

## RECENT SIAMESE PUBLICATIONS

By

*Prince Dhani Nivat, Kromamun Bidyalabh*

135. Chulalongkorn, King: *Royal Ceremonies throughout the Twelve Months*, พระราชพิธีสิบสองเดือน

718 pages octo. Bangkok, 1953.

This voluminous work by His late Majesty was first published in instalments in 1888 in the magazine of the Vajirañāna Club. The royal author was acting for the President of the Club who in that year was his son and heir but still a minor. The series was later published in book form by the National Library in 1912. The publication under review is therefore a third edition of the work.

Neither of the earlier editions was ever reviewed for any public. Hence this review in spite of the fact that it is the third edition.

No one was ever better entitled to write such a monumental treatise on Court ceremonies, for all his life from boyhood he had been accustomed to firsthand observation and performance of these ceremonies. He was moreover in a position to obtain all data available from all sources such as the Royal Archives and the Ministry of the Royal Household.

It is mentioned in the preface written by the late Prince Damrong for the second edition that the King's system in writing was to take each state ceremony, month by month, describing first its origin and then its development and its present form. The King's primary source was the old Palatine Law of Ayudhyā. From this source he sketched later developments, which were gathered from Court records, from Brahmanic traditions, from his august father's comments given directly to him in days gone by and finally from his own memory and impressions.

Not only was this exhaustive treatise an historical resumé, but it also contained advice and injunctions for his masters of ceremony in the performance of their Court duties of the day.

Besides purely ceremonial matters, the treatise incidentally contains several matters of general interest. On pages 119-120, for instance, he discussed the epithet by which the 31st King of Ayudhyā is still known in modern days, namely that of "Phra-chaoyūhua nai Phra Boromakōś". This was obviously an epithet rather than a name, for when translated it is "His Majesty of the Great (or Exalted) Urn". Now it is safe to take for granted on historical grounds that the body of every deceased sovereign—at any rate the ones posterior to "His Majesty of the Golden Mansion" (early XVII century) — was encased in an urn as in modern times while awaiting cremation. It used to be, and still is, the practice to refer to the last defunct sovereign as "His Majesty of the Great Urn". Why now, was this particular sovereign given the monopoly of the epithet? King Chulalongkorn explained it in this way. When "His Majesty of the Great Urn" died in 1758, his younger son Prince Utumporn, succeeded to the Throne. During the latter's reign it would have been natural to refer to the recently dead monarch as such, meaning "the late King". Now, King Utumporn abdicated soon after in favour of his elder brother, Prince Ekadat, who by the way had been passed over in the succession as being incapable. He lost Ayudhyā to the Burmese in 1767 while both he and his brother Utumporn were still alive. None of them therefore ever became a "Majesty of the Great Urn", which title still stuck to their father. When the history of Ayudhyā came to be reconstructed in the reign of Rama I of Bangkok, he still retained that title in colloquial parlance. His official title was apparently forgotten.

136. *Klōng Verses of the Rāmakiēn*, part II. 221 pages. 1953. โคลงรามเกียรติ์

In JSS XLI,1, we reviewed the first volume of this series, which review formed no 122 of the *Recent Siamese Publications* in that volume. The cremation of the remains of the late Prince Alongkot, Kromamun Adisorn Udomsakdi, was the occasion for publishing another instalment of over two hundred pages, carrying the story considerably further.

It commences with the meeting and formation of an alliance between Rama and Sukrīb, brother of P'ālī, the monkey king of Khidkhin. Sukrīb eventually succeeds to the Throne of the monkey-state and brings his army to help Rama. Another army of monkeys from Jomp'ū is also enlisted. Rama marches at the head of these two armies. A reconnoitring mission is then sent with Hanumān at its head, which finds out from an old eagle-king that Thosakanth had abducted Sidā to Lonkā, the way whither is also pointed out to the mission by the bird. Hanumān, going alone, finds his way into the city and arrives just in time to prevent Sidā hanging herself in desperation. On his way back he stops at the city of the demons and wreaks much mischief, including a big conflagration of the whole city with its palace. Then comes the banishment of P' ip' ek, the demon-king's brother who had offended the latter by plain-speaking advice to send back Sidā to her rightful husband thereby eliminating the *casus belli*. An eloquent rendering of the famous episode of the "Floating Sidā", by Mūn P' ākyavohar, presumably a Court reciter, recounts a non-Vālmikian story, in which a demon-girl impersonates Sidā floating up the stream as if dead. Next comes the making of a road over the oceans - Rāma's Bridge - and another non-Vālmikian episode of the internecine quarrel between two of the best monkey generals, one of whom has to be sent back to Khidkhin. Rāma now is in a position to lay siege to Lonkā, the demon capital, to which side of the ocean he duly crosses. Before commencing hostilities, he sends Ongkot as an emissary to suggest an amicable settlement of the dispute by the demon-king returning Sidā, which he indignantly refuses. He resorts to setting up the great canopy of magic which is to confound his enemy by spreading darkness over the land, but is frustrated in his attempt by Sukrīb, the king of Khidkhin. Thosakanth next sends for Maiyarāb, the valiant demon-magician, brought up in the mysterious netherworld. He almost succeeds, for he steals up in middle of the night, puts all to sleep by his magic and carries off the person of Rāma with the intention of boiling him the next day in a huge cauldron. Hanumān sets off

in pursuit, kills the magician after a strenuous struggle and brings back his master. The demon-king of Lonkā next sends his brother, Kumbhakarn, reputed for his strength and fairness, to a series of battles and he is still at one of them at the end of the volume.

Among the poets contributing to the part which comprises this volume are Prince Kshemsri, well known for his eloquent rhetoric, Prince Kromaluang Prachaks distinguished for succinct wording and a wealth of humour, and Phya Sri Sunthorn Vohar, the Chief Scribe and a great scholar of the day.

A biography of the deceased in whose honour the volume is published is attached.

137. *Klōng Verses of the Rāmakien*, part III, 228 pages, 1953.  
 ไกล่กล่อมเกียรติ

The series of these verses, so far published, has not yet reached half of the whole. The present instalment is published in dedication to Mom Klīb, consort of the late Kromamun Mahisra, a brother of King Chulalongkorn and one of the contributors of the verses in the series, though none of his occur in this particular volume.

A short biography of the deceased and a royal proclamation describing the uses to which royal seals were being devoted, read out at the state ceremony of the ten thousandth day of the King's reign, composed by Prince Mahisra are attached to this book.

As for the story of the Rāmakien in this volume, the campaign of Kumbhakarn is continued from the last volume up to his death. Indrajit, the heir to the Throne of Lonkā is next and proves to be the most formidable of adversaries. Two of his battles are not found in the *Rāmāyana* of Vālmiki, but are among the most popular episodes on the Siamese *khōn* stage. Indrajit is finally killed by Rāma. Thosakanth, the demon-king, becoming furious over the vanquishment and death of his favourite son and heir, jumps out to give battle in person and there is no definite result.

Then follows a series of relatives and allies, all of whom with perhaps one exception are not to be found in Vālmiki's classic and have so far defied attempts at identification with other known

versions. In the duration of this series of campaigns, Thosakanth too comes out again and again to fight but no definite result is attained. One of the most frequently performed of *khōn* episodes which comes into the story now is the *Judgment of the Ancestor Māli*, who, on the invitation of the demon-king of Lonkā, descends from his heavenly abode, and, dispenses justice in a scene related with professional technique by the jurist Kromaluang Bijit, another brother of King Chulalongkorn. On the evidence of Sidā, who is summoned to the field court, the Ancestor pronounces judgment that she is to be restored to her rightful husband, which is indignantly ignored by the demon-king. The volume ends with one of the campaigns of another relative, Tapanāsūra, who also is not to be found in Vālmiki's classic.

138. Damrong, Prince: *King Chulalongkorn prior to his accession*  
พระบาทสมเด็จพระจุลจอมเกล้าก่อนเสวยราชย์ 15 pl., 44 pages 1929.

This publication is not at all recent, but since it has never been reviewed it seems to the reviewer that it can not be overlooked. A complete biography of Siam's greatest administrator of modern times seems strangely difficult to find in any language not excluding even Siamese. This book deals with only a very short period of the King's life. King Mongkut, his father, married Queen Somanas, a young and beautiful ward of his predecessor, but she died soon after of child-birth. He then married Princess Ramboey, who gave birth to Prince Chulalongkorn. At the age of 9 the Prince lost his mother and was then brought up by her aunt, Princess Lamom. From now on he became his father's constant companion. His education, carefully supervised by his father, consisted of reading and writing Siamese, a knowledge of Pali, and the standard physical exercises deemed inseparable from the upbringing of a young prince, such as wrestling, horse and elephant riding and the uses of the sword and fire-arms. King Mongkut took pain to make him familiar with statecraft and court protocol. At 13 he went through the ceremony of cutting of the top-knot, significant of the end of childhood. He then served a term of monastic novitiate at Wat Bovora-

nives, at the end of which term he made a tour of pilgrimage to the principal religious monuments at Nakon Pathom and Pissulok. He then resumed his lay life living now as a grown-up at the small house in the Rose Garden of the Grand Palace near his father's royal quarters. On the death of the Second King, Prince Chulalongkorn was promoted to the royal rank of Master of a *krom*, the chief of which bore the title of Mūn Vighnesvara, ranking about the status of a non-commissioned officer in an army. The Prince was now referred to as Chaofā-Kromamūn Aighnesvara, that is the Chaofā of the *krom* of Mūn Vighnesvara. The name therefore of Vighnesvara was not the Prince's but that of his subordinate chief of the *krom*. The significance of the rank of a Prince who had the command of a *krom* is often misunderstood. Hence this somewhat detailed explanation.

To resume our main gist, Prince Chulalongkorn was initiated into the practice of statecraft at an early age, being made Director of the Royal Pages Department and then Commander of the Infantry Regiment of the Palace to the Front. He received a specially inscribed sword from the Emperor Napoleon III and was formally received on board the French Man-of-War which brought to Bangkok a French diplomatic mission.

The Prince wedded the Lady Phae, grand daughter of Chaophya Sri Suriyawongs who became Regent while he was a minor.

Towards the end of King Mongkut's fatal illness, the Prince's serious illness caused him great concern. The dying monarch was also anxious about his son's future. He was assured by the Chaophya Sri Suriyawongs that in view of the respect and affection which all entertained towards him there was no question about any one else being in a position to succeed him but the young Prince, his heir. The old monarch still insisted that he would not mind any experienced member of the Royal Family succeeding him instead of his son so long as his son was left unmolested.

Other than Prince Damrong no one is better qualified to write a biography of King Chulalongkorn. In this case it was obviously a work of love. The volume contains 11 photographs of the King

from early childhood. They must be among the earliest specimens of photography taken in this country and as such are invaluable. Four other photographs were those of the late Prince Mahidol, some with his father, King Chulalongkorn. The book was published as a dedication to the Prince.

139. Damrong, Prince : *History of the Fifth Reign*, พระราชพงศาวดารรัชกาลที่ห้า pp. 128 88, 1950.

In 1929 Prince Damrong's *King Chulalongkorn prior to His Accession* was published (Recent Siamese Publications no. 138 in the present number of JSS). This volume carries the narrative some years further but does not by any means cover the whole reign, which is indeed a great pity.

This volume commences with a chapter dealing with the time of King Mongkut's death and the incident of the fifth King's succession. The next two chapters, however, go back to the time prior to that death with in the first one but events are presented in greater detail than in the book above mentioned. Chapter IV is devoted to an able valuation of the character and work of the Regent who carried on the sovereign's duties during that King's minority. The next four chapters (5-8) describe in detail the ceremony of King Chulalongkorn's coronation, including the instalment of the Prince of the Palace to the Front and a very informative memorandum of advice regarding the monarch's duties and responsibilities, which is believed to have been written by Chaophya Dibākarawongs, then Minister of Foreign Affairs and author of the well-known *Histories of the First Four Reigns*. Chapters 9 to 12 deal with events connected mostly with the treatment of foreign subjects in general and the problem of Chinese labourers who were then giving a lot of trouble through deadly faction-fighting among themselves.

The History properly speaking ends with chapter 7 on page 128. Chapters 8-12 are separately paginated as pages 1-88. They were obviously written afterwards but there seems to be hardly any reason why they should not have been continued in pagination in this volume.

The treatment of the subject is detailed all through. Use was made of official records such as departmental orders and notifications as well as oral traditions. Prince Damrong, as one who grew up during the period dealt with, was exceptionally competent to cull information from these oral sources without exposing his work to inaccuracies due to the lapse of time.

140. *Pisnulok and the Buddha Effigy called the Lord of Victory*, เรื่องพิณุลอก กับพระพุทธรูปมหาราช 61 pages, 1953.

This volume was sponsored by Police General Phao Sriyānond, dedicating it to the memory of the late Prince Alongkot, Kromamūn Adisorn, at the cremation of whose remains it was distributed to guests. It consists of several short monographs, all connected with the town of Pisnulok and its treasures. Although the book did not say so, it is well-known among the late Prince's friends and colleagues that he had special connections with the town, having served there in various military capacities.

The first part of the book consists of an excerpt from a general gazetteer of Siam. It is concise and needs no comment in particular beyond saying that it contains information about the province and town of the Pisnulok. No name of an author is given.

The second part, written by the late Prince Damrong as a part of a railway guide, is of considerable historical interest.

The third and final part, written probably in 1902 by the late King Chulalongkorn, is a detailed summary of all that was then known about the Buddha-effigy called *the Lord of the Victory* or in Siamese Phra Buddha Jinarāj, a replica of which the King had cast and set up in the main chapel of Beñcamabopit monastery which he was then building. After an historical resumé of His father's valuation of the effigy, the King made an interesting comment which is worth reproducing, thus :

"When I started to build this monastery I thought of all specimens of plastic art over the length and breadth of the country - Chiangmai, Chiengsaen, Chiengrai, Lampūn, Lampang and Nān -



with a view to finding one worthy of being set up in my monastery. . . . In the end I came to the conclusion that there could be none more beautiful than the *Lord of Victory* at Pissulok. The statue is however inalienable as a treasure of the old capital where it has existed for a long time . . . and yet it is a far cry and very expensive for most people down south to go up and admire this perfect workmanship of art. I therefore decided to have a copy made which should grace our main chapel here."

Needless to say, this copy of the *Lord of Victory* still graces the chapel and still testifies to the King's taste in art and aesthetics to the present day.

141. *History of the Mahadlek Guards* ประวัติทหารมหาดเล็ก 138 pages with 63 plates, 1953.

The history is published for presentation on the occasion of the cremation of the remains of General His late Highness Prince Alongkot, Kromamun Adisorn, Privy Councillor, whose biography is herein included. The publication was sponsored by Colonel Nai Vorakar Bañjā, an honorary officer of the regiment.

The Mahadlek Guards, officially known as "King Chulalongkorn's Own First Infantry Regiment of the Mahadlek Guards", is the most prominent and colourful of all the guard-regiments of the Siamese army. The uniform itself is distinctive and easily recognisable, consisting as it does of a red gold-embroidered tunic with a plumed helmet. The history under review is anonymous and contains a detailed description of its development from a mere handful of young volunteers-mostly King Chulalongkorn's young brothers and his pages or relatives-in 1868. It owed its inception to the organising initiative of the young King, himself still a minor. From the age of its members the corps was familiarly referred to as "the (soldiers to) scare crows". It grew up in age with its royal initiator till it became the premier infantry regiment of the guards in Siam's first modern trained army. After nearly a century's existence it has now become a regiment with a name and tradition. As a guards regiment it has constantly taken its due place and has been a

necessary adjunct of every spectacular ceremonial. It has accompanied its sovereign all over the country and sometimes even beyond its bounds. It has, besides, seen considerable field service, such as on the reorganisation mission of the north by Prince Bijit in 1888 and later in the year in the campaign which Prince Bidyalabh led against the Haw bandits in the north-west. It again took a great part in putting down the internecine faction fights in Bangkok by Chinese secret societies in 1889. It has often helped the police to keep order in and around Bangkok. It counts among its officers of the past many personalities who have since become famous in various fields of state service.

The 63 plates at the end of the book illustrate the development of the regiment's uniforms. They are unfortunately not too well reproduced.

23 Jan. 54.

142. Damrong Baedyāgun, Phya: *The Red Cross and its Medical and Nursing Schools* เรื่องสหประชาชาติกับโรงเรียนแพทย์และพยาบาล 149 pages 1953, and *Notes of studies, work and travel* จดหมายเหตุว่าด้วยการศึกษาการทำงานและการท่องเที่ยว 116 pages 1953.

Both of the above works were written by the late Phya Damrong Baedyāgun and both were published on the occasion of His Excellency's cremation. The former volume, prefaced by a short biography of the deceased, is a historical sketch of the Red Cross Movement from its inception at Geneva in 1859. The Siamese Red Cross was established by King Chulalongkorn in 1893 and the Chulalongkorn Hospital of the Red Cross owed its origin in 1910 to the munificence of the Siamese Royal Family which dedicated it to the memory of that monarch. The Siamese Red Cross became a member of the International Red Cross in 1920. The Medical School of Chulalongkorn Hospital came into being in 1947.

The rest of the book is devoted to a summary of achievements and the changes in personnel within the organisation.

The second volume is a delightfully written autobiography. Its personal touches are simply worded and the observations it contains are often stimulating.

23 Jan. 54.

143. Hōmronrāñ, Luang: *The Indochina that I knew* อินโดจีนซึ่งข้าพเจ้ารู้จัก 99 pages 1954.

The author was formerly an officer in the Horse Guards but later sought political refuge in Indochina in 1933, remaining there 16 years till the general amnesty proclaimed by the Khuang Abhaiyawongs government in 1949. There he learnt Vietnamese and, one presumes, a workable knowledge of French.

The book, published on the occasion of his mother's cremation, is a sort of a general description of Indochina, as it was before the South-east Asian war - a union of colonies and protectorates, and as it developed in modern days. Its distinctive character is intimate knowledge of the country and her peoples.

24 Jan. 1854.

144. Kridākara, M.C. Dilokriddhi: *Section of a Report on a Voyage to East Africa*. รายงานเยี่ยมชมแดนในภาวะทรัสตีในแอฟริกาตะวันออก (ส่วนหนึ่ง) a map and 121 pages, 1953.

This interesting account of the author's journey to East Africa as a member of the United Nations Trusteeship Council in 1951 was published for presentation to guests attending the cremation of the remains of his mother, the Lady Choem Kridākara, consort of His late Royal Highness Kromaphra Nares. The territory visited comprises Ruanda-Urundi, Tanganyika and Italian Somaliland. The trip lasted some three months. It is perhaps the first account in Siamese of a trip to any considerable part of Africa and also the first report in Siamese, of a journey undertaken on behalf of the United Nations Organisation. It is written as a diary of travel in a personal letter to his wife and is very readable.

145. *Rājādhirāj*, a Mon history, ๓๓๘ 388 pages, 1954.

The cremation of the remains of the late Prince Bovoradej was the occasion for a new, second, edition of the famous historical romance written in the first years of the first reign of the Chakri dynasty under the above title. The first edition was made by Dr. Bradley in 1880 and has long been out of print. Its excerpts are however well-known and often published in the form of school textbooks; and many of its episodes have been adapted into the form of dance dramas and have drawn crowded houses in theatres. It is therefore a happy idea that a second edition should be now published to commemorate the son of a descendant of a Mon general who was created Phya, and later Chaophya, Mahāyodbā by King Rāma I of the present dynasty. The old general, it should be remembered, was a leader of a powerful Mon group which immigrated into this country nearly 200 years ago and has since served its country of adoption with no little distinction.

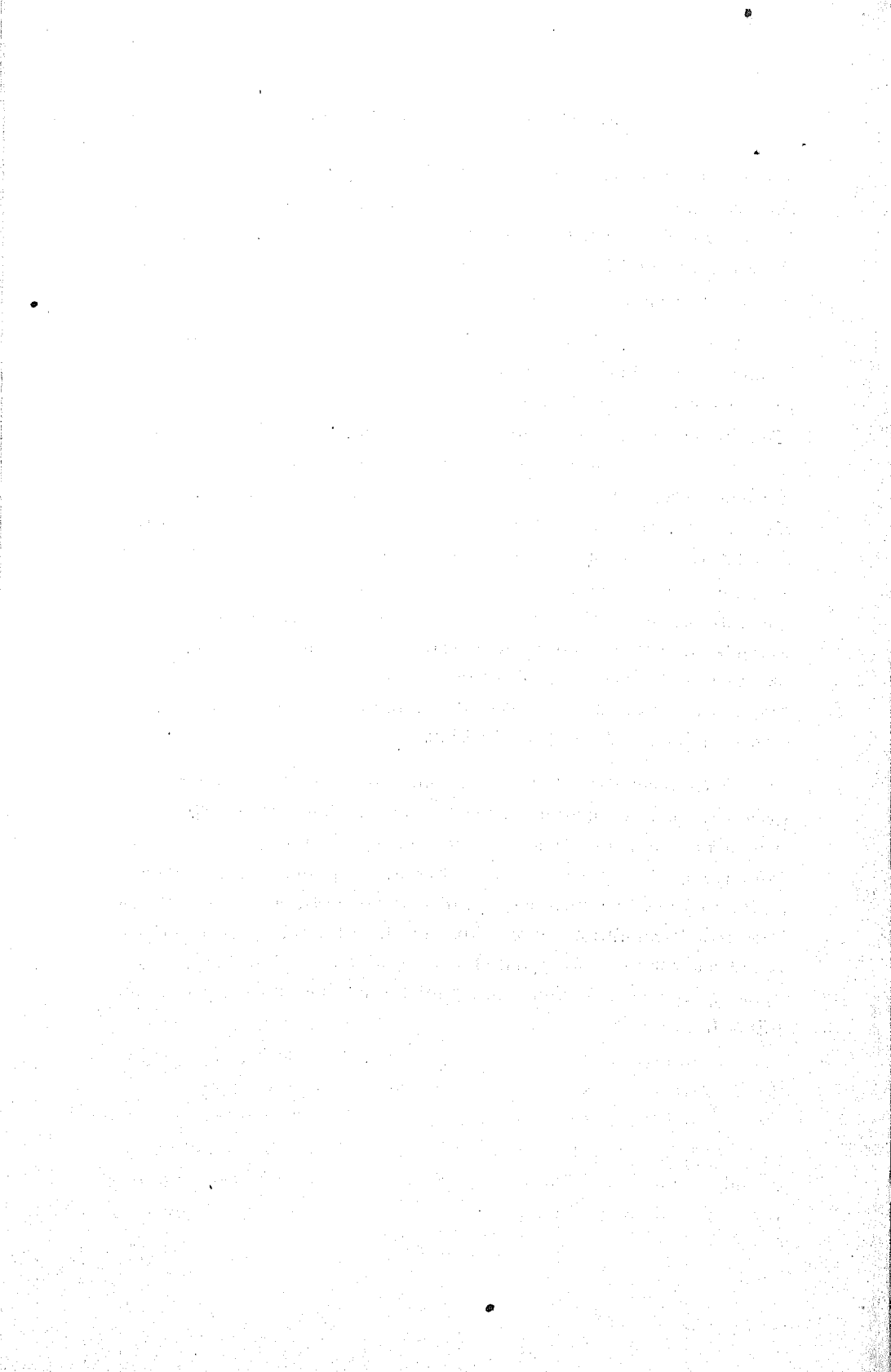
A biography of the deceased Prince is as usual attached to the publication. It has been well written doubtless by a military colleague but is not without omissions of certain facts on purpose. A separate booklet was issued at the same time from the pen of Colonel Phya Throng Aksorn, at one time Adjutant-General of the Army, containing personal reminiscences of the Prince, which are supplementary to the biography in the bigger book and in fact might have been well incorporated within it. It bears the title of *In Memoriam: General His Highness Prince Bovoradej*.

Now, as to the *magnum opus* of nearly 400 pages which is the subject of our review. A preamble states that in the year of the Buddhist Era 2328 (1785-6 of the Christian era) at an audience given by His Majesty King Rāma I in the Chakrabartibimān Hall, now known as the Hall of Amarindra, the King expressed a wish that the history of the war between the Mon King of Kings, "Rājādhirāj", and King Farang Manghong of Burma hitherto existing in two different versions should be revised and an authentic version written for the promotion of historical knowledge. Four

nobles thereupon volunteered to do the work with which they were then commissioned. The four were Phya, later Chaophya, Phraklang, whose personal name was Hon, Phya Inda-aggarāj, Phra Bhiromrasmi and Phra Sri Bhūripīṭhā. None but the first-named is known to later generations.

The history begins with the time of Magatho, a native of Mohtama, now known as Martaban. Modern historians, Coedès for instance, give him a Thai origin. He took service under the Thai King of Sukhothai for a considerable period. The King was in all probability none other than the famous Rāma Khamhaeng, the Thai national hero. It is said that he eloped with the daughter of that King to seek fresh adventures in the Mon country whence he came and eventually set up a kingdom of his own at Mohtama. His long struggle with the Burmese, carried on by his descendants for several generations, forms the subject of the romance. The period covered extends from the founding of old Mohtama by King Alaungkyansu of Pagan who died in 1169 (christian Era), and its rebuilding as Magatho's capital in 1182 to the death and cremation of the Reigning Queen of Dala at Honsawadi in 1430.

A characteristic of the long romance is its classic diction. A great deal of contemporary literature, such as the poetical *Rāmakiēn*, was none too good from the literary point of view. This prose romance on the other hand is eloquently written and possesses a definite style of its own, resembling the later histories of the Prince Patriarth Paramānujit of the third and fourth reigns. The rhetoric is indeed worthy of its reputed author, Chaophya Phraklang whose personal name was Hon, the Minister of the Treasury of King Rāma I.



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### ANCIENT INDIA

no 7, 1951.

Ghosh, A.: *Rajgir 1950*, pp. 66-78.

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Vol. XXVI, part 1, 1953.

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Dec. 1953

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pp. 536-543.

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Year IV, no 4.

Hoffmann, H.: *King and Kingship in Indian Civilisation*, pp. 239-246.

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no 88-9, 1953.

*La vie et l'oeuvre de René Grousset* (whole volume) pp. 761-929.

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Vol. II, no 3, 1954.

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Band XI, 1952.

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Vol. XXVI, 2.

Tweedie, M.W.F. : *The Stone-age in Malaya*, with plates, pp. 5-90.



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Vol. I, no 1.

*Définition et but des cahiers*, pp. 10-12

Gibb, H.A.R. :

*An Interpretation of Islamic History*,  
pp. 36-62.*Plan of a History of the Scientific and  
Cultural Development of Mankind*,  
pp. 223-238.

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*L'Inde et les Échanges scientifiques  
dans l'Antiquité*, pp. 353-367.

Coedès, G. :

*Le Substrat autochtone et la Super-  
Astructure indienne au Cambodge et à  
Java*, pp. 368-377de Mallmann, M.T. : *Dernières Transformations du Mahayana*,  
pp. 435-445.

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## CHAPTER I

The first part of the history of the United States is the history of the discovery and settlement of the continent.

The second part is the history of the discovery and settlement of the continent.

The third part is the history of the discovery and settlement of the continent.

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The eleventh part is the history of the discovery and settlement of the continent.

The twelfth part is the history of the discovery and settlement of the continent.

The thirteenth part is the history of the discovery and settlement of the continent.

The fourteenth part is the history of the discovery and settlement of the continent.

The fifteenth part is the history of the discovery and settlement of the continent.

The sixteenth part is the history of the discovery and settlement of the continent.

The seventeenth part is the history of the discovery and settlement of the continent.

The eighteenth part is the history of the discovery and settlement of the continent.

The nineteenth part is the history of the discovery and settlement of the continent.

The twentieth part is the history of the discovery and settlement of the continent.

## REVIEWS

### 1. *Bulletin de l'Ecole française d'Extrême-Orient* :

Séance cinquantenaire de la fondation. 1954.

This is a commemorative pamphlet issued to mark the anniversary, containing :

1. the text of the speech made on that occasion by the chairman of the meeting, M. Paul Deschamps giving an outline of the Ecole's activity in the past 50 years :

2. another speech by M. Alfred Foucher ;

3. an article by M. Louis Malleret, the Director of the Ecole, entitled *The Future of the Humanistic Sciences at the Ecole* ;

4. an article by M.G. Coedès, its Hon. Director, entitled *Two inscriptionary fragments recently discovered at P'ra Pathom (Thaïlande)* confirming the presence of the Mon in that locality prior to the time of the Siamese ;

5. an article by M. Bosch of the Institut Kern entitled *Connection between Indochina and Indonesia*, being an historical sketch of Oriental Studies.

### 2. Au Chhieng : *Catalogue du Fonds Khmer*, 307 pages, Paris 1953.

The catalogue is one of a series published by the Department of Manuscripts in the Bibliothèque Nationale of Paris, among others in the same series being three volumes of catalogues respectively of Persian, Ethiopian and Turkish manuscripts as well as a catalogue of Sanskrit works and an Inventory of Tibetan manuscripts from Touen-Houang kept in the Bibliothèque nationale.

The author points out in the Introduction that the Cambodian manuscripts, whether written in Sanskrit, Pali or Cambodian, employ a common script, namely the Cambodian. The collection herewith catalogued consists only of works in the Cambodian

language as found in the Bibliothèque nationale. They were formed in 1865 from a small nucleus of 8 manuscripts from which has grown the present collection of 350. They have been classed into 3 categories, namely *dēs*, from the Pali *desanā*, which is instruction and sermons, *lpen* entertainments and *Kpuon* traditional formularies, which embraces everything not included in the first two categories. The numbering of the items however looks haphazard, showing no attempt at classification. A list nevertheless of the works classed according to their subject-matter is given at the end (pp. 297-8). There is moreover an alphabetical list of the titles of the manuscripts (pp. 299-307).

The method of cataloguing individual manuscripts is to give each text its title; then transcribed text its title of the commencement, the end and the colophon; then the titles of the subdivisions if such exist; and lastly a short note in French relative to the contents such as its date and provenance. It is irresistible for a Siamese not to notice that some of the romances, such as the Khun Phên and Khun Nân (no. 340), obviously translation of the famous tale of Sunthorn Phu, *Khun Chang Khun Phên* and the Thai tales of *Kraithong* and *Phra Abhayamani* (no. 328, 1-2) are labelled with regard to their provenance as "inconnu". It is nevertheless gratifying to learn that these Thai romances have found their way to our near neighbour, and been translated, whence the manuscripts went on to Paris.

The range of subjects is not as wide as one might expect. The majority are religious texts, of which the *Jātaka*, especially its section called the *Mahānīpāta*, predominate at the expense of the main portions of the Canon. Romances and dramas come in for a fair share. Astrology and magic occupy a high percentage, ranking second only to religious texts. The rest are made up of moralist sayings and proverbs, medicine, law with just a few works on history and linguistics. One cannot resist the temptation of pronouncing a verdict on such a range of contents as a reflection of

a monastic mentality of mediaeval times, for in fact most of these works could not have dated from later than the middle of the XIXth century.

3. Hobbs, Cecil : *An account of an acquisition trip in the countries of South East Asia*. 51 pages typescript, 1952.

This forms no 3 of the "data papers" in the South East Asia program organised by the department of Far Eastern Studies in Cornell University. The account of the trip is made all the more interesting by references to current events which have been epoch-making in the history of Siam.

The author arrived in Bangkok on the 8th November 1947. "After dinner we proceeded to a special meeting of the Siam Research Society where we heard an interesting lecture by Prince Dhani Nivat on *Siamese Dramatic Art and its Development*. At the very time we were assembled in the Silpakorn Theater listening to Prince Dhani's lecture an event took place within the Government which will be a chapter in Siamese history, and possibly will change the whole Siamese political scene for some time to come. Shortly after midnight, tanks and armored cars rolled along some of the main streets and military detachments went to various parts of the city to search for certain government leaders. By the next morning it was evident that the military men were in complete control of the situation and effective power had come into their hands."

Then follows an account of his contacts with various institutions in all fields of library work. The amount spent in Siam for legal and general material was about \$950.

From Siam the author went on similar quests to Burma where his acquisition was about two thirds in value of what was spent in Siam. He went on to Malaya, Indochina, Indonesia and the Philippines. The whole trip occupied some five months.

*Bangkok, 25th May 1954.*

D.



## MONGOL COSTUMES:

by

Harald Hansen, Gyldendal Publishing  
Company, Copenhagen, 1950.

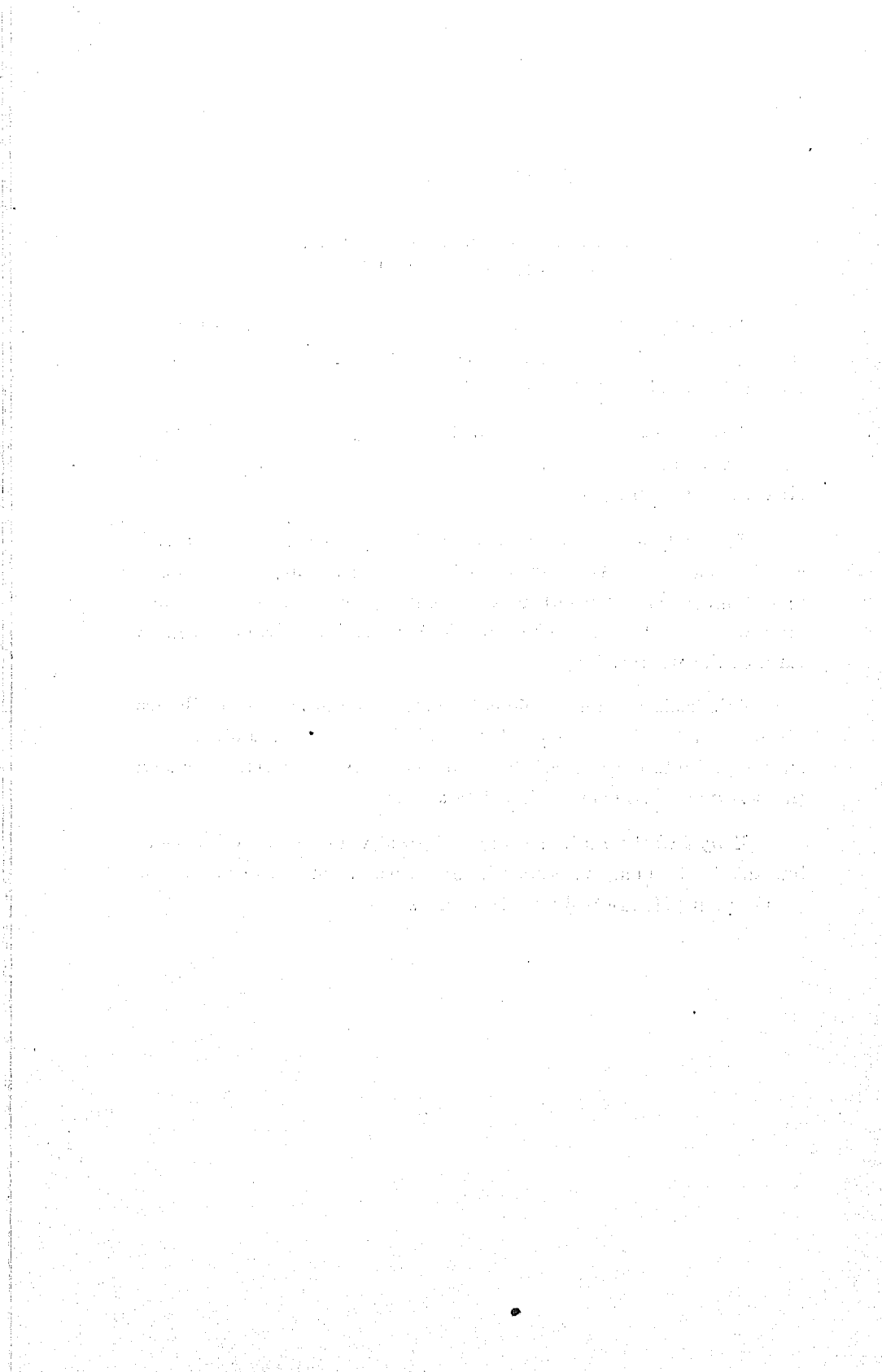
This volume is an exhaustive study of Mongol costumes from the large collections brought to Denmark from two Central Asia Expeditions, 1936 - 1937 and 1938 - 1939.

Both expeditions were led by Hering Haslund-Christensen whose valuable collection is now the property of the National Museum of Copenhagen.

The study of the costumes of various people is always a fascinating subject. Although its primary purpose may be to protect man from inclement weather, a particular piece of dress or costume may be designed to designate a particular social, political or religious rank of the wearer.

This book contains copious illustrations and ample details are given of the body garments, hats and footwear. In addition the author presents his own critical analysis of the materials of which the costumes are made, their colors and cut.

*Mongol Costumes* is not only of great value to the ethnologist but also to the many persons who are always curious to know how people in far-off lands dress themselves.





## MONGOL JEWELLERY,

by

Martha Boyer, Gyldenal Publishing Company, Copenhagen, 1950.

A "twin sister" of the volume on *Mongol Costumes*, *Mongol Jewellery* deals exhaustively with the jewellery of that great tribe.

It deals with Mongol jewellery as regards materials, styles, workmanship, mode of manufacture, its sources, purposes, value and social significance.

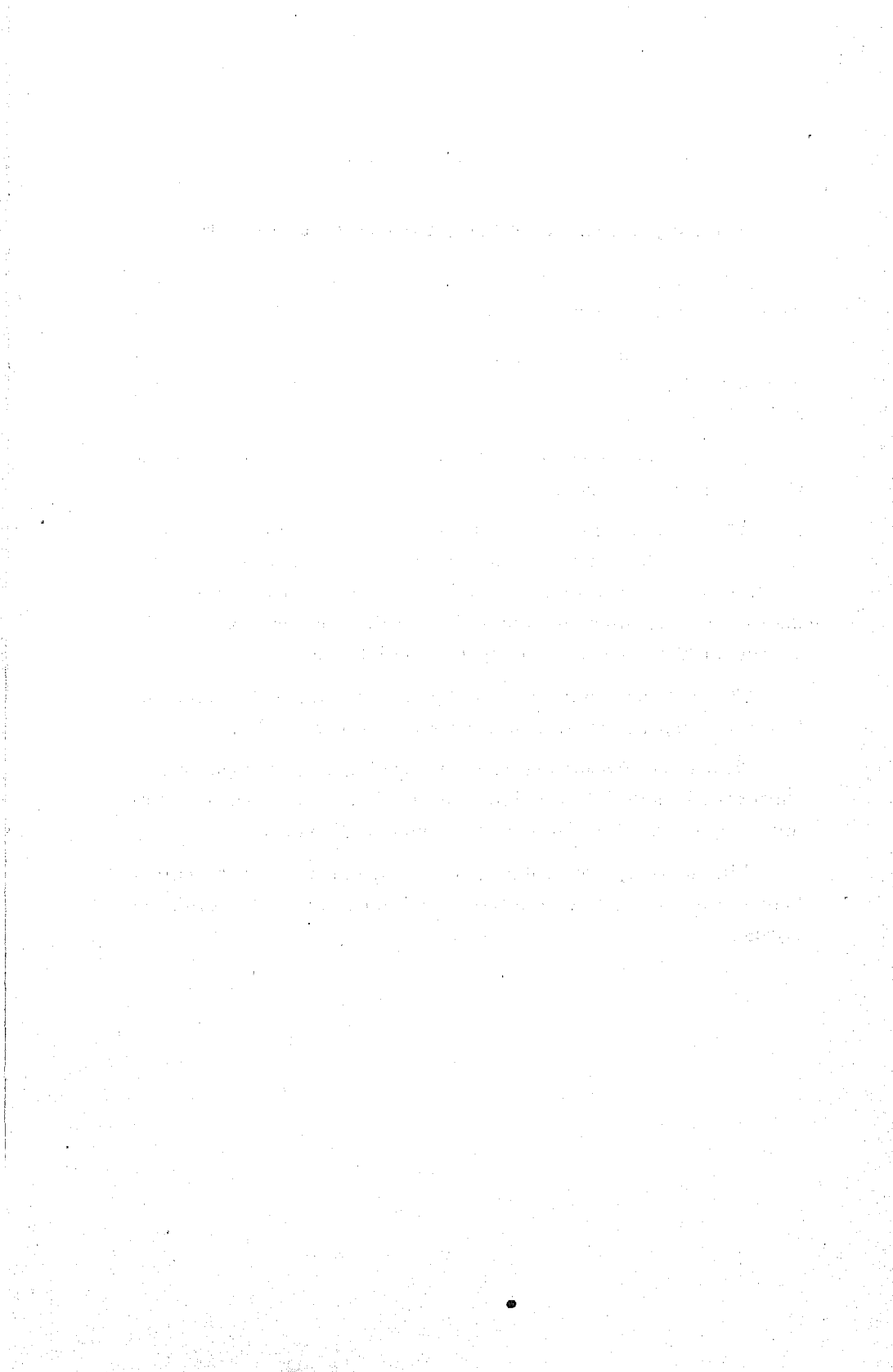
The opening chapter of the book gives a succinct but clear view of the Mongol tribe.

After reading this brief historical survey, the reader is drawn irresistibly to the following chapters on headdress and ear ornaments which are also very interesting. Here one can see the well-known pigtails, worn by the Chinese half a century ago, still in current fashion among the Mongols, especially the women.

The coiffeur jewellery is of special interest and affords interesting comparisons with that favored by other peoples.

Next come fascinating chapters dealing with Mongol silver-smiths, their material, technique and motifs. Appended are illuminating notes, a bibliography and a map of Mongolia.

Like its companion volume, this book, indispensable for ethnologists, can be read with interest and pleasure by the ordinary layman.



JOURNAL OF THE SIAM SOCIETY.  
EXCHANGE LIST OF THE SIAM SOCIETY  
as at 31st March 1954

- |   |   |
|---|---|
| 1. The Bodleian Library   | Oxford, England                                   |
| 2. Bibliothèque Royale du Cambodge                                | Phnom-Penh, Cambodia                              |
| 3. The British Museum   | London, W.C.1., England                           |
| 4. The Columbia University Library                                | New York City, U.S.A.                             |
| 5. The National Museum (Department of Ethnographical Collections) | Copenhagen, Denmark                               |
| 6. Institut Bouddhique  | Phnom-Penh, Cambodia                              |
| 7. Istituto Italiano per il Medio ed Estremo Oriente              | Via Merulana 248, Rome, Italy                     |
| 8. The Kern Institute   | Leiden, Holland                                   |
| 9. The Library of Congress  | Washington D.C, U.S.A.                            |
| 10. Le Musée Guimet   | 6, Place d'Iena, Paris 16 France                  |
| 11. Museum Für Länder und Volkerkunde, Liden Museum               | Hegelplatz 1, Stuttgart, Germany                  |
| 12. The Museum of Fine Arts                                       | Boston, Massachusetts, U.S.A.                     |
| 13. The Oriental Library, (Tokyo Bunko)                           | 147 Kami-Fujimaecho, Hongo, Tokyo, Japan          |
| 14. The Royal Asiatic Society of Bengal                           | Calcutta, India                                   |
| 15. The Royal Asiatic Society. (Malayan Branch)                   | c/o Raffles Museum, Singapore Malaya              |
| 16. The School of Oriental and African Studies Library            | University of London, W.C. 1 England              |
| 17. Société des Etudes Indochinoises                              | Musée Blanchard de la Brosse Saigon, Sud Viet Nam |
| 18. The University of Hawaii                                      | Honolulu, Hawaii                                  |
| 19. The University of Pennsylvania                                | Pennsylvania, U.S.A.                              |
| 20. Institut des Recherches Agronomiques de l'Indochine.          | Hanoi   |

21. The University Library
  22. The International Academy  
of Indian Culture
  23. University of California.
  24. Ganganatha Jha Research In-  
stitute
  25. Prof. H. Otley Beyer
  26. Philippine Museum
  27. The Bhandarkar Oriental  
Research Institute
  28. Indian Council for Cultural  
Relations
  29. René de Berval "France  
Asie "
  30. Stanford University Libra-  
ries
  31. Wen ner-Gren Foundation for  
Anthropological Research,  
Inc.
  32. Directorate General of Anti-  
quities
  33. Czeskoslovenska Akademie  
ved Orientalni Ustav
  34. Koninklijke Institute voor  
de Tropen
  35. Hartford Seminary Founda-  
tion Case Memorial Library
- Oslo, Norway
- Old Assembly Rest House,  
Nagpur.
- Miss Ivander MacIver, Head  
Gifts & Exchange Department,  
General Library, Un. of Cali-  
fornia, Serial Dept., Berkeley  
4, California.
- Allahabad.
- Director, Museum & Institute  
of Archeology and Ethnology,  
506 Aviles Street, Manila.  
Dept of Commerce Building,  
Manila.
- Poona 4, India
- Hyderatad House, New  
Delhi 1
- 93 Rue d' Ormay, Saigon, Viet  
Nam
- Stanford, California
- 14, East 71st Street, New York  
21. N.Y.
- Baghdad, Iraq
- Praha III, Lazenska 4, Ozesko-  
slovakia
- Mauritskade 63, Amsterdam o
- 55, Elisabeth Street, Hartford,  
5 Connecticut, U.S.A.

NATURAL HISTORY BULLETIN.  
EXCHANGE LIST OF THE SIAM SOCIETY  
as at 31st March 1954

- |   |   |
|---|---|
| 1. The American Museum of Natural History                       | New York City, U.S.A.                               |
| 2. Bibliothèque Centrale du Musée National d'Histoire Naturelle | 36 Rue Geoffrey-Saint-Hilaire,<br>Paris 5, France   |
| 3. The Bombay Natural History Museum                            | 114 (6) Apolla Street Bombay,<br>India              |
| 4. The Chicago Natural History Museum                           | Chicago, Illinois, U.S.A.                           |
| 5. Le Cerfant   | 21 Square Prince Charles,<br>Brussels Belgium       |
| 6. Institut Royal des Sciences Naturelles de Belgique           | 31 Rue Vautier, Brussels,<br>Belgium                |
| 7. The Library, Museum of Comparative Zoology                   | Harvard University, Cambridge<br>38., Mass., U.S.A. |
| 8. The Malayan Nature Society                                   | Penang, Malaya                                      |
| 9. Musée Royal d'Histoire Naturelle de Belgique                 | Brussels, Belgium                                   |
| 10. Naturforschenden Gesellschaft                               | Basel, Switzerland                                  |
| 11. The Philippine Bureau of Science                            | Philippine Islands                                  |
| 12. The Raffles Museum  | Singapore, Malaya                                   |
| 13. The Science Museum  | South Kensington, London,<br>S.W. 7                 |
| 14. The Science Society of Thailand                             | Physics Building, Chulalongkorn University, Bangkok |
| 15. The Swedish Academy of Science                              | Stockholm, Sweden                                   |

16. The U.S. Department  
of Agriculture  
Washington, D.C., U.S.A.
17. The University of California  
Berkeley, California, U.S.A.
18. The University of Ceylon  
Colombo, Ceylon
19. Universitetets Zoological  
Museum  
Copenhagen, Denmark
- 20 The Zoological Survey of  
India  
The Indian Museum, Calcutta,  
India
21. The Library of Congress  
Washington, D.C., U.S.A.
22. Prof. H. Otley Beyer  
Director, Museum & Inst. of  
Archeology and Ethnology, 506,  
Aviles Street, Manila
23. International Academy of  
Indian Culture  
Old Assembly Rest House,  
Nagpur, India
24. Universitetsbiblioteket  
Drammensveien, Oslo
25. New York Public Library  
Mr. J.R. Fall, Head of Acquisi-  
tion Department, New York  
Public Library, Fifth Avenue,  
New York 18, N.Y.
26. British Museum ( Natural  
History )  
General Library, Cromwell Road  
London S.W. 7
27. The Smithsonian Institute  
Washington 25, D.C, U.S.A
28. University Library, Scien-  
tific and Medical Depart-  
ment  
49 Nørre Allé, Copenhagen  
Denmark
29. Stanford University Li-  
brary  
Miss Irene Barquist, Gifts &  
Exchange Department, Stanford  
University Library, Stanford,  
California, U.S.A.
30. University of Hawaiian  
Library  
Honolulu 14, Hawaii

**MESSAGES**

**OF**

**Congratulation**

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**Received on the occasion**

**of**

**The Fiftieth Anniversary**

**of**

**The Siam Society**

**1954.**

