

## BOOK REVIEWS

Bernot, Lucien *Les paysans arakanais du Pakistan Oriental. L'histoire, le monde végétal et l'organisation sociale des réfugiés Marma (Mog)* Mouton & Co., Paris and The Hague 1967. Two volumes, 793 pages, 16 plates (with 41 pictures), 95 figures, 4 maps.

In 1951/52 and again in 1959/60 M. Lucien Bernot and his wife Denise passed altogether one and a half years with the very kind and sympathetic people that their French and our German expedition (1955/57) agreed to call Marma according to the wish of the people themselves who their Bengali overlords still refer to by the deprecatory name 'Mog' (= bandit, pirate). In fact, these now peaceful valley-dwelling peasants in the Chittagong Hill Tracts of East Pakistan have lived there since 1784 when they fled the former Kingdom of Aracan following the Burman conquest. Before this the Aracanese, in company with some Dutch and Portuguese, the so-called 'Feringhi' (farang), ransacked the coasts of Bengal, then part of the Moghul Empire.

Bernot divides his work into three parts:

1. The history of the region between Bengal and Aracan, especially that of the Marma themselves, in an extensive compilation of arduous studies.

2. The vegetal world (subtitle of the whole work) describes the production and processing of plants for nutrition, clothing, and housing; in short, the entire material culture and its bearing on the economy and the person.

3. 'Society: Men and Women,' fills the second volume, which contains a wealth of information on the cycle of life, religious practices and sacrifices, and clans and family relations.

Of especial interest for Thailand, we learn from part I that in 1798 the King of Ava (King of Burma) asked the Aracanese leader Nga Than De to provide 20,000 guns and 40,000 men to wage war on Siam. As only half these numbers were offered, the king became so enraged that he seized and killed one of the sons of the Aracan

chief. Terrified by this crime a large part of the population fled from Aracan into the Chittagong Hills where British rule gave safety. Thus the Burmese army did not get the needed reinforcements, and the Siamese were able to repulse their reiterated attacks at the end of the 18th century.

The second part contains a comprehensive research-report on the Marma's slash-and-burn cultivation and, to say it plainly, there are not many such thorough studies in anthropological literature. Still, in the description of felling the author only mentions cutting of brushwood; I miss the cutting down of trees which is done in a somewhat different manner. I have seen this in the upper Sangu valley and described it earlier<sup>1</sup>. This article would have been serviceable also for comparing my list of 36 cultivated plants (with Bengali names added to the Marma and botanical ones) to his very extensively explained list of about 93 plants used—mostly planted and some growing wild. This list too is a pluspoint, for very few research workers seem inclined to take the trouble to collect plants. Since Frenchmen usually enjoy good cookery, he has dwelled upon this as, I guess, nobody else before him; describing also at length the preparation of stimulants as alcohol, tobacco and betel.

In reading the ergologic section one at once is reminded of the famous school of Professor Leroi-Gourhan at Paris and, indeed, Bernot lets us know that he followed the lines of his great teacher. For example, he describes how bamboo is broken open broadly and used to make house-walls by interweaving the strips. Where else, I ask, can one find such a detailed description? Let this example stand for a great many others to demonstrate how deeply the author has gone into details.

Still, there is a minor omission as regards weaving that might lead to misunderstanding: Bernot speaks of the single-heddle loom—used also, by the way, in the northern Thai hills—'sur lequel les femmes des collines . . . tissent leurs galons et ceintures', but at the

1) Kauffmann, H.E., 'Observations on the agriculture of the Chittagong Hill-tribes,' *Sociology in East Pakistan, Occasional Studies of the Asiatic Society of Pakistan* vol 1, Dacca 1962 pp. 111-134.

same time he mentions the rather large sizes of Marma-cloths. As, according to his testimony, the (Indian) double-heddle loom is very little used (I myself have seen only one in 1955 in Bandarban and never in any of the smaller villages), apparently these large-size cloths were woven on the (Indonesian) single-heddle tension loom (Ling Roth), which, of course, is broader and heavier than could be gathered from Bernot's explanation and pictures. This larger type is stored in probably every house, and I have seen it in use often enough.

In the chapters on child-rearing and education there is a section on 'Écriture' (script) in which Bernot traces the widespread myth of 'the loss of script'. In the version of the Mru the script was written on a plantain-leaf which was devoured by a cow. I would add here that, when watching a buffalo-sacrifice in a village of the Chuengma-Mru in the hills of the upper Sangu region, I saw the headman cut out the tongue of the dead bull and put it on the sacrificial post. Thus the guilty animal is punished for destroying the script at every buffalo-sacrifice.

Another interesting aspect is the separation of the sexes at a marriage banquet—the women being seated towards the kitchenside. In a Lisu headman's house in Tham Ngōb (Tambol Pongtam, Amphur Fāng, Changwat Chiangmai) I noticed the womenfolk sitting behind the hearth-fire and eating their meal only after the men, placed near the spirit-altar, had finished theirs. This arrangement seems a quite wide spread custom among Asian peoples.

In the Marma-village of Polika, middle Sangu, I have observed the ceremony of slipping circles of white thread on the right wrists of a newly appointed headman and his wife. Bernot's commentary on this custom at the occasion of a marriage runs as follows :

'Des ronds de fil peuvent être aussi passés au poignet droit des hôtes. Ceci souligne la solennité de la consultation des canga [speak: changa. It is the Y-form bone of chickens used for omen-taking] et apporte la preuve que les hôtes participent à une réunion faste, ou tout au moins solennelle. De même dans les sacrifices, et plus rarement au monastère, on remet parfois des ronds de fil aux invités.'

This statement is most important in view of a very similar custom of the Thai and hill tribes in northern Thailand. Here they bind both wrists with threads in 'fastening the soul' or 'tham khwan'-see Phaya Anuman Rajadhon in *Journal of the Siam Society* no 50, 1962 pp. 119-164. While for the Marma the procedure seems only to bestow luck, I cannot help thinking that both versions are closely allied and stem originally from one and the same source.

'Evil death' is viewed from a quite special standpoint I had not heard of: The spirits of people killed by accident being thought of as very vicious, the Marma try to declare a death normal if at all possible. Thus if a day elapses between accident and death this is sufficient to make death normal and the corpse can be cremated instead of buried.

Of the many details of death ceremonies related by the author, I recall the breaking near the pyre of the pot used for the ablution water of the corpse and of the pots in which the last meal for the dead person (as well as for the guests) had been prepared. This is reminiscent of the breaking of cups and other such objects along the way when a corpse is carried to the graveyard by the Lawā of Bō Luang. The long white streamer posted near the pyre is nothing else but the 'tung' of the Thai-Buddhists, but it is also similar in other respects, (*e.g.* the woven bamboo-ball at its lower end) to the high sacrificial flag-poles of the Kayah in eastern Burma. Alongside this flag the Marma put up a bamboo structure representing the 5-7 tiers of Mount Meru. I remember a drawing of five half-circles signifying the heavens made (with rice flour) on the ground at a sacrificial ceremony by a medicine-man of the Tippera or Mrung in the upper Sangu region, not very far from Marma settlements.

What I wonder at is that Bernot does not mention the several metres high, chedi-like superstructures over the coffin. This light bamboo framework is revetted with coloured paper showing various figures. I have seen three death processions of the Marma at different places and all of them carried a high construction of this kind. The young bearers accompanied by a band loudly and merrily beating its tunes, threw the whole structure, with the coffin inside, high up into the air and caught it again. When I asked why they were in such

frolisome spirits they said: 'Because this is the most wonderful day in the life of the deceased man, for today he will be in the presence of Phra [God].' At one instance the coffin with its superstructure was brought down the steep hillside to the river Sangu in a wild stampede and deposited there for a time while young boys with painted faces executed a traditional dance before it.

When in 1936 I arrived in the Naga Hills District, Assam, Mr. J.P. Mills, then Deputy Commissioner of the district and an eminent scholar on Naga culture, advised me: 'Every day you can note down things not yet published in any monograph.' So I do not mean to criticize Bernot's book for some minor omissions. He himself states repeatedly that he had to cut out quite a lot of what he had collected. Of the nats (spirits) and their ceremonies, for example, he gives a comprehensive study, but at the same time he states that he could have written an entire volume on this alone.

The same holds true of the social theme, really endless in itself, which is deployed in ample breadth and interspersed with numerous genealogical figures. Let us just glance at the chapter on 'amyo'. An amyó comprises more people than a joint family but less than a whole ethnic group; in fact, its size varies considerably, some amyó having tens of thousands of members, others only a few families. Former authors tried to translate amyó by 'clan', but it must be stressed that this kind of clan, with occasional exceptions, is not exogamous, and that there is a certain hierarchical gradation from the larger to the smaller amyó. This, however, is a far cry from the Indian conception of caste which is non-existent in Buddhist society: 'Les amyó marma forment donc des groupements qui ne sont ni des clans ni des castes.' Of two thirds of more than 90 amyó-designations Bernot has collected, nothing else is known but the names. Where their meaning could be ascertained two groups were listed according to geographical and to professional origin; the latter amyó most probably having had ancestors who held special functions at the royal court of Aracan. It is interesting that one amyó claims descent from the Talaing or Mōn: 'origine qui bien entendu reste à prouver'. Yet in 1955 the late Bohmong (Prince of the southern Marma), firmly

considering himself of royal Talaing descent, spoke to me very bitterly of the Burmese who had annihilated the Mōn-kingdom of Pegu and forced his family to flee to Aracan.

Tribes often being differentiated by the colours and stripes of their women's skirts (*e.g.* tribes in North Thailand, Naga in Assam), I at first thought that the various Marma-skirts must be assigned to different amyos but I tried in vain to find a clue. Now Bernot comes to the conclusion that in former times 'les différents amyos . . . auraient été reconnaissables par les rayures de leur jupe', but nobody could establish the real correspondence between amyos and striped skirts—apparently this practice has been discontinued.

These two volumes are outstanding as to composition and work up an immense material. Remarkable also is the tremendous linguistic and etymological effort throughout the book of which no little part is due to Bernot's wife Denise, an expert in Burmese.

Bernot has put up a first rate example of a modern anthropological monograph and I highly recommend this scholarly work for intense study.

*Hans E. Kauffmann*

No Na Pak Nam, ห้าเดือนกลางซากอิฐปูนที่อยุธยา (*Five Months Among the Ruins of Ayudhya*) Sūksit Siam Press 1967 pages 204, illustrated.

Last year the Asia Foundation allocated 20,000 Baht to the Ayudhya Centennial Committee. This money was passed on to No Na Pak Nam, a *nom de plume* of a well known Thai art historian, to head a survey of the remains in Ayudhya Province from the Ayudhya period, and earlier periods if these were found. A 'longtail' boat was purchased and nearly all the rivers and khlongs in and around the island of Ayudhya and its environs were thoroughly explored. In the four months from November 1966 to March 1967 the survey party filled five large sketch books with drawings of details of the various monuments and took numerous photographs. A preliminary report was published in time for the series of lectures

and exhibition arranged by the Ayudhya Centennial Committee in April this year at the National Library.

In September, the final report of the survey was published in the form of a Journal divided as follows: a Forward, summarizing the theories formed; a portfolio of photographs; the Journal proper in five parts; an appendix consisting of the preliminary report; footnotes; two tables showing the dimensions of sema or boundary stones and bricks at monasteries of historical importance; an index of the monasteries mentioned in the journal; and acknowledgements. The main disadvantage of this arrangement is that the evidence for the theories expounded in the forward and appendix is scattered through the Journal. The index is indispensable but, unfortunately, it is far from a complete list of the monasteries mentioned, page numberings are not always accurate and there are no subject entries. The better known monasteries that the author has written about in popular Thai language magazines such as *Chao Krung* and *Cho Pa* are treated only summarily in the Journal.

Apart from making a survey of architectural styles and decorative motifs and preparing drawings, photographs and a preliminary report for the Ayudhya Centennial Exhibition, No Na Pak Nam had two aims: to find Pathakhucam, a town mentioned in the Annals of Ayudhya, and to collect archaeological evidence that an old town that the Annals call Ayothaya existed on or near Ayudhya island before King U Thong founded Ayudhya there.

The Annals say that Pathakhucam is across the river from Ayudhya. Across the Cao Phaya River to the south of the island in the vicinity of Wat Phuthaisawan is a khlong named 'Pra Cam' or 'Khu Cam'. In the forward the author argues that Pathakhucam was not a separate town as has been previously assumed but that in Ayudhya times it was the site of the Palace to the Front prior to the 'Wang Na' at 'Wang Can Kasem'. The survey in the first month revealed many old monasteries immediately to the south of the island, but all but two have been pulled down (with permission from the Department of Religious Affairs) for their bricks which find a ready market.

One surviving monastery is Wat Phaya Kong where portions of a Dvaravati stone Buddha, seated in the European fashion, were found. At this monastery there is a three-storied, four-sided stupa with a sanctum inside. The roof of the sanctum is curved and made of bricks that were shaped before baking. While this is not evidence that there was a town called Pathukhuca in the Ayudhya period there, it does show that there are pre-Ayudhya remains from the Lopburi or possibly Dvaravati period on the proposed site.

After dividing Ayudhya island and the surrounding area into districts, the Forward continues with an exposition of the author's theory of the evolution of the cetiya in the pre- and early Ayudhya periods to complete the treatment given in the appendix. This constitutes his proof for the existence of archaeological remains from Ayothaya.

The Journal begins with a visit to monasteries on the island and to the south and west. Beyond the island they were hampered by mud. At the end of the first month the boat they had bought was available and the second month was spent exploring the khlongs in and around the island. Apart from 'sema' or boundary stones they found little that had not been restored almost beyond recognition during the close of the Ayudhya period and, more especially, the Ratanakosin period. They did, however, find a few beautifully carved wooden pulpits at Wat Pho Phüak and Wat Klang, some eave brackets at Wat Muang Wan, some mural paintings and a painted ceiling of fine workmanship in a cetiya. Photographs of some of these are included in the portfolio of plates.

Prior to this survey, the author had begun to study the evolution of sema stones. He studied the sema stones among other things in various monasteries still in good condition whose date of construction appears in the Annals of Ayudhya and which had never been restored extensively, and, from this he was able to date other monasteries. Although evidence was found of sema stones having been removed from one monastery to another, this was not usual. Generally, the sema stones and the principal cetiya but not the halls (which were often restored) of a monastery are of the same reign. If the cetiya has been restored in a different style, the sema stones are the only evidence



from which the reign in which the monastery was founded can be deduced. A monastery restored extensively was rededicated and double sema stones were installed.

In the second month he was able to recognise some large red sandstone sema stones from Wat Ko Rang as probably from a pre-Ayudhya period by comparing them with Sukhothai period sema stones at Wat Com Khiri Nakha Phrot in Nakhon Sawan province. They were also similar to some sema stones he had seen at Wat Yanasen and Wat Ratchapradit on the island and of which he could say only that they were earlier than the middle Ayudhya period. More sema stones of the same kind were found at Wat Kao Hong Ratana and Wat Somanakottharam, but these may have come from another monastery.

He was also puzzled by some styles of cetiya which do not fit into the classification by periods as expounded in H.R.H. Prince Damrong's *History of Buddhist Monuments in Siam*. In this book it is stated that in the early Ayudhya period the cetiya was based on Lopburi models rather than those of Sukhothai and that the earliest cetiya of the Sukhothai style, *i.e.* of Ceylonese origin, were two at Wat Phra Si Sanphet built at the beginning of the middle period and that it was only after these two cetiya that Ceylonese styles flourished in the central plain of Thailand. What then was one to make of the two Ceylonese cetiya called cedi 'chang lom', or 'elephant supported' cetiya, at Wat Nang Plüm and Wat Maheyong, in no way different from the cedi chang lom at Sisachanalai in Sukhothai, and of the two cetiya at Wat Sam Wihan and Wat Kudi Thong in the same style but without elephants? And what of a similar cetiya supported by lions at Wat Thamikarat, known from other evidence to date from at least Ayudhya and more likely pre-Ayudhya times? If Ayudhya has more cetiya of this Ceylonese style than Sukhothai, who borrowed from whom?

Again, Prince Damrong does not mention the existence in Ayudhya of any other Lopburi style but the 'prang', although he recognized that Wat Kukut in Lamphun is representative of another Lopburi style—a multi-storied eight-sided cetiya with niches on all sides for images. In the first month the survey recognized cetiya as

being of this type at Wat Sanam Chai, Wat Intharam, and Wat Mondop and another one in better condition but of a later style at Wat Nang Kham, so No Na Pak Nam decided to make a survey in Lopburi and Suphanburi in the hope of finding more.

Yet another style, defined as much more Ceylonese but much less Lopburi than Wat Phra Si Sanphet, if it could be shown to exist would be *prima facie* evidence that there were Ceylonese *cetiya* in the early Ayudhya period or possibly even earlier. The discovery of just such a style was made in the second month to the east of the island in the region thought to be the site of Ayothaya, the pre-Ayudhya town.

The first hint of the anticipated style was at Wat Nang Kham, but at Wat Somanakottharam a Ceylonese *cetiya* was found. The bell element was not tall and the base of the *cetiya* was of the same diameter as that of the bell and the same height. It showed a strong resemblance to the *cetiya* at Nakhon Si Thammarat, believed to have been built in Sukhothai times by monks from Ceylon. There was no Lopburi influence and therefore no sanctum.

The third month was a month of consolidation of previous finds. Another Ceylonese *cetiya* was found at Wat Sikasamut: it had no base, was circular in cross-section and had niches all around; inside was a crypt similar to the lower one at Wat Ratchaburana; and it was manifestly older than Wat Phra Si Sanphet. The island was surveyed in more detail and copies were made of the murals at Wat Phuthaisawan. Further trips were made along the khlongs. Examples of eight-sided Lopburi *cetiya* were found when the survey was extended to Lopburi at Wat Maha That, Wat Manicolakhan and Wat Sao Thong Thong.

During the fourth month the various hypotheses were borne out by further discoveries. The month began with a second survey to the east and south of the island which had previously been almost impossible because of the mud. The discoveries began when the survey moved to the fields north of the island which had hitherto been ignored. At Wat Pa Daeng they found a *cetiya* similar to the one at Wat Sikasamut except that the crypt was made of laterite, the base was square and the niches were arched. It was a Ceylonese

cetiya beginning to be influenced by the Lopburi style. The turning point however was at Wat Salieng. This is how the author describes the occasion :

'We had suspected that the Ceylonese cetiya at Wat Sikasamut, Wat Somanakot and Wat Pa Daeng were in an old Ceylonese style predating the founding of Ayudhya, but our only evidence was art style and from this we could merely deduce a plausible theory of the evolution of the cetiya. On arriving at Wat Salieng we saw what other places had only suggested—a pure Ceylonese style cetiya. The bell element is huge and almost rises from the ground. There is no moulded base. The throne element resting on the bell is square, large and solid. The cetiya at Wat Si Sanphet which has an abbreviated throne is recent by comparison. The throne at Wat Salieng is so high that it brings to mind the throne of the cetiya at Wat Boramathat at Nakhon Si Thammarat. Above the throne is the parasol pinnacle . . . We were almost one hundred per cent sure that this is the earliest style of cetiya to reach us from Ceylon and that it came to Ayudhya before it passed on to Sukhothai. We looked for further evidence among the ruins of the ubosoth hall west of the cetiya. We found many pre-Ayudhya red sandstone sema stones of the same kind as we had seen at Wat Somanakottharam, another monastery with this earliest of Ceylonese styles. West of this cetiya is a vihara and on the other side of the vihara is a second cetiya, an eight-sided one in the Lopburi style and belonging to an even earlier period. This then is conclusive evidence for the existence of a Ceylonese inspired monastery in the Ayothaya period. We were reminded of the line from the Tamnan Mulasasana: Phra Sumana Thera and Phra Anomahissi from Sukhothai came down to study the Tripitaka in Ayothaya. . . We also found a couple of sema stones from the early Ayudhya period. Apparently the monastery had been restored in the early Ayudhya period and new sema stones had been erected.'

No Na Pak Nam was now justified in saying that the cetiya at Wat Yai Chai Mongkon (Phaya Thai) was a mixture of two styles, the Ceylonese and the Lopburi, and was probably built in the late Ayothaya period. The large cetiya at Wat Ayothaya (Wat Doem) and Wat Dusida, and Wat Phra Kaew in Mueang San, Chainat province also belong to this mixed style where Ceylonese influences dominate those from Lopburi. Another Ceylonese style cetiya with the minimum of Lopburi influence was found at Wat Tha Khae here and perhaps Wat Khwit and Wat Chang can be included.

More pre-Ayudhya and early Ayudhya sema stones were found at Wat Yom at Bang Pa-in, Wat Ban Paeng and Wat Maha Thalai (Fai Mai). When the survey was extended to Suphanburi, sema stones of the same kind at Wat Phra That, Wat Phra Rup and Wat Chainawat were found. The author calls this style of sema 'Ayothaya Suphanaphum', although the style can also be found in monasteries in Lopburi, *e.g.* Wat Sao Thong Thong and Wat Phromat, and in Nakhon Pathom at Wat Phra Prathon. A sema stone found at Wat Thamle Thai was in the pre-Ayudhya style and perhaps also the sema stone at Wat Sao Thong Thong, for they were both inspired by Khmer models.

The eight-sided Lopburi cetiya is classified into three styles. The first emerged during the Lopburi period and followed Indian models. In addition to the cetiya at Wat Kukut, the one at Wat Sao Thong Thong, even though restored, is a good example of this style. The second is the oldest of the eight-sided cetiya to be found nowadays in Ayudhya and Suphanburi. The third is contemporary with the pure Ceylon style and is a mixture of the second period and the Ceylonese style. It is divided into two types: predominately Ceylonese, *e.g.* Wat Chai Mongkhon; and predominately Lopburi. Prior to the discoveries at Wat Salieng only one mixed but predominately Lopburi style cetiya had been seen, that at Wat Nang Kham, but when the survey explored to the west of the island, a very large cetiya in this style and possibly dating from the Ayothaya period was found at Wat Krachai. Later, another was found at Wat Cong Krom.

In the middle of the fourth month the survey moved to Suphanburi and saw, among other things, eight-sided cetiya from the second period at Wat Phra Rup, Wat Phra That, Wat Phra In and Wat Sanam Chai. The remainder of the month was spent following a map of all the named monasteries in and around Ayudhya island in order to plot accurately the positions of those still remaining. Of particular interest were the numerous monasteries east of the island. The fifth month was spent compiling the findings.

*Victor Kennedy*

## RECENT SIAMESE PUBLICATIONS

373. Mom Dvivoṅṅ: *The Royal Prāsād and Residences in the Grand Palace* พระมหาปราสาทและพระราชมนต์เขยรรสถานในพระบรมมหาราชวัง P'račand Press, Bangkok 2507, pages 158 octo, copious illustrations.

The identity of the writer is uncertain—though Momrājawoṅṅ Sēṅsūn is mentioned as having helped, but Mom Dvivoṅṅ, at the time of publication Secretary-General of the Royal Household, is no doubt largely responsible for the initiation and conception of this work.

It is a matter of common knowledge that the Palace has been badly in need of repair since 1932. As chief of the Palace service, ranking perhaps not very much lower than the former Minister of the Royal Household, which office has been abolished, Mom Dvivoṅṅ could not accept this situation. He invited members of the House of Representatives to visit the Palace and succeeded in securing support for a scheme of repair which was to last several years. Though the Palace is now in a much better condition the scheme is nowhere near completion.

The book under review deals with the Grand Palace only, giving an account of its history and detailed descriptions of the individual buildings. A chronological tabulation of the repairs is given. The main groups described are: the original Residence, P'ra Mahā Montien (Mandira in Sanskrit), consisting of the living quarters by the name of the residence of Čakrabartiṭimān (Cakravartivimāna) an innermost section to the south with a bedchamber and two sitting-rooms, the inner Chamber of Audience, P'aiśāl'aksin (Vaiśāla-dakshin), and the outer Audience Chamber of Amarindra-vinicchaya, where now take place most state ceremonies. Then there is the group, equally old, of the Dusit Mahāprāsād, consisting of an audience chamber and a living section, the nocturnal dwelling, P'imānratyā, both of which are used only for ceremonies and not for residence. The next group dealt with is that of the more modern Boromaṭimān—almost on the identical site as the former residence of King Moṅkut, which, being built of inferior material, has now been demolished. Between the Dusit and Mahāmontien groups lies the Čakri group,

built and lived in by King Čulālonkorn. Parts of this group, also built of inferior material, have had to be pulled down; though the more public sections have been either repaired or rebuilt and are used mainly for state functions. Minor buildings in the Grand Palace also receive attention.

Though a more abbreviated account of the royal palaces, including of course the Grand Palace, has been available to the public for some time through the offices of the Fine Arts Department, it is in English and mainly for use by foreigners. The publication under review is the first systematic description of the Grand Palace in Siamese. All who have been responsible for planning and writing this monumental work deserve to be congratulated.

374. Mom Dvivoṅs: *Etiquette and Court Language* กิริยามารยาท และการใช้ถ้อยคำในราชสำนัก Pračand Press, Bangkok 2507, pages 64 *sexa*, copious illustrations.

Considerable literature already exists on this subject; but such things are quickly out dated and what has been written becomes merely evidence of past custom. The reviewer often has been asked to write an up-to-date version; but has never thought fit to undertake it for fear of its being unconvincing, coming as it would from an aristocratic quarter often suspected of forcing its customs and ideas upon a public which may not want to know. However, the fact that the book has seen several editions in the past four or five years seems to prove otherwise. Our public is after all quite sensible and is broad-minded in its interest in cultural matters.

Court language has certainly been exaggerated and its vocabulary tends to swell overmuch. Even that in the book under review would seem to need some revision and curtailment.

The illustrations of formal attitudes in Court manners are well reproduced. These are, of course, for the inner life of a sovereign and never insisted on to the inconvenience of the public.

This book and the one preceding in this review were mementos of the cremation of the remains of Mom Dvivoṅs' mother the Princess Udom Dvivoṅs, whose biography is given in both works.

375. Mom Dvivong: *Lecture on Court Ceremonies practised in the present reign* คำบรรยายเรื่องพระราชพิธีประจำปีในรัชกาลปัจจุบัน pračand Press, Bangkok 2510, pages 82 *sexa*.

Our traditional culture being a monarchical one a certain amount of protocol is naturally observed. Even a more democratic culture, if it values its national ideals, prefers—like France, to maintain a certain amount of protocol and tradition. The material under review is longer than could be imagined to be possible in a single lecture; it has, of course, been dilated in print.

The author describes the ceremonies, their meaning and their form as now practiced. Closer relationships with foreign courts and governments have encouraged modifications from time to time. Dr. Wales dealt with the subject in English some decades ago, but many changes have occurred since. What is contained herein may be taken to be the latest developments.

376. Direck Jayanām: *Thailand and the Second World War* ไทยกับสงครามโลกครั้งที่สอง Bangkok 2509, two volumes, pages 1147, illustrations.

This monumental work has been compiled by the author from notes and official documents accumulated during his connection with Thai foreign policy and mainly as Minister for Foreign Affairs. From the beginnings of the war in Europe and then Asia, ably summed in the first section of the first chapter, the book goes on to a well written study of Japan vis-à-vis the World War which ended in the invasion by Japan of south-east Asia, and, finally, the problems of the aftermath and the entry of Thailand into the United Nations.

The style of writing, though often involved, perhaps because of the necessary condensation of material, is yet commendable, for hardly anything of importance seems to have been omitted. Indeed, the author's grasp of the elements of an involved situation which spread over the greater part of the world is made evident.

The texts of treaties we made in those critical days with France, Great Britain and Japan, whose interest was paramount, and other treaties with powers less in direct political context, supplement this work.

377. Direck Jayanām: *Memento of his cremation* อนุตสรณ์เสาศสตร เจารยั  
คิเรก ชัยนาม Bangkok 2510, pages 160 *octo*, illustrations.

This book consists of the usual valedictory messages which need not be considered here, an interesting biography signed by the wife of the deceased, a sermon, and, what is most interesting, the lectures delivered by the deceased on various occasions on such subjects as Buddhism and Freedom, Evolution of Thai Law, the Press and Diplomacy, and Principles determining Foreign Policy.

378. Sunthorn Bhū: *Nirās P̄ra Pradhom* นีราศพระประธม New version  
edited by the Fine Arts Department 2504, pages 81 *sexage*, illustrations  
and map.

Though not actually stated, this book bears the stamp of the pen of the learned Director-General, whose admiration for Sunthorn Bhū is well-known. A *nirās* has been called by French scholars a *poème d'adieu* which term seems most fitting of all translations. The name of the locality, P̄ra Pradhom, พระประธม, was applied to it through an understanding that it was the site of the deathbed of the Buddha who, according to tradition, died in the forest near Kusinārā, which has been identified with the village of Kasia in Nepal. King Monkut renamed the site of the monument P̄ra Pathomaçedi, 'the early monument', by which it is now generally known. But Sunthorn Bhū lived before that time.

According to the calculations of the editor of this work, the old poet went to P̄ra Pradhom in the year of the Tiger almost immediately after his resumption of lay life. The date has been identified with B.E. 2385. He travelled from Wat Raghaj along the Klōṅ Bāṅkōk Noy to the Nakōn Jaiśri River just above Njurāi จักราย and entered the Klōṅ Bāṅkaew as may be traced from the accompanying map. Many places are noted in the style of a *poème d'adieu* with the usual play on words and references to his multiple loves, many of whom Dhanit Yūpō believes to have been real personalities. The poem scans well, describes well and possesses not a little pathos. Bhū's impression of the monument is highly interesting though in those days, in its ruined condition, the *çedi* and the seemingly natural promontory



on which it stood must have seemed quite lofty. Bhū combined his trip with a devotion and a sense of pilgrimage. In addition, his devotion to his former benefactors, King Rāma II and his younger son P̄ra Pinklao, is touching and real. The poem is one of the most interesting of his *nirās* pieces.

379. Yūpō, D.: *Exhibits worth attention* (in the Museum) เรื่องหน้าตู้ในพิพิธภัณฑ์สถาน Sivaporn Press, Bangkok, pages 42 *sexa*, copiously illustrated.

As its name implies, this little brochure popularizes the National Museum. The attempt is deserving of praise, for it is high time that the public knew more about their National Museum; more especially now that it has been enlarged by the addition of two substantial buildings either side of the residence of the Palace to the Front. This is one in the series of annual presentations to monastic visitors and others during the holiday commemorating the commencement of the rainy season retreat of the Holy Order.

Included in this work is a history of museums in our land and a detailed description of the Palace to the Front which now houses the National Museum. Then is given a history of the development of the Museum into the National Institute in the Seventh Reign, its enrolment as a member of the International Council of Museums, and a definition—as adopted by that international body—of the term which now includes libraries and buildings worthy of expert architectural consideration. The brochure also contains an interesting section defining the art of the Nation and her neighbours. Bringing up the rear is an identification of Pali classical names as found in the *Mahāniddesa* and a list of those nations in the International Council of Museums.

380. Yūpō, D., *Suvannabhūmi* สุวรรณภูมิ Sivaporn Ltd. Bangkok, pages 82 *sexa*, map and illustrations.

The problem of the site of Suvannabhūmi has been one of age-long contention and would seem to be still unsolved. The author has here summed up the facts of the case with considerable clarity though he admits a certain amount of repetition.

Before going on to present his statement, Dr. Yūpō, in his customary style of the teacher, establishes his assignment of historical eras, thus:

An early millenium, from the time of the Buddha's life to B.E. 1000, which should include the time of Suvannabhūmi, the period being called the Funan era;

a second millenium, B.E. 1000 to 2000, to include the art eras of Dvāravati, Śrīvijaya, Lobhuri, Chiensên and Ūđôj;

and a third millenium from that time to modern days.

His statement of the case is well worth reproduction at some length. As for site, the Burmese maintain that Suvannabhūmi is in Burma because of mention in the Kalyāni inscription and of the confirmation by the old work *Sāsanavamsa*, which fixes it to a site in Lower Burma. English scholars accepted this and applied to it the epithet of the Golden Land. Modern scholars in the west acceded to this theory though Vincent Smith dissented to a certain extent. Majumdar seemed inclined to disbelieve that Sona and Uttara ever came to Burma. There are other scholars too who have been saying that it is in Siam or covers the whole of the Indochinese peninsula. Parana-vitāna of Ceylon, on the other hand, identifies it with Malaysia. Coedès does not seem definite, merely maintaining that the lack of epigraphical evidence proves neither the site being in Burma nor in the valley of the Čaōpraya in as early a period as is contended.

The author then proceeds to discuss Parana-vitāna's identification with somewhere in Malaysia. Dr. Yūpō's reference to mediaeval Siamese literature is interesting though hardly a sufficient proof either way. After a considerable diversion to geographical identification of Indian names, however interesting, though hardly within the scope of what he set out to prove, he reverts to the main theme and states that Suvannabhūmi must be in the valley of the Čaōpraya river and is none other than the Golden Chersonese. It remained as an empire till the VIIIth Buddhist century and was swallowed up by the Empire of Funan.

381. *An Inscription from Nanchao, B.E. 1390.* จารึกอาณาจักรน่านเจ้า พ.ศ. ๑๙๓๐ published under the auspices of the Commission for the Publication of Historical, Cultural and Archeological Material, Government Press 2510, pages 99 *octo*, illustrations.

The creditable initiative for this publication is due to Khačorn Sukhaṭānij, who coming across a French translation of the inscription by Chavannes in the *Journal asiatique* supplemented it with photostat copies of a Chinese original. The latter had been pieced together from fragments seen by Mr. Sukhaṭānij in the library of Hongkong University. These were brought to the notice of the Chief Librarian of the National Library in Bangkok and were subsequently examined and critically collated by scholars such as Dr. E. Denis, S.J., the Ven. Yen Kiat and Liaṅ Sthirasut.

The publication contains a well written historical preface, giving a sketch of political history at the time of Nanchao. A detailed summary follows of the history of Nanchao and especially of the time of the famous Koh-Lo-Fong who was responsible for setting up the inscription at the gate of his capital city. The narration continues to the time when, with the help of Tibetan forces, Nanchao liberated herself from Chinese rule and according to the inscription attained great prosperity that, in the words of the chronicler, was to last till 'the river Ho should dwindle into the size of a waist-belt and the peak of Taishan become reduced to the size of a whetstone'.

The Chinese text is reproduced in 23 pages, followed by a description, translated here into Siamese, of the main narrative. Supplementary material follows and seems to have been written by the translator, who was obviously carried away by the heroic account to such an extent that the Siamese text is strewn with verse. And, in fact, what started out as authentic history becomes now and then heroic verse inspired by a feeling of exultation which, after all, is understandable.

382. Damdenṅām, P.: *A Biography of the Ven. Pra Svarga Varanāyok and an Inventory of the antiquities of Svargalok* ประวัติพระสุวรรณนายกคณา มemento of the deceased published on the occasion of the cremation of his remains. Sivābhorn Press, Bangkok, pages 67 octo, map and illustrations.

From the biography we learn that the deceased was a resident of Bangkok who in the course of his long life became identified with the old capital of Svargalōk and Sukhodaya. Any visitor to this

locality—now officially known by its more famous and older name of Sajjanālaya—could not have escaped meeting the antiquarian monk whose photographs have been reproduced in several places in this biography.

The description of Svargalōk, old and new, is well written. The author has omitted scarcely any reference to the locality in ancient literature—as the Law Codes and the standard histories.

Added is an invaluable inventory of the 586 antiquities personally collected by the venerable abbot and now willed to the state.

383. Damroy, H.R.H. Prince: *Mission to Europe B.E. 2434* (1892) เรื่องสมเด็จฯ กรมพระยาดำรงราชานุภาพ เสด็จยุโรป พ.ศ. ๒๔๓๔ memorial book on the occasion of the cremation of the remains of his son, Momčao Dišānuvat Diskul, Pračand Press, Bangkok 2511 pages 206 *octo*, illustrated.

The year 1890-91 was marked by a triumph of diplomacy for King Chulālonkorn in connection with the state visit of the heir to the throne of one of the world's great powers that checked the competition among western imperialists to gain possession of power in eastern Asia. This visit of the Czarewich of Russia was reciprocated by Prince Damroy's mission herein described. The leader was a young, brilliant statesman as yet comparatively inexperienced. He was already Director-General of a government department and a prospective Minister of State. Prince Damroy probably made his mark about this time, for as soon as he returned home to organise the educational reform to which he had been assigned, the King changed his mind and appointed him Minister of the Interior. Long after the incident the Prince told this reviewer that he had protested to His Majesty about switching him from a task he had enthusiastically hoped to undertake and for which he had been studying throughout his six month journey. The King replied that the work now given him was all important, for what would become of his educational reform if inefficient administration gave excuse for annexation of the country. As we all know the Prince became one of the most successful organisers of the administration of those days.

However, the gist of the book under review is neither Prince Damroņ's work as an educator nor his work in the Ministry of the Interior, but his mission to Europe as personal envoy of the King to reciprocate the gesture of the Emperor of all the Russias emphasizing his friendship for our nation. It is in fact a file of correspondence between Prince Damroņ and his brothers who held offices with which the Prince had to exchange messages—such as Prince Devavongse, Minister of Foreign Affairs; Prince Sonapandit, the King's Private Secretary; and Prince Sommot, Keeper of the King's Privy Purse and Private Secretary. It is interesting to observe characteristics in their mode of writing. The Minister of Foreign Affairs was ever careful about the wording of his letters and translations from the English, often to the extent of adopting a curious literary style of writing Siamese which is difficult to understand unless one translate it first into the original English. Some of Prince Damroņ's letters are either badly copied or written without the least attention to standard Siamese, such as คำ for คำ in many places. Perhaps Siamese was not yet as standardised as at present.

It is to be noted that Prince Damroņ was careful to emphasize that his mission was one of the King's personal undertakings and had nothing to do with politics as such. To quote, for illustration of this point, we take the letter from Singapore dated the 28th July RS 110 (pp. 10-11):—

This mission of mine to Russia has become a cause for doubt and speculations among the British here. The objective of presenting the Order of Chakri to the Russian Emperor has been presumed to be a mere ostensible ruse. Even the Governor went as far as inviting one of my staff, Mr. Morant, to a separate dinner at which he tried to discover why Russia having but little commercial interest and situated far off from our land has been singled out for a special mission. Morant explained that this is merely a personal mission from the King to the Russian Emperor to return courtesy and has nothing to do with politics. That evoked some expression of a vague satisfaction. Then the editor of the "Straits Times" came to seek an interview from

me...I told him the real facts of the case that it was just a personal affair between the two monarchs and nothing to do with politics. The editor inserted a report in his paper in accordance with my statement.

Within six months Prince Damroj visited the courts of Russia, Germany, France, Denmark, Egypt, Turkey and India. He devoted his time to the study of educational systems and he arranged for the education of the King's older sons.

The account of his journey after arriving in Europe is not so full as the commencement.

384. Damroj, H.R.H. Prince: *Correspondence with King Chulalongkorn* while serving the latter as aide-de-camp, before being elevated to the rank of a Krom พระราชหัตถ์เลขา ร. ๕ พระราชทานมายังนายพันตรีพระยงค์เจ้าคิศจารกมลาร another memento of the cremation of the remains of his son, Momčao Dišānuvat Diskul, Pračand Press, Bangkok 1968, pages 33 octo, illustrations.

This is a collection of short notes of an informal character often without dating and occasionally in a humorous vein. One can see how intimate were the relations between the King and his brother who was also his aide-de-camp. The latter was often asked to go and buy this and that trifle, even a toy for a child.

A very interesting biography of the deceased in whose honour the publication was made by his sister, Princess Poon, is prefaced to the book with photographs of him as a very small child. An incident related therein tells us that the young prince lost his mother at the age of a year and four months. At the age of five the lady who looked after him died and he was sent into the Royal Palace under the care of Her Royal Highness Princess Nibhā, one of the daughters of the King. The child was presented to His Majesty who smilingly asked how old he was and he said he was two years old. He accompanied the King in the same way as the King's children did till the King died when he was taken care of by King Rāma VI who later sent him to America for an education. He later joined the Ministry of Commerce, remaining there for two years till political happenings forced his

retirement. He was subsequently employed by the East Asiatic Co and later transferred to the Thai Bank of Commerce (sic). Her Royal Highness the Princess Mother made him her Secretary and he remained in this office till he died of heart trouble a few years later.

385. Diśānuvat Diskul, Momčao: *Valedictory messages* ๑๓๕๗ published on the same occasion, Sivaporn Press, Bangkok 2511 pages 64 *sexa*.

We do not as a rule consider valedictory messages in 'Recent Siamese Publications' though they occur in most cremation-books that form the bulk of these reviews. However, this collection is made up of several messages of historical interest. Among these may be noted one by Momčaoying Abhasabhā, sister and almost a contemporary of the deceased, and, therefore, in a position to give a picture of his time and personality. This she has done with a graphic pen. Diśānuvat's life was pathetic, to say the least, for he was treated both favourably and badly by circumstances. Sent by his father, Prince Damroņ, to live in the palace, he gained familiarity with His Majesty King Čulaloņkorn and highly placed personalities who all took a fancy to the child who had lost his mother at the tender age of two. Later he was suspected of political involvement and suffered for no reason.

Other contributors of valedictory material also present quite readable messages.

386. Samaichaloem Kridākara, Momčao: *A memento published for the Prince's cremation*. Pračand Press, Bangkok 2510, pages 56 *octo*, profusely illustrated.

In addition to matters of professional record, this book contains a biography of the deceased by his wife, Princess Russātis, a memorandum on the work expected of an architect by the deceased and, of course, reproductions of his drawings and plans, including full details of the palace of Bhūpiņ in Chienmai and of the Grand Palace in Bangkok. There is also a memorandum of the scheme of repairs of various palaces which do not bear names; these were probably of the deceased for the most part.

The whole has been artistically reproduced and should be an asset to any library.

D.

1 Feb 1968

