

RECENT SIAMESE PUBLICATIONS

322. *Gazetteer of Thai Geography*: อักษรานุกรมภูมิศาสตร์ไทย ฉบับราชบัณฑิตยสถาน Pračand Press, Bangkok 2506. 376-693 pp. Octo, atlas.

The idea of a Gazetteer of Thai Geography was conceived by the Dictionary Commission of the Fine Arts Department as far back as 1932. It then came under the Royal Institute of the Ministry of Public Instruction, which was later transferred to the Office of the Prime Minister. After some 20 years it has taken a concrete form and offered to the public in three volumes of an introduction and two of the lists of names. The writing was entrusted to various expert in respective fields, thus:

- Introductory Volume: 1 general treatment under the name of (a) geography by Prayā Anumān Rājadhon, (b) mountains and (c) waterways by Major-General Khun Śri Smitakār;
2. Meteorology by Admiral Čarūn Vijayābhai Bunnāg;
 3. Flora by Krasin Suvatabandh of Chulalongkorn University;
 4. Fauna by Joti Suvathi of Kasetsastra University;
 5. Natural Wealth, divided into sections of *minerals* by T. Pāntumasen, of the Department of Mineral Resources, *forestry* by Kid Suvarnasuddhi agricultural expert, and *aquatic animals* by Joti Suvatthi, Dean of Fishery in the Kasetsastra University;
 6. Communications by J. Indusobhon, former Under Secretary of the Ministry of Communications;
 7. Races of Man by Prayā Anumān Rājadhon; and
 8. Manners and Customs by Čaroen Indukset.

Volumes II and III of 1963 pages contain the gazetteer proper, names being arranged in an alphabetical order.

The addition of an atlas is praiseworthy. It is made up of a general map of physical features, a map showing islands in Thai waters, one indicating rainfall, one showing the comparative density of population, one of political boundaries within the Kingdom, one indicating mineral resources, one of forestry, one of communications and finally the existing railways as well as those being planned.

The pioneer effort deserves to be highly commended.

Apart from the technical material under the care of experts whose names are wellknown in academic circles, the topics of more general interest are well written. The note on the boundary line of the Dongrak range (p. 24 of the Introduction) is pertinent.

Within the Gazetteer proper under the name *Nakorn Pathom* (pp. 531-534) it is stated that about B.E. 1600 King Anurudh of Pagan conquered Lavo from the Khmer and 'probably advanced to take possession of Nakorn Pathom as well'. It was therefore, it goes on to say, for this reason that the Burmese took from here Mon architecture to Pagan, rather than from Thatôn which supplied no architectural link of that age. The notion of Anurudh of Pagan conquering the area now forming Nakorn Pathom finds no confirmation in Burmese history. One cannot help imagining that if they really took it what a prize the territory must have been for the victors who were not likely to neglect mentioning it. What they took from us was of course parts of Lānnāthai, which incidentally Pagan records called Siam. The attribution of Anurudh's conquest of lower Siam occurs again under the name of Kāññānaburi (p. 44).

The name *Krabi* (pp. 15-17) is again doubtful. The official spelling, meaning a sword and often misspelt *kabi*, a monkey, is obviously meant to be the Sanskrit *kapi*. It is hard however to imagine what the reference to the sword or the monkey can be accounted for. The English transcription, no doubt from a Malay spelling, is *Gherbi*. On enquiry on the spot I got the explanation that it referred to a berry common to the locality. If the derivation from the berry is accepted, it should then be *Karbi* not *Karbi* the vowel being ar and not ra, thus *Karbi*, or as in the Anglo-Malay way *Gherbi*.

323. Yūpo, D.: *Traitriṅs, U-Tōṅ and Ayodhyā*, ไตรตรีงม อุทอง และ อโยธยา Śivaṣorn Ltd., Bangkok, 2506, w. maps, plans & Illns. 72 pp. sexa.

The recent clearing of growth in what had been vaguely suspected to be an old site of Thai history resulted in the discovery of a considerable group of ruins which is now definitely identified with the city of U-Tōṅ—the Cradle of Gold once looked upon with incredulity as to its identity. In presenting to the public this prelimi-

nary result of the archeological discovery pending a fuller report from M. Boisselier, the Director-General has gathered material which should compliment the elucidation of the history of Thai migrations leading up to the formation of the state of Siam around Ayudhyā in the middle of the XIVth century. In view of the present lack of sufficient information on the subject it is proposed to give a fuller review of this unpretentious brochure.

According to the standard history of Siam, already discredited in the last half-century with regard to this part of it, a 'Prince Sirijai of Chieṅsēn' migrated from Chieṅrāi to the south about 550 of the Minor Era (1188 of the Christian Era) and founded somewhere near the present town of Kampēṅṅṅ his city of Traitriṅ, where he and some four generations of his descendants ruled for 160 years. Then came the King who had a lovely daughter who had a son by an unknown father that turned out to be a deformed villager. The three of them were banished in disgrace. The deformed man became cured of his deformities and founded his new city of Tēpanakorn (Devanagara) by miraculous powers which he seemed to have been in possession of. Their prosperity was great that the baby son was nursed in a golden cradle and became known as the 'Prince of the Golden Cradle'. This Prince later succeeded his father as King; but driven by an epidemic led his people east to found a new city near an older settlement. He gave the name of Dvāravati-Śri-Ayudhyā to his new city; and commenced a new state which became the nucleus of the state of Ayudhya (Cf also supra pp. 133-5)

By comparing this with an old treatise called the *Tamnān Sihanavati* the author finds that the King who migrated from the north and founded Traitriṅ was named Jaisiri; but the standard history's statement that he came from Chieṅrāi was insupportable because Chieṅrāi had not yet come into existence having been founded by the famous Meṅrāi of Lānnāthai. Regarding Traitriṅ, he says, the late Prince Damrong was more inclined to identify it with that group of extensive ruins where the modern Nakorn Pathom now stands because the site mentioned above was too near the growing power of Sukhodaya which could not have tolerated a new usurper of a state so near. King Rama VI on the other hand thought that a migrating

leader from the far north was not likely to choose a ruined site to build a new nucleus of his rule. He offered the suggestion of Sankaburi further up river especially in view of the identity of the meaning of the names of Traitriṅs with that of Sankaburi (Svargaburi).

Making allowances for copyists' errors in chronology and even in naming the leading figures Dr Yūṓ accepts the evidence of the *Tamnān Singhavati* that Jaisiri migrated south in 366 of the Little Era (1004) and founded his new capital of Traitriṅs near the modern town of Kampēṅpej; and from him four generations of rulers descended till we have the father of the 'Prince of the Golden Cradle.' He too might have borne the nāme of Jaisiri. Our author also accepts the identification of Tēpanakorn with U-Ŧōṅ 'the Golden Cradle.' He goes on then to accept the original site of Ayodhyā which was often enough mentioned by this name in old documents; and points out the justification of the name given to his capital by the 'King of the Golden Cradle', Dvāravati-Śri-Ayudhyā, who adopted the classical Hindu tradition by styling himself Rāmādhīpati, the Lord Rāma.

324. Yūṓ, Dh. : *An Excursion into Nāṅ Pim's country*, เที่ยวเมืองนางพิม Government Press, Bangkok, 2508, ill. pp. 56 sexa.

In February 1965, the Fine Arts Department organised a tour of historical sites in Suṓan, the locale of the best known romance in Siamese Literature that is indigenous — *the Khun Chāṅ Khun P̄hēn*. The trip was in anticipation of the report to be written by J. Boisselier on the ruins of the old Dvāravati city of Ū-Ŧōṅ on the road between Suṓan and Nakorn Pathom.

The gist of the story is prefaced by a few lines of the standard *sebhā* of the same name, thus :

“ Let us now recite the romance
Of Khun Chāṅ, Khun P̄hēn and the beauteous P̄im.
It all happened in the year hundred and forty-seven,
Their parents were subjects of the King of Men.”

Dr Yūṓ then takes up the problem of chronology and upholds the surmise of the late Prince Damrong that the date given of 'hundred and forty-seven' dropped out one word in front. If we insert

'eight' before hundred the dating would fall, within the reign of King Boroma Trailokanāth and therefore concur with the *Statement of the Man from Krungkiao* already published elsewhere.

As for the plot the author quotes Prince Damrong who was inclined to believe that the main theme of the story as it originally existed was as follows :

The figures in the love triangle consisted of Khun Chāṅ, an ugly bald-headed son of a well-to-do family in Śuṇ, Plāi Kēo young and dashing son of another member of the Śuṇ gentry who had incurred the wrath of the King and been confiscated of all property leaving the family very poor and the beautiful Pim, also of a Śuṇ family. The whereabouts of their homes have been identified in this brochure. Plāi Kēo, later known as Khun Pḥēn, had been in love with Pim, his childhood's playmate. He was then conscripted into the army and sent away to a distant part of the kingdom for such a long time that Khun Chāṅ, his rival in love, spread abroad the story that he had lost his life in war. Pim's mother, with her eyes on his riches more than in sympathy with her daughter's inclinations, at once agreed to the match and they were duly married. Plāi Kēo then returned from the war; and being still in love with the third party Pim who returned his affections, eloped together. The husband pursued but was worsted in a fight which ensued. He appealed to the King who sent officials to arrest the pair but they were killed by Kēo, thus incurring the guilt to *lèse majesté*. The eloping pair wandered about till Pim would have to confine herself in expectation of the child. They therefore approached the Governor of Pīcit. The Governor, advising an appeal for the King's mercy, sent them down to Ayudhyā.

Prince Damrong was of the opinion that the story ended here. The subsequent incidents of the bitter quarrels between the triangle and the final verdict pronounced upon the heroine as well as the further adventures of the next two generations were added on later.

The author goes on here to try to identify the localities of the poem with actual sites. A map is attached showing the whereabouts of the three families' homes; where the incidents of their loves and

quarrels took place; where the direction of the journey of elopement was; many of these scenes are illustrated by photogravure. His sketches of the character of the personalities of the drama are substantiated by apt quotations which enable us to visualise these personalities with regard to their thought, their ambition, and their reasoning. We thus have the beautiful Pim, later called Wan T'ôj, a charming girl of the gentry with a natural amount of heart who could not decide between her love for the young and dashing hero and the well-to-do if ugly and uncouth lover who gave all for her.

325. *Mementos of the cremation of Momčaoying Vimol-padmarāj Chiraprawat*, Pracand Press, Bangkok, 2508.

Diary of the last year (1868) of the fourth reign with the initial days of the fifth reign, 41 pp. sexa. and

The name of Nakorn Jaisri นครชัยศรี, 24 pp. sexa.

Of the four volumes published to commemorate this occasion, one a cook book and the second a legal treatise from the pen of Luaj Sāranai are technical and obviously outside the scope of the Siam Society. The other two enumerated above are however worthy of some interest.

The Diary hitherto unpublished is a contemporary document of the time it covers. The period has certainly been written about elsewhere by historians better qualified to deal with the period; but this brochure is nevertheless interesting as being a contemporary record by an unknown person who as will be seen later was in a way well qualified to write on the topic. The anonymous writer was probably an official of the Court who had access to records even important ones. He probably did not mean to hide his personality, having merely jotted down his notes which he never thought of getting published in the way of modern writers. He was certainly close to the King if one is to judge from his very full recording. If his literary attainments had been better one would be tempted to make a guess that he was a Private Secretary to His Majesty. From the knowledge he possessed of the King's inclinations and movements one must be content to imagine he was perhaps a Grand Chamberlain of the cadre of Prayā Burus

who was later raised in the next reign to the rank and title of Chao-
 ṡrayā Mahindra.

It should be noticed that he referred to the successor of King Mongkut as *ṡra Chulāklao*, which is not known to have been used at all. He also called the heir of His Majesty ṡra Pinklao of the Palace to the Front *Somdeṡ ṡrachao Lāndhoe*, again a title which has not been met with elsewhere, for this personality is usually known as the Krom ṡrarājwanṡoworn.

The second brochure, *Nakorn Jaisri*, is a revised version of what the reviewer had written on the topic some 15 years previously under the title of "*The Origin of the Name of Nakorn Jaisri*" (in Siam). In the earlier brochure it was left to the decision of the reader to solve the proposition thus raised. In the brochure under review now it is definitely suggested that the name, having no connection with the Khmer citadel now usually referred to as the "Phra Khan" of Ankor, might have been coined from the name of the almost mythical leader who led his people down south to form the settlement now identified with ṡ-Tṡṡ, which was later incorporated with the province of Nakorn Jaisri, for the name of that leader was Sirijai of Chieṡsēn. Though more recent theories attribute the founding of ṡ-Tṡṡ to a Sirijai, the great-grandfather perhaps of the better known namesake who was the maternal grandfather of the traditional "Prince of the Golden Cradle" who migrated east to found on the site of the older Ayodhyā a new state called Dvāravati Śri Ayudhyā, the nucleus in the following four centuries of the Kingdom of Siam.

The mention of the Nagara Jayaśri of the Khmer at Ankor here was not meant to suggest its connection with King Chakrapat's new township of Nakorn Jaisri. It is merely a point of interest to be aware of a parallel in name, especially when the latter gives rise to other names of the western country proving their existence in those mediaeval times.

326. *A Memento to the late Momchaoying Dibyaratna-prabhā Devakul*, edited by H.S.H. Momchao Prididebya Devakul, ปญญกถา พระประวัติ และจดหมายเหตุการณ์ของสมเด็จพระนเรศวรมหาราช, ṡraṡand Press, Bangkok, 2508, ill. pp. 132. Octo.

The memento planned and edited by Momchao Prididebya, Devakul brother to the deceased, consists of the customary biography from the pen presumably of the editor; a sermon delivered by the Ven. P̄radharmap̄amokkh of Wat Rājaphātikārām at one of the weekly services in honour of the dead, dealing with the subject of *puñña*, or merit, introducing material that tends to illustrate the meritorious life of the deceased in trying to shape her life as a good Buddhist; then follow two interesting features, a biography of His late Royal Highness Kromaḥḥayā Devavongs, father of the deceased and head of the gifted Devakul family, probably written by the editor himself and excerpts from the diary of the late Prince Devavongs covering a period in his long and distinguished life first as the King's Private Secretary and then as Minister of Foreign Affairs in which last post he remained for 37 years without interruption.

From these materials one can see how the average working man in the time of King Chulalongkorn devoted his life to the King and state. Prince Devavongs, for instance, to quote a part of his diary:

February (B.E. 2425) the first :

Got up at 10 a.m., took breakfast with Sona. Went at noon into the Palace. Between 20 and 30 people were waiting to see me, not all of them having anything in the way of state business but wanting to ask for this and that help. At 2 p.m. the King came out to the east wing.

At 3 p.m. General John Haldemeyer, United States Minister, came in; I introduced him into the royal presence. The King was asked when the Siamese envoy would be arriving in America; he said that he would like to send one very soon but there was still a good deal to be done with England and France yet. The Minister enquired about the Chinese claim to have tribute from us, to which H.M. said that there could be no question of our acquiescing since we are independant of China the audience lasted about half an hour and the Minister took leave. W. Newman the acting British Agent and Consul General was then received in private audience. H. M.

asked him to help solve the problem of the sale of liquors, the Agent undertook to see to it that no Chinese should henceforth sell liquors which was not a good thing; he then informed H.M. that the British Government approved of the proposal of the company to work at telegraphs. H.M. then retired. In the evening the King gave a general audience, retiring about 9 p.m. . . . returned home past ten, took dinner, then read a bit and went to bed at 1 a.m.

It only remains to be added that the work has been most carefully edited and the sections—newly written though bearing no name of an author has been well written and are obviously from the pen of the Editor, Prince Prididebya Devakul.

327. Vajirañān, His Royal Highness Kromaṇṇayā: *Autobiography* พระประวัติคริสเล่า, King Monkut Academy Press, Bangkok, 2508, ill. pp. 85. Octo.

This is a new edition of an old publication. It is now reviewed because it has never been noticed before in the JSS, the original having been published long before the days we review works in Siamese. Prince Vajirañān was one of the younger sons of King Monkut, born some nine years before the King's death, but he has been able to recollect many interesting incidents of his infancy. Being by nature one of a studious inclination he received many marks of affection from his royal sire. One of his favorite sports was riding; the military spirit of royalty is here manifested in such passages as "I was unfortunate in never having been a soldier as my royal birth should have entitled me; I used to look with envy at some of my brothers in their military uniforms." One of the men with whom he came in close contact with was Dr Peter Gowan, a scotch doctor whose age might have been between 25 and 30. He was by inclination what one described as a 'young hermit'. The Prince was interested in him because he was a farang and had a kind heart. Through his influence the Prince gave up his wild flights of adolescence when about the age of 17; but his failing which continued was that of senseless spending of money.

From quite an early period he became interested in religious matters. The contact with Dr Gowan's honest and simple life prepared him for a monastic career. Further contact with the monastery promoted this interest. The King, his brother, noticed the trait and tacitly encouraged it. At 18 he served in the King's Private Secretariat in the legal adviser's section. When he came of age he joined the monastery as was the custom for young men to do. At the commencement of the *vassa* period His Majesty visited the Prince when to his surprise the King, his sovereign and brother, bowed low on the ground as if the young prince was a senior monk. This courtesy made the Prince determined to stay on in monastic life instead of leaving it after the season as most others did, though he did not say so till the second year. His description of monastic life is interesting. It shows up his character and determination which became useful assets in later years when he was entrusted with the administration of the clergy and the organisation of monastic life and the national education.

The work under review was published to commemorate the cremation of Colonel M.C. Nivaddhavoṅṅ Ksemsant, a closely related nephew of the Prince Vajirañān. The deceased had been trained in the Imperial Czarist army of Russia and had to give up that training on the breakout of the Revolution which put an end to the Empire of the Romanovs.

328. *Namsū Sanuk* หนังสือสนุก : Sociological Society Press, Bangkok, 2508, pp. 199. Octo.

We are not sure as to what caption in English would be nearer to the original intention of the editor of this book. Possibly we should have labelled it *Diversions*. That would be a more or less conservative paraphrase. Other captions might be more exciting.

In any case the volume under review consists of writings of the past century or more. They form an anthology covering a wide field of topics of varied interest in prose as well as in poetry. The topics range from varied aspects of sociology, history, manners, customs, literature and fiction; and of course the arts, pictorial, decorative and culinary.

The editor points out that the idea of such a volume arose from the apparent lack of reading material which could promote a better appreciation of the ideals of the Siamese language, because our national medium of expression seems to be deteriorating into an ugly bilingualism—English and Siamese—of second-rate translators.

The reviewer would like to add that things intellectual have been drifting into a state of affairs usually to be met with in nations ruled by foreigners who are better acquainted with their own culture such as we see around us.

329. Damroj, His late Royal Highness Prince: *To my eldest daughter* ดั่งหญิงใหญ่: Sociological Society Press, Bangkok, 2508, pp. 286.

These letters were written by His late Royal Highness Prince Damroj to His eldest daughter, Princess Chongchitra, on his trip to Europe in 1930 and during his exile in Penang between 1933 and 1942. They demonstrate the ability of the daughter to carry out the social obligations of her popular father during both of the above periods; they also demonstrate the remarkable vitality and versatility of the aged Prince, who having been accustomed to do a great deal of writing in his administrative as well as intellectual work in the 'good old days', could hardly refrain from the occupation of writing in the latter days of his exile. It is a well-known fact that his writings continued to multiply much more copiously now that he was unemployed.

The letters here published covering the latter period of 9 years are especially interesting since they were written at a time when world war II was threatening and then broke out with considerable violence in the Straits Settlements, as this territory was known then. One can almost detect what mental trials there must have been for the septuagenarian Prince, separated from many who were dear to him, himself liable to hardship from war conditions and to the uncertainty of the future. The Prince of course maintained a stoic silence in his correspondence; but one can easily read between the lines and realise to some extent the mental agony of being estranged from the land he loved and devoted his life to.

330. *Customs of Daily Life* ประเพณีเกี่ยวกับชีวิต by various authors and published under the direction of the Fine Arts Dept., Bangkok, 2507, pp. 80.

The contents are custom in merit-making, the form of liberality, mental dedication and miscellaneous aspects; the custom in bringing up a child; the custom of ordination in monastic life and the custom of marriage. It is stated in the preface that a fifth part in the original draft has not been included—that of honouring the dead.

To the average Siamese householder the custom of merit-making in the first part comes as a matter of course. The essential characteristics of the way to make merit is familiar to all. It is in fact liberality. Under the more economical circumstances of modern society that is becoming difficult especially since western ideas of a social life has become adopted side by side with the traditional requirements of a social life of a generation ago. The average member of a cultivated Thai society would be liable to appeals for the support of monasteries, would feel somewhat about his own lack of generosity were he not to respond to the usual request for aid given to the immediate circle of his dependants in the family and the household; and at the same time he is equally expected to respond to the numerous appeals in the more modern forms of charity such as fêtes and balls which might drain his purse just as heavily as the old-style methods of liberality. And, as a rule he is required by courtesy to respond to both the old and the more modern forms of generosity. But this is beside the point for our book does not touch upon such topics.

A pertinent remark in the introduction defines the average man's attitude about moral standards of life. Merit and demerit are tantamount to good and bad action. The question arises as to whether mere abstention from demerit would qualify to be considered as merit. The author here answers in the negative for abstention is merely inaction. To acquire merit one would need a positive action. Hence merit making at various stages of life has been identified with

liberality, with mental dedication (bhāvanā) and so on. One is tempted to remark that a work written in modern days like the present time might, either under the heading of mental dedication or even ordination, give some emphasis to the importance of studying intelligently the Master's teaching. It was this emphasis which was the key to success of the reformer Prince, later King, Mongkut; and it is this aspect of Buddhism which shines out now as the high light of modern Buddhism.

The general tone of the description of Buddhist ceremonial and custom of present-day Buddhism follows the usual type as practised nowadays. It leaves nothing out in the way of ceremonial details, though many of these are fast becoming obsolete.

331. Fine Arts Department: *Chino-Siamese Relationship* (in the early Bangkok period) พระราชสาสน์ไปเมืองจีนครั้งกรุงธนบุรีและพระราชสาสน์มีมาในรัชกาลที่ ๑ กรุงรัตนโกสินทร์) Bangkok, 2507, pp. 49. Oct.

The publication, dedicated to the memory of Mr. Joti Lejsuwan has been sponsored by his daughter, Citrā and her husband Mr. Thwalya Kamaṅsvasti, Secretary of the Thai Embassy in Rome. It deals for the most part with diplomatic correspondence promoting amity and friendship between the two countries. The first is a draft of the royal autograph of the King of Dhonburi addressed to the Cheng Emperor of Peking, prefaced with an interesting introduction, setting out the circumstances leading up to the resumption, after the fall of Ayudhyā, of diplomatic relationship initiated by the King of Dhonburi in 1781. Obviously the courtesy of acquainting friendly state of the change in the headship of a state was taken by China to indicate the informer's status of a tributary.

332. Debañānakavi, the Ven.: *A Handbook for the Practice of Buddhism and Other Topics* ศาสนพิธี และ นานาคติ a memento of the cremation of the remains of Police Major Suriya Bunnāg, King Mongkut University Press, Bangkok, 2508, pp. 141.

Buddhism consists not only of its high philosophy but also of monastic and lay practice. The handbook under review treats of the latter almost exclusively for that after all is the one that concerns the majority of its adherents. Buddhism in fact is a high ethical frame a great deal of which requires personal attention of the individual adherent. It is nevertheless not equally apparent as the practice. It is summed up very shortly in a series of headings without much elucidation. Volumes certainly exist dealing with this side of the Buddhist religion and philosophy; but, as a rule, they are written not so much to educate as to codify the the Master's teachings. The numerous sermons which are from time to time published especially as cremation mementos are hardly conducive towards attracting the layman's interest in what after all he should be better informed.

It was with the hope of supplying this want that the late King Prajadhipok initiated the awards of prizes for such manuals every year. These were then published and placed within reach of the educational authorities for dissemination as reading books for the young. The one judged best received monetary prizes. Though these prize essays are still continued; volume is published every year and some hundreds of copies are offered to the educational authorities, the public hardly ever comes across them and less so the school children for whom they were intended.

Turning now to the main contents of the volume under review, they are ceremonies of everyday life in a Siamese Buddhist household. As a rule they are not observed in full as stated in the book; but if observed they follow more or less this ruling. They are summed up as those for the living and those for the dead. Minute details are given for the proper conduct of the ceremonies. But, after all they are social customs hardly having any claim to be considered as Buddhism save that they are combined with the chanting of Buddhist texts and stanzas of blessing or admonition. They give the

reader a picture of the typical life from time to time of the Siamese Buddhist. They deal with the rearing of children, customs of marriage, birthdays, anniversaries and house-warming; whilst those connected with the dead described the successive memorial ceremonies up to cremation and the disposal of the crematory remains. The topic is deemed here so important that it forms the first part of the book whilst what little to be said of the ethical side of life is relegated to a later place.

333. Boriraks-boṭavalañj, Khun: *Memento at cremation*, P̄raçandra Press, Bangkok, 2506, pp. 62.

As the customary memento of such functions, there were published

(a) The Story of Votive Tablets, by G. Coedès (pp. 1-18) prof. ill. ตำนานพระพิมพ์ This is a very well-known and reliable handbook which has been published several times.

(b) Art in Thailand พุทธศิลป์ในประเทศไทย by H.S.H. Prince Subhadradis Diskul, (pp. 19-48) also well illustrated, containing accurate information which is both up-to-date and reliable. The material formed a series of lectures delivered by the author.

(c) Story of the Buddha's Footprint in Saraburi เรื่องพระพุทธรูปบาทสระบุรี by Luang Boribāl Buribhand (49-64), which has also been published elsewhere before. It is based upon the traditional account of the most popular monument in mediaeval Siam. The theme of this post-canonical but romantic *Punno-vāda Sutta* is fully examined and discussed.

The deceased to whom the dedication is made was an official of the provincial administration.

334. The Ven. Debayarābhorn: *Colour in Visual Education* ทัศนศึกษาจากสี, King Mongkut Academy Press, Bangkok, 2508. pp. 21 sexa.

How many visitors to the main chapel of Wat Bovoranives ever take the trouble to note the six pairs of big pillars of different colours with frames on each depicting the livelihood of man? Most of us enter the chapel either to hear the weekly sermons which by the

way are above the average of such deliveries elsewhere or to be lost in admiration of that wonderful piece of plastic art of the Sukhodaya period visualised into the sublime calm of expression on the visage of the principal image, the *Āra Jināsīha*, the 'Victorious Lion' (of men).

According to the pamphlet under review the source of this scheme can be traced to the *Tipitaka*. Once upon a time the Buddha was in residence on the Vulture Peak of Rājagaha. Ananda told him that according to the theorist Pūrṇakassapa men were to be divided into six categories through their livelihood, such as black for those engaged in occupations which were harmful to life, blue for beggars and mendicants, then red, dark yellow, light yellow and white in progression of the scale of livelihood and professions. The Buddha replied:

"No, Ananda, one should not classify people by their calling, or livelihood, or birth, or wealth, or raiment, but rather by their action which reflect the colouring of their mentality."

It is in the spirit of the Lord's teaching that the author of the pamphlet under review has drawn quotations from the dharma to illustrate his point. Thus the first pair, as one goes in, bear decorative designs on a black background. The plate on either depicts hunters and fishermen; the next pair, in blue, though not painted with beggars and mendicants contain representations of officials who in their corruption are taking advantage of innocent people etc.

335. Kittisobhana, His Holiness the Patriarch: *Tradition of the Kathin, and religious practice*, กฐินัตถการกิจ และศาสนพิธี dedicated to the late King Chulalongkorn 2507, 70 pp. octo.

As stated in the preface, the work under review has been revised from the *Custom of the Viśākha and Kathin* by the same author with the addition of some allied material by the Very Rev. Āra Dharmakittisobhon, his disciple and successor to the Abbotship of Wat Benčamabopit. As it is made up now the volume is comprised of the original treatise on the origin and significance of the *Kathin* ceremony, its practice at the Wat mentioned, where it is a combination of the former Mahānikāi tradition with the more rational Dhammayut practice—the former one being one of the older Mahānikāi sect. It

includes also the sermon delivered in the presence of His late Majesty King Chulalongkorn on the subject of the *Kathin* on the occasion of the royal ceremony in that reign.

The volume is brought up at the end by the Pali texts in use at a *Kathin* ceremony as revised at the instigation of that monarch with a special blessing sung at a royal *Kathin* to this day with a few modifications as to the name of the King who would be officiating thereat. Added also to the above are certain texts recited on the occasions of the Viśākha, Māgha and Asālha festivals.

336. Coedès, G. : *Thai art of the Sukhodaya period* ศิลปะไทยสมัยสุโขทัย tr. by Momčao Subhadradis Diskul from the original French in *Arts Asiatiques* (Tomes I, 4 & III, 4), profusely ill. 90 pp. sexa.

The material being already accessible to foreign readers for whom these notes on Recent Siamese Publications are intended, it will not be necessary to discuss it beyond mentioning that the little volume has been well translated and artistically illustrated, the translator's footnotes being worth while the attention of scientific readers for they bring them up to date in the latest information. It was published and presented to those attending the inauguration of the Sukhodaya Museum by the King in 1964. A guide-book to the Museum by Prince Subhadradis accompanied it.

337. Scientists of the Department of Mineral Resources: *A Trip to the 'Wondrous Island of Gems'* เที่ยวเกาะแก้วพิสดารกับกรมทรัพยากรธรณี Prāmod Press, Bangkok, 2508, ill. maps. 113 pp. sexa.

We again welcome another volume—the 14th — of this popular series of scientific travelogues, an annual publication now issued to mark children's day for the fourth time. In 1960 it was *A Tour of Wat Pō* with children which we reviewed as no. 264 of the Recent Siamese Publication in JSS XLIX, part 1. In 1961 it was *A Tour of Pimāi* with children, reviewed as no 284 of the Same series of Recent Siamese Publications in JSS L, 1; in 1962 the tour was made to *Saiyok*, no 288 of the same series in JSS L, 2 and in 1963 it was to *Ranoj*, the tin country on the west coast of the peninsula, no 306 of the series JSS LII, 1. Although the name of the department responsible for the publication has been changed to that of the Department of Mineral

Resources the committee of authorship remains almost the same with the addition of an expert on submarine geology.

Relying again on the romances of Suníorn Phū the book takes its name from the locality of Phū's imagination of the Wondrous Island of Gems, which goal turns out to be the luxuriant island of Samui off the east coast of the southern peninsula. Beginning with a quotation from a lullaby of sailing from King Rāma II's *Inao* the travelogue introduces us into an atmosphere of sea breezes and marine life, the descriptive eloquence of which passage is unexcelled anywhere. The romance of *Inao* has been maligned for its acceptance of Indonesian social habits of polygamy thereby ignoring its gems of descriptive poetry lying at the bottom in 'purest rays serene'.

Turning now to the contents, the volume is as usual full of scientific information, brightened from time to time by gems of poetry. The principal topic of the volume under review being marine geology, due attention is given here to the importance in a relative sense of water although the world as a whole has been regarded as the EARTH from time immemorial. It is pointed out here that as a matter of fact the surface of the earth above water was no more than a quarter of the whole surface. The authorship goes on then to describe each of the four coastlines of our country, that of Phuket on the west of the Southern Peninsula where the evidence of geology points to the islands which scatter along this coast having formed parts of the mainland. The east coast from Huahin to Sorghlā, on the other hand, is less indented. Only two islands of considerable sizes are found—that of Samui and Pá-ṅan. The third coast is that of Samuda-prākār, or Pāknam, consisting of the alluvial soil in mud which drains from the several rivers of the centre of the country. The fourth coastline is that of the east bank of the Gulf of Siam from Jolaburi down. This is the starting point of their trip this year which ends however at the Wondrous Island of Gems at Samui off the coastline east of the southern peninsula. The scientific account of their sea trip is fascinatingly told with references to allied topics which are not scientific. It is as usual well worth reading whether for old or young.