

## BOOK REVIEWS

Muscat, R.J., *Development Strategy in Thailand; A Study of Economic Growth* Praeger Special Studies in International Economics and Development, Frederick A. Praeger Inc. 1966, 310 pages.

This is a very important publication; but for an outrageous cost I would recommend that students, and particularly of Thailand, buy it, instead I urge a careful reading—both for the argument and for the presentation. Muscat first considers 'The Pattern of Past Development' and, noting the presence of factors usually preceding economic growth asks why Thailand is still 'underdeveloped'—indeed, but for this catchy question (of course, relaxing the artificial interrelated standards by which development is gauged would allow Thailand entry into the so-called 'developed' world) the discussion might well have been summed in a paragraph or two with reference to Ingram's *Economic Change in Thailand Since 1850* and minus imposed generalization. After a bit of interesting hedging it is concluded that the economy progressed no further than it did in the century preceding World War II because of the 'economic character of the... Thai elite... and from its... judgment that any more aggressive development policy would have broken the balance which was maintaining Thai independence'. An unremarkable solution, though debateable.

Economic growth since the Second World War is taken up next, A structural shift in the Thai economy is discerned but instead of being interpreted as paralleling that pattern that characterized the transformation of the 'highly developed economies', it is held indicative of 'stagnation in agriculture, especially in rice'. I find the argument tenuous. Muscat himself discloses a huge ongoing investment in agriculture and an 'impressive growth potential recently displayed by the farm population in many areas outside the Central Plain' and believes that the shift will reverse in near future 'from rapid modernization of the agricultural sector'. Similarly, the 'virtually complete disappearance of the exportable rice surplus if production failed to resume its upward trend' is forecast for 1970-75 'with a fair degree of certainty; but, 'Of course, rice production will resume its upward

trend as irrigation schemes are completed'. Again, in belabouring the point that agricultural techniques and equipment developed elsewhere cannot be transferred directly, Muscat concludes that what is 'immediately transferable and...applicable to the full range of local problems' is the scientific method. I think not; the 'scientific method' is a most fragile export. Indeed, and curiously, in reiterating this view when summing the 'Elements of a Development Strategy' in the final chapter, an experience of the author's wife is footnoted: she, on offering 'to give a course in Western logic at the leading university [in Thailand in 1958] which offered no courses in logic or the philosophy of science...was told the school preferred that its students study philosophical matters in the Buddhist temples, should they be interested in the subject at all'.

The bulk of the book is devoted to considering the agricultural and industrial sectors; each being taken up separately in 'The Dynamics of Agricultural Development' and 'Industry: The Decision to Invest'. To sum, albeit with criminal brevity: the government must lead the way in developing agriculture and must get out of the way of developing industry. In developing this argument Muscat introduces a considerable amount of information and a number of related hypotheses; in truth, these chapters are required reading. Happily, and this is a great strength, assumptions underpinning the author's theses are made clear enabling issue to be taken at any point. An example: agricultural credit and land tenure are considered 'red herrings', that is, each has been grossly overrated as a drawback to development. But the evidence presented in support of this contention obviously is equivocal and the author's position, though strongly held, may be assessed. Personally, this stand appears unwarranted and unnecessary since, in future, both credit and tenure must assume critical importance to development, no matter their previous role.

In a final chapter 'Development Strategy in Thailand', Muscat reviews the salient features of modern economic development in Thailand, generalizes Thai behavior in economic matters and discusses conditions consistent with 'growth-inducing decision-making'. He

decides, in conclusion, that Thailand will adopt a development strategy that seeks to 'encourage its historic sources of dynamism, turn the bureaucracy into an efficient tool for promoting economic growth, and restrict the damaging private activities of members of its bureaucratic elite, provided that progress already made is not 'reversed by less responsible...contenders for power', or that the strategy is not rendered altogether irrelevant by the ascendancy of Communist China and/or the withdrawal of the United States.

Tarling, N., *A Concise History of Southeast Asia* Frederick A. Praeger Inc. 1966, 334 pages.

Yet another glib and peremptory book-from-books written for (and by) the man-in-a-hurry, *A Concise History of Southeast Asia* adds little to intelligence. The preposterous proposition that Australasians may better understand Southeast Asians and that Australasian historians may 'make a special contribution to scholarly research on Southeast Asia' (the author describes himself as an Australasian) and the unique bits of misinformation scattered about, offer but scant relief from the 'unity-in-diversity' conundrum. However, Professor Tarling 'is painfully aware' of his limitations, 'aware of the risks taken in discussing so vast an area' and, finally, 'aware that his own ignorance may in fact exaggerate the extent to which the area is unknown'. I am ready to accept this apology, for if 'attempts at understanding *must* be made', this is as good as any.

Maria Penkala, *A Correlated History of the Far East* Mouton & Co., The Hague & Paris 1966, 76 folio-size pages with maps.

Correlating happenings throughout the world is basic to an appreciation of the matrix of history and so to an essay at understanding. *A Correlated History of the Far East* provides this fundamental structure for China, Korea and Japan from prehistoric times to 1964 through both a simple columnning of pages, so as to place coincident events in these three areas in conjunction, and a series of maps. All dates are in the Western calendar and the systems used to transcribe the complicated Eastern chronologies are noted.

Choosing those elements with which to summarize the historical continuum is a formidable and thankless task. No two scholars agree on the relative importance of all events and those singled out in this correlation will not find favour *en masse*. Again, the variation in detail may well be questioned since it derives only in part from the nature of the available information. But such criticism, while crucial, springs, in large part, simply from continuing research and may be directed to any work of this nature. Technically, however, the 'unevenness' results also from a disconcerting change of tense and some poor English—both easily avoided.

Eighteen of the twenty-nine maps summarize events of a particular period—most titled from the Chinese dynasty, one shows ethnic groups and the remainder are reproductions of old charts, most dating from the 18th century and including masterpieces by Father Martinus Martinius (*Imperii Sinarum Nova Descriptio* revised edition 1696) Bellin (maps of Tibet, Tartary and Japan from the mid-eighteenth century) and Witsen (*Nova Tabula Imperii Russici* 1704). Again, there is a certain unevenness in the recent compilations: some lack titles or dates, others lack a complete and unambiguous legend, and a number include large open spaces while cutting off marginal areas apparently rich in detail. More serious, perhaps, is the lack of reference to sources used in compiling these particular summarizations (these could have been included in a specific bibliography additional to that brief general one appended, if not on or near the maps themselves) and a cluttered appearance, reflecting, apparently, a poor compromise between that considerable amount of information usually thought 'necessary' and that severely restricted amount of information that can be communicated clearly in black and white. And again, these lapses are the more disconcerting since they are so easily avoided.

Of particular interest here is a Related Events column where is included happenings else-where in the world that, as the heading suggests, relate to events China, Korea and Japan. Naturally, many of the 'related events' occur in or are directly concerned with Southeast

Asia, more particularly Vietnam. An interest in this particular part of the world prompts the desire for a fuller correlation, but to demand this is unreasonable since the emphasis is elsewhere. Still, the nineteen 'related events' occurring in Thailand, and Thailand fares better than her neighbours - in truth, a number of the 'related events' qualify only in the sense that all happenings on the globe are related, form an incomprehensible series, inexcusably uneven and somewhat in error as well, and it seems attention would have been better directed to a fuller consideration of events in China, Korea and Japan.

Despite shortcomings, *A Correlated History of the Far East* is a 'must' reference an invaluable first attempt at a difficult organization that will be blessed many times over by instructors of introductory courses in the Far East. Hopefully, some selfless soul will offer a similar work focused on Southeast Asia.

*Larry Sternstein*



## RECENT SIAMESE PUBLICATIONS

362. *Nārāi Sibpāṇ* the 'Ten Incarnations of Nārāyana' นารายณ์สิบปาง and the *Races of the World according to the Rāmakien* พงศ์ในเรื่องรามเกียรติ์ Pračand Press, Bangkok 2510 octo pp 210.

In dedication to their mother, Mrs. Vividh-dhanakār, her children have published a classic in the national literature, which was being forgotten by the reading public. The family of the deceased who are the sponsors of the cremation have signed the preface, which is a well written summary of what has been published on the subject. From this presentation one may deduct that the myths of the Sanskrit *Purāna* were not unknown to our ancestors; that they inspired the later scholars of the early Ratnakosind era is evident from the *Rāmakien* of 1797.

According to the preface the Siamese *Nārāi Sibpāṇ* exists in prose in two versions, though a footnote on page 16 says that there is yet a third known as the version of Lady Lüan Riddhi but not included here. Reference is made also to the metrical saga of King Rāma VI, a much more recent work which has found no place in the volume probably because it is very recent and has no bearing on the history of this neglected classic.

Turning now to the main versions which form the topic of the work under review, what may be regarded as the standard version was at first kept in manuscript in the National Library under the name of *Tamrā Saiyasūt*, the 'Treatise on Hindu Mythology'. It was first published in 1874 under the title of *Devapāṇ*, 'The Incarnation of the God', and republished in 1935 under the title of *Nārāi Sibpāṇ* with the curious remark at the end that the work had been 'translated' แปล from the อักษร, i.e. the *grantha* or 'texts'. The term 'translated' may have been but loosely employed to mean 'transcribed'. The other version of the classic is known as the Vajrind Press version, first published in 2412 and again in 2444, also with a short note appended to the effect that the tenth incarnation of Rāma could be found 'in the *Rāmakien* and therefore omitted from here'. This would indicate too that the version was written *after* the *Rāmakien*,

presumably the one of 1797. Its later publication, of 2444, is prefaced by a preamble stating that it was published by the order of King Chulalongkorn in order to preserve old literature. Both versions—the ‘standard’ and the ‘Vajrind Press’—are written in a prose which is not very old. They differ however in the order of the material. Whereas the ‘standard’ version commences with the Incarnation of the Boar, the ‘Vajrind’ version begins with the Incarnation of the Fish. The other incarnations conform as to content though there is some divergence in arrangement. The later Indian story of the Incarnation of Vishnu as the Buddha Śākyamuni finds no place in either version. They are purely Vishnuite; Śiva though maintaining his status as the great god of the heavens is somewhat relegated to a less commanding position.

The second part of the book deals with the ‘Races of the World according to the Rāmakien’, of which the preface says nothing more than that it has been copied from an old book. Obviously later than the *Nārāi Sibpāṇ* it is nevertheless interesting for its intensive analysis of the Rāmakien characters, giving minute details as to complexion and other features which distinguish them in stage representation.

The section on *The Races of the World according to the Rāmakien* deals with the purely mythological. These are of interest as an analysis of the characters; indicating from the etymology that they are of southern Indian origin. The fact that the saga of Rāma has taken firm hold in our culture is demonstrated by the care and thoroughness with which this analysis has been compiled.

The characters of the Rāmakien are grouped into ‘races’. The *asura*, descended from Brahma the Sahapati who was quite distinct from the god Brahmā, establish their domain on the island of Loṅkā, which was ruled at the time of the main part of the saga by Ūśakanth or Rāvana. The latter had brothers who ruled over other *asura* states; though two brothers remained with Ūśakanth in Loṅkā. The succeeding generation in Loṅkā taking part in the story is carefully enumerated: such as Indrajit, the heroic son and heir of the King.

There were also other *asura* Kings—allies of Loṅkā. Most of them fought for him and died in the course of the war. These included



Sahassadeja and his brother Mūlaphalam of Pāntāl and Čakravat of Maliwan.

Of the human race there were few to be noted outside of Rāma of Ayodhyā and his family.

Naturally, more attention is given to the simian races of the states of Khidkhin and Jompū. The latter, like those of the Bengālī Rāmāyana of Kamban, are simian but their counterparts in the Sanskrit classic of the Rāmāyana of Vālmiki are bears, though this observation does not occur in the analysis under review. All the monkeys claim descent from the Hindu deities. Hanumān and Jompūpan though not directly incarnated from the great god Śiva owe their origin to him. The others are incarnations of various gods: such as Āli, King of Khidkhin, incarnated from Indra, and Sukrib from Sūrya.

Finally, the book gives a full analysis of all characters of the epic, by race: a sort of a summary.

To this is attached two pages of references.

It is not stated who was responsible for editing the work under review; but whoever he was he deserves commendation for the 'scientific' plan.

363. Yonbunkoed, Ch., *Thai Numismatics* พระยาคณิศวาทนาถ Social Sciences Press, Bangkok 2509 over *octo* pp 268, copiously illustrated.

This volume, dealing with the history in nine chapters of Thai numismatics, is a pioneer work in the national language. It is, obviously, the product of much research.

The first three chapters, dealing with the early periods of Funān, Dvāravati and Śrīvijaya, rely on the researches of scholars of history and epigraphy such as Pelliot, Coedès and the late Prince Damrong. The first two periods produced no native coinage, foreign coins from India and other countries being used. Though, admittedly, the author is in command of his subject in these three periods, his presentation is not always clear. For more recent times, however, there is a clear and authoritative exposé of numismatic development in Siam.

The many illustrations are detailed and methodically chosen. An appendix, seemingly separate, should have been incorporated in the work itself. At any rate the appendix is welcome and should be useful.

Too long a list of *errata* suggests that the printing was hurried, but this is hardly sufficient excuse. Such *errata* detract from the value of a work of reference such as this should become for Siamese students. However, the author is to be commended for his initiative.

364. *Archeological Bulletin* วารสารโบราณคดี ฉบับปฐมฤกษ์ Inaugural Number May 2509 pp 133.

Remarkable youth and energy pervade the first number of the *Bulletin* and augur well for the future, should similar efforts be forthcoming. We believe this will indeed eventuate for the new Dean of the Faculty of Archeology in the University of Fine Arts is an embodiment of vitality. His article, entitled *Principles of Archeological Research*, establishes the line followed in this publication. It should be carefully read if one would gain an idea of the policy of the *Bulletin*. Though following established lines of archeological research writing, these are new to the average local reader.

Kāñčanāgom's report of archeological work at Ūtōṅ informs us as to the progress of this comparatively recent extension of archeological activity in this country. Ūtōṅ, being the immediate predecessor of Ayudhya is entitled to a place of importance in history.

Walliṇṇodom's geographical survey of the delta of the Čao Ṕrayā establishes the former course of the rivers to the west of the present main course. This should be acceptable and is, in any case, interesting.

More technical is Woodward's well illustrated *Some Examples of Thai Stucco Decoration*, which is readable by even the non-professional. The remaining items are also of interest for this class of readers. The reviews of books are commendable, for a scientific publication must keep its readers informed and up-to-date.

The publication concludes with administrative material.

365. *Fahian's Records of the Buddhist Kingdoms in India and Ceylon* translated from the English of Legge by Prāyā Surindlūjai with copious notes พระยาสุรินทรกุลเจ้ากรมพระอักษรพิมพคุณ กรุงเทพฯ 2510 octo pp 248.

The travels of Fahian have been known to the West for a considerable time but until now no translation into our language has been made. The translator is to be congratulated for this pioneer effort. Unfortunately, he is no longer alive. It is, in fact, fortunate that the family of the deceased have published this work in dedication to Prāyā Surindlūjai who seems to have been too modest to have it published during his life-time, though it was known to many distinguished scholars including the present Patriarch of the Kingdom.

Commencing in the customary manner of such dedicatory publications, there is a well-written biography and a message of farewell to the deceased, also well-written, by the Ven. Pra Debañānakavi.

The translation is prefaced by an introduction, written for publication as a serial in the *Dharmaśakshu* of the King Monkut Academy, in which we are informed of the original Journals, with due notice of successive publications in English and French. The data have been taken from Legge's translation. It is a pity by the way that Prāyā Surind's rendering of names has led to versions hard to recognise; for instance, the name of Legge himself, which appears in Siamese as เลกเก้.

Fahian travelled overland from China to India and back by way of the China sea between 1485 and 1500 with the primary object of securing the Sacred Books of Buddhism. The itinerary took him and a number of fellow pilgrims across the Gobi Dessert and the western Himālayas into the Indus valley. From there they proceeded into the 'Middle Land' of ancient Indian culture, of which the pilgrim had many things to tell. A Siamese audience will pay much interest to these though even the most credulous will find the details hard to believe. Fahian went on to south India, Ceylon, across the Indian Ocean to the highly civilised Java and finally back to China where he landed at Shantung.

The picture of India given us is of a Buddhist country, for the most part, where both schools of thought thrived side-by-side. The

Master was still a very living memory, and Fahian quite enthusiastically records every detail of this memory, credulously. Many of these details have now been forgotten in India though they survive in neighbouring lands that are Buddhist by inspiration. Fahian wrote with graphic enthusiasm, yet he was careful to maintain his Chinese sense of scientific exactitude regarding distances. His measurements have in fact been relied upon for the identification of many historical sites such as Śrāvastī and others in the land of the Master's mission.

366. *Royal Anointments and an Account of the Coronation of the Fifth Reign* เรื่องราชาภิเษกและจดหมายเหตุการราชาภิเษกครั้งที่ห้า Chuanpimp Press, Bangkok 2509 octo pp 67.

The *Royal Anointments* forming the first part of this book seems to be mediaeval to judge from the style of writing. Each heading is prefaced by an abbreviated quotation from the Pali, which is reminiscent of the mediaeval laws codified into what is now known as the Code of the Three Seals of 1805. Linguistically it is said to be derived from the Môn Pali.

The gist of this old treatise deals with the five types of royal anointments, some of which have never been recorded. The first type, for instance, seems to be theoretical. It is called the *Indrābhisek*, in which the god Sakka or Indra, descending from heaven with a set of the regalia and a chariot of state offers them to a deserving prince. Then comes the *Bhōgābhisek*, by which a member of the Brahman or mercantile class, possessing wealth, knowledge of polity and a sense of justice, may attain to the exalted position of a sovereign. The third type is the *Prāptābhisek*, in which a warrior attains to the supreme status by conquest. The fourth is the *Rājābhisek* in which the exalted status is attained through heredity. The fifth, bearing the curious ungrammatical name *Ubhisek*, is explained as an anointment in marriage. It is difficult to explain why it is included in the list of attainments of power, though there is one instance of a succession to the throne through marriage in Môn history—about the time of King Dhammaçedi of legal fame in the Môn country.

At the end of the mediaeval treatise on *Royal Anointments* there is a section which may be merely an appendix. It discusses the royal

regalia and recommends a way-of-life for the monarch, ending with the interesting information that the author of this treatise is a certain *Āra Pimoladharm* who wrote it from the *Lokapaññatti* and the *Maṅgalatthadīpanī* for presentation to the sovereign. Unfortunately the latter is unnamed. The treatise, it goes on to state, was then copied by another monk, the Ven. *Āra Dhammaçedi* from a manuscript belonging to *Āra Debamuni*. This last served as the authority for the conduct of the coronation of 'a king'.

The content of the work under review is greater than that indicated by the concise title, for, beside the old treatise of *Royal Anointments*, is contained an account of the two coronations of King Chulalongkorn: one upon succession as a minor and the other when, after renouncing the throne to take up monastic vows, he again assumed the reins of government. Then follows an interesting account of similar ceremonies in the last days of the Ayudhyā régime and an account of the coronation of King Mongkut of the Čakri dynasty. These accounts of coronations are not connected with the old treatise; they have been added by later editors. They are none the less interesting for the student of sociology and traditional ceremonials.

367. *A Compendium of Sakrawā Texts* recited in the Fifth Reign. พระราชนิพนธ์ในรัชกาลที่ห้า. *Āraçand Press, Bangkok 2509 octo pp 121.*

A *sakrawā* is recitation in repartee of impromptu verses by individuals or parties of versifiers. It was usual to settle first the main topic—usually some episode in well-known literature or a contemporary matter. A generation ago this was a popular pastime among the educated gentry who were all rhymesters. The publication has the merit of preserving specimens of poetical talent of the day.

The publication is dedicated to *Ārayā Pibulya Pītyāpag*, a popular teacher and commissioner of education in the south, who was also a well-known rhymester and author.

368. *Siddhipāndh, P., The Reign of Āra Čomkiao* แผ่นดินพระจอมเกล้า Niyomwityā Press, Bangkok 2503 octo pp 562.

Until comparatively recent times the biographies of our kings formed the greater part of the official histories of their individual

reigns. The interest in the publication under review lies in the fact that it is unofficial and includes much previously unknown to the reading public and yet likely to be worthy of belief. Seemingly drawn from private sources, these, unfortunately, are not given—possibly these have not been withheld purposely.

The narrative commences with the illness of Rama III and the events immediately following his death. It then touches on the popularity of Prince Mongkut, then a monk in Wat Bovoranives, his youth, his searching disposition (dissatisfied with the pedantic selfsatisfaction of the Buddhist clergy, he worked out a school of thought without ostentation), his eventual call to the Throne by the leaders of government, his liberal foreign policy, his zeal to promote a more intelligent and cleaner way-of-life among his peoples, his patronage of the arts and, finally, his fatal illness contracted on a scientific expedition to calculate a total eclipse in the malarial swamps of the southern peninsula. Additional chapters or notes are devoted to personalities in the reign of King Mongkut: his friend Sir Harry Ord, Mūn Anuraks the attendant who might have been responsible (though anonymously) for the material used in this book, the King's children and his ministers.

The work brings to readers the personal side of a clever man who was a sincere patriot.

369. Nai Yōn, *History of Vietnam* translated มณเฑียรนิพนธ์ memento of the cremation of Nai Kawi Nguyen-Rawi, King Mongkut Academy Press, Bangkok 2509 octa pp 865.

As is customary, the work under review is prefaced by a biography of the deceased, who was distinguished for his great philanthropy. Among the foundations benefitting by donations of no less than seven figures each could be enumerated the Hospital for the Buddhist Clergy, Wat Debasirindra and Wat Bovoranives; but there were also several other cultural and medical institutions which received donations to some six figures each. In short, the total of Nai Kawi's generous contributions is 'no less than Baht 12, 129, 799.04'. In recognition of this patriotic spirit the deceased was decorated several times; the culmination being a knighthood (first class) of the Most Illustrious Order of the Thai Crown.

The deceased being of Vietnamese descent, it is fitting that the memento is a history of Vietnam. The introduction, signed by Khun Viçitramātrā, says that this work was translated from the Vietnamese by a certain Nai Yōn นายนៃ of the old Vietnamese artillery of the Siamese army. The history ranges from the mythical origin of the race, who continually fought against their Chinese, Cham and Lao neighbours, to the setting-up in comparatively recent times of the state of Vietnam, aided by King Rāma I of the Čakri dynasty of Siam.

There is a useful synopsis (pages 7-10) and a table of contents.

As for the subject matter, the 'history' traces a 'descent' from China of the mythical founder of the state who was given a celestial maiden to wife by the great god of heaven, and goes on to recount the fortunes of his dynasty, one of whom acquired connection with the race of snakes. In the course of a more authentic section we are told how Vietnam had to fight for her existence with the Chinese Empire and how the Vietnamese came to look upon the Chinese as natural enemies. The bulk of the history deals with more recent times when Gialong established his rule over the country with the help of Rāma I of Siam in the 18th century. In the course of time these became rivals for suzerainty over Cambodia; a situation Cambodia solved by delivering her independence into the willing hands of France.

Nai Yōn's translation, kept in the National Library for a considerable number of years, was referred to and quoted from by King Chulālonkorn in his commentary on the *Memoirs* of Kromaluan Narindradevi published in 1908 under the title of *Pra Rājavičārn*. It has also served as reference for Princess Sibpan's *History of the Ratnakosind Era* which is the text used in secondary schools at present.

370. Shrishdikār Bānčon, Prayā, *A Miscellany* ปกิณกคดี Pračand Press, Bangkok 2510 octo pp 112, illustrated.

This is a cremation memento for the late author, by profession an engineer, who was an indefatigable writer, not only in his own scientific field but as a diarist and, often, a club secretary. He, in fact, served as the Siam Society's Honorary Secretary under the presidency

of H.R.H. Kromamun Narādhīp. The diary of his mission to Japan in connection with the Conference of Young Buddhist Associations in 1934 (pp 5-54) is full of interesting observations, for the deceased had passed through a liberal education in England—2 years each at Rugby and Manchester universities.

371. *The Hoṅsakul Family* memento of the family's presentation in 1966 of a royal kathin at Wat Prōdkes, Aeronautical Service Press, Bangkok 2509 octo.

There are three sections to this publication. The first is a history of the monastery of Prōdkes in the province of Samud Prākār where the royal kathin was presented by the Hoṅsakul family; the family who sponsored the publication under review to mark that occasion when the whole family together with related families, assembled. Wat Prōdkes was built in 2365 (1822) by P̄rayā P̄ejrap̄ijai, whose personal name was Dat, ancestor of the Ketu family. This gentleman was a son of an earlier P̄rayā P̄ejrap̄ijai, ancestor of the Hoṅsakul family. The history enumerates the successive renovations of the wat, noting its numerous *objets d'art*, its administration and the education it had been dealing out which stressed discipline. There is also a biography of the nine incumbents of the wat including the present head, P̄ragrū Vidhān Dharmavat, who wrote this history. The status of the monastery is that of a provincial wat under royal patronage.

The next section *nirās narok*, a travelogue to the imaginary world of hell, is written by Air Vice Marshal Čuab Hoṅsakul somewhat in the style of Dante's *Inferno*.

The third and final section, though longest, is a genealogical statement of the Hoṅsakul and related families of the Ketudat and Pushpakeś, prefaced by an informative introduction by Air Chief Marshal Harin Hoṅsakul, in which the author stresses the fact that the related families produced well-known servants of the Crown, a loyalty to which has been held as a family ideal.

The present head of the Hoṅsakul family is P̄rayā T̄ēpmontien, a retired Chamberlain of the Sixth Reign, who is the chief sponsor of the kathin ceremony.



372. *A History of the Môn and Burmese* พระนิพนธ์ของ หม่อมเจ้า dedicated to the late Dr Pra Salyaved Visisth, Chuanpimp Press, Bangkok 2509 octo pp 135, illustrated and with an autobiography and the usual valedictory material.

As the deceased was of an old Môn family, this history from the first volume of the compendium of historical material, initiated in 1914, is a fitting memento. The Royal Preamble (pages 1-2) of the original edition points out that the work was translated from old Môn manuscripts by royal scribes at the command of King Monjuk in C.S. 1219 (1857), with additional material from Burmese records. The translation was published only 12 years later under *A History of the Môn and Burmese*. The authorship is obviously Môn to the exclusion of Burmese, the latter had their own history—the *Maha Yazawin*.

The history begins, of course, at the time of the Lord Buddha, who, it is related, was at the site where Hoṅsāwadi (Pegu) was later built and predicted the eventual city which was to become the Môn metropolis. We then come to the more authentic story of Magatho, who became King of the Môn at Mohtama after fleeing from the service of the Siamese King of Sukhodaya. He murdered the Burmese governor of Magatho, thereby establishing independence from Pagan, and set himself up as Wāro. This is, of course, the Wareru of Burmese history and the Čaofā Rua of Thai records. His accession to the throne of Mohtama is dated C.S. 646. He later assumed the title of Lord of the White Elephant. With the active help of the King of Hoṅsāwadi and Tawê (Tavoy) and the connivance of the King of Sukhodaya he beat back the Burmese King of Pagan and enlarged his kingdom centred round his native capital.

One of his successors, styling himself as the Rājādhirāj, 'King of Kings' came to the throne of Mohtama in C.S. 745. He extended the realm far and wide, and was known throughout Southeast Asia, reigning till 783. He is a romantic figure in the cultural annals of this part of the world. The history from this point agrees fairly well with standard histories elsewhere in covering the wars with Siam and concluding with the war against Great Britain in 1824 that resulted in the British annexation of Lower Burma. The narrative ends 33

years before the Môn records under review were translated into Siamese.

As noted there is included an autobiography of the deceased, and this is not without interest. Granted that the late doctor was more of a scientist than a literary man, yet his writing is full of observations evidencing a broad interest in humanity. The biography seems to have been begun when the writer was comparatively young and without a fully developed style of writing. It would not be accurate to argue that his style developed to any great extent, but his power of observation certainly did. The biography reveals to us a young boy whose affection for his mother is touching and a sympathetic man whom patients regarded with affection. The doctor did not neglect his civic obligations, yet he was nevertheless able to find time for a lifelong hobby of hunting. For those who were near to him he remained throughout full of a sense of humour, never partaking overmuch of the serious side of life.

We must mention a small detail of etymological interest. On page 19 we are told that a Burmese King of Pagan in his conquest of Mohtama proceeded to the sea coast at the village of Tawê (တော့). Durian fruits abounded thereabouts. In raising the status of the village to that of a township, probably for strategic purposes, the Burmese conqueror gave it the official name of Tawê—meaning durian—and stipulated that payment of tribute was to be in this luscious fruit. Now, it has always been a puzzle as to how the name Tawai or Tavoy should be interpreted, for the word did not seem to appear in any language of the ruling classes. This history comes to our aid in noting that the people of this locality were a mixed group of Môn and Burmese who often did not understand each other's language.

*D.*

*June 1967*