

## BOOK REVIEWS

Burma Research Society, *Fiftieth Anniversary Publication No. 1*, Rangoon 1961. 543 pages.

To commemorate its golden anniversary, the Burma Research Society held a special conference in 1960 and invited a wide variety of scholars to participate and to contribute papers. Twenty-one of the essays were published a year later and they make up the content of the present volume. The subject matter of the papers ranges widely from mythology to economics, from pulp-making to geology, and from linguistics to history. Most relate to some aspect of Burmese life and its environment. A very few draw their subject matter from Thai and Vietnamese culture. Clearly, with so many different topics, it is impossible for any one reviewer to do justice to the entire collection. Therefore, it is the intention of this writer to concentrate upon a few of the papers in the areas of his specialization and attempt to make valid and constructive comments.

Looking broadly at the essays in the areas of history and social science, one is struck by their rather ordinary quality and their lack of any new and original interpretations of their topics. Most are limited to a narrowly conceived subject which, although well researched, is presented in an unimaginative and style-less way. Yet, individually, they cannot be dismissed, for each in its own way adds something which may be useful to students of Burmese life and culture.

Three essays fall into the category of history. Each seeks to open a new area in the study of Burma. The most significant of them is the article written by Dr. Thaung, a former member of the Rangoon University faculty. Her paper, entitled, *Panthay Interlude in Yunnan : a Study in Vicissitudes Through The Burmese Kaleidoscope*, is drawn largely from her London University doctoral thesis. It presents an interesting and useful description of the often-mentioned, but little known Chinese Muslim uprising in the nineteenth century. As her title indicates, she views the actors and events from the perspective of the Burmese and the British in Burma who desired to trade with the people in the troubled area and who hoped to benefit economically from the ill-fated revolt. The essay's chief value lies in the new material which the author uncovered.

If Daw Thaung represents the post-World War Two generation of indigenous historians, the pre-war generation of foreign

scholars is represented in this volume by two well-known persons, B.R. Pearn, who now resides in England and W.S. Desai, whose present home is India. In the article by the former, *The Ostend East India Company and the fate of its Servants in Burma*, the author has given a striking picture of another adventurer who had the imagination of Clive, but was without the resources and the political backing of the English empire builder. From the perspective of Burmese history, however, his article demonstrates how insignificant was the effect of Belgium penetration in Burma and confirms the judgement of earlier historians who have ignored it totally in their works. W.S. Desai, unlike the other two writers, has chosen a single event, the funeral of a famous and important Burmese king, Mindon, to give the reader a glimpse of court life. His essay is particularly interesting since he has drawn heavily upon the diary of a British official who witnessed the event and who was chiefly occupied with his own location in the audience and the treatment he received from the court. The article is short and the author attributes no great significance to the facts that he presented.

In the area of economics, the volume contains four essays. Three are factual and descriptive of some aspect of contemporary Burmese banking, planning or financing. The fourth, written by U Aye Hlaing, the head of the Economics Department at Rangoon University, *Observations on Some Patterns of Economic Development* is more theoretical and speculative. The author examines the experience of the Eastern European satellite nations and China in the area of state planning and raises the question of whether or not it is useful for Burma's economic planners. The article is well written, interesting and should be read by all who are interested in the topic of economic planning in developing areas.

Finally, two essays deserve more than passing mention because of their broader conception and their attempt to interpret events rather than describe them. John F. Cady, an American historian who recently published a history of Burma, in his article *Modernization Versus Traditionalism in Burma* offers an hypothesis on the causes of continuing social and political instability in contemporary Burma. Using a two-fold model for analytical purposes, the author attempts to dissect the tensions in Burmese society in the areas of government, economics, culture and religion. Cady is aware that his model is only an analytical tool and that the society cannot be divided into two parts. Modernism and traditionalism are present in varying degrees in all the people of the country, as in fact they

are in most people in societies which have recently won their independence and who are struggling to find their place in the modern world. The tensions that Cady sees are one of the chief sources of the dynamics of change in Burma. The major difficulty with using his model is in defining the terms and applying them consistently. Cady's article is extremely interesting both for its analysis and speculation.

The concluding essay in the volume by Frank N. Trager, author and editor of books on Burma, *Reflections on Buddhism and the Social Order in Southern Asia*, also attempts to go beyond mere description. Using one of the common denominators in the lives of most Southeast Asians, Theravada Buddhism, the author asks whether or not the religion's values support or undermine the new political and social order that is emerging in the countries of the area; further, he asks what effect it will have upon the foreign relations of these countries. The questions that he raises are important; the answers that he gives in his paper are less than satisfactory. One must recognize that the subtle differences existent within the Buddhist religion of each particular country and the use that political and social leaders have made of it, causes this kind of discussion to be an academic one. To be valid, one must recognize the religion as it is practiced and note the values which have current meaning in the peoples' lives. Only then will the discussion of religion and society have real significance for the scholars and scientists who want to understand the peculiar relationship between the two. Although Trager is not the first to raise this question, his essay is a useful point of departure for those interested in pursuing the subject. It is a thought-provoking article and a good climax to the volume.

One final comment seems pertinent; the volume reflects the continuing value of a scholarly association in a country without an historical tradition. For half a century, it has been a beacon of light and a center of discourse for both foreign and domestic scholars. Its journals contain some of the best writing available on Burma and one hopes that in the next half century it will continue to inspire the same high quality of scholarship that marked its past.

**Josef Silverstein**  
Visiting Fulbright Lecturer  
Mandalay University

*February, 1962*

Ratanapṛāṇa: *Jinakālamālī*, ed. for the Pali Text Society by A.P. Buddhadatta Mahāthera with indices for proper names by Miss I.B. Horner and for general purposes by N.A. Jayawikrama and an Editor's introduction, Luzac & Co Ltd., 1962, 153 pages.

The *Jinakālamālī* was written in Pali with the stated purpose of presenting a history of Buddhism from prior to the birth of the Buddha down through the development of his teaching into a religion in India and then in Ceylon, whence the narrative is continued to southeast Asia. The author was a resident of Chiermai and wrote under the patronage of the King called here in Pali as Bilakapanadda, i.e. grandnephew of Bilaka, the famous King of Lannā more usually known as Tilok or Tilaka.

The author dated the completion of his work thus (p. 129):

“Sattthuparinibbānato vassānaṃ satṭhiadhike dvisahassaparināne aṭṭhasattatiadhike ca aṭṭhasata Sakarāje mūsikasaññite.”

which is 2061 years from the *parinibbāna* of our Lord corresponding to the Saka era of 878, reckoned as the year of the mouse. The date would therefore be 1518 of the Christian era or 2060 of the Buddhist era at present in use in Siam. The narrative, however, at the end of the Text goes on to relate events ten years after that date and do not look like an interpolation.

The problem of authorship is clearly stated; nor is there any problem of the place of the author's residence. It is stated at the end of the work that the author wrote it in a cell 'kutika' of the Rattavana-vihāra.

No mention of this voluminous classic seems to have been made prior to the time of the reconstruction of Siamese culture undertaken by Rama I of the Chakri dynasty of Bangkok. The King appointed in 1794 a commission of five scholars to translate a work of this name into Siamese presumably dating from the Ayudhyā period. This translation together with the original Pali Text was published for the first time in 1908 through the sponsorship of His late Royal Highness Prince Bhanurajsi in dedication to the memory of his son, Prince Siriwoṅs.

In 1925 sections dealing with the political and religious history were translated and published by Dr. Coedès in his *Documents sur l'Histoire politique et religieuse du Laos occidental* (BEFEO XXV) which was later utilised for another article in English by Dr. S. Paranavitana entitled *Religious Intercourse between Ceylon and Siam in the 13th-15th centuries* (JRAS Ceylon Branch 1932). In 1958 the Fine Arts Department of the Royal Thai Government asked Dr. Sên Manavidūn to translate it again into Siamese which was duly reviewed in English in JSS XLVI, 2, 1958, pp. 232-236. The review gave a full analysis because the original translation was only accessible to scholars who read Siamese. This translation was made from the edition of 1908; but, finding important passages which were doubtful, the translator searched the National Library for whatever manuscripts there must have been of the edition of 1794 which formed the basis of the edition of 1908. His effort was duly rewarded but again as this source was incomplete further search was made resulting in the discovery of an other set of palmleaves in the Library of the Chapel Royal of the Emerald Buddha. These were practically identical with the first batch of manuscripts. With these sources Dr. Manavidūn managed to collate and produce a new version of the Siamese translation which was published with notes and accessories.. One cannot but feel it a pity that the sources were not available to the learned editor of the volume of the Pali Text Society.

In this review of the latter references are freely made to the new Siamese translation of 1958.

I have made use too of the enumeration of variations in reading kindly supplied me by the Director-General of the Fine Arts Department who has also had a list made of the proper names of persons and places many of which have been incongruously given Pali forms in a manner not dissimilar from the coinages into a sort of Latin in mediaeval Europe which go by the name of 'doc Latin'.

In the hope therefore of facilitating future research, those variations are hereunder given. The Ayudhyā version of 1794 will be referred

to as AV; whilst the printed version of 1908 which has been used by the editor of the Pali Text Society volume will be PV and the version under review PTS. The new critical translation into Thai will be referred to as NT:

- Page 37, line 9 : PTS “dhotamuggasadisā,” NT “dhotamuttasadisā.”
- p. 38, l. 5 : PTS “nāgarājā haranti taṃ”;  
PV “nāgarājā harati taṃ”; AV “nāgarājā mahenti taṃ”;  
NT supports PTS.
- p. 48, last line  
but one : PTS “Varamuttasadisānam”; PV “varamuggasadisānam”;  
AV “varamuttasadisānam”; NT supports AV.
- p. 52, l. 11 : PTS “Varāhanāmasoṇḍimatthake”; PV “Varabhassanāma-”;  
NT acknowledges the possibility of the PV being wrong.
- p. 64, l. 12 : PTS “Aniruddhadevo”; PV “Niruddhadevo”; NT is inclined to accept PTS.
- p. 64, l. 13 : PTS “Punṇagāmanagare”; PV “Punṇakāmanagare”;  
NT thinks PTS right.
- p. 83, l. 20 : PTS “sattamāsaṃ”; PV “sattamāse”; the correct wording should be “sattamāse” to be in consonance with parallel passages directly above which use the form of “māse” all along although the other form need not be grammatically wrong.
- p. 83, l. 24 : PTS “Harisvanam”; PV “Haripphalam”; both are wrong for the name in Thai being Kāmḥū, meaning *floating gold*, would become Palified into Hari *gold* plava *floating*, thus, “Hariplava”.

- p. 84, 1. 8: PTS & PV "Hrayū nāma"; both wrong. PV mistook ph for hr and PTS was misled by PV. The Thai name was Phāyū. ผายู  
In several other places such mistranscriptions of Thai names into Palified forms occur which will be dealt with further in the list of proper names.
- p. 87, 1. 15: PTS "atṭhārasādhike sattasata-Sakarāje"; PV has the same; but since the line above says that that year was 1800 years after the death of the Buddha this passage should have been "atṭhārasādhike chasata-Saka-rāje", that is to say 618 and not 718 of the minor era. PTS merely transcribing the original of PV was misled by it.
- p. 93, 1. 3: PTS "Vanaratana-mahāsāmiṃ"; PV "Vanarata-mahāsāmiṃ"; the latter should be right, for, although there was a sect of the Pākaew (forest of jewels) monks, a highly ranking monk was given the title of Vanarata, 'delighting in forest (-living), in fact an *araññāvāsī*.
- p. 93, 1. 13: PTS "bandhāpitaṃ"; PV "bandhapitaṃ";
- p. 100, 1. 14: PTS "Pājesuṃ"; PV "pūjesi". The former should be correct.
- p. 108, 1. 16: PTS "attādhīnabhūte"; PV "attāhi nibhūte". Would not the latter make better sense? Cf. also note p. 106.
- p. 115, 1. 29 PTS "likhitā"; PV "racitā".
- p. 115, 1. 26 PTS "mahāsāmisuññāṃ"; PV "Mahāsāmipuññāṃ". The latter can of course refer to the obsequial rites consequent upon the master's death and not necessarily incorrect.

- p. 115, 1. 31      PTS “mahākathinaṃ atthariṃ”: PV “mahākali-  
naṃ aggarim̐”.  
The note here is merely to confirm the PTS.
- p. 117, 1. 5      PTS “setthemam rājavamse”; PV “settheMam-  
rāyavamse”. The latter should be more correct.
- p. 122, 1. 13      PTS “Sasavassamhi”; PV “Sasavassamhi” also.  
This means the year of the hare; but the actual  
text gives the minor era as 883 “teasītyādhike  
atthasataSakarāje”, which is the year of the  
snake, “sappa” being easy to get mixed up with  
“sasa”. The PTS merely transcribed the PV  
without chronological checking.
- p. 128.1, last  
but one:      PTS “sukatā ca āsā”, corrected from the original  
PV of “sukatā ca māsa”. It is justified.
- p. 129, 1. 2:      PTS “sakappajānaṃ vacanaṃ sunantu”; PV  
“sakam pajam ha vacanaṃ nutāntu”; AV “sakam  
pajam pāvacanaṃ nutāntu”.  
The last makes best sense.

As mentioned above, a great many Thai names of persons and places have been Palified in the fashion of that of mediaeval Europe which turned out incongruous coinings of names thus becoming known as “doc Latin”. It seems important that some should be catalogued here. I owe again much gratitude to the Director of the Fine Arts Department for supplying me with a list of them as follows:—

*Atiguhyapura*, lit. the city of mysteries, Chien (city) ruṅ (secret),  
for Chienruṅ now in the Shan States.

*Āyadeva*, the first syllable being in imitation of the sound of ai, *elder*  
the second fā, *heaven*, is transformed into deva.

*Ucchugiri*, the hill of the sugar-cane, from the Thai *doy Hill*, and  
*oy sugar cane* (p. 119). This was an alternative name of Doy  
Sufēb.



*Kukkanadī*, the river Kok

*Kilanā*, Palified from Kūnā

*Kumāma-nagara*, in imitation of the sound Wiew Kumkām.

*Kusa-nagara*, lit. the city of the straw, a not altogether happy adaptation of the Thai name of Fāṅ which was ฟาง and not ฟาง

*Kharapura*, the modern Chienkhōṅ

*Kharanadī*, the river Khōṅ. a more modern Palification is Khōm

*Khemarattha*, Chientuṅ, in the Shan States

*Khelāṅgapura*, or shortly Khelāṅ, Nakon Lampāṅ

*Gvayo*, from the Thai kwāi, name of a minister

*Gerim*, This is a good example of the impossibility of transcribing Thai diphthongs in Pali. The name was เจริญ Groeṅ, obviously misread here.

*Jaya* is often written for chieṅ, e.g. Jayasena for Chieṅsēn Jayajeha for Chieṅ-čê

*Jamrāya*, is similarly written for Chieṅrai (p. 118 etc) and Jamrā-yaggarājā for King Yod Chieṅrai

*Devapabbata*, the Hill of Doy Suteb

*Nandapura*, Nān

*Nabbisīpura*, the city which the seer (isī) built anew, i.e. Chieṅmai

*Nāyapurādhipati*, the King of Müaṅ Nai, the Mongnai of the Shan States

*Punnakāmarājū*, the King of Pūkām, i.e. Pagan, meaning Anirudha

*Purachādanarājā*, King Ngam Müaṅ, 'the covering or ruler of the city (of Payao)'

*Bṅāva-nagara*, Pāyao

*Biṅganadī*, the river Pīṅ.

*Bilakarāja*, King Bilaka, usually known as Tilaka or Tilōk, coined probably from the Thai form of Lok, i.e. Sixtus. The Poṅ-sāwadār Yonok says that Bilaka was a misreading of the word Tilaka since the confusion between the two initial letters was easy on account of their similarity in Lao writing (110, 112, 132, 157, 160).

*Mamrāya*, this is Maṅrai the founder of Chienṅmai

*Lakkhapurāgama*, a “doc Pali” translation of the name of King Sēnmiāṅmā, thus *sēn* a hundred thousand, here lakkha; pura-city, here müaṅ; and *āgama*-come, here mā.

*Vijetanagara*, coined from Čê-tāk, meaning the city of Tāk, by which name it is still known.

*Syāmadesa*, the state of Sukhodaya, thus indicating the age of the word Siam (104)

*Siridhammanagara*, Nakon Sri Dharmarāj

*Sudhammanagara*, Thatôn in Burma

A word or two seems called for regarding the name of the work. When published in 1908 it was called the *Jinakālamālinī*. Its next appearance was in Coedès' *Documents sur l'Histoire politique et religieuse du Laos occidental* (BEFEO. XXV) where the name *Jinakālamālinī* was adhered to in spite of the fact that inside the work it was referred to as the *Jinakālamālī pakaranam*. In 1932 Paranavitana's article *Religious Intercourse between Ceylon and Siam in the 13th-15th centuries* (JRAS. Ceylon, XXXII, which was based on Coedès' article above-quoted), retained the name of *Jinakālamālinī*. To the credit of Dr. Manavidūn, translator of the New Translation of 1958, the misreading has been detected. As pointed out in the introduction of the Translation of 1958, he wondered at the unusual disregard of the Pali and found out on page 13 of the Old Translation of 1794 the passage <sup>๕</sup>หนึ่งสี่ชิ้นกาลมาลีนี้ <sub>๑๔</sub> ๗ ผูก which has been rendered “The *Jinakālamālinī* consists of 5 bundles and 14 (extra) leafs”. Considering the habit of old-time scribes especially of the northern country of carelessly dropping the tonal mark he came to the conclusion that it was the determinative pronoun <sup>๕</sup>นี้ “nī” at the

end of the name which has been the cause of all the trouble for the copyists of the translated version of 1794. Buddhadatta, on the other hand, not being concerned with any Siamese translation which he probably could not read was spared the embarrassment of the misnaming. Unfortunately the words *mālī* and *mālinī* have been known to be employed in the identical sense of a garland, thus escaping the notice of savants of world-wide fame.

As pointed out in the editor's introduction to the Text, published by the Pali Text Society, the third portion dealing with religious intercourse between Ceylon and Siam including many historical data offers information of interest; but, again quoting Buddhadatta, some of these data differ from those of other historical works. The reviewer would like to observe that they were liberally culled from a wide range of annals and traditions and must be read with caution. However learned Ratanapañña was in Church history and dogma he often made mistakes in political history such for instance as his references to the dynasty of Sukhodaya-Sajjanālaya. Considering his better acquaintance with events in Ayudhya (Ayodhapura) it is tempting to deduce that there were better facilities of travel and relationship between Lānnā and Ayudhyā along lines for instance of the Ping and Wang thus byepassing Sukhodaya-Sajjanālaya which was then already on the wane of political influence. The possibility is heightened by the fact that King Mahābrohm of Chienrai marched down to Kampēṅṅejra and even Jainād without meeting any opposition from the intervening state of Sukhodaya-Sajjanālaya.

The indices of Buddhatta's volume are worthy of the Pali Text Society; whilst that of the New Thai Translation is hardly perfect. To take just one example, Aniruddharājā of Arimaddanapura (Pagan) is given as occurring on pages 73 and 116. There is at least one other important reference to him on page 126.

The illustrations in the New Translation are not merely decorative but illuminating inasmuch as mentions of monuments of importance are indicated by numbers of reference to them.

Like its contemporary, the *Tebhūmikathā* of King Litai, often known by its modern name of *Traibhūmi Pra Ruan*, the *Jinakālamāṭī* made a point of recording names of monastic scholars in the Buddhist lands it described. It also gave its list of source material, a habit hardly ever indulged in in later works till the influx of western methods of research.

While the Text of the Pali Text Society is, as far as the limitation of its source material permitted, an evidence of experienced scholarship; the New Siamese Translation though in obviously less experienced hands is indicative of the new spirit of literary criticism which is being so assiduously promoted by the personal guidance of the learned Director-General of the Fine Arts Department.

It is of interest to the Siamese reader especially that the Text under review has been published under the royal patronage of His Majesty our King to commemorate his visit to Great Britain on the 19th-20th July 1960. The gesture is reminiscent of the patronage of His Majesty's grandfather, King Chulalongkorn, of the first two volumes of the series Sacred Books of the Buddhists undertaken in similar quarters in England.

D.

*Bangkok, 25th June 1962.*

Minney, R.J.: *Fanny and the Regent of Siam*, Collins, London 1962, ill. 382 pages

The book is admittedly a sequel of *Anna and the King of Siam* which Mrs London based on an older book on the same topic by Mrs. Anna Leonowens. Instead, however, of King Mongkut, the Regent Somdech Čaoṗrayā Boromamahā Śrisuriyawoṅs, comes in for his share of being the villain, a rôle which Mrs Leonowens took care to keep him out of though it is obvious from the book that she had no more liking for him either. The King was however already dead at the time when Mrs Leonowens wrote, just as the Regent now is when Minney writes the book under review; and none of his great power to avenge a wrong exists any longer. British chivalry, it is true, would frown on such a timing but then not everybody is bound to observe this chivalry.

As a novel the book is very well written. The characterisation is well handled for a fiction though lacking in its understanding of Siamese nature. Needless to say, Fanny is the heroine and therefore demands the greater part of attention; but the cleverest characterisation would perhaps be that of Sir Thomas Knox, painted as a man of ideals of the XIX century type which was responsible for the maintenance of the British Raj, a Victorian who never doubted that heaven willed the superiority of his nation over orientals and in fact over the whole world. Fanny was made to develop her wayward vivacity of a young woman into a determined vindictiveness, almost unnatural, after the tragedy of her husband's unjust persecution.

Unfortunately the author seemed to claim a certain amount of historical standing for his novel for he says in his foreword "It would be as true to say of this book as Margaret Landon said of *Anna and the King of Siam* that 75 percent of it is based on fact". Of this claim it were best to discuss as little as possible. Just to support my verdict let me cite a few instances of anachronisms. Prince Damrong was 13 at the time of Fanny's arrival back in Bangkok (p. 21) but within a short time he appeared as one of her suitors in spite of the heroine's seniority in age by no less than 4 years (p. 63). The Knox family seemed to have already been in the habit of holidaying at Huahin (p. 93) but Huahin did not become a seaside resort till some 50 years later.

As Mrs Leonowens claimed to have been responsible—almost solely—for King Chulalongkorn's initiative in reform and progress, our novel too claims that Fanny was responsible for the 'good work' (p. 381) of 'Prosit' who 'helped to achieve the *coup d'état* of 1932'. The person referred to by this fictitious name is obvious and he was not yet a man at that time. As for the author's suggestion of an inscription to the credit of Fanny being engraved on the monument of democracy one cannot but give a sigh of relief for the good name of the heroine of our novel.

The illustrations are judiciously selected.

D.

*Bangkok, 23 June 1962*

Moffat, Abbot L. : *Mongkut, King of Siam*, Cornell University Press, N.Y., 1961, ill, 254 page.

Among the numerous books on this monarch which have recently been published, this one is characteristic for its sane statement of facts and of His Majesty's personality. King Mongkut has indeed in recent years become well-known. As the author points out, Americans and Europeans though imagining themselves fairly well acquainted with him do not know that he was a great statesman and indeed few even know his name. "They know him as the King of Siam so whimsically presented in the *King and I* by Yul Brynner. They know him as the King of Siam so handsomely portrayed in *Anna and the King of Siam* by Rex Harrison. They know him as the King of Siam, the cruel and capricious despot of Margaret Landon's *Anna and the King of Siam*. They know him as the King of Siam in Anna Leonowens' books *The English Governess at the Siamese Court* and *Romance of the Harem* (recently reprinted under the title *Siamese Harem Life*), from which the others are derived."

The fact is that these versions were not meant to portray King Mongkut but merely to use him as an asset from the commercial point of view. It was therefore immaterial how accurate the account was; at the best "it put Siam on the map".

The book under review is different for it seeks to draw as accurate a figure as possible of the monarch whom his people still revere as one of their greatest statesman, who initiated the programme of reform and advancement which "preserved Siam on the map". It has been planned as scientific history supplemented by 4 appendices and by carefully selected source notes and a bibliography which should be useful without being unduly detailed to gain a good impression. Its well chosen illustrations seem authentic and some of the photographs have been secured from reliable sources, in many cases not to be found in Siam itself.

If, in comparison with Minney's *Fanny and the Regent of Siam*, it lacks the latter's expert handling of a novel, it makes up for this with its accuracy of statement and historical valuation.

D.

Bangkok, 8 July 1962.

## RECENT SIAMESE PUBLICATIONS

280. Pra Sadeč, Čaoṗrayā : *Correspondence with King Chulalongkorn.* era 113-8, พระราชหัตถเลขาและหนังสือกราบบังคมทูลของเจ้าพระยาพระเสด็จ ร.ศ. ๑๑๓ - ๑๑๘ Sivāpōrn Co., Bangkok, 2504, ill. 364 pages.

To commemorate the cremation of his mother's remains, H.E. Momluan Pin Mālākul, Minister of Education, has chosen to publish the correspondence between his father and King Chulalongkorn. The late nobleman, who was responsible for this voluminous correspondence, was a great-grandson of King Rāma II and a former Minister of Education. Although this correspondence covered the period of 1894-1900 prior to his being put in charge of the national education, his interest and his plans for its organisation are unmistakably evident all through. As Pra Montri, tutor to the Crown Prince during the latter's education in England, the nobleman enjoyed the confidence of his master, the King who again and again wrote to express his appreciation of the interest in the development of the young Prince's character and education. Their free and confidential exchange of opinion thereon is interesting. These files are in any case full of matters of interest for the educator and should serve as a good source material for the writer of the history of the national education.

As the Prince's tutor, the latter's exalted position and duties took him all over Europe and to several parts of the world beyond. It gave him an intimate knowledge of foreign courts. As Siamese Minister later to many foreign courts especially that of St. James he came into contact with diplomatic life and protocol as well as with world figures which experience stood him in good stead in his later life as a Minister of State. One learns from it, besides, his straightforwardness and honesty. Being an educationist above all else he was apt at times to be somewhat tiring in his correspondence. As remarked in the preface, written in Siamese by the reviewer, the book deals almost exclusively with the nobleman. His lady, to whom the volume is dedicated, comes in as the life partner who has been responsible for the preservation of these records of value.

*Bangkok, 2 July 1962.*

281. Damrong, H.R.H. Prince : *Buddhist Monuments for Worship*, ตำนานพระพุทธรูปเจดีย์ Sivāpōrn Co., Bangkok, 2503, profusely ill. with a map, 150 pages.

It is a matter for regret that, with so plentiful material for research on the spot, there has been nothing of a scientific calibre written in Siamese on this subject till the late Prince Damrong brought out in 1926 the work which in its third edition is now under review. Needless to say there have been books written in French and English; but for the average Siamese they were not accessible; and in any case works from the pen of foreigners pay but little attention to material which have to be read in Siamese, necessitating a fairly good command of that language and an ability to sift facts from an abundance of carelessly written volumes of details. This work was slightly revised by the author and published a second time in 1947 for the cremation of Mr. Maṅkorn Sāmsen. By 1960 both these editions were no longer available. On the occasion, therefore, of the cremation of the remains of His Holiness Kromaluṅ Vajrañana-voṅ, Patriarch of the Kingdom in 2503, His Majesty decided to commemorate the occasion by sponsoring a third edition of the work which inspite of its 40 years was still in demand by the public. It was further fitting that by this time one of the younger sons of the author had just completed his studies in archeology at Paris and London. At the command of the King, Prince Subhadradis Diskul started to revise and reannotate his father's classic resulting in the present publication.

The volume is divided into 9 sections, with 64 well chosen illustrations which have however not been equally well reproduced. The first 8 sections introduce the reader into the topic by giving the traditional classification of these monuments ( I ); going on then to a sketch of the cultural history of Buddhist India from the time of Aśoka ( II & III ) to the period of Gandhāra supremacy when effigies of the Master began to be fashioned in accordance with Greek ideals of sculpture ( IV ); touching then upon their modification under the influence of Gupta art ( V ); modified again with the rise of Mahāyānism ( VI ); going on to sketch missionary movements



from India and the accompanying development of Buddhist art. Section VIII gives us the history of Buddhism in Siam, of which four phases are enumerated, namely: the original Theravāda Buddhism of Dvāravati, the Mahāyānist school derived from the Empires of Śrīvijaya and Kambūjā, the Theravāda school from the Burmese Empire of Pagan under the leadership of Aniruddha and the Theravāda School of Ceylon introduced into the valley of the Čaoprayā in the XIIth century which has remained to the present day though greatly modified by the Mon-inspired reformation of King Mongkut in the XIXth century now going by the name of the Dhammayutika School.

The legitimate material of the work describing Buddhist art in Siam forms section XIX (pp. 92-149), which is about just less than half of the volume. It traces the history of the monuments in Dvāravati (circa Ist century of the Christian era) centering around Nakon Pathom and stretching thence towards the provinces of Rājaburi, Pējraburi, Suṇan and Loḅpuri. Its centre at Nakon Pathom contains a great number of artistic sites and remains. The Mahāyānist phase is to be found mostly on the southern peninsula then the Loḅburi, Chiejsēn with its descendant of Chiejmai. Then comes the art of Sukhodaya, in which the inspiration of Ceylon's tradition of the Buddhist superman blossomed forth into the ideal of the national plastic art which gave rise to such marvelous mouldings as the Lord of Victory of Pīsnuḷōk and the Victorious Lion now enshrined in the main chapel of wat Boworaniweś, ending up with the less distinguished art of Ayudhyā and modern times.

As a pioneer work on Buddhist art in Siamese the work has remained an unchallenged classic since its inception. It has nevertheless given rise to debatable points, two of which would be worth mention as follows:

On pp. 61 & 98 etsqq the distinguished historian accepts the theory that the Buddha-effigy of the type known as the "Regal Buddha", i.e. the Master wearing a crown and regal robes originated from Mahāyānist ideals. The theory may be true; but there is a

Mon tradition developed from an extra-canonical story formulated into a *sutta* with the name of *Jambūpati Sutta* in which the Buddha, in his attempt to convert the able but obstinate King of Jambū to better ways, assumes regal robes as a first step to gain the latter's respect. It has been suggested that the Regal Buddha tradition might have come from this source.

Another point concerns the conquest of King Aniruddha, otherwise Anorata, of Pagan, to whom this work attributes the introduction of Theravādism into Siam (p. 82), by way of Lānnā and thence to Lopburi and Dvāravati. The annotator reserves his opinion on this point. It is interesting, however, to note that Burmese scholars are unanimous in limiting Aniruddha's south eastward conquest to Thatôn, which they identify with Suvarabhūmi. Some Siamese scholars, however, placing Suvarabhūmi further east on the strength of Prince Damrong's statement above, maintain that Aniruddha did reach the valley of the Čaoṣṣayā and established a centre at the locality now known as Nakon Pathom. If one read his work carefully one would note that the late Prince was quite guarded in his statement and never wrote that Aniruddha himself came so far.

*Bangkok, 16 July 1962.*

282. Krasēsindhu, C.: *Ṭawāṭosamās* i.e. Dvādaśomās- 'The Twelve Months', ไทลททททททท version of the Prince, Sivaporn Co., Bangkok, 2504, 256 pages.

In a much depleted literature the existence of more than one poem on the subject of the seasons should indicate the national love of nature. The other poem of the same name was written by His late Royal Highness Čaoṣṣā Kromaṣṣayā Bamrāb Porapaksh son of Rāma II and ancestor of the gifted Mālākul family. It was reviewed in JSS XLV, 2, 1957 as No. 194 of the Recent Siamese Publications.

The present volume under review is considerably older. It was written by no less than four poets who bore the titles, one of

Ṗra Yaōwarāj, i.e. a Prince who was son to the King and the other three of Khun with the names of Ṗrohṃ-montri, Śri Krawīrāj and Sāraprasroeth. Its date had been originally fixed by scholars of the Bangkok period to the XVIIth century when King Nārāi had around him a circle of famous poets, none of whom however has been so far identified with actually known poets of that golden age of poetry. The author of the book under review has now come forward with a startling rejection of this former date and, in a long dissertation in the introduction, attributes the poem to one of the sons of King Boromatrailokanāth (1448-1488), thus shifting its chronology back some two hundred years. Had he thus decided on the ground of language there would have been every reason for following him because the language resembles many works of that era; but in identifying its author with a son of King Boromatrailōkanāth his arguments are not altogether strong and leave his decision open to doubt. The reviewer is personally inclined to fall in with the author as to the age of the poem from the nature of its language but is not convinced about his identification of the Yaowarāj with the third son of that King.

The method of interpretation is praiseworthy. Taking a stanza one by one, he gives its text, with collations of eight other versions, then a paraphrase in modern Siamese and a discussion of the vocabulary employed which is for the most part obsolete. Unfortunately he has only done this to the first hundred of the 260 stanzas.

The literary merit of this Ayudhyā version of the *Twelve Months* has long been upheld by scholastic circles. Its references to figures of Thai romance place the poem at a date near the composition, also in the north, of the *Fifty Jātaka* (Paññāsa-Jātaka), a source of inspiration for mediaeval writers of dance-dramas, which have been fixed at a period ranging from the XVth to the XVIIth centuries.

As for its plot there is but little. After due salutations to the Hindu Trinity and the sovereign of the land (stanzas 1-5), we come to some 24 stanzas which are mainly erotic with no other

substance in particular. Then retaining its erotic tone as if in a *nirāś*, it describes the successive months of a year starting with the old-style new-year in April paying most attention to their climatic features with the changes of the natural elements in a realistic and eloquent manner. Contrary to its later namesake it hardly touches on royal ceremonies.

A feature worth noticing is that unlike other poems it does not preface itself with a salutation to the Buddha. The poem has been analysed in French by Schweisguth in *Études sur la Littérature siamoise*.

18 July 1962

283. Nakon Śri Dharmarāj: *A Compendium of material concerning Nakon Śri Dharmarāj* รวมเรื่องเมืองนครศรีธรรมราช Rujriāṅratna Press, Bangkok, 2505, ill. 253 pages.

For the cremation of the late General Čaoprayā Bodindradejā-nujit, head of the na Nakon family, descendant of the hereditary princes of the southern state and a former Minister of Defence who was in his time considered a most efficient and honest officer of the army, there were published a number of books, the most interesting of which is the Compendium under review. It consists of.

- (1) a guide to Nakon Śri Dharmarāj by Mr. Tri Amatyakul;
- (2) an old anonymous 'history' of Nakon Śri Dharmarāj, seemingly full of myths, not a little information being found which may throw some light on such myths in other works, some worth mentioning being the transference of the city of Nakon Śri Dharmaraj from a site inland to Whitesands where it now stands, pp. 46-9; the founding of the Reliquary which still stands in the city, p. 49; the conclusion of a treaty of friendship between the King and the King of U-Ŧōṅ with an uncertain mention of King Chandrabhānu, p. 51; the naming of 12 tributary provinces indicating Nakon Śri Dharmarāj's

sway stretching south as far as Kelantan and Kedah and to the north to Jumphorn, p. 51; then the mss end abruptly on p. 63;

- (3) a comparatively modern 'history' written by Luaj Anusorn, a member of the na Nakon family covering the XVIIth century;
- (4) an anonymous history of the Great Reliquary;
- (5) an inventory of offices and titles of those holding them in the provincial government;
- (6&7) biographies of two of the rulers, already published in the National Library's series of history Nos. 73 and 2;
- (8&9) Two royal autograph letters written in connection with the province by King Mongkut and Chulalongkorn;
- (10) Records of the state visit of King Rama VI to the province written by 'eyewitness' (Prayā Śri Worawojś), already published but long ago.

19 July 1962

284. Scientists of the Department of Mines: *Touring Pimāi*  
เที่ยวพิมายกับโลหกิจ Borikārn Tōṅ Co., Bangkok, 2505,82 pages.

This is a sequel to *Touring Wat Pō*, reviewed in English in No. 264 of the Recent Siamese Publications in JSS XLIX, 1, 1961. It is dedicated to Children's Day 1961. Again it combines the delightful narrative written primarily for children yet containing much that is worth knowing by the grown-up. The topic is a trip by Friendship Highway to Pimāi piercing the mountain-wall of the Fire-God's Forest (Doṅ Pyā Fai). Though primarily for geological information it has not neglected archaeology and tourism.

19 July 1962

