarch would not stir up trouble in the former King's name, especially at a time when a Burmese invasion might be taking place. At such a time Siam would have needed all her strength to resist the enemy. No conscientious King could place his personal liking or compassion for a friend before the potential danger to the state. Even when he had acquiesced in the death of the King, he was careful to render every posthumous honour to him, as well as maintained his family without regard to the old custom of exterminating the family.”

Of the other articles from the *Čaokhan's* pen, one reiterates the circumstances of the founding of Suan Kulāb School, which was to be regarded as a fit memorial to King Chulalongkorn's pioneer work in modern education, some eulogies of King Rama VI from various aspects since the King was the general's contemporary as well as his colleague in the army and later an object of unstinted admiration, devotion and loyalty. The book is brought up with three monographs on modern European military history in the XVII and XVIII centuries.

96. Damrong, Prince: *Biographies of Important Personages*
 ประวัติบุคคลสำคัญ
 278 pages, sexa, 1950.

This is a compendium of biographies written by the late Prince Damrong from time to time and usually published as adjuncts to cremation books.

The first of this series is a biography of King Chulalongkorn, up to the time of his accession, containing among other matters an interesting account of events leading up to his succession to the Throne. The then Prime Minister, contrary to custom by which the monarch appointed his deputy, known as the Prince of the Palace to the Front, or Wangnā, took upon himself the royal prerogative of making the appointment. This biography occupies about one third of the whole collection,

The other personages dealt with are (1) the Prime Minister referred to above, who is known later as the Somdeč Čaophya Boroma-mahā-Sri-Suriyawongs, who was regent of the Kingdom during the minority of King Chulalongkorn; (2) Čaophya Bhāska-rawongs, younger brother of the Somdeč Čaophya, who, despite his brother's great and overwhelming influence, was a staunch and fearless supporter of the young King and later became his cabinet-minister holding various portfolii in succession; (3) the Prince Abhākara of Jumborn, son of King Chulalongkorn, who became so popular with his naval subordinate officers that when he died a shrine was erected in his honour—Chinese fashion—and he is now regarded as a sort of a deified hero. It was originally his daring that raised him in the eyes of his naval colleagues of those days; (4) Phya Bridhādhībodi, who when a monk had been Prince Damrong's preceptor and was held in high esteem by the late Prince; (5) Prince Paramānujit, son of Rame I and Supreme Patriarch in the fourth reign, whose name is still widely known in literary circles and famous for his prolific writings, his special aptitude being in the field of heroic poetry and historical prose; (6) Luang Dharmābhimond, a poet; (7) Khun Phum, a *sakavā* poetess with sharp wit and repartee; (8) Luang Čakrapāni, a poet in the beginning of the fifth reign and (9) Khun Suwan, another poetess famous for her daring and her wide knowledge of contemporary literature, living and writing mostly in the fourth reign.

97. Sārasūstra, Phya: *Matters worth knowing* เกร็ดความรู้
71 pages, October 1952.

Phya Sārasūstra Sirilakshma, for many years on the Council of the Siam Society in which he eventually rose to be its senior Vice-President during the last few years of his life, was a versatile writer though by profession an engineer. A few of his writings are published in this book but a good number of them perished in fires which occurred at his house before the death of the *Čaokhun*. Beginning with biographies and appreciations the book goes on to describe the big flood of 1917 and how the Royal Railways were saved. Another article follows dealing with elephant-hunting, with "Short Cuts" and "Some Thai Ghosts and Ghost-lore". The last three formed the subject of lectures delivered in English before members of the Siam Society, the first two of which are here translated into Siamese. Speaking generally they testify to the *Čaokhun*'s versatility and power of observation. They of course have strong appeal to the anthropologist and student of social sciences. The one entitled "Short Cuts", referring to irrigation canals will appeal not only to irrigation-engineers but also to the historian who would thereby be able to interpret the shifting of centres of population in the past.

98. Yū Pho, D.: *History of the Royal Khōn* ตำนานโขนหลวง
55 pages, sexa, 1952.

The little volume was published and given away at the cremation of P. Pakyachandavačana, the reciter at the *khōn* performances of the Theatre of the Fine Arts Department of late years. It should supply a long felt want in presenting, in a very little volume, the nature and development of the art of the masked play, which of all arts can claim to be a national development more than any other. It is explained that in times of feudalism the feudal lords kept and fed retainers in their manors, the boys of which families received as part of their schooling some training in this art. Performers of the masked play were therefore male. In the course of time girls were also trained to take their parts in the *khōn*, restric-

ted as a rule to impersonations of the human parts, the more strenuous ones of the simian and demoniacal characters being still to a great extent reserved for males. The art reached its most flourishing period during the sixth reign of the Bangkok dynasty, when young gentlemen of royal or noble birth were taught and performed the masked dance as members of the King's troupe. A list of masters of the dance in the Royal Court is appended.

99. Hoontrakul, L.: *History of Sino-Siamese Relations*, from ancient times to the epoch when Sukhothai became capital of Siam ประวัติการสัมพันธ์ระหว่างชาติไทยกับชาติจีน.
115 pages with illus. & maps, 1951.

It was Dr. W. Clifton Dodd who first identified, in his book *The Tai Race*, the modern inhabitants of south China with the Thai people. The latter, despite their political status as Chinese, are in fact Thai in their language, manners and customs. They probably do not know that their brethren far to the south in what is called Thailand are their kith and kin but they entertain a strong nationalistic isolation from the Chinese. Modern Siamese historians have been saying that the Thai were among those people classed by the Chinese Annals as barbarians of the south and that our original habitat in what is now China was Ai Lao, from which the Kingdom of Nan Chao was developed.

By sifting through a mass of materials, L. Hoontrakul became convinced that Ai Lao was but a fraction of the land of the Thai in those days and was in existence comparatively late in the chronology of the Thai race. This race, he maintains, had not been barbarians on the confines of China but existed side by side with the Chinese on equal terms. This he has been able to prove from early Chinese records. He supports every statement he makes in the contention with full references. It seems that the author has made full use of his knowledge of materials in Chinese, Siamese, English and French.

The hypothesis thus enunciated in this book is really serious. The reviewer, not having any knowledge of Chinese, cannot express any opinion, although as far as the references in the other three languages go the hypothesis seems convincing. It would be well worth the while of sinologists to study it.

1 May 1952.

100. *Calradīpanī, a manual of astrology and Dakshāvyaḥkaraṇā*, จักรที่ปี่น้และทักษ์พยากรณ์ 98 pages, 1951.

To commemorate the cremation of Phya Horādhīpati, former chief Court astrologer, the late nobleman's son, Mr. Cinda Vajrajoti, chose for publication two standard works on the subject of astrology as named above.

Not being familiar with this branch of Siamese or classical Indian literatures, I looked up standard references, and found that in Sanskrit literature there existed a treatise called *Horāśāstra* by Satya, which L. von Schroeder pronounced in his *Indiens Literatur und Cultur* to have been influenced by Greek astronomy. The term *horāśāstra* in this country, however, is a generic name for this branch of what was then esteemed to be an important science; and treatises on the subject bore separate names such as these two works forming the subject of our review.

The first work, *Calradīpanī*, was written by Prince Paramānujit, the Patriarch of the Buddhist Church in the reign of Rama IV but better known as an heroic poet who wrote among other works the heroic *Talaing phai*. Though I shall not pretend to judge the work from its technical standpoint, the present review is merely considering it as the literary work of a famous writer. In the metrical introduction, the author points out that he was then Kromamun Nujit-jinoros and wrote it for the guidance of his nephew Prince Kapitha, son of Rama II; that it had been based on an original treatise, presumably in Pali, of the same name written by the Reverend Uttararāma, who is only known here by this reference. The method of writing is to begin each section with quotations from the original *Calradīpanī* and then dilate on each in a rhythmic prose so common in

Siamese literature under the name of *rāi*. The gist of the whole is prediction of fortune according to the day and hour of birth and so on.

The second work is called *Dakṣāvyākaraṇa*. It is written in the style of a *lilit* by His Royal Highness Čaofa Čui, Kromaluang Bidakṣamontri (1770-1823), a son of one of the elder sisters of Rama I, who became Minister of the Royal Household and later of the Interior under his cousin Rama II, and acknowledged to have been a connoisseur of art especially in the histrionic line. It is said that when Rama II wrote his famous metrical romance of *Inao* this Prince co-operated by inventing the new dance movements for the play.

As regards the *Dakṣavyākaraṇa* itself, the author says in the preface that it was adopted from an old treatise in Pali, from which he quoted verses and wrote commentaries thereon in Siamese *rāi*.

The epilogue, obviously written by someone else, perhaps a member of the Prince's troupe of classic dancers who used to take the leading rôle of Panji, gives the date of the work as 2363 of the Buddhist Era, which could be 1810 of the Christian.

3 April 1952.

101. Sthirakoses: *Phī-sāng-thevadī* พิศาจเทวดา
60 pages, October, 1952.

This volume on the topic of spirits and animism is dedicated by the author, who is a well-known writer on kindred subjects, to his mother on the occasion of the cremation of her remains.

The preface states that man's heritage is twofold, natural and social. The first is derived from heredity and surroundings; the second from his own achievements, handed down in the form of language, religion, arts and sciences, custom, etc., wherein man differs from the animal. This second heritage is either material, such as his goods and chattels, or spiritual, namely his knowledge, his religion and his customs. The latter in short has been summed up as man's culture. Under this category is the subject of the present book.

Belief in the unseen, to whom are attributed supernatural powers over man, is what is known as animism. It prevails all over the world and has existed from the earliest ages of man's history. Every race and culture, whatever its degree of civilisation, is subject more or less to a certain amount of animism. Each one however has its own remedy or way of appeasement. The author points out that his book only deals with such belief among the Thai.

He then goes on to give a series of illustrations of such belief. As often is the case with Sthirakoses' writings, his wide erudition is not altogether too easy to be sifted from the mass of material presented and one often feels uncertain where it is pure anthropology or ethnology and where it is just a brilliant after-dinner conversation.

Philological points of interest abound for the author is a keen observer of linguistics and an etymologist. A *phī* is generally a spirit, although it is more often identified with the term of ghost. It is of course unseen, save when it chuses to make an apparition. Good *phī*'s do not harm unless provoked. A *phīfā*, on the other hand, is human. The term may be rendered a 'heavenly spirit', but at the time when it was employed it referred to the ancient Khmer monarch, such as in the famous inscription of Rāma Kanhaeng. Another form of the *phī* is the Phra Pūm, whose shrine usually forms an adjunct to the grounds of every Thai home. Sthirakoses sees in this a corresponding form in Chinese spirit-lore, where he is also a sort of household deity. One might mention in this connection the deity of a household known as Bhauma in Bali. The author then goes on to note that the *phīsūa*, that is a butterfly, might have been a name corrupted from *phībūa*, whatever that may mean. The insect is in any case looked upon with suspicion by the Lao of the north-east when they are found in swarms in the forest. While a *phīsūa-samuḍ*, a marine spirit, is usually considered to have evil power and represented as a female demon.

One of the remedies, resorted to by the Thai for the evils caused by ghosts and spirits, the author goes on to say, is to make

a noise. At the celebration of the official New Year in olden times salvoes of gunfire took place to frighten away bad spirits. Hence people used to place outside their houses on such an occasion some cures for falls, such as turmeric, for the use of the ghosts should they happen to fall down and hurt themselves. The official viewpoint, however, was not firing salvoes to frighten the ghosts but giving salutes in honour of religion. This explanation may be seen in the standard book on the year's ceremonies by the late King Chulalongkorn, *Phra Rājavidhā Sibsongdüen*. There certainly were remedies for falls to be seen outside houses. The belief referred to by the author may be said to have been existent though not exactly general and did not spread to aristocratic quarters. In animistic beliefs, frowned on by orthodox Buddhism, there must have been a wide range of gradations.

A *sāng*, in the author's opinion, is more doubtful from an etymological point of view. The word is used in so many different conflicting aspects. In the peninsula the word refers to a dead parent, thus *sāng mae*, meaning a dead mother. Again a *pret*, an emaciated ghost, meant originally "the dead".

As for the *thevadā*, that of course refer to celestial spirits, which are held in respect but not regarded as ghosts or anything which inspire fear in an eerie way.

15 May 1952.

102. *Memento of the celebration of the sixtieth anniversary of the Ministry of the Interior* อนสรณ์เนื่องในงานวันฉลองวันที่ระลึกสถาปนากระทรวงมหาดไทยครบรอบ ๖๐ ปี บริบูรณ์
249 pages, 1952.

On the 1st April 1893 a royal decree was promulgated establishing a cabinet council consisting of 12 ministries each of equal status, in place of the system, hitherto prevailing, of two supreme departments of the Mahādthai and Kalāhōm with major departments under each of the "four pillars of state" as well as a number of independent though minor departments of the Government.

On the 1st April 1952 three of these 12 ministries celebrated their sixtieth anniversary, namely: the Mahādthai or the Ministry of the Interior, the Ministry of Education, and the Ministry of Agriculture.

The Ministry of the Interior published for presentation to guests of the occasion a souvenir in the form of a book of some 249 pages, well illustrated, which besides messages of congratulation and goodwill from statesmen contains several readable contributions. The famous inscription of King Rāmakamhaeng of Sukhothai is reproduced *in toto*. Then there is a memoir written by the late Prince Damrong of the time when he became Minister of the Interior in 1893. This is of historical interest. The Prince recounts how King Chulalongkorn carefully studied and planned a cabinet of 12 ministries in accordance with western models. In fact it took the King no less than 3 years to complete his plans, for he was careful in his choice of ministers, each one of whom he trained to bear his responsibility. Very few of the former six ministers of state were young enough to readjust themselves to new conditions. Most of the new set of ministers were therefore new men for their respective jobs. Prince Damrong was one of them, being earmarked for the portfolio of Public Instruction. When the time came, however, for the reform to be put into practice, it was found the then head of the Mahādthai, an old Čaophya, could not adjust himself to the new regime and Prince Damrong was appointed to succeed him. The site of the office of the Ministry of the Interior was then one of the two buildings known as the Sālā Lūkkhun in the Grand Palace, now seat of the Civil Service Commission. It had been a sort of a "Common Room", in English University parlance, for the senior civil servants. Its namesake on the other side of the road was one for the senior military and naval officers. He then describes the various aspects of the work of administration in those days, such as office routine, provincial administrative problems in general, police, forestry, mining, provincial revenues, etc. The biggest task confronting the new and young Minister was the amalgamation of the three provincial jurisdictions, hitherto under three separate ministries or rather departments, into one jurisdiction

under the Minister of the Interior. The next big task was the funds for provincial administration, which had formerly been drawn from the private purses of the provincial governors, who were however entitled to collect certain taxes for the purpose. This being considered naturally unsatisfactory, a new system of salaries was inaugurated.

This memoir formed part of one of His late Royal Highness' *Stories of the Past*, which were published some time ago and duly reviewed in the JSS.

Then follows another long article on the subject of the Mahādthai by Phya Mahā Ammatya, well-known as the faithful deputy of the late Prince in the Ministry of the Interior. The writer is still active and busy writing his memoirs inspite of his well over eighty years of age. He begins by giving a sketch of state administration of old – Chiengrai, Sukhothai, Ayudhya and Bangkok. He then deals with the administrative reforms of King Chulalongkorn, the office and methods of working in the Ministry of the Interior, its mode of recruiting personnel, its ways of correspondence and of making reports. Going on to the time when Prince Damrong became Minister, he describes the new personnel, the difficulties which faced the Prince's administration especially on the financial side, the attempt to preserve as much of the old traditions as was compatible with what was being required by the course of events, the contact with problems of foreign intercourse such as were wont to arise on the frontiers, he reaches his climax with a description of the report which he wrote and submitted to King Vajiravudh covering the period of his cooperation with Prince Damrong lasting 22 years. He next deals with the provinces, how they were classified and administered, how Prince Damrong took pains to inspect them all, how the Law of Provincial Administration arose from the author's survey of a typical village and how that Law worked all through the years of his administration. The article was written by Phya Mahā Ammat in 15 days for this particular publication – no doubt from carefully compiled notes. It occupies pages 63 to 150 and thus forms the bulk of the thick volume.

No collection of historical writings would be complete nowadays without a contribution from Phya Anumān Rājadhon, who writes here on *General and local customs*. Over 20 pages follow of matters in connection with the work of the Police, one of which is contributed by Lieutenant-General Phao Sriyānond, Director-General of Police. Other articles are : a history of the Department of Lands which is a valuable survey of the problems of land-owner-ship and land-registration; an account of the work of the Attorney-General's department; another on the department of General Administration, going back to the days of our homestead in what is now China; a survey of the Department of Public Welfare and of the Penitentiary Department. This in fact gives the reader an intensive idea of the scope of work of the Ministry of the Interior.

A supplement published separately from the pen again of Phya Mahā Ammatya is of interest from the point of view of the past personnel of that Ministry. It gives a list of all the Ministers from 1893, of the higher officials and all the Lords Lieutenant of the provincial circles up to the present day. It concludes that the administration of the country from the point of view of the Ministry of the Interior has always been the object of interest and application on the part of members of the Royal Family, many of whom entering that Ministry as novices, serving under the author who was then Vice-Minister, rose in time to be Ministers of State.

103. *Ministry of Education, History of* ประวัติกระทรวงศึกษาธิการ
216 Pages, octavo, 1952.

This formed a memento of a celebration by the Ministry of Education, similar to the one described in the preceding review. It consists of five chapters and an appendix. The first chapter, dealing with the time prior to the formal establishment of a Ministry, contains the Royal Proclamation whereby a Department of Education was created in 1888. This Department was raised five years later to the status of a Ministry. The Proclamation is interesting to the historian for the information it gives that up to

that date there was no official organisation which controlled state education. Having given this clue, the history goes back in its survey of educational facilities to the time of Sukhothai. Coming later to the days of Ayudhya, we have the statement of de la Loubère that the Buddhist monastic brotherhood taught children and interpreted the Holy Scriptures to the grown-ups. Pallegoix in the early days of Bangkok is also cited. So was Sir John Bowring for his detailed and accurate information about education in the reign of King Mongkut. Sir John, being a personal friend of that King, was better enabled to describe the official attitude with regard to the dispensation of education to the people. Nor are the arts and handicrafts neglected. This survey brings us up to 1893. For the reader looking for general information regarding education and concerned with its technique, this part is obviously the most interesting.

Chapter II brings us from 1893 down to the end of the reign of King Chulalongkorn in 1911. In this period Phya Visuddha Suriyasakdi, then Minister in London, was commanded by the King to make an extensive study of educational systems, resulting in a detailed scheme being drawn up, the first of its kind, in 1898. An important development of this period was the invitation to the Buddhist monastic Brotherhood to cooperate by taking charge of provincial education. The monks, through the respect which country people entertained for them, could exercise far-reaching influence in spreading education of a popular kind and schools which they set up conformed to the technique of the educational scheme at the time prevailing.

Chapter III covers the period from the accession of King Rama VI, through the reign of his successor, King Prajadhipok, to the time of the change of regime in 1932. In the period four ministers took charge, one after the other, of state education. The College of Medicine was set up and later developed into Chulalongkorn University with no less than four faculties. Two important legislations came into force, the Law of Private Schools and the Law of Primary

Education. The Latter Law, promulgated in 1921, decreed compulsory education for children between certain ages to be determined according to localities but within the limits of seven to fourteen years of age. The separation of Church from state education which took place towards the end of the Sixth Reign was put an end to by King Prajadhipok, who recognised, as his august father did, what good could be rendered by the Church and how much more effective monastic persuasion could be towards compulsory education for the masses, hitherto prejudiced against it on account of the pedagogic exactitudes which kept their children from helping with professional work at home. One of the most spectacular and popular of educational movements in this period was the inauguration through the personal interest and active participation of King Rama VI in the Boy-Scout Organisation along the lines of Lord Baden Powell's movement. By 1927 the Siamese Boy-Scouts had been long affiliated with its international organisation and ranked fourth in enrolment among the member-organisations of the world's organisation. The Junior Red Cross too formed an essential part of girls' education in a similar manner as the Boy-Scouts for boys.

Chapter IV brings us to the period since the revolution of 1932. One of the planks on the platform of the new government then set up was popular education, acknowledged to be an essential factor in planting the spirit of democracy in the land. Several new schemes and syllabi of national education were formulated in succession. Compulsory education was made to cover a longer period in the age of a child; vocational education which had been but imperfectly commenced in the preceding period became enlarged; a big stadium came into being and several universities came into existence, one for moral and political sciences, one for fine arts, one for agricultural sciences and the Medical College which had become the flourishing faculty of Medicine in Chulalongkorn University blossomed forth into a University of Medicine.

Chapter V with the heading "the service rendered by the present-day Ministry of Education states that the aim of education is to give education to the people in a way calculated to fit every individual need, so that every citizen would turn out a good one, with good health and strong body, having the knowledge and ability to earn his own livelihood and the conviction of a democrat. There is now another scheme of state education which though principally similar to the preceding ones has the addition of several details in the working and one noticeable and wise statement to the effect that handicraft will form one of the main features of education. Another feature is the Teachers Association, developed out of its namesake which had been inaugurated by Čaophya Phrasadeč in the time of King Chulalongkorn but given wider powers.

The appendix contains names of the leading officials since 1893 and statements of educational policies of each government since 1932.

PUBLICATIONS OF INTEREST IN OTHER JOURNALS

Arts and Letters

Vol. XXIV, No. 1. 1950.

Glaize, M.: *The Temples of Ankor*, 15 years of construction. pp. 1-12.
a useful, well illustrated summary of the latest works of the
French archeological service at Ankor.

Puri, B. N.: *Cave Temple Architecture*. pp. 12-19.
an essay of interpretation.

Vol. XXV, No. 2.

Budiaradjo, S.: *Modern Indonesian Literature*. pp. 48-54.

Life, a special issue of Dec. 31, 1951.

Northrop, F.S.C.: *The mind of Asia* pp. 39-42.

a very thought-provoking and unusually serious contribution
for a popular periodical such as *Life*. Well worth the atten-
tion of students of the mind and culture of the East.

Bulletin de l'Ecole Française d'Extrême-Orient

Tome XLV, fasc. 1, 1951.

Damais, L.C.: *Études d'épigraphie indonésienne*: 1. Méthode de
réduction des dates javanaises en dates européennes; 2. La
date d'inscription en ère de Sañjaya. pp. 1-64.

An interesting chronological study.

Porée-Maspéro, E.: *La cérémonie de l'appel des esprits vitaux chez
les Cambodgiens*. pp. 145-184.

The Cambodian word *praling*, rendered into French by
l'esprit vital, corresponds with the Siamese *kwañ*. Through
Cambodian tradition we are here enabled to learn some of the
origins of the idea and its obvious connection with pre-Bud-
dhistic animism prevailing in South-east Asia.

Journal of the American Oriental Society

Vol. 65, No. 2, 1945.

Briggs, L.P.: *Dvaravati, the most ancient Kingdom of Siam*. pp.
98-106.

Though one may not be ready to admit the claim of Dvaravati to be considered as the most ancient kingdom of Siam, one cannot deny the fact that no other authentic kingdom in our history has so far been made known to us which antedates Dvaravati. The article is clear and convincing, summing up as it does all the latest known historical data.

Journal Asiatique

Tome CCXXXIX, fasc. 2, 1951.

Caval, Geneviève: *La date de Kaniska, l'art de Gandhāra et la chronologie du nord-ouest de l'Inde*, pp. 133-152.

Pacific Affairs

Vol. XXIV, No. 1, 1951.

Fitzgerald, C.P.: *The Chinese Revolution and the West* pp. 3-17.

Condominas, G.: *Note on the aspect of a minority problem in Indochina*. pp. 77-82.

Both articles are of interest for the student of modern history and social problems in Southeast Asia.

Vol. XXIV, No. 2, 1951.

Lasker, B.: *Freedom of person in Asia and the Pacific*. pp. 143-169.

Although there are sweeping statements one wonders whether the author has considered very seriously the position of Siam in this respect, especially in view of the fact that slavery has been both legally abolished and has actually ceased to exist here.

Annals of the Bhandarkar Oriental Research Institute of Poona

Vol. XXX, parts III-IV. 1950.

Prakash, B.: *Vṛta*. pp. 163-214.

A study, as it has been explained by the author, of the impact of the Aryans on Indian culture. Vṛta the demon is in fact the personification of the indigenous races of India who resisted the Aryans at the time of their general immigration into the land of India. The Aryans were personified as Indra the god.

Lingat, R.: *The Buddhist Manu, or the propagation of Hindu Law in Hinayanist Indochina.* pp. 284-297.

To us in Siam this article is highly important. It explains the venue, in the author's opinion, of Siamese Law. The paper was read at the last Conference of Orientalists in Paris in 1947. It may provoke further discussion in the pages of our Journal.

Bulletin de la Société des Études Indochinoises
Nouvelle série, Tome XXVI, No. 2, 1951.

Coedès, G.: *Les règles de la succession dans l'ancien Cambodge.*
pp. 117-130.

A counter-statement to the theory of Mme. E. Porcé-Maspéro that succession to the throne of ancient Cambodia passed normally through the female line instead of the male. The theory was originally enunciated in the *Proceedings of the XXIXth International Congress of Orientalists* of Paris in 1948, under the title of "Nouvelle Étude sur la Nāgī Somā".

Dupont, P.: *Les premières images brahmaniques d'Indochine.*
pp. 131-140.

Giteau, M.: *Le barattage de l'océan dans l'ancien Cambodge.*
pp. 141-160.

Souyris-Rolland, A.: *Contribution à l'étude du culte des génies tutélaires ou "Neak Ta" chez les Cambodgiens du sud* pp. 161-174.

Souyris-Rolland, A.: *Les procédés magiques d'immunisation chez les Cambodgiens.* pp. 175-188.

Bitard, P.: *Essai sur la satire sociale dans la littérature du Cambodge.* pp. 189-218.

Martini, F.: *Notes d'étymologie khmère.* pp. 219-224.

Journal of the Royal Central Asian Society

Vol. XXXVIII, part 1.

Harmon, W. Gordon : *Where now, China ?* pp. 49-54. political.

Duncanson, J. Denis : *Impressions of Life in Malaya.* pp. 55-69.
topical.

Vol. XXXVIII, parts 2 & 3.

Purcell, V.: *A recent tour of south-east Asia*. pp. 123-136.
a study of personalities and politics.

Vol. XXXIX, part 1.

Dundas, C.A.F.: *Impressions of south-east Asia*. pp. 18-28.
rather brief survey.

House and Garden

April 1952.

Griswold, A. *Monastery gardens in Siam*. pp. 148 & 151.

"beautiful" but "not designed primarily for the eye", though they are places for monastic concentration in the middle of the noisy traffic and modern worldliness of a great city like Bangkok.
