

REVIEWS

Hugo Adolf Bernatzik, *Les esprits des feuilles jaunes*. (Translated from the German by Alphonse Tournier; notes and bibliography by Georges Condominas.), 272 plus V pages, with 30 photographic plates. Librairie Plon, Paris 1955.

The original of this volume, *Die Geister der gelben Blätter*, was apparently written in 1951. It describes a trip of ethnological exploration made by Dr. Bernatzik and his wife in 1936-37. The French edition, one of the first two volumes in the *Terre Humaine* series, is strengthened by the addition of eleven pages of careful notes and a well selected bibliography, both prepared by the experienced hand of Georges Condominas.

The author traveled in Burma, Thailand, Laos, Cambodia and Vietnam, and made contact with the following ethnic groups: the Moken of the Mergui archipelago; the Semang in the jungle between Trang and Phatthalung; the Miao at the source of the Nam Fa (river), just across the Laos border from amphoe Sa (changwat Nan); the Phi Tong Lüang in the same area; the Akha or Ko in amphoe Maechan (changwat Chiangrai); the Kachin and Lissu of Kengtung, Burma; the Lahu or Musso in the region between amphoe Fang (changwat Chiangmai) and changwat Chiangrai; the White Karen in northern Chiangmai; the Biet in the highlands where the boundaries of Vietnam, Cambodia and Laos meet; the Rhades of the Darlac plateau; the Jarai in Pleiku province, Vietnam; as well as such other "Moi" peoples as the Mnong Bodeung and the Bahnar. Research on more than a dozen tribal groups was thus conducted in less than a year and a half (no precise dates are given). It is hardly to be expected that complete ethnographies of any of the peoples in question could emerge from such a survey; the volume under review, in any case, does not provide them. In his preface, the author claims to have given extensive coverage to six of these peoples: the Akha, Miao, Phi Tong Lüang, Lahu, Moken and Biet. Fuller treatment of the first two and apparently some additional information on the Phi Tong Lüang are to be found in Dr. Bernatzik's monograph, *Akha und Meau, Probleme der angewandten Völkerkunde in Hinterindien* (Munich 1938), but this volume is not available to the reviewer.

The reader with a serious interest in ethnology will be disappointed in *Les esprits des feuilles jaunes* on at least four counts: 1) it is full of inaccuracies, 2) it gives currency to unsupported hypotheses and outdated anthropological thinking, 3) the field methods described are often inappropriate or deplorable; and 4) the book is not, as the title leads one to hope, an ethnography of the Phi Tong Lüang ("Ghosts of the Yellow Leaves" or "Spirits of the Withered Leaves"), the elusive and mysterious good-gathering and hunting people found in Laos and adjacent regions of Thailand and Vietnam. In fact, *Les esprits* is an adventure story for the general public—a chronological account of the Bernatziks' travels and explorations, including details of every tiger and buffalo hunt and even the sentimental musings of Mrs. Bernatzik on the occasion of Christmas. Its deficiencies will be illustrated here under the four headings just given.

(1) Of the inaccuracies, many flow from a sacrifice of precision to over-dramatization or to a carelessly ebullient style. On page 26 we are told that "The life of the Moken is exclusively devoted to the search for food...", which statement is patently untrue for any human group. On page 163, the author states of the Phi Tong Lüang, "I could never observe any signs of politeness...", and then at the bottom of the same page he stresses their hospitality: "they prefer to remain hungry rather than offer nothing to their host." Presumably to emphasize the "primitiveness" of the Phi Tong Lüang, the author remarks (p. 152) that "they eat with their hands, like monkeys." It might be noted that not only monkeys but Hindus, Arabs, and up-country Thai, for that matter, eat with their fingers. On page 210, he speaks of ancient Asia, "where not only paganism but also Brahma, Buddha, Mohammed (sic.), and Confucius have been rooted for thousands of years." Indicative of his propensities towards over-dramatization is the author's misinterpretation of the brass armlet presented to him as part of the welcoming ceremony accorded all distinguished visitors as a "bracelet of security, which permitted us thereafter to visit without danger all villages of the Rhades" (p. 230). Perhaps the author's agitated state of mind while moving about among such a dangerous people

accounts for his giving a detailed description of a Rhades communal house (p. 230) when, as M. Condominas points out, the Rhades most certainly do not have communal houses.

(2) Among the more startling ideas popularized by this volume are that "primitives" are everywhere pretty much alike, that contemporary "primitives" wherever found are somehow "ancestors" of "superior" races, that "primitive" cultures are unchanging, and that western Europeans are the culmination of human evolution. This thinking smacks of the ill-advised 19th-century evolutionism, which presumably went out with the advent of modern anthropology. A typical passage (p. 99) is the following, written apropos of Semang dancing:

But one thing struck us: the close resemblance of these dances to those of the black tribes of Africa. Thus it is that even in the heart of the advanced civilizations of Asia and India, whose choreographic patterns hold for vast populations, there are preserved the fundamental elements of the primitive dance such as we had observed among the black tribes of Africa, still unsullied by any foreign ethnic influence.

The Semang rebounded like true devils. How many things must have happened to this primitive humanity before superior civilizations could develop! And whence comes it that we ourselves, presumably at the culmination of an evolution, could feel more sympathy and understanding for representatives of the first origins than for many peoples of superior civilization?

One wonders what historical relationship is posited between the Semang and the cultures of Negro Africa; what conceivable reason there is for thinking that the cultural ancestors of Westerners are in any way related to the ancestors of the Semang or African Negro; by what logic the Semang are equated with the first origins; and what, outside the realm of ethnocentrism and racism, could uphold the belief that the author and others whom he includes in "we" are a culmination of anything worth bragging about? And how can one speak of *the* primitive dance when the other peoples whom Dr.

Bernatzik would have to consider at least as "primitive" as the Semang manifest a tremendous range and variety of dance forms? As other anthropologists have the good sense to admit, a systematic approach to studying the dance has not yet been devised and applied on a comparative basis.

Whenever the author writes: "As I have experienced many times in my relations with primitives...", he reveals the basic misconception that simple cultures are, by virtue of their low level of complexity, everywhere essentially the same. The same misconception is apparent in this remark on page 93: "Such is the thought of the primitive, who... accepts gifts with joy, but remains reserved as long as he does not understand the claims of the other in exchange." Incidentally, this particular thought pattern would not strike this reviewer as strange if he encountered it in an Austrian village, and as thinking goes, it seems far less primitive than lumping diverse phenomena into a single rubric labeled "primitive".

Perhaps a single one of Dr. Bernatzik's specific theories will illustrate their quality (p. 213):

Our research has enabled us to establish that the Lahu, who immigrated to Northern Siam only several decades ago, have in part mixed with the rest of the primitive population there, the nomadic Phi Tong Lüang. These last have disappeared from the region, but one can still find clear marks of their race among the Lahu, especially in the children.

If I understand the author, this hypothesis presumes cohabitation of Lahu and Phi Tong Lüang during the few decades prior to the time of observation (1936). Now, all accounts of Phi Tong Lüang, including Dr. Bernatzik's, emphasize that their contacts with other peoples are fleeting at best and that they usually refuse even to stay overnight in the Khamukor Miao villages they occasionally visit for barter. All writers also stress that Phi Tong Lüang women almost never show themselves even to other mountain tribes. Nowhere is any hint given that a Phi Tong Lüang band has ever settled in a village or that any Phi Tong Lüang individual has ever willingly or

unwillingly deserted his band to live in a village. Apparently also, no phi Tong Lüang adult was living with the Lahu at the time of observation. It is thus extremely difficult to imagine how the supposed miscegenation took place on such a large scale that Phi Tong Lüang physical traits are apparent in the children of the Lahu village. Moreover, if the Lahu only came to Siam in recent decades, then certain parents or grandparents of the children showing Phi Tong Lüang ancestry must have been Phi Tong Lüang; one wonders, in that case, why the Phi Tong Lüang strain is more apparent among children than among certain of their elders. If it is then contended that Phi Tong Lüang traits are especially distinctive in early childhood, one should note the photographs of Phi Tong Lüang children in the volume under review (especially the cover photo and plate 22); for the children shown in these photographs differ so little in general physical appearance from individual Thai or Lao or Khamuk or Cambodian children whom the reviewer has seen as to render it next to impossible to pick them out from a selected cross-racial group of unclothed children. Dr. Bernatzik's research must have been ingenious indeed to have established this theory.

(3) With regard to methodology, it is the time-honored practice of the ethnographer who is attempting a descriptive study of a people, to live with them insofar as possible, observing their behavior in their natural habitat while conforming as closely as possible to their way of life. This ideal, it is true, is difficult to achieve with nomadic peoples of simple culture. It is worth mentioning here, however, because Dr. Bernatzik seems not to recognize the value of this approach. With regard to the Phi Tong Lüang, for instance, it was apparently only because the band with whom he had contact refused to stay on in the Miao village where they were encountered that the Bernatziks went with them into the forest (p. 144). And then, instead of arranging matters so that as little as possible would intrude on the normal way of life of the Phi Tong Lüang, the author took a party of eleven to accompany the band of nine Phi Tong Luang—five Miao and four Lao in addition to the two Austrians. It was not so much a case of the Bernatziks'

living with the Phi Tong Lüang as of the latter living with the Bernatziks and party. Little wonder the Phi Tong Lüang seemed passive and bewildered, or that "they would try something only when they had been shown how to go about it" (p. 156). They were exposed to a series of events quite foreign to their own way of life. The author complains (p. 147) that "the Phi Tong Lüang made no effort to subordinate themselves, or to obey an order given." But who ever heard of an ethnographer ordering about the people he is trying to study? This is the approach of the big-game hunter, not the ethnologist.

The kindest thing that can be said of Dr. Bernatzik's field methods is that they were inappropriate to his aims. Early in the volume (p. 24), the author states that one of the two things leading him on is "a deep need to penetrate the soul of men and to discover the fundamental basis of human existence." From the great amount of space devoted to the mental abilities, thought patterns, mythology, cosmology, etc., of the various peoples he met, it would appear that the author took this aim seriously. It remains a mystery, however, how anyone, after a few weeks at most among a people whose language he does not speak or understand, can pretend to have penetrated their mental life. There is a pattern of thought inherent in and peculiar to each language system, and if the Phi Tong Lüang's mental performance did not meet Dr. Bernatzik's high standards, it could conceivably be to the fact that he had not yet mastered the Phi Tong Lüang language and so perceived Phi Tong Lüang thought patterns only as they were imperfectly filtered through the Lao and English languages. It is hardly surprising that in answering abstract questions, the Phi Tong Lüang *made the author think of* "children wanting to grasp the moon" (p. 168); whether or not the Phi Tong Lüang *are really like* children in any respect is quite another matter. When the author states categorically (on the same page) that the Phi Tong Lüang "had no sense of cause and effect and were incapable of judgment or criticism", one is forced to conclude that his attempt to understand their soul was based on an ethnocentric preconception. To most of the author's statements on the psyches of the peoples he met, one can only query: How does he know?

One cannot discuss Dr. Bernatzik's field methods without mentioning his frequent recourse to the "calculated, ingenious lie" in dealing with his "primitives." A typical example is the story he gave of his Semang friends when they objected to his photographing them. "I know you will fall sick and die if I shoot my magic box," he said, but "I will give you a medicine to protect you from the magic . . .," whereupon he dispensed soda tablets and took his pictures. Even if one approves of the ethics involved, this story has probably given no end of trouble to later anthropologists and explorers, unaware of the precise nature of Bernatzik's lie, and may have resulted in a few smashed Leicas.

(4) Finally, inasmuch as the other peoples mentioned in this book are for the most part better covered elsewhere in the ethnological literature, it is especially disappointing that the data on the Phi Tong Lüang, even when padded with speculations about their mentality, are meager at best. Only 32 pages (pp. 140-72) are devoted to this people, and a dozen of these are given over to illustrations of Miao artifacts and descriptions of hunting and trekking. The contribution this volume makes to our knowledge of the Phi Tong Lüang is thus not major, though none the less welcome. The photographs, let it be said, are little short of superb, and the achievement of the Bernatziks in tracking down and winning the confidence of their Phi Tong Lüang band well attests their remarkable persistence and courage. They were the first Westerners or trained ethnographers to have lived with and studied the Phi Tong Lüang. But they failed to make the best of their opportunity, and we are left with tantalizingly incomplete data.

It was only in 1911 that the scholarly world became aware of the existence of the Phi Tong Lüang, and only now is their geographical disposition becoming clear, with bands reported in the area extending from changwats Chaiyaphum and Phetchabun through Loei, Uttaradit, Phrae and Nan. Their greatest number and tribal center, however, is from all indications located in Laos, and they or closely related bands are also known in parts of western Vietnam. As the only exclusively good-gathering and hunting

people known in the northern Indochinese peninsula, they deserve intensive study. Fortunately, two geographers from the American Museum of Natural History, Robert W. Weaver and Thomas L. Goodman, have been able during the past two years to contact another Phi Tong Lüang band and conduct research with the aid of tape recorders and cinema cameras. (For a popular account of their first contact, see the *Bangkok Post*, 19-20, May 1955). It is to be hoped that their efforts will help dispel the mystery still surrounding this fascinating people.

In the meantime, we can only be grateful to Dr. Bernatzik for his contribution to this problem. Those who turn to his book, however, will find there essentially a good adventure story. As ethnography, it should be read with the above-mentioned reservations firmly in mind.

G. William Skinner

G. Coedès, *Inscriptions du Cambodge*, Volume V. E. de Boccard, Paris 1953. 332 pages.

The fifth volume of Professor Coedès' translations of and notes to the Sanskrit and Khmer lapidary inscriptions of ancient Cambodia is carried out in the exemplary manner he displayed in the preceding volumes. Volume V runs to 332 pages of text, including, like its predecessors, a geographical name index and lists of the Sanskrit and Khmer words occurring in the text.

The inscriptions treated are partly based on impressions taken but not translated by the late Major Aymonier prior to 1900 and partly on those taken later by the Ecole Française d'Extrême Orient. They number about one hundred. The great majority came from temple ruins within the borders of Cambodia, but some are from the famous Wat Phu in the present Kingdom of Laos, a couple from Cochinchina, and six from Siam. In collaboration with M. Au Chiang, the Cambodian philologist, Professor Coedès treats them in chronological order, and as usual his notes are most elucidating. The contents of the majority of the inscriptions treat of gifts offered to temples of the various Brahmanic gods, especially Siva. Vishnu is also invoked though not often, and still more rarely, Brahma. Finally, a number of inscriptions are dedicated to the Buddha, Prajñāparamitā, the Triratana and the Bodhisatvas.

The oldest inscription which has now disappeared was found by Aymonier in Surin, Northeast Siam. It mentioned the conquest of "all the land", that is, from Pāk Mūn in the east to Surin in the west, by the Khmer king Citrasena or Mahendravarman, who succeeded his brother, Bhavavarman I and was responsible for the break-up of the former mighty sea-empire known to the Chinese as Fu-nan, a corruption of the Khmer word, Vnam or Phnom (mountain). This took place about 550 A.D. Citrasena has left several more inscriptions, such as the one at Tham Prasat, near the junction of the Mūn river with the Mekhong, and those at Khao Thevada at the mouth of the Mūn river and in Tham Pet Thong (Cave of the Golden Duck) situated on the banks of the watercourse called Lam Plai south of amphur Nangrong, Buriram. These in-

scriptions may be dated around the end of the 6th or the beginning of the 7th century A.D. They are in both the Sanskrit and Khmer languages. The inscriptions found in the ruined towers at Pona Hor, northwest of Chaudoc are so indistinct that it has not been possible to determine whether the Bhavavarman of the inscription is the first or second of these kings. Unless otherwise stated all locations are in Cambodia. Furthermore, as is rare, the inscription is dedicated to Vishnu.

It is interesting to note that in an inscription found on the top of a rock, Phnom Ho Phnu, south of Phnom Penh, mention is made of Môn slaves, probably hailing from the Môn Kingdom of Dvaravati in Central Siam. They are called *rmañ* which no doubt comes from the Pali word *Ramañña*. The word *rmañ* is, so far as we know, the oldest term we possess as regards the ethnic name of the Môn. The inscription is in Khmer, and though no date is given it is certainly pre-Angkorian (900 A.D.).

Wat Phu in Laos is the oldest of all Khmer sanctuaries and was the most holy shrine of the Kambujas throughout their golden age (550-1250 A.D.). The area around Wat Phu was probably the cradle of the Khmer, the locality where they waxed so strong that they were able to overthrow Fu-nan, their liege Lord. The inscriptions at Wat Phu are both pre- and post-Angkorian. To the first category belong two in one of which is mentioned the Lingaparpata, a hill towering over Wat Phu which resembles a linga. The contents of the inscription are Sivaitic and praise King Jayavarman I (643-693?), a great warrior who conquered Central and North Laos. Of the post-Angkorian inscriptions one mentions King Suryavarman I (1011-1049), and four speak of Suryavarman II (1112-1152). One of the latter is in the National Museum in Bangkok.

Among a number of inscriptions, all from the 7th century, are a group from the hills of Khao Rang Khao Noi and Khao Chomphu, situated in the district of Aran (East Siam). These inscriptions are only known from impressions kept in the National Library

in Bangkok, their actual location so far being unknown. Their dates, 637 and 639, show them to be contemporary with the reign of King Isanavarman I (616 - 637?) or the beginning of the reign of Bhavarman II. In the inscriptions found in the ruins of a small temple in the province of Kompong Cham from King Isanavarman's time mention is made of the image of Chakratirthasvamin (Vishnu) and of the four annual feasts at which fruits and flowers were offered to the gods. Professor Coedès thinks that in one of these inscriptions allusion is made to Isanavarman's final victory over the waning state of Fu-nan, whose rulers bore the title "Kings of the Mountain". In one of these inscriptions mention is made of Isanavarman I and, after a long gap, Jayavarman I. In an inscription dedicated to Siva at Phu-hüu in the province of Sadec, it is said that the god gave a certain woman the power to transform herself into a man and vice-versa. That the great epic of the *Mahabharata* was well known in ancient Cambodia is evident from an inscription at Prasat Phra That dated between 648 - 657 in which is related the gift to this sanctuary of a chapter of the famous drama.

The inscription found at the ruins of a tower, Prassat Beng Vien, in Siem Rap Province, is of a special interest. The Sanskrit text invokes the Bodhisatva, Lokeshvara and Prajñaparamitā. Its date must be the 10th century when the great King Rajendravarman reigned (944 - 968), and it celebrates his victory over the Cham and the Môn and praises his restoration of Yasodharapura (Angkor). Vasudeva is also mentioned. He was the king's brother-in-law who, in company with his cousin, Kumara, built a storeyed tower for the Muni (Buddha), and instituted musical and choreographical divertissements in honour of the Jina (Buddha). This shows the importance of Buddhism at this time, although there always had been a Buddhist cult in Cambodia from the days of Fu-nan. The inscription shows that Mahayana Buddhism existed peaceably side by side with the state religion, Brahmanism, due to a certain degree of syncretism which was still more marked in Hinduized Java.

In a long paean of King Rajendravarman it is said that he could not tolerate the Dasyu, i.e., the poor autochthonous Kui. In the praises of his restoration of Yasodharapura it is said that the

king had a temple covered with stucco. If all the ancient Khmer temple walls were covered, outside as well as inside with stucco, which is very probable, they must have looked exceedingly picturesque. Another interesting item in this inscription is the mention of the *Apsaras* conducting the souls of warriors fallen in battle to the heavenly abode.

In spite of its Buddhist tone, the desires expressed in this paean are not for gaining Nirvana but rather to go to Sukhavati and remain there for a long period. According to the ancient inscriptions the Khmer sanctuaries were peopled by hosts of images of Hindu gods and occasionally of the Buddha, as well as the ancestors of royalty or of great personages. Unfortunately, only a few of this multitude of fine statues have been spared.

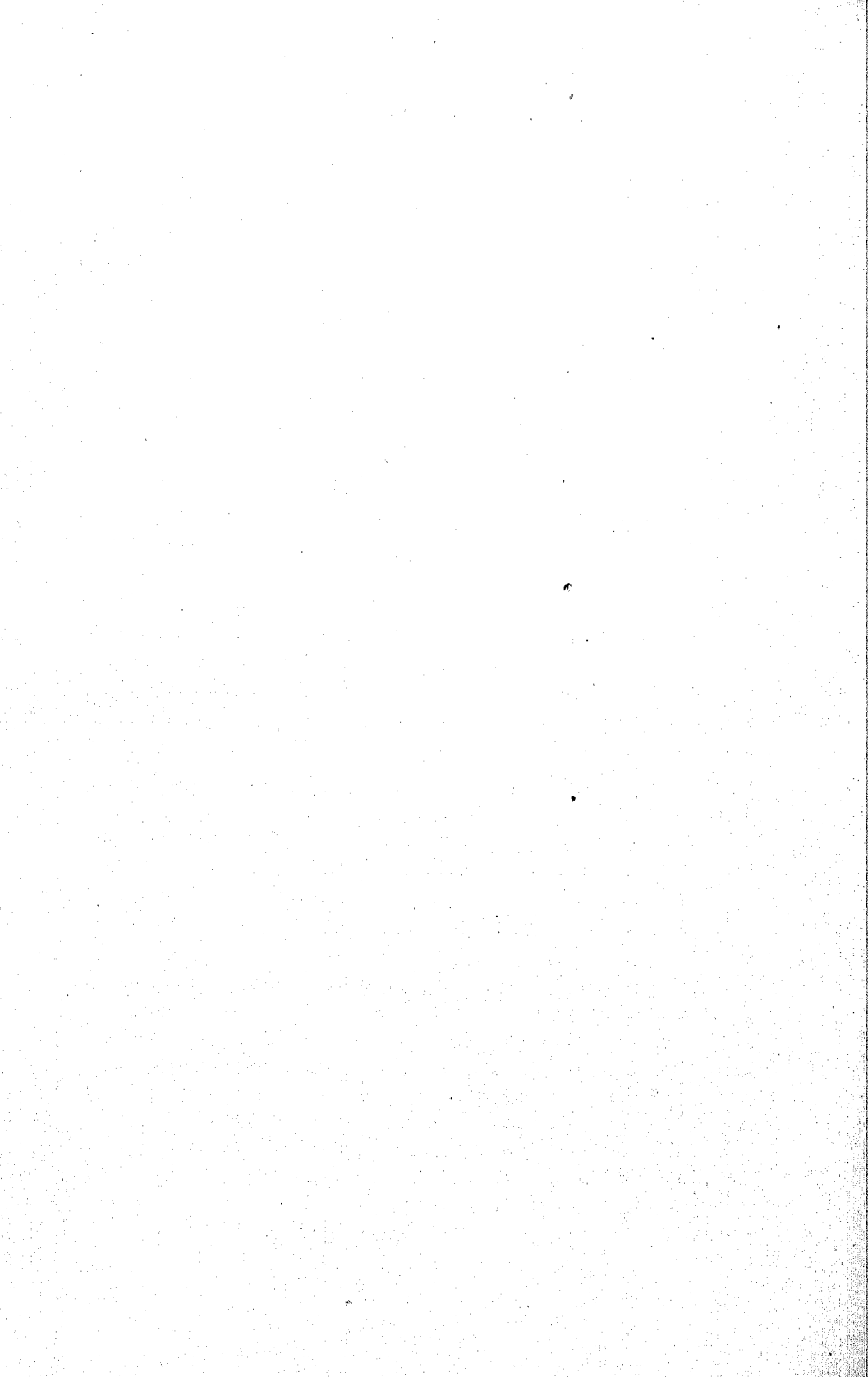
As noted, inscriptions invoking Brahma are few. In that at Prasat Kantop, situated in the region of Chamksan, southeast of the famous hill temple of Phra Vihar, Brahma and his Sakti, Saraswati, are invoked, and, what is still more rare, the Trimurti of Brahma, Vishnu and Siva. The date of this inscription should be about 1006 A.D. The terrible Siva and his bloodthirsty Sakti, Durga, Kali or Umā, are feared by sinful man who has to appease them by offering sacrifices and building sanctuaries in their honour. Such fearful considerations do not apply to Vishnu, the friend of man, or the distant Brahma, creator of the world, who are inoffensive and therefore need not to be energetically propitiated. A Sanskrit inscription at Prasat Kok, about 15 kilometres to the east of the great sanctuary of Roluos east of the Angkor group, which gives a list of kings from Jayavarman II (802-869) to Jayavarman V (968-1001) has enabled us to establish an exact chronology of the first Angkorian rulers. In this inscription the Buddha, the Dharma and the Sangkha are invoked, and, together with the inscriptions of Wat Sithor and Puom Bantay Nang, show that Buddhism was much in favour during the reign of Jayavarman V. An image of the Buddha was also found at Prasat Kok.

On page 280 of this work is mentioned a monument in the province Kompong Cham called Kok Yai Hôm. A stela from this monument at present kept at Wat Sanke in Srok Prei Chô with an inscription in Sanskrit invokes Prajñāparamitā and the Triratana. It was enacted by a Princess Hiranyalaksmi described as charming "as a young girl of 25 years". The inscription may be dated at the end of the 11th or the beginning of the 12th century. In this connection, it may be noted that an ancient site with traces of a former sanctuary, lying to the south of the imposing Phra Pathomchedi, is also called Kok Yai Hôm. Yai Hôm was the name of the foster mother of Phraya Pān who unwittingly killed his father, and was on the point of violating his own mother when warned by a she goat. This legend is well known to many Siamese and seems to be another version of the Oedipus tragedy though its source is a similar Pallava myth.

An inscription at Wat Phu (Bassak) from the time of Suriyavarman II mentions a statue of a queen which at the annual feasts was carried in procession from her cell to visit other statues. In North-east Siam there is the custom, during the feast of Trut Songkran, to carry a flower decked image of the Buddha around the village temple followed by a procession of young men and women to the music of drums and flutes (*khên*).

In the National Museum at Bangkok there is a stela from the great temple lying on the summit of Phnom Rung, a high basaltic outcrop in Amphur Nangrong, Buriram. This inscription dates back to the reign of King Suryavarman II, the creator of wondrous Angkor Wat, and it covers all four faces of the stela. The Sanskrit text praises the warlike exploits of the king and his philosophical knowledge. The eulogy covers two and a half sides of the stela, the remaining text treating a certain Hiranya whose career it relates, including, his ability as an elephant hunter, and how, at the age of twenty, he consecrated a statue of his father, the *guru* Narendraditya. Is this Hiranya not identical with the later Suryavarman? It was Suryavarman II who unified Cambodia which, during the reign of his predecessor (Dharanindravarman) had been divided into two kingdoms. The inscription describes how, in a terrible elephant duel, Suryavarman killed King Dharanindravarman and ousted the other king.

Erik Seidenfaden



L. Bezacher, *l'Art Vietnamien*, Editions de l'Union Française, Paris, 1954. 236 pages, with illustrations, sketches, plans and maps.

The superficial observer is inclined to think that there is not much difference between Chinese and Vietnamese art. While the art of Vietnam has been strongly influenced by the art of China, M. Bezacher's well printed and beautifully illustrated book with a foreword by the distinguished Georges Coedès leaves little doubt that Vietnamese art has developed a distinct character of its own.

The book is an enlarged and re-arranged edition of the author's *Essais sur l'Art Annamite* (Hanoi, 1944) which was a compilation of seven lectures he delivered at the Musée Finot under the sponsorship of the Ecole Française d'Extrême Orient. It was the author's intention not only to present the various aspects of Vietnamese art but also to trace its origins and the foreign influences which have affected its development. Some of these influences are of Cham and Indonesian as well as of Chinese origin. His task was not an easy one, for many of the archaeological monuments of Vietnam were built of brick or wood and have deteriorated in the severe tropical climate, while at the same time the Vietnamese, like some other Buddhist peoples, have had the unfortunate tendency to build new temples for merit rather than to repair old ones. For a study of this kind, a knowledge of the art and architecture of neighboring countries is also essential. The inadequacy of comparative studies has further made the task a difficult one. In view of these formidable obstacles, the author has been compelled to limit himself to advancing a number of hypotheses rather than to attempting to set forth definitive conclusions.

M. Bezacher begins his study with a discussion of the various aspects of Vietnamese religious architecture, taking up for specific and detailed treatment the *dinh*, the center of village religious and communal activity; the *chua*, or Vietnamese Buddhist temple; the *den*, or commemorative monument to some notable personality; the *van mieu*, the temple of literature which reflects a strong Confucian influence; and finally the *nam giao*, the esplanade for the cult of Heaven and Earth, another important example of Chinese influence. Of all these religious buildings, the *dinh* is perhaps the

most significant from the standpoint of understanding the religious, social and cultural background of the Vietnamese. It indeed constitutes the heart and soul of a Vietnamese village, having at once both a civil and religious character, being a kind of a "maison commune" as well as a temple to the communal ancestor and protective genie of the village. It may also be the ancestral temple of a particular family, or of a number of families. The *dinh* is, in any case, the center of the cult of the community whether embodied in the ancestral spirits of one or more families or in the titular deity of the entire village. The *dinh* is generally the most impressive building in the community. It is the only type of Vietnamese building which is constructed on piles, and in this and certain other respects is analogous to the men's houses of some of the hill peoples. The author believes that in the *dinh* we have a significant vestige of an old autochthonous cultural foundation, in consequence of which the *dinh* owes to China only its more superficial artistic features.

In his discussion of the funeral art of the Vietnamese, reflected principally in the tombs of the dead, especially those imposing monument erected to the former Emperors at the old imperial city of Hué, and in his description of civil architecture, such as the bridges, markets and dwellings, the author devotes considerable attention to the interesting geomantic and astrological principles which governed the choice of sites for such structures. This section of the book is especially rewarding to the student of folklore and magic.

Another interesting section is devoted to the subject of military architecture in Vietnam, the most ancient example of which is the small citadel discovered in 1923 at Bac Ninh in North Vietnam, which was built by the famous Vietnamese heroine Trung Trac who, with the help of her sister Trung Nhi, overthrew Chinese domination around the middle of the first century of the Christian era. For the most part, however, Vietnamese military architecture was under Chinese influence until the 18th century when French ideas, embodied in the so-called Vauban style, were introduced by

Monsieur Pigneau de Behaine, adviser to King Gia Long (1802-1819). In connection with this study, the author also presents considerable data on Vietnamese military organization and the art of war in Vietnam prior to the advent of French influence.

The author then describes two famous architectural monuments: the Buddhist temple of Ninh Phuc at But Thap and the ancient pagoda of Van Phuc at Phat Tich, which was regrettably destroyed during hostilities in 1954. He also discusses at some length the Buddhist pantheon as found in the temples of Tongking, giving a detailed description of the various deities as well as a history of the development of Buddhism in Vietnam, a subject which has too often been overlooked or ignored by students of Buddhism in Southeast Asia who have concentrated their attention almost exclusively on the Theravāda school.

M. Bezacher finally concludes his stimulating book with a discussion of the principal periods of Vietnamese art, the details of which are effectively summarized in a chart on page 199. At the end of the book is a short but useful bibliography of the most important writings on this subject.

If M. Bezacher intended merely to offer some "general ideas" on the subject of Vietnamese art, as he modestly notes in his preface, he has more than succeeded in this task. He has definitely demonstrated that Vietnamese art is not just a replica of the art of China but has a definite character of its own, the origins of which must be traced to a number of other important sources in addition to the Chinese.

Tran Van Dinh.

A. Sen, *Rajagriha and Nalanda*, Indian Publicity Society, Calcutta, 1954, 122 pages.

As is said in Kalidas Nag's foreword to the book, this is more than a travel or guide book, for the author has incorporated the latest findings of eminent archeologists as well as the publications of the Archeological Department. It is well illustrated and contains useful maps and plans.

Rajagriha was of course best known for its intimate connection with the Buddha, who resided a great deal on the Vulture's Peak, given in this book under its Sanskrit name of Gridhakuta, where so many incidents of the Master's life and mission have been recorded. Nalanda was the seat of the famous Buddhist University after the Buddha's time.

The book commences with an account of the way to these ancient sites, accompanied by a plan of Rajagriha, which is really more than a mere town plan. It enumerates the sources of ancient history, going on to sketch the history of the locality, beginning with a chapter on prehistoric Magadha and continuing through the successive periods in Rajagriha's history and down to later days. This last covers the period of the descendants of King Ajatasatru down to the 13th century when all was destroyed by Muslim invaders.

A chapter then deals with itineraries for visiting the locality in six days, taking in every possible site, most of them well known by name to Siamese scholars of Buddhist history. Three chapters on Nalanda give the earliest phase of its history, then of Nalanda in full glory and of Nalanda in ruins. An interesting chapter brings up the rear and is called Rajagriha and Nalanda of the Future. It examines the possibilities of tourism in the locality.

D.

Introducing Burma, issued by the Ministry of Information, Government of Burma, Waterlow & sons, London & Dunstable, 1955(?), 44 pages.

This is a well got-up booklet of useful and handy information such as geographical, historical and political data, with separate sections dealing with economic sources, communications, education, language, literature and religion. The publication is well illustrated.

D.

RECENT SIAMESE PUBLICATIONS

164. King Rāma II: *The Rāmakien* รามเกียรติ์ พระราชนิพนธ์รัชกาลที่ ๒
Dedicatory Edition, Thaiyadbanābānij Press, B.E. 2498 (1955), 3
vols. octo., pp. 312/282/135.

The Section of Music of the Royal Fine Arts Department under the direction of Dhanit Yūpho is to be congratulated upon the new *Editio Princeps* of the *Rāmakien*, version of the second reign. This is in fact a second edition, the first one having been published in 1913 under the patronage of His late Majesty King Rāma VI as a memento of the housewarming of Ōitraladā Villa. The edition has long been out of print. Hence the edition under review, which arose out of the following circumstances:

The above-mentioned section, as is well-known, had been staging several works of King Rāma II in its regular repertory on account of their undying popularity and the generally admitted fine diction of these works. It was then decided that a special performance should take place in dedication to the royal author to record the producers' gratitude and respect, in the same way as had been done to honour the memory of Sunthorn Bhū, incidentally that King's Chief Scribe and Secretary throughout the latter part of his reign. The piece chosen for the occasion was *Sankh Thoy*, or Golden Conch; and the performance took place on the 1st April 1954, drawing such a big audience that it was repeated a month later. The proceeds of the two performances were considerable. It was decided that these should be devoted to perpetuating the memory of the royal poet and dramatist by publishing a second edition of one of the two masterpieces from the King's pen—the *Rāmakien*.

The three octo. volumes are tastefully got up. Their wrappers in different colours bear the design of the door-panels of the Great Vihāra of Wat Sudasna, one of the best known of His Majesty's carvings. The Seal of the Three Elephants on top of the design for the door-panels was that monarch's royal seal. Within each of the three volumes is a photograph of Rama II. Each volume contains an introduction by D. Yūpho as well as the introduction written by King Rāma VI for the first edition of 1913.

As is well-known, the *Rāmakiṇ* of the Second Reign does not commence from the beginning of the story, as told in the version of the First Reign. It starts however with Rāma's commissioning Hanumān to reconnoitre the terrain and carry his personal message with a ring to deliver to Sītā should she be found. From here on this narration follows the gist of the version of the first reign with, however, some variations. An important one is that in which during the campaign of Indrajit (pp. 222-312) while that demon Prince retires from the field of battle to carry out the rite of vivifying the bow of Brahma, not only was Maṅkarakanth of Romakal sent out to keep the fighting going but also his brother Saṅgātitya, who in the other version does not enter the fray till long after.

The second volume resumes the narration after the death of Indrajit, unsuccessfully avenged by the ten unnamed sons of Thosakanth, the King of Loṅkā and brings the story down to the death of that arch-enemy which puts an end to the war, going on to describe the triumphal return of Rāma to Ayodhyā and his reinstalment as King.

The third volume begins with the restlessness of Rāma leading up to his quarrel with Sītā, who is banished and takes up residence in the forest, where she gave birth to her son and acquired another through the magical rite of the hermit in the forest. The narration continues to the adventures of the young princes, their recognition by the father and the reconciliation of their parents. It is obviously intended to introduce, not the whole of the latter part of the First Reign version, but merely the episode of the children of Rāma.

It is not known when the King wrote this version of the *Rāmakiṇ* nor for what occasion. In the case of the older version, the author, perhaps more of an historian than his poetic son and successor, gave definite dates of the commencement of his writing and of its conclusion, stating at the same time that it was written for the dedication of the Chapel Royal of the Emerald Buddha, incidentally the year before he died. The Second Reign version is

in fact almost abrupt in its ending. There is room for imagining that the original intention of the King might have been to resume the story again at his leisure. From available sources we have nothing to support this suspicion nor to deny it. The editor of the version has made no attempt to solve the problem.

165 *The Biography of King Rāma II* พระราชประวัติพระบาทสมเด็จพระพุทธเลิศหล้านภาลัย *Thaivadhanābhānij Press, B.E. 2498 (1955), pp. 1 - 16, with appendices.*

This biography, issued in connection with the *Editio Princeps*, reviewed above, is got up similarly as the three volumes. Its authorship is not mentioned though it has been obviously written by no less a scholar than the Director himself of the section of Music in the Royal Fine Arts Department. It is in fact a treatment more of his literary activities than an all round biography, although it gives some of the main facts in his life as well.

Born during the latter days of the Ayudhyā régime at his maternal home in Ambavā, in the province of Samud Songrām, near which his father was serving as the Province Inspector of Rājaburi, he later accompanied his father to Dhonburi, where he was apprenticed at the greater Wat Bājwā to the then Patriarch of the Kingdom. As a youth he accompanied his father on all the campaigns to which his father was sent. When his father became King he was raised to the rank of a Čaofā and eventually raised to the exalted position of Prince of the Palace to the Front.

The author of the biography believes that he must have had a share in many of the Royal Writings attributed to his august father, for we find many beautiful passages therein almost identically worded with later works which are known for certain to have come from his pen, specimens of which are here quoted. His taste for the theatre was already apparent during the first reign for he trained a troupe of girl-dancers which happened to have been contrary to law and had to be disbanded.

His *chefs-d'oeuvres* in art include the above-mentioned carved door-panels of the Great Vihāra of Wat Sudasna, still *in situ*,

and the famous musical fantasy known as *The King's Dream*. It has been handed down that the tune occurred to him in a dream and immediately he woke up he had it transmitted to memory. He was of course a musician and a player of several instruments including especially the *sô*, the local correspondence of the violin. The tune was later adopted by King Râma VI as the hymn for his Territorial Corps of the Wild Tiger Volunteers.

His literary compositions included the voluminous Court dramas of *Inao* (1294 pages octo) and the *Râmakien* (739 octo pages); the popular dramas of Kraithorŋ, Gāvi, Jayajesth, Sankh Thorŋ and Manibijai; as also many passages in the *Royal Writings* of the First Reign. His dramas were well co-ordinated with the terpsichorean requirements for their representation and are therefore still popular with the modern public.

It is not generally known that the King was also responsible for the introduction of the White Elephant on to the national flag because of the acquisition during his reign of three of the precious albinos. This was also the reason why he had his royal seal designed later to indicate three royal elephants, as reproduced on the wrapper.

The date of his death, Wednesday the 11th of the waning moon of the eighth month of the year of the monkey corresponds with the 21st July B.E. 2367 (1824).

166. *The History of Wat Phra Jetubon* ประวัติวัดพระเชตุพน B.E. 2498 (1955), ill.113 octo. pages.

and

167. *The History of Wat Arun* ประวัติวัดอรุณราชวราราม B.E. 2498 (1955), ill.18/11 sexa. pages.

These histories were published as mementoes of the cremation of the remains of the late Mrs. Phūiak Yuvabūn, whose family has sponsored it. The former was written sometime ago as a serial in the official *Gazette of the Holy Order*, but has been revised and brought up to date for the present publication by Phrākṛū Palad

Sambibadh Brahmācariyācārya. The author says that the monastery could not have dated beyond the time when Phra Pedrājā drove out the French garrison of Bangkok, for in the military map made by that garrison there occurred Wat Lieb and Wat Čaerj (Wat Arun) but not Wat Phra Jetubon. When the King of Dhonburi established his capital on the west bank of the river Wat Bodhārām, as it was then known as, already existed. The bulk of the book deals with the wholesale renovation of Wat Bodhārām by Rāma I who renamed it Wat Phra Jetubon; the second big restoration some forty years later by Rāma III; a description of its numerous monuments and an enumeration of the abbots who have been its successive administrators, among whom some have made their names, such as the Supreme Patriarch Prince Paramanujit, the poet and historian. Present-day activities of the monastery are also given at some detail. The book is well illustrated; but, unlike most Siamese books published now, has no table of contents. It also might be improved if provided with an index, but that is the usual deficiency.

The History of Wat Arun was written by its abbot, Phra Dharmatrailokācārya, and though very short has been well written. The main Chapel of this monastery used to be the Chapel Royal situated within the Palace of the King of Dhonburi. When Rāmā I transferred the seat of government to its present site on the east bank Wat Arun became a resident monastery and was considerably renovated by that King. Its most conspicuous monument is, of course, the tall and graceful *Prāṇ*, built by Rāma III at a height of 81m, upon an older one of 16m.

168 King Rama VI & Prince Vajirañān: *Correspondence regarding an inscription from Wat Tra paṇ Čānphüek dealing with the marks on the sole of a footprint of the Buddha*, เรื่องคำจารึกว่าด้วยลายลักษณ์พระบาทสมเด็จพระพุทธเจ้าอยู่หัว King Monkut Academy Press, Bangkok, B.E. 2497 (1954) 28 p.

and

169. Prince Vajirañān: *An Inscription on the footprint of Wat Bovoranives with a résumé of information concerning the old city*

of *Jaināḍ*, คำจารึกพระบาทจำลอง ณ วัดบวรนิเวศวิหาร, คำแปล และคำพรรณนาถึง
เมืองไชยนาทบุรี King Mongkut Academy Press, Bangkok, B.E. 2498
(1955) 17 p.

The late Supreme Patriarch, Prince Vajirañāṇa-varorasa, died 35 years ago; but the anniversary of his death has been constantly celebrated through the usual memorial services sponsored by his pupils and the monks of his monastery. At these celebrations small pamphlets, mostly from His late Royal Highness' pen have been printed for distribution to those taking part in the celebrations. The two publications here reviewed are the latest ones. The earlier volume contains a facsimile of an autograph letter from King Rama VI, while still Crown Prince, reporting his discovery in 1907 of a stone inscription among the ruins of Wat Traparā Ōṇṇaphūṇṇek in old Sukhodaya, a rubbing of which he sent to the Supreme Patriarch with the request that at least the script in old Khôm writing which remains in fairly good condition and written in the Pali language might be literally translated by a qualified scholar. There was also another side of the inscription which contained matter in the old Thai script which was so badly preserved on account of its being exposed to the weather that it was not altogether legible. A reply from the Supreme Patriarch to the above, dated 15 months later, gives the gist of the inscription which was mainly concerned with the marks under the sole of the foot, in the deciphering of which the Supreme Patriarch found difficulty and had to collect much additional information. Copious explanatory notes accompanied the translation. In an introduction to this pamphlet, attention is drawn to a passage in King Rama VI's *Travels in the land of the Phra Ruang* which mentioned that the Thai side of the inscription gave a date -1296- and further said that "The Mahādharmarāj died..." This date is of course a *mahā-sakavārāj*, which is 78 years prior to the Christian Era, and the year would therefore be 1374 A.D.

The later pamphlet, published this year, is the Supreme Patriarch's translation of a stone inscription on another footprint, brought down from Sukhodaya a century ago to Bangkok and now

set up in a pavilion in the precincts of Wat Bovoranives. It is dated 1970 of the Buddhist Era. Besides this translation it has been translated by Luang Boribāl, while still Mr. Puan Induwongs, into Siamese and forms no. 12, duly translated into French, of the *Recueil des Inscriptions du Siam*, part 1 of M. Coedès (1924). To his translation the late Supreme Patriarch added a description from old texts of the history of the city of Jainād, which played a considerable part in the history of the Sukhodaya Kingdom in its later struggles with the rising state of Ayudhyā.

170. *A Life of the Buddha for the Young*, พุทธประวัติสำหรับเด็ก Dharmadān Press, B.E. 2497 (1954), 208 octo pages.

The average reader for whom these notices of Recent Siamese Publications are written would not be very familiar with an organisation called the Dharmadān, which is equivalent to saying "An Organisation for the Dissemination of the Doctrine". What form its distinctive features take may be gauged by studying the periodical issued by the Organisation. Its seat, instead of being in Bangkok like most cultural organisations, is situated in the comparatively unknown town of Juiyā, an *amphōship* in the maritime province of Surashtra. Its accomplishments are now becoming well-known among Siamese Buddhists who are interested in the intelligent progress of the revival of Buddhism and include the publication of a periodical called *Buddhasāsanā*, the maintenance of a sort of a retreat called Mokkhaphalārām, the "Pleasaunce of the Fruit of Deliverance" and the issue from time to time of books on the subject of Buddhism.

One of the latest of these publications is a remarkably well written *Life of the Buddha for the Young*. The book has been modestly described as a translation from the English of the late scholar, J.F. McKechnie, who wrote it for use in schools in Ceylon. It is really more than a mere translation. The unnamed author, in paying high tribute to the English scholar of the original work, gives reasons for his modifications from the original wherever there has been necessity to differ. He dedicates the merit accrued from the effort to the memory of J.F. McKechnie.

This Siamese version follows the plan of its original in the division of chapters and the provision of an index. The author has, moreover, added copious notes of his own. It is written in simple, language and the treatment of the subject is sensible and rational without trespassing on Theravādin orthodoxy. The narration too is attractive in a manner not usually found in books dealing with similar subjects.

171. A.P. : *A life of the Buddha from his own Sayings*, พุทธประวัติจากพระโอษฐ์ Dharmadān Press, Jaiyā, 2498 (1956), 454 pages.

This is a further indication of the new active and intelligent interest of the Thai Buddhist in his religion. It is, moreover, a piece of scholarly research for the biography has been constructed from material out of the Canon of Buddhism. The task must have been a big one, for the Canon has been arranged in every other aspect but the historical. One third of it, the *Vinaya*, is composed of regulations for the Holy Brotherhood, arranged in accordance of the gravity of the matter, incidentally containing information as to how each of the more important rules arose. A second section, the *Suttanta*, is made up of five divisions of sermons, arranged, not in historical sequence but according to the format of each of them. The third section, the *Abhidhamma*, is mostly made up of summaries of the Master's system of philosophy arranged for different purposes such as for memorisation. From all these the author has pieced together various incidents of the Master's life and mission with due reference to their sources in the Canon in simple but refined language.

The strictly orthodox regards the Canon as having been actual words from the Master's mouth. Hence the name of the book under review. For obvious reasons historians find it less easy to accept this interpretation ; but, inspite of this fact, the book is still, as has been said above, a piece of scholarly research, and, in the reviewer's opinion, deserves to rank as a pioneer and a classic in its field.

The work occupied its author 22 years. Although two editions have appeared, they were partial. This is the first time

that the book has been printed as a whole. It has the additional merit of containing an index as well as an enumeration of the ethical principles quoted in the book.

172 Amatyakul, T.: *The Monument of the Elephant Combat* เรืองเจดีย์ยุทธหัตถี Rungriangdharm Press, Bangkok, 1955, 61 pages.

The author was one of a subcommittee appointed by the Government to study and propose how this monument should be restored. The present publication forms the substance of the subcommittee's report. An account of their journey commences the book which is not without its interest since the monument has been only recently discovered though talked about for some centuries and is still not easy of access. Starting in the early morning of the 11th April 1952, they went by boat to Supan reaching it after nightfall. Early the following morning they went by jeep to the amphöship of Sri Praçandra, where the District Officer took charge of the party which crossed over to the west bank and went along cart tracks by car for 3 hours sometimes leaving the track for rice-fields and irrigation embankments. Directly after lunch at the monument they started clearing the undergrowth and making due measurements. By 5 p.m., the work being done, they commenced the back-journey reaching *amphö* Sri Praçandra fairly late. After a short rest there they made for Supan and starting from there at 3 a.m. reached the district Bāṇ-plāmā at sunrise. Here they changed into a larger launch and reached the nearest station of the Southern Railway Line just in time to catch the Praçuab express for Bangkok in the evening of 13th April.

Then follows the main topic of the book, the style to be recommended of the restored *edī*, for the remains indicate nothing of its original shape save that its had two superimposed tiers of square bases. Contemporary monuments were studied as to their styles and they came to the conclusion that all *edīs* of the period were bell-shaped no matter what the bases might have been.

A point of chronology is also discussed at considerable detail and the opinion submitted was that nearly a year had passed before the monument was built to commemorate the battle.

It is not altogether easy to be convinced of the accuracy of this surmise, but a fuller discussion would be needed than the usual space for a review would allow.

173 Ladāvalya, H.S.H. Prince Prôm : *The Mahākhandhaka* มหาขันธกสา - upakorn Kānphim Press, Bangkok B.E. 2498 (1955) 198 pages.

The Canon of Buddhism, otherwise called the *T'ipitaka*, is divided into three distinct portions. The *Vinaya*, the main topic of which is disciplinary procedure and rules, how they arose and how applied, forms one of them. The *Vinaya*, in its turn, is divided into three sections; and the *Mahākhandhaka*, the subject of the book now reviewed, is the second of its sections. The book under review covers only two of the 22 subsections of the work under this title. Those two subsections here translated, or rather paraphrased and enlarged upon by Prince Prôm, deal with 1. Admission into the Order, how the procedure arose, how it developed and how it is now practised in our country in both the Mahānikāya and the Dhammayut sects, contemporary practice being of course extra-canonical; and 2. the Uposatha meeting and the Recital of the Rules of the Order on Uposatha days.

The version of the late Prince was written in the classic style for religious works, full of explanatory matter and now and then supported by quotations from the Pali. It gives in fact an history of the days of the mission of the Buddha, commencing from the moment when he attained Enlightenment under the Bodhi-tree of Wisdom, going in minute detail through the period of inward peace and mental tranquillity at the end of which he was persuaded to share his discovery of the truth with former associates whom he admitted into his way of life. This was the original and simple procedure of ordination in which a candidate became a monk by the Master's call of "Come, Bhikkhu!" The narration goes on to sketch other incidents. It is in fact as mentioned above a history rather than a set of rules.

The late Prince's Siamese prose, however out of date for no fault of his own, is yet eloquent and flowing without being, as is usual with contemporary prose of the canonical works in Siamese, very involved.

Prefaced to the main subject is a full biography of the author, the writer of which is anonymous: a biography of His Royal Highness Kromamun Bhumindrabhakdi, the ancestor of the Ladāvalya family, with a list of his descendants down to the third generation of Mom Luangs, written for another occasion by the late Prince Prôm himself and brought up to date with regard to the last generations presumably by the editor of the work.

The work was published as a memento of the cremation of its author, prince Prôm.

174 Komarakul, Phya: *Sheik Ahmad* เหมะ อะหมัด Hydrographical, Department Press, Bangkok, B.E. 2497 (1954), 82 pages.

Quite a few are perhaps aware that some three and a half centuries ago there came to set up a business in Ayudhyā two Arab brothers and with them a considerable following of Arab Moslems. The elder was known as Sheik Ahmad; whilst the younger was Mahmud Said who, however, went back later never to return. Sheik Ahmad happened to have been a personal friend of the Minister of the Port, Chaophyā Phraklang, who eventually enlisted his services in his department, in which he rose to be Captain of the Arabs with the title of Ohulārājamontri and was given a piece of land to the south of the city which is still inhabited by 'khaeks', doubtless descendants of the Arab colony led by Sheik Ahmad in those days. When the Japanese staged a *coup d'état* against the King who they alleged had usurped the throne, our Sheik, now created a Siamese nobleman with the rank of a Phya, was one of the two leaders who fought them and restored the throne to the King. For this he was promoted to the rank of a Chaophyā and entrusted with the ministerial portfolio of the Interior.

Having thus established himself firmly in the hierarchy of nobles of the Kingdom, there was no question of a return home. He married a Siamese and begat a family, the descendants of which have included many distinguished statesmen and ministers of the Crown in successive generations through the period of Ayudhyā during which they turned Buddhist and their Arab ancestry became practically forgotten by all.

Towards the end of the period of Ayudhyā, King Udumborn abdicated in favour of his elder brother, Ekadat, who had been passed over in the succession in accordance with their late father's will. Before he did so he reigned for a short while during which time his minister of the South was Chaophyā Mahāsena, whose personal name was Sen, a descendant of the fifth generation. He had several sons, one of whom was Bunnag. The latter survived the upheaval of the sack of Ayudhyā and went to live with his sister Nāg, wife of Chaophyā Chakri of Dhonburi, who eventually succeeded to the throne of Siam and founded the Chakri dynasty. It was this Bunnag, from whom the illustrious Bunnag family descended.

To sum up, the Sheik's descendants had reached the sixth generation when the state was reorganised after the upheaval of the sack of Ayudhyā. There were then five members of the old Arab family, one of whom was the Bunnag just mentioned. At the time of the inauguration of surnames by King Rāma VI some of these branches had been subdivided into several branches, the most important of which was of course the Bunnag branch, which has to its credit innumerable nobles of the highest rank, including three Somdech Chaophyā, a rank which has not been attained by any other family.

The little work is told with graphic touches and history is plentifully introduced into the narrative, though not all of it has been accepted by historians as being authentic. So far as concerns the history of the family of Bunnag, however, there does not seem to be a point which can be questioned.

175. Chulachakrabongs, H.R.H. Prince : *Nelson, the British Admiral*, นลสันแม่ทัพเรืออังกฤษ Udom Press, Bangkok, 2498 (1955), 712 p.

The section of *Recent Siamese Publications* has not very often included such subjects as deal primarily with places or personalities outside the legitimate scope of our Journal, which has been summed up as being "the investigation and encomragement of

art, science and literature in relation to Thailand and the neighbouring countries." However distinguished Nelson was in the world's history, the fact remains that he never had any connection with our country or her art, science and literature. The inclusion of his biography, therefore, may seem somewhat irregular. An original work, however, written in Siamese especially for the Siamese public is a sign of the progress of the national culture; and as such it is being reviewed. Prince Chulachakrabongs has, in fact, written quite a number of biographies in Siamese which have up to now never been noticed in this section. The reason for this work being reviewed, if it may be said, is that the author's writings have now come to stay and this work will in the course of time be classed by posterity as a classic in the field of literature.

In the following pages the author has emphasized that, far from being a mere translation, or, one might add, even an adaptation, this is an original work which has been written primarily for Siamese readers, possessing its own features. One of these is its transcription. In the absence of a generally accepted system the transcription of foreign names into Siamese characters follows a line by which each name when transcribed into Siamese while being phonetic would show as far as possible the original spelling of the word. This is indeed a commendable idea mostly neglected by transcribers, who are usually too ready to keep only the phonetic side in view, resulting very often in words not being able to be retraced to their original form. There is another problem which must be mentioned in this review. The author says that foreign names have been transcribed in accordance with their English forms because most Siamese read that language rather than any other. On principle it would seem that such a system causes some inconvenience, since it would be awkward for instance to write แรลงน or even รังน for what we have been in the habit of calling ช่างกึ่ง or even to transcribe a name like Stuttgart by สตต์กาท which would be the strictly English way of writing it, though hardly likely to be the way adopted. Looking nevertheless through the length of the book, one sees easily enough that the author, far from insisting

on the said preference for English forms everywhere, has often modified his system, for he transcribes the name of the Count de Deux Ponts, for instance, by เคานต์ เดอ เดอช็องตส์. Well-known names which, one might say, have become Siamese through the medium of English, are admittedly acceptable such as ไวม and ฌาน.

A commendable feature is the emphasis stressed for clarity with regard to chronology, for every date, naturally given in the reckoning of the Buddhist era, has its corresponding year of the Christian era in brackets.

An important slip should be pointed out. Though the Siamese title for a king is Phrachao so and so, a queen even though a reigning one is Phranāṅchao. This is one of the rare distinctions of gender in Siamese.

It would not be within our scope to make any pronouncement upon the treatment of the biography which after all should be the main consideration. The biography is included in our series of reviews from the point of view of its being a pioneer work in the national language though treating of a subject not within the scope of the Society. This is not meant to indicate any deficiency, for as a biography it is very well written and most readable.

D.

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*Synopses in English of all articles in the number which are
written in Japanese are given.*

the following: (1) the patient's condition; (2) the patient's wishes; (3) the patient's family; (4) the patient's community; (5) the patient's country.

THE PATIENT'S WISHES

The patient's wishes are the most important factor in the decision-making process. The physician should always try to understand the patient's wishes and to help the patient to make a decision that is in his best interest.

The patient's wishes may be expressed in a variety of ways. The patient may tell the physician what he wants, or he may write a statement of his wishes. The physician should always try to understand the patient's wishes and to help the patient to make a decision that is in his best interest.

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