

REVIEWS

The Opening of the Wisdom Eye by His Holiness the Dalai Lama : *The Wisdom Gone Beyond*, an anthology of Buddhist texts compiled from Sanskrit and Pali sources, with a preface by H.H. Prince Dhaninivat; and *Teaching Dharma by Pictures* by the Ven. Buddhadasa Bhikkhu.

These relatively slim volumes, all published by the Social Science Association Press of Thailand, comprise a veritable treasure trove of Buddhist wisdom. Each is beautifully illustrated and has a dust-jacket so attractive that just to see them lying together is in itself a pleasure. It may seem frivolous to begin extolling serious works by praising their mere appearance; but such is human subjectivity that tea tastes best when drunk from fine porcelain and wine from goblets of antique Venetian glass, similarly as every temple-goer knows, the Buddha Wisdom takes added lustre from colourful presentation. All too often religious books look as dreary as a schoolboy's grammar. Moreover, presenting the Buddha Dharma in captivating form is consonant with a teaching, current in Tibet especially, that household shrines and all sacred appurtenances should be clean and so adorned as to "give joy to gods and men".

A more sober reason for reviewing the three books together is that, though each is quite different from the others, they form—symbolically—a set. The first deals with the Dharma as expounded by an exponent of the Tibeto-Sanskrit branch of the Mahayana school; the second, being taken from both Sanskrit and Pali sources, constitutes an obvious link between that and the third work, which is purely Siamese and therefore owes its inspiration to the Pali version of the Buddhist Canon. It is encouraging to discover that Buddhists of whatever school will surely accept all three without doubting that they represent the true Teaching of the Buddha. This point is especially significant when we consider how, in the recent past, ignorance of one another's languages led Buddhists into the false assumption that yanas (sects) other than the one to which each happened to belong were based on adulterated Dharma. Thanks to works such as these, the language barriers are falling, and behold—a world religion infinitely various in its outer manifestations but marvellously harmonious in its essence despite its having been long associated with widely differing racial and national cultures.

Any work by His Holiness the Dalai Lama is bound to be of immense interest. To his own followers, he is the very fount of knowledge, having been taught since infancy by the finest teachers in Tibet—a land famous for its great monastic universities and for having preserved in tact the teaching given much more than a thousand years ago at the ancient Indian University of Nalanda. To the rest of the world, the Dalai Lama was, until about a decade ago, a being so remote as to be deemed almost a legendary figure. Who can fail to wonder what thoughts proceed from a source so long regarded as infinitely mysterious? *The Opening of the Wisdom Eye* supplies a most satisfying answer and one that will endear His Holiness to Buddhists of all sects because it reveals him as a staunch and learned supporter of the Dharma as understood in all the countries where Buddhism holds sway. After a brief introductory description of the progress of Buddhism in Tibet since it was first introduced there over thirteen centuries ago, we are offered about a hundred pages of terse writing which expound the very quintessence of the Dharma as preached in the Land of Snows. So much ground is covered in that short space that most of the chapters are briefer than one could wish; but the essentials are set forth with great clarity and the reader soon comes to recognize a much closer harmony between Tibetan and Siamese Buddhism than travellers' tales about Tibet may have led him to expect. Indeed, but for the Sanskrit spelling of the technical terms, much of the book might well have come from a Siamese pen.

In unambiguous language, His Holiness states the pressing need for reliable solace in this sad age and follows this up by presenting the most vital aspects of the Dharma in carefully reasoned terms. Stressing the pre-eminence of mind, he teaches how knowledge of the Dharma can be used to combat life's ills; then, having explained the Buddhist concept of rebirth, he goes on to discuss relative and absolute truth and their application to right action. Next comes a chapter on the constituents of being, the nature of which has to be firmly grasped so that one can correctly analyse his own being and own experience; such an analysis is essential to those who seek to win release from *dukkha*—life's inherent woe. A brief chapter on the Tripitaka or Sacred Canon explains the application of Buddhist learning to training in *śīla* (inner and outer morality), *śamādhi* (collectedness) and *prajñā*

(intuitive wisdom); it is followed by a much longer chapter detailing the path of training and giving some instruction as to the development of wisdom through meditation and analysis. All the chapters up to this point, with the exception of the historical one, are collectively known by the same title as the book itself, the *Opening of the Wisdom Eye*. The next section consists of four chapters collectively called the *Path*; these set forth the sacred practice as taught by the different *yanas* or schools according to the classification found in the *Mahayana Canon*. Towards the end there are brief mentions of some doctrines concerning which *Mahayana* and *Theravadin* Buddhists may not always be in perfect accord; from these it can be inferred that there is no really fundamental area for disagreement except, perhaps, for one doctrine—but, in a work published many years ago, the Pali scholars *Coomaraswami* and *Horner* have revealed that the seeds of even that somewhat debatable doctrine are to be found in the *Pali Canon* by those who know where to look for them. I refer to the belief that a being who has won his way to the brink of *Nirvana* by systematic negation of the ego can (and should) decide to remain in *Samsara*, the Round of Birth and Death, so that, in *Bodhissattva* form, he may compassionately bestow guidance on the countless sentient beings still floundering in *Avidhya's* toils. *Mahayanists* argue that no being compassionate enough to have reached *Nirvana's* brink would wish to enjoy its bliss while his fellow beings continued to be subject to life's torments. However, some *Theravadins* hold that, though the *Bodhi-sattva* doctrine is a noble one, it cannot be put into practice, as having reached *Nirvana's* brink implies the severing of the last ties uniting a sentient being with *Samsara*. I hasten to add that His Holiness does not say a word about this controversy, for he is concerned with unity, not dissention. I have dwelt on it at some length because it strikes me as the one point of consequence in the whole book which *Theravadins* may find hard to accept.

In this same section, there is a very brief mention of the *Vajrayana* of which this reviewer would like to have seen rather fuller treatment, for it is a branch of *Mahayana* which offers special meditational techniques that have scarcely survived outside Tibet and Mongolia; they are particularly effective for mastering the various passions and for the rapid attainment of the state of *samadhi*. However, His Holiness heads an important sect within the *Mahayana* school which requires of its adherents some twenty years of unremitting

sutra study before permitting them to learn the higher meditational techniques; no doubt he felt that there was no place for that subject in a book directed mainly at the general reader who can hardly be expected to have performed a twenty-year intensive study of the sutras. At the end of the book come two more chapters not directly connected with the path, but with the Goal; they deal with the special characteristics of a Buddha or Enlightened One and the second of them sums up the formidable requirements for attaining life's highest pinnacle—Enlightenment followed by Liberation.

The illustrations to this volume comprise a few exquisite examples of Tibetan sacred art and a large number of photographs of monks and laymen performing various activities in characteristically Tibetan surroundings. They are, indeed, an essential ingredient of the book; for the text deals with the Dharma in a manner that transcends geographic bounds, whereas the photographs allow us to picture the distinguished author's Tibetan background. That this book is available to us in translation is due to the labours of a Tibetan, an Indian and an English monk, all resident for many years in Bangkok. His Holiness's newly acquired command of English is now so extensive that he was able to perform the final revision himself.

The Wisdom Gone Beyond, besides Prince Dhaninivat's preface and an introduction by the Ven. Khantipalo Bhikkhu who compiled it, consists of six short works rendered from Sanskrit, Tibetan and Pali into English; and, in some cases, there is a Pali rendering as well. Taken together, they most admirably illustrate the essential unity of all schools of Buddhism with the exception of a few Chinese or Japanese schools that are not represented. First comes a one-page Mahayana work entitled "Discourse on the Heart of Perfect Wisdom." This, though very short, is of such immense importance in many Buddhist countries that literally millions of Tibetans, Mongols, Chinese, Japanese, Koreans and Vietnamese can recite it without glancing at the text and some do so every day of their lives. The translator, Dr. Robert Exell of Chulalongkorn University, has rendered it from the Sanskrit into both English and Pali. The meaning is extraordinarily profound and the few pages of notes that follow the text do no more than hint at its real depth. In Mahayana countries,

this short work is widely used as a text by those who perform a very effective type of meditation during which all forms are seen as void, while void is recognized as being identical with form. There are sound metaphysical reasons for this meditation; its fruits are the ability to avoid clinging to the world or becoming immersed in suffering, yet without running away from life or neglecting the sentient beings so desperately in need of compassionate guidance.

Next comes the Venerable Nagarjuna's "Letter of Kindheartedness" which was written to an ancient Indian monarch. A poem of over a hundred and twenty six-line stanzas, it was composed in Sanskrit, but the version given here is based upon a Tibetan text and an eighty-year-old English translation from the Chinese. It comprises a well-balanced account of Buddhist teaching that ranges from its simplest aspects to the most profound. Of special interest is the fact that each of these verses by one of the greatest figures in the history of Mahayana has a striking counterpart in the Pali Canon. Thus the underlying unity of Buddhism is demonstrated once again. One who learnt these verses by heart and consistently exemplified their teaching in his conduct would come very near to the Buddhist ideal, the states of Arahant or Bodhisattva.

The third work in this anthology, "Trees and Water", is taken from a Tibetan text that is used for teaching the Dharma to school-children. It consists of a hundred or so short paragraphs, each containing a simile involving either trees or water, whereby all kinds of Buddhist aphorisms are easily conveyed to children. Tibetan children are lucky to have such a delightful textbook, especially if their edition contains traditional line-drawings of the kind reproduced here. Now comes a work of immense profundity, "The Meaning of the Perfection of Wisdom" by the Venerable Dignaga, a master logician at the ancient University of Nalanda. It provides a fair sample of the voluminous Prajnaparamita works (running into many thousands of pages) which are so highly esteemed in Tibet. In his quest for ultimate reality, Acharya Dignaga mastered all the extant schools of logic and metaphysics and, as Tibetan Buddhists still do to-day, synthesized the ontological teachings of the Madhayamika school with the idealistic Yogacara doctrines without introducing any suggestion

of the dogmatic orthodoxy that is so foreign to the spirit of Buddhism. The meaning of his verses is too deep for this reviewer; all I can say about them is that they are probably good examples of the metaphysical subtleties with which Tibetan Gesheys (Doctors of Divinity) wrestle as eagerly as modern financiers struggle with the complexities of international finance!

I found it a relief to turn to the fifth work, "Discourse of the Kashyapa Section", the theme of which may be epitomized as "Enough of talk and speculation; practice and realization are urgently required!" One of the most ancient Mahayana works (second century A.D.) the Discourse is said to bear a striking resemblance to the Dhammapada verses beloved of the Theravadins and yet to have been one of the progenitors of the Ch'an or Zen sect of Buddhism; if so, it provides a direct connection between what, superficially at least, appear to be two of the most widely dissimilar schools or sects. Again clear evidence of Buddhist unity emerges. The verses deal with Buddhist practice and teach the way to ultimate realization through negation of the illusory—but enormously powerful—ego.

The last of the six works, "Stanzas on the Ten Perfections", is rendered from a Pali verse composed in Bangkok which is reproduced side by side with the English version. Each of the ten parami (perfections) is skilfully related to whichever one of the Jataka stories best illustrates its practice by a Bodhisattva. Thus we descend from the rarefied atmosphere of prajna and samadhi to something easier to understand, but very far from easy to perform.

These six works give us intimate views of the majestic panorama of Buddhist thought, ranging from truth as expounded in Tibetan schools to that same truth as presented by one of the world's foremost logicians and masters of metaphysics. Few Buddhists can fail to find at least some of the courses at this banquet of wisdom greatly to their taste; and those who enjoy the simpler fare, "Trees and Water" will have yet another treat in store—the third book dealt with in this review.

Teaching the Dharma by Pictures is a work compiled by Buddhadasa Bhikkhu, famous throughout Siam as a man of humble origin who took the yellow robe as a boy and, entirely by his own efforts,

raised himself to the stature of a scholar of international repute. However, though capable of great profundity, he has always aimed at making the Dharma clear and attractive to ordinary people with but little learning to assist their understanding. For some years, he has been in the habit of lecturing on a series of pictures converted into colour slides—the very pictures which form the major portion of this book. There are forty-seven of them. Belonging as they do to the realm of Siamese folk art, they are far from being masterpieces, but they have a special charm which grows upon the viewer. No one knows who painted them or how many artists were involved, nor can the date be fixed; they are taken from a concerting scroll which expounds aspects of the Dharma in accord with the long-standing Siamese tradition of teaching it through pictures. The supporting texts, Siamese but written in Cambodian script, indicate that the work is perhaps one or two centuries old; the pigments seem to have been derived from plants native to Jaiya in the southern part of Siam, the district where the scroll was discovered. Humans, supernatural beings, rocks, trees and artifacts are depicted, so arranged as to symbolize points of Dharma which are brought out more fully in the accompanying texts. The somewhat amplified texts used for the English version explain enough of the symbolism to make everything easy to understand and the rather droll pictures repay attentive study. There is little careful logic in their sequence, but the book as a whole covers so many aspects of the Dharma that it could well be used in the same way that Tibetans use “Trees and Water”. The effect on the reader is both charming and instructive.

A newcomer to Asia eager to gain a clear knowledge of Buddhism at different levels and in different countries would come near to achieving his objective just by reading these three books. For Buddhists, the virtue of these volumes lies in their joint presentation of Buddhism as a harmonious structure with many different facets yet permeated by the same pure essence—the Buddha Dharma, sacred and immutable.

John Blofeld

1688 Revolution in Siam: The Memoir of Father De Bèze, s.j. translated into English with an introduction, commentary, appendices and notes by E.W. Hutchinson, Hong Kong University Press, 1968. \$HK 40-160 baht.

In 1940, E.W. Hutchinson published *Adventurers in Siam in the Seventeenth Century*. That work was the culmination of at least seven years of research. During those years, from 1933 to 1940, Hutchinson also translated numerous documents concerning French activities in the Kingdom of Ayutthaya from 1664 to 1688 and published them in six articles in the *Journal of the Siam Society*. Now after an interval of twenty-eight years, he has presented us with his latest translation in this series namely *The Memoir of Father De Bèze*.

The manuscript of this work is in the Tokyo Oriental Library. Hutchinson himself saw it as early as 1936. It was first transcribed by two French scholars, Jean Drans and Henri Bernard-Maitre, and published in Tokyo in 1947. Since then this edition has become exceedingly difficult to find and increasingly expensive to purchase. It is therefore a signal service that Hutchinson should have translated the work and made it again easily available to Thai historians and amateurs of Thai history.

The Memoir of Father De Bèze is important from several points of view. Father De Bèze was a member of Louis XIV's second Embassy to King Narai and accompanied La Loubère to Ayutthaya and Lopburi. He was in Siam from October 1687 to November 1688 and witnessed the revolution between May and July 1688 which changed the direction of Thai foreign policy and placed a new dynasty on the throne of Ayutthaya. The difference between his Memoir and those of his colleagues lies in the fact that whereas they wrote for publication and had to take care not to touch the susceptibilities of those who had been involved in the affair, he wrote his in the form of a confidential report to his Superior, Father de La Chaise, the *éminence grise par excellence* of Louis XIV. Father De Bèze was therefore free to give his opinions on the ill-fated French mission to Siam.

As an introduction to the events of 1687 and 1688, Father De Bèze charted the meteoric career of the Greek adventurer, Constance Phaulkon, who, in the space of a few years from 1678 to 1683, rose from being an associate of English interlopers to being undoubtedly the most influential Minister in the Thai Government. He also

indirectly traced the path whereby from 1683 to 1687 Phaulkon rapidly alienated the Thai nobility by his occupation of such high office, the local trading community by his rigid control over overseas trade, the people by his demand for their labour in the construction of new fortifications, and the monks by his zealous adherence to Roman Catholicism.

Father De Bèze also indirectly plotted the course whereby Constance Phaulkon and the French constantly found themselves at cross-purposes. The Father was insufficiently experienced in Thai diplomacy to understand why King Narai was so anxious for a French alliance and attributed the initiative for the dispatch of the two Thai Embassies to Paris in 1681 and 1683 to Phaulkon. He thought that the latter sent the embassies because he wished to have French support against the opposition in order the better to be able to convert the King to Roman Catholicism. He was, however, astute enough to note that Phaulkon had been embarrassed by Chaumont's tactless attempts to convert the King in 1685.

Father De Bèze explicitly condemned the French missionaries in Siam. The Father went to great lengths to describe how the French Apostolic Vicars had alienated the Portuguese community in Ayutthaya by insisting upon their rights as Papal emissaries to give orders to the Portuguese clergy in spite of the age-old agreement that the latter were under the direct jurisdiction of the ecclesiastical authorities in Goa and Lisbon. He also pointed out that it was the Apostolic Vicars who asked Chaumont to press for extraterritorial rights as one of the clauses of the draft Franco-Thai Treaty of Friendship. He noted that King Narai accepted this clause "in the teeth of opposition by his Privy Councillors." (p. 39)

Father De Bèze was quite explicit about the purpose of the second French Embassy in 1687 and the Thai response to it. The Father stated that La Loubère did not allow the Thai ambassadors, who were returning from France with him, to disembark until the Thai Government had signed a Protocol allowing French troops to occupy Bangkok and Mergui. He did not appear to understand why the French wanted to occupy these positions and attributed the policy to the Apostolic Vicars' desire to have French troops in Bangkok to protect the Christian community in Ayutthaya. He did, however, learn from Phaulkon that the chief Thai nobleman, Phra Phetracha, had vehemently opposed the Protocol.

"In a speech of ninety minutes duration he enlarged upon the fate of each Eastern Prince in turn who had admitted European troops into his land—first the Portuguese and later the Dutch—only to be despoiled by them and reduced to the levels of slaves. Seeing that the King and other members of his Council still remained unmoved, Pittracha took the unusual course of refusing to affix his signature to the Minutes of the Meeting. Then turning to the King, he cried: 'Behead me; my life is forfeit by reason of my defiance: by never will I give my consent to a policy so fatal to the interest of Your Majesty!'" (p. 68)

King Narai nevertheless ordered the admission of French troops into Bangkok and Mergui.

Father De Bèze graphically reported the revolution of 1688. The Father painted an ugly portrait of Phra Phetracha, the leader of the revolution. He portrayed him as a ruthlessly ambitious nobleman who had for a long time schemed against King Narai and the Royal Family. This might well have been true but it is undeniable that there was justice in his resolution "to deprive the King of executive power on the pretext that His Majesty depended too much upon the French and reposed unlimited trust in (Constance Phaulkon) whereby His Majesty was ruining the country by subjecting it to domination by foreigners." (p. 77) Phra Phetracha's cause was helped by the French themselves. When General Desfarges failed to send troops to prevent disturbances in Lopburi where the King lay ill, Phra Phetracha occupied the Palace and placed the King in effect under house-arrest, arrested and later executed Phaulkon. When the King died on the 10th July 1688, he executed the King's two brothers, the legitimate claimants to the throne, proclaimed himself King, and suppressed all resistance. Father De Bèze went on to describe the subsequent French withdrawal from Bangkok and Mergui.

E.W. Hutchinson has done a magnificent job in presenting this dramatic Memoir to English readers. He has translated it into beautiful English which preserves the flavour of the original French. His presentation is magisterial. He presents a learned introduction to the period, a division of the text according to reliability, a commentary and eight appendices of further information, a complete bibliography, and a detailed index. The good paper, the apt illustrations, the almost flawless print, and the sturdy binding will assuredly make this book of a limited edition of only 1500 copies a collector's piece.

Tej Bunnag

Visakha Puja, the annual publication of the Buddhist Association of Thailand for the year B.E. 2512, continues to maintain the high literary and academic standards that have been the hallmark of this journal for the past five years. Acharn Sanya Dharmasakti and the editors are to be praised for their dedication and tireless efforts in arranging for articles of academic interest in the field of Buddhist Studies to be translated into English. The translations are of especially high calibre. The articles included in the B.E. 2512 issue of *Visakha Puja* will be of great interest not only to scholars, but to those who desire a better understanding of the teachings and practice of Buddhism.

His Majesty's address to representatives of various organizations on the occasion of His Majesty's Birthday clearly outlines the importance that must be given to both the philosophical teachings of religions, as well as the social conduct and social service activity that are products of religious teachings. The articles that follow His Majesty's address can be viewed as maintaining a balance between the exalted philosophical expositions of Buddhist teaching and the concrete social applications of Buddhist religious thought.

The translations of the orders of chanting for the morning and evening, the Silasamyukta-Sutra, the String of Pearls, and the Sutra on the Questions of the Deva provide us with insight into and understanding of the basic philosophical tenets underlying Buddhism and also clearly show the unity rather than diversity that exists on the highest philosophical plane among the different schools of Buddhism. The Discourse on the Six Things Unexcelled, in its clarity and conciseness, recalls to mind: "One saying capable of inspiring calm in the heart of the listener is worth more than a thousand useless phrases." The exposition of the Vipassana by Bhikkhu H. Saddhatissa is a concise and clear statement on a subject that almost defies explanation by verbal means.

The remaining articles in this issue of *Visakha Puja* deal with the application of Buddhist principles to everyday life and conduct. The most stimulating and informative of these latter articles is the one written by the eminent scholar, Phya Anuman Rajadhon, entitled

Popular Buddhism in Siam. This article provides us with a great deal of information concerning the religious and social conduct of the Sangha in village society as well as the beliefs and practices of the laity in relation to the village Sangha. Professor Direck Jayanama in an *Interview on Buddhism* answers many of the questions that naturally perplex non-Buddhists concerning the principles and practice of Buddhism. Professor Direck's answers are clear and concise and stated in terms that would be understandable to a Western audience.

The last article in this issue by a German scholar is perhaps a fitting note on which to end this volume. Some of Professor Benz's statements, such as those concerning a State Church, may be questioned, but his basic thesis that Thai Buddhism is not only compatible with the most advanced scientific principles but is responsive to the needs of modern society and concerned in its reform and development is being proved everyday in the initiatives undertaken by highly educated elements within the Thai Sangha in the fields of education, social service and social welfare.

Scholars as well as those who profess the Buddhist faith should not fail to add this volume to their library collection and be certain to read it not once but many times.

Burana Warasan

James Kirkup: *Bangkok* (Cities of the World no. 11) Phoenix House, London, 1968 96 pp. 21s.

This slight publication, drawing much of its information from brochures put out by travel agencies, might have been saved from total inanity had the style been as distinguished as some of the poetry for which its author is more famous. Unfortunately, Mr. Kirkup's sense of balance leaves him and we are offered ragoûts like

"the charming, smiling Thai kitchen boy with glittering wings of black hair and lips like a half-opened peony served me in my compartment with an omelette, beautifully light and picturesquely browned on the outside, but very greasy" (p. 10)

Highly impressionistic, subjective to a degree (the best hotel is apparently the Coronet), inaccurate and often inflatedly pretentious, this volume would appear to serve no useful purpose and one wonders why scholastic publishers like J.M. Dent and Sons, behind the Phoenix House publications, bothered to print it. The tone, style and content are only too well contained in the following

"We are now travelling up the lissom leg of the Kra Peninsula, the narrow calf that leads to Thiland." (p. 12)

M. W. Amadens

Michael Moerman: *Agricultural Change and Peasant Choice in a Thai Village* University of California Press, Berkeley and Los Angeles, 1968 x, 222 pp. \$6.00

Another of those portentous Ph.D. studies that roll off the presses of the United States, this work is well decked out with all the paraphernalia that goes with academic research—a mass of footnotes, appendices, charts and tables—all to illustrate the wet-rice growing cycle of a Northern village. Mr. Moerman does go beyond mere observation and categorisation into what he calls 'ethnoscience', which ends up by meaning he studies the effects of kinship in work relations and the rationale of peasant motivation. Given his subject and the small number of people he is dealing with, he obviously had to do something more than tell us how rice is grown.

Mr. Moerman spent more than a year from 1960-1961 in Ban Ping, Changwad Chiengrai, making his observations, but followed these up in 1965 with a stay of only one month. Yet clearly what had happened in the meantime merited a longer stay and more detailed analysis, for whereas in 1960 the farmers were happily using tractors, by 1965 they had reverted to traditional methods of cultivation modified only by a willingness "to use chemical fertilizer on failing seedbed patches."

We are gratuitously regaled with an apparently Filipino word *carabao* whenever one would normally talk about water-buffaloes, and

the tone of the book zig-zags precariously between that which might involve every kind of potential audience, from the nationalistic dumb cosiness of

"We prosperous Americans can scarcely conceive of the importance rice has to the Asians who grow it. Our bread and biscuits, potatoes and pancakes, corn and crackers, doughnuts and dumplings make it difficult for us to understand a continent where all prosperous villagers plan, and poor villagers aspire, to eat the same staple starch every day at every meal." (p. 9-10)

to the egocentric inflation of

"The perceptions, understandings, rules and criteria that constitute a culture are generative not only of the present behavior of its members, but also of all kinds of actions they are likely to take should their culturally significant environment change. Insofar as truly understanding a culture implies being no more surprised than its members by what that culture becomes (Goodenough 1957: 168), my understanding of Ban Ping was a faulty one." (p. 185)

However, Ph.Ds have been given for worse than this, and the Lue-Yuan contrasts are extremely interesting.

M.W. Amadeus

Klaus Wenk: *The Restoration of Thailand under Rama I 1782-1809*
The University of Arizona Press for the Association for Asian
Studies 1968 pp. xi, 149 \$7.50

This monograph is a first-class piece of scholarship, well translated from the German by Greeley Stahl. Drawing principally on Siamese sources (inevitably, since Western accounts are few before Rama III) and in particular on *Phraratcha Phongsawaddan Ratchakan Thi Nung* by Chao Phraya Thiphakarawong, it is a fascinating account of a reign the details of which are for the most part relatively little known. It says much for its presentation that it is unfailingly

engrossing; one does not often find an academic work which is hard to put down, but Dr. Wenk's economical and intelligent volume is also eminently readable.

The period of Rama I is one of complete restoration: King Taksin achieved a measure of stability and Rama I was to recreate—even the palace and temple plans for the new Bangkok were replicas of those of the destroyed Ayuthia. Rama I was singularly successful in his policies, with the only setback being the attack on Tavoy; the pacification of Cambodia and Laos, first achieved by this remarkable king, was to prove transient. Of lasting value was the establishment of an organised and powerful state following the chaos that came with the fall of Ayuthia.

This is an important volume for anyone interested in Siamese history and an illuminating work of scholarship.

M. W. Amadeus

David Morton: *The Traditional Music of Thailand* Institute of Ethnomusicology, University of California, Los Angeles 1968 pp. 47 Accompanying two 12" LP stereo records IER (Institute of Ethnomusicology Records 7502) manufactured by Colombia Record Productions.

The number of Western musicologists able to make a detailed analysis of classical Siamese music with lucidity and insight is possibly very limited indeed. Dr. Morton's enlightening text is a magnificent achievement and by far the best survey of Thai music to have appeared in English, or for that matter any other Western language. pp. 1-24 give a technical introduction to the form of the music—its tuning systems, melody, meter, rhythm, mode, as well as a brief word about the instruments themselves (a more detailed description of these can be found in Dr. Morton's translation of Mr. Dhanit Yupho's volume *Thai Musical Instruments*). The rest of the book is taken up with commentaries and analyses of the various works on the records, largely recordings of the musicians of the Phakavali Institute in Bangkok. The records themselves are of the same high quality as the text and cover a representative range of classical Siamese music.

The University of California, which must be one of the few places in the world outside Thailand where traditional Siamese music is taught to students, is to be congratulated for this excellent addition to its ethnomusicological series.

M.W. Amadens

Daniel Wit—*Thailand: another Vietnam?* (Scribner's, New York) 1968 pp. 205

This is a notice rather than a review, for the title gives the volume away as a cheap popularisation rather than a serious study worthy of critical attention.

Nearly every paragraph begins with a meaningless cliché (e.g. "The vital catalyst in any country's development is always the human being, himself") and the rest of the paragraph consists of statistics written out in full rather than presenting the much more readable and condensed tables themselves. The source of the statistics seems to derive nearly exclusively from official governmental sources and not to be always accurate or up-to-date. For a volume to be published in 1968 and to talk about (p.51) "several new regional universities currently being established" is, to say the least, misleading, and to quote 1953 figures for rural indebtedness (p. 172) is to put on blinkers. It would be interesting to know the justification given for the supposed membership of the Communist Party of Thailand ("with 200-300 members in 1963") and the Chinese Communist Party in Thailand ("with 3,000-4,000 members and supporters in 1963").

There is so much to question in this volume (not least, the purpose served by its publication), that it is pointless to itemise. Things are presented very rosily and in an oversimplified way—among other things that might raise an eyebrow, we are told "farming, and particularly rice farming... (carries) high prestige" (p. 73).

This mish-mash of half-truths and its tabulation of half-facts peppered with inverted commas might pass muster as a text for Pol. Sci. 209 in Northern Illinois, but it cannot be said to contribute much

to a serious understanding of Thailand's current problems. Moreover, the title is never justified, for we never know exactly what Mr. Wit means by "another Vietnam": perhaps it is merely a selling point.

M.W. Amadeus

Melford E. Spiro : *Burmese Supernaturalism*. Prentice-Hall Inc. New Jersey 1967, pp. 300

In this volume the term "supernaturalism" is used as a synonym of "animism". After an interesting introduction follows a description of witches, ghosts and demons, and *nats*. Over one-third of the book deals with the *nat* cult, the other kinds of supernaturalism being rather sketchily described. The category of the *devas* in particular does not emerge clearly. In a footnote (p. 152) it is even suggested that *nats* are identical with *devas*.

Parts IV and V deal with supernaturally caused illnesses, with exorcism, shamans and exorcists. The description of exorcist seances is highly illuminating and fully deserving of the author's resounding name in American anthropology.

In the last chapter, however, supernaturalism is compared with Buddhism, and I must object to the way this is done. Dr. Spiro describes there the Buddhist view of Karma as the origin and explanation of all suffering, as diametrically opposed to the supernaturalist beliefs in the intervention of ghosts, demons and *nats* as the instigators of suffering. My objections do not so much center upon the fact that the Karma doctrine is only one aspect of Buddhism and as such not to be identified with Buddhism as a whole; they lie in the direction of what is compared. The author should not have compared the theoretical extrapolation of a Buddhist concept with observed non-Buddhist practices. He should have compared Buddhism as practised in the village with supernaturalism as practised in the village. The descriptive material itself warrants the view that these are not diametrically opposed; on the contrary, they seem complementary.

The direct cause of a certain illness might be seen as the result of the intervention of supernatural beings. The fact that it happens to certain individuals and not to others might be explained with reference to the bad Karma of the patient. One would not expect, however, the full implications of a difficult philosophical concept like the Karma doctrine. The author notes for example (p. 69,70) that the Anatta doctrine is inconsistent with the beliefs in the village. Rather than jumping to the conclusion that there is open conflict between the two religions, it should be expected that Buddhism is modified on the village level. The fact remains that Buddhist monks can be used to exorcise (p. 182), that Buddhist texts are used to scare the harmful supernaturalist beings. This points not to opposing religions, but rather to a complementary system in which Buddhism has a highly protective and benevolent influence.

Apart from the last part of this work I admire the way in which the author deals with such a difficult subject. The first thirteen chapters can be seen as a mine of rare information.

B.J. Terwiel

RECENT SIAMESE PUBLICATIONS

Āra Mahābodhiwoṇṣācārya, memento of his cremation in 4 volumes: namely—

407. *Sermons and miscellaneous writings* เทศนา และนิพนธ์เบ็ดเตล็ด sponsored by the Church of Dhonburi and the congregation of Wat Anon, Kānchāṅ-wudhisiksā Press, Dhonburi, 2511, pp. 208.

As is usual with cremation books each publication, or the more important ones among them, is prefaced by a biography of the deceased. The Right Reverend gentleman who is the deceased thus honoured was a well known organiser and a popular leader. The biography has been written with considerable attention to detail. For once, the deceased, who was one of the leading administrators of the Church, was not a *parien*, that is a doctor of the Dhamma, which is usually the *sine qua non* of those chosen for high posts in the administration of the Church. And yet he proved to have been a most able organiser and administrator. The son of a country gentleman receiving at first his education in a country school, he became a novice and later a monk who was noticed by the Supreme Patriarch, Kromaṇṭrayā Vajirañāna-Varoros, and served as the Patriarch's secretary in spite of the fact that he belonged to a different monastery and in fact to a different School of monasticism—the Mahānikāya. His career became prominent when he succeeded his preceptor of Wat Anon as the Keeper of the shrine of the Buddha's Footprint in Saraburi and carried out his duties, with great distinction. Every dry season when the pilgrimage to the Prabād started, he was to be seen on the train up-country travelling to and fro between his charge of the Prabād and his more permanent one at Wat Anon in Dhonburi. He was later appointed a member of the Supreme Council of the Church in which was vested its administration. Though not so well known as a scholar, he has preached and sat on boards of Church examinations from time to time.

The sermons and writings which form the material of this book are for the most part not his writings but those delivered in honour

of the Right Reverend gentleman by distinguished scholars. In themselves they contribute to the biography of the deceased to some extent. For the scientific purpose of our Journal, however, they would not attract much attention.

408. *Āra Pūthabād*, otherwise the Footprint of the Lord Buddha, พระพุทธรูป is from the pen of the Right Reverend gentleman himself, sponsored by the chapter of monks of the town of Saraburi, Damrongdharma Press, Dhonburi, 2511. pp. 57.

This is one of the most detailed descriptions of the famous site of mediaeval pilgrimage which continues to be popular as a holiday resort. No one, in fact, could be expected to write this better, for the author was a native of the locality as well as its distinguished curator. The footprint was discovered by a hunter in the days of Ayudhyā and duly enshrined with a *mondop* by royal generosity in the reign of King Throngdharma of Ayudhyā. Mediaeval credulity attributed authenticity to it since in those days people attributed a supernatural size to any distinguished leader. The locality now abounds with a number of spots for pilgrimage which are fully enumerated here. The information contained might have formed material for a guide-book, though the author did not seem to have aimed at writing such a book, for it lacks maps and plans etc.

409. *Edicts of the Fourth Reign* ประชุมประกาศรัชกาลที่สี่ เล่ม ๑ พ.ศ. ๒๓๘๔-๒๔๐๔ Vol. I., sponsored by the chapter of monks of Wat Anong with the help of Mr and Mrs Chamnāñ Yuvabūn, Damrongdharma Press, Dhonburi. 2511. pp. 459.

The Edicts of King Mongkut in this volume extend from BE 2394 to 2404. They are not entirely legal material, as the title might suggest, but cover a wealth of topics which the King thought fit to formulate for ruling his people. They are in fact as interesting for the philologist and historian as they are for the lawyer.

In order to give the reader an idea of the encyclopaedic collection therein, we propose to mention a few of the edicts, which are prefaced by a four-page introduction explaining the procedure of

legislation in those days. The King would instruct his Private Secretary, known as the *Ālak*, and others who happened to be at hand, to draw up the notification and send it to the Registrar-General, the *Suraswadi*, who was the official responsible for official census. It was the latter's duty to have copies made out and sent to the responsible Ministries, such as the *Mahādītai*, the *Kalāhōm* or the *Kromaṭā*, as administrators of the respective parts of the Kingdom. In some cases the local administration of the Capital received the order direct from headquarters. When, later, printing was instituted by the King's initiative, the Royal Gazette, or *Rājakiččā*, was the means of propagation. The collection here published has been secured from the Royal Library and is the best possible collection, though it is suspected that the collection is not complete.

Taking the Edicts at random we have for instance the definition of premarital property (C.S. 1213); a law on waterways (C.S. 1222); an instruction to the Department of the Registrar-General on the process of copying laws for distribution to the Ministries; an order emphasizing the regular use of printed notices of tax-rates for distribution to the people at large (C.S. 1214); an order setting up penalties for the wanton destruction of old monuments and ruins (C.S. 1216); and another laying down the procedure of rebuilding monastic edifices (C.S. 1216).

A large number of edicts is concerned with philological matters since those were days when the "King's Siamese" was seriously taking shape. These include, for instance, an edict formally naming the preceding reign as that of *Phra Nangklao*, now more generally known as that of *Rāma III* (C.S. 1204); another defining the honorific term of *somdech* (C.S. 1204); another sanctioning for popular use the terms of *kapi* and *namplā* which had been suspected in popular circles to be somewhat impolite for cultured parlance (C.S. 1215); another giving the proper spelling of the vowels which were not to be preceded by *h*, followed by an enumeration of the consonants of the alphabet in three tonal classes (C.S. 1215); another about the confusion of the words เสว็จ สำเนา สัมฤทธิ สัมเวท (C.S. 1220); and another defining the use of the prepositions กับ แก่ แต่ แต่ ต่อ ใน ยัง (C.S. 1221).

410. *Edicts of the Fourth Reign*, Vol. II ประชุมประกาศรัชกาลที่สี่ เล่ม ๒ ๒๔๐๕-๒๔๑๑ sponsored by General Prabhās Čāruthira, Gold Medal Press, Dhonburi 2511. pp. 417.

Edicts in the latter part of the reign published in this volume are more often fuller. Of historical interest is that of C.S. 1224 giving the technical status of the royal palace of Lopburi, built by King Nārāi as a summer villa and finally dedicated on his deathbed to religion in order to enable his personal servants to be ordained into the Buddhist hierarchy, to save them from the threatening attitude of *Āra Pētrājā* and his son. Now, by this time the palace had been long abandoned by all, the Church not appearing to be aware of its legal right to it. Since the King had assumed possession before he came to know of its technical status as Church property and built his palace in it he now set the position right by buying a large piece of land twice the size of the palace near the town and dedicating it to the Church by way of compensation. Also of interest is the edict of over 20 pages about the despatch of envoys to foreign courts which may be considered as the earliest exposition of foreign policy written by a Siamese. Several legislative items of importance are included, such as the Law of Abduction and many fiscal laws scattered throughout the years of the reign.

411. *Archeological Bulletin*, Yr 2, no 1. โบราณคดี ปีที่ ๒ เล่ม ๑ Krung Siam Press, Bangkok 1968. pp. 142.

The number under review is well up to standard. Though it may not be fair to single out any article for mention, it is yet impossible to omit one that has been written with originality entitled the *Yuan Pāi*. It is centred round the XVI century epic of the wars waged by King Boromatrailokanāth of Ayudhyā on King Lok of Chienmai arising out of the difference of opinion which arose leading up to the desertion of the powerful governor of Chalien. It touches on many aspects of interest such as its rhetoric, its valuable historical references (some of which however should have been pointed out as never having been brought to light in standard histories to date), its scholastic knowledge of the Indian classics, such as the *Mahābhārata*,

which has been forgotten till comparatively late times when it became known here through English translations.

Unfortunately the printing is at fault in many places, and this should not have eluded the editor's attention. To take but a few instances, a passage on page 18, line 3-4 ทางท่านที่ว่า ทำศรวญศรีปราชญ์ก็แต่ในสมัยนี้ should have read ทางท่านที่ว่าทำศรวญศรีปราชญ์ก็แต่ในสมัยนี้ Another passage about the Chienmai deputation to assist at the ordination of King Boroma-trailokanāth into the Holy Brotherhood says (ดีโลกราช) ส่งราชทูตมาร่วมพระกุศล when it was obviously meant to be . . . มาร่วมพระราชกุศล (p. 27 at the bottom) and a third passage in the final peroration สมการปราบปรามโดยกัลป์ is senseless. Another version of the poem in the reviewer's possession reads สมการปราบปรามโดยกัลป์ which is more intelligible.

All this points to careless proof-reading. On the whole, however the author should be congratulated on his attempt at a literary criticism of an important piece of literature which in the wording of Krasēsindhu has survived the conflagration of the old capital.

There are other passages which suggest insufficient proof-reading.

A point which should have received attention, but perhaps was passed over on purpose, is the dedicatory canto at the bottom of page 19 running :

สารสยามพาทย์พร้อม

กลกานต์นี้

This cannot prove otherwise than that the use of the word *syām* สยาม in the XVI century meant Siamese, thus helping to settle the much disputed argument of the term being adopted in that sense only in the comparatively recent time of King Mongkut in the middle of the XIX century. The treatment of the subject is in fact not exhaustive. It is hoped that a fuller article may be found in the future.

Other contributions, hardly less notable, cannot be altogether ignored. Prince Subhadradiś Diśkul, the editor, writes in clear and polished Siamese on a "*Summary of Indian Buddhist Images*"; K. Prāpāttōṅ on the Recent Excavation of *wat Čao Prāb* in Ayudhyā by members of the University of Fine Arts; an interesting contribution on the antiquities of *müan*, now *amphoe*, Pūttīhai Sōṅ in the province of

Buriram, of which the author is a native, who offers a suggestion that the name *Phúthai Son* might have been from *Banthai Sūn*, meaning the *High Walled* (town); and an interesting description of the recently excavated site of Čansen which yielded *terra cotta* of the *Dvāravati* or even earlier period from the pen of P. Kāñčanāgom.

412. Jātitrakār, P̄ra: *Memento* of the cremation of his remains consisting of three pieces of material in connection with King Rama III, his ancestor. Bangkok 2511.

The volume under review consists firstly of an account in verse from the pen of King Rāma III describing faithfully the coronation of his father, King Rama II. The poem is well known in literary circles as an authoritative description of this very important ceremony. It is, besides, evidence of the literary ability of its author, who after all made his name in administration rather than in strictly intellectual pursuits like writing poetry. The editing seems good.

The second section, occupying the bulk of the volume, is a translation from the English of Vella's pioneer book on the reign of King Rāma III, hitherto untouched by foreign historians. Even in Siamese circles this king had been comparatively neglected, being eclipsed perhaps by the dashing character of his successor, King Mongkut. And yet it has been generally admitted that his was an administration which held its own against difficulties. Rāma III was generally thought to have paid more attention to meritorious deeds and somewhat neglected his more legitimate work of administration. Serious students in native circles, including King Chulalongkorn himself, have always recognised his ability in administrative work and the great deal of reconstruction he managed to continue from his predecessors. His foreign policy had been carelessly labelled as exclusive and behind the times; but after all he had been responsible for all the work in foreign affairs in his father's reign and on his own death-bed instructed his successors to pay special attention to Western powers who were then beginning to extend their imperialistic ambitions in competition with one another. His expert knowledge of the nation's economy, gained from his superintendence over the *Kromaīā* in the Second Reign gave him special acquaintance with economic and fiscal

problems. Vella was alive to all this and the translators of his work in this volume have well conveyed his understanding of the problems which faced King Rama III.

The third section, though published before in the weekly *Syāmarath*, deals with a fresh side of the King's activities. It has been written by the well-known dramatist and literary critic, Sombob Čandraprabhā, who has brought out some less well-known facts about the King's life and work, and especially his literary side. He gives us a picture of the King's Court and its personalities, including such well-known figures as His Royal Highness Čaofā Kromaluang Ėitaks Montrī, an expert administrator, dramatist and poet who was well-versed in the technique of dancing, and also the well-known poet Sunťorn Bhū, King Rama II's Private Secretary. We learn here, incidentally, how the two, both being poets, were constantly at variance with one another. We learn here also that Rama III could write things besides official accounts of a coronation, as evidenced by his biting though unkind ditty in respect of a lady of the Court who seemed to have been a character in her days, thus :

Oh Bloom of the swamp!
 You thought him smart and went to him;
 He treated you ill; and you are back.
 Has all that enthusiasm gone?

413. Sonakul Sibpan : *Travels in the East and West* เรื่องเที่ยวตะวันตกและตะวันออก Sivařorn Ltd. Bangkok, 2512. pp. 351 w. index.

The author's travels to the east of Siam in 1926 have already been published no less than four times. They are now augmented by travels to the west in 1963 covering parts of the United States of America, of Western Europe and Egypt. Obviously the author's objective was to write for the women of her nation. In some respects therefore it is extended and in others it is too curtailed.

Of the former trip there is nothing new, though, never having been reviewed in our pages, some features might be mentioned with advantage to the general reader. The visit to Pekin before it became Communist is interesting from the fact that, though the monarchy had

fallen, Imperial China still existed from the cultural point of view. The cultivated gentry still made itself evident from its costume, and contact with it showed its cultural viewpoint. Architecturally, Imperial Peking was still there, having been, it was pointed out to us, but repaired by Yuan Shihkai when he was making preparations for his own restoration to the Imperial throne. To the credit, incidentally, of the present rulers these fine edifices have been kept up even now. The similarity of planning of the Forbidden Palace with our own Grand Palace, especially the Third Reign parts of it, was distinctly noticeable, though we have no record here of any official intercourse with the Manchu Empire.

The latter part seems to be hurriedly planned. It has left out many localities not included in that one trip of 1963, confining itself to parts of the United States, parts of Europe and a short chapter on Egypt. Though she has been to other parts of the world that should give us interesting insights, her travels to Vietnam, Burma, Indonesia and India have not been included, having been published elsewhere in separate volumes.

There are notable parts in the travels to the West which could be mentioned. The history of the Hawaiian monarchy prior to the American occupation is interesting, since it is not usually found in other accounts of the state. This dynasty ruled Hawaii in fact for nearly a century, some of its rulers being enlightened monarchs though in their goodwill for the nation they seemed to have made a mess of their attempts to democratise the regime, so that in the end it was impossible to cure the mess.

The author's understanding of the American mind is to be detected everywhere in spite of the fact that she never pretended to be a serious historian or anthropologist. Evidence of this may be found in her appreciation of some of the American leaders such as the late President Kennedy and a few other prominent men she met who are still alive. The travels in the West cover interesting cultural spots and touch upon several interesting personalities. Old Rothenburg, for instance, is given full prominence. In France, the purpose of the journey was more personal than cultural, for she visited her

niece and her family; and yet full accounts of such cultural gems as the Sainte Chapelle in Paris and some of the castles of the Loire make interesting reading. The accounts of the latter parts of these travels may be summed up as too hurriedly done.

414. Diskul, Prince Subhadradis: *A Trip to Lanḳā*, เที่ยวเมืองลังกา Aksorn Sampandh Press, Bangkok, 2511. pp. 101.

Prince Subhadradis' travelogue is a most readable account of Ceylon. It should dispel the wrong impression prevalent among us regarding the inconvenience of living there, especially in connection with food. The author went by way of Malaysia and covered most of the more important sights of old Lanḳā, especially those familiar in name to our historians, such as Colombo, Anurādhapura, Polonnaruwa, and Kandy. The archaeological description is throughout simple and reliable, without being too technical. The names of localities are naturally written without appearing in hideous Western forms like เวียนเทียน for Vientiane. Some are certainly permissible, like Kandy, for who would recognise Siṅkhandeyya? The linguistic style is simple without being impure Thai; his observations natural; his humanism understandable, as, to wit, his natural modesty in dodging the inquisitive enquiries after the *Rājakumāra of Siam* most understandable.

The maps especially those of the ancient cities of Anurādhapura and Polonnaruwa are very useful, for experts usually take it for granted that we poor ignorant readers are acquainted with the topography of the subject. One feature however is lacking. The Siamese reading public has long regarded old Lanḳā as the domain of the demon-kingdom of Tośakarn, or Rāvana. At least some remark is needed to show that the old 'demon state' is a matter of prehistory or even older, or in fact non-identifiable, or quite legendary. There is of course some claim of a northern locality in Ceylon to have had the distinction of being this; and it is well known too that there is also a claim of at least one other locality nearer home.

415. *Śukrahas*, สุภักดิ์ a memento of cremation, Mahāmakut University Press, Bangkok, 2511. pp. 368.

The autobiography is fully written, describing a life of varied interest, and contains much that is to be expected of an artist's life. The deceased was a courtier by heredity and inherited in that period an intimate knowledge of the traditions of classical dancing and its history as well as that of successive masters of the dance until this phase became one which he made full use of in his career of announcer. He was born Chaloem Svetanandana, of a courtier-nobleman who presented the youth to the Crown Prince Vajiravudh who in turn extended to him a kind fatherly protection and up-bringing. He served the King as page and chamberlain; waited upon him at table, accompanied him on state errands, was a familiar figure at formal court ceremonies, went with his master everywhere on formal visits into the country, on field manoeuvres of the army and volunteer-services and in fact like all other pages never left the King's side. According to the biography, he knew the lady whom his parents would have liked him to marry but was too busy for a long time with his profession and possibly some other occupations which have not been named. He however remained faithful to her till the time came when he could marry; and the couple lived a happy life thenceforth. When King Rama VI died his royal court was largely retrenched and he found himself among those to be retired. Fortunately he was employed by the television service where his ready wit and his versatile interest in matters artistic and ceremonial served as a source for his television articles which are reproduced in the autobiography. This latter contribution is highly informative and forms the best history of classical drama as well as a wide range of traditions of royal ceremony. Sukrahas, as he was best known to the public was, to be correct in calling him, Čmün Mānit Nares. His was a personality that reflected the artistic culture of his time, though he never pretended to be an expert in any field.

416. Kosol Anusorn: โศกอนุสรณ์ a memento of cremation. Aksorn Samphandh Press, Bangkok. 2511. pp. 260.

Romance attaches to the narrative of successive immigrants from China, in which the immigrant comes along just by himself, attains a living, often quite a fortune, by sheer hard work and honesty;

finally establishes himself and family in local society and in the old days often added much to his social status by being raised to the Thai nobility and in this way becoming a valuable member of the local gentry. From his autobiography, written with all modesty, we recognise such an immigrant from the north who has become a valuable acquisition to the Thai nation. From this account we can realise how a hard-working honest youth was able to found his family and maintain it through difficulties, at the same time holding up his standard of filial piety which has been a trait of the Chinese character prior to the modern craving for democratic progress. The autobiography is well written without wasting words in search of rhetoric. As a rule, we do not review material of this sort but this one seems deserving of notice.

The remainder of the book consists of the usual appreciations of the deceased and a few well chosen articles of utilitarian interest.

The deceased was the father of the chief mourner, Dr. Kasem Pañsriwongs, who has sponsored the publication under review.

D.

