

REVIEWS

T. Volker, *Porcelain and the Dutch East India Company as Recorded in the Dagb Registers of Batavia Castle, those of Hirado and Deshima and other Contemporary Papers, 1602-1682*. E.J. Brill, Leiden, 1954. 243 pages with 32 plates and two maps.

This volume is one of a series of publications undertaken by the Mededelingen van het Rijksmuseum voor Volkenkunde of Leiden. As the title indicates, the author has made a survey of all references to the porcelain trade in the records of the Dutch East India Company over a period covering most of the 17th century. The subject is treated in a chronological manner and much of the text reads like inventories of the various pottery shipments, which leave no doubt of the magnitude of this trade, involving as it did millions of pieces of pottery and porcelain. Nevertheless, the trade in ceramics represented only a small percentage of the Dutch East India Company's business in the East. Most of its porcelain trade was naturally in Chinese wares, principally the underglaze blue and white. It is interesting to note, however, that the Dutch contributed to the development of an export porcelain trade in Japan when in the latter part of the 17th century many of the Chinese kilns were compelled to close down temporarily because of domestic disturbances. It is also not generally known that the Dutch at one time tried to create a market for European pottery in Japan, and that for a number of years the Company shipped a Persian faience from Camron to Batavia and other parts of the East as a substitute for Chinese wares during the porcelain shortage in China.

Students of Siamese history will find several matters of interest in Mr. Volker's painstaking research through this great mass of historical materials. Before the advent of the Dutch East India Company a part of the Asiatic pottery trade from China to India and the Near East passed through Siam, and Mergui, Tenasserim and Martaban, along with Ayuthia and Patani, were significant transshipment centers in this commerce. With the coming of the Dutch, however, much of this trade through the Siamese entropôts

was shifted to Malacca, while Palembang as an ancient pottery exchange gave way first to Bantam and later to Batavia. The rise of the Tongking potteries, partly in response to Dutch encouragement after the middle of the century, was another interesting development, and Siam, which had once produced great quantities of glazed stoneware at Sawankalok for the export trade, became a regular customer for porcelain from China and later from Japan, with the king himself being one of the principal importers.

In this connection, Mr. Volker's researches shed some interesting light on the question as to just when the Siamese ceased to produce their famous Sawankalok wares. Some students of ceramics have been of the opinion that Sawankalok pottery may well have been produced as late as the 16th or even 17th centuries. There is no valid evidence for this assumption, however, as Reginald le May and others have pointed out before. Mr. Volker also demonstrates quite conclusively that the Sawankalok kilns must have ceased production well before the beginning of the 17th century. "Nowhere in the *Dagh Registers*," he writes, "nor in the other contemporary papers examined is Siamese ceramic export ware ever once mentioned as a merchandise." The only pottery shipments out of Siam during this period were coarse earthenware vessels filled with honey and oil, but never shipped as articles of trade in themselves, and these crude containers may well have been of Chinese manufacture. Consequently, Mr. Volker's findings support the opinion that Sawankalok ceased producing pottery around the middle of the 15th century when the town was occupied by hostile northern forces and the potters were dispersed. The author was also unable to find any evidence of a ceramic industry at Ayuthia, as some authorities have been inclined to believe existed, for the Company had a factory at the Siamese capital and had there been any kind of ceramic production there the Dutch could hardly have failed to take note of it, especially in view of their efforts at the time to promote the making of marketable wares in other Eastern countries. The reviewer has also found the same total absence of references to a ceramic industry in Siam or to a trade in Sawankalok pottery or any other local

Siamese wares in contemporary Japanese accounts of relations between the two countries, such as the *Tsūkō Ichiran*. From at least the middle of the preceding century the Japanese had become admirers of Sawankalok pottery, vaguely known to them by the name of Sunkoroku, possibly a corruption of the word Sawankalok, the jars and bowls of which were highly prized by the teamasters. Their principal source of supply for this ware, however, was not Siam but the Philippines to which great quantities of Sawankalok had been shipped in earlier periods, which Japanese traders there purchased as rare antiques.

The author has also thrown some additional light on the trade in the so-called Martaban wares which were described so fully a few years ago by Nanne Ottema in his *Handboek der Chineesche Ceramiek* (Amsterdam, 1946). It is believed that most of the wares which were handled at Martaban arrived overland from Siam. They were principally Chinese celadons, Sawankalok ware and large water vessels — the famous Martaban jars — most of which were probably from the provincial kilns of Fukien and Kwangtung. Some of these Chinese wares, especially the large jars, must have also reached Martaban by sea. Mr. Volker has now provided us evidence to indicate not only that Martaban continued as an important pottery trading center into the 17th century, but that there was also an overland trade route directly from China to Martaban over which the Chinese brought considerable quantities of the famous celadon *ghoree* dishes so highly esteemed throughout India and the Near East for their supposed capacity to detect the presence of poison in any foods served upon them. The author cites a report made to the Governor General at Batavia in 1775 by a representative of the Company in Pegu, telling how the Chinese came each year with pack trains to the frontier town of Bhamo bringing these celebrated *ghoree* dishes for the Martaban trade. Since the Company had been established in Pegu at Siriang since 1635, it would appear that the Dutch had been aware of the Bhamo trade for some time, for in 1670 an effort was actually made to open an office at this frontier post in order to tap the overland Chinese trade closer to its source.

The king of Burma rejected the Company's application, however, because of his fear of the Chinese, for in 1659 Upper Burma had been overrun by large bands of Yunnanese fleeing before the Manchu forces, all of which is strikingly analogous, as Mr. Volker suggests, to some events in the same area in our own time.

Porcelain and the Dutch East India Company is a valuable contribution to our knowledge of Far Eastern ceramics and to the much less well known subject of the important rôle pottery and porcelain once played in the trade of the East.

Charles Nelson Spinks

Kenneth W. Morgan, *The Religion of the Hindus*. The Ronald Press Co., New York, 1953. 434 pages including index.

The subjective values of a religion can best be interpreted by an adherent. But a non-adherent can more readily supply the objectivity needed for a balanced appraisal of the history and outward expressions of a religion. *The Religion of the Hindus* is an interpretation of Hinduism written by seven eminent Indian scholars, each an authority on some aspect of his faith. The editor, Prof. Kenneth W. Morgan of Colgate University, arranged the subject matter to achieve continuity and avoid duplication. At the same time he consulted with the writers at all stages of their manuscripts. The editor is not a follower of Hinduism, but he brought to his task a wide knowledge of comparative religions, and first-hand acquaintance with current Hinduism obtained by residence in Indian ashrams and temples. The book contains, therefore, the warmth and insight of devotees and the objectivity of the editor.

For the average reader the discussion of "The Nature and History of Hinduism", by D.S. Sarma, is most rewarding. Hinduism is a religion without a founder. It is ethnic, not creedal. It is essentially a school of metaphysics which attempts to make man one with ultimate Reality.

Having said this, the book then leads the reader into the bewildering complexity of beliefs and practices that comprise Hinduism. This complexity is attributed to the diversity of the adherents. Only the gifted few can attain the highest or metaphysical level of Hinduism. Below this is the theological level, for the many who are attracted to a being, e.g., Brahma. The populace in general prefer to pitch their observances on a still lower plane, where ritualism prevails, and where the numerous deities bear not one but several names, and are avatars of still other deities.

But another classification cuts across the above group, dividing the worshippers into followers of Siva, Vishnu, or Sakti. But these three sects are divided doctrinally into about fifty sub-sects. The sub-sects, in turn, are divided ritualistically by multitudinous sub-castes, each with its own observances.

Having brought the reader thus far, Prof. Sarma pauses to contend that "the soul of Hinduism" is nevertheless a unity, based on common scriptures, common deities, common ideals, common beliefs, and common practices. But almost everything said thereafter is, to the non-Hindu, a refutation of the above statement.

In the discussion of "Hindu Religious Thought" Dr. S.C. Chatterjee has presented briefly, and perhaps as clearly as possible, the profundities and diversities of Hindu philosophy. The subject can be swallowed more easily than digested. There are Nontheistic, Theistic, and Supertheistic systems of Hindu religious philosophy. The Sankhya is the better known of the two Nontheistic schools. The Theistic schools of philosophy are divided into three types: pluralistic, dualistic, and monistic. Yoga is one of the three systems subsumed under the pluralistic type. There is but one dualistic system; but there are four schools of the monistic type.

The Supertheistic systems consider God to be both personal and impersonal, both identical with and different from the world. The Tantras and the Sankara monists are two of the six schools of this type.

New schools of philosophy emerge from time to time. During the past one thousand years Hinduism has undergone remarkable changes in thought and observances, and its position today is by no means static. Many of the early Vedic gods have all but disappeared, and many teachings have been re-interpreted to accord with modern thought.

The last chapter in the book gives an introduction to Hindu scriptures followed by 122 pages of selections from the Vedas, Brāhmanas, Āranyakas, Upanishads, and Dharma Sāstras. These are followed by excerpts from the Rāmāyana, the Mahābhārata, and Bhāgavata, and the Bhagavad Gītā. The small samples are intended to give the flavor but not the substance of the voluminous writings.

Readers in Thailand will find the book valuable as background material for the study of Buddhism. The vocabulary will be familiar; terms like Dharma, karma, samsāra, avidyā, sūtras, and mantras, abound. Scholars will recognize the concepts of Hinduism that Gotama rejected, as well as the concepts and practices that he retained. The vigorous schools of Hindu philosophy that continue to debate the merits of such fine points as "suprational dualistic monism" remind the reader that the Abhidhamma came into existence because of the necessity of defending (and defining) Buddhist doctrines against schools of Hindu philosophers of an earlier day.

This book contains a comprehensive glossary and an index. It will doubtless remain for many years a standard text on Hinduism.

K.E. Wells

Maurice Collis, *Into Hidden Burma*. Faber and Faber, London, 1953. 269 pages.

The well-known author of *Siamese White* and *The First Holy One* here takes the reader to his favorite locale in the Far East. The book has two foci: Burma, and the author's career as a writer and civil administrator.

Born in Ireland, and thoroughly familiar with the Irish struggle for independence, he had an innate sympathy for the Burmese in their quest for political freedom. His account of British rule in Burma, fair and without rancour, is slightly embarrassing to both British and Burmese readers. As seen now, that benign alien rule should never have existed, or been necessary.

The author's primary interest was not the civil service, but writing. His attempts to put Irish legends into verse brought him neither fame nor fortune, but enriched his prose style by developing his vocabulary and his ear for verbal rhythms. It was not difficult for one brought up on Irish fairies and leprechauns to discern the "hidden" Burma of *nats*, ghosts, and fortune tellers. The reader may suspect that only those of Celtic blood can experience as real the spirit guardians of old treasure vaults, and the ghostly night patrols of Mergui.

More tangible are the scores of specimens of Sung and Ming porcelain, and of ancient Siamese bronze ware, which the author secured from Mergui and the Tenasserim valley. It is his conviction that future excavators will find there numerous deposits of Chinese and Thai objects of art, the loot from trade caravans that crossed the narrow peninsula of Siam in the 14-18th centuries. The chapter on Mergui, the best in the book, the author rightly reserved to the last.

K.E. Wells

S. Radhakrishnan, *The Dhammapada*. Oxford University Press, 1950. 194 pages.

Of all the books of the Buddhist Canon of the Tipitaka, the *Dhammapada* is without doubt the best known among Buddhists of the Theravādin or southern School. In Siam it forms the prescribed book of the three elementary grades of the Ecclesiastical Academical syllabus and therefore the most widely studied of all the prescribed texts. It is most frequently quoted in everyday sermons and recitations and forms the subject of many decorative designs in art and architecture. The volume under review thus values it "... the most popular and influential book of Buddhist canonical literature". Its author goes on to remark very aptly that its central thesis, that good conduct, righteous behaviour, reflection and meditation are more important than vain speculations about the transcendent, has an appeal to the modern mind; that its teaching—to repress the instincts entirely is to generate neuroses and to give them full rein is also to end up in neuroses—is supported by modern psychology. He sums up by saying "Books so rich in significance as the *Dhammapada* require to be understood by each generation in relation to its own problems."

Thus has a scholarly man of the world given a valuation to this famous book of the Buddhist Canon.

Obviously the introduction is a gem of valuable information. Its first part deals with the nature and age of the *Dhammapada*; while a second part (pp. 3-57) is a clear and scholarly treatise on the life and teaching of the Great Master and his place vis-à-vis contemporary Hindu thought, resulting in his attainment of an exalted niche in religion.

As to the text itself (pp. 58-87), the Pali is first given verse by verse, each verse followed by variances in reading when they exist, then an English translation and any necessary note. A selected bibliography, a Pali index and an English index follow.

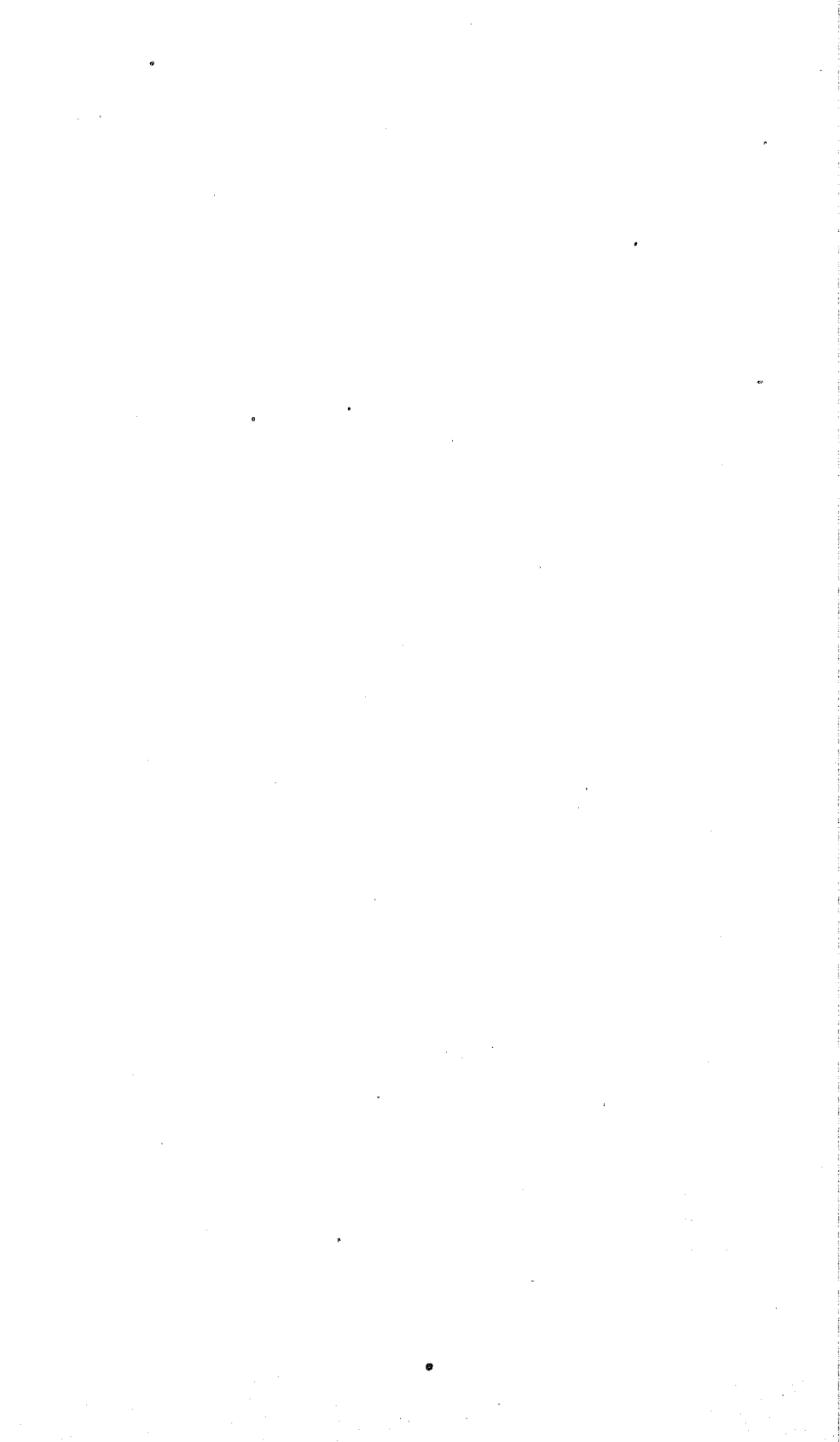
It only remains to add that the treatment here of the *Dhammapada* should be an example for the treatment of other works in the Buddhist Canon.

Oriental Art. The periodical is the first number of a new series which has been revived. The proprietors are the Oriental Art Magazine, Ltd. of London and the editor, Peter C. Swann.

The editorial states that every effort will be made to produce the Journal *regularly* every quarter. It is hoped that besides the regular material there will be a section of general news covering the wide fields of Oriental art. Museums, societies, libraries and teaching authorities throughout the world are asked to keep the editor informed of their activities.

Looking at the contents of this first number, it will be found that all sections of Oriental Asia are represented. In addition to them there is also an article on Oriental treasures in Amsterdam. Sinology claims most of the pages. Siam is represented by Dr. Reginald le May's *Chronology of Northern Siamese Buddha Images*, a reply to A.B. Griswold's proposed suggestion "to disturb the chronology", as the learned doctor has worded it. Mr. Griswold's opinion, thus challenged, will be found in the Journal of the Siam Society, Vol. XII, part 2. The doctor's contention is well illustrated and clearly presented; but in view of its being a battle between giants the reviewer will be content to remain a mere man and express no opinion, leaving that for those of greater scholarship.

D.



RECENT SIAMESE PUBLICATIONS

159. Sathienkoses, *A Narrative of the Three Stages of the Universe*
เล่าเรื่องในไตรภูมิ. Udom Press, B.E. 2497 (1954).

The popularisation of an old lore is one of the favourite topics of Sathienkoses. In this instance the *Traibhumi* of King Lithai of Sukhodaya forms that topic. We say popularisation here without the admission or sanction of the author; but it seems obvious that that must have been his aim. If one looks for literary criticism or even an analysis of the *Traibhumi* one would certainly be disappointed and yet there is a great deal in this *Narrative* that could claim the serious attention of the student especially in the field of philology.

By way of introducing us to this treatise of King Lithai of Sukhodaya, the author tells us that the work was believed by Prince Damrong to have been genuine on account of the numerous obsolete words and expressions which have managed to survive in spite of undoubted copyings which must have taken place successively from time to time for the original copy does not exist. Neither can it be doubted that there have been several interpolations of different ages.

The title *Traibhumi* refers to the three stages of the Universe according to the old system of cosmology adopted by mediaeval Buddhist scholars from the Hindu traditions. As with the Teutonic system, this implies three main stages, with the addition of intermediary ones, of heaven on high, then earth where we live and underneath us hell, corresponding to the Teutonic Nibelheim or to Dante's Inferno. The mediaeval cosmologists also made other divisions, such as the three worlds of Desire, of Form and of No-forms. The first includes hell, the earth where we live and some of the lower stages of heaven, distinguished by their craving and desire; the second world of Brahma forms superimposed upon the world of *devas*, or heaven of desire, and the third one of formless Brahmas are peopled by celestials called Brahma who exist in meditation alone and are supposed to be superior to the rest, though,

like other members of the Universe they are also subject to death and therefore are not immortal. There can obviously be no room for the privilege of immortality in a Buddhist system of cosmology even though adopted from Hinduism.

Sathienkoses' valuation of the *Traibhumi* as a literary classic is:

"..... Excluding inscriptions this work is the earliest piece of Thai literature which has survived to our days. Its tone is moral and not of the type which is so absorbing that it cannot be put down once one begins to read it. And yet many of its passages are highly entertaining. It is therefore to be classed as emotive literature.

"The *Traibhumi* has proved itself to be a considerable source of inspiration. Many works of literary merit or of artistic value exist to bear witness to this statement. It has more aroused man's imagination to such an extent that its ideas have given rise to numerous similes and metaphors in the Thai language. Without an acquaintance of the *Traibhumi* it would be hard to appreciate fully Thai literature or Thai art in the same way as no real appreciation of western art or literature can be expected without a knowledge of Roman and Greek mythology and of the stories of the Bible".

Sathienkoses goes on to describe in modern popular parlance, often at the expense of the aesthetics of the old classic, the constitution of the Universe according to this old treatise of cosmology. Heaven consisted of superimposed tiers of celestial worlds of Brahmas and Devas. Man's world is centred round the Mount of Meru in Jambudvipa with other continents and a sort of universal barrier. Below this are again superimposed tiers of hell. Sathienkoses is at his best in a description of man's world, which in any case is of more general interest than the other parts.

Though it has nothing to do with Sathienkoses' popular account here reviewed, it should be of interest to add that a modern

political satire—from the pen of a scholar of revered memory who used the penname of Asvabahu—has taken for its text a long passage from this old cosmology. I refer, of course, to the one entitled *Uttarakuru, an Asiatic Wonderland*, in which the brilliant satirist discussed certain extreme socialist features contained therein as if purposely anticipated.

160. *Klōn Verses of the Rāmakien* โคลงรามเกียรติ์. Vol. IV, 4 to 1954, p. 84

This fourth volume brings the series to the 100th section of the verses inscribed in the galleries surrounding the Chapel Royal of the Emerald Buddha. The number of sections of the verses would be about over 200; and so this would be almost half of it.

The narrative is resumed at a point where the pair of Thosakanth's sons by a female elephant lead the demon army into battle and are killed. Montho, the Queen of Lonkā, then offers to go through the rite of concocting the elixir of life with which the demons slain in battle are brought back to life. Fighting is thereby carried on *ad infinitum* till Rāma sends Hanumān with two other monkey generals into Lonkā, disguised as the demon-king and his suite, to frustrate the rite and end the supply of the elixir. Thosakanth, retiring from the field of battle, learns of the stratagem. Infuriated at being thus fooled he gives successive battles in which he is successively wounded but immediately recovers with the aid of incantations. Upon enquiry of Pipek, Rāma learns that the demon king cannot be killed unless his heart which is secreted elsewhere outside his physical body is destroyed. Hanumān, sent on this errand resorts to a stratagem. He discovers from Thosakanth's preceptor, the seer Kobut, that the heart of the king is in the seer's keeping and manages to take possession of it by substituting a false casket. He further volunteers service with the demon king in order the better to work out his plan of deception. This is one of the non-Vālmikian episodes of the Rāmakien which has become popular on the stage, incorporating as it does varied elements of dances and

humour. Thosakanth, thus unconsciously betrayed by his own preceptor, is eventually killed.

No less than 6 of the 14 sections in the volume are from the pen of King Chulalongkorn, acknowledged to be the greatest exponent of the *klōn* verse.

161. Luang Visal-silpakam. *The Art of Inlaying with Mother-of-Pearl* ตำราวิชาช่างประดับมุกด์. 4 to 1954. 69 pages, 18 plates.

The Culture Institute is to be congratulated on the issue of such a manual as the present volume, for the art of inlaying with mother-of-pearl is an indigenous one evidencing a high artistic standard achieved prior to western influence. It is unfortunately on the decline for the obvious reason that it cannot withstand the competition of modern mechanisation and may disappear without leaving any substitute. It might not be out of place to add in this connection that at one time the art of the niello was similarly threatened but was saved by the initiative of the School of Arts and Crafts under the direction of His late Royal Highness the Prince Chudadhuj of Pechabūn till it has now become, under the name of Chudadhuj ware, one of the most widespread of Siamese art products on world-markets.

The work under review is a description of the existing *chefs d'oeuvres* of inlaid mother-of-pearl with fairly clear illustrations without which artistic works cannot be of good value. A short description of the method and technique of the art is to be found on pages 7 and 8.

The *chefs d'oeuvres* referred to are mostly door-panels. There are those of the Chapel of the Victorious Lord, *Phra Jinarāj*, at Pissulok still *in situ*; those originally set up at Wat Boroma-Buddhārām at Ayudhyā but now set up at the Library of the Chapel Royal of the Emerald Buddha as well as forming parts of an old manuscript case now in the National Museum, both of which date from the time of Ayudhyā. More modern works are the panels of the Chapel

of the Buddha's Footprint of Saraburi; the door-panels of the Chapel Royal of the Emerald Buddha and those of the main chapel of Wat Rājapopidh. Inlaid articles of household as well as monastic usage are briefly touched upon also. They are found in the forms of lids of monastic rice bowls, boxes, trays and manuscripts cases.

162. N. Krairiksh, *Phyā Burusrat's Miscellanies Concerning the Fifth Reign* ปกิณกะ รัชกาลที่ห้า. 16mo B.E. 2497 (1954) 134. pages.

Phyā Burusrat, a distinguished member of the aristocratic family of Krairiksh, was a well-known figure in the Court of King Chulalongkorn, whom he served in the capacity of Lord Chamberlain. He in fact served his royal master more than the average Lord Chamberlain in western royal households, for besides the honourable and spectacular services of a Lord Chamberlain, he was also his de facto valet, a post deemed locally reserved for a nobleman of the best disposition who would be able to carry out his arduous duties with a high degree of general intelligence far above his counterpart in western courts. Phyā Burusrat was for many years till his master's death the trusted servant who waited upon his royal master day and night especially when on his frequent travels. After the King's death the nobleman occupied still no less exalted duties though of a less arduous nature in the Court of King Rāma VI. The occasion of the publication of these memoirs was the eightieth anniversary of his birthday. Though he has lost his sight completely, the octogenarian nobleman still retains unimpaired health and memory and his wide general knowledge and intelligence are ever evident from the material written down by his son from the father's narration. The author, Dr. N. Krairiksh, too, is to be congratulated for his most interesting account which he has reproduced from his father's mouth with an evident love of the subject.

This first chapter deals with the *affaire française* of 1893. In order to appreciate the high intelligence of the octogenarian nobleman, the following passage is given in a translated form :

"In an epoch when the white races of the West were busy snatching colonies and dependencies in the East, our country was in a very precarious position, for it was clearly evident that our neighbours and all the countries of the south-east such as India, Java, Burma, Annam, Cambodia, Lao and the Philippines lost their independence one after the other. Those left free were only China, Japan and Siam. The first two mentioned above were of course big nations with numerous populations. Their foundations were firm enough to render it difficult for any bully to cope with. And yet there were incidents and quarrels with western powers, with the result that China, for instance, had to cede slices of her territory like Hongkong and Macao. . .

As for us Siamese, how was it that we still maintained independence? It was really a thing to be wondered at. We were like a young lamb placed between a ferocious tiger and a lion, who were growling to grind us between their teeth. It was a bit of luck that we happened to have had a monarch who with great cleverness steered us through all these menacing adversities, sacrificing when necessary parts of our land in order the better to secure the whole until we finally reached the shore in safety. It was to his credit that modern generations are now able to reap the fruits of his sagacity. Who really knows how much he suffered on these occasions? His mental agony was such that he was unable to eat or sleep until he fell very ill even to the extent of almost despairing his life. Father says he often saw tears rolling down the King's cheeks as he sat alone musing over what had happened and what he was going to do."

In describing the above *affaire* to his son, Phya Burusrat also recounted the circumstances eight years back which led up to it, thus demonstrating his complete grasp of the situation. There was also the lighter side in which he described what went on in the Royal Palace during those days of anxiety.

Other chapters recount many sides of Court life, especially the travels of the sovereign both within the Kingdom and without it to Java and Europe. As a member of His Majesty's suite he was enabled to observe at close range how his sovereign was treated by the ruling houses of Europe with great courtesy and even affection. The second trip in 1907 is described with interest with regard to certain points which are not to be found in official reports already published. The yacht trip, for instance, to the North Cape, the meetings which King Chulalongkorn had with the Emperors of Russia, Germany and Austro-Hungary, and the royal houses of Denmark, Spain and England were the episodes which most impressed the aged gentleman, then a young man of course. The author says that the first royal trip to Europe when Phya Burusrat also accompanied His Majesty will be published on another occasion.

The most graphically recorded incident is the one on the last few days of the King's life in chapter 15. The King's illness lasted only a few days when a coma set in from which he never recovered. It is told with feeling for His Excellency was with his royal master all through the week of his fatal illness.

163. The Rev. Phra Amaramuni, *A Guide to the Traipidok* นำเที่ยวพระไตรปิฎก. 160 pages B.E. 2498 (1955).

This is obviously one of the most valuable of recent publications in the field of Buddhist lore. It first appeared by instalments in the *Dharmacakshu*, the journal of the King Mongkut Pali Academy which has now attained to the status of a Buddhist University. It is now published in book form.

As its name implies, it is a guide and does not have any more ambitious aim. In the preface is a short statement of the nature of the *Traipidok*, more generally known to the world as the *Tripitaka*. The substance is the teaching of the Buddha, divided into three well-defined sections which are called "baskets," *pitaka*. The version of Siam was thoroughly revised in 1788, published in Siamese characters, retaining of course the original Pali, in the reign of King Chulalongkorn, and again revised and concorded with

versions of other nations as well as of the Pali Text Society and published in 1925-8 in 45 volumes of about 500 octavo pages each, incidentally corresponding to the number of years of the Master's mission in India.

The first 'basket' consists of the regulations of the Holy Brotherhood and the Sisterhood of nuns, now defunct. The 'basket' is divided and sub-divided into clear parts in order no doubt to render the material easy to commit to memory. Short synopses are here given of each of the divisions and sub-divisions. This basket went under the name of the basket of the Vinaya, "Regulations".

The second, the basket of sermons, is much more voluminous. That the editors of old who arranged the contents of this section were most conversant with their work seems indisputable. The sermons were arranged in accordance with their individual nature. Thus, for instance, the longer sermons are put together in a section called the "Long Sermons" (*Digha Nikāya*); followed by one of middle length and so on. Each sermon, or *sutta*, is prefaced by a record of the place and circumstance in which it was delivered.

The third basket, that of the *abhidhamma* or special dhamma, is obviously late in chronology. Its system or arrangement is different from the two preceding baskets, being more in the nature of collections of seven books of formulae condensed for memory from the general mass of the Master's teaching. Though they are attributed to the mouth of the Buddha on the occasion of his reputed visit to his mother, reborn in heaven as a *deva*, the nature of their wording and arrangement points to their having been later regrouped.

The guide is brought up in the rear by an index of the *sutta*, or sermons (pp. 104-129), and an index of the titles of the *Jātaka* stories (pp. 130-160).

This is the first time that a systematic reference publication for the Tipitaka has been made available for Siamese scholars and should be welcomed as such.

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