

REVIEWS

Coedès, G : *Inscriptions du Cambodge. Vol. IV*

The book under review is the fourth volume treating the lapidary inscriptions of ancient Cambodia, edited and translated from their Sanskrit and Khmer texts into French by Professor Coedès, the master of Sanskrit and Khmer epigraphy.

This fourth volume, which is to be followed by two more, runs to 268 pages of text, including a useful geographical and historical name index, besides vocabularies of the Sanskrit and Khmer words occurring in these texts. The inscriptions in question all hail from ruined temples located within the borders of the present Kingdom of Cambodia. These sanctuaries, twenty-six in number, lie nearly all to the north of the great inland lake, Tonle Sap. The inscriptions are all bilingual i.e. both in Sanskrit and Khmer language.

The contents of the majority of the inscriptions is, as usual, the rather monotonous enumeration of gifts offered to the Brahmanic gods, first of all to Siva or his symbol the linga; in a few inscriptions homage is also paid to Vishnu and very rarely to the Trimurti; dating from the reign of great King Jayavarman VII. The *Bodhisattva* Trailokanatha is also invoked. These inscriptions range in date from the first half of the VIIth to the middle of the XIVth century A.D., and they include a number of, so far, unpublished ones from three of the old Khmer capitals, Isanapura (Sambor Prei Kuk), Hariharalaya (Boluos) and Yasodharapura (Angkor Thom).

The gifts offered to the gods consisted of gold and silver objects, fine cloth, buffaloes, bullocks, horses, even at times elephants besides paddy and husked rice, and finally of a number of poor slaves of both sexes, both adults and children. In some cases the inscriptions also mention the purchase of the land on which the sanctuary (generally a tower, or towers of stone or bricks) was built, the borders of the sacred property being always expressly stated.

In the following we shall pick out the more interesting details contained in the inscriptions. The oldest of these are those found in the temples at Isanapura which date back to the earlier Khmer kings, Isanavarman I, Bhavavarman II and Jayavarman I (all ruling in the VIIth century). Among the temples mentioned one is said to have housed a *smiling* Siva, mounted on a silver Nandin (Sivās bull), in another was a golden linga and in a third was installed the image of a goddess presented by a queen Sakāramañjarī, the consort of Isanavarman I. In one of the other temples stood a linga erected by a certain Brahman, Durgasvamiñ by name, who may have come from India and have been a Scyth. In one of the inscriptions from Isanapura allusion is made to the conquest of Fu-nan by King Isanavarman's ancestors (by the middle of the VIth century). As usual in these inscriptions panegyrics are sung of the king's power, wisdom, prowess and bodily beauty which bewitch all women though he himself is untouched by their passion.

Of interest to the Thai people of Siam is the mention in one of these inscriptions of Lingadri or Lingapura which must be located in the Daen Mūang hill range to the north of Wat Phu. The peaks of this range reach heights of from 1286 to 1347 metres; on the top of one of them, Phu Kao, is seen a tall lingashaped cliff which, being a natural linga, may be the one mentioned in the said inscription.

The Khmer conquerors of the former mighty empire of Fu-nan came precisely from the region of Wat Phu or Champasak, and the imposing temple of Wat Phu (Lingaparyata) was always honoured as one of the holiest of Khmer sanctuaries. Wat Phu is now a part of the recently restored kingdom of Laos, while the range of Phu Daen Mūang forms the southeastern border of Siam (Changvat Ubon) with Laos. In again another inscription at Isanapura, or Sambor Prei Kuk, we hear of a royal servant who was well versed in various sciences, among them that of Buddhism. This is the oldest reference to Buddhism, so far met with, in the epigraphy of ancient Cam-

bodia. There is also an inscription praising a much later ruler, King Rajendravarman (A.D. 944-968), and here are invoked the Trimurti, Brahma, Vishnu and Siva. The inscriptions of old Cambodia are otherwise mostly dominated by the grim and terrible Siva or Rudra and his bloodthirsty sakti or consort Umā, Durga, Kali or Parvati. It is quite refreshing to read in one of the inscriptions about Queen Sakāramañjarī, the beloved consort of Isanavarman I, who says that her ardent desire is, after death, to be reunited with her royal husband in the next world. Is not that what we all wish for? As pointed out above it is very interesting to learn that there were relations between ancient Cambodia and the India of the Scyths (2nd to 5th century A.D.) King Isanavarman thus gave one of his daughters in marriage to a Scythian brahman. Unhappily the part of the inscription, which should have furnished us with fuller details of these relations, has been mutilated.

It is furthermore interesting to know that there existed Saiva i.e. Sivaitic asrāms (convents) in Cambodia (where yogis were common). From the study of the inscriptions it also appears that the scribes who composed them were learned men deeply versed in the Vedas, the Mahābharata as well as the immortal epic of the Rāmāyana and the Puranas. Part of this knowledge was taken over by the conquering Thai who happily still cherish this precious heritage. It is worth noting that in ancient Cambodia, of the VIIIth century, a woman, the Queen Jayadevi, could occupy the throne as the actual ruler of the realm. The importance of woman is also characterized by the claim of several Khmer kings (mostly usurpers) to descend from the legitimate dynasty *through the female line*. All this may point to a former state of the matriarchate among the Khmer, later changed to that of the patriarchate through Indian (Aryan) influence. Besides the cult of the gods of the Brahmanic pantheon, the Buddha and *Bodhisattvas*, there was also, as pointed out by Coedès in his fascinating book *Pour mieux comprendre Angkor* a whole cult of ancestors and especially of great men, whose statues peopled the galleries of the huge Phra Khan temple. We see here

that queens erected the images of their mothers. Alas! none of these statues have been left to posterity. They have all, long ago, been destroyed by sacrilegious vandals. We next come to the inscription in the temple tower of Baksei Chamkrong (at the foot of Puom Bakheng, outside the south gate of Angkor Thom) which occupies a special place of importance in the history of ancient Cambodia in that it is the only one to give us a kind of résumé of the history of this country from its beginning (ca. 550) to the reign of Rajendrarman (944-968 A.D.). This inscription, together with the famous Sdak Kak Thom, are, so far, our most important historical documents but others may be found which hitherto have been hidden in the ground or the deep jungles. In one of the inscriptions homage is paid to the three-eyed god Siva, and it is, in this connection, interesting to know that in past ages certain now long ago extinct species of Saurians really possessed a third eye. In the inscription at Baksei Chamkrong is mentioned a king Rudravarman; this prince must, as Coedès says, have been the last ruler of Fu-nan whose final asylum was on the coast of the Gulf of Siam, and, later, Java where the great kings of Indonesia inherited their dynastic name from this the last Sailendra king of the once so powerful Fu-nan (the Funanites and the Khmer were, however, essentially the same people). Furthermore we are told in the same inscription that the kings of Cambodia were descended from the mythical couple of Kaundinya and Soma, of a solar and a lunar stock respectively; these also became the parents of Srutavarman who heads the kings of the later Kambuja at the time (middle of VIth century A.D.) when the Khmer of Middle Mekong were in open revolt against their liege lord, the still mighty Fu-nan.

The study of this inscription also reveals to us the true names of many of the famous places and temples in ancient Cambodia, thus Koh Ker was really Chok Gargyar; Angkor Thom was Yasodhara-pura; Bakong was Indresvara; Puom Bakheng was Vnam Kantal, while Phra Kô was Paramesvara. The true name of this, the world's most magnificent temple, called Angkor Wat, has not yet been

revealed to us. Was it something coupled with the posthumous name of Suriyavarman II which was Paramavisnuloka? As already said in our review of Vol. III of *Inscriptions du Cambodge*, Prof. Coedès' many footnotes and explanations are of the greatest help to the reader, coming as they do from one who is not surpassed by any other savant in his deep knowledge of Indochinese history, archaeology, philology and literature. Other important inscriptions are those in the sanctuary called Wat Phra Einkosei, at Battambang, from which we learn that among the musical instruments of the old Khmer were drums, copper cymbals, flutes, lutes, tambourines and bells as well as conches, which all were played when the victorious kings, seated on their huge elephants, returned to the capital at the head of their armies.

The representation of lions in Khmer sculpture is well known but hitherto the existence of this fearful animal in Indochina has been doubted. Mr. L. Palmer Briggs in his excellent work *The ancient Khmer empire* says, however, that there were no lions in the old Cambodia. Otherwise in India there really were and still are lions in restricted numbers now. King Jayavarman V Paramaviraloka (963-1001) seems, according to the panegyrics paid to him in the inscriptions in Wat Phra Einkosei, to have been a great and terrible warrior, besides being as beautiful of body as a god and an able civil administrator. The description of the battles he fought, where whole corps of war elephants furiously opposed each other, is vividly rendered, and reminds one of great King Naresvara's fight, on elephant's back, with the Burmese crown prince nearly 600 years later on the plains of Don Cedi, one of the glorious chapters in Siamese history. Jayavarman ruled a kingdom consisting of present Cambodia, including Cochinchina, besides Northeastern Siam, his predecessor having reunited Tchen-la of the Land (N.E. Siam) with Tchen-la of the water (Cambodia) at about 944 A.D., but he did not hold sway over Middle, Lower or South Siam, still the independant Môn kingdom of Dvaravati, which was to fall to one of his successors, the usurper Suriyavarman the First.

Treating the inscription in the temple tower of Kok O Chîn the author says that the principal interest here is to be found in the use, at this early date (A.D. 922), of one of those circles (with the signs of the Zodiac) which the Thai would afterwards employ so often in their epigraphy. In the Khmer inscription in the sanctuary at Samrong (to the northeast of Angkor Thom), which dates back to the reign of Jayavarman VI (1093-1107) and Dharanindravarman (1107-11), mention is made of a certain Yogisvarapandita who was the *hotar* (principal priest) of the sanctuary of Nom Wân, which lies to the north-northeast of the town of Korat. In the inscriptions treated here Siva is always the supreme god to whom gold and silver, numerous slaves, large elephants, fine horses, trotting bullocks and golden palanquins are offered in tribute. Thus the god of the temple at Samrong seems to have been overwhelmed with costly gifts. The drain on the poor khmer people's physical strength by the building of huge and useless temples and the heavy taxes to be paid to the rapacious gods reached a climax during the reign of great King Jayavarman VII. After his death (1102 or 1117) it seems that the strength of the Khmer people was completely spent, with the result that the formerly strong empire was soon to break up under the hammering of their redoubtable foes, the Thai from Sukothai and Ayuthia, and later on the Lâo from Luang Phrabang and Wiengchan. With the death of Jayavarman VII the spirit which moved the learned authors of often fine and poetical inscriptions in Sanskrit or Khmer, seems also to have died. The sun was setting on a chapter, a glorious chapter, of human prowess that will never be forgotten as long as there exist civilized men and women. Prof. Coedès says the unique sanctuary of Bayon, as well as the city walls of the great capital, was evidently built during the last part of Jayavarman's reign. This king, who is said to have reached the great age of a hundred years (and whose portrait-statue from the

great temple in Phimai is now in the National Museum in Bangkok), also built four chapels, dedicated to the *Bodhisattva* Lokeshvara, one in each corner of the city enceinte of Angkor Thom. The inscriptions in these chapels were only finished in part, due to the king's death. However, from the contents of those in the southeastern and the southwestern chapel, one learns much of the history of Cambodia during the period from the end of the reign of Suriyavarman II (builder of wondrous Angkor Wat, who ruled from 1112 to 1152) to the reign of Jayavarman VII. Thus we are told about the war against Jayaindravarman IV of Champā; the capture and sack of Angkor Thom by a Chām fleet in the year 1170; the restoration of the capital and its sanctuaries by Jayavarman, followed by his war of revenge against Champā, which resulted in the total conquest and annexation by the Khmer, of this old Hindu-Indonesian Kingdom in 1191.

It is curious to learn from a stanza in one of the above named inscriptions that Brahma was born in a lotus flower issuing from the navel of Vishnu. Was Vishnu (a Sun god?) not originally the chief god, and Siva, a non-Aryan god with the crude *linga* cult, taken over from the Dasyu (दास्य) when the Aryan-speaking Indo-Europeans conquered India some 2000-1500 years B.C.? Among the many other curious things revealed to us in these inscriptions is the mention of the magic forest, Sukumaravan, where men, who entered it, were transformed into women! It is well known that this transformation can now be done, on certain predisposed individuals, through a surgical operation.

The panegyrists of Jayavarman VII say that the king was superior to Siva, and that he possessed eyes resembling lotus flowers. He was thus also Kāma, the god of love, who was burnt to ashes by the fiery eyes of Siva when he disturbed this formidable god in his austerities. Jayavarman was, however, a Buddhist of the Mahāyāna church, and he liked to be considered as an incarnation of the great Sage from Benares.

It is well known that no inscriptions have been found in Angkor Wat* and the stela, called the Angkor Wat Stela, has nothing to do with this sublime piece of art and architecture. However, from the inscription, which dates back to the IVth century, or a couple of centuries *after* the building of the great temple, we get the information that the place, where the later Angkor Wat was built, was called Kapilapura in the Xth century. To readers interested in the history of ancient Cambodia, who are conversant with the pantheon and mythology of ancient Majjhima Pradesh and its two immortal epics, the Rāmāyana and the Mahābhārata, the reading of Professor Coedès' *Inscriptions du Cambodge* should be a real pleasure.

Sorgenfri per Virum Denmark

31 st August 1954

Erik Seidenfaden

*The date of the construction of Angkor Wat, was unknown till the year of 1919, when, by help of an impression of the largest of the two Khmer inscriptions in the inner gate of the Phimai temple taken by the writer it became possible to date it during the reign of its royal builder Suryavarman II (1112-1152) whose mausoleum it became. Vide JSS vol. XVII part I for 1923

Hoontrakul L. : *The Historical Records of the Siamese-Chinese Relations*. Bangkok: Thai Bithaya Press, 1953. 135 + XV pp.; 33 unpaginated maps and illustrations.

This volume is the English version of a Thai edition published in 1951. The author comes from a prominent Sino-Thai family of Hainanese descent; one brother is an important leader of the Chinese community in Bangkok, while another serves on the Thai Privy Council. The Hoontrakul brothers have long been devoted to the improvement of Sino-Thai relations, and it is to this worthy end that Nai Likhit has written the present volume. He is concerned with making known the fact that the Chinese and Tai peoples have been closely related since the earliest historical periods. The author easily makes his point for the layman; in addition several of his hypotheses are worthy of consideration by the scholar.

In demonstrating the early relationship between the Chinese and Tai peoples, Nai Likhit has made somewhat literal use of the traditional Chinese histories. He has not introduced the reader to any of the chronological revisions or historical revaluations suggested by modern scholarship. Traditional Chinese history is surveyed from the "Huang Ti dynasty" through Later Han (3rd century A.D.), and items relevant to the author's theses about Tai peoples in China are brought out. There follows an outline history of the Nan Chao Kingdom in Yunnan, and a brief description of events leading up to the establishment of the Kingdom of Sukhothai and to the reign of King Ramkambaeng (1281-1317?).

In the time-honored tradition of Chinese family genealogists, Nai Likhit suggests that the Tai (equated with the Lo) people were descended from the nephew of a mythological emperor—the grandson of Huang Ti himself. These Tai-Lo people, having lived in Shansi and Honan, turn up during the "Hsia dynasty" in the State of Lo,

located in present-day Hupei. In the 7th century B.C. (Chou dynasty), the Lo State with its Tai rulers was forced by the Chinese to Hunan, south of the Yangtse river. Then in 224 B.C., the armies of Ch'in Shih Huang Ti compelled the Marquis of Lo to flee with some of his followers to Szechuan. Those of the Tai-Lo people who stayed in the lowlands of Hunan later settled in such cities as Lo-shan and Lo-lu, which still perpetuate the name of ancient Lo. Other Tai-Lo fled from the plains and became hill tribes in Hunan, Kwangsi and Kwangtung. It was migrants from these hill peoples that founded the later Tai State in present-day Laos. The Tai-Lo who went with their Marquis to Szechuan were persecuted and forced into corvée labor by Ch'in tyranny; most of them perished, the remainder fleeing to become hill tribes in Szechuan, Yunnan and Kweichow. Descendants of this group founded the Nan Chao Kingdom in the 7th century.

These interesting statements are neither militantly defended by the author nor documented in detail. Shih Huang Ti is the villain of the piece; not only did he force the Tai-Lo to the hills, but his book-burning campaign meant that the Tai peoples—"these descendants of the highest class and noble families"—became illiterate. There is nothing particularly startling in the author's treatment of the Tai Kingdom of Nan Chao or of the early Sukhothai period.

Perhaps the student of nationalism and of acculturation will find this book of greatest interest. Who can fail to sympathize with the author in his desire to show that "The ancestors of the Tai people, who ruled the feudal states lying south of the Yang-Tse-Kiang river, were not of the barbarous tribes as understood and written by some authors." The student of languages will appreciate an 18-page appendix listing Thai and Chinese words of similar meaning and sound. Some items listed are similar in sound and meaning by sheer coincidence (e.g. Thai *phû-yǐng* and Mandarin *fu⁴.jen²*, both meaning "woman"), but most represent Thai

borrowings from Chinese or, conceivably, attest a genetic relationship between the two languages.

Seven maps provide a helpful supplement to the text, while over 25 illustrations cover a wide range—from a paleontological reconstruction of a shoveltusked mastodon to a Confucian temple in Tokyo. There is an index of subjects and of proper names.

Nai Likhit is to be commended for venturing into such a difficult subject as the origins of the Thai people, and for making the results of his efforts available in English.

Brant, C.S.: *Tadagale, a Burmese Village in 1954*. is another of the reports that has been published for the Cornell University South East Asia Programme.

It was most unfortunate for Mr. Brant that owing to the internal troubles at the time in Burma, he was unable to go up country or to the Shan States to do his necessary field research. Consequently, he had to carry on his research in Tadagale, which lies only four and a half miles away from the heart of Rangoon. It could not have been very satisfactory for Mr. Brant working at so little distance from the city, for he could not have found the true peasantry of Burma there.

Mr. Brant was in Tadagale for about five months, from November 1949 to April 1950. This gave him insufficient time to learn the language and he therefore had to rely on an interpreter.

One wonders if it is really as he describes in Tadagale; the procedure of initiation ceremonies differs from most 'shinbyus' performed in other Burmese communities. The practice of stopping initiates before they become 'novices,' or 'koyins', and demanding money from them is described; elsewhere this is done only at weddings. Most children, for all their love of fun and hilarity at Thingyan time when there is water sprinkling and throwing, are aware of the relevant legends. They know of the Thingyan Min's pipe, his

Golden book wherein are written names of the good, they also know of the Dog's skin on which are scrawled the names of the naughty, disobedient and deceitful. But, surprisingly enough, no such folklore seems to exist in Tadagale.

Although time was limited, Mr. Brant has managed to give us at least a glance at Burmese village life.

Siamese Rice Village This study of the rice village has been carried out by a Cornell Research Group originally headed by Mr. Lauriston Sharp, Professor of Anthropology, Cornell University. The material published was mostly gathered during the years 1948-49. A more complete study of another Thai community which is now under investigation will follow this preliminary report in five years time.

As the first systematic field study of a Thai community it is a praise-worthy piece of work. For anthropologists and many people interested in the cultures of South East Asia this book will provide much useful information.

Bang Chan, the chosen village, lies some twenty miles northeast of Bangkok with both road and canal services to the city. The road service however was developed only a few years ago. Thus it is closely connected and influenced by city life. This unfortunately makes Bang Chan no longer representative of the majority of Thai villages. The report almost admits this, but claims that it has problems representative of rice communities.

The book is divided into three parts. The first deals with the community, the second with the technology and economy and the third with the health and diet of Bang Chan. The material for each part has been on the whole conscientiously and efficiently collected. However the method of collecting 'prestige ratings' by card only seems insufficient; for it was based on what people thought, rather than the way they behaved. The incorporation of observation of behaviour and relationship between the persons concerned would have tended to give a truer picture than the method employed.

With the publication of the next report, it is hoped that the two together will give a more complete picture of a Thai community and its social structure.

Gladwin T. and Sarason, S: *Truk: Man in Paradise* Number twenty in the series of publications of the Wenner-Glen Foundation for Anthropological Research, Incorporated. New York, 1953. pp. 655. 8 plates.

The Trukese are a Micronesian people whose islands lie in a circle of coral to the east of the east-to-west chain of the Caroline Islands. The object of the study was to observe the process of personality development, and for this purpose the island of Romonum was chosen. Dr. Gladwin, as the anthropologist, used informants, as well as carrying out direct observation; thus being able to check on and control his sources of information. He describes the social and cultural framework of the society. For the description of 'personality' and for the 'test interpretation' Dr. Sarason, as the psychologist, was responsible. The two different methods they employed to reach an appreciation of the Trukese, have here proved to be complementary and highly successful.

Each aspect of a Truk's life has been studied, from his birth to his death, and each stage of his life has been carefully explained in detail. Besides this general account, there are individual accounts of twenty three people, twelve of them being men and eleven are women. The characteristics found to be most similar in these subjects have been extracted to give the basic and most characteristic points of Trukese personality and its development. It was discovered that the Truk infant was very much dependent upon a group of adults, who were his kin. The effect of this pressure seems to remain with a man through his lifetime. Thus, it is only after a considerable time that he manages to adjust himself and find security in his social position. But for the woman, it is different, for she grows up in a home environment and so leads a life of comparative ease and calm.

It is said that they have been able to stand up to all the varying changes of the last fifty years only because of their flexibility of nature. Their very first culture contact was with the Spaniards. During this time the Trukese were forced to work for whalers and traders. When the Marianas and the Carolines were sold to the Germans, the Truk came under their control also. And it was then that the missionaries came: today, the Truk are almost all Christians. In 1922, the Japanese annexed these islands and there was a complete economic change. The Japanese built up a large industry in copra and other goods. During World War II, great damage was done; and after the war the Americans occupied the islands, and took over the task of rehabilitating the Truk.

Despite these changes, administratively, politically and economically the Trukese still remain the same. Such cultural contacts have not affected them deeply, and the infant of today leads pretty much the same life as its grandfather. It is because of this feature that the Trukese are so fascinating. Dr. Gladwin and Dr. Sarason are to be congratulated on what is most obviously a very sincere and painstaking attempt to discover the patterns of personality development of these island people.

J.S.S.

Raghu Vira and Lokesh Chandra: *The Jaiminīya-Brāhmaṇa* Devanāgarī text, 513 pages Nagpur 1954.

This does not pretend to be a review of the voluminous work but only a short notice of it for the benefit of our readers. The Sāmaveda, the second of the Three Vedas, is one devoted more especially to chants for ceremonial purposes. The *Jaiminīya* is one of the two main Brāhmanas of this Veda. It has not been as widely known to the world as its counterpart of the Rīgveda, namely the Satapatha Brāhmaṇa, and the present work is the first complete edition of it. It is pointed out in the preface that the first book of this Brāhmaṇa was edited by Dr. Raghu Vira and formed a volume (vol. 2) of the Sarasvatī Vihāra Series, published at Lahore in 1937. The work was then taken up after a lapse of some years by Dr. Lokesh Chandra, who edited the first 80 sections of the second book in the 21st volume of the same series in 1950, published at Nagpur. The volume under review is the 31st of the same series published at Nagpur in the present year of 1954. It consists of the text as a whole and is but a first volume of the edition of the Brāhmaṇa. A second volume is under preparation, which will consist of, in Dr. Lokesh Chandra's own words, "a description of the manuscript material, corrections in previously edited portions, exegetical notes, grammatical and lexical peculiarities, a synoptic survey of the contents, new words not recorded elsewhere in literature; indexes of etymological observations, mantras, yajuses, sāmans, geographical, and personal names; conspectus of parallels from other texts, the relationship of the JB to other Vedic texts, and an index verborum."

Indo-Asian Culture, Vol. II, nos 1-4; Vol. III, nos. 1-2.

This quarterly, published by the Indian Council for Cultural Relations, may be summed up as a collection of short sketches of scholastic material presented seemingly in a popular form.

In the numbers under review, there is a series of highly scholastic material, none too concise as in the case of most other articles, under the name of *The Indian Synthesis* (Vol. II, 4, pp. 329-345, Vol. III, 1, pp. 18-34, Vol. III, 2, pp. 107-123). The series is written by Professor Dr. Suniti Kumar Chatterji, President of the Asiatic Society of Bengal, and is still continuing. In this he analyses the racial and cultural inter-mixture in India along lines of blood, speech and culture, the latter including religion. The term Indian, he points out, includes for this purpose "all peoples and groups which go to make up the population of India". It is the result of centuries of migrations and interracial living. Its scope in fact extends beyond the political boundaries of modern India to include her neighbours especially those like ourselves who have at one time or another been influenced by Indian culture.

Another series which has already attracted our attention and therefore been mentioned under our former notices of the *Publications of Interest in Other Journals* is that which is named *Places of Buddhist Pilgrimage* which runs through most of the numbers under review. In Vol. II no 1 the subject is the Bagh Caves; in no 2 it was the Ellora Caves; in no 3 Ajantā; in Vol. III no 1 Rock-cut Sanctuaries around Bombay and Vol. III no 2 Taxila. It will be remembered that Vol. I contained descriptions of Rājagriha in no 1; Nālandā in no 2; Bodhgayā and Sārnāth in no 3 and Sānchi in no 4. The whole series when concluded should be available in book form for reference. It would also be an excellent guide.

Of direct interest for Siamese readers is the article *India and Thailand* by the well-known scholar Dr. R.C. Majumdar. Save for minor inaccuracies of detail the article is hereby commended. (Vol. II, 1, pp. 49-57).

For the student of the story of Rāma the *Rāmāyana of Kamban* by Professor Muthuvisan (Vol. III, 2, pp. 159-160) is all too short. According to the Professor the classic of Kamban is an

adaptation of the *Rāmāyana* of Vālmīki, deviating from the original in many places for two reasons. Kampan was a true representative of Tamil culture, who was prompted by his own artistic sense and personal taste. As an example of his deviation the author mentions that whereas Vālmīki treated Sītā's wedding as just an enjoyable event, Kampan introduced real love into it. He was an ardent believer in Rāma's divinity.

Another short sketch that should appeal to local readers is S.C. Ray's *The Sailendra Empire of Ancient South-East Asia* (Vol. III, 2, pp. 175-181). As may be expected it is entirely historical and up-to-date. Of the Empire's geographical centre, a disputed topic, it is concluded that "it is generally believed that they were at first the rulers of a kingdom in Sumatra; and later on gradually extended their authority all over Indonesia, the Malay Peninsula and Indochina." Their intercourse with India, especially with the Chola kingdom of the South, is discussed. Towards the middle of the XIIIth century they fell through unsuccessful attacks on Ceylon at a time when they were already hard pressed by the Javanese in the south and the Thai in the north.

India's Intercourse with the Ancient West (Vol. III, 2, pp. 182-189) by Professor K.C. Chakravarti is another sketch of interest.

A feature that deserves mention is the series of short essays in Pāli on various topics of Buddhism, which may be convenient for scholars among our Buddhist brotherhood of the monasteries who do not read western languages with ease. They occur in almost every number. Their topics are for instance: *The Buddha's Teachings on Self-Reliance* (Vol. II, 1, pp. 47-8;) and *The Study of Buddhist Scriptures in Cambodia* (Vol. II, 4, pp. 388-390).

The publication is tastefully illustrated mostly with Indian scenes from archeological sites such as Ajantā.

D.

30 Nov. 54

RECENT SIAMESE PUBLICATIONS

146. Sukhabānīj, Kh.: *When Sir John Bowring came to negotiate a Treaty of Amity เมื่อเซอร์จอห์นเบริงเข้ามาเจริญทางพระราชไมตรี* 71 pages, 1954.

The reading public is not always too indulgent towards an author, such as this, who, though having written something before, is really unknown. It seems moreover that he is among the old school of writers who make no attempt at publicity. The work under review was sponsored by the King Mongkut Pali Academy in honour of Prince Jajvalit, the Manager, on his attainment of the sixth cycle of age. The event was not made a big affair of by the Prince, many of whose friends, among whom the reviewer, only came to know of it when, some weeks after, he modestly handed them a bundle of publications quite casually. Included in this bundle is this interesting volume of history.

The author, a B.A. and Dip. Ed., presumably of Chulalongkorn University, prefaces his monograph with the remark that he had always understood from elders and books that the Bowring treaty had been concluded by the government of King Mongkut through an ignorance of the contemporary state of affairs. Being thus taken undue advantage of, they yielded to the granting of extra-territorial rights which impaired the exercise of the nation's sovereignty in many ways. It was not till King Chulalongkorn changed the law-codes and methods of judicial procedure that foreign powers consented to abrogate the treaty with some sympathy though in the cases of Great Britain and France there had to be territorial compensations. The statements of the author, though not without minor inaccuracies of presentation especially from an historical standpoint, are on the whole correct.

The author feels rightly that the accusation of ignorance is not deserved, as a survey of books and documents will show. Among the works he consulted in this connection were the *English Correspondence of King Mongkut*, in the pages of the Journal of the Siam Society, Sir John Bowring's *The Kingdom and People of Siam* and other historical documents relating to other Asian states

such as Burma, China and Japan. Of Siamese documents he quotes the *History of the Fourth Reign* by Chaophya Dibakarawongs and the *History Series no. 62*, from the pen of the late Prince Damrong, both of which however do not supply the main gist of the negotiations.

In trying to fill the gap, the author supplies a sketch of the negotiations between the Siamese government on the one part and on the other the successive British envoys. On his departure from an unsuccessful mission in Bangkok in 1849, Sir James Brooke wrote letters of farewell to the Siamese ministers which made them somewhat apprehensive of coming trouble to such an extent that they took stock of the defence of the nation. The death of the King and the succession to the throne of King Mongkut however eased the situation for he set about from the start cultivating foreign amity and connections. The King's autographs are here quoted abundantly while copious extracts are given of Sir John Bowring's diaries as published in his book mentioned above. These sources corroborated the friendly attitude of the sovereign towards Great Britain. The result was a treaty, which, in spite of the unpleasant clause providing for extra-territoriality, was on the whole justified. Other countries in Asia, not excluding the empires of China and Japan, were not spared from the extra-territorial regime and 'in the opinion of our author' the Siamese treaty was in some respects better than those concluded by the West with other countries of Asia.

After his observations on the lack of information regarding the gist of what was negotiated for a treaty with the Bowring mission mentioned in the writings of former Siamese historians such as Chaophya Dibakarawongs and Prince Damrong, one cannot help feeling that more might have been said in this work about those very negotiations. The essay is nevertheless commendable for it is in a way a pioneer work of love.

147. Bisūcana-bānīyalakshana, Luang: *Mahārashdādhībend*,
มหาวิทยาลัยแพทย 39 pages 1938.

It is a strange fact that while so much attention has been accorded by foreign writers to the life and work of King Mongkut there is in comparison very little written about him in Siamese works. While reviewing the preceding monograph on the Bowring Mission, my thoughts turned to another monograph in Siamese on that liberal monarch. Although it was published as long ago as 1938, the monograph still deserves a notice for it was not only a pioneer work too but also written with an expert hand and in spite of its unpretentious size has not been equalled in all the 16 years since it came out. The author was, before being given the above title, trained in the West in Economics. He was Momluang Poemyos Israsena, son of H.E. Chaophya and Lady Worapongs. He dedicated this work of love to his mother, Mom Rājawongs Arun, Lady Worapongs, at the cremation of whose remains it was presented to guests as a souvenir.

The monograph took as its theme a passage from the letter of the then governor of Singapore to the Siamese Minister for Foreign Affairs, whom the governor requested to act as his intermediary in conveying to King Mongkut His Excellency's congratulations on His Majesty's accession to the Throne. He expressed an opinion that the new King's wide general knowledge should be a factor for the people's happiness and that his accession augured a new era of prosperity for the state.

The author then takes up certain aspects of the King's administration, more particularly in the line of economics, to see how far the hope of the governor was fulfilled. In trade he describes the state of affairs hitherto existing in which the government monopolised all trade from the days of Ayudhyā. The origin of this system arose not out of a selfish desire for gain but of expediency. King Mongkut changed all this and agreed in the Bowring Treaty of 1855 to a system of free direct purchase by

traders from foreign lands of all merchandise, though naturally reserving his right to restrict the export of the main articles of food of the populace, namely rice, salt and fish, in times of famine. He also gave permission for a free import of all merchandise excepting arms and ammunitions as well as opium, which he held it a policy to discourage. Several fiscal restrictions and taxes were abolished and foreigners were permitted to purchase or rent land for the purposes of residence or commerce. The arrangement was of course extended in due time to nationals of countries other than Britain.

Regarding currency the King instituted many reforms bringing the system into line with modern requirements. It was at this time that the *rien note*, in other words Mexican dollars, were imported to be coined as the standard national currency.

As for revenues and taxes, the abolition of the old system of government monopoly of trade and the free levy on the part of provincial administrators, necessitated increases in taxation which was regulated to ensure fair and equal treatment to all. Under these two headings the author deals in great detail with his subject which had been hitherto left undealt with in any Siamese work.

A further section contains a survey of the people's means of livelihood and the steps taken then to provide safety and support for the people in their earning. A number of canals were dug to step up transport and generally facilitate it; foreign capital was encouraged with the obvious object of further development.

The final section of the book sums up the contemporary situation. The reign of King Mongkut coincided with the inauguration of the age of steam, which gave tremendous impetus to the quickening of trade and a closer relationship between all parts of the world. The King, as the nation's leader, was well aware of this new world tendency and accordingly prepared the machinery of his government for it.

148. Pramej, M.R.K.: *Thok-Khmer* ๓๓๖ pages 1953.

By way of giving a *raison d'être* for the book, it is said in the preface that the author and three friends decided to take a holiday in Cambodia, the result of which is the work under review, consisting of a narration of their experience, illustrated by one of the three friends and supplemented by photographs which by the way are well chosen and taken. As may be expected from the author, the story is well told, information seemingly culled from standard authorities, coupled with keen observation, made readily palatable by characteristic humour. They went to Siemreap and Angkor and then on to Phnompenh. The stay at Siemreap was occupied first with visits to the famous group of ruins, the mausoleum of Angkor Wat, then Bayon the pivot of the old Khmer capital and the nearby palace of its monarchs. Palace and city life is then reconstructed mostly by the help of the records of the XIIIth century Chinese traveller, Tcheon Ta Kouen, as the name appears in its French transcription into Roman characters. The reconstruction, needless to say, is made all the more alive by the humour of both narration and illustration. The last day at Siemreap was devoted to the modern township. From Siemreap the party took a bus to Phnompenh, a journey which is described at some length and is termed a *t'oramān bant'oeng*, which may be rendered perhaps as an agonised or tormented pleasure. The Cambodian capital is then described with respect to its life and amenities.

There are points with which a Thai cannot help being struck in a trip to Cambodia unless he does not try to observe what is going on around him at all. The author was aware of an ubiquitous if not always evident presence of the military and yet there was an air of happiness. The author remarks upon certain points which should be reproduced here. The world-famous ruins, of Angkor, are naturally the great draw of tourism. It is said to have been discovered by the French in 1860. It has been known and talked of here all along without ever being forgotten.

To the French however we owe the careful restoration and preservation and the study of the discovered epigraphy by which its forgotten history has been reconstructed. A second point is that the names by which these ancient monuments are now known. To the Thai it is obvious that they were not names in the days of Angkor's living and now the French savants admit the fact, for epigraphy has revealed to them many of the original names of these monuments. The Bayon is now identified with the "Summit of Yasodhara", the temple of Phrah Khan with "Nagara Jayasri," Banteai Srey with "Isvarapura" etc. In modern life the author rightly draws our notice to the fact that Siamese influence, obviously discouraged in official quarters during the French occupation, can be detected everywhere both in ordinary life and in the Court. The linguistic hypothesis advanced by the author of the pure language being contaminated in pronunciation through the constant chewing of the betel is interesting, but it seems to suggest the common origin of the Cambodian and Thai vocabularies which is after all debatable. It was not surely only the Cambodians who thus maltreated certain sounds by a constant chewing of the betel. We too on this side have been in the habit of transforming probably for the same reason *sapān* (from the Cambodian *spean*) into *taxān*, and so on.

The name of the book, *T'hok-Khmer*, refers to a very abbreviated mode of wearing the *panung*, understood to have been the Khmer way. It is drawn in a sketch here.

149. *King Chulalongkorn's Letters to H.R.H. Kromaluang Dibyaratna*
พระราชหัตถเลขาและเรื่องของเสด็จฯ อภิเษกใน 71 pages, 1954.

This latest collection of the King's voluminous correspondence was published to commemorate the 90th anniversary of the birth of H.R.H. Princess Nabhabhorn, Kromaluang Dibyaratna last May. The Princess was one of the younger daughters of King Mongkut and is now one of the three surviving children of that monarch. She served with great ability in the administration of the Royal Household during the fifth, sixth and seventh reigns and enjoyed

a great measure of each sovereign's confidence. Her high rank, seldom bestowed upon ladies of the Royal Family, as well as her decorations, among which is the Grand Cross of the Ancient Order of the Nine Gems, testify to the esteem and honour in which she was held by the Court.

The letters which form the bulk of this publication are chiefly concerned with her official duties. Of the more personal ones two were written by His late Majesty from Bandoeng in Java giving accounts of the very serious illness contracted by the late Prince Asdang of Nakon Rajasima, whose tutor the Princess was. They reveal the confidence of the writer and also the affection which the young Prince entertained for her.

150. Sthirakoses: *Upakorn Rāmākien*, i.e. Appendices to the *Rāmākien* (อุปกรณ์รามเกียรติ์) 203 pages 1952.

This work is modestly described by its author as but a collection of appendices intended for the guidance of future research-workers. It had been inspired by King Rāma VI's *Sources of the Rāmākien* in which His late Majesty had hoped that his researches would supply the material for future students to unravel the problematical knot of the origin of the Siamese version of the story of Rāma.

In taking up the suggestion of the royal author, Sthirakoses feels that it is still impossible to come (as yet) to any definite conclusion. He merely tries therefore to identify the various incidents of the Siamese *Rāmākien* with the available voluminous source-material. The latter exists in so many different languages, so few of which have been translated into a language readily accessible to him as English. The work is likened to wading through a thick forest, now and then coming to a clearing, from which one has to guess the direction of further advance. He finally decides that the best course to follow would be to record the locality of each clearing with a view to helping future adventurers.

In this record the author has certainly marshalled before us a long array of facts. They are thus classified :

Part I Sources of the *Rāmakien*, in which he deals with problems of the origin and nature of the *Rāmāyana*, which he then (1932) held to have been the source of the *Rāmakien* (p. 3) but has since somewhat given up (p. 162).

A detail regarding chronology should be inserted here though it does not vitally concern the age of the *Rāmāyana* as such. It is said on page 14 that Vālmīki composed the great classic in pre-Buddhistic times, since he made no mention of Pātaliputra, which "was an important city already before the Buddha's time". It is recorded however in the Mahāparinibbāna Sutta of the *Dīgha Nikaya* sections 26-28 (Rhys Davids: *Buddhist Suttas* p. 18) that just before his death the Buddha passed through a village called Pātaliḡāma, i.e. the village of Pātali, on his way to Kusinārā and said "Among places and haunts of busy men, this will become the chief, the city of Pātaliputra, a centre for the interchange of all kinds of wares." The slip was probably on the part of the authority he is quoting.

Part II Other versions of the *Rāmāyana* in India. These include the *Purānas* and the dramatic works of later poets such as Kālidāsa. They were written in Sanskrit.

Part III Vernacular versions of the *Rāmāyana* in India, Kashmirian, Jaina, Bengāli and Drāvidian. A more detailed description of the Bengāli version would be of great help to future students, for this has great affinities with our versions in many respects. His notice of the Drāvidian versions are as good as might be expected and credit is due to the author and his colleague Nāgaprādip for having identified the incident of Maiyarāb with a version of their *Rāmāyana*.

Part IV Versions of Peoples to the East of India, namely Indonesians, Balinese, Malays; with later chapters on the versions of the Khmer, the Viētnāmes, the Burmese and the Lao, in which last case a full description of their *Rāma Jātaka* (analysed in detail in JSS XXXVI, 1, pp. 1-22).

Part V Problems in the *Rāmākien* in which is an interesting chapter on the *Rāmākien* as it exists in popular general notion

It remains only to be summed up that *Appendices to the Rāmākien* is a most important milestone in research in connection with the source of the Siamese *Rāmākien*.

151. Yūpho, D.: *The Colours and Characteristics of Khon-Masks* สีหน้าและบุคลิกลักษณะ หน้า 51 pages 1954.

One of the most important features of the art of the *Khon* is the mask by which one distinguishes the various characters of the masked drama. Of the human rôles, the female ones never wore masks; whilst the male, though originally wearing them, have now almost entirely discarded them. The personifiers of the demoniac and simian rôles, however, wear them invariably. On the mask one can identify the various characters by their head-dresses and complexions. In some cases when their complexions are similar one also has the mouth and the eyes to go by for these two features are each distinguished by certain technicalities in the making of the masks.

Although the greater portion of the work consists of inventories of masks, there is a portion, pp. 5-14, entitled *classification of the masks*, which is of interest. It betrays the keen analytic mind of the author, who, it must not be forgotten, is no professional in the technique of the *khon*. It commences with a short resumé of the story of the Siamese *Rāmākien*. It then goes on to describe the principal *dramatis personae* on either side of the great struggle conducted by Rāma with his monkey army against the demons of Longkū to avenge the abduction of Rāma's consort and restore her. The demoniac rôles present great variety with regard to masks. They are then classified in accordance with their head-dresses and complexions.

The inventory thus worked out classifies the masks into 12 categories. The first one is of 38 simian rôles for each of which the respective head-dress and complexion is given, such as:

Jambubān, a monkey general, complexion rose, headdress crown of victory ;

Hanumān, a monkey general, complexion white, headdress plain ;

Ongkot, a monkey general, complexion green, headdress triple-leaved crown, mouth closed.

The second category consists of demon masks of which there are 112, and the description follows the above system.

The third, fourth, fifth, sixth and seven categories are of celestial or semi-divine characters, 35 in all.

Human rôles are given in the eighth, ninth and tenth categories, numbering only 8.

Nineteen animal rôles form the eleventh and twelfth categories,

In compiling such an inventory of masks the author has met with no little difficulty. He has relied for the most part on the actual masks in use at the section of entertainments of the Department of Fine Arts and on oral traditions, in themselves often self-conflicting. He has also made use to some extent of an old treatise called *P'ongs* (i.e. genealogies) in the *Rāmācien*, which however often contradicts with traditions and the practice of the stage. The inventory which he has compiled is profusely illustrated, for otherwise it would be hard to obtain an intelligent grasp of the subject, consisting as it does of so many technical terms.

152. Yūpho, D.: *Artists of the Siamese Dance-Drama*, ศิลปินแห่งละครไทย 3-102 pages, 1954.

The book commences with an historical sketch of events from the last days of Ayudhya. It is clear and interesting, its facts having been collected from many authentic sources subjected to the scrutiny of modern scientific research. The narrative goes on to summarise the circumstances leading up to the restitution of Thai sovereignty by the King of Dhonburi.

An account then follows of that monarch's interest in matters cultural, though in his own way. An incident is given, for instance, of a performance of *Inao*, from an old version. The scene portrayed the visit of the heroine Busbā, chaperoned by the second Queen of Dāhā, to a shrine. The Queen had candles lighted and asked Busbā to pray aloud to the presiding image of the deity to prognosticate by putting out the light of one of the candles she had assigned to each of the two competitive suitors for her hand. The shy young princess refused to say anything; and the Queen made her pursuasion with great zealousness. The King before whom the performance took place became irritated with her insistence and shouted "What business is it of hers to bother the young girl in that way? She is no child of hers. Take her away and have her punished." In those days the dance-drama or *lakon* was mainly performed by ladies of the court. The Prince of Nakon Sri Dhammarāj however had a troupe which was known to be very good, having enlisted most of the expert dancers of the demolished capital of Ayudhyā. There were also male troupes belonging to the Court as well as to private individuals. Artists whose names survive were mostly those who became teachers. Information as to their careers and their life-histories are here brought together.

Similar accounts are given of subsequent periods. The reign of King Rāma I of the Chakri dynasty is prefaced as in the preceding part with an historical sketch. Four centres of the dance-drama are listed. First was the troupe of Nai Bunyang. Then there was the troupe of His Royal Highness Chaofā Kromaluang Deba-Hariraks, inherited after his death by his brother, Chaofā Kromaluang Bidaks Montri, a great administrator and expert on matters of Court ceremony as well as of the technique of the dance. To him later King Rāma II was wont to refer his dramatic compositions with a view to his inventing dance poses to accompany them. The Prince was known to have possessed an elegant figure and in the work of inventing poses for the dance he was in the habit of working it out himself before a full-length looking glass placed within his chamber. Then there was the female troupe of dancers of the Court, which contained many royal consorts of minor

rank; and they performed mostly the *Rāmākien* and the *Inao*. The latter was of course a version older than the well-known classic more generally known now under the same name. Artists whose names survive to these days gained fame from their portrayal of *Rāmākien* or *Inao* rôles, for they are referred to as so-and-so *Inao*, or so-and-so *Rāma* etc. The Lady Bunnag, for instance, a consort of the King, is now commonly known as Bunnag Sidā, for she made her name by her impersonation of the heroine of the *Rāmākien*. There were also Bhū Sidā, also a royal consort; Im Inao, a daughter of the Chino-Thai Prime Minister, Chaophya Ratanādhibes, ancestor of the Ratanakul family; Bhū Inao, who became a consort of the Prince of the Palace to the Front in the second reign, and bore him a son, ancestor of the Rong Throng family. There was also a fourth troupe consisting of many Thai instructors who served in the royal household of Prince Chan of Cambodia, who later became King of his country under the title of Udayarājā. The Prince was brought up in youth by our King Rāma I in Bangkok. When he grew to manhood he was sent to rule his people and took the troupe of dancers with him.

In the second reign art flourished greatly, all external dissensions and wars having been put to an end by the previous monarch. There was the Palace troupe of ladies, the names of many of whom are still famous in the traditions of the dance-drama, such as Yaem Inao, daughter of a Governor of Nakon Swan who later became a royal consort and distinguished herself in the exacting rôle of Inao. There was also her partner, Iam Busbā etc. The royal troupe consisted of three consecutive sets, which superseded one another as the preceding one became superannuated.

The author should be especially congratulated on the method in which he has presented his subject. It consists on the one hand of historical sketches, brought up to date and yet containing interesting details, the authenticity of which is fully supported by references. The individual biographies on the other hand of the artists seem to have been compiled mostly from oral sources, a no insignificant piece of compilation which could not have been achieved but for the fact that it must have been a work of love.

153. Boribāl Buribhand, Luang: *Archaeology* โบราณคดี 445 pages 1953.

Published under the auspices of the Chulalongkorn Academy of Wat Mahādhātu, this work is no less than an authoritative textbook, written as it has been by a government specialist in archaeology. It commences with a definition of the word and the relation of this science to allied sciences such as history, anthropology and others.

In dealing with Thai archaeology in the second section of the book the author lays down an axiom that anything aged 100 years upwards, whether a site or an object, is entitled to a place in archaeology. He therefore classifies them into 7 periods, namely Dvaravati, Srivijaya, Lopburi, Chiengsaen, Sukhodaya, Ayudhyā and Ratnakosind, i.e. Bangkok. In order to get an accurate idea of our subject he feels it necessary to study it from its source in India; and goes on to reiterate the history of Buddhism in India, wherein the memory of the great Teacher was revered in the beginning by pilgrimages to the localities of his birth, his enlightenment, his first sermon, as signifying the commencement of his mission, and his death. The idea developed into making symbols of the great events, such as a footprint to symbolise his progress in the mission. These symbols later developed into actual effigies of the Buddha himself. At this point began the sending of missionaries by the Emperor Asoka to lands beyond India.

One of these was "the golden land", believed by the Thai to have centred round the monument of Phra Pathom, capital of the state of Dvaravati, the subject for the third section of the book.

Each period is then dealt with, with its respective historical sketch and archaeological characteristics. The description of these periods is in itself a history of Indian culture as it crossed over the oceans and as it migrated into the valley of the Chaophya, continuing at the same time to modify itself and finally developing into a national ideal as we find it. The golden age of Thai art seems to have been the period of Sukhodaya.

An additional chapter deals with effigies of the Buddha in Siam through the ages.

The publication is copiously illustrated, though one would have expected to see them better produced, for archaeology is not, as the author has pointed out, only a science but also an art. An art naturally needs visual appreciation which cannot be said to have been satisfied by many of these illustrations, which are frankly poor.

The written material, on the other hand, is well presented, as may be expected of such expert hands. This material alone would entitle the book to a place among reference works possessing authority. Another deficiency, however, is the absence of an index, without which no reference work is altogether satisfactory.

154. Amatyakul, T.: *The Golden Land of the Thai* เมืองทองของไทย ill. 491 pages, 1954.

The publication is not described as a guide-book. It is of course more detailed than one although it gives lists of hotel accomodation etc. for each locality which comes in for a description.

The work is divided into 7 parts, each dealing with a province, chosen doubtless on account of its respective interest for the reader or tourist. Each part describes the locality's geographical situation, its points of general interest, its history, its monuments and other objects of touristic interest.

The first part deals with Sukhodaya, obviously the most interesting object of an archaeological visit to any place in Siam. The province still retains some of the attributes claimed for it by its XIIth century monarch and heroic pioneer, for even now its "waters abound in fish and its fields abound in grains". It is noticeable that the author insists that King Lithai, the fifth of the line, was Mahādharmarājā I, although he mentions Phya Nakon Phrarām's theory, stated in JSS XXXVIII, 2 that his predecessor was the first of the title and he should be moved down to second, which

opinion was accepted by Coedès in the *Histoire des États Hindouïsés*., also quoted by the present author. For such a province as Sukhodaya the historical side of its description naturally predominates. This part in fact occupies one third of the whole book.

The six other provinces are Kanburi, Chachoengsao, Jolaburi, Chandaburi, Supanburi and Pechaburi. A feature of Kānburi, hitherto but little known, is its prehistoric finds, discovered by a Dutch prisoner of war during his captivity there in the last world war. Its old time vicinity to Supan, once a Thai capital, gave it several monuments bearing names connected with the classic romance of *Khun Chāng Khun Phaen*. Chachoengsao does not contain much of interest and occupies only twenty odd pages. Jolaburi owes its place among centres of interest to the seaside resorts of Bangsaen, Srirājā, Koh Sichang etc. Of Chandaburi it is here said "When taking stock of towns of great prosperity and wealth in this country Chandaburi must be included among them". It is a centre of trade, has very fertile soil and is full of natural beauties. Supan, besides being endowed with natural wealth, is noted for its historical associations, having been capital of one of the early Thai states, vestiges of which still abound. Pechaburi — correctly Bejrapuri, the city of diamond, from the Sanskrit Vajrapuri — is similarly interesting with the addition of its asset of natural beauties.

Generally speaking, the book is noted for its free and easy prose and the clear statement of historical data. Unfortunately no map is attached although one at least of Sukhodaya is badly needed. The illustrations are excellent.

155. Mahā-Ammat, Phya: *Chandaburi* เรืองจันทร์ 134 pages 1953.

This, one is told, is but a chapter from a voluminous book of memoirs by the octogenarian former administrator, best known in the reign of King Chulalongkorn as Vice-Minister of the Interior. The old Chaokhun has maintained to this day the energy and industry by which he was then distinguished.

The book, being dedicated to the memory of the late Phya Sri Dharmasukarāj, of the so-called Chandaburi branch of the big Bunnag family, contains notes about the deceased who started his career as a royal page under King Chulalongkorn and went on to the provincial administration in which service he rose to be governor of different successive provinces including Chandaburi. He finally became Lord Lieutenant of the Circle of Ubol in the north-east. His family connection and his later gubernatorial post in that province determined the subject of this memorial publication.

The subject matter of the book consists of a series of official papers regarding the retransfer of Chandaburi and her neighbouring province of Trād to Siamese sovereignty after a lengthy occupation by France. The joy of the population over rejoining their motherland, the spontaneous merit-making ceremonies which they celebrated and the crowning event of King Chulalongkorn's official visit when the people demonstrated their enthusiastic welcome to the sovereign testify to a deep national consciousness and a patriotism not usually admitted in modern days to have been possible in that period.

156. Ministry of Communications: *A Commemorative Publication of the Inauguration of the New Offices*, อุตสาหกรรมกระทรวงคมนาคม 290 pages 1954.

The volume is characteristic of recent government publications, that is to say lavish, well illustrated, never omitting photographs of leading politicians including past ministers and under-secretaries. It contains also an historical survey of the institution and detailed and useful accounts of the work being done nowadays, accompanied moreover by statistics which however do not go back beyond the last decade.

The Ministry was initiated in 1892 at the time of the general reorganisation of the administration by King Chulalongkorn. It was then named the Ministry of Public Works (Krasuang Yodhādhikār); and consisted of the departments of public works, railways, posts, telegraphs, and a department of goldsmiths, which soon disappeared.

In the reign of King Rāma VI it became the Ministry of Communications, its main activities being railwaws, post and teseographs, and highways. The department of public works was transferred to the newly constituted department of Fine Arts (Silpākorn). When King Prajadhipok came to the throne the exigencies of retrenchment necessitated the amalgamation of the Ministries of Communications and Commerce. As then constituted, its main activities were the Board of Commercial Development, the department of central ministerial administration in which was included the section of Civil Aviation, the departments of Commercial registration, of Posts and Telegraphs, of Agrticultural Research, of Commerce, of Railways, of the Co-operative Movement, of Highways and of the Scientific Laboratory. In 1932 the combined Ministry was further amalgamated with the Ministry of Agriculture and changed its name to that of the Ministry of Economics. Since then it has been shorn of its agricultural work though retaining the name of the Ministry of Economics. In 1941 it returned to the name of Ministry of Communications which it has reverted ever since. Its main activities are hereafter reviewed.

In the matter of personnel the Ministry has since its inception in 1892 had perhaps more Ministers than any other ministry of the government. There have been no less than 42 ministers, many of whom served in that capacity more than once.

The arms of the Ministry has been all the time the royal seal of *Rama on the Chariot*.

As for individual departments of the ministry, that of transport was instituted in 1941. It now controls all transport by land, water and air. Under it is the bureau of Civil Aviation.

The department of harbours as such dates from 1896, though the existence of harbour-masters goes back to 1687 when King Narai appointed Samuel White the harbourmaster of Marid (Mergui). Its work is now extended all over the Kingdom.

The department of Highways, dating from 1912, can boast of an increase of over a thousand kilometres of road in the past decade (1941-1952).

The department of Posts and Telegraphs which came into being in 1883 under the personal supervision of the King's brother Prince Bhanurangsi, now consists of five main services of Posts, Telegraphs, Telephone, Radio and Money Orders.

The port service is a comparatively recent one and is supervised by a Royal Commission.

Surveys for a railway service were first initiated by King Chulalongkorn in 1877. The initial section of the Korat line as far as Ayudhya was opened to the public in 1896. This publication contains statistics only as far back as 1941; but fortunately the department of Railways has been run from the first more systematically than most other government departments and earlier statistics are available in the annual reports which have been issued since the end of the last century.

The last section of the book deals with the Express Transport Bureau which dates from 1947 and has been handling considerable work.

157. Nirantarañña Muni, the Rev.: *Essays on a variety of topics.* นันทนพการณ 191 pages, 1953.

These 12 essays were first contributed to the the *Dharmacaksu*, a periodical issued by the King Mongkut Pali Academy of the Dhammayut sect of the Siamese Buddhist Clergy. Into the preface the author has inserted a sketch of the history of Sanskrit in Siam. This Indian classical language was brought over the oceans by the Mahāyāna School of Buddhism, which has since been supplanted by the Theravādin School still generally professed by the Thai of Siam. It has exerted widespread influence specially over the literary language of the people. For writing this scholarly resumé the author is a little apologetic. One cannot help detecting the cause of his at-

titude. Like the mediaeval Catholic clergy of the West, orthodox monks here, and more so in Burma, were inclined to treat all branches of knowledge not within the direct field of religion as something low and pagan, unworthy of any notice being taken. Sanskrit, too, comes within this category, for the fact of its having been the language of the Mahayanist Canon of Buddhism has been forgotten. This narrow attitude towards mundane knowledge, though it received a considerable setback from the church reforms of King Mongkut, while a monk, has never ceased altogether. The interest taken by this author in matters cultural outside of church literature, is, therefore, a welcome sign of the widening scope of the renaissance of King Mongkut and the resultant rational outlook on life on the part of those who should be the nation's preceptors.

Among matters treated in the 12 essays are linguistics and ancient geography. An enquiry, for instance, into the subject of ancient Prayāga, the modern Allahabad, is interesting reading and full of references to classical Sanskrit literature. Of great interest is another essay about the Jātakas and the topics arising out of them as applied to modern life. The reverend author, it may be noted, it almost daring in making use of such literary classics as *Phra Abhaimani* and *Khun Chāng Khun Phaen* for the elaboration of his deductions.

158. Trāmōd, M.: *Thai Entertainments* (การละเล่นของไทย) ill. 122 pages 1954.

According to the preface written by the Chief of the Section for Music in the Fine Arts Department, this manual was prompted by the weekly revival of different old-time entertainments in the grounds of the National Museum. The entertainments which form the subject of this volume consist not only of those oldtime diversions but also of various folk-dances and recitals still popular in the country districts outside Bangkok. Among those mentioned in detail are the following:

The *Lakon Jātri*, which is the eldest of all *lakon* types. It arose from an indigenous folk-dance supplemented by considerable Indian influence. There are only three roles, the hero, the heroine and the clown. The plot was the old-time folk tale of Phra Sut'on and the bird-maiden Manoharā. Hence the southern name of the play, the 'Norā'. It does not need a stage as we understand the term; and its musical accompaniment consists of some half a dozen drums and gongs with an oboe to lead the tunes.

The *Hun*, or marionettes, dates from the the days of Ayudhyā. Figures are still kept in the National Museum. Performances, it ought to be added, are most rare nowadays. It finally gave rise to a modification called the *hun krabok*, 'reed-marionettes', so-called because for each figure a reed is employed to insert the head and hands and a gown covers up the rest, thus forming a draped figure with only the head and hands jutting out. The reed-marionettes are still played to a small extent, the plot being the story of *Phra Abhaimani*.

The *Sebhā* is a recitation accompanied by a sort of castanets and the story is primarily that of *Khun Chāng Khun Phaen*. Developments exist in which the recitation is accompanied by dancing and music, in which case it is known as the *sebhā ram*, dancing with recitation.

The *Pleng* is mostly a word-duel between teams of male and female reciters who in many cases sing their repartees. The author says it dates from the epoch of Sukhodaya; whilst the *Liké*, originating in Malaya, is a kind of dance-drama in which the performer, unlike the orthodox drama dancer, sings his or her part.

A few less known entertainments follow, including the *Nang yai*, or shadow-play.

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