

BOOK REVIEWS

Kenneth W. Morgan, *The Path of the Buddha*. The Ronald Press Company, New York, 1956. 432 pages, including index.

The subtitle, *Buddhism Interpreted by Buddhists*, indicates the real nature of this volume. The editor, Prof. Morgan of Colgate University, with the backing of the Hazen Foundation, made two trips to Buddhist lands to secure material from living sources for this book. The eleven contributors were recommended by their fellow Buddhists as men distinguished for their knowledge of different aspects of the history and development of their religion. In consequence the discussions on Buddhist history, doctrines, and schools of thought bear the stamp of authority.

The contributors consist of seven Japanese professors, a Tibetan official, and three monks—a Burman, a Ceylonese, and an Indian. Disappointment arises because no Thai writer was chosen to represent the large monastic order in Thailand. Political conditions prevented the editor from contacting qualified Buddhist writers in China. The preponderance of Japanese authors is explained partly by the subject matter, *e.g.*, the rather full treatment of the Shin, Zen, and Nichiren sects in Japan, and partly by the competence of Japanese scholars in research. Prof. Tsukamoto, President of the Institute of Humanistic Studies at the University of Kyoto and Director of Research in Religion, to cite an example, gives a masterly presentation of "Buddhism in China and Korea."

In assembling and editing the material in this book Prof. Morgan follows the technique he used in preparing *The Religion of the Hindus*, 1953 (Reviewed in this Journal, August, 1955). In the opinion of this reviewer, *The Path of the Buddha* is the more satisfactory of the two, possibly because the subject matter is more homogeneous and its treatment has had the benefit of previous editorial experience.

The arrangement of the contents is logical. There is an opening chapter on the origin and expansion of Buddhism, followed

by one on Theravada principles and one on Buddhism in Theravada countries. Chapters four to seven inclusive deal with Mahayana Buddhism and its many ramifications. The eighth and final chapter, "Unity and Diversity in Buddhism," is a necessary attempt to bring together the factors common to the different schools of Buddhist thought. In the development of Mahayana Buddhism in China, Tibet, and Japan, observances and doctrines were greatly modified by the cultural heritage of the different adherents, by eras of social and political change, and by the leadership of outstanding religious thinkers. Prof. Tsukamoto mentions the development of "... three religious systems—based on versions of the scriptures in Pali, Tibetan, and Chinese." "Although these three systems are now virtually three separate religions, different both in form and content, it is still true that they trace their origin back to the same Founder" (p.182). The final chapter is not completely successful in finding a single "Path of the Buddha." "Paths of Buddhist Thought" would more accurately describe the subject matter.

The opening chapter of the book, dealing with the origin and expansion of Buddhism, is both compact and comprehensive. But in the discussion of the life of the Founder there is almost no hint of the divergent traditions, textual obscurities, and chronological gaps encountered by E.J. Thomas in his careful study, *The Life of Buddha in Legend and History*. This brings up the question, "Is an adherent *ipso facto* the best authority on his faith?" Is a mother the best authority on her child? Presumably it depends upon the mother, and whether her emotional involvement precludes strict objectivity. The Ceylonese contributor states, with perhaps unconscious feeling, "Even so, the vitality and enthusiasm of Buddhism in Ceylon is such that the more opposition there is from anti-Buddhist or political bodies, the more energetic the Buddhist leaders become in protecting their national religion and culture" (p.118).

The Tibetan contributor, viewing political tensions more dispassionately, gives a clear and constructive account of the com-

plex religious beliefs and monastic relationships in his land. He observes with some candor:

"Tibetans are highly appreciative of the strict observance of monastic discipline which prevails in Theravada countries.... Tibetans openly declare that if the monasteries of their own country were equally scrupulous in this respect they would have a higher standard of scholarship and spirituality" (p.275): Occasionally an incautious statement got by the editor, such as "Homage to Amita-bha Buddha!—echoes from every temple, every village, and every home in China to this day" (p.218). On the other hand, the number of admirable and pithy statements, summarizing concepts or situations, is very great.

The publication of this volume was well-timed, coinciding with the Theravada Jubilee Year 2500 Buddhist Era. That it was written by practicing Buddhists was appropriate on this occasion. That the contributors are authorities in their fields commands the respect and confidence of the reader.

K.E. Wells

Reverend Father Léopold Cadière, *Croyances et Pratiques Religieuses des Vietnamiens*. École Française d'Extrême Orient, Saigon, 1955. 338 pages.

The veteran missionary, Father Cadière, who for more than half a century has been a faithful collaborator of the École Française d'Extrême Orient, of which learned institution he is now an Honorary Member, will, of course, be well known to all students of Vietnamese history, culture and language. In these fields the Reverend and learned Father's knowledge is unsurpassed.

The work under review contains chapters that appeared fifty years ago, in the Bulletin of the École Française d'Extrême

Orient. They are now published almost unchanged, the exceptions being the alteration of the words of Annam and Annamite to those of Vietnam and Vietnamese, respectively. Among the subjects treated is the cult of trees. This kind of cult seems to be widespread in Vietnam. It is also found in Siam where the sacred Bo tree is venerated, though not worshipped, and a belief in dryads (นางไม้) seems also still to be held in some remote parts of the country. Other superstitions treated in Father Cadière's book is the cult of stones which, in certain cases, is akin to the fetish-beliefs in Negro Africa. The belief in evil influences travelling along roads and rivers is very common among the Vietnamese. To guard against such evil powers magic screens are erected, it being well known that the evil spirits are rather stupid, and that they will be stopped before such screens because they do not understand how to go around corners. There are quite a number of protective obstacles to be used against the attacks of evil powers, such as earthen walls, border stones or talisman-obstacles. Among other superstitions are those connected with small children who, in case of sickness, may be "sold" to somebody else in order to trick the evil spirits who has caused the illness. Such a practice is well known also among the Thai people. Father Cadière cites a number of amusing animal tales which no doubt have their counterparts in similar stories current among the Thai of the Kingdom of Laos. An interesting chapter describes the customs and traditions of the Vietnamese of the Ngũồn Sôn valley. Some of these customs and traditions here seem like a faint echo of the highly civilized and Hinduized Indonesian Kingdom of Champa that once occupied most of the part of present Vietnam which is called Annam. A considerable portion of the Vietnamese of Annam are Vietnamesed Châm or even mountaineers of the hinterland.

Father Cadière's book ends with a description of the former walled capital of the Empire of Annam, Huế, with its palaces, imperial tombs, its fine river and its splendid, hilly background which has been praised in song by many Vietnamese poets. At

present Huê is situated within the political borders of the communistic Vietminh, and there are no emperors of Vietnam anymore. Father Cadière's fascinating book is recommended to all students of folklore and popular beliefs.

Erik Seidenfaden

H.H. Prince Dhani Nivat, "Buddhism in Siam," *Encyclopaedia of Buddhism*, edited by G.P. Malalasekera. Published by the Lanka Bauddha Mandala and the Department for Cultural Affairs, Government of Ceylon (Volume of Specimen Articles, 1957, pp. 70a - 83a).

If all the articles in the projected *Encyclopaedia of Buddhism* achieve the high caliber of scholarship of the article on "Buddhism in Siam," by H.H. Prince Dhani Nivat, Kromamun Bidyalabh Bridyakorn, the publication is one which we shall look forward to with keen anticipation.

The article is authoritative, informative and well-written. It deserves a separate printing because it is the most concise presentation of a complicated and little-known subject that is still awaiting full appreciation and study in the West. There is a great deal that is controversial in this history, especially in the early accounts of Buddhism when it was associated with the area of Suvannabhūmi. Much of the history, too, is embroiled in national claims and rivalry. Although the article is not the place for a full discussion of these matters, its author presents enough to stimulate further investigation. The delicacy with which such points are treated, in consonance with scholarly principles, is particularly noteworthy. Probably no one else could have written so lucidly on this important chapter of Buddhism.

The author's deep appreciation of Sukhothai iconography stems from a fine sensibility of the deeper values of civilization. The restraint with which he has treated the elements of animism and

superstition, of which Buddhism was never wholly free in Thailand, reveals an understanding mind which is loath to condemn and ready to forgive.

What strikes us as most significant in this history of Buddhism is the deep interest which royalty has always taken in the Dhamma and the Sangha. Some of the contributions it has made in the persons of Rāmakamhēṇ, Lithai, Sondharn, Rāma I and II, King Mongkut and King Chūlalongkorn, have risen to remarkable heights of scholarship.

It is indeed true that, whenever learning and scholarship were honored, Buddhism flourished. It never reached such proportions in Thailand as to eventuate in a Nālandā or in a similar institution; it always kept on levels of highly devout yet learned individuals. But the final chapters of Siamese Buddhism have by no means been written. The increased interest in education is evident in the expansion of both Buddhist Academies—the Rājavidyalayas of Mahāchūlalongkorn and Mahāmakut—and their intense desire to make available to themselves the results of western scholarship by stimulating the learning of English and other modern languages in which scholars have deposited their contributions. Because of this interest and desire, Buddhism in Thailand will surely be able to clarify its position in the modern world and to play a significant rôle in changing social and intellectual endeavors. The elements of superstition and animism which still pervade it may then, in the opinion of the princely author of this history, be reduced to the vanishing point.

It is interesting to note that, in the paraphrase of an ancient Pali text quoted in the article, the linkage between a virile Buddhism and Buddhist learning also comes clearly to the fore: "When learning will have disappeared, the practice of Buddhism would likewise disappear..." This has an ominous sound, but it is a warning which all Buddhists might well heed.

There is a noticeable tendency throughout Siamese Buddhism toward the clarification of doctrine which operates with as few concepts as possible, such as Buddha, Dhamma, Sangha (The Triple Gem), but insists on greater moral endeavor. If it persists in this endeavor, Buddhism will become a mighty bulwark against all practices that rise out of the theory that the end justifies the means, such as those which condone violence in order to bring about a hypothetical good.

We are, indeed, living at a dangerous juncture in history when a full rededication to time-tested values is needed. These values must be kept out of the controversial political field so that they may constitute a fund of strength from which the political life will be able to draw in times of stress. The history of Buddhism in Siam indicates that religion has in general been kept from involvement in the country's politics.

The author of this history of Buddhism in Siam is well aware of the effect which modern economics must eventually exert on the Order of Monks, but he evidently feels that this work is not the place for him to discuss the matter in detail. The impact of western ideas will surely be felt more as time goes on. The real test of the strength of Buddhism always comes during times of crisis. The record of Buddhism in Thailand proves what the Thai in all modesty claim: that they have a Buddhism which, though perhaps less inclined philosophically and speculatively than it is in certain other countries, is actually and potentially a great moral force pivoting closely around the eightfold path pointed out by the Buddha. It stands ready to meet the tests that a period of crisis may impose.

The reviewer hopes that he may see more pictures illustrating this history when it appears in its final form, together with a map that has been redrawn so as to portray with greater clarity the truth that Thailand is one of the most important of the Buddhist countries.

Kurt F. Leidecker

MALAYA: COMMUNIST OR FREE?, by Victor Purcell. Stanford University Press, 1954. 288 pages.

This conscientious and earnest attempt to analyze the Malayan situation expresses in annotated scholarship the whole complex treated fictionally by Han Suyin in *And the Rain my Drink*. Readers of both books will recognize the common characters and situations: the resettlement camps, the retread British officials, the Chinese businessmen, the desperate policies of the Emergency. But whereas Han Suyin reports selected areas of this from her own peculiar and priggish perspective, Dr. Purcell has made a gallant effort to reconstruct the whole in all its dimensions—historical, social, economic, and political. He is assisted in this by his long experience in the Malayan Civil Service, his proficiency in the languages of the country, and his scholarly training, and these give to his book, despite its clumsiness, an extraordinary effect of a human situation recreated in motion and duration. It is the effect that both art and scholarship aim at but rarely achieve. Dr. Purcell has achieved it not through skill in writing—his book is ill-organized and difficult to read—nor in the simplifications that more cunning men would have employed, but through patient grasp and an obviously long emotional involvement; he *cares* about Malaya very much indeed, and this, instead of impairing his scholarship, rises above its awkward pedantry and pulls the mechanics into life.

As a liberal Englishman, Dr. Purcell is nicely balanced between pride in Britain's achievements in Malaya and an emphatic distaste for some of her practices. The achievements he robustly acknowledges—he is not embarrassed by colonialism; he points out that Asian imperialism as exemplified by the Japanese made the British brand smell sweet to Malaysians. Perhaps his most original theory is that Malaya has never been a nation until recently, and that Britain, through the introduction of rubber and imported labor, through certain great personalities as Sir Stamford Raffles, and through the disinterested devotion of the majority of her civil servants, have moulded Malaya into what the country now is. He admits

Britain's economic exploitation, her failure to train enough Malayan civil servants, the muddle of shifting policy and half-solutions. The problem of racial minorities multiplied the others. Communist terror and propaganda, seizing on these and other specific grievances, was directed against Britain. The British reply was the administration of General Gerald Templer, in the author's view a calamity of the first magnitude. For reform, Malaya was given military dictatorship; for popular control over public money and policies, authoritarian edicts; for bread, in short, a stone. The portrait of Templer that emerges from chapter after chapter is classic: tough, merciless, fanatic, furiously busy at tasks so empty of real meaning as to be idiotic, he is the Byzantine pro-consul presiding over the death of a province. In this evil season the real leaders vanish and crooks and opportunists flourish as they did in Nazi and Fascist societies.

The root problem in Malaya and its solution, Dr. Purcell maintains, are economic, not military. The Emergency regulations must be removed and elections on the Federal Council level held; then the leaders from the Left will emerge and sort themselves into the normal political spectrum of Right, Left, and Center. With these, measures for economic equilibrium—*e.g.*, social services, redistributory taxes—will refute Communist charges of British exploitation. Only the Communists desire the departure of the British, who have a diminishing but essential role in this country: the constitution must be remodelled on that of Britain's (as the Philippines' was based on America's) and Britain must provide a caretaker government under which genuine self-government will foster a true nationalism resistant to Communism. It is to Britain's advantage for Malaya to be independent, self-governing, part of the open world market. The West must demonstrate in Asia that democracy is real and not imperialism and economic bondage.

All this sounds liberal and enlightened in summary, and if it leaves unsolved such festering problems as the racial minorities, Dr. Purcell might reply that these will solve themselves given the conditions he advocates, although experience has not necessarily demonstrated this. Now that Malayan independence is a fact, it will

be interesting to see whether these measures have been taken and how. The remarkable feature of Dr. Purcell's book is that he does not really prove his points; all his cumbersome scholarship leads, not to well-ordered and inevitable conclusions, but to the impression that he has arrived at these despite, and not because of, all the documentation, quotations, and footnotes he laboriously presents. Curiously, this augments and validates what he has to say; he has read and felt and talked intensely about Malaya over a long period, and his experience, learning, and British liberalism have in the synthesis produced his answer, more like an artist's than a scholar's, more a long, wise insight than a scientific hypothesis, despite all its weighty trappings. His indictment, decorous but sustained and emphatic, of the Templer regime is the emotional protest of an outraged man rather than the cool refutation of the scholar he purports to be. This kind of knowledge can be quite as valid as any other, and, because it is informed with the breath of life and thought, it has far more weight and force than the meretricious artifice of a Han Suyin. If Dr. Purcell cannot really write, cannot really manipulate the tools of scholarship (even his index is poor), these disadvantages have their compensations, like Dreiser's, in a heedless, stubborn, overwhelming will to speak and to be heard.

Mary Sanford

RECENT SIAMESE PUBLICATIONS

183. na Īramualmarg, Ī.: *Ten Poets*, สิบกวี, edition of B.E. 2498, with a greeting by Kromamun Bidyalabh (1955), 596 pages.

The editor, M.C. Čandčirāyu Rajani, writing under the pen name of Ī. na Īramualmarg, is aiming here at an anthology. Following up the simile of the term, he points out that there is a wealth of flowers (Gk. *anthos*) but that the vase is limited in space. In arranging flowers the choice of them determines the form or shape of the *ensemble* in the vase. Limiting his choice in this case to poetry, the editor presents to the public his vase containing a collection of 10 sections, of which five are devoted to those he calls the major poets, four sections to other poets and the remaining section to his late father, N.M.S., *i.e.*, His Highness Prince Rajani, Kromamun Bidyāloṅkon. In the Prince's opinion, which the editor of this work accepts as his criterion, a poet to be qualified as such must be no longer alive; must have a real name—anonymous versifiers not being acceptable as poets for lack of identity—and must be qualified on the ground of the quantity and of the quality of his works. With these stipulations his five great poets are Čaofā Dharmādhibes (1715–55), Čaophyā Phraklay, Hon (17..–1805), King Rama II (1767–1824), Phra Sunthornvohār Bhû (1786–1855), and the Supreme Patriarch, His late Royal Highness Kromaphyā Paramānujit (1790–1853). The minor poets are well-chosen; many of their gems of poetry find place in the work.

The poetical pieces chosen are presented in their historical sequence. In each chapter is given an historical sketch of the literature of the period under survey. The first two chapters thus deal with the Ayudhyā period; six chapters treat of the Bangkok period up to the middle of the XIXth century; the ninth with the period of the fifth and sixth reigns of Bangkok (1868–1910), and the last one, the tenth, with the voluminous poetry of the late Kromamun Bidyāloṅkon.

His critical remarks, forming the appendix, are not by any means the least interesting, especially for philologists. They include such topics as quantity in prosody, the formalisation of the

rules of which he thinks have been too rigid and exaggerated; the method he has adopted in choosing and editing manuscripts and lesser known publications, valuable specimens of which are given; a discussion of modern spelling, etc. A welcome feature at the end is an index of the poetical passages quoted, which are duly classified by authorship. Among the comparatively unknown pieces of poetry reproduced here are *Love poems* exchanged in secret between Čaofā Kuṇ and Čaofā Saṇwāl of Ayudhyā, *Panegyrics* of King Rama I by Phra Jamnivohār, and the *Sombat Amarind* by Čaophyā Phraklaṇ, Hon.

The editor stresses the fact that, in choosing poetry for inclusion in the anthology, he has been guided by the factor of popularity as well as that of beautiful diction. He has, besides, added 'pertinent remarks' by way of embellishing his vase with ferns. If these remarks seem unworthy of inclusion he would plead that the collection, rather than being a compendium of literary criticism, or a history of literature or even a mere book of poetry, is but a vase of floral poesy arranged only for mental diversion. He ends by thus summing up the intended nature of the book:

"Literature is national property. It has great spiritual value which does not fluctuate so readily as the physical. Nowadays people of all classes must needs feel anxiety for the future, for they would like to be able to hold on to something tangible.....

"Hence the publication of this anthology... which may serve as that something to hold on when all other props seem to fail us."

184. Mahā-Ammat, Phyā: *The Origin of the Survey Department*, S. Pāyupōṇs Co. Press, Bangkok, B.E. 2499 (1956), 35 pages.

The work was published as a memento of the cremation of the remains of its author. It is prefaced by biographical items which were written by the Čaokhun himself (pp. 1-13).

The Survey Department arose out of modest beginnings, which were initiated in the early part of the fifth reign by Henry

Alabaster, at that time a diplomat of the British Government who was in no way an expert in the science of surveying. There was at that time a popular prejudice that surveying was a preliminary step to western imperialist aggression. In his enthusiasm for reform the King faced this possibility, as was his wont, by engaging J. McCarthy for a triangulation survey of as much as possible of the whole country. The staff had to be trained anew; but there was but little inducement to enter the profession. The author was recruited as an interpreter attached to the Survey School while quite young. While serving as interpreter he was also a student there. The work of a general survey of the whole country took him far and wide till he became familiar with every part of the Kingdom. For the topographical knowledge thus gained he was offered the post of Private Secretary to His late Royal Highness Prince Damrong who had just been entrusted with the portfolio of the Interior and who was planning a reorganisation of the internal administration of the whole country. He was not willingly spared by his chief, McCarthy, and his colleagues, evidence of which fact may be seen in the various testimonies reproduced in the book. The distinctive feature of this book is the account of Phya Mahā-Ammat's travels as a surveyor roughing it under all sorts of conditions.

The work in fact is as much an autobiography of the late Čaokhun as an account of the origin and development of the Survey Department.

185. Sathienkoses: *Kuan Im*, กวนอิม, Udom Press, Bangkok, B.E. 2499 (1956), 146 pages.

Though merely a translation from the English *Vision of Quannon Sama* by B.L. Broughton (1929), this work is for the Siamese reading public as yet unacquainted with Mahāyānism a readable account of the "Wisdom-being" so popular in China and Japan, and is thus revered by hundreds of millions of the world's population. It is, as usual with Sathienkoses' translations, a very free rendering supplemented by the attractive style of the author.

186-7. On the occasion of the cremation of the remains of Her late Majesty Queen Sawāj Vadhānā in April 1956, a number of books were published under the sponsorship of the King, the chief mourner, and under that of various institutions which had profited by Her late Majesty's philanthropy. The material of these books was varied in character, a large number of them which were sponsored by monastic bodies being didactic or exegetic treatments of Buddhism. A few come within the sphere of literary or historical interest such as the two works reviewed below:

Rama I, King: *The Dālay* (a dramatic romance), ดาหลั พระราชนิพนธ์ในพระบาทสมเด็จพระพุทธยอดฟ้าจุฬาโลกมหาราช, Rujrāṅgharm Press, Bangkok, B.E. 2499 (1956), 1,006 pages, with introduction of 20 pages by Prince Dhaninivat.

The romance of *Dālay* formed the subject of an article in JSS XLIII, 2, Jan. 1956, and may be easily referred to by readers of our Journal. It only remains to be added, in connection with a review of the Siamese version of the story, that the publication serves the purpose of preserving the long and historically important, if tedious, work from oblivion. The introduction deals with general aspects of the romance, its extant copies, a summarised history of Java so far as it bears on this episode, the obvious confusion of traditions pointing to the length of time which elapsed in the process of the story being handed down, the various versions of the Panji romance found in Siam, and a summary of the plot as it appears in this version of *Dālay*. The get-up of this publication is laudable.

Chulalongkorn, King: *About Wat Smorai which has been named wat Rājādhivās*, เรื่องวัดสมอรายอันมีนามว่าวัดราชวิหาร, King Mongkut Academy Press, Bangkok, B.E. 2499 (1956), 61 pages.

The monastery forming the subject of this monograph is an old one. It antedates Bangkok, but its origins are unknown. As the royal author pointed out, the Wat Smōrai was a twin institution with Wat Smōkrēṅ, and it must have existed for a long period before Bangkok became the nation's capital. They

were obviously older than the time when names in old Indian classical languages became the fashion. Mediaeval conjecture made the name out as the "monastery of the row of *smô* trees;" and in fact some incumbent of the monastery actually had a row of them planted to justify the name though they do not seem to have survived. It is more likely, however, that the word *smô* here refers to a Siamese pronunciation of the Cambodian *thmô*, a stone. This would suggest that the monastery might have existed since the time when Cambodian influence from Lavo extended as far as here. To come, however, to more modern times, the monastery was repaired by the Prince of the Palace to the Front of the first reign.

Other problems of the history of the monastery are then taken up, such as the succession of abbots who presided over it, its recluse traditions, its consequent choice as the residence for the temporary monastic terms of high princes (the heirs to King Rama I and Rama II), their courses of monastic training, King Monkut's choice of it as his permanent abode at first while he was a Prince, and its having been the nucleus of the new school of monastic practice instigated by Prince Monkut. A description of its monuments and the royal author's own programme of repair in 1909 are given at length. The monograph was in fact written when the King had in mind a general repair of the monastery. Unfortunately the King did not live long enough to see its accomplishment which took complete shape in the reign of his successor, King Rama VI.

188. Bodhinanda, S.: *Mahāyāna Philosophy*, ปรัชญาพุทธาณ, King Monkut Academy Press, Bangkok, B.E. 2499 (1956), 312 pages, sexa., ill.

This is an original essay made up of a series of researches from Chinese and Japanese sources. Beginning with definitions of technical terms, namely Mahāyāna or the Great Vehicle, Triyāna or the Triple Vehicle, Pāramitā, the Ten Stages of the Wisdom-being, etc., it goes on to make comparisons between Mahāyānism and Sāvākayānism, the latter being more popularly known by the somewhat derogatory name, given to it by the former, of Hinayānism, or the Inferior Vehicle, which is also known among its adherents

as Theravāda or the Dictum of the Elders. It then gives a sketch of the scope of the Mahāyānist Tripiṭaka, which however lacks the Vinaya, which is known to be one of the 'Three' baskets' or *pitaka*. Then follow histories of the Mahāyāna School of Thought in India, China, Tibet, Vietnam, Korea, and Japan. Short descriptions are given of the various sects of Mahāyānism from the historical as well as the philosophical standpoints. The essay ends with an original and interesting evaluation of Mahāyānism (pp. 298–309). Here the author gives expression to his personal admiration of the wide scope of Buddhism of both Schools which can give satisfaction to almost every seeker of mental and spiritual solace. Those given to habits of praying with a hope of something like heaven in the hereafter would be drawn towards the sect of Sukhāvati; those with a preference for esoterism, finding solace in the teachings of the sect of Mantrayāna, a combination of Mahāyānism with Hindu Tantrism; those of an enquiring nature who speculate about the Soul would be interested in the sect of the Bhūtatthātāvāda; those of a logical bent would look to the Abhidharma of the Mahāyāna as well as to the Theravāda School; those of a spiritual bent to the Yogācāra; those of a more material bent to the teachings of the Srāvastivādīn; those preferring freedom of thought to the Mādhyamika; whilst those seeking what is deemed to have been the pure and original teaching of the Master would naturally adhere to the Theravāda School, or Hinayānism. He sums up in the end with a defence of Theravāda, which he professes.

This long essay covers a large field by going cursorily over each aspect. The student should find it a useful note-book to aid the memory; but the reader picking it up with a view to learning something of an unfamiliar topic would find it bewilderingly detailed.

189. Yupo, Dh.: *King Nārāi the Great and Contemporary Savants and Poets*, สมเด็จพระนารายณ์มหาราชและนักปราชญ์ราชกวีในรัชสมัย, Bangkok, B.E. 2499 (1956), 98 pages, sexa.

This little volume contains almost all that is known of the circle of savants and poets at the court of King Nārāi of Ayudhyā,

who was not only their patron but also a poet himself, for it was he who wrote a considerable part of the *Samudaghos*, considered to be one of the most beautiful of romantic poems in Siamese literature. The King was well-known too for his knowledge of elephant lore and wrote one of the versified elephant eulogies which were sung on occasions of the ceremonial taming of the pachyderms.

Other figures included in this survey are the Most Reverend Somdech P̄ra Buddhaghosācārya of Wat Doem who was the scholar and preceptor of His Majesty; the Right Rev. P̄ra Bimoladharm of Wat Raghaj, also a preceptor of the King; P̄ra Mahārājagrū, the King's wit and jurisconsult who was also a poet; the Rev. P̄ra Ācārya P̄rom, known for his sagacity; P̄ra Horā the poet-astrologer; and three other poets of fame among whom was Sriprāj the poet and wit.

There were of course other notable figures of the period, whose names have come down to posterity, such as P̄ra P̄edrājā, the King's Master of the Elephant, who later became a Chief Minister and succeeded him on the Throne, and his rival Phaulkon the Greek. Not being poets or literary figures they have not been included in this little survey which nevertheless takes cognisance of the King's statesmanship and political wisdom.

The booklet was published for the Prime Minister's presentation of the royal *kathin* in Ayudhya in 1956.

190. na Pramualmarg, P.: *The History of Sunṭorn Bhū's klōn works*, ประวัติคำกลอนสุนทรภู่, Aksorcaroentasna Press, Bangkok, B.E. 2499 (1956), 584 pages.

Sunṭorn Bhū has retained and even maintained his popularity all through the century since his death. There have been of late several publications dealing with his life and works. The present volume is but one of them, though no doubt a distinguished one. It is an anthology, a parallel in fact to *Ten Poets* (Recent Siamese Publications, no. 183), and to another projected volume already mentioned in this one to be called *Versified Stories of Sunṭorn Bhū*,

all three from the pen of *Ė. na Ėramnalmarg*. In this history of the poet's *klôn* works, a pioneer in its line, it has been possible to modify facts of the poet's biography written so authoritatively by His late Royal Highness Prince Damrong in the National Library edition of the romance of *Ėra Abhaimani*. The circumstances leading to such modifications are told and may be summed up as resulting from the publication of a hitherto unknown work of the poet called *RamĖan-Ėilāb*. According, then, to our author, the biography of the great poet may be more simply divided now into (a) early life and service under the Prince of the Palace to the Rear (first reign) up to the age of 24; (b) life under his favourite patron, Rama II, all through the reign of that King when he was created Khun SunĖorn Vohār; (c) his assumption of a monastic life for 18 years; and (d) his 14 years' period of old age when he doffed monastic robes and took service under His Majesty *Ėra Pinklao* of the Palace to the Front in the fourth reign and was created *Ėra SunĖorn Vohār*, chief scribe of that King.

The history of the poet's literary works in *klôn* has been gathered from the works themselves. It is in fact more of a biography than it sets out to be, for judging from the nature of things it cannot be otherwise. Starting with references to his early life, gleaned from two of his *nirās* pieces, the *nirās* of MūaĖ KlēĖ (มื่อมื่อมื่อ) and that of the Footprint (มื่อมื่อมื่อ), we go into his naming as evidenced from other *nirās* pieces and then into the successive periods of his long and varied life through the many vicissitudes of his fortunes. After wading through some 15 or so of the *nirās* pieces as well as some *pleĖyāo* (long valentines) and a few other types of the *klôn*, we come to the last of his works, different from all others in nature, an historical *sebhā* for recitation, which bears a close resemblance to the mediaeval German minstrel songs.

The concluding portion is made up of a list of biographical dates culled again from his poetical works and a detailed table of contents added, in the fashion of French literature, to the end of the

book. It is to be regretted that no index, either of subjects or of terms or names, has been included, for such would add greatly to the value of the book from a scholastic point of view.

191. Isrānubhāb, Pra: *The Story of Uṭen in verse*, อิศรานุภมภ์, Survey Dept Press, Bangkok, B.E. 2500 (1957), 246 pages, sexa.

The cremation of the remains of the late Lady Pračon Paččanik, wife of the Speaker of the Assembly at Wat Debasirin, was the occasion for the publication of an old work of Siamese literature of the Bangkok period, dating back to the reign of King Monkut. The work was first published 31 years ago and is of course out of print.

It is stated in the preface, written for the present edition by the Chief Librarian of the National Library, that the author was a Pra Isranubhāb whose personal name was On. The theme came out of the Pali Commentary of the Dhammapada. The versified story is a long-drawn-out work, but is still unfinished. The style is cumbersome, especially when viewed from the standpoint of the modern reader even of the *chanda*, for these are days of dynamic writing and of the cinema. The interest of the poem, however, lies in the fact that the old Indian story of the loves of King Uṭen (Udayana of Vatsa), who counted among his consorts the famous Vāsuladattā, better known as Vāsavadattā, of Ujjen (Ujjayinī), had found its way into our literature through the Pali.

The story as here related commences with Uṭen's father, the King of Kosambī, capital of the Vatsa country, whose queen was snatched away into the forest by an eagle. The bird placed her on a branch of a high tree; but before he could make a prey of her body the queen in her alarm made such a loud cry that the bird was scared and left her on that tree where she, being in an advanced stage of pregnancy, gave birth to a son who was named Uṭen. Mother and child were picked up and taken pity on by a royal hermit dwelling in the forest. The latter gave them food and shelter until the boy grew up and wished to go back into the

town to seek his father, whoever he was. The hermit gave him a fiddle, in Siamese a *pīn* (from the Sanskrit *vinā*), which had the miraculous power of summoning herds of elephants and taming them. Armed with this and a secret incantation for victory he found his way home and was identified as the heir to the throne recently left vacant by the death of the King his father. His prestige as a ruler aroused the envy of a neighbour, King Pajjota of Ujjenī, who laid a trap and caught him while he was in pursuit of a magical elephant in the forest. Brought before the royal presence of his captor, Uten paid him no due salutation. On being asked for the secret incantation for charming elephants, he said he would only teach it to him who would pay him respects due to a preceptor. Pajjota, after threatening him with execution to no avail, suggested the alternative of teaching it to a hunchback woman who would be hidden behind a curtain, to which Uten agreed, provided that she salute him. Pajjota then told his daughter, Vāsuladattā, to learn this incantation from a dwarf, who would be hidden behind a curtain. Lessons went on for some time without much progress, the Princess finding it difficult to master the incantation. Exasperated by the ignorance of his pupil, Uten gave vent to a rebuke which included a reference to her hunchback condition. Inflamed by this undeserved slight, she retorted by calling him a dwarf which she really believed he was. Uten then looked in only to find the beauteous damsel. They fell in love at once. Though lessons continued for a long time they now became in league, planning for an elopement. They eventually did so and returned to Kosambi hotly pursued to the boundary by Pajjota's forces.

After this climax the story brings in the conversion of the King to Buddhism and other incidents which, perhaps owing to their diminished interest in the framework of the story, were left off unfinished.

In comparing the narrative with the Commentary of the *Dhammapada*, it will be found that the poet followed the Commentary fairly faithfully. The story of Udayana and Vāsavadattā is well-known in Sanskrit literature too, the best known being Subandhu's

kavya, or romance, under the name of the heroine. Another well-known literary piece in Sanskrit which brings in these principals, though in a different episode, is the drama *Ratnāvalī* attributed to King Harsha.

A further point of interest lies in the fact that for some unknown reason someone took such a fancy to the story, perhaps as long ago as the days of Ayudhyā, that the Law of *Āra Dhammanūñ*, promulgated in 1633, laid down that the seal of the Director of Provincial Revenues was to bear the design of "*Āra Uṭṭarāthi-rājakumār* with his three-stringed *pin*." Unless this particular paragraph of the Law was an interpolation the fact would point to the story being known in those days. It would not be out of the possibility of things however for such an old date, for *Dhammapada* has been popular in this country for a long time.

192. *Āra Mahā Pijā Parīññāno: Old Customs of the Thai of the North-East*, พระเพณีโบราณไทยอีสาน, P. Pityāgār Press, Bangkok, B.E. 2495 (1952), 480 pages, sexa.

The author tells us, in his preface, that the book has been compiled from palm-leaf manuscripts, from hearsay and from memoirs. It has taken him many years to accomplish his task. He has dealt here with only the more generally accepted customs, since the North-East is a large area.

In dealing with the subject he has classified these customs into 15 headings. They are: I. Life Customs, namely birth, ordination, marriage and death; II. *Ht Sibsōj*, ceremonies of the Twelve Months, *i.e.*, seasonal ceremonies observed during the course of the year; III. *Āroṇ Sibsī*, or 14 rules of the monarch's conduct of affairs; IV. Sprinkling of water as a mark of respect on objects of one's reverence such as images of the Buddha and one's relatives of an older age; V. Building a House; VI. Entertainments; VII. The Custom of offering goodwill (*khwañ*); VIII. The Custom of tying the wrist by way of well-wishing; IX. Ceremonies to lengthen life; X. Rites to avert evil (*sadoh-kroh*) XI. Praying for rain water, the

North-East being an area where droughts often occur; XII. Mantras; XIII. Kol, or mystic practices; XIV. Modes of performing charities; and XV. Fortune-telling.

The list would seem to be intensive and to take in all aspects of a person's life. It goes without saying the ceremonies and customs described here are interesting as relics of a society which is fast losing its primitive habits through contact with the capital and the world. They are studied more for the purposes of anthropology than for their former application in the prevention of evil or the mounting of obstacles.

193. *The Royal Ceremony of Immersion*, performed for His late Royal Highness Prince Mahā Vajirunhis in B.E. 2429, พระราชพิธีลงสรง, Tirnasār Press, Bangkok, B.E. 2499 (1956), 50 pages, ill.

194. *Royal Ceremonies of the Twelve Months* (of the year), in klong verse, โคลงพระราชพิธีท้าวสมรส, written by His late Royal Highness Kromphyā Bamrāb Porapaks, Tirnasār Press, Bangkok, B.E. 2499 (1956), 166 pages, ill.

These publications were presented to guests who attended the cremation of the remains of Her late Excellency Lady Noryao Dharmādhikaranādhībodī. They form fitting memorials to the deceased since they both deal with the topic of royal ceremonies which have been long connected in successive generations with the Malakul family into which the deceased lady married. The author of the second work under review had been in charge of many important duties of state during the minority and youth of King Chulalongkorn, among which duties were those of the Court and its ceremonies. The husband of the deceased, Chaophyā Dharmādhikaranādhībodī, a grandson of the Prince, became the Minister of the Royal Household in the reign of King Rama VI when the Siamese Court reached the zenith of its spectacular splendour. The first publication was an idea of another Malakul, M.R. Devadhiraj, brother of the Minister just mentioned.

The first work deals with an old and rarely seen ceremony. It contains (1) an official programme drawn up for the ceremony to be performed on that occasion by Prince Bharurajsi, brother of King Chulalongkorn (pp. 1-15), and (2) an additional programme (pp. 15-20), both giving the main outlines of the ceremony of seven days in which there were services of benediction and the immersion of the young prince into the river in front of the Royal Landing in an enclosure specially constructed for the occasion; due anointment followed on the immersion, followed in turn by further blessings and congratulatory addresses by the Court and the diplomatic corps; then (3) an account of the whole proceedings, which though unstated one can presume has been taken from the Royal Gazette (pp. 21-40); and (4) the text of the proclamation elevating the rank of the young prince to that of an heir to the Throne (pp. 41-50).

Modern readers are chiefly interested in two points, namely, the history of the custom and the form which the ceremony took. Of the latter the summing up above may be sufficient. Those seeking details would prefer to go directly to the book itself. Of the former point, however, it may be useful to point out that the proclamation (section 4 of the book) gives us some material. This proclamation says that the exalted rank of the heir to the Throne dates from ancient days. When King Ramadhipati, popularly known as His Majesty of U-Ŧoj, founded his dynasty and established his capital at Ayudhyā, he promulgated the Palatine Law in C.S. 722, in which the son born of the queen was to be a Somdech Nô Putthaçao, or heir to the Throne, who was to take precedence of all other members of the Royal Family. This rank was later given up for that of the Mahā Uparāj, who became more popularly known as the Prince of the Palace to the Front (Wajñā) and often referred to as the Second King in some cases, thus causing some confusion to foreigners seeking a correct understanding of the nature of the position. The office of the heir to the Throne, however, besides being an original institution among our nationals in earlier times, would become more

intelligible for foreigners. The office therefore of the Mahā Uparāj was now abolished; and in its place that of the heir to the Throne for the eldest son of the Queen was substituted.

The proclamation goes on to say that in former days when the eldest son of the queen reached the age of nine he underwent in some cases the ceremony of immersion which confirmed him as the heir to the Throne, citing the instance of King Rama II's performance of the ceremony in favour of Prince Moṅkut, who later reigned and is now known as P̄ra Čomklao. In the latter's reign, however, he performed the ceremony of creating his eldest son by the queen as heir to the Throne without the rite of immersion. King Chulalongkorn nevertheless deemed it advisable to have the ceremony of immersion performed for his son and heir, Prince Mahā Vajirunhis. Hence the performance of this immersion which forms the subject of the proclamation.

It was not stated in the proclamation because there was no need for doing so, but the historian of Siamese literature may recall that King Rama I of the Čakri dynasty has recorded such a ceremony in his epic poem of the *Rāmakien*; this would be the earliest record extant of the ceremony of immersion.

The other volume on the Twelve Months' Ceremonies is a vivid and human description of all the Court ceremonies by the expert that the Prince was in such matters. It is not lacking in technical detail and yet, it is still, as pointed out above, a vivid and human narrative. Most of ceremonies described are pictured from the popular aspect no less than from the eyes of the official. The series is prefaced by a short reference to the foreign travels of King Chulalongkorn in the early days of his reign. Foreign names in this reference suffered twistings in order to conform to metre. We thus have Karakuta and Benari for Calcutta and Benares, respectively. Not only proper names, but even Siamese words, suffered in a similar way because of poetic licence.

The illustrations in both books have no connection with the subject matter. It is indeed a pity that some of the ceremonies

described, such as the rare rite of immersion, have not been accompanied by illustrations which may help towards the understanding and visual realisation of their nature, for old photographs of them must surely exist. The illustrations are those, however, of phases in the life of the deceased, which, though valued by those who knew her or who were her contemporaries, will not have the same educative significance.

195. Pramoj, M.R.K.: *Potpourri*, เก็บเล็กผสมน้อย, Tirnasār Press, Bangkok, B.E. 2499 (1956), 167 pages, ill.

Approached by the family of the deceased, who wanted a volume of his writings for distribution to guests attending the cremation of the remains of the late Lady Nongyao Dharmādhikaranadhibodi, the author chose articles which he had written for the daily editions of the *Siamrath*, giving his reasons for these choices in the preface.

Kukriddhi Pramoj is of course too well-known a figure in the world of journalists and intellectuals to need any introduction. In the preface he points out that he had been dictated, in taking up this task, by the kind consideration which the deceased lady had always shown him. Her interest in his writings and her sympathy had been factors of encouragement, guidance and even restraint on him. All these writings had passed her eyes and often formed topics of discussion and banter between him and the lady to whom he dedicates this work.

The articles and leaders touch on every conceivable subject. They are written in the author's characteristic style, combining knowledge with judgment, humour and even sarcasm. Though one hesitates sometimes to give unstinted approval to all his judgments, though one recoils now and then from his bitter sarcasm, there can be no doubt that his writings command interest from a large number of readers, appealing as they do so much to the intellect, that one comes to tolerate his often exaggerated criticism of men and affairs.

To give an idea of his large repertoire, some of the subjects taken up in the book may be mentioned. It is a pity that there is no table of contents or even an index of them. One has to wade through the length and breadth of the book, though the process can hardly be said to be tedious. From the topic of honorific vocabularies in Siamese, he goes on to corruption in America, mind you; then to various other things, among which may be mentioned dramatic performances of *Phra Abhai* which was really written as a recitation of extravaganza, the mistresses of King Charles II of England, Vinoba and the pañcayat system in India, an appreciation of the staging of *Rajūdhiraj* at the Theatre of the Fine Arts Department, a plea for a more sympathetic treatment of our Chinese population, political "fellow-travellers," post-Stalinist Russia, an appreciation of M. Tramod's *Thai Entertainments*, the coining of new Thai words such as Tasnāčorn and others, which try to retain English alphabetic initials, etc.

The series covers a period from January 1952 to 1954. The book is illustrated, like the other two volumes, by snapshots from the life of the deceased, which, in this case, do not seem as out of place as they do in those volumes.

196. Damrong, H.R.H. Prince: *The Story of P̄ra Čomklao*, เรืองพระจอมเกล้า, Tirnasār Press, Bangkok, B.E. 2500 (1957), 82 pages.

In spite of its modest title the work is no less than a biography and an excellent one at that. It is a pity, however, that it was unfinished. From the time of the monarch's birth in 1804, while King Rama I was still on the Throne and his father was that King's heir, the life story is traced to his naming at the age of 9 in a ceremony of immersion, then his education, his being sent on a mission at the head of a military progress to welcome Môn immigrants at Padum, his first coming of age at 13 when his infantile knot of hair was cut off in an elaborate ceremony, his novitiate in the Holy Order at Wat Mahādhātu and 7 years later his ordination as a monk at the same monastery, his father's death within 10 days of that event, his own renunciation of the Throne

in favour of his elder half brother, Kromannun Česdābodin, his serious application to the life of the monastery finally resulting in extensive researches into the Pali Canon of the Tripitaka which led him to adopt a stricter monastic life than the one required in those days, his nucleus of followers in religion which became the Dhammayut School of the Clergy, his travels among the people all over Siam, his conduct of the ecclesiastical examinations after his personal success in them, his appointment to the headship of Wat Bovoranives, his friendship with American missionaries which gave him opportunities to learn Latin, English and modern sciences.

His life as a monarch forms a separate chapter from page 50 to the end of the book. The narrative follows generally accepted facts but abounds in details and treats the subject matter with a broad outlook on the contemporary world. Here will be found sound and broadminded presentations of many facts of history, accompanied by an appreciation of the King's innovation of life and customs of the Court and of the administration. The narrative carries us only to 1853. The story of the remaining 15 years is not included.

There can be no better evaluation of the book than that found in the preface written by his daughter and lifelong companion, Princess Poon Diskul, who says that in permitting the publication of the book she had been convinced that it would fulfil a timely need in the following manner :

1. It would give us an insight into the realisation of necessities of the time by the King who was able to maintain the independance of his nation at a time when western imperialism was at its height and the competition to secure territorial possessions in the East was so keen that among all the states in the area Siam was the only one able to remain free ;

2. It would also tell us how, having secured our independance, we had to institute reforms to suit external events ;

3. It would teach us to know ourselves so that when such stories as *The King and I* are written we would not as now be unable to contradict them regarding essential facts;

4. It would enable us to form an opinion about the monarch who worked hard, almost uninterruptedly, to save his country and yet was blamed (by moderns).

The book was published for distribution to guests attending the cremation of the remains of the late Lady Srisankor at Wat Makut.

197. *Documents concerning the eclipse in the fourth reign and about the illness and death of the King*, จดหมายเหตุเรื่องสุริยุปราคา ในรัชกาลที่ ๔ และเรื่องประชวรและสวรรคต, Tirasār Press, Bangkok, B.E. 2500 (1957), 110 pages.

There are five documents in this volume. The first concerns the expedition to Hwākō (หว้ากอ) in the year 1868, written by the historian and diplomat Čaophyā Dibākavongs. Prince Damrong had explained that the eclipse had been calculated by the King who maintained that it would be a total one. Up to that time, however, local scientists were not inclined to believe in total eclipses, and in any case it was the first one ever recorded in this country. Being a keen astronomer, the King made the somewhat arduous journey down the coast to Hwākō, which was known to be a malarial spot. He also invited an international circle of scientists and other guests to share the view with him.

The second document was first published in English in the Bangkok Calendar in 1870, as a record of the mission of Sir Harry Ord, Governor of Singapore, who was one of the King's guests on that occasion.

The third document was also a record of the total eclipse in the possession of the late Kromakhun Vorachak, ancestor of the Prāmoj family, is and believed to have been written by King Mongkut himself, setting out astronomical statements and calculations.

The fourth is an account of the illness of the King written by the King's Grand Chamberlain, Ōaophya Mahindrasakdi, with which is published under this heading an extract from the *History of the Fourth Reign* of Ōaophyā Dibākaravōṇs.

The fifth and last is an account, written by His late Royal Highness Prince Damrong, of the time of the death of King Moṅkut.

These documents form good material as the basis for further writing of the concluding period of the reign of King Moṅkut, who has of late been the subject of a great deal of researches in history.

The volume was also published for the same occasion as that above.

198. Sukhabānīj, Kh.: *The Fame of King Moṅkut*, พระเกียรติประวัติแห่งพระบาทสมเด็จพระจอมเกล้าเจ้าอยู่หัว, Mahādthai Press, Bangkok, B.E. 2500 (1957), 111 pages.

The Siamese title to this little volume uses the word *Kiati-pravati* (เกียรติประวัติ), which has been rendered here simply as *The Fame*. The word *kiati*, pronounced *kiat*, from the Sk. *kīrti*, is used in Siamese in the sense of honour or fame. *Pravati*, the final *i* of which is mute, is also a loan word from the Pali *Pavatti*, and Sk. *Pravṛtti*, meaning a process or narration, and is used in Siamese for *history*. Literally translated the title would be the *History of the Fame of His Majesty King Moṅkut*. It is presumed that the author would not mind the somewhat abbreviated but neater rendering adopted above.

The work consists of three essays: I. The Latent Crisis of a Century Ago (pp. 11-63), II. Dr Bradley and the American Mission (pp. 64-97), and III. King Moṅkut and Bishop Pallegoix (pp. 98-111). They have been written from material culled from Thai histories and supplemented to a large extent by foreign records such as English books and newspapers. They are thus largely new material to the average Siamese who is not in the habit of reading old English records or who is unable to do so. As such they should be of great help to students of history. Inaccuracies undoubtedly occur in the rendition of names or titles and in

the choice of Siamese terms, such as Kromakhun Bijit (pp. 23, 24) for Kromakhun Bibidh, Sadeč Kromaṇṇa Rājawanṇaworn (p. 28), where the first word does not exist in the official title and the translation of the Hon. East India Company by พระบริษัท อีสต์ อินเดีย, in which the first word, being an honorific, is only applicable to personages and cannot be used for a company however powerful and high-placed. The term might in fact be rendered by some such title as บริษัทอีสต์ อินเดียอันมีเกียรติ. These slips are however few and far between. They hardly mar the quality of the writing.

The first essay commences with the recollection of a national crisis within living memory that involved a foreign power. It is the one which came about when the Japanese invaded Siam in their war with the West. Looking further back through history we come to the Franco-Siamese incident of 1893, which was another crisis. There was, however, another important one a hundred years ago which is not generally known of. It was no less than a national crisis, for towards the end of the third reign friction with Great Britain might have resulted in a war had not the King's death and the liberal and conciliatory attitude of his successor intervened. Quoting an American source (footnote p. 12) which said "Had the old King continued to live, war with Great Britain was inevitable," the author presents to us the whole series of negotiations that went on during many years. It cannot be said that the narration is too succinct, and yet it supplies a continuous story which has not so far been available to the Siamese reader. In justice to the old King, Rama III, it is pointed out that the change in his attitude towards foreign emissaries who came to negotiate treaties with him at this stage must have been due to his old age and his ailing condition after hard, continuous service for the state throughout no less than 40 years. At the time of the Crawford and Burney missions during his father's reign when he was the virtual Minister of Foreign Affairs he was liberality and friendliness combined though without necessarily giving in to many of their points; this time, however, though all the power was his, he was almost blindly obstinate and unsympathetic to the Brooke mission. It aroused British indignation. It was not till

King Mongkut succeeded him and had shown a more liberal and conciliatory attitude that they diverted martial preparations toward Burma. Because the hero of this essay is King Mongkut the greater part of it is concerned with his personality and policies which saved the country from bloodshed and the worse indignities which became the lot of our neighbours.

The second essay is chiefly concerned with the American missionary, Dr. Bradley, whose newspapers gave substantial support to King Mongkut in his dealings with foreign powers, though of course in an indirect way, in that they supplied evidence on several occasions to the home governments of the diplomatic and consular representatives of western powers whose highbanded and undiplomatic behaviour threatened to create misunderstanding. By dint of his fair and sympathetic personality Dr. Bradley acquired the friendship of several of the more liberal leaders of the nation, including King Mongkut and his ministers. This proved to be a gain for the nation.

The third essay dealt with the co-operation, mostly of an academic nature, between the King and Bishop Pallegoix of the French mission, both before and after his accession to the Throne.

199. Medhādhīpati, Phī: (1) *Buddhism*, พระพุทธศาสนา, 73 pages; (2) *Stories from Aesop*, นิทานอีสป, 72 pages; (3) Translation of Iugersoll's *Crime against Criminals*, ปาฐะเรื่องประทุษร้ายต่อผู้ร้าย, 35 pages. All published at the Pācand Press, Bangkok, B.E. 2499 (1956).

The cremation of the remains of the late Phī Medhādhīpati last December was the occasion for the publication of three of the many works of the well-known educator and literary writer who wrote on a number of subjects. The three publications now under review were not published for the first time, though none of them has ever been noticed in the Journal of our Society where it is thought they deserve a place.

The volume on Buddhism (พระพุทธศาสนา) was an original book. Unlike most Siamese works on the subject, it is a popular presentation, doing away with as many technical terms as possible even to the extent of paraphrasing them. The paraphrase was however done from English translations for the most part; and one has to admit that in some cases the technical terms thus paraphrased are more familiar to Siamese readers than the author's paraphrases. The contents include a chapter on the Buddha himself; a chapter on his teaching which is admirably clear and succinctly put, taking up the greater part of the whole volume (pp. 17-44); the Holy Order of Monks (2 pages); an excellent chapter on Buddhist ethics and a final chapter of the most interesting answers to the prevailing criticism of the Buddhist religion. This chapter is original in conception and supplies fitting defences of the Buddha's philosophy without going out of the way of the ancient teachings. The Buddha, the author says, is often accused of a pessimistic attitude toward life. But whereas other religions recommend salvation through prayers, faith in the divinity to come, and succour mankind, the Buddha contends that man's own mind and application will bring him contentment, tranquillity finally resulting in an intelligent equanimity. Man has only to depend upon his own efforts and not seek salvation from external help which may not be always at hand. Again, the Buddha was accused of recommending meditation involving a void mentality; but, the author contends, the sort of meditation recommended is not void; it is objective, for it is but a mental concentration to search for the truth in which the mind is ever active. Another criticism is that it concentrates on self to the detriment of the will to help others; but how can one better the world before bettering oneself to start with? Another criticism is the Buddhist attitude towards women as evidenced by the Buddha's hesitation to admit them into his monastic order; but women's place in the world is not asceticism. The author goes on to dilate on the Buddhist love and compassion for all mankind and on his rational philosophy. *Buddhism* is typical of the author's original writing in that it is easily intelligible.

The volume of *Stories from Aesop* (นิทานอีสป) brings in another type, that of a school-reader, for Phya Medhā was primarily a teacher. It was one of his earliest efforts in this direction. Its style is simple. Any child can read it.

The third volume, *Crime against Criminals* (ปาฐะเรื่องประทุษร้ายต่อผู้ร้าย), is representative of a large number of Phya Medhā's works of translation. Translation from a western language into a language like Siamese is difficult to make perfect because expressions and thought differ so much. The author, however, was a past master in such literary activities; and this volume is considered one of his best translations. It is thus representative of a third type.

A biography and appreciations of the deceased are to be found in each of these books. His photographs taken at successive periods during his long career are reproduced in the three books, forming evidences of the development of official uniforms.

200. Chakrapani, Luang: *The Story of Čaophyā Mahidhorn*, เรื่องของเจ้าพระยามหิธร, Tirnasār Press, Bangkok, B.E. 2499 (1956), 357 pages, ill.

This publication was presented to guests attending the cremation of the late nobleman, the story of whose life and antecedents forms the subject of the book under review. It is illustrated with several judiciously selected photographs of the deceased, both singly and in groups, together with a few testimonials of various kinds. Though almost every cremation book contains a biography of the one to whom it is dedicated, the book under review is primarily biographical. It is a work of love written by his son and heir and is a worthy tribute to the memory of one who has served his sovereign and nation with ability and credit for over sixty years.

The book is prefaced by dedications from the pens of various personalities such as the Patriarch of the Kingdom. The main portion is divided into five parts. The first part is the biography referred to above. The late nobleman was a member of the well-known Krairiksh family. His father was Phya Bejraratna, son of Luang Dej Naiwen, who in turn was the son of Phya Kraikosā, whose personal

name was Riksh, hence the combination into the family name of Krairiksh. This ancestor was the son of a Chinese immigrant and he served under the King of Dhonburi, then under the Prince of the Palace to the Front of the first reign of the Ākri dynasty. Āhaophyā Mahidhorn himself was born in 1874 and received the personal name of La-ō. He was apprenticed at an early age, first in the clerical service of the Dikā Court, but was later transferred to the King's Private Secretariat as far back as the year 1893, when the Franco-Siamese incident took place. He worked through those critical days in his office in the Grand Palace, where he was a witness of the conditions prevailing in those days, and he had the habit of relating them to his children. He told his children how the King and his cabinet worked all day and all night and he added several anecdotes of humour. He joined the Law School from its inception, and, obtaining a first in the final examinations, was registered as its first barrister. With the complete modernisation of the Courts of Justice, his eminent standing in the new legal world enabled him to rise high within a short time. In two years, in fact, he became the Under-Secretary for Justice and second only to the Minister of Justice. The latter, Prince Rabi of Rājaburi, was also a young man and a lawyer who believed absolutely in himself. A slight misunderstanding between the Minister and his sovereign, his father, over a small incident of a personal nature led to the Prince's resignation, which his father in the capacity of the sovereign had no alternative but to accept. It was immediately followed by further resignations from almost all the leading jurists of the modern school who had been the Prince's pupils. Our nobleman, now no less than a Phyā with the title of Āhkrapani, was among them. The King forgave all who later apologised for their rash action. Phyā Āhkrapani was one of these and he was duly reinstated in his former office and status. He was later transferred to a legal-advisership of the King, then back to the leadership of the Dikā Court. He became a few years afterwards the King's Principal Private Secretary, bearing ministerial rank. He remained in this office from 1919 to 1932, during which period he had access to the highest in the land and handled, in

those days when there was no Prime Minister, all the co-ordination of state services which was the duty of the King, in the capacity of his sovereign's principal secretary. It was during this period that he was created a Čaophyā, a rank usually confined to officials of ministerial status. Chapters are added dealing with his old age and death, and finally with his keen interest in physical exercises, his hobbies, his personality, his family life, etc.

The biography is more than a succession of facts such as are to be found usually in cremation books. It is an interesting narrative with interesting comments distinguished by scholarship and integrity. It is, moreover, daring in its comments on many contemporary affairs and gives accurate judgments of personalities.

The second part contains the late nobleman's correspondence with the sovereign and high personages.

The third part contains the writings of the deceased. Though a distinguished scholar of law and a man of letters in a sense, the late nobleman was primarily an executive. He seemed to have had no time to write beyond a vast amount of correspondence, both official and personal. His career had been largely executive, at first as Under-Secretary of State for Justice and then as His Majesty's Principal Private Secretary. Among the writings included in this volume is one lecture entitled *Old and New* (pp. 212-228), giving a survey of historical events from the early days of King Chulalongkorn down to modern times.

The fourth part contains his letters to his children with whom he maintained a multifarious correspondence, which is full of interest in that he discussed all sorts of topics as if to keep their knowledge *au courant* of the times. His intelligent comments on subjects are worthy of attention and these should be read all the way through.

The fifth and last part is made up of family trees and charts.

201. Sāranai, Luay: *The Progress of Legal Education in Thailand*, พัฒนาการการศึกษากฎหมายในประเทศไทย, University of Moral Sciences Press, Bangkok, B.E. 2499 (1956), 117 pages, ill.

This is another memento of the late Čaophyā Mahidhorn, sponsored by the University of Moral Sciences in recognition of the close relationship which existed between this institution of legal education and the late lawyer who was one of its first graduates. It is prefaced by a dedication by the University, a record of the late lawyer's merit and qualification for a doctorate of law *honoris causâ*, personal appreciations by leading personalities in all walks of life and a short biography.

The subject treated commences with the humble beginnings of the Law School, following through the successive stages of its progress as an academy, a board of legal education, then a faculty of law in Čulālonkorn University, and we come finally to its more recent developments into the University of Moral and Political Sciences. The sister institution for the training of barristers and the Law School of the faculty of Jurisprudence in Čulālonkorn University also come in for their respective treatment.

Needless to say, all aspects of legal education are individually gone into, such as the curriculum, the examinations, regulations and etiquette.

202. Prasongsom of Nakon Sawan, H.R.H. the Princess of: *Memoirs*, บันทึกความทรงจำนางเธอ, Pračand Press, Bangkok, B.E. 2499 (1956), 48 pages, ill.

The Princess's memoirs deal with the life and time of her husband and then of her father, Prince Mahisra. The preface contains the reasons which prompted her to write down after a lapse of 40 years this modest but well-written memoir. At the crematory rites of her husband, she was asked by the Commander-in-Chief of the Navy what she could recall of the work accomplished by her husband for the Navy. Her overwhelming grief at the time prevented her from making much of a reply. It occurred to her later how surprising it was that though her husband was the first virtual reorganiser of the Navy along modern lines, his work was already difficult of reconstruction by that institution, and that not even the score of the music he wrote for it could be recovered. Though she

indicated an officer who should have been able to do the work of reconstruction, she now felt herself dictated by a desire to set down in pen and ink her own impressions of the hard work her husband had done in those years. Hence this memoir.

The bulk of the work is concerned with the late Prince's work in the Navy. It deals with his long naval career, in which difficulty after difficulty had to be surmounted, his return to the Army which was his original profession, and his transfer again to civilian service as Minister of the Interior, ending up with the Revolution of 1932, which completed his 30 years' service to Siam. This is followed by a short memoir of life before her marriage when she lived with her father. The keynote of the whole work is an intelligent understanding of statecraft which was tackled by her husband and her father.

203. Viçitra-vāḍakār, Luang: *The Good Things of India*, ของดีในอินเดีย, Niyomvidyā Press, Bangkok, B.E. 2497 (1954), 455 pages, ill.

204. Santivan: *Buddha jayanti*, พระชนม誌, Sivaporn Co. Ltd., Bangkok, B.E. 2499 (1956), 674 pages, ill.

205. Sārṇath: *Travels in India*, เที่ยวอินเดีย, Thaisampandh Press, Bangkok, B.E. 2499 (1956), 646 pages, ill.

Travelogues about India are now coming into their own. Time was when modern India was remarkably little known in this country; but air travel and independence have made her much more familiar here. India was to us just as Greece and Rome and Palestine were to westerners, for we owed her not only our Buddhism but also our civil culture. Indian ideals and Indian names were familiar, though our way of pronouncing them were our own and were often unrecognisable by Indians themselves.

The first book is written with style and scholarship. Commencing with his plane journey from Bangkok, the author takes us to Calcutta, and after a short period of sightseeing to Delhi where he took up an ambassadorial duty (ch. 1). Then follows a chapter (2) on the history of Delhi and a description of its monuments;

then Agra, with descriptions of the Taj Mahal and other famous monuments in and around the city (ch. 3); then a trip to the highlands, Simla, Mussoorie and Darjeeling, with remarks on mountain scenery and mountain climbing (ch. 4). A chapter is given on the geographical identification of ancient sites with respective descriptions of each of them (5); and the author retraces the footsteps of the Buddha in his mission (ch. 6). A seventh chapter describes some Indian cities noted for their importance and beauty, ending up, in chapter 8 with a short but interesting comment on independent India.

As to be expected with Luay Viçitra, the book is graphic without that out-of-place humour or redundance so often mixed up in other works of modern scholars which purport to be serious. A few inaccuracies occur, but they are not important and do not detract from the book's value.

The second volume by one who employs the pen name of Santivan deals with a journey to participate in the celebration of the Buddhist Year in Ceylon by a delegation of the clergy with the President of the Ecclesiastical Council at its head. The contents are made up of a description in a light vein of the flight to Singapore, then to Colombo, then to Kandy where they took part in the 25th century celebrations of the Government of Ceylon, then to various sites of religious and cultural interest including the ancient city of Anurādhapura, whence returning to Colombo with a visit to Sigiri among others on the way, continuing then their tour by plane to Calcutta via Madras and on to Gaya, Rajgir, Vārānasi, ending the trip for a time at Delhi. They then make a detour through the mountains and return home. The narrative, though containing incongruous references to various topics, is yet interesting from a literary and historical point of view, revealing that the writer, whoever he was, was a scholar of Pali and Buddhism of no small calibre. What is referred to here as incongruous would not be so if the writer were not a venerable member of the Buddhist clergy.

The third volume, on the other hand, is frankly a romance woven round a travelogue with no pretence at monastic qualifica-

tion. The story is interspersed with graphically arranged historical material, made all the more easy to digest by having it come out of the mouth of a young and lovely lady journalist, Lakshmi, who is supposed in the story to have shared with intimacy the author's wanderings through the greater part of northern India, especially the romantic palaces of the Moghul emperors which were utilised as the scenery of the greater part of the story.

On the whole this story may be classed as an historical romance. It can be readily recommended to readers who want to have some knowledge of Indian history of the Moghul period and a general vista of the land of the Buddha. Though its first edition came out as long ago as 1949, and the present is its sixth edition, the book is so well-written that it is thought that inclusion in the pages of our Journal, where it has never been noticed, is justifiable.

206. The Ceremony of the Ordination of His Majesty the King in October-November, 1956, and His Life in the Monastery, พระราชพิธีและพระราชกิจในการทรงผนวช ตุลาคม-พฤศจิกายน ๒๕๕๘, Pācand Press, Bangkok, B.E. 2500 (1957), 222 pages, with many illustrations.

As its name indicates, this volume records the ceremony of the King's ordination, his life in the monastery and the substance of the lectures and conversations on Buddhist monastic regulations and ethics in brief. It is illustrated with the King's own photographs and from the photographic point of view no better visual record of this important period in the life of our Head of State can be had.

The volume was published by His Majesty in dedication to the viśākha of the 25th centenary of Buddhism. The 20,000 volumes of the edition were sent to the Government and the Secretary-General of the Royal Household for distribution among cultural bodies all over the Kingdom, such as monasteries, schools, libraries, learned institutions and persons who may be interested in cultural matters.

207. *In commemoration of the year 2500 Buddhist Era in Thailand*, ที่ระลึกในการฉลอง ๒๕ ศตวรรษแห่งพระพุทธศาสนา, Sivāpōrn Co. Ltd., Bangkok, B.E. 2500 (1957), 62 pages, with an English edition of 38 pages, each having 80 illustrations.

The Thai edition consists of (1) a foreword by M.L. Pin Malakul, in the capacity of chairman of the committee of a Buddhist museum of the general committee of this celebration; (2) a chapter on Buddhism by P̄ra Ariyanandamuni, often known by his pen name of Buddhādāsa Bhikkhu; (3) a chapter on the history of Buddhism in Thailand by Luay Boribāl Buribhand; and (4) one on Buddhist Art by Prince Subhadradis Diskul.

The chapter on Buddhism is clear and concise. It states in general terms the objectives of religion, which the author sums up as the quest for happiness. He goes on to distinguish between worldly and spiritual happiness. The former is tantamount to avoidance of evil deeds and the performance of good ones towards oneself as well as towards others. This applies to all religions. When it comes to the spiritual aspect, however, religions differ. Most of them rely on faith in the supernatural such as are found in the nature worship of earlier days and in the latter beliefs in the supernatural agencies of gods and the sole deity. Buddhism made a departure from all this by teaching salvation in reliance on one's own rational sense. The Buddha's teachings may therefore be summed up into (1) *karma*, the theory of cause and effect; (2) *anattā*, a denial of the self and permanence; (3) *upādāna*, attachment and (4) the Four Noble Truths which are too well-known to need reiteration here.

Such a summing up is of course the standard of Buddhism as practised here in modern Siam. The author's comments on these topics are clear from the standardised exegesis as taught in this country. Criticism is of course not impossible. To the historian and the student of comparative philosophy, at least the first two of them, *karma* and *anattā*, had been topics among Indian philosophers long before the time of the Lord Buddha. A reference to the *Upanishads* would reveal that they were not the Buddha's original discovery.

The Ven. monk then deals with a few other important topics of Buddhism, one of the most interesting of which is the relationship between Buddhism and science. His personal note at the end is to the effect that all religions could be united into one because they all aim at happiness, whether worldly or spiritual. Such a unification would go far towards the peace of mankind.

In the second chapter Luay Boribāl traces the history of Buddhism in Thailand and among the Thai along the lines laid down by His late Royal Highness Prince Damrong, dividing its eras into those of Theravāda, Mahāyānism, Pagan Hinayānism and the Church of Lankā. Luay Boribāl goes somewhat further than the late Prince in his identification of Suvarnabhūmi, a much disputed subject of Buddhist history. His theory that the term is most likely to have included the whole of Southeast Asia is highly probable though he admits that his identification of its capital with the site of Nakhon Pathom is still not generally accepted.

The chapter on Buddhist art is a credit to the whole volume. It is perhaps the first presentation along up-to-date lines of research to have been written in Siamese. The distinction lies in its chronological precision according to established archeological and historical data. The 80 illustrations obviously belong to this rather than to a separate chapter, as one may be inclined to believe from a look at the table of contents.

This Thai edition is a good survey of the many aspects of Siamese Buddhism; and may be likened to a rare jewel in a deep and vast ocean of the multitudinous worldly celebrations of which it is intended to be a memento.

A separate volume in English is issued with the above, the only main difference being that the chapter on Buddhism has not been written by or translated from that of the Ven. Bhikkhu but by a no less well-known writer on Buddhism, Luay Suriyabongs. This is one of the author's latest and best from a scientific point of view, though a philological slip has crept into the transcription of Magadha which appears here as Maghadha.

208. *Memento of the State Progress on the River in Honour of the Lord Buddha*, อุตสาหกรรมพืชมณฑลพายัพ, Royal Hydrographical Department Press, Bangkok, B.E. 2500 (1957), 688 pages, ill.

Though obviously meant to be just a memento and therefore not primarily aimed at an academic treatment of an historic ceremony, the book contains, besides its superb pictorial records of the old state barges, material of serious interest; it has a chapter on the history of these ceremonial barges which have been developed out of warships of old and considerable space is devoted to the boat-songs composed for the occasion. The famous old boat-songs, however, are not even referred to. This is a pity, for they were well-known and popular gems of poetry, in some cases dating from the days of Ayudhyā. As classical poetry they have been published elsewhere long before this and their merit has been recognised by their inclusion in the school syllabus. They are of course too long to be published in a volume like this but, as we said, a reference should have been made to them. Such a reference might have enhanced the value of this memento as a record of the custom of the river progress.

The latter part of the book contains a programme in English with charts of the procession as it took place on the morning of the 14th of May. There are also interesting historical sketches in English of the state barges.

D.