



FROM THE ARCHIVES

ON SIAMESE PROVERBS AND IDIOMATIC EXPRESSIONS¹

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The Italian Girolamo Emilio Gerini was born in 1860 and came to Siam in the 1880s to teach at Phra Chulachomklao Military Academy. He was given the Siamese title of Phra Sarasatrabala- khanda. He “was a keen amateur archaeologist, linguist, historian, and anthropologist, writing on most of these subjects, so that he soon became a friend of Prince Damrong.” (Warren, 2004). He attended the first meeting of the Siam Society in 1904, becoming its first vice-president, and the first issue of its *Journal* contained the lengthy and erudite article on Siamese proverbs and idioms reproduced here. He had already published in 1893 the definitive work *Chulakantamgala: the tonsure ceremony as performed in Siam*, dedicated to Crown Prince, later King Vachiravudh. Also in 1904 his chapter on ‘Siamese archaeology, a synoptic sketch’ appeared in the composite work edited by A. Cecil Carter, *The Kingdom of Siam*, published in New York and London on the occasion of the Louisiana Purchase Centenary. The second issue of the *Journal of the Siam Society* in 1905 contained his equally impressively researched article ‘Historical Retrospect of Junk Ceylon Island’, reprinted by the Society in 1986 in *Old Phuket*. He left Siam in 1906 and was given a farewell dinner by Society members, but his retirement was short. He died of malaria contracted in the jungles of South-East Asia in 1913, but not before publishing in 1909 a massive work with the Royal Asiatic Society and the Royal Geographical Society in London, *Researches on Ptolemy’s Geography of Eastern Asia (Further India and the Indo-Malay Archipelago)*, and editing the catalogue of the Siamese Pavilion at the Turin International Exhibition in 1911.

1. A neglected subject

Though the Siamese language is no less rich in proverbial lore than those of other foremost nations in the Far East, it is surprising to notice how little attention has hitherto been bestowed upon this subject [of proverbs and idioms] so redolent of interest to the philologist and ethnographer, and so instructive to the student of the manners, opinions, beliefs and character of this genial people.

¹ Addenda and corrigenda to and misprints in the original have been incorporated in the text and the index and diacritics in proper names and quotes omitted. Punctuation has been slightly amended.

No one before the late Bishop Pallegoix ever attempted to present anything like a list of common Siamese sayings. But even then, the proverbs that the prelate just referred to gives in his “*Grammatica Linguae Thai*,” in his dictionary, and in his description of Siam, are so few in number as to fall short of a bare dozen, and furthermore they do not appear to have been invariably selected among the best. Such an exceedingly meagre list is what has formed for later writers the store to draw upon in their turn; hence, it is no wonder they have but seldom and sparingly put it under contribution.¹ Indeed, it should be stated for truth’s sake that Siamese proverbs have formed the object of a special essay by Professor Lorgeou, while still Consul for France in this capital many a year ago;² however, as I have had no access to his monograph I am unable to form an estimate as to the mode and extent of treatment the fascinating subject has received therein. With this single exception, I am not aware of any particular study on Siamese proverbs having so far appeared in European languages.

Surely, it is high time that more ample lists not only of proverbs proper, but also of idiomatic phrases current among the people should be gathered and published, if for no other purpose at least to demonstrate that the Siamese are far from lacking that description of concise, pithy sayings that form so great a part of the folklore of other nations.

2. Importance of Siamese proverbs

Indeed, it may in this respect be fairly claimed for the people of this country that their literature, and still more so their vernacular idiom, is remarkably flavoured with savoury bits of worldly wisdom and pointed phrases, many of which favourably compare in sparkling wit and trenchant epigrammatic terseness with those even of Western nations. The field is, in fact, a surprisingly wide and promising one for the collector, especially if it be made to include also such local saws as obtain

¹ The Siamese adage as regards the liability of both elephants and men to slip or stumble is adopted as a motto by Captain (afterwards Colonel) James Low on the front page of his grammar (“*A Grammar of the Thai or Siamese Language*,” Calcutta, 1828.) This is the only proverb figuring in that work. Colonel Low requoted it later on in his essay “*On Siamese Literature*” that appeared in the *Asiatic Researches*, vol. XX (p. 373).

In his “*Grammatica Linguae Thai*,” Pallegoix merely gives nine proverbs, eight of which are repeated, in translation only, in his “*Description du Royaume Thai ou de Siam*,” vol. 1. pp. 401-402. In his “*Dictionarium Linguae Thai*” he quotes some two or three more.

More or less accurate translations of nine maxims, mostly from Phrah Ruang’s work are supplied in the “*Siam Repository*” for 1872, pp. 108, 121 and 191. This sums up about all Western labour in this particular field, with the exception of the work alluded to in the next note.

² E. Lorgeou, “*Suphasit Siamois*,” in the *Bulletin de l’Athénée Oriental* for 1881-82.

in the different districts and out-of-the-way tracts of the country, and the proverbial lore of other branches of the original Thai stock, such as, for instance, their nearest kinsmen the Lau [Lao], whose folk sayings are so far entirely unknown, but which appear to me, judging from a few specimens obtained, fully to deserve investigation.

The importance of having a collection such as is here referred to undertaken and carried on as thoroughly and speedily as possible cannot be overrated, and will by itself appeal in all its manifold bearings to every one interested in the study of the people of this country. For it is principally through an investigation of such neglected fragments of local wisdom and precious documents of worldly lore—rightly defined by Lord Bacon as the index of “the genius, wit and spirit of a nation”—that we can arrive at an adequate knowledge of the people’s character, gain an insight into their modes of thought and peculiar ways of life, and acquire a better understanding of certain of their manners and customs, of which proverbs often present so life-like a picture not to be found elsewhere. As art is the mirror of pathos and aesthetical refinement, I should be inclined to say that so are proverbs a mirror of the national character and ethical development. It is in them that we can see reflected at its best the people’s heart, as well as some peculiar processes of psychical and intellectual evolution which they often reproduce in their successive phases, forming so to speak, a serial documentary history of the inner nature of the people as well as of its outer explications. A most fascinating study, on the absorbing interest of which I need dwell no further.

3. Cautions to be observed in their collection

Attention to several essential points is, however, needed in collecting proverbial sayings in this country, especially such as occur scattered in the national literature and the modern publications. As we are all aware, from the remotest period Indu [sic] civilization has largely influenced both the character and modes of thought of populations of the Thai race, chiefly after they entered the Me-Nam Valley, where some of the main centres of radiation of that civilizing influence had been early established. The modification alluded to was principally brought about through the agency of the religions that the Indu immigrants brought in with them, along with their elaborate systems of philosophy and concomitant refinements of ethics, polity, and so forth.

The Sanskrit and Pali literatures, so rich in aphoristical and apophthegmatical lore, in precepts and rules of conduct, have naturally contributed largely in forming the bulk of choice Siamese sayings, especially such as appear in the “Niti” or ethological literature of the country. To give but an example, I find it

of its own power and confident in the future, proclaims its glorious achievements and expresses its new feelings and aspirations. The Memoirs of Lady Nobamas, one of the most brilliant ornaments of King Ruang's court, though considerably retouched and interpolated later on, probably also received their first redaction during the same reign, and there can be but little doubt that "King Ruang's Maxims" not only belong to the same period, but are the work of the monarch himself to whom they are traditionally ascribed and in whose mouth they are put. Despite their having more than once suffered modifications, they still bear, as will be seen directly, more than one hallmark of authenticity both in the archaic language in which they are framed and the spirit of manly independence that breathes through them, which is quite the characteristic of the age; while they are couched in that terse, laconic form prevailing in the inscriptions of the period, which has seldom been surpassed after that, except in sententious poetry of the highest order.

These peculiarities become evident at first sight, so that no doubt can be entertained as to their genuineness as a home product, especially after a moment's consideration has been given to the particular conditions of the time. The nation had then just been rising from its secular vassalage to a station of absolute independence and unexpected grandeur. By a wonderful stroke of good luck Siam had realized her own ideals, surpassed even, mayhap, her most ambitious hopes; for her former mistress, Kamboja, had been crushed into atoms and disabled almost for ever, and her other rivals were kept in proper check. Everything that savoured of her former subjection and reminded her of her but recent oppressor had been discarded—dress, language, writing, literature: all in fact that could be readily cast off which formed a connecting link with her unpleasant political past.

Under such circumstances it is not likely that the teachings of her recent masters would be retained in the novel gospel proclaimed by the mouth of her liberator himself to his people. Hence it is that I am inclined to regard the "Maxims of King Ruang" as a genuine product of the period; as the ethical code of the re-born nation, embodying the outcome of the wisdom matured during the long centuries of servitude and tempered and made more poignant by the novel spirit of freedom that pervaded the age. Taken even from this single standpoint the collection of proverbial lore alluded to is of the highest value as unfolding to us a picture of the inner conscience of the Thai people at that most brilliant period of their national existence.

5. Characteristics of Siamese proverbs

It is on the moral treatise just referred to that I have mainly founded my present observations on Siamese proverbs. For the remaining part these remarks have been supplemented by reference to other time-honoured adages, saws, and idiomatic phrases collected mostly from the mouths of the people, which either from their antiquity, naive originality, or local colouring seem to me to be genuine local productions, and not exotic importations or spurious imitations of the foreign article.

When a far more extensive collection of such shrewd bits of local lore shall have been brought together from every nook and corner of this country, it will be possible to pass a definite judgment on their intrinsic worth, both as historical and ethical documents of the inner nature of man and his surroundings. Whatever be the ultimate conclusion then arrived at, however, I hardly presume it can much differ from the provisional one I think myself justified in now coming to on the basis of the comparatively few specimens I have examined. And this conclusion is, that Siamese proverbs—whether in terseness, caustic wit, or pithiness; in shrewd wisdom, sound sense, or the principles they inculcate; in the remarkable knowledge of the human heart they display and the miniatures of certain phases of domestic and rural life they unfold—can favourably compare with those of other nations, no matter whether of the East or West. If at times inferior to those of classical Europe in acuteness and elegance, or to those of classical India in elaborate imagery, they almost invariably surpass those of the Malays in both conciseness and originality and often those of the Chinese in propriety and neatness of expression, while but rarely yielding to them in pointedness and masterly laconicity. To such merits is largely due the difficulty Europeans find in understanding and appreciating them to their full value, although, as will presently be shown, Siamese thought runs much in the same grooves as our own. The fact is that in order to adequately grasp the meaning and purport of a Siamese proverb, to unriddle the allusions to mythical or legendary lore occasionally foreshadowed therein, to seize the point of all the wit disguised under apparently plain but often double-edged sentences; and, in fine, to fully appreciate the delicate shades of local colouring, or the life-like scenes at times only outlined and at others vividly portrayed within so small a compass, it requires such thorough knowledge not only of the country and people, but also of their both written and unwritten lore as it is very rarely given to a European to attain.

Proverbs are, in Siam, ranged under the generic designation of “Suphasit” (“Subhasit” from the Pali “Su-bhasito” and Sanskrit “Su-bhasita,” both meaning “Well-spoken word,” “Fine saying,” and the like). This category therefore includes also rules of conduct, advice for the management of life in its various

stages, and instructions on politeness, all matters that have specifically nothing to do with proverbs proper. A distinction has accordingly been made, in agreement with European ideas, between this class of sayings and the rest of their Siamese namesakes in the bibliographical sketch of local “Suphasit” literature appended to this paper (see Appendix A).

As in most countries, and rather more distinctly so, Siamese proverbs are in the majority of instances got up in rhythmical form with relative outfit of jingles, alliterations, etc., after the fashion of local metrical compositions. In such cases often, though not necessarily so, the sayings are in distichs or quatrains, the limbs of which may be decomposed into as many separate sentences each making complete sense. But in other instances, as in Malay proverbs, the verses or couplets are antithetic, and then they cannot be sundered and quoted independently without impairing the meaning and, what is still more important, destroying all the zest of the point springing from the contrast of the ideas expressed therein. All sets of proverbs occurring in Siamese literature are without exception arranged in metrical form; but those current in the mouth of the people are not unfrequently doggerel rhymes and even plain unsophisticated prose. Such are, in my opinion, the adages that have most chance of proving genuine indigenous products and that best preserve the original form of redaction. A glance at the examples subjoined will, better than any description, illustrate the points brought forward above.

6. Summary survey of Phrah Ruang’s maxims

Taking first, in order of antiquity, the proverbs of Phrah Ruang, a few quotations will suffice to give an idea of the moral they inculcate and of the picture they present of their age. For further considerations I refer the reader to the translation in full of them appended at the end of this paper (see Appendix B).

After the first few lines we come upon a precept suggestive of the novel spirit pervading that period :—

§ †^a % ¬ Õ¬à” § “..:“Being a freeman don’t associate with slaves,” which has about it a dim ring of the “*Civis Romanus sum*” and at the same time reminds us of the proud utterance of the Roman matron while bathing in the presence of a slave. The saying is quite characteristic of the age when it is said the title of “Thai” (% ¬) or “Free” was first adopted by the race that has since ruled this country.

Frequent wars were, however, still required in order to maintain the position gained against the machinations of wily, if not always powerful rivals; hence it comes that we find a series of precepts urging the necessity of vigilance both in time of hostilities and in peace as a protection against treachery.

นำ ศึก ออย่า นอน ใจ,
เมื่อ เข้า ศึก ระ วัง คน
ที่ ทัพ จง มี โฟ, ที่ ไป จง มี
เพื่อน, ฯลฯ

In the presence of the enemy do not be remiss;
When in war guard thyself;
Have fire in readiness with the troops, and
a companion with you when going
about; *etc.*

Pride and honour are impressed in such maxims as:

รัก คน กว่า รัก ทรัพย์
สู้ เสีย สิ้น, ออย่า เสีย คักดี
which last, by the way, airs the Gaelic proverb: "Honour is nobler than gold."

Love thyself more than treasures;
Sacrifice wealth rather than honour;

Examples of other precepts have been, for the purpose of easier comparison, arranged under separate headings hereunder.

Loyalty and devotion to one's superiors:

อาษา เจ้า ตน จน ตัว ตาย
อาษา นาย จง พอ แร่ง

Stand by thy princes until death;
Assist thy chiefs efficiently.

Obedience and respect:

จง นบ นอบ ผู้ใหญ่
ตระกุล ตน จง คำ นับ
ที่ รัก ออย่า ดู ถูก
คน จน ออย่า ดู ถูก

Obey your superiors (or elders).
Honour thy own family.
Don't contemn those who love thee.
Do not despise the poor.

Kindness to fellow men:

โอบ อ้อม เอา ใจ คน
คน โหด ให้ เอน ดู
ข้า เก่า ร้าย อด เอา
ออย่า ขูด คน ด้วย ปาก
ออย่า ถาก คน ด้วย ตา

Win other people's hearts.
Be merciful to the dull-witted.
Forgive the failings of old servants.
Don't undermine others with thy tongue.
Nor hurt them with thy glances.
(cf. Ben Jonson's and Scott's
'Cutting throats by whispers.')

ออย่า นินทา ท่าน ผู้อื่น

Don't slander thy fellow men.

Honesty:

ออย่า ใฝ่ เอา ทรัพย์ ท่าน
ได้ ส่วน ออย่า มั้ก มาก

Don't covet other people's goods.
Do not long for more than thy own share
(in transactions).
(Don't make pretension to a lion's share.)

Humility:

มี สิ้น ออย่า อวด มั่ง
ออย่า ใฝ่ สูง ให้ พัน คักดี
ออย่า ตีน ยก ยอ ตน
ท่าน สอน ออย่า สอน ตอบ

If well off don't boast of thy own wealth.
Don't elate higher than thy own station.
Don't stultify thyself with praise of thy own self.
Refrain from teaching those who teach thee.

Piety and virtue:

สร้าง กุศล อย่า รู้ ไรย
ปลูก มิตรีย อย่า รู้ ร้าง
ล่าน รัก ตน จง รัก ตอบ
ท่าน นอบ ตน จง นอบ แทน
เอา แต่ ชอบ, เสีย ผิด

โทษ ตน ผิด รำ ฟึ่ง
อย่า คณิง ถึง โทษ ท่าน
หว่าน พืช จัก เอา ผล
เลี้ยง ตน จัก กิน แรง

Build up good works unremittingly.
Establish friendship indissoluble.
Requite love with love.
Return respect for respect
Adopt only what is right and reject what
is wrong.
Think of thy own faults, and not of others'.
Sow and you shall reap;¹ foster your fellow men
and you shall reap strength from them.

Steadfastness in purpose:

ผี จะ จับ ๆ จง หมั่น
ผี จะ คั่น ๆ จง ตาย
ผี จะ หมายถึง ๆ จง แท้

When grasping, grasp firmly;
When squeezing, squeeze to death;
When aiming, aim unwaveringly.
(cf. "*Certum pete finem*":
Aim at a definite end).

A set of maxims these, corresponding to our "Do nothing by halves;" or "*Ne tentes aut perfice*:" Attempt not or accomplish thoroughly.

Prudence:

คิด แล้ว จึง เจริญ
อย่า เข้าแบก งา ช้าง

น้ำ เชี่ยว อย่า ขวาง เรือ

เผ่า กระษัตริย์, เพลิง, งู
อย่า ดูถูก ว่า น้อย

Reflect before you speak.
Don't meddle in assisting the elephant in
carrying his tusks.
(*i.e.* Don't court danger, or destruction).
If the stream be swift, don't place your
boat athwart.
Royal blood, fire, and snake, don't undervalue.

Frugality:

ของ แพง อย่า มักริน

Eatables that are costly don't covet.

¹ Cf. "*Ut sementem feceris, ita et metes*": As you have sown so shall you reap (Cicero). Also, "*Chi non sea ina non raccoglie*": Who sows not reaps not (It. prov.); etc.

for instance, the “Dhammapada”—where a man is taught to overcome evil by good and anger by love, to speak the truth, to pity or love his enemy as much as he would his own friend, and so forth. On the other hand it will be noticed that although some homely expressions do now and then occur, the phraseology is in most instances less vulgar than in Chinese proverbs. Compare, for example, the Siamese equivalents quoted above for “What you do, do well,” or “Attempt not or accomplish thoroughly,” with the crude mode of expressing the same idea: “If you kill a pig, kill him thoroughly.”

A perusal of the translation in full subjoined will reveal yet other merits of the compilation which, for want of space, I have had to refrain from commenting upon in the course of this hasty survey.

7. Other Siamese proverbs

Passing now from King Ruang’s well known sayings to other Siamese proverbs current in the mouth of the people or disseminated through original local literature, here are some specimens of those gleaned by me and which I have reason to believe are genuine local products :—

วิ่ง หน้า มั ก ล้ม, ก้ม หน้า มั ก ชวน	By running too fast one is liable to stumble ; by stooping too low one may lose his balance.
รู้ หลบ ก็ เป็น ปีก, แม้ รู้ หลีก ก็ เปน หาง	By mere shunting the wings may be caught in the trap; but by withdrawing altogether, only the tail will.
นก ไร้, ไม้ ไทด ชาย เข้า เปลือก หญิง เข้า สาร	A birdless tree?—a barren tree. Males are paddy, and females hulled rice. (Meaning that men can take root and settle by themselves in life, whereas women are not self-supporting).
พริก ไทย เม็ด นิด เดียว เคี้ยว ยัง ร้อน	The smallest grain of pepper is nevertheless pungent to chew. (Meaning that noble blood always evidences its virtue and power)
ฆ่า ควาย ออย่า เสีย ดาย พริก	Having killed the buffalo (for food) don’t begrudge the spices or seasoning. (Meaning: don’t regret the outlay entailed in carrying an enterprise to completion) ¹

¹ Cf. the French : “Il faut perdre un véron pour pêcher un saumon” : We must lose a minnow to catch a salmon.

เข้า ต้ม ร้อน อย่า กระทบ
 ค่อย โลม เล็ม

Don't rashly attack the (dish of) boiling-hot rice porridge (at the centre), but get at it gently (by a round about way).

This last is a most characteristic and well known proverb, which has given rise to the saying: "To negotiate the porridge without (burning one's palate by) broaching its centre," alluding to the notorious fact that tact and patience win where brutal rashness fails.

Another very typical and pretty saying is:

ไม้ ลำ หนึ่ง ยัง ต่าง ปล้อง

The joints (knots) on the same stem are nevertheless unequally spaced;

พี่ แล น้อง ยัง ต่าง ใจ

So, even brothers are of different minds.

One of instant actualité, in view of the irrigation scheme now on the *tapis*, is:

ทำ นา อย่า เสีย เหมือน

When working paddy fields don't omit the canal for irrigation;

เข้า เมือง อย่า เสีย ขุน นาง

When in town don't neglect the dignitaries.

Among proverbs that have become historical there is the thoroughly Machiavellian adage:

ตัด หวาย อย่า ไว้ หน่อ

When cutting down rattans don't leave the sprouts;

ฆ่า พ่อ อย่า ไว้ ลูก

When killing the father don't spare the offspring.

We find this old maxim quoted in the local Annals¹ to the king who founded the present dynasty, in support of the political expediency of doing away with Phya Tak (his predecessor)'s sons lest they might give trouble later on. The stern though not altogether unsound advice was, however, not followed—times had changed—with the result that Phya Tak's sons became one after the other conspirators or rebels and had in due course to be done away with just the same.²

I may now give an example of another class of sayings which, from their setting forth the peculiarities of certain towns or districts, I am inclined to dub "Topographic Proverbs." Here is the specimen alluded to:

เสือ กุย จรเข้ ปราน

For tigers Kui, for crocodiles Pran,

ยุง สู้หทัย, ไข้ บาง ตะพาน

For mosquitoes Sukhothai, and for fever Bang-taphan (are famed).

This leads us on to the cognate category of "Ethnological Proverbs," dealing with the characteristics and foibles of other nations or tribes, and holding them up, as a rule, to ridicule. A couple of examples will suffice to illustrate our point. It is jocularly said of the Lau women :

¹ สด.. "๔๕" , Bradley ed., vol. II. p. 658.

² See Appendix E, no. 1, about the origin of this adage.

นุ่ง ผ้า ลี้น กีน กิ่ง กือ They don the “Sin” skirt (a kind of striped
(or กิ่ง กือ) “Sarong”) and eat millipedes.

And this is a humorous skit on Europeans occurring in a popular play:

ชาติฝรั่ง นุ่ง กางเกง ไตง เตง ตาม ตัว ไม่ กลัว ตาย.

“Europeans don trousers flapping about their persons, and fear not death.”

Too numerous, and not always decent enough to be quoted, are the saws current about Chinese, Malays, Mons, and other neighbouring races.

8. Coincidences with foreign proverbs

I shall now come to another important feature of Siamese proverbs, which has been so far entirely overlooked, and to which I am accordingly anxious to direct attention. What I mean are the numerous and really astonishing coincidences noticeable in such sayings with those of Western nations. In this comparison, I naturally leave out such proverbs as would arouse well grounded suspicion of having been imported from India; and merely confine myself to such as, for the reasons pointed out above, we are justified in holding to have originated locally. The agreements are so striking, not only in sense but often in the mode of expression and the wording itself, as to cause the superficial observer to wonder whether there has not been, in such cases, actual borrowing from our own proverbial stock.

It is curious to notice in this connection what La Loubère wrote after visiting Siam in 1687: “I could not get a Siamese Song well translated, *so different is their way of thinking from ours.*”¹ The second part (here italicized) of this remark, endorsed as apodictic, one and a half centuries later, by that most imaginative of writers on Siamese songs, Neale,² is a fair example of the mistaken judgments that even a careful observer is sometimes apt to form on this people and country. In the case in point the difficulty in translating Siamese songs well must be laid at the door of the concise and artificial language employed in native poetry—which so often proves a hard nut to foreign scholars—rather than to an altogether different mode of thinking.

The few specimens subjoined, taken at random among a large number of Siamese proverbs evincing most striking resemblances with those of the West, will, in fact, conclusively prove that Siamese thought runs, on the whole, in grooves very similar and at times absolutely identical with our own. If the same cannot

¹ “Historical Relation of the Kingdom of Siam,” English transl., London, 1693, t. I, p. 60.

² “Narrative of a Residence in Siam”, London, 1852, p. 229.

so generically be asserted of the manner of expressing it, it is no less true that the instances in which the agreement in the wording is strictly literal are numerous enough as to prove intensely surprising in view of the wide divergence commonly held and known to exist to a considerable extent in genius and mechanism between the Siamese and Western languages. But even when differences occur in either sense or phraseology between a Siamese proverb and its European counterpart, it is yet extremely interesting as well as instructive to observe how practically the same idea has been worked out and expressed among these ethnically so far removed nations. Hence, why I said that it is in their folk sayings that we may best study the character and modes of thought of the Siamese people.

While on this subject it may be worth while to point out that coincidences of a similar nature have been also noticed between Chinese proverbs and those of Europe and India; but with respect to the last named, it does not seem to me that sufficient distinction has been made between sayings introduced into China along with Indian literature and those of local growth. Agreements in sense do occasionally exist between some Chinese and Siamese proverbs; however these, more than to actual borrowing on the part of the latter people, seem to be due to those haphazard circumstances, or psychological phenomena it may be, owing to which the same idea springs up independently into two human brains quite stranger to one another.

Again, resemblances do now and then occur between a Siamese and a Malay proverb, due mostly to the same cause. But in cases where actual borrowing appears indisputable, there can be but little doubt that it has taken place from Siamese into Malay, rather than *vice versa*.¹ And this borrowing, as I hope to demonstrate on a future occasion, has not been merely confined to a few proverbs, but was carried on wholesale in other departments of literature. The phenomenon is easily explicable from the fact that the whole of the Malay Peninsula was under Siamese sway for the two hundred and fifty years comprised between the middle of the thirteenth and the end of the fifteenth century A. D., during which period many Siamese customs, institutions, etc. were introduced to the Malay people.

The only neighbours to whom the Siamese may be indebted for certain portions of their proverbial lore would seem to be the Mon-Khmer, the former masters of the country; and on this score it should be very interesting to compare Siamese folk-sayings with Peguan and Kambojan ones. The materials for such a study are, however, still too scarce, and moreover the inquest on the Kambojan side is fraught with appalling difficulties, owing to the secular domination Siam has held over Kamboja, during which period the country last

¹ See for an instance of Siamese proverbs borrowed by Malay, the *Journal of the Straits Branch Royal Asiatic Society (JSBRAS)*, No 11 (June 1883), p. 55, No 125 ; and below, under section 10.

CLASS B—SAYINGS CORRESPONDING WORD FOR WORD, OR VERY NEARLY

Siamese Sayings

ḂḂḂḂ ḂḂ ḂḂḂḂ ḂḂḂḂ

With frugality even a little goes
a long way ; but without it, all
soon vanishes.¹

ḂḂ ḂḂḂḂ ḂḂ ḂḂ
To cast gems before monkeys.²

ḂḂḂḂ (ḂḂḂḂ) ḂḂ ḂḂḂḂḂḂ ḂḂ
If a dog bites you, don't bite him
in return.

ḂḂḂḂḂḂ ḂḂ ḂḂ ḂḂ
A dog when barking does not bite.

ḂḂḂ ḂḂḂḂ ḂḂ ḂḂ
While the cat is away the mice
make merry.

ḂḂḂḂḂḂ ḂḂ ḂḂḂḂḂḂ
After the kine are gone the enclosure
will (naturally) be put up.

ḂḂ ḂḂḂḂ ḂḂḂḂ ḂḂ ḂḂḂḂḂḂ
Bringing additions of dew to
the sea.

ḂḂ ḂḂḂḂ ḂḂ
Face of doe and tiger-like heart.³

European Equivalents

With parsimony a little is
sufficient (Seneca).
Frugality is an estate.

To cast pearls before swine
(Jesus).

If a donkey brays at you, don't
bray at him.

If an ass kicks me, shall I strike
him again? (Socrates).

A dog that barks does not bite.

When the cat's away, the mice
will play.

To shut the stable door after the
kine are gone.

Carrying water to the sea.

Cara de angel, corazon de
demonio. (Spanish prov.)
Boca de mel, coração de fel
(Portuguese prov.)

¹ A closer literal translation is rendered impossible by the idiomatic character of the language employed here ; hence the one I have attempted is considerably paraphrastic. Seneca's saying quoted opposite perhaps more exactly conveys the sense implied.

² The Malay corresponding sayings are decidedly inferior to the Siamese. Here they are : "Like a monkey which has got a flower," and, "To give things to monkeys." (nos. 182 and 251 in the *JSBRAS.*, No. 11, pp. 65 and 78).

³ This seems to me superior to the more verbose Chinese saying : "A smiling tiger; on his lips honey, in his heart a sword."

Siamese Sayings

๒๑ ๒๑-๒๑๒๑ ๒๑ ๒๑

One's own entrails prove worms
to one's self.

๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑
With over greediness wealth vanishes.

๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑
‡ ๒๑ ๒๑ ๒๑
The blind leads the blind, and then the
blind quarrels with his leader.

๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑
Don't allow children to play
with knives or cutters.

๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑
Handsome features, but no fragrance
to smell.
(lit. to the olfactory kiss obtaining
among the people of these countries).

๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑
๒๑ ๒๑ ๒๑ ๒๑
He who spits towards the sky gets it
back in his own face.¹

๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑
๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑ ๒๑
Even a four-footed animal
[or, an elephant] will stumble ;
so will the scholar.²

European Equivalents

On n'est jamais trahi que par les
siens.

He who grasps at too much
holds fast nothing.
Grasp all, lose all.

If the blind lead the blind, both
shall fall into the ditch.
(Hebrew prov.)

"Ne puero gladium."
Entrust not a boy with a sword.

La beauté sans vertu est une fleur
sans parfum.
Beauty without grace is a violet
without smell.

Chi sputa contro il vento si sputa
in faccia (Italian prov.)

Even a horse, though he has four
feet, will stumble (English
prov.)
"Errare humanum est."

¹ This saying occurs in almost identical form among Malays: "To spit in the air and get it back in one's own face." With them, however, it means: To speak evil of his own family or relations is an injury which recoils upon the speaker himself. See no. 61 in Maxwell's collection. *JSBRAS.*, no. 2, p. 136.

² Although this saying has often been quoted (see, e.g., p. 1 of the present paper), the fact has ever been overlooked that it corresponds word for word (with the exception of the term "horse," replaced by "elephant" in one variant of the Siamese version) with the English proverb transcribed opposite it above.

Malays have a similar adage: "The strong elephant stumbles and the swift tiger has to spring," meaning: "If the elephant and the tiger sometimes blunder, how much more should faults be excusable in man." (See no. 300 of Maxwell's collection, in *JSBRAS.*, no. 3, p. 42.). However, this is merely a variant of another saying: "Although the elephant is so big and has four legs, still he stumbles sometimes," which, as Maxwell readily acknowledged later on, is clearly borrowed from the Siamese (see *JSBRAS.*, no. 11, p. 55, entry 125).

10. Idiomatic expressions

Although it is often difficult to draw the line between proverbs proper and what are mere metaphorical locutions or allegorical sentences, I have thought it useful to group apart here, under the above head, such short phrases as are either figurative modes of expressing thought, or instances of enigmatic parallelism.

So far, lexicographical and grammatical works on the Siamese language are singularly meagre in this sort of sayings which form by themselves alone a considerably vast and interesting field for the student whether of the language or of the character of the people. I have, however, in the specimens presented below, not confined myself solely to time-honoured expressions but have deemed it expedient to include also a few modern ones which have but recently come into use, as well as some colloquialisms frequently met with in current literature.

As may be well expected, this class of locutions keeps continually growing on with the development of the language which, compelled to keep pace with the progress made by the country and her people on the paths of civilization and refinement, gradually divests itself of its primitive simplicity, becoming every day more ornate, sprightly, and imaginative.

An acquaintance with such expressions is, accordingly, necessary for a thorough understanding of contemporary literature, as well as of the colloquial obtaining among the educated class. Many of the sayings in question, however, find favour also with the common people. A sort of what may be termed slang has grown up of late and is widely employed in fashionable circles, especially at the capital. I have, however, sought to exclude as a rule, and so far as I was able to discriminate, locutions decidedly belonging to this class.

The Siamese language ill lends itself to puns ; hence these “jeux d’esprit” forming the delectation of our “intellectuels” and also relished in this very Far East by the ‘Celestial’ literati and frequently met with in classical Indu literature, may be said to be practically unknown in this country.¹ In this, as in other respects, Siamese still lags a long way behind the highly developed languages of both China and India ; although the growing tendencies towards refinement just referred to as characteristic of its present phase, afford pleasant prospects for its future possibilities.

¹ The only Siamese pun I ever came across, so far as I can now remember, is the one about guava fruits and Europeans referred to below in Appendix C, no. 97.

Here subjoined, then, are a few specimens of the expressions alluded to, the list of which might be considerably increased by a search through current literature and the parlance of the day. The same caution should, however, be exercised as we have pointed out while on the subject of proverbs, in order to avoid including sayings borrowed from the literature of the neighbouring nations, especially India. In drawing up the following list I have endeavoured to group the sayings under the three different heads of (A) old idioms, (B) modern idioms, and (C) similes.

A. OLD IDIOMS

	<i>Literal Translation</i>	<i>Meaning Implied</i>
‡ ' ÈÀ" ; %00B	A spine or thorn. A straw fire.	A rebel. A traitor. A spitfire. A flashy outburst of passion or activity. <i>Brutum fulmen.</i> All flash in the pan.
%0 ÿi Õ	A slow fire ; a smouldering fire.	Unceasing activity. Long nurtured resentment Sulkiness.
ˆ ̄ ̄ ̄ ̄	To conceal the end of the thread.	To hide one's game.
̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄	To hold the tail (or rudder) ; or, To hold the tail or rudder, to steer the stern; to be (or to hold) the handle.	To assist and direct from behind the scenes. To uphold. Wire-pulling. To pull the wires.
ˆ ̄ ̄ ̄ ̄ ̄ ̄ ̄	Boneless tongue.	Not keeping one's own word.
ˆ ̄ ̄ ̄ ̄	Tongue of a monitor lizard (which is forked).	A double-tongued person.
‡ ̄ ̄ ̄ ̄ ; ̄ ̄ ̄ ̄	Tigers in the jungle, and cats in ambush.	Military scouts and piquets.
̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄	To exalt one's self above the wind.	To raise one's self into the seventh heaven.
%0 ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄	Not to be afraid even to the extent of half a hair.	Not to be in the least afraid.

	<i>Literal Translation</i>	<i>Meaning Implied</i>
Ō̃ æ̃	To build or lay a bridge for.	To bridge over a difficulty for somebody else. To procure an introduction to.
Ō̃ æ̃ „Àâ	To build or lay a bridge for.	To pave a way to somebody else.
ç̣ ẫ [®] ẫ	Servant of two masters.	A double-faced knave. A turn-coat.
À̃—« ^a — [®]	Compliable or cringing mind.	A sycophant. An intriguer. A mean flatterer. A spaniel.
Ō̃ æ̃ Ō̃	A fawner, a cringer.	A fawning fellow.
‡ '— [®] — "	To dedicate a platter of oblations to evil spirits in order to appease them.	To give a sop. To give a sop to Cerberus.
À̃:†«	To put or fasten upon the head [like, e.g., a plaster].	Take it with you and make of it a cap for your pate. ¹
‡̃ [®] ŷ̃ À̃—«̃ ẫ	Go and wear it upon your head.	
‡̃ [®] ẫ [®] ;	Worker (lit. 'lord') of "karma" (here=mischief).	Accursed, blasted, or dashed, (d—d) thing.
"—(r ‡̃ [®] ẫ)†«	Perpetrator (lit. 'lord') of sin (or, wrath).	
Ō̃— ·æ̃	To float away on a raft (as, e.g., impurities or unlucky things).	To cast away a useless thing. To get rid of a bore or of a vexing preoccupation.

¹ In the new edition of Pallegoix' Dictionary, revised by Bishop Vey. Bangkok, 1896, p. 961, the expression ŷ̃ ; À̃—«̃ is ascribed the sense: "To have the eyes bigger than the belly", corresponding to that set forth in the German proverb: "Die Augen sind weiter als der Bauch." I am unable, however, to find evidence as regards such being the meaning that ŷ̃ ; À̃—«̃ has among the Siamese. The only one sense I have noticed is that given above implying vexation and contempt, the locution being used when one has been repeatedly worried about giving away or returning something.

B. MODERN IDIOMS

	<i>Literal Translation</i>	<i>Meaning Implied</i>
ḡḡḡ	To dig and spread out the earth (as a hen does).	To expose. To go to the bottom of one thing. To lay hold of a thing by the root. To go to the root of things.
ḡḡḡ ḡḡ ḡḡḡ ḡḡ	To cut off all (the bonds of) attachment (to a person or thing).	To cut off. To part with. To give up. To give up in despair.
ḡḡ ḡḡ ḡḡ ḡḡ	To have to rub the belly with water.	To have nothing to eat.
^a - ḡḡ	Quicksilver.	To dine with duke Humphrey. A restless individual. Il a le diable au corps.
- ḡḡḡ ḡḡ ḡḡ ḡḡḡ ḡḡ ḡḡ ḡḡ	Dissolving like salt falling into the water. A screech owl.	Vanishing like a soapbubble. A night thief or hat-snatcher in the streets.
ḡḡḡḡ	A horned owl.	
ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡḡ	The side shaft of a (bullock, or buffalo) cart. A celestial nymph.	A shameless woman. A Lais, or Lesbia.
ḡḡḡ ḡḡ	The side shaft of a (bullock, or buffalo) cart. A celestial nymph.	<i>Fille de joie.</i>
ḡḡ ḡḡ ḡḡḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ	A rambling hag selling wind. A sharp-tongued and chicaning woman.	A glib-tongued and shameless woman. A shrew.
ḡḡḡḡ	Lit. "mushroom-head," the head of a rose nail (which is very hard and can stand a lot of hammering at).	A blockhead.
ḡḡ ḡḡ	To spread the umbrella open.	To monopolize for one's self, preventing others from sharing in some advantage. Exclusivism.

	<i>Literal Translation</i>	<i>Meaning Implied</i>
ฝั้ั	To dress (the lower part of the body).	To plume one's self. Borrowed plumes. Also: Interested favouritism, or kicking-up-stairism on behalf of unworthy menials and subordinates.
ฝั้ัฝั้ัฝั้ั ฝั้ัฝั้ัฝั้ั	To career madly away like (frightened) kittens.	Vain elation of mind. Wild conceit. Wild flights of imagination.
ฝั้ั ฝั้ั	It is mere wind.	Moonshine.
ฝั้ั ฝั้ัฝั้ั	It is but clouds.	Empty show.
ฝั้ั ฝั้ัฝั้ั ฝั้ั	It is a balloon (lit. 'a lamp floating in the air,' meaning an air-balloon).	A bubble; a sham; a humbug.
ฝั้ั - ฝั้ั ฝั้ัฝั้ั ฝั้ั	To present with a flowered chintz.	To cause one to receive a flogging with rattans. (an allusion to the motley appearance of the back of one who has experienced such a punishment).
ฝั้ัฝั้ัฝั้ั ฝั้ั	To give (one who is crack-brained) snuff-drug (in order to clear his head of craziness).	To helleborise (a madman). To dose with hellebore. (figur.)
ฝั้ัฝั้ัฝั้ั ฝั้ั ฝั้ั	The mouth of Khlong San creek (in Bangkok, where is the lunatic asylum).	Beotia, Bedlam.
ฝั้ั ฝั้ัฝั้ัฝั้ัฝั้ั ฝั้ั ฝั้ัฝั้ั	To change the musical performers (or musical band).	To change the whole show.
ฝั้ั ฝั้ัฝั้ั	Dried up face.	Thin and shrivelled-up face caused by disappointment and sorrow.



	<i>Literal Translation</i>	<i>Meaning Implied</i>
¥ŸÖÄâš · âš "iÄ"	Emaciated so as to be sought after by the vultures (which devour dead bodies).	[as above]
æ † È-	The surface getting spoiled.	To lose one's self-control. To get angry.
æ ,Ä à	Large surface (floor, or ground).	To burst into a great rage.
Ägâ	Wooden head.	Head as hard as wood, like that of rowdy vagrants used to affrays.
ŠÄ-šq â -† Ä-šq â	As above	A rough. A riotous fellow.
Ÿ° i	Son of the wind.	A man of low extraction. "Filius terrae."
Ÿ° ^a - i	Son of (a happy) union.	A man of noble blood, or high birth.
o °Ÿ	A phenicopter.	A confirmed gabbler, unable to hold his tongue and keep a secret.
oçŸ Ÿš	A maynah bird.	A parrot (fig.). One who repeats by rote, or as a parrot does.
,šç - Ÿ	<i>Kho-kla-la-su</i> (<i>N.B.</i> This is a logogram made up of the initial syllables of : Khorat, Khamen (the Khmer country, <i>i.e.</i> , Kamboja), Lakhon (<i>i.e.</i> , Nakhon Sri Dhammaraj or Ligor), and Suphan ; these being the localities whence, according to popular opinion, come the most arrant liars).	A Cataian. This jocular formula has a pendant in Europe in the "four P's" (palmer, pardoner, a poticary, and and a pedlar) disputing as to which could tell the greatest lie—in Heywood's play "The Four P's" (A.D. 1520)



C. SIMILES

	<i>Literal Translation</i>	<i>Meaning Implied</i>
ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ	Like running a mortar up-hill.	A very hard job. A difficult task. A Sisypian labour.
ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ	Like a Ceylonese tongue.	Gab. A glib-tongued fellow.
ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ	As easy as smoking a cigarette.	As easy as kissing my hand. 'Tis as easy as lying (Shakespeare).
ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ	Like making an oblation of a platter of food to the ghosts.	Like giving a sop to Cerberus.
ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ	Like a ghost without substance or a leaf platter without frame.	An empty show. An unservicable thing or individual. A bogus.
ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ	Like bringing up a water monitor wasting the curry. ¹	Wasted time and labour. "A lavar la testa all' asino si perde il ranno ed il sapone" (Ital. prov.)
ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ	Losing the personal brightness as if being possessed with a ghost. ²	Wasting away and losing gaiety as if possessed with a vampire.
ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ	Monkey-like face.	Sullen mien.
ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ	Sitting motionless, with folded arms, like a monkey.	
ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ	Like the copper concealed (in a counterfeit silver coin) which, with exposure, becomes stained (with oxidation).	Showing up its spots.

¹ The monitor lizard is considered a very unlucky animal; if it enters a house it is an ill-omen.

² The ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ is the ghost of a woman dying while pregnant or in childbirth. The explanation given of the term in Pallegoix's dictionary is, as usual in such cases, incorrect.

	<i>Literal Translation</i>	<i>Meaning Implied</i>
ໄໝ້ ໄໝ້ ໄໝ້	Starving like a dog.	Starving like a church mouse.
ໄໝ້ ຫຼື ຫຼື ຫຼື ໄໝ້ ຫຼື ຫຼື ຫຼື	Like a broken tree, whose cherished fruits wither.	
ໄໝ້ ຫຼື ຫຼື ຫຼື ໄໝ້ ຫຼື ຫຼື ຫຼື ໄໝ້ ຫຼື ຫຼື ຫຼື	Though possessed with a mouth, it is useless, like that of a turtle or a shellfish (which lack the faculty of speech).	Said of one talking nonsense, or unable to plead his own cause.
ໄໝ້ ຫຼື ຫຼື ຫຼື ໄໝ້ ຫຼື ຫຼື ຫຼື ໄໝ້ ຫຼື ຫຼື ຫຼື	Like bartering Barus (or, refined) camphor for common salt.	A foolish bargain.
ໄໝ້ ຫຼື ຫຼື ຫຼື ໄໝ້ ຫຼື ຫຼື ຫຼື	Like raising (or pretending to raise) a log with a splinter.	A task beyond one's own forces.
ໄໝ້ ຫຼື ຫຼື ຫຼື ໄໝ້ ຫຼື ຫຼື ຫຼື	Like the dumb man dreaming in sleep, (who is unable to tell what he has seen in his dreams).	Said of one unable to put down in writing his thoughts or experiences.
ໄໝ້ ຫຼື ຫຼື ຫຼື ໄໝ້ ຫຼື ຫຼື ຫຼື	Like a maimed man without hands getting a finger- ring.	Said of one who does not know to make a good use of the valuables he possesses.
ໄໝ້ ຫຼື ຫຼື ຫຼື ໄໝ້ ຫຼື ຫຼື ຫຼື ໄໝ້ ຫຼື ຫຼື ຫຼື	Like the rabbits who attempted to find out the depth of the sea (which they could not do, their legs being too short for the purpose, and perished drowned in consequence).	Like the self-conceited frog who attempted to swell up to a size equal to that of the bull.

¹ This very popular adage occurs cited in the annals of Ayuthia, vol. I., p. 150 (date, rectified, 1590).

² This saw appears to have been taken from the 37th stanza of the Lokaniti, the second verse of which says: "Mugo' va supinam passam, kathetum pi na ussahe," 'Just like a dumb man, who is unable to tell what he has seen in dream.'

³ Both these apologues also occur in the Annals of Ayuthia vol. I., pp. 72-73 (data, rectified, 1564).

	<i>Literal Translation</i>	<i>Meaning Implied</i>
เหมือน นก น้อย บิน แข่ง พระยา ครุฑ ¹	Like the little bird who challenged “Garuda” (the mythical king of the feathered tribes) to flight.	An Icarian attempt, bound to end in failure.

11. Instances of borrowed sayings, and literary allusions

In order to give an idea of the difficulty of discriminating between genuine Siamese and foreign imported sayings, I shall now give a few instances of adages, similes, etc., borrowed from Indu literature or based on incidents related in the “Avadanas,” “Jatakas,” and other popular stories formerly current in India. The field of literary allusions—confined mostly to classical Indu works—now and then met with in Siamese literature and sometimes found in the colloquial in daily use among the people, is so far an entirely untrodden one, and should receive earnest attention at the hand of scholars. For it is an undeniable fact that passages occurring in local literary productions and even in the vernacular, do often prove absolutely unintelligible to the average foreign resident on account of the allusions they contain to incidents, stories, and traditions with which he is unfamiliar as they belong to the folklore of either India or Indo-China. The difficulty here referred to is exactly the same as would be experienced by a Siamese, unacquainted with our classical and historical literature, in understanding the productions of our modern writers, or even some of the articles of our newspapers. It would, accordingly, be highly useful, if some competent hand set about to collect such allusions into a handbook, as has been done in China and other places, thus producing a sort of “Siamese Reader Manual,” [sic] which would go a good deal towards clearing the way for Western readers who take an interest in the local language and literature. The opportunity for such a book may easily be judged from the few specimens here submitted.

1. ความ เจตนา เหมือน ต๊ก กแตน เข้า ดับ เพลิง—“Foolishness, like a locust entering the fire.”—This saying, corresponding to our “To court destruction,” is

¹ Both these apologues also occur in the Annals of Ayuthia vol. I., pp. 72-73 (date, rectified, 1564).

frequently met with in Indu literature, from the Ramayana (Sundara-kanda)¹ down to the Pancatantra² and later works.

2. เหมือน กา ติด เสวียน เข้า เคียน หัว—“Like the crow with a rice-pot support girt round his neck.”—This is an allusion to an apologue quoted in the commentary to the Dhammapada, where it is related that a crow, while flying past a house in conflagration, had the misfortune of thrusting its head through the ring shaped frame used as a rest for a rice-pot, which had been projected up in the air by the conflagration and was on fire, thus causing the death of the poor bird. Such a ring-shaped frame, called เสวียน, is made either of plaited rattans or grass blades, thus forming when dried a readily inflammable object.

3. ปลา หมอ ตาย เพราะ ปาก—“The Mo fishes lost their lives on account of their mouth [*i.e.*, greediness, gluttony].” This very common saying refers to a Jataka story³ of fishes being enticed by a heron (some versions say a crane) to be carried to a larger pool better stocked with food. Blinded by their gluttony they agreed to the transferment, but were, one after another, eaten instead by the crafty heron.

4. อ้อย ต้น จืด ปลาย หวาน—“The sugar cane, though insipid at the beginning, becomes sweet towards the end.” Here is an adage recurring in the Pancatantra⁴ and, doubtless, also in earlier Indu literature.⁵

5. ดุจ ดัง พวก ค้าง คาว, เมื่อ ว่า เข้า ฟุ้ง นก ก็ แสดง ตน เปน นก, เมื่อ เข้า ฟุ้ง หนู ก็ ร้อง เสียง ดุจ หนู—“Like the bats which, when among birds declared themselves to be birds, and when among mice uttered sounds like mice.”—

“Je suis oiseau, voyez mes ailes!

¹ Chapt. 85 (vol. III., p. 123 of Gorresio's transl.; Milan, 1870).

² Lib. I., 2, 9; lib. III., 5; lib. IV., 8, etc. (pp. 19, 75, 231, 299, etc. of Lancereau's transl.).

³ “Baka Jataka,” the no. 38 of Fausböll's ed. This well-known story also occurs in the Pancatantra, lib. I., 8.

⁴ Lib. II., 1. “As with the sugar cane, beginning from one end and proceeding [to chew] one internode after the other the juice gradually becomes sweeter to the taste, so is the friendship of the virtuous,” etc.

⁵ I have since found the same adage in the Lakaniti, stanza 159th: “Pabbe pabbe kamenacchu, viseasa rasa aggato : Tatha sumettiko sadhu; viparito ca dujjano.” As the sugar cane acquires a superior flavour at each successive internode as one proceeds from the tip towards the base, so does the friendship of the well-wisher: whereas that of the wicked is the reverse.” It will be seen that the saying tallies perfectly with the one quoted in the first story of lib. II of the Pancatantra (p. 149 of Lancereau's transl.); so it may derive from an older source than either the latter work or the Lakaniti, which it would be interesting to indentify.



Je suis souris; vivent les rats!”—(La Fontaine, lib. II, fab. 5). Here is a saying based on a well-known fable that like many others has travelled from India both to the West and East, spreading all over Indo-China.¹ It comes from the Indu “Avadanas.”

12. Role and characteristics ascribed to animals

It may be worth while, before leaving this subject of Siamese proverbs, to devote a few words to the very interesting point of the role and characteristics ascribed in the imagery of Siamese folk-sayings to the various beings of the brute creation, and to notice the differences as well as the few coincidences occurring in this respect with Western literature. Some of such dissimilarities arise, as a matter of course, from the considerably diverse fauna found in these tropical countries in respect to that common in our temperate climes ; nevertheless it will be seen that not infrequently the same animal is, among these populations, made to typify a foible or other idiosyncrasy quite different than with us. In either case these disparities in the valuation of the characteristics of the various animals prove extremely interesting as affording to us an insight into the peculiar aspects in which Eastern thought and experience differ from ours. Here subjoined are a few instances both of the dissimilitudes and coincidences above referred to, some being re-quoted from the list of idiomatic expressions already given.

1. The ox, โค วัว, is—as with us—the type of stupidity or dullness ; but our
2. Ass, or jackass, ลา, owing to its not being indigenous to the country, is replaced in folk-sayings by the buffalo, ควาย, which latter thus represents ignorance and all the other unattractive qualities that we sum up in the term ‘asinity.’
3. The parrot, as the type of repetition by rote or servile imitation, becomes in Siamese the นก ขุน ทอง or myna bird.
4. The snake, งู, as the incarnation of evil, ingratitude, etc. becomes, as a rule, a งู เฝ้า, poisonous snake, or viper.
5. The tiger, เสือ, besides retaining, as with us, its character of ferocity, often replaces in folk-sayings our ‘demon,’ or devilish nature.
6. The swine, หมู, remains likewise the embodiment of uncleanness, grossness and brutality ; while

¹ It is also known, under a somewhat different form, in Annam. See Landes’ “Contes et Légendes Annamites,” in *Excursions et Reconnaissances*, vol. XI, fasc. 25, pp. 243-44.

7. The dog, หมาก, acquires a far more unattractive character than with us, it being considered destitute of almost any good quality or redeeming feature, except that of devotion to its master.

8. The wagtail and magpie, as the types of effrontery and purloining propensities, become the crow, กา, and

9. The jay, as the impersonation of a woman of loose character, is replaced by the female crow, อีกา, or กากี,

10. The jackdaw, in its character of a gabbler and divulger of secrets, is substituted by the นก กต, the phenicopter.

11. The crocodile, จระเข้, represents duplicity, and shares with the tiger and the snake the accusation of ferocity and ingratitude.

12. The innocent lamb of our apologues is replaced in Siam, in the absence of the ovine genus, by the gentle deer, เนื้อ, the type of meekness.

13. The monkey, ลิง, far from being, as with us, a by-word for apishness and mimicry, personifies naughtiness, restlessness and stupidity, its face being taken as the very embodiment of ugliness and sullenness of expression.

14. Our eagle of soaring fame, unknown in the country except in its less notable variety of the sea eagle, is replaced in Siamese folklore by the peacock, นก ชูบ, commonly credited with the hobby of flying aloft on a level with the clouds, and with high ideals of flirtation with no less a sublime object than the sun.

15. The timid hare, กระต่าย, on the other hand, is ascribed similar pinings for the moon, in the contemplation of which it delights on clear nights.

16. The type of beauty, found with us in the peacock, is for the Siamese the swan, หงส์, which is withal the ideal of grace and chasteness.¹

17. The nightingale and the skylark, our impersonation of sweetness of song, far from finding in Siam their counterparts in the gorgeously feathered bulbul delighting her jungles, are replaced by either the paradise bird, นก การะเวก, or the cuckoo, นก กะเหว้.

¹ The swan is also regarded as swifter in flight than even the peacock, as shown by the following passage from the Suttanipata, 220; "...the crested bird with the blue neck (the peacock) never attains the swiftness of the swan."

As regards the hobby of vying with the sun ascribed by the Siamese to the peacock (see no. 14, above), it would seem that in Buddhistic literature it is instead (or likewise) attributed to the swan, judging from the following sentence in the Dhammapada, 175 : "The swans go on the path of the sun, they go through the ether by means of their miraculous power."

18. The owl, symbol with us of philosophical lucubrations, and a bird of evil omen, has become, as we have seen, a byword for the performers of the less noble nocturnal exploits of hat-snatching and street thieving.

19. The king crab, แมงดา, unknown to our climes, is in Siamese folk lore, regarded as the type of the uxorious husband, ever hanging by the skirts of his spouse.

20. The sparrow, นก กระ จอก, is the type of lasciviousness and sexual indulgence.

21. The carpenter bee แมลง ภู always on the look-out for fresh blossoms from which to gather the sweet pollen, has become a byword for a Don Juan, or seducer of the fair sex.

22. The homely gecko, จิ้งจก, notorious for its frequent chirping, typifies slander and gossip. “Gecko mouth,” ปากจิ้งจก, means a bitter tongue.

23. The water monitor, เขี้ย, is regarded as a most abject, unlucky, and useless creature.

24. The turtle, เต่า, has no typical characteristic ascribed; but “turtle-head,” หัวเต่า, is the designation applied to one subject to often change his mind, and whose word cannot be depended upon.¹

25. The fox, หมาจิ้งจอก, our embodiment of cunning, although existing in the jungles of Siam, is replaced in folk-sayings by the fishing tiger cat, เสือปลา, commonly known as the ‘master of trickery,’ เจ้าเล่ห์.

26. The rhinoceros แรด, scarcely appears in folk-sayings except in conjunction with the tiger, in the idiom ร้องแรด, เสียงเสือ “To roar like a rhinoceros or a tiger,” which means to raise the voice more than necessary.

27. The little fly or midge, representing with us smallness, is replaced by either the เหา, louse, or เ็น, clothes-moth, used to denote anything diminutive.

28. The mouse, หนู, is also, as with Malays, suggestive of tiny size, and thus corresponds, in metaphoric speech, to our ‘dwarf’ or ‘pygmy.’ So children are commonly designated หนู, พ่อหนู, and เจ้าหนู which is rather a familiar term of

¹ However the turtle is also taken as a type of dumbness. The expression “turtle (more correctly ‘tortoise’-) head” for a ‘weather cock’ or fickle person, doubtless originated from the habit of the tortoise of often retracting its limbs within the carapace and then protruding them out again. In the Lokaniti, stanza 76, the perverse person who endeavours to mask his own wickedness, is compared to a tortoise secreting its limbs: “Guyhe kumma ’va angani.”

endearment and conveys the same meaning as our “little ones.”¹ From a passage of Shakespeare it appears that the same term was used in a like manner even for fully grown people: “Pinch wanton on your cheek, call you his mouse”; and Dr. Frankfurter notices in his “Elements of Siamese Grammar,” p. 72, that in German children are addressed as “Mäuschen,” *i.e.* ‘little mice,’ much in the same way as in Siamese. In Siam as in Malaya, however, the connotation ‘mouse’ is applied, besides to animated beings, also to plants and inanimate objects of a peculiarly diminutive variety.²

29. The elephant, ช้าง, besides being the type of strength and wisdom, is suggestive, on account of its size, of something enormous. The term ช้าง, when used in such an allegorical sense, is accordingly the antonym of หนู, and corresponds to ‘gigantic,’ ‘colossal,’ ‘elephantine’ or ‘mastodontic.’ Applied to a man it denotes a very tall and stout man. As in Malay it is applied also to plants and other objects in order to connote their large sized varieties, much in the same manner as the term “gigantea” is used by botanists. But even in Western languages examples are not wanting of an analogous application of the term, as for instance, in ‘elephant’ and ‘double-elephant,’ two large sizes of paper.

The few examples collected above of allegoric allusions to animals in Siamese folk-sayings will, I venture to hope, suffice to show how important it is, for the thorough understanding of both the colloquial and written language of the country, to know the role and character ascribed to such creatures in the opinion of the Siamese. The investigation might be usefully extended not only to other beings of the brute creation omitted in the above list, but also to the country flora and to inanimate objects the names or characteristics of which enter to form the basis of Siamese metaphoric expressions.

Already highly interesting in itself such an inquiry would become the more intensely so, if conducted on comparative lines so as to bring face to face with Siamese idioms the congener ones of the neighbouring nations and show what figures of speech have been resorted to by them to express the same idea. Take for instance the word ‘interest,’ of ‘fruit’ of money. Among Siamese it is not yet a ‘fruit,’ but is conceived as being still at the blooming stage of a ‘flower,’ ดอก. More fully it is expressed as ดอก เป็ย ‘flower of cowries,’ while in Malay it

¹ The term $\text{æ}\tilde{\text{a}}\tilde{\text{O}}\tilde{\text{A}}\tilde{\text{Y}}$ is recorded as having been used by King Phrah Buddha-löt-İa when addressing his son, the future King Maha Mongkut, while yet a boy. “ $\text{¥}'\tilde{\text{A}}\tilde{\text{O}}\text{ı}\tilde{\text{a}}\text{¥}'\text{æ}\tilde{\text{O}}\tilde{\text{A}}\tilde{\text{Y}}$ ‘Is it good or not, my dear little mouse?’ (See † $\text{E}\tilde{\text{O}}\text{S}\tilde{\text{Y}}\text{C}$ “ $\text{ı}\text{ı}'\tilde{\text{E}}$ no. 15 in section 2, Appendix A below)

² See the *JSBRAS.*, no. 30, p. 34. for the analogous Malay applications of the terms ‘mouse’ (tikus) and ‘elephant’ (gajah) to plants, creepers, etc.

is denoted much in the same style as ‘bunga wang,’ *i.e.* ‘flower of money’. In Mon it is more uninvitingly conceived as ‘oit sōn’ = ‘faeces of silver’ (*i.e.* money) ; while in Khmer it becomes ‘kār-prak,’ *i.e.* ‘the labour of silver,’ meaning the outcome of the work (investment, etc.) of money. But even among the various branches of the Thai race there are variations, for while the Lau of Northern and North-eastern Siam call interest, with but slight difference, ‘dok-ngön,’ ‘flower of silver’ (*i.e.* money), their kinsmen of Burma, the Greater Thai, or so-called “Shans”, owing doubtless to the influence exercised upon their modes of thought by the Mon, the former masters of the country, render the same expression as ‘khi-ngön’ (faeces of silver) which is merely a translation of the Mon one. As the Siamese and Lau terms differ from all those employed by their neighbours¹—except the Malays who probably adopted the locution from them—we must conclude that the idiom ‘flower’ or ‘flower of cowries,’ ‘flower of silver,’ etc., is of genuine Thai origin and belongs to the primeval speech of their race.

This is but one instance, out of many a hundred, to evidence how the study of even common Siamese figurative expressions may lead to important results, not only in so far as it affords us an insight—unobtainable otherwise—into the character and ways of thought of the people, but also from the no less interesting point of view of often enabling us to trace the limits of ethical and linguistic influence exerted upon such character and thought by the neighbouring nations as well as by the former occupants of the soil. The idioms in question are in a word, when comparatively treated, apt to form a criterion of race, since they often bear the hallmark of their nationality printed on their very face, which a little experience and familiarity with them will enable anyone to clearly recognize.

13. Conclusion

With this sketch, necessarily imperfect, owing to the extremely brief time I was enabled to devote to its preparation as well as to the necessity of not trespassing the limits of space conceded to an ordinary paper, I venture to hope nevertheless to have succeeded in some measure to direct attention to the possibilities offered by a study of Siamese proverbs and idiomatic phrases, and to demonstrate how vast and interesting is this so far almost untrodden field. If these pages will stimulate inquiry and lead to our being put in possession at some not far distant date of a fairly extensive collection of genuinely Siamese adages and idioms current in the various parts of the country, I shall deem

¹ Chinese, Annamese, Burmese, etc. also included, who all have different modes of expressing the term ‘interest.’

the object of this paper to have been completely attained. Meanwhile, I consider myself fairly justified in concluding, from the fragmentary evidence adduced above, that "Sense, shortness, and salt," the long acknowledged ingredients of a good proverb, are all but absent in Siamese folk-sayings, and in many an instance no less conspicuous than in the choice bits of proverbial lore of the highest civilized nations. Last but not least of the refreshing impressions derived from a study of them is the somewhat unexpected one of finding therein the very condemnation, in the most explicit and poignant terms, of certain foibles with which the Siamese have been from time to time more or less unjustly credited by Western writers.

Such wholesome features not infrequently concur in making of the folk-sayings in question true handy epitomes of sound practical as well as ethical instruction capable, if conformed with, of as much regenerative influence upon the minds and hearts of the people, as volumes of philosophical speculations. Thus, they undoubtedly had their own considerable share in the education of the masses and very likely may, if turned to good account, play a still higher rôle in their future improvement. For it has been said by no less a keen-sighted thinker than Thomas Carlyle, that "there is often more true spiritual force in a proverb than in a philosophical system."

Well may, in conclusion, the Siamese go proud of their adages and imaginuous pointed idioms which depict them in their true light of a talented, gentle, and humorous people, susceptible of yet fuller and higher developments ; characteristics, by the way, already well evident to those who have learned to know and understand them.

APPENDIX A

Bibliography of Siamese Subhasit Literature

As remarked above, the Siamese include under the name of Suphasit not only proverbs proper, but also every sort of moral teachings and rules of conduct and deportment. In attempting for the first time to give here subjoined a bibliography of Siamese Subhasit literature, I have accordingly thought it advisable to class the works relating thereto under two heads, *viz.*, 1—Proverbs proper, including adages, maxims, precepts, etc., and 2—Ethical treatises, consisting of rules of conduct and deportment and manuals of politeness. Being a first attempt in its line, the present bibliographical sketch is necessarily incomplete, and it is therefore to

be hoped that those who take an interest in the subject will supply the names and descriptions of such works as may have escaped the attention of the compiler of this first list.

1. Collections of proverbs, maxims, etc.

1. สุภา สิต พระ ร่วง, or, บัญญัติ พระ ร่วง—“The Wise Sayings of King Ruang,” or “The Precepts of King Ruang.” The authorship of this work is traditionally ascribed to the potentate of that name who reigned at Sukhothai between circa A. D. 1257-1300. It includes some 160 precepts. There exist several versions with but slight variants. See the introductory note to the translation in Appendix B below.

2. โลก นิติ—“Lokaniti,” or “Guidance to Mankind,” a metrical work in the Pali language introduced from India, which has formed the prototype for most Siamese compositions of a similar character subsequently produced. It is divided into seven “kandas” or chapters, six of which have been printed in a some what mutilated form in the “Vajiranan Magazine” (the journal of the homonymous society and library), vol. II of the small 8vo edition, C. S. 1247 (= A. D. 1885), fasc. 7, pp. 60-86.

3. ไคลง โลก นิติ—“Lokaniti in verse,” a Siamese metrical translation of the above, printed collaterally with the Pali text in the same magazine. Author of this translation seems to be the Phya Sri Sunthon Vohan (Sundara-vohara) Noi (1822-1891).

4. ไคลง โลกนิติ—“Lokaniti in verse,” another metrical translation of the same work into Siamese, by Prince Kroma-somdech Dechadison (Tejatisara), a son of King Phutta-lot-la the second reigning sovereign of the present dynasty, who lived A. D. 1793-1859. This translation was printed in the “Vajiranan Magazine”, vol. II, fasc. 8, C. S. 1247 (A. D. 1885.), pp. 136-175.¹

¹ A new and properly revised as well as reintegrated edition of this valuable ethical work has been recently issued (1904) under the title of “*Yācānā*” by the local Education Department (° i> ÷ °...” °”) in the useful collection of Siamese classical authors (° \ μ° -«’ °æ å) initiated of late for the use of students. The work comprises—as stated at the end—408 stanzas which, through the painstaking endeavours of the editors, could be traced out in full. All earlier editions merely exhibit the text in a corrupt and mutilated form. The treatise is not a real translation of the Pali Lokaniti, but a free imitation of it. For, while containing maxims drawn from that work, it also introduces matter borrowed from elsewhere. Again, as pointed out in the editorial preface, it is not the original work of Prince Dechadison, but merely an improvement by the latter upon an older poetical compilation which doubtless dated back to the days of Ayuthia and has now probably gone lost. Prince Dechadison’s rifacimento was completed on 29 January 1835.

5. โลกนิต สุภาสิต ไทย—“Lokanit, Subhasit Thai.” Another metrical translation of the Lokaniti into Siamese, by an anonymous author. First printed by the Rev. S. J. Smith, 1872, 1 vol. small 8vo, 56 pp.

6. อิศรญาณ, เปน คำ สุภาสิต สอน ใจ—“Isaranana’s Maxims,” a metrical composition consisting of proverbs and useful maxims, by the Reverend Isaranana, a Buddhist monk living under the fourth reign of the present dynasty (A. D. 1851-1868) and said to be of royal descent. Various editions in print are extant of this work. One dated 1899 comprises 14 pp. small 8vo.¹

7. วชิรญาณ สุภาสิต—“Vajiranan Subhasit” a collection of maxims, mottoes, etc., for the most part in verse, consisting of contributions from 293 members of both sexes of the Vajiranan Literary Society and Library. A composition by H. M. the present reigning sovereign heads the series. Printed by the same library in R. S. 108 = A. D. 1889 ; 1 vol. in 8vo, pp. VI-294.

8. สุภาสิต ๑๐๐ ข้อ—“A Century of Maxims,” by ธ.ว.ส. (Dh. V. S.) composed A. D. 1891, and printed in R. S. 117 = A. D. 1898 ; 1 vol. 14 pp. small 8vo.

9. สุภาสิต ไคลง อย่าง เก่า—“Old Maxims in Verse,” by an anonymous author. There exist various editions in print.

10. สุภาสิต ลาว เฌียง—“Adages of the Lau Chieng people,” a series of proverbs and wise sayings of the Chieng Mai Lau, in verse with paraphrase, published in the Vajiranan Magazine for R. S. 118 = A. D. 1899, pp. 744-757. The portion printed includes 44 sayings ; the sequel has never since appeared.

11. ไคลง สุภาสิต พระ ร่วง—“Versified Maxims of Phrah Ruang,” a paraphrase in verse of the wise sayings of King Ruang, each maxim being dealt with in a separate stanza of four lines. By ขุน ประ เสริฐ อักษร นิติ (แพ)---Khun Prasot Aksoranit (Phe). Published in the Vajiranan Magazine for R. S. 114 = A. D. 1895, pp. 1795-1802, 1889-1900 ; and for R. S. 115 = A. D. 1896, pp. 1995-1998, 2089-2094, 2190-2192, 2286, 2352-55, 2446-49. Only 130 maxims have thus been treated, out of some 170, and the publication of the remainder has never been made since.

12. สุภาสิต ๑๕๐ ข้อ—“One hundred and fifty precepts,” in metrical form, by the Buddhist monk Maha-Joti (พระ มหา โจติ) of the Rajapura monastery (วัด ราชบูรณ) more popularly known as Wat Lieb, in Bangkok city. Printed in the year R. S. 119 = A. D. 1900, 1 vol. in 16mo., 8 pp., of which the precepts proper

¹ The Rev. Isarannya was a Mom Chau Prince ʌ; àŌ; ‡®â"Ō' ʌ» ʌ descended from the Second King (Wang Na)’s family.

only occupy five, the rest being taken up by a moral exhortation appended as a conclusion by the author.

Two new entries should be made of popular Lau books of maxims that have since come to my notice, viz :

No. 13. ปู่ สอน หลาน, Pu son lan, “A grandfather’s teachings to his grandchild,” in two palm-leaf books, ms.¹

No. 14. หลาน สอน ปู่, Lan son Pu, “A grandchild’s teachings to his grandfather”, a counterpart to the preceding, in two palm-leaf books, ms.²

2. Moral teachings and rules of deportment

1. พาลี สอน น้อง—“King Bali’s advice to his younger brother.” This metrical composition, based on an episode of the Ramayana, canto IV (Kiskindhya-kanda), in which Bali, the king of the monkey tribes, falls wounded to death by an arrow of Rama, purports to be the admonitions given by the defeated potentate to his younger brother Sugriva to whom he handed over the care of the kingdom before passing away. An old redaction of this treatise appears to have been extant in Ayuthia since the seventeenth century A. D. judging by an acrostic on พาลี สอน น้อง which I find in the Siamese grammar composed for King Narai by his chief astrologer (Phya Horadhipati) from Sukhothai. But whether such a work is still extant or not, I am unable to say.

2. พาลี สอน น้อง—A similar composition by นาย นรินทร์ อีเบศร (อิน) Nai Narindr Dhibet (In), a highly esteemed poet, who wrote under the first reign (A. D. 1782-1809).³

¹ See Appendix D, no. 8, note 1.

² Ditto.

³ He was a *Āyā* ḡ · æ or upper class page attached to the second king’s household. Nai Narindr Dhibet is merely the title borne by one of such officials; In was the name of the poet who held that position. He is probably one and the same person with the next.

them; but her sister Chiraprabha although possessing only one husband found it impossible to agree with him. Disconsolate she unbosomed herself to her elder sister Krisna who, with the experienced advice she gave her, managed to re-establish peace and happiness in her home. This work, purporting to be Krisna's teachings, may thus be called "The Palace Lady's Manual," and forms a counterpart to no. 3 above. The original version was engraved in a slightly revised form on marble slabs encased in the walls of one of the "salas" or kiosks of the Jetavana monastery in the city (popularly known as "Wat Pho"). It was since printed several times, e.g. once by Smith in C. S. 1236 = A. D. 1874, in small 8vo., 17 pp.¹

¹ The authorship of this earlier version of ° f... " Õ âõñs ascribed, almost by common consensus, to æ " µ -ñ Phya Trang, i.e. one of the governors of Trang (W. coast Malay Peninsula) under the early part of the third reign (1824-1851), who passed to posterity owing to his being a very accomplished poet. He also wrote some poems ¥ÿ...¥' §" ©- á at the beginning of the same reign, on the occasion of the consecration of certain drums made from % ; â -° (*Melanorrhæa sp.*), and he is possibly the same Phya Trang of whom some half dozen of †æ ß -" « or erotic poems are still preserved as fairly good specimens of that style of composition. His version of Krisna's teachings was engraven, as we have pointed out, on marble slabs at Wat Pho. Quite recently it was ably edited and published under the supervision of the local Education Department; §" ©- á ° f... " Õ âõñs, æ -†â%õ-°"† Õ° ; ; †¥Áæ -ª ; " ¥™ µ™ \, ß 'æ á—pp. II+27+3, small 8vo. but, strange to say its authorship is, in the preface, ascribed to Prince Paramanujit, the famous archbishop of that reign. This oversight is doubtless due to the fact that the prelate in question composed also in his turn, a few years later, another poem on the same subject. This I have not yet seen, but it is described to me by persons who have had occasion to read it, as being a quite distinct work from the preceding. That the Wat Pho and the newly published version of Krisna cannot come from the Right Rev. Phrah Paramanujit's pen is made evident from the very outset of the poem where the author alludes to himself in the following strain:

^ µâµÿ âÿ- æ á-ÿ " Á, Áññ™, ß" ¥" -
 ~, Áññ f. ¥ òÿ.. " ÿ" µ « - ¥ ' §, ß- á "æ Õ ÿ, °ª µ
 - .ª ° .ª ß · ¥ñæ® ðæ ß †™ ß -°... -µ, µµ«™ \ µª -¥µ...
 ~ %ª É ; † Õ à† ð ; " ; ÿª -°µ»Õ, -µ § "ª µ™ á ß-ß;«

- “6. From me, who will sing this lay in accordance with the royal command
- 7. Of unfolding Krisnas useful maxims in *chanda* metre;
- 8. The style and wording will considerably differ from those of other bards, for this is simply the effusion of a plain man from the country,
- 9. And cannot therefore be compared to the masterpieces of savants in the capital.”

Now, how can it be believed that the prince-priest Paramanujit, a most distinguished member of the royal family, born in Bangkok and who, for the masterly elegance and terseness of his poems, may justly be called the Siamese Horace, would refer to himself in such an odd manner posing in the garb of a man from the country, an unpolished provincial? It would be simply absurd. There can be no doubt, therefore, that the earlier version of Krisna (no. 7) is the work of Phya Trang; and it follows that in our list here we must insert another entry between Nos. 7 and 8, which we might provisionally call No. 7a, destined for the Right Rev. Phrah Paramanujit's version. It should be added that both this and Phya Trang's are in *Chanda* metre (i.e. metre measured by syllables) after the Indu classical model (Aksaracchandah), which enables them to be easily distinguished from such compositions as, e.g., no. 8, written in ° Õ ·ª ¥ i.e. in ordinary octosyllabic verse.

8. เทวี ปฤษณา—[sic for กฤษณา] สอน ขนิษฐ ภคินี—A modern version of the same work by an anonymous author. Published R. S. 119 = A. D. 1900, 35 pp. small 8vo. The metre runs more smoothly than in the older work.

9. คำ ฉันท์ สอน หญิง—“Instructions in verse to women,” by an anonymous writer, apparently from the time of Ayuthia. Printed in the “Vajiranan Magazine” for R. S. 119 = A. D. 1900, no. 72, pp. 817-834.

10. พิ ภก สอน บุตร—“Vibhok’s advice to his son.” Phiphek (พิภก Vibhek) is the corrupt form that Vibhisana has assumed in Siamese versions of the famous Indu epic, the Ramayana. Vibhisana was younger brother to Ravana, the raksasa king and ruler of Lanka (in Ceylon). Owing to his having spoken too freely, and straight-forwardly told some crude truths to his brother and sovereign, he fell in disgrace with the latter and had to leave the kingdom, passing on to Rama’s side.¹ On the point of bidding adieu to his wife and son he gave the youngster wise advice on the line of conduct he should follow for his welfare. This, in an expanded form, is what constitutes the present work, the author of which is Mahat-cha (มหัด ชา) an official formerly attached to the second king’s (วัง หน้า) palace. One of its editions in print appeared in R. S. 118 = A. D. 1899, which fills 13 pages in small 8vo.

11. สุภาสิต คำ ไคลง (อย่างใหม่) —(New) “Maxims in verse,” a series of 198 stanzas of four lines each containing admonitions and rules of conduct in various circumstances, by an anonymous writer. Published in R. S. 108 = A. D. 1889, in small 8vo, 67 pages.

12. พ่อ หม้าย สอนลูก—“A widower’s teachings to his children,” by a writer calling himself simply Phloi (พลอย) Published in R. S. 117 = A. D. 1898, in a booklet in small 8vo, 48 pages.

13. สุภาสิต ขี้ ยา—“Warnings to Opium smokers,” by an anonymous author. It sets forth the evils of opium smoking and deprecates the practice in very forcible terms. Various reprints, of which one of the latest is dated R. S. 118 = A. D. 1899, and comprises small 8vo, 13 pages.

14. ฉะสังโฆวาท, สุภาสิต สอน หก อย่าง—“Cha-sanghovad. Admonitions to six classes,” by an anonymous writer. The six classes of persons addressed are the young, the middle-aged, and the old-aged of both sexes. Printed in R. S. 119 = A. D. 1899, small 8vo, 34 pages.

¹ See “Ramayana,” “Sundara-kanda,” chapt. 87-89 of Gorresio’s transl.

15. เรื่อง สุภาสิต สี่ บท—“Four moral dissertations,” by the late Chau Phya Mahindr, เจ้า พระยามหินทร ศักดิ์ อารัง (1821-1895). The book consists of four essays on moral instruction, as on union, concord, etc., told partly in prose and partly in verse. The author gave the book the sub-title of “หนังสือ ชาญ พระศรี”. Printed at the R. Printing Office C. S. 1237 (= A. D. 1875) ; large 8vo, 105 pages.

16. สุภาสิต ศิริ มงคล, คำ กลอน—“Auspicious stories, in verse” by T. W. S. (ต. ว. ส.) It consists of various tales with moral deductions. Printed in R. S. 118 = A. D. 1899, 16mo, 29 pages.

17. กุมาโรวาท เปน สุภาสิต สอน เด็ก—“Kumarovada, instructions to the young,” by the Rev. On a Buddhist monk (พระ ครู อ่อน) The teachings are meant for boys residing as students in monasteries, and bear on manners, behaviour, etc. Printed in R. S. 119 = A. D. 1900, small 8vo, 64 pages.

18. สุภาสิต สอน สัปรุช—“Instructions to the faithful,” by an anonymous writer. The book sets forth rules of conduct for devotees, novices in the holy orders, etc. Printed in R. S. 120 = A. D. 1901, small 8vo, 40 pages.

19. สุภาสิต กอ ข้อ—“A. B. C. Teachings,” by an anonymous writer. This work consists of various moral instructions on subjects suggested by terms beginning with the different letters of the Siamese alphabet. Printed in R. S. 120 = A. D. 1901, small 8vo, 48 pages.

20. สุภาสิต ปะกิริธนา—“Book of Admonitions,” by the Rev. Kham (พระ คำ) of the Yana-nava monastery (วัดยาน นวา), Bangkok. It consists of a series of sprightly skits on gambling, opium and kanja smoking, spirit drinking, cock-fighting, etc. Printed in R. S. 120 = A. D. 1901, small 8vo, 42 pages.

21. แม่ หม้าย สอน ลูก—“A widow’s teachings to her children,” by an anonymous writer. Printed in R. S. 120 = A. D. 1889, small 8vo, 16 pages.

22. สุภาสิต ขี้ เม้า—“Exhortations to drunkards,” by an anonymous writer. It sets forth very forcibly the evils of excess in spirit drinking, and warmly appeals to people addicted to it to abandon the practice. Printed in R. S. 114 = A. D. 1895, in small 8vo, 34 pages.

23. ฉัตร สาม ชั้น—เปน สุภาสิต สอน ใจ—“The three storied umbrella : maxims for the education of the heart,” by ขุนจบพลรักษ (ทิม) since promoted to the title of หลวง พัฒนพงษ์ ภัคดี, who completed the work on 2 August 1894. The title of “three-storied *chattra* (state umbrella)” was adopted for it in view of the fact that the maxims contained therein are grouped under three degrees, viz., ordinary, medium, and superior. The book is, in substance, not one of proverbs but a didactic moral treatise. Printed in R. S. 108=A. D. 1889, evidently an error for R. S. 118=A. D.

1899, small 8vo., 45 pages. The author is well known as the *quondam* librettist for the now disappeared Princes Theatre, for the stage of which he adapted many a play. Among others may be mentioned his adaptation of the Rajadhiraj referred to in a note in Appendix E.

It will be seen that the works included in the above bibliographical sketch are mostly modern, nay quite recent. Although there can be no doubt that during the period when the Siamese capital stood at Ayuthia (A. D. 1350-1767) many more similar works must have existed, they seem to have got lost through the sack of that capital, or become too rare to be now readily accessible. It is sincerely to be hoped that those who may possess any such works or information about them will kindly forward short notices of their titles, authorship, and contents, for insertion into a supplement to the present bibliography.

APPENDIX B

Text and Translation of King Ruang's Maxims

As already noticed on a preceding page, several recensions exist of the collection of maxims ascribed to King Ruang, which present not a few variants, although mostly of a slight enough character. One of the best known recensions is that made at the time of the foundation of the Jetavana, *vulgo* Wat Pho, monastery in Bangkok city, during the third reign of the present dynasty. This recension was engraved, like many other texts and treatises of science and folklore, on marble slabs and encased in the walls and pillars of one of the many salas or kiosks adorning the inner courtyards of that famed monastery.¹ In the text and translation subjoined I have followed what purports to be a copy taken from the recension in question, which, for brevity's sake, I shall conventionally distinguish as (P.). This I have, however, collated with several mss. of an older recension (O) which may as likely as not represent the text in its original or quasi-original form, and have noted the variants appending them in notes at the foot of each page. The printed versions are all more or less incorrect and teem with gross orthographical errors as well as with misprints, both features which seem to be inseparable from the publications in the Siamese language issued by most local privately-owned

¹ Many of such kiosks have, since several years, fallen to ruin ; but the inscribed slabs were picked up from amongst the debris and put by awaiting an opportunity to transfer them to a more suitable place, as the texts they contain (on native medicine, astrology, folk-lore, etc.) are very valuable and form collectively a very curious library. Owing to the present "pele-mele" condition of the slabs, I could not, as I should have wished, collate the texts at hand with the one inscribed on them.

establishments. I may add, for completeness' sake from a bibliographical point of view, that a paraphrase in verse of 130 of King Ruang's precepts has been published in the "Vajiranan Magazine" for R. S. 114-115 (= A. D. 1895-6), see Appendix A, no. 11. The author of this metrical composition has dealt with the sentences of the precepts taking them one by one, as if each sentence were a whole precept in itself, a course which to my belief is somewhat open to criticism. Far from following such a rule of thumb method, I have in the text and translation subjoined grouped together such sentences as seemed to me parts of the context of one and the same precept.

Text (P.)

Translations

Introduction

Preamble

ปาง สมเด็จพระ ร่วง เจ้า
 ฟ้า แผ่น ภูผ สุโขทัย
 มนัส เหน ใน อนา คต
 จึ่ง ฝาย พจน ปรระ ภาษ
 เปน อนุ สาสน กถา
 สอน คณา นรชน
 ทัว ธรรา ดล, พิง เพียร
 เรียน อ้า รุง ฆะ ดุง อาตม์
 อย่า เคลื่อน คลาศ คลา ถ้อย¹

Once upon a time when King Ruang was reigning over the realm of Sukhothai, having gained a clear insight into the future, gave vent to the following enlightened utterances intended for the instruction and guidance of mankind all over the earth. Let one and all endeavour to learn them for their own personal benefit and protection, and strive never to depart from their observance.

¹ O. has a different preamble, as follows :

พระ ผู้ ใฝ่ สรร เพียร
 เล็ง เหน เสร็จ ทุก ประการ
 จึ่ง ภาค ญาณ กล่าว ไว้
 สอน ไว้ ใน โลก
 ทำ ตาม อย่า คลาศ คล้อย

The sovereign who aspired to omniscience (*i.e.* to the attainment of Buddhahood), having gained a thorough knowledge of all things, devoted a portion of his extensive lore for the instruction of mankind.
 Let his teaching be followed unswervingly.

ส บัญญ ญัตติ พระ ร่วง

1. เมื่อ น้อย ให้ เรียน วิชา
2. ให้ หา สิน มา เมื่อ ใหญ่¹
3. อย่า ใฝ่ เอา ทรัพย์ ท่าน²
4. อย่า ริ รำน แก่ ความ³
5. ประ พถัตต์ ตาม บูรพ์ ระ บอบ⁴
6. เอา แต่ ชอบ, เสีย ผิด⁵
7. อย่า กอบ กิจ เปน พาล
8. อย่า อวด หาญ แก่ เพื่อน
9. เข้า ถิ่น อย่า ลืม พรำ
10. นำ ศิก อย่า นอน ใจ⁶
11. ไป เรือน ท่าน อย่า นั่ง นาน
12. การ เรือน ตน เร่ง คิด⁷
13. อย่า นั่ง ชิด ท่าน ผู้ ใหญ่
14. อย่า ใฝ่ สูง ให้ พัน คักดี

The Precepts

- Study while still of tender age.
 Pursue wealth when mature.
 Thy neighbour's property do not covet.
 Do not foment disputes.
 Conform to old precedent (*i.e.* to long established usage).
 Adopt what is right and reject what is wrong.
 Refrain from doing foolish things.
 Do not bully thy fellowmen.
 When going to the woods don't forget the jungle knife.
 In the presence of the enemy do not be remiss.
 Do not tarry long at other people's homes.
 Of the management of thy own home think in earnest.
 Do not sit close to thy superiors (in age or in rank).
 Do not push thy ambitions higher than thy own station.

¹ O. has : ให้ หา สิน ต่อ เมื่อ ใหญ่
which is clearer.

² O. : อย่า ให้ ลัก ทรัพย์ ท่าน

³ O. : อย่า คร้าง แก่ ความ

⁴ O. : ว่า ไร ตาม ระ บอบ

⁵ เสีย has here the old predicative sense of to abandon, to forsake, to relinquish.

⁶ O. : ข้า ศิก มา อย่า นอน ใจ

⁷ O. : การ เรือน ตน ให้ เร่ง คิด

Defer the pursuit of wealth to a maturer age.

Do not defraud thy fellowmen of their property.

Do not be slothful in (attending to) matters.

What you say, say according to rule.

When the enemy comes on do not be remiss.

Same sense as above.

๙ บัญญัติ พระ ร่วง

15. ที่ รัก อย่า ดู ถูก¹
 16. ปลุก มิตรี อย่า ฐู ร้าง
 17. สร้าง กุศล อย่า ฐู โธย
 18. อย่า โดย คำ คน พลอด
 19. เข็น เรือ, ทอด ทาง ถนน
 20. เปน คน อย่า ทำ ใหญ่²
 21. เรา คน ไพร่ อย่า ไฟ พุน
 22. คบ ขุน นาง อย่า ไทด
 23. โทษ ตน ผิด รำพึง³
 24. อย่า คณิง ถึง โทษ ท่าน⁴
 25. หว่าน พืช จัก เอา ผล
 26. เลี้ยง คน, จัก กิน แรง
 27. อย่า ชัด แขนง ผู้ใหญ่ (อย่า ชัน แขนง)
 28. อย่า ใฝ่ ตน ให้ เกินศักดิ์⁵
 29. เดิน ทาง, อย่า เดิน เปลี่ยว⁶
 30. น้ำ เชี่ยว อย่า ขวาง เรือ⁷

¹ O. : คน ที่ รัก อย่า ดู ถูก

² O. : เปน คน อย่า ทำ ใจ ใหญ่

³ O. : โทษ ตน ผิด คิด รำ พึง }
 }
 }
 }
 }
 }

⁴ O. : อย่า คำ นิง โทษ ท่าน

⁵ O. : อย่า ให้ ไพร่ ชัง ตน

⁶ O. : เดิน หน อย่า ไป เปลี่ยว

⁷ O. : สาย น้ำ เชี่ยว อย่า ขวาง เรือ
 Cf. no. 13 in Appendix E.

The Precepts

- Do not contemn those whom thou lovest.
 Establish friendship indissoluble.
 Build up good works unremittingly.
 Do not credit the talk of mellifluous speakers.
 When hauling a boat on shore, lay bilge-ways for it.
 Being a man, do not give thyself airs.
 With thy own dependents do not be hot and hasty.
 While associating with magnates do not scrimp.
 Ponder on thy own faults, and
 Do not think on the faults of others.
 Sow and thou shalt reap.
 Foster thy fellowmen, and thou shalt benefit by their energies.
 Do not oppose thy superiors.
 Do not elate beyond measure (or, beyond thy own station).
 If going forth on travel do not set out alone.
 If the current be swift, do not place thy boat athwart.

Do not contemn those who love thee.

Being a man do not elate.

Same sense as above.

Do not cause the populace to abhor thee.

Same sense as above.

In a swift current don't place thy boat athwart.

ส บัญญู ญัตติ พระ ร่วง

The Precepts

- | | |
|---|---|
| 31. ที่ ชุ่ม เสื่อ จง ประหยัด
แรง ระ มัด ฟืน ไฟ ¹ | By the tiger's den be on thy guard, and
be solicitous about fuel and fire. |
| 32. คน เปน ไทย อย่า คบ ทาษ | Being a freeman (<i>Thai</i>) do not associate
with slaves. |
| 33. อย่า ประ มาท ท่าน ผู้ ดี | Do not contemn respectable people. |
| 34. มี สิน อย่า อวด มั่ง ² | If well off do not boast of thy own wealth. |
| 35. ผู้ เฒ่า สั้ง จง จำ ความ | The admonitions of the aged keep in
mind. |
| 36. ที่ ขวาก หนาม อย่า เสียว เกือก | In thorny or spiky places do not go
without shoes. ³ |
| 37. ทำ ร้ว เรือก ไว้ กัน ตน | Protect thyself with fences and hurdles. |
| 38. คน รัก อย่า วาง ใจ | Do not blindly rely upon those whom
thou lovest. |
| 39. ที่ มี ภัย พึง หลีก ⁴
ปลิก ตน ไป โดยด่วน ⁵ | Where there is danger keep off,
Hasten out of the way. |
| 40. ได้ ส่วน อย่า มั่ง มาก | Do not long for more than thy own share
[in profitable transactions]. |
| 41. อย่า มี ปาก กว่า คน ⁶ | Do not talk more than what is fitting. |
| 42. รัก ตน กว่า รัก ทรัพย์ ⁷ | Love thyself more than treasures. |
| 43. อย่า ได้ รับ ของ เชื้อญ | Do not accept suspicious (or troublesome)
things. |

¹ O. : ให้ ระ มัด ฟืน ไฟ

Be careful (about providing) fuel and fire.

² O. : มี สิน อย่า อ้าง มั่ง

Being wealthy, do not mention it.

³ O. : Cf. the Western proverb : "While thy shoe is on thy foot, tread upon the thorns." It should be borne in mind that the shoe here meant is the native one which merely consists of a sole of raw leather kept attached to the foot by a strap or string passing over it.

⁴ O. : ที่ ภัย เร่ง หลบ หลีก

In danger hasten to clear out.

⁵ O. : ปลิก ไป ชุ่ม อย่า ด่วน

Where there are many wings (*i.e.* winged creatures) do not hasten.

⁶ O. : อย่า มี ปาก กล้า ว่า คน

Do not use a sharp tongue in reproving thy fellow men.

⁷ O. : รักตน, สงวนตน, ให้ รัก ตน กว่า ทรัพย์

Love thyself, guard thyself, and fondle thyself more than wealth.

๙ บัญญัติ พระ ร่วง

The Precepts

44. เหนงาม ตาอย่าปอง¹ What pleaseth thy sight do not covet.
45. ของฝาก ท่านอย่ารับ² Do not accept in deposit things
(of unknown origin).
46. ที่ทัพจงมีไฟ With the army let there be fire (and light)
in readiness.
47. ที่ไปจงมีเพื่อน When going about, have a companion
with you,
48. ทางแถวเถื่อนโคลคลา³ Avoid unbeaten tracks in the jungle.
49. ครูบาสอนอย่าโกรธ Do not resent the admonitions of thy
teachers.
50. โทษตนผิดพึงรู้ Be conscious of thy own faults and their
deserts.
51. สู้อะเสียมสิน, อย่าเสียมศักดิ์⁴ Sacrifice wealth rather than honour.
52. ภัคดี, อย่าต่วนเคียด⁵ Be devoted and not touchy (peevish,
waspish)
53. อย่าเบียดเสียดแก่มิตร⁶ Do not vex thy friends.
54. ที่ผิด, ช่วยเตือนคอบ⁷ When others err, gently admonish them.
55. ที่ชอบ, ช่วยยกยอ Give honour to whom honour is due.
56. อย่าขอของรักมิตร⁸ Do not ask for what thy friends cherish.

¹ O. : เหน เต็ม ตา แล้ว, อย่าปาก—Don't utter what thou clearly perceivest (is better left unsaid).
Other texts have : ผิ เหนงาม อย่าปอง—What looks pretty to thee do not covet.

² O. : ของฝาก ควร จึงรับ—Accept in deposit only what is becoming.

³ O. : อย่าพินเพื่อนระอา—Lose neither head nor heart. As regards the above, cf. the Western
proverb : “Keep the common road and you are safe.”

⁴ O. : สู้อะเสียมสิน, สงวนศักดิ์—Forsake wealth, but guard honour.

⁵ O. : ภัคดี, อย่ากลเคียด—Do not bear ill-will to those who are faithful to thee. N. B. เคียด above is
a Lau word meaning ‘to get angry’; while เคียด, รังเคียด is Khmer : “to take in ill part,” “to take
offence.”

⁶ O. : อย่าค่อนเคียดแก่มิตร —Do not exceed in anger towards friends.

⁷ O. has ถ้า instead of ที่ at the beginning of the sentence, as does no. 55.

⁸ O. has เพื่อน (comrades) instead of มิตร (friends).

ธ บัญญู ญัตติ พระ ร่วง

The Precepts

- | | |
|---|--|
| 57. ชอบ ชิด, มัก จาง จาก ¹ | (Long) intimacy wearies and (ultimately) leads to estrangement. |
| 58. พบ สัตว์ ปาก ปราไสย | When meeting an enemy talk affably with him. |
| 59. ความ ใน อย่า ไช เขา ² | Thy inner thoughts (or feelings) do not disclose to others. |
| 60. อย่า มัว เมา เนื่อง นิจ ³ | Do not get intoxicated (except with what is noble), (lit., Do not always be infatuated). |
| 61. คิด ตรอง ตรึก ทุก เมื่อ ⁴ | Always reflect thoroughly. |
| 62. พึง ฝัน เพื่อ ต่อ ญาติ ⁵ | Be generous towards thy own kinsmen. |
| 63. จง รู้ ที่ คลาด, ที่ หาญ ⁶ | Know where to be prudent and where to be bold. |
| 64. คน พาล อย่า พาล ผิด
อย่า ผูก มิตร ไมตรี ⁷ | With the bad do not do ill, and do not tie bonds of friendship. |
| 65. เมื่อ พาทิ, พึง ตอบ ⁸ | When spoken to, make a point of replying. |
| 66. จง นบ นอบ ผู้ใหญ่ ⁹ | Obey thy superiors. |

¹ O. : อย่า ยืม เงิน ทอง ของ หา ยาก—Do not borrow valuables. As regards the above cf. the Western proverb : “Familiarity breeds contempt.”

² O. : ภาย ใน คิด ดูจ นอก—Behave in private (or inwardly) as thou doest in public (or outwardly). หอก ดาบ อย่า ไกล ตัว—Spear and sword do not keep far removed from thy person.

³ O. inverts มัว เมา into เมา มัว. Cf. *Semel in anno licet insanire*.

⁴ O. : คิด ความ ตาม ทุก เมื่อ—Always think (and act) to the point. (or, Do ever consider matters conformably to circumstances).

⁵ O. : อย่า เบื่อ เบื่อง ทาง ธรรม—Do not turn away from the path of righteousness. อย่า มัก หมั่น จะ พูล พยาธิ Do not be in earnest for what is unwholesome (lit., for what is likely to cause thee infirmities).

⁶ O. has : ให้ รู้, etc.

⁷ O. : อย่า เอา เปน มิตร ไป มา—Do not make them thy own companions.

⁸ O. : เจรจา จง รอบ คอบ, ให้ ตอบ ถ้อย แต่ พอ ตน—Discourse of matters fully, and reply only as much as is befitting to thee.

⁹ O. : ให้ คบ คน ผู้ใหญ่—Associate with thy superiors (or elders).

๙ บัญญัติ พระ ร่วง

The Precepts

67. ช้าง โส่ แล่น หลีก หลบ¹ When a (furious) elephant comes rushing along get out of his way.
68. สุวาน ขบ ออย่า ขบ ตอบ² If a dog bites thee, do not bite him in return.
69. ออย่า กอปล จิตร ฤษยา³ Do not be envious.
70. เจรจา ตาม คดี⁴ Talk to the point.
71. ออย่า ปลุก ผี กลาง คลอง⁵ Don't wake up ghosts along the highways.
72. ออย่า ปอง เรียน อาถรรพ์⁶
พลัน ฉิบ หาย วาย ม้วย⁷ Do not be anxious to learn the Black Art, in order to hasten the destruction of others.

¹ O. : ๓๓๓๓๓๓ ๓ . ๓ ๓ ๓ —When an elephant comes rushing along, hide and crouch. Some texts have : ๓๓๓๓๓๓ ๓ . ๓ † ๓ ๓ ๓ —practically same sense as above. Cf. no. 11 in Appendix D. The Lokaniti contains a somewhat similar passage in stanza 88 which reads :

“Singanam pannasa hatthena, satena vajjanam vajje,
Hatthidantim sahasena, desacagena dujanam.”

“Shun (dangerous) horned animals at fifty cubits' distance, (rushing) horses at a hundred; Tuskers at a thousand; but forsake the place entirely before the wicked.”

N. B.—Vaji, “a horse” (Skr. Vajin); and Hatthidanti, “a tusker elephant,” not in Childers.

² O. : หมา ขบ ออย่า ขบ ต่อ หมา—Same sense as above, but couched in more vulgar language.

³ O. : ออย่า หึงษา แก่ ท่าน—Do not bear malevolence to thy fellow-men.

⁴ O. : โอม อ่าน เรียน แต่ ถูกต—Learn only what is proper [or, fitting].

⁵ Cf. Don't wake the lion who is asleep. *Quieta non movere* (Don't stir things at rest). The above precept is based on the common superstition that if a ghost or demon haunting the roads or waterways is disturbed or accustomed to receive oblations, it will grow worse and more exacting towards future wayfarers whom he will vex with his exorbitant pretences. The best course from the outset is, therefore, to leave him quiet and take no notice of his existence. The same line of conduct is suggested as regards corpses found lying about the way. These should not be disturbed lest the ghost who has his abode in them may resent the interference with his domicile.

⁶ อาถรรพ์, a term—naturally—misunderstood in Pallegoix' dictionary, means the *Atharva Veda* and, more specifically, incantations and magical practices : in a word, the art of sorcery.

⁷ O. has ๓ ๓ ; ๓ ๓ instead of ๓ ๓ ; ๓ ๓ ; same sense. An identical precept is contained in the Suttanipata, 927 : “Let him [the monk] not apply himself to practising the Athabbana [-veda].” Professor Fausböll translates “practising (the hymns of) the Athabbana-veda” (Sacred Books of the East, vol. X, part II, p. 176); but there can be no doubt that magic, sorcery, is directly implied. In the Pali Dhammasatta introduced of old from Pegu into Siam, Athabbanika forms the 25th head of dispute, and includes all practices connected with the Black Art. (See Laws of Siam, 5th ed., 1879, vol. I, p. 20)

ส บัญญ ญัตติ พระ ร่วง

The Precepts

73. อย่า ขล เยี่ยง ถ้วย แตก มิ ติด¹
จง ขล เยี่ยง สัมฤทธิ์ แตก มิ เสีย
74. ลุก เมีย อย่า วาง ใจ²
75. ภาย ใน อย่า นำ ออก
ภาย นอก อย่า นำ เข้า³
76. อาษา เจ้า จน ตัว ตาย⁴
อาษานาย จง พอแรง⁵
77. ของ แพง อย่า มั ก กิน
78. อย่า ยิน คำ คน โลก
79. โอบ อ้อม เอา ใจ คน⁶
80. อย่า ขล เหตุ แต่ ใกล้⁷
81. ท่าน ไร้อาณา อย่า หมาย โทษ⁸
- Do not imitate the China cup which, once broken, cannot be recomposed;
But follow the example of Samrit bronze which, even when shattered, is still useful.
- Do not (blindly) rely upon thy wife and children.
- Intimate matters do not spread out; and do not bring outward gossip indoors.
- Stand by thy sovereign until death, and assist thy chiefs efficiently.
- Eatables that are costly do not covet.
- Do not listen to the talk of greedy people.
- Win other people's hearts.
- Do not take a short-sighted view of events.
- Towards thy rulers do not mean harm.

¹ O. has the negative ป instead of มิ in both these sentences.

² O. has ลุก เมีย ชัง, etc.—*i.e.* “While thy wife and children are present,” etc.

³ O. has ไฟ, *i.e.* “fire,” figuratively “tribulations,” “torments.”

⁴ O. has : จน ถึง ตาย instead than จน ตัว ตาย; same sense.

⁵ O. has : อาษา นาย ให้ เต็ม แรง—Cooperate with thy chiefs with all thy own forces.

⁶ O. : ค่อย โอบ อ้อม เอา ใจ เพื่อน—Endeavour to win the hearts of thy comrades; and อย่า ฟ้น เพื่อน แก่ คน—Do not lose thy self-control with others.

⁷ Several texts have ไกล “far,” instead of ใกล้, “near”, or “short-sighted view.”

⁸ O. has : ท้าว ไร้อาณา instead of ท่าน ไร้อาณา—same sense.

ส บัญญู ญัตติ พระ ร่วง

The Precepts

82. คน โหด ให้ เอ็น ดู
Be lenient to the dull-witted.
83. ยอ ครู ยอ ต่อ หน้า
ยอข้า เมื่อ แล้ว กิจ
ยอมิตร เมื่อ ลับหลัง
Praise teachers while they are present;
subordinates after their work is done;
and friends when absent.
84. ลูก เมีย ยัง อย่า สรเสริญ
เยี่ย สเทิน จะอด สู
Do not praise wife or children while
present, for their blushing will put
thee to shame.
85. อย่า ชัง ครู ชัง มิตร¹
Do not hate either teachers or friends.
86. ผิด อย่า เอา, เอา แต่ ชอบ
Reject what is wrong, and adopt only
what is right.
87. นอบ ตน ต่อ ผู้เฒ่า
Incline thyself to the aged.
88. เข้า ออก อย่า วาง ใจ²
ระวัง ระวัง น้า หลัง
When entering or leaving a place don't
do it with perfect confidence, but
guard thyself on both front and rear.
89. เยียว ผู้ ชัง, จัก คอย โทษ
Beware of him who abhors thee, as he
will surely harm thee.
90. อย่า กริ้ว ไกรธ เนื่อง นิจ
Don't be too often waspish.
91. ผิว ผิด ปลิดไป ล้าง³
If in error cast it off and destroy it.

¹ O. adds here the following sentences absent in the modern recensions :

นัก สิทธิ เตือน, อย่า ดู ด่า

When the sage admonishes thee, do not be insolent to him.

โหรา เชี่ยว ว่า, ควร จำ

What the able astrologer says should be kept in mind.

หมอ ยา ย่า, อย่า ดู ถูก

Respect and not contemn physicians.

ลูก เมีย เตือน ควร ค่อย คิด

The warnings of thy wife and children thou should'st consider.

² O. has : อย่า นอน ใจ *i.e.* do not be remiss, do not blindly rely.

³ O. has : ที่ ผิด ปลิด เสีย บ้าง If at fault, purge thyself of it at least in part. Some texts have : ผิว ผิด ปลิด ไป พล้าง

ส บัญญู ญัตติ พระ ร่วง	The Precepts
92. ช้าง ตน ไว้ อาวุธ ¹	Keep weapons by thy side.
93. เครื่อง สรรพ ยุทธ อย่า วาง จิตร	Do not trust entirely to weapons.
94. คิด ทุกข์ ใน สงสาร ²	Be mindful of the misery of life (lit. of continued existence, through the cycle of transmigration).
95. อย่า ทำ การ ริ ที่ ผิด ³	Do not carry out what (thou perceivest) has been wrongly planned.
96. คิด ขวน ขวาย ที่ ชอบ ⁴	Endeavour to search out what is right.
97. ได้ ตอบ, อย่า เสีย คำ ⁵	In replying do not waste words (or talk nonsense).
98. คน ขำ อย่า ร่วม รัก ⁶	Do not fall in love with the artful.
99. พรรค พวก พึง ทำนุ ⁷	Foster thy own kinsfolk.

¹ O. : วาง หอก ดาบ อย่า หาญ—Keep spear and sword close at hand, instead of boasting (thou canst do without them);

จะ มาน ไพร้ ตอบ

So that, in the event of the enemy's coming, thou mayest make a stand,

จะ ได้ ชอบ เมื่อ ภาย หลัง

and retaliate upon him in due course.

วัง เวียง อย่า ยิน สนุก

Do not yield to the charms of pleasant cities or palaces (otherwise thou wilt neglect more weighty matters).

² O. : รำ พึง ทุกข์ สงสาร—Ponder on the sorrows of continued existence. (That is, so as to be able to take the right path leading to the cessation of re-birth).

³ O. : อย่า หาญ ทำ ความ ผิด—Dare not do what is wrong.

⁴ O. : ผิด ได้ ถาม หา ความ ชอบ—If in the wrong inquire about what is right.

⁵ O. : ได้ กอบ, อย่า เสีย กำ—On getting as much as can be grasped with both hands together, do not relinquish the simple handful. *N. B.* This is an excellent example of the curt style obtaining in Siamese proverbs, offering compressed and tersely put in a few monosyllables what requires the double or even the treble number of words of a Western language to express.

⁶ O. : คน ขำ อย่า รัก ใคร—Do not affect the wily.

⁷ Both these sentences 99 and 100 are omitted in O.

๙ บัญญัติ พระร่วง

The Precepts

- | | |
|---|---|
| 100. ปลุก เอา แร่ง ทัว่ ตน | Surround thyself with strength. |
| 101. ยล เชียง ไก่, นก กระ ทา ¹
พา ลูก หลาน มา กิน | Imitate the hen and the (francolin) partridge, which (when discovering food) lead on their young to pasture. |
| 102. ระเบิด ระเบิด อย่า ฟัง คำ ² | Do not listen to idle rumours. |
| 103. การ จะ ทำ อย่า ต่วน ได้ | Do not do things hurriedly. |
| 104. อย่า ใช้ คน บัง บท ³ | Don't send people on an errand without full instructions (lit. with inexplicit orders). |
| 105. ทด แทน คุณ ท่าน เมื่อ ยาก
ฝาก ของ รัก จง พอ ใจ | Requite the benefits of others when they are in distress, and be affectionate to whatever they entrust to your care. ⁴ |
| 106. ฝ้า ท้าว ใต้ อย่า ทรง | In the royal presence do not be haughty. |
| 107. รัก ดี จง อย่า เกียจ ⁵ | Be devoted, and not slothful. |
| 108. เจ้า เคียด อย่า เคียด ตอบ | To thy king do not return wrath for wrath. |
| 109. นบ นอบ ใจ ไส สุทธิ | Obey sincerely (lit. with real purity of heart). |
| 110. อย่า ขุด คน ด้วย ปาก | Do not undermine others with thy tongue. |

¹ O. : puts these two sentences 102 and 103 as follows :

เชียง ไก่ กุก หา ลูก—Imitate the hen clucking her chickens.

ลูก หลาน มา กิน อยู่—and descendants to come and feed.

² O. substitutes: ความ มี กระ ฐี่, อย่า ทำ—Do not destroy the foundation (or, core) of what is firmly established.

ของ ข้า อย่า รับ ไว้—Suspicious things don't accept.

³ This sentence may be taken to mean also: Do not employ shallow-lettered persons.

⁴ This sentence, if taken separately, may also mean : “Entrust cherished things to those in whom you have full confidence;” but it seems connected with the preceding one, of which apparently it forms the sequence.

⁵ O. : จง รัก ดี อย่า กล เกียจ—practically same sense.

ธ ปัญญ ญัตติ พระ ร่วง	The Precepts
111. อย่า ถาก คน ด้วย ตา	Do not offend (lit. 'hew') others with (cross) glances.
112. อย่า พา ผิด ด้วย หู	Do not inculcate others on mere hearsay.
113. อย่า เลียน ครู เตือน ต่า ¹	Do not provoke, by mimicking him, thy teacher to inveigh against thee.
114. อย่า ริ กล่าว คำ คด ²	Do not utter falsehoods.
115. คน ทยศ อย่า เชื่อ	Don't trust men without honour.
116. อย่า แฝ เพื่อ ความ ผิด ³	Do not saddle thy faults upon others. (Or, do not throw the responsibility of thy own faults upon others also).
117. อย่า ผูก มิตร คน จร	Do not befriend itinerant persons.
118. ท่าน สอน, อย่า สอน ตอบ	Do not presume to teach those who teach thee.
119. ความ ชอบ จำ ใส่ใจ	What is righteous enshrine in thy mind.

¹ O. : อย่า เตือน ครู ที่ ต่า—Do not excite the teacher while he scolds thee.

² O. adds here the following sentences :

ครู ว่า อย่า ว่า นัก—If the teacher rebukes thee, do not complain he is too severe.

ที่ หลัก แหลม, อย่า ด่วน—With thy superiors in acuteness of intellect, do not act rashly.

น้ำ ปวน นัก, มัก เปน ตม—Water, too much stirred, will get turbid.

ลม พัด นัก, หัก แต้ไม้—Wind blowing too strongly overcomes and breaks the tree.

จะ ให้, ให้ จง พอ คักดี—When giving (making donations) give according to thy own rank.

ถ้า จะ ทัก, จง พอ ใจ—When addressing a request to a person, ask only what is unlikely to displease him.

ภายใน จง คิด ส่ารอก—Thy meaning (or, ideas) thou shouldst utter forth.

ภายใน จง คิด สรเสริญ—and leave it to others (or, the public) to praise thee (or, to appreciate them.)

เมิน ใจ, คน พึง งด—Listless unconcern thou shouldst check.

³ O. : อย่า ได้ เพรื่อ ความ ผิด—Do not spread (or, propagate) error,

อย่า คิด ความ ผันฝอน—or (meanly) attempt to evade (the consequences of) thy own.

ส บัญญ ญัตติ พระ ร่วง	The Precepts
133. หิง ห้อย หย่า แพง ไฟ	If firefly, don't vie with fire.
134. หย่า ปอง ภัย ต่อ ท้าว	Do not hatch mischief towards thy sovereign.
135. หย่า มั๊ก หัว, พลัน แตก ¹	Do not be too impetuous; thou wilt soon break.
136. หย่า เข้า แบก งา ช้าง	Do not assist the elephant in carrying his tusks.
137. หย่า ออก ก้าง ขุน นาง ²	Do not oppose those in power (lit. the noblemen, or dignitaries).
138. ปาง มี ชอบ, ท่าน ช่วย ³ ปาง ป่วย ท่าน ชิง ชัง ⁴	When in power, all are ready to help us; but when we are in distress they treat us with scorn.
139. ผิ จะ บัง, บัง จง ลับ	If conceal thou must, conceal completely.
140. ผิ จะ จับ, จับ จง หมั่น	If grasp thou must, grasp firmly.
141. ผิ จะ คั้น, คั้น จน ตาย	If squeeze thou must, squeeze to death.
142. ผิ จะ หมาย, หมาย จง แท้	If aim thou must, aim unswervingly.
143. ผิ จะ แก้, แก้ จน กระจ่าง ⁵	If clear thyself thou must, do it until full light is made.

¹ O. : หัว นึก, มั๊ก จะ แหก—Too much dash is likely to end in failure (or, lead to wreck).

The actual sense is, practically, “A too violent pull breaks the rope” or in Italian: “Ogni soverchio rompe il coperchio.”

² O. : หย่า อวด อ้าง ว่า ขุน นาง—Do not boast of being a nobleman.

³ O. : ปาง ตน ชอบ, ท่าน ช่วย—When thou art in favour, they are ready to assist thee. Cf. “*Felicitas multos habet amicos*”.

⁴ O. : ปาง ตน ป่วย ท่าน ชิง—When downfallen all hate thee.

⁵ Here O. adds the two following sentences :

ถ้า จะ วาง, วาง จง ลึก—If laying anything, lay (or bury) it deep down,

เกลือก ท่าน นึก รู้, จะ เสีย ตน—lest others may discover it to thy own ruin.

๙ บัญญัติ พระร่วง

The Precepts

144. อย่า รัก ห่าง กว่า ชิด¹ Do not cherish what is aloof more than what is near thee.
145. คิด ข้าง น้า, อย่า ดู เบา Use forethought, and do not make light of the future.
146. อย่า ถือ เอา ตื้น กว่า ลึก Do not give importance to the surface more than to the deep-lying core.
147. เมื่อ เข้า ศึก ระวัง ตน When going to war be on the alert.
148. เปน คน เรียน ความ รู้ จง ยิ่ง ผู้ๆ มี ศักดิ์² Being a plain man thou must learn, far more than those in high stations.
149. อย่า มั๊ก ง่าย มิติ Don't play the sluggard; that is bad.
150. อย่า ตี งู ให้ แก่ กา Do not knock down snakes for crows.
151. อย่า ตี ปลา น้า ไทร³ Do not strike at fish in front of the basket trap. (*i.e.* Do not dismay them while they are meekly coming in).
152. ใจ อย่า เบา, จง หนัก Don't be light headed, but steady.
153. อย่า ตี สุนัข ห้ำม เहां⁴ Do not beat the dog to make him stop barking.
154. ข้า เก้า ร้าย, อด เอา If an old servant wrongs thee, bear patience.
155. อย่า รัก เहां กว่า ผม⁵ Don't love the louse more than the hair.
156. อย่า รัก ลม กว่า น้า⁶ Don't love wind more than water.
157. อย่า รัก ถ้ำ กว่า เรือน⁷ Don't prefer the (picturesque) grotto to thy own dwelling.

¹ Omitted in O. Some texts have: คิด ข้าง หนัก, อย่า ดู เบา—Pay attention to the weighty, and not to the light side (of a question).

² O. : ให้ ยิ่ง ผู้ แหวม หลัก—far more than those who are talented.

³ Omitted in O.

⁴ O. : อย่า ตี หมา อัน หอน เहां—Do not strike a dog which is barking.

⁵ O. : อย่า รัก เहां ตี กว่า ผม

⁶ O. : อย่า รัก ลม ตี กว่า น้า

⁷ O. : อย่า รัก ถ้ำ ยิ่ง กว่า เรือน

} same sense as above.

158. อย่า รัก เดือน ดี กว่า ตวัน ะ

Don't cherish the moon more than the sun.

Conclusion. :

๑สบ สิ่ง สรรพ์ โอวาท
ผู้ เปน ปราชญ์ พึง สดับ
ตรับ ทริ ตรอง ประ ฏิบัติ
โดย อรรถ อัน ถ่อง ถ้วน
แกลง เลศ เหตุ เลือก ล้วน
เลิศ อ่าง ทาง ธรรม¹

Each and all of these teachings those who are wise should listen to, heed them, ponder them, and put them in practice, for they are perfectly correct in principle and the shrewd devices they unfold are all based upon experience (lit., on a selection of facts or examples); so that they are excellent and in accordance with righteousness.

APPENDIX C

Initial list of Siamese proverbs, saws, etc.

With a view to start a list Siamese proverbs and idiomatic phrases, I subjoin here the principal sayings quoted in the course of the preceding pages apart from those of King Ruang, adding moreover a few others that did not find a place therein, hoping that those who take interest in the subject will thereby be induced to contribute further additions to the present list thus soon making it sufficiently extensive. For the sake of easy reference I have deemed it expedient to distinguish each saying by a serial number which it will be advisable to continue in future lists.

- | | |
|---|--|
| 1. ริ่ง หนัก มักล้ม, ล้มหนักมักชวน | By running too fast one is liable to stumble; by stooping too low one may lose his balance. |
| 2. รู้ ลบ ก็ เปน ปีก, แม้น รู้ หลีก
ก็ เปน หาง | By mere shunting it may be <i>wings</i> (i.e. the wings may be caught in the trap); but by withdrawing altogether it will be only <i>tail</i> (i.e. the tail only will be caught). |

¹ A different conclusion is given in O. as follows :

๑ธรรม เหล่า นี้ ใคร ทำตาม—He who follows these righteous principles

จะ ถึง ความ สุข ทุก เมื่อ—will ever attain to happiness;

เพื่อ แต่ง ไว้ ให้ สรรพ สัตว์—for they have been composed in order to enable all living creatures

ให้ ถึง สุข สวัสดิ์ แล—to gain happiness and prosperity.

3. นก ไร้, ไม้ ไทด์
A birdless tree?—a barren tree.
4. ชาย เข้า เปลือก, หญิง เข้า สาร
Males are paddy and females hulled rice (*i.e.* men can take root and settle in life by themselves, whereas women are not self-supporting). Cf. no. 39 in Appendix E.
5. พริก ไทย เม็ด นิด เดียว เคี้ยว
ยัง ร้อน
The tiniest grain of pepper is nevertheless pungent to chew (*i.e.* noble blood always makes its virtue manifest).
- 6.ฆ่า ควาย อย่า เสีย ดาย พริก
Having killed the buffalo (for food) don't grudge the seasoning (*i.e.* don't begrudge the outlay necessary for carrying an enterprise to completion).
7. รัก หยอก, อย่า กลัว หยิก¹
If fond of practical jokes, don't be afraid of being pinched.
8. กิน เข้า ต้ม, อย่า กระโจน กลาง
When about to negotiate a dish of (boiling hot) porridge, do not rashly attack it at the centre (but get gently at it from the outer rim).
9. ไม้ ลำ หนึ่ง ยัง ต่าง ปล้อง
พี แล นื่อง ยัง ต่าง ใจ
Joints (knots) though on the same stem are nevertheless unequally spaced; so even brothers are of different minds.
10. ทำ นา, อย่า เสีย เหมือง
When working paddy fields do not omit the canal for irrigation.
11. เข้า เมือง, อย่า เสีย ขุนนาง²
When in town do not neglect the dignitaries.
12. ตัด หวาย, อย่า ไว้ หน่อ
ฆ่า พ่อ, อย่า ไว้ ลูก³
When cutting down rattans don't leave the sprouts; when killing the father don't spare the offspring.

¹ This forms a couplet with the preceding, along with which it is frequently quoted.

² This forms a couplet with the preceding.

³ Adage quoted in the Ayuthia-Bangkok annals. vol. II, p. 658.

13. เสือ กูย, จรเข้ ปราน
ยุง สุโขทัย, ไข้ บาง ตพาน
For tigers Kui, for crocodiles Pran, for mosquitoes Sukhothai, and for (jungle) fever Bang-taphan.
14. หญิงลาวนุ่งผ้าสิน, กินกิ้งกือ¹
Lau women don the *Sin* skirt (a sarong with horizontal stripes) and eat millipedes.
15. ขาดฝรั่งนุ่งกางเกงโตงเตง ตาม
ตัว, ไม่กลัวตาย²
Europeans don trousers flapping about their persons, and fear not death.
16. ช้าๆ ได้ พร้า สอง เล่ม งาม
With patience thou wilt easily obtain two jungle knives.—“Slow and steady wins the race” (Lloyd).
17. ลิบ ปาก ว่า, ไม่ เท่า ตา เหน;
ลิบ ตา เหน, ไม่ เท่า มือ คล้า
Ten tongues (lit., mouths) asserting are not worth one eye seeing; nor are ten eyes seeing equal to a single hand feeling (one thing).—“Trust as little as you can to report, and examine all you can by your senses” (Johnson).
18. ไข่ ไป กระ ทบ หิน
The egg coming into collision with a stone. “The iron pot and the earthen pot.” “The earthen pot must keep clear of the brass kettle.”
19. ซื้อ ควาย กลาง หนอง
To buy a buffalo in a puddle.—“To buy a cat in a bag.” “To buy a pig in a poke.”
20. ซื้อ ทอง กลาง ถนน³
To buy gold in the street (*i.e.* where it cannot be tested)—same sense as the preceding.
21. หนี เสือ, ปะ จรเข้
ขึ้น ต้น ไม้, ปะ รัง แตน
Running away from a tiger but to fall in with a crocodile; climbing up a tree but to find there a wasp’s nest.
“Out of the frying pan into the fire.”
Cf. no. 26 in Appendix E.

¹ A skit occurring in the popular ขุน ช้าง ขุน แพน play.

² A skit occurring in popular performances of the พระ อภัย มณี play.

³ This forms a couplet with the preceding.

22. เอา มพร้าว ห้าว ไป ขาย ชาว สวน
เอา แป้ง นวน ไป ขาย ชาว วัง
To take cocoanuts for sale to the gardener,
or toilet powder to the palace
ladies—"Carrying coals to New-
castle." "Bringing earthen vessels to
Samos, or bats to Athens." "*In
segetem spicas ferre*" (Ovidius).
23. สิบเบี้ยใกล้ มือ, ยี่สิบไกลมือนัก
Ten cowries are within hand's reach; but
twenty are too far removed. "A bird
in the hand is worth two in the bush"
Il vaut mieux un tiens que deux
l'auras.
24. เลี้ยงลูกเสือ, ลูกจรเข้, อโสรพิศม์
To bring up a tiger cub, a young croco-
dile, or a venomous snake. "*Colu-
brum in sino fovere.*" To cherish a
serpent in one's bosom.
25. เสีย น้อย, เสีย ยาก; เสีย มาก,
เสีย ง่าย
Little is spent with difficulty; but much,
with ease.—"Penny wise and pound
foolish." A little goes a long way...etc.
26. อย่า สวา ไส้ ให้ กา กิน
Don't pull out the entrails (*i.e.* intimate
troubles) for crows to feast upon.
"Il faut laver son linge sale en famille."
One's filthy linen should be washed
at home.
27. หนาม ยอก, เอา หนาม บ่ง
If a thorn pricks thee, use a thorn to draw
it out.—"*Similia similibus curanfur.*"
Like cures like. "Un clou chasse
l'autre." Cf. no. 18 in Appendix E.
28. โรค มา เปน ภู เขา; ไป เท่า เขา,
เท่า เส้น
Diseases come in mountains and leave in
dribblets (*lit.*, in bits of the size of a
louse or of a clothes - vermin).—
"Misfortunes never come singly."¹

¹ A more striking parallel to this is to be found in the Italian proverb : "Ill luck comes by pounds and goes away by ounces." Cf. also the English one: "Misfortunes come on wings and depart on foot"; and the Shakespearian: "When sorrows come, they come not single spies, but in battalions," (Hamlet, IV, 5).

29. เข้า เมือง ตา หลิว, ให้ หลิว
ตาม ตา
While in a land of blinkards, endeavour
to wink like them.—“*Quum Romae
fuieris, Romano vivite more.*” Do in
Rome, as the Romans do. “When you
go to Rome, do as Rome does.” (St.
Ambrose of Milan).
30. น้ำ ใจ หญิง, เหมือน น้ำ กลิ้ง บน
ใบ บัว
The female heart is as unstable as water
rolling on a lotus leaf.
“*Varium et mutabile semper Foemina.*”
(Virgil)
Woman is inconstant.
“*La donna è mobile Qual piuma al vento.*”
(Opera “Rigoletto”)
31. เอา เป็ด มา ขัน ต่าง ไก่, จะ ฟัง
เป่น เสียง ได้ หรือ?
To set a duck to crow instead of a rooster;
how can the quack be listened to?
“To put round pegs into square holes.”
“The wrong man in the wrong place.”
32. เอา เนื้อ หนู ไป ช่วย (or เพิ่ม)
เนื้อ ช้าง
To take the flesh out of mice in order to
fatten the elephant (*i.e.* despoil the
poor in order to fatten the mighty).
“To rob Peter to pay Paul.”
33. คน ตา เอก, คววย เขา เกก, ระวัง
จง ดี
Beware of squint-eyed persons and of
buffaloes with outspread horns.
“*Ceux qui sont marqués en B (viz.
Borgne, Boiteux, Bossu, etc.) ne
valent rien.*”
“*Niun segnato da Dio fu mai buono*” (Ital.
prov.)
“*Cave ab signatis*”.
34. รู้ กินก็ เปน เนื้อ; มิรู้ กินก็ เสื่อม
หาย¹
With frugality even a little goes a long
way; but without it, all soon vanishes.
“Frugality is an estate.”
35. ยื่น แก้ว ให้ แก่ ลิง
To cast gems before monkeys. “To cast
pearls before swine.” (Jesus).

¹ The second part of this saying is sometimes varied into : มิรู้ กิน ก็ เสื่อม หาย—without parsimony thou wilt lose also thy coat.

36. สุวาน ขบ ออย่า ขบ ตอบ—or in
a more vulgar form :
หมา ขบ, ออย่า ขบ ต่อ หมา¹
If a dog bites thee, don't bite him in
return.
If a donkey brays at you, don't bray at
him."
"If an ass kicks me, shall I strike him
again?" (Socrates).
37. หมา เห่า ก็ ไม่ กัด
A dog that barks does not bite. "Barking
dogs seldom bite."
38. แมว ไม่ อยู่, หนู เรือง
When the cat is absent, the mice make
merry.
"When the cat's away, the mice will play."
39. โค หาย, จึง ล้อม คอก
After the kine are gone the enclosure is
put up.
"To shut up the stable-door after the kine
are gone."
40. เอา น้ำ ค้าง ไป เพิ่ม น้ำ สาคระ
Bringing dew to super-add to the sea.—
"Carrying water to the sea."
41. น้า เนื้อ, ใจ เสือ
Face of doe and tiger-like heart. "Cara de
angel, corazon de demonio (Spanish
prov.)
"Boca de mel, coração de fel"
(Portuguese prov.)
42. ไส้ ตัว เอง, เปน หนอน เอง
One's own entrails are worms to one's
self.
"On n'est jamais trahi que par les siens."
43. โลก มาก, ลาก หาย
With over-greediness one's fortune
vanishes.
"He who grasps at too much holds fast
nothing." "Grasp all, loose all."
44. โลก นึก, มั้ก ตัว ตาย²
Excessive cupidity leads to self-
destruction.

¹ See no. 68 of King Ruang's maxims above.

² This forms a couplet with the preceding.

45. ตา บอด จูง ตา บอด, แล้ว ตา
บอด ถียง คน จูง (or, ผู้ จูง)
The blind leads the blind, and then the
blind quarrels with his leader.
“If the blind lead the blind, both shall fall
into the ditch.” (Hebrew prov.)
46. อย่า ให้ เด็ก เล่น มีด, เล่น พร้า
Don’t allow children to play with knives
or cutters. “*Ne puero gladium.*”
“Entrust not a boy with a sword.”
47. งาม แต่ รูป, จูบ ไม่ หอม
Handsome features, but no fragrance to
smell (the substitute for the Western
‘kiss’).
“La beauté sans vertu est une fleur sans
parfum”. “Beauty without grace is a
violet without smell.”
48. ลูก ไม้ งาม, ข้าง ใน ฝาด¹
Like an overripe fruit (that still is) sour
within.
49. ถ่ม น้ำลาย รด ฟ้า, ใส่ (or ถูก)
หน้า ตัว เอง
He who spits towards the sky gets it back
into his own face.
“Chi sputa contro il vento si sputa in
faccia.” (Ital. prov.)
50. สี่ เท้า (or ข้าง สี่ เท้า) รู้ พลาด
นัก ปราชญ์ รู้ พลัง
Even a four-footed animal (or, an
elephant) will stumble, so will the
scholar.
“Even a horse, though he has four feet,
will stumble.” (English prov.)
“*Errare humanum est.*”
51. ถ่อ หยั่ง ไม่ ถึง น้ำ
The pole (for pushing the boat) does not
reach down to the water. (The means
are unequal to the task)
52. หมู เขา หาม, เอา คาน ไป สอด
To thrust one’s own carrying pole be-
tween those who carry the pig (sus-
pended to a pole).
To meddle in other people’s business.
53. เอา น้ำ ลูบ ท้อง
To rub the belly with water (*i.e.* to have
nothing to eat). “To dine with duke
Humphrey.

¹ This forms a couplet with the preceding.

54. พระ ทาน ผ้า ลาย
To present with a flowered chintz (*i.e.* to cause one to receive a flogging with rattans, thus getting a mottled or striped back.)
55. ให้ ยา นัตถ์
To give snuff-drug (to one who is crack-brained) “To helleborise” (fig.)
56. โค ขะ ละ สุ
A Cataian. One of “The four P’s” brotherhood (see section 10 B above)
57. เหมือน กิ่ง ครก ขึ้น ภูเขา
Like running a mortar up hill. (A very hard job).
58. ราว กับ ลิ่น ลังกา
Like a Ceylonese tongue. (A glib-tongued fellow).
59. ง่าย เหมือน สูบ บุหรี่
As easy as smoking a cigarette. “As easy as kissing my hand.” “’Tis as easy as lying” (Shakespeare).
60. เหมือน เสีย กระ บาล ผี
Like making oblation of a platter of food to the ghosts.
“Like giving a sop to Cerberus.”
61. ดุจ ผี ไม่ มี สาร, กระ บาล ไม่ มี ขอบ
Like a ghost without substance or a leaf platter without rim. “A bogus.”
62. เหมือน เลี้ยง เหี้ย, เสีย น้ำ แกง
Like bringing up a water monitor; it is wasted curry. (Wasted time and labour). “A lavar la testa all’ asino si perde il ranno ed il sapone” (Ital. prov.)
63. เหมือนทองแดงแฝง ผ้า เปน ราศี
Like the copper (in a debased coin) which, with exposure, becomes stained (by oxidation). “Showing up its spots.”
64. ออด เหมือน หมา
อด เหมือน เสือ
Starving like a dog.
Starving like a tiger. “Starving like a church mouse.”
65. เหมือนต้นหัก, ลูก รัก ก็ มัก เขา
Like a broken tree, whose cherished fruits wither.

66. เหมือน เอา พิมเสนไป แลกเกลือ¹ Like bartering Barus camphor with salt.
(To make a foolish bargain).
67. เอา แก้ว ไป แลก ปัด² To barter gems with beads (same sense
as the preceding).
68. เหมือน ไม้ ชีก คัด ไม้ ชุง Like attempting to raise a log with a
splinter. (A task beyond one's forces).
69. เหมือน คน ไข นอน ผัน Like a dumb person dreaming in sleep.
(unable to tell his own experiences).
70. เหมือน คน มือ ด่วน ได้ แหวน Like a maimed man without hands get-
ting a finger-ring. (incapable or un-
able to make a good use of one's own
valuables).
71. เหมือนกระต่ายหยั่ง น้ำมหา สมุท Like the rabbits who attempted to find out
the depth of the sea by wading
through it (and perished). (Self-
conceit, presumptuousness). Cf. no.
6 in Appendix E.
72. เหมือนนก น้อย บิน แข่ง พระยา ครุฑ Like the little bird who challanged
Garuda (the mythical king of the
feathered tribe) at flight. (An Icarian
attempt).³
73. จูบ ลูก, ถูก แม่ To impress, by mishap, on the mother a
kiss intended for the baby (in her
arms, or lap).⁴
74. อย่า แคะ ไม้ ทับ ตั้ว Don't dig up a tree making it fall upon
thee. (Don't overthrow what will
crush thee by its fall).
75. จืด, จึง รู้ จัก คุณ เกลือ;
หนู กัด เสื้อ, จึง รู้ จัก คุณ แมว It is when finding food insipid that you
recognize the value of salt; it is when
finding your coat gnawed by mice
that you become alive to the worth of
the cat.

¹ This adage is cited in the annals of Ayuthia, vol. I, p. 150. See no. 8 in Appendix E.

² See no. 7 in Appendix E.

³ Both these apologues are cited in the annals of Ayuthia, vol. I, pp. 72-73.

⁴ The saw also means : "Kissing the baby touches (*i.e.* favourably affects) the mother." In this connection it is said of one practising the osculatory process upon the baby of grass-widow, or otherwise flattering her in order to enter into her good graces.

76. สวรรค์ อยู่ในอก, นรก อยู่ในใจ
To gain heaven or hell lies within our breast and heart (*i.e.* It depends on our thought and actions to go to either place).
“In thy breast are the stars of thy fate” (Schiller).
77. ไม่ เห็น น้ำ, ตัด กระบอง;
ไม่ เห็น กระบอก, โกง นำไม้
To cut a bamboo joint (to use as a bucket), without seeing any water; to bend the crossbow before seeing the squirrel. (To act prematurely).
78. เข็ม ก้น น้อย, ร้อย เข้า ช้า
A needle with a small eye should be threaded slowly. (The little or lowly ones should be taught gently and patiently).
79. คน ขี้ ขลาด ต้อง เดิน ลั่น
คน ไม่ คร้าน ต้อง เดิน ยาว
A coward cannot travel very far (because he is afraid of ghosts, etc.); but a man who is not indolent can push on a long way.
80. มะกอก สาม ตะกร้า
มะกอก สามตะกร้า ปาไม่ ถูก
A triple basket of hog plums (= an arrant liar) N.B. This is an elliptical form of the saw :—
Even if three baskets of hog plums were flung at him, he would yet remain unhit (*i.e.* he would yet manage to get off scot free with his artful misrepresentations).
81. เหมือน กบ อยู่ใน สระบัว
Like frogs in a lotus pond (*i.e.* they don't feel the fragrance of the lotus blossoms, nor do they appreciate the charm of the place). *Asinus in unguento.*

82. เหมื่อนทัพพี (Or ทะระพี, สระพี)

Like a ladle (which holds food but does not work for it and is always greasy). (Applied to a loafer, parasite, or useless and untidy person).¹

¹ This is a less contemptuous form of the expressions ตัก, อ้าย ตัก, หน้า ตัก, viz. “skimmer”, and “face of a skimmer”, which are severe insults. The ทัพ พี is a fine-looking and ornamented ladle, usually mother-o’-pearl inlaid; whereas ตัก is a wooden or brass skimmer and not a “cocoanut spoon” as Pallegoix’s dictionary, has it. The cocoanut ladle is called กระบาย, and not ตัก. It is interesting to notice that the term ตัก, (*tawak* or, as he spells it, *touac*) is already put on record, in the sense of an insult, by La Loubère in 1687. (See his “Historical Relation of the Kingdom of Siam”; London, 1693, p. 166). From ตัก, has taken rise the act of ให้ ตัก *i.e.* “to make the gesture of the skimmer” which consists in bending one arm upward, with the palm of the hand turned outwards and the fingers folded, so as to represent the skimmer. The saw comes either directly from the Dhammapada, or indirectly by way of the Lokaniti. In the Dhammapada, stanza 64, it is said :

“Yavajivam pi ce balo—panditam payirupasati,

Na so dhammam vijanati—dabbi suparasam yatha.”

‘A fool, even though he be associated with a wise man all his life-long,

Will perceive the truth as little as a ladle perceives the taste of curry.’

Here Professor Max Muller translated : “as little as a spoon perceives the taste of soup” (“Sacred Books of the East,” vol. X, part I, p. 20), which conveys a considerably different idea to the European reader. For Dabbi, Kacacchu, and akin vocables which Childers (Dict.), and Rhys Davids (“Sacred Books of the East,” vol. XX. pp. 100, 290) took to mean spoons, are not so in the European sense, *i.e.* of conveying liquids and food to the mouth; but ladles or stirrers, used either to dish or serve out food, or to stir food in the cooking pots and pans. I believe that with the exception of little spoons made of precious materials for the administration of medicines, no spoons were ever used of old in India and neighbouring countries for taking food to the mouth. This would be contrary to Indu ideas of etiquette; and to this day they are forbidden for that purpose to the Buddhist priesthood—at any rate in Siam. It will be seen, moreover, that by translating the concluding passage of the stanza quoted above, in the same manner as Max Muller, it loses much of its force. Whereas, if we substitute ‘stirrer’ or ‘ladle’ in the place of ‘spoon,’ and ‘sauce’ or ‘curry’, for ‘soup’, in agreement with local culinary usages, the passage acquires a far more impressive significance, this being to the effect that the ladle or stirrer, although remaining long in contact with the curry (which is spiced) does not feel its flavour. Evidently, this was the meaning the author of that passage intended to convey.

Stanza 24 of the Lokaniti repeats *verbatim* the same passage, with the only exception of a trifling variation in the tense of the verb at the end of the first verse which it gives in the form “payirupasi.” The same it does in the next stanza (25) which is, with the same slight variant but a word for word repetition of stanza 65 in the Dhammapada.

The passage in question discloses to us the exact figurative sense of the term Dabbi, ‘ladle,’ ‘stirrer,’ or ‘skimmer’ as well as of its even ruder variety, the Siamese *Tawak*. And that sense is : one unable to appreciate or perceive what is good, and for whom improvement from his base mental and moral condition is past all hope; in a word, a rank fool, or confirmed jackass. Hence it is that the term *Tawak*, especially, is held among Siamese so offensive as to be proscribed in polite conversation, as well as in literary composition. It is, indeed, when used invectively, far more opprobrious than our ass, fool, or dolt.

As regards the “gesture of the skimmer,” it has its antithesis in the “gesture of the long handled fan, พัด (phacchani, from Palivijani)” which is done in the same manner, but with the palm of the hand turned inwards, and conveys a respectful signification, in a similar manner as beckoning with the hand as a salute or farewell bidding, is with us.

83. อยาก กิน ปลา อยู่ พรเพ็ชร
If fond of eating fish go to Boraphet.¹
84. อยาก ตาม เสด็จ ให้ ได้ ดี,
ไป อยู่ ลพบุรี
If liking to find the king easily (or, to enjoy pleasure in the king's train) go to Lophburi.²
85. ต่อ หน้าว่าพลับ, ลับหลังว่าตะโก
In thy presence he says *phlab* (the fruit of *Diospyros kaki*, imported from China, which is sweet to the taste); but behind thy back he says *tako*, (the fruit of *Diospyros dodecandra*, which has a bitter taste).
“Face-flatterer and back-biter.”
(Tennyson).
86. น้ำ ผึ่ง ทา ริม สี ปาก;
ลับหลังกินยา, เหมือน พรเพ็ชร
His lips are smeared with honey; but what he says after thy back is turned is hard to gulp, like *Boraphet* berries (the fruit of *Cocculus verrucosus* which, from its very bitter properties, is used in medicine). *Mel in ore, verba lactis, Fel in corde, fraus in factis.*
87. กว่า ถั่ว จะ สุก, งา ไหม้³
By the time the peas (beans, or groundnuts) are roasted, the tilseed will be burnt. (*i.e.* ere all is in readiness the opportunity will have passed).
“Too late for the fair.”
88. ทิ้ง ที่ กว้าง, ไป หา ที่ แคบ
To quit a commodious place for a strait one.

¹ I.e. บึง พรเพ็ช, a famed marsh lying north-east of Pak-nam Pho, a few miles away from the left bank of the แควใหญ่ river with which it is connected by a creek. In the middle of it rises the hillock called เขา ฤๅษี, and its waters teem with fish of many kinds, while birds attracted by the rich spoil flock about in large quantities. During the fishing season it is frequented by numbers of fishermen, when it is well worth a visit.

² This saw must have originated from the time when King Narai made Lopburi his country residence, whence he started on frequent boating and hunting excursions.

³ This adage already occurs in the annals of Ayuthia, vol. I., p. 206.

89. เหน กระ ดูก ดี กว่า เนื้อ
 Preferring the bones to the flesh (*i.e.* flatterers to true friends.) “Catch not at the shadow and lose the substance.” Cf. no. 9 in Appendix E.
90. เนื้อ ไม่ได้ กิน, หนัง ไม่ได้
 รองนั่ง, เอา กระ ดูก แขนว คอ;
 or เนื้อ ก็ ไม่ได้ กิน, หนัง ก็ ไม่ได้
 ได้ รองนั่ง; เอา แต่ กระดูกแขวน
 คอ ตน
 The flesh I did not eat, the skin I did not spread (on the floor) to sit upon; yet shall I have to carry the bones suspended to my neck?
 (This means : to do a work which yields no profit and leaves only a burden of troubles as reward).
91. จะ ว่า ปด ก็ กริ่ง, จะ ว่า จริ่ง
 ก็ กลาย
 Daring not to declare it a lie, while being aware it is all but truth. (or, In doubt about its falsity, while not sure about its truth).
92. ซื้อ ผ้า, ต้อง ดู เนื้อ
 When buying a fabric thou must examine the stuff (it is made of).
93. ไม้ ล้ม, จึง ค่อย ข้าม
 Wait until a tree has fallen to skip it.
94. กิน น้ำ แม่ น้ำ เจ้า พระ ยา แล้ว
 Having drunk the water of the Chau Phya (*i.e.* of the Bangkok river). (means : having fallen into agreement or sympathy with Siamese ways and ideas).
95. ถือ หวาย, ห้าม ตัว เอง
 Holding the rattan rod (the symbol of power) in his hand but to impose on his own self. This means also: to make use of threats or hands to impose respect, instead of the rattan rod—or authority—one holds.
96. เลือก ที่ รัก, มั้ก ที่ ชัง
 Preferring those for whom we feel attachment and discarding others equally, or better, qualified.
 Favouritism; nepotism; interested partiality.

97. ฝรั่ง บาง เสาว ธง
 1.—literally : A *farang* (guava fruit) from the Bang-sau-thong gardens (in Khlong Mon, many of which are owned by descendants of Europeans, whose ancestors were Portuguese).¹
 2.—figuratively speaking : A *farang* (or more or less Europeanized Siamese) from Bang-sau-thong (*i.e.* native of the country).
98. อย่า ร้อง แรด, เสียง เสือ
 Do not roar like a rhinoceros or a tiger (*i.e.* do not raise the voice more than is necessary; or, scream not for trifles).
99. มี นก จึง มี แร้ว
 มี สรร แก้ว จึง มี บัว
 It is because of there being birds that there are nooses and snares.
 It is because of there being crystalline ponds that there are lotus blossoms.
100. เลี้ยงช้าง, กินหญ้า (more vulgarly, ชี้) ช้าง
 The elephant groom must live upon the elephant's grub (or, leavings). (*i.e.* servants must live of what their masters live upon).
101. ช้าง สาร, แล งู เहां,
 ทั้ง ช้า เก้า แล เมีย รัก
 อย่า ได้ ไว้ใจ นัก
 Tuskers, poisonous snakes,
 Old servants, beloved wife,
 Do not trust too much.
102. จาริด เสือ ก็ ฟัง ป่า,
 ลูก กำ พริ้ว ฟัง ตา ยาย,
 ผู้ซื้อ ฟัง ผู้ขาย,
 คน เข็ญใจ ฟัง ขุน นาง
 It is the practice of the tiger to seek protection in the jungle; of orphan children in their grandparents; of the buyer in the seller; and of distressed people in the magnates.
103. ปาก หวาน, ก้น เปรี๊ยะ
 Sweet at the mouth and sour at bottom. (cf. no. 48 above).

¹ Called the *farang* fruit because introduced into the country by Europeans from its original home, which was America, early in the seventeenth century. In 1687 La Loubère noticed the guayava [guava] in Siam, but he says that it was then known to the Siamese as “Louk Kiac,” by which he evidently means ลูก จาก, *i.e.* the fruit of the atap palm.

104. ดู เยี่ยง ยุง ยัง มี แว ที่ วง หาง,

Look at the peacock: he still has bright eyes left in his tail feathers (as tokens of his noble origin).¹

105. จิ้ง จก เรียกจรเข้ บกยก ขึ้นห้า;
แมว ตัว เล็ก เขาก็ว่าเปน อา เสือ

The house-lizard (*ching-chok*, or gecko), is taunted with being a land crocodile; so is a kitten said to be the tiger's little uncle. (*i.e.* there is a taint of fierce and treacherous blood in them, which may tell at any time).²

106. หญิง ขมิ้น, ชาย ปูน; ประมูล ปน
โหนด จะ พัน ชะเล แดง ตำ แหน่ง
เนื้อ³

Women are like turmeric and men like lime; when brought into contact with each other, how is it possible to prevent the pink coloration of the mixture? (*i.e.* their combination, alluding to the lime employed in betel chewing, which is coloured pink by means of turmeric).

“When the man's fire and the wife's tow,
In comes the devil and blows it in a lowe” (flame).

107. อยู่ ใต้ พ้า หรือ, จะไป กลัว ฝน?

Being under the sky, why shouldst thou be afraid of rain? (Being a citizen, why shouldst thou shirk from thy civil duties?)

108. พูด กับ พ่อค้า, อายุ ยืน หมื่น ปี;
พูด กับ หลวง ซี, ตาย วัน ละ
พัน หน

Listen to the merchant, and (he will flatteringly tell you) you have yet ten thousand years to live;

Talk with the priest, and you will (find you have sinned enough wherewith to) die a thousand times a day.

¹ This is from the สุภา สิต สอน หญิง, (see no. 5, Appendix A above).

² This is from the อิศร ญาณ (see no. 6, Appendix A above).

³ This is also from the อิศรญาณ.

109. หมาเห่าใบตองแห้ง
A dog barking at dried plantain leaves
(when falling to the ground with
noise).
“A dog that bays the moon” “I’d rather
be a dog and bay the moon.”
(Shakespeare, *Jul. Caes.* iv, 3).
110. ฝนตกไม่ทั่วฟ้า,
เย็นแหล่งหล้า, ในภูเข;
ไม่เย็นในอกเรา¹
Rain falls, but not from every part of the
sky; a coolness is diffused on the land
and about the hills; but our bosoms
get no refreshment.
111. มากขี้ควาย; หลายขี้ช้าง²
Plenty of buffalo dung; heaps of elephant
excrement!
(Plenty of things, or men, but good-
for-nothing.) “*Non multa, sed
multum.*” (Not many things, but
much). “*Pondere, non numero.*”
112. มีเมียผิด, คิดจนตัวตาย;
ปลูกเรือนผิด, คิดจนเรือนทลาย
If thou hast erred in the choice of a wife,
thou wilt regret it thy life long; if thou
hast made a mistake in the selection
of a site for thy dwelling, thou wilt
think of it until the house falls.
113. ไปตีงูให้กากิน;
กากินแล้วจะคืนถิ่น³
Knock down snakes to feed crows, and
the crows after having had their fill
will go back to their own nests.
114. ตีงูให้หลังหัก (3)
To strike a snake and only break his spine.
(The snake being yet alive will follow
his persecutor and revenge himself,
upon him = to breed a feud to no
purpose).

¹ From a popular barcarole (เพลงเห่เรือ). The expression ฝนตกไม่ทั่วฟ้า is also employed independently to mean that favours do not rain down equally from on high; rewards are not dispensed equitably, etc.

² This is in allusion to the fact that buffaloes and elephants void large quantities of dung. Thence the (Khmer-derived) expression อัจกระบือ (for *ach krabei*) corrupted into อัจตะบือ meaning, lit., buffalo dung”; but actually, “much but worthless.”

³ See section 6.



115. ตัด ช่อง น้อย แต่ พอ ตัว,
เอา ตัว รอด แต่ ผู้ เดียว
To make a breach just sufficient for one's self, and save only one's own skin. (To look after one's own safety, leaving the others in the lurch).
116. คอย ให้ พระ ศรี อาริย์ มา ตรัส
Wait until Arya Maitreya (the next Buddha) shall attain Buddhahood (and come to enlighten the world). "Ad Graecas kalendas" —Suetonius. (At the Greek calends; *i.e.*, never). "At latter Lammass."
117. คอย ให้ น้ำ บางกอกแห้ง
Just wait until the Bangkok river dries up. "Wait until the week which has two Thursdays" (Ital. saying).
118. เมื่อ งู มี เขา, เต่า มี หนวด,
ตะกวด มี หงอน
When the snake shall have horns, the tortoise whiskers, and the monitor lizard a crest (caruncle). "..... sooner earth Might go round heaven, and the strait girth of Time Inswathe the fulness of Eternity." (Tennyson)
119. เอา แก่น จันทร์ ไป แลก เปรียง¹
To barter heart of sandalwood for ghee (To seek filthy lucre by ludicrous expositions of the sacred texts. Said of monks who, in order to please their audience and obtain bountiful alms, recite some stories, *e.g.* the Mahajat, etc., in a play-acting style, accompanying the recital with all sorts of antics).
120. เหมือน งู เหน นม โก่อ, โก่อ เห็น
เท้า งู
Like a snake perceiving the udders of a hen, or a hen seeing the feet of a snake (limbs which, of course, do not exist in the animals just named). Said of a very keen-sighted or eminently sagacious person, who can soon discover the way to get out of a difficulty. Acute in penetration, and full of resource.

¹ The term เปรียง omitted in foreign dictionaries of the Siamese language, means *ghee* and, by extension, any fatty or oily substance. It is the Khmer word *preng*=fat, oil.

121. ทำ เปน คม ใน ฝัก¹
To conceal the keen blade in the scabbard. “Hiding his light under a bushel.” “An iron hand in a velvet glove” (Charles V).
122. ตระกูล ส่อ ชาติ,
มาระยาตร์ สอตัว²
Descent (or, the family) reveals the caste (lit., birth), but demeanour proclaims the man.
“Manners make the man.”
“*Vultus est index animi.*” The countenance is the index of the mind.
123. ฝรั่ง ชี้นก
A guano *farang*; or, bird-fertilized European germ (in allusion to germs transplanted by birds to foreign countries through their excrement). This is a disparaging term applied to Eurasians, corresponding to our “Half-caste,” “Chee-chee,” and “Lip lap.”
124. ปาก ว่า, มือ ถึง³
No sooner has the mouth spoken than the hand reaches out (*i.e.* hits, or strikes the blow).
125. โบก หัว, แล้วย ลูบ หลัง
Stroking your back after having filliped your head. (A kiss after a kick).
126. พระ สุริยะ ไม่ คอย; or,
ตะวัน ไม่ รอ ทำ
The Sun does not wait. The Solar orb does not tarry. “The sun-steeds of time, as if goaded by invisible spirits, bear onward the light car...” (Goethe)— “*Tempus, fugit.*” “*Fugit irreparabile tempus*” (Virgil).

¹ The expression already occurs in K. L. Hawat’s “Memoirs,” p. 81.

² This is one of the half-dozen or so sayings quoted in Pallegoix’s dictionary, where it is mis-translated: “Nobility is known by the birth and probity by morals.”

³ ได้ ที แล้วย, ปาก ว่า มือ ถึง—Whenever getting an opportunity, action immediately followed after the word (lit. “no sooner had the mouth spoken than the hand reached, or struck.”)—K. L. Hawat’s Memoirs, p. 47 ปาก ว่า ก็ มือ ถึง also occurs in นาง อั้น, fasc. I.

127. เก็บ น้ำ ลาย, อาย ปาก, ของ
ผู้อื่น
To gather up other people's spittle or
breath. (To pick up other people's
utterances or effusions).
128. เอา ตัว ขึ้นเหนือ ลม¹
To exalt one's self above the wind. "To
raise one's self into the seventh sky."
129. ไม่กลัว สัก เท่า กิ่ง เกษา²
Not afraid even as much as half a hair.
130. จับ ปลา, ให้ กุม หัว
When catching fish, seize them by the
head. "Seize the bull by the horns".
131. ทำ ผิด, คิด มิ ชอบ
เข้า ลอบ ตาย เอง³
He who wrongly acts and wrongly plans,
Gets caught and perishes in his own net
(lit., bow-net).
"Caught in his own trap."
132. เหมือน คน เปน นก สอง ศีรษะ⁴
Like a bird with two heads. "Double
faced"; duplicity.
133. เขา ไม่ได้ กิน เหล็ก กิน ไหล
ที่ ไหน มา;
เปน ชาย เหมือน กัน
Where has he ever eaten iron?—he is a
man just like ourselves. (*i.e.* He is not
of iron, but of flesh, and therefore
vulnerable to weapons).
134. รักๆ ให้ สนิท คิดๆ ให้ ตาย
If he loves thee, heartily requite his
affection; but if he betrays thee, bring
about his destruction.
135. เปน ประดู่ หนึ่ง พ้อม ทา มูลโค
He is like a big basket (such as used to
store paddy in) besmeared (on the
outside) with cow-dung. (=big and
useless).⁵ "Grosse tête et peu de
sens."

¹ Op. cit., p. 78.

² Ibid., p. 77.

³ This adage is already quoted in the พงษาวดารเหนือ or "Chronicle of Northern Siam," as being an old one in about the middle of the fourteenth century.

⁴ This and the next are culled from historical memoirs of the seventeenth century.

⁵ พ้อม is a big-bellied basket made of plaited bamboo laths and besmeared on the outside with cow-dung in order to protect it from the invasion of insects, and also to prevent the paddy stored in it from falling out through the interstices. The ตล่อม is a still bigger circular enclosure used for similar purposes.

136. โต เท่า พ้อม As big (and stout as a huge paddy basket (= big but worthless. As big-bellied as as a cask).¹
137. ปลา ร้า ห่อ กลิบ บัว Pickled rotten fish (a Lau relish) wrapped up in the petals of a lotus flower. (= a vile thing in a fine wrapper).²
138. ลิบ สิ้น ค้า ไม่ เท่า นา มูน Ten (kinds of) wares (or, sorts of merchandise for sale), are not worth one fertile paddy-field.
139. ทำ นา บน หลัง คน To cultivate paddy-fields on the peoples' backs (= to live at other people's expense, or by the fruit of their labour. To be exactious or extortionate).
140. อด ได้, เปน พระ, ชนะเปนมาร By restraint one may become a saint (or a Buddha); but by overcoming righteousness (*i.e.* right by might) he turns into a devil (= restraint leads to sanctity, but victory (or success) to devilry). “Success tempts many to their ruin”—Phœdrus. “*Fortuna nimium quem fovet, stultum facit*” (Fortune makes a fool of him whom she favours too much).—Publius Syr.
“Fortune makes him a fool whom she makes her darling.”—Bacon.

¹ See previous note.

² Cf. the Lau proverb no. 3, Appendix D, below. ปลา ร้า is the malodorous concoction made from half-putrefied pickled fish of which the Lau people are so fond. It forms the staple condiment for their food. Petals of the lotus flower are used as wrappers for cigarettes made in the country, and for other articles intended for the fashionable classes and the elite.

141. มารดา เปน กระสือ, เมื่อ จะตาย
ก็ ต้อง ถ่ม น้ำ ลาย ให้ บุตรๆ
นั้น ก็ รับ มรฎก กระ สือ ไป
เหมือน มารดา
If the mother be a witch, when on the
point of death she must spit (in the
mouth) of her child, so that it may
thereby receive in heirship the power
of witchcraft possessed by her. ¹
142. โไทย เล็ก, แจ็ก ดำ, มอญ ขาว,
ลาว ไหญ่. (อย่า คบ)
(Beware of) dwarfish Thai, dusky
Chinamen, fair complexioned Mon,
and tall Lau.
143. ทำ เศรษฐี พาไล
To play the (rôle of the) wicked Nawab.²
144. หมอ ช้าง ก็ ตาย ด้วย ช้าง,
หมอ จรเข้ ก็ ตาย ด้วย จรเข้,
หมอ งู ก็ ตาย ด้วย งู
The mahout dies (killed) by elephants; the
crocodile tamer by crocodiles; and the
snake-charmer by serpent bites.
145. สั่ง สอน ให้ จรเข้ ว่ายน้ำ
สอน สั่ง ให้ เป็บ เข้า มือ ขว
To teach the crocodile to swim, (or) teach
to eat with the right hand ³
= “To teach one’s grandmother to suck
eggs.”
146. บน กับ ผี, ตี กับ เจ้า
To pray the gods—and devils. “To light a
taper to God and another to the
Devil.”
147. ยก มือ เปน ผัก ถั่ว
To uplift both hands podwise (*i.e.* with
the palms joined in salutation; = to
salute, to make obeisance, pay
respect).

¹ Spoken by King Phrah Buddha Lot-la (r.1809-1824) according to the หนังสือ ชาญ พระศรี or สุภา
สิต สี่ ข้อ by Chau Phya Mahindr, p. 103. (See Appendix A, 2, no. 15). It is commonly believed in this
country that such is the way by which witches transmit their occult powers to their descendants; and
it is held that unless they do so at their life’s end, they would be doomed to die a slow, excruciating
death.

² This alludes to the villain of the “Siri Vijava Jataka (ศรี วิชัย ชาฎก) a well-known spurious
Buddhist birth-story of Lau origin. The villain, an exceedingly wealthy but roguish individual, is
surnamed Setthi Phalo (Setthi Balo), *i.e.* “the perverse chetty (or nabob)” on account of the knavish
tricks he plays upon his fellow-men. One of these is, for instance, to accuse one of wilful intent to
rob after having invited him to his house. Hence the above saw: “to act like the Setthi Phalo” for
“to behave perversely.” This already occurs quoted in Khun Luang Hawat’s Memoirs, p. 48, under a
date corresponding to A. D. 168) *circa*.

³ *Lit.*, “to take handfuls of cooked rice with,” etc. Only the right hand is used for such a
purpose, the left being deemed unclean.

148. อวด ชี่ ซ้าง, อ่าง ยิง ปืน
To boast of prowess in elephant riding,
or of excellence in marksmanship (= to brag of superior attainments; to be a fanfaron).
149. เอา หัว เปน มัง กุ, เอา ท้าย
เปน มังกร
To mistake the prow for the stern, and the
poop for the dragon head (= to jumble wilfully or not; to confound one thing with another).¹
150. เหมือน คน เปื้อ, คน ใ้
นั่ง เปน เปื้อ อยู่
Like a *Bua* savage or a dumb man (= Speechless, unable to utter a word).
Sitting silent like a *Bua* savage.²
151. ปาก ว่า ปรา ไศย, หัว ใจ เชือด
คอ
The lips (*lit.* mouth) talk most affably;
but the heart is bent on cutting your
throat. Cf. No. 41 above.
- ปาก ว่า ไม่, แต่ จิตร คิด เชือด
คอ
The lips (mouth) say : Oh! no; but in his
heart he plots to cut your throat.
- (a variant of the above in the
poem หลวิไชย, คาวี fasc. I.)³

¹ This adage dates back to the days of junk trade with China when royal Siamese trading junks (สำเภา) bore the figure of a Chinese dragon painted on the head, and that of a phoenix depicted on the stern.

² Allusion to a legendary savage tribe the members of which have the lower limbs rigid, not articulated; that is are devoid of knees so as to be unable to bend the legs. They are said to be black in complexion, extremely shy, and unable to speak; also, to live on trees, somewhere in Northern Siam, and in the Malay Peninsula at the headwaters of the Kelantan River. Some Siamese think they are a species of animals; others believe they are human beings. The legend has, doubtless, originated from some exaggerated account of negrito or Negritoid tribes, such as the Semang (who are, however, more usually termed เงาะ Ngoh, *i.e.* “woolly-haired”) in the Malay Peninsula; the Chong or Kha Ut (ชอง, ข่า อุต) on the east coast of the Gulf; and the Phi-pa (ผี ป่า) in the north of Siam. The latter are said to be tree dwellers; the Pörr or Eastern Chong though not exactly living on trees, are wont to erect their huts on tree stumps; and some of the savage tribes in the Malay Peninsula are said to have arboreal habitations.

It would be very interesting to investigate the origin of the *Bua* myth, and to identify the tribe that has given rise to it.

The absurd fiction as regards the absence of knee joints in *Bua* savages, may be compared to the old western legend about elephants which were held to have no knees. Cf., *e. g.* Eugenius Philaethes’ “Brief Natural History,” 89; as well as the following Shakespearian passage : “The elephant hath joints, but none for courtesy; his legs are for necessity, not for flexure” (*Troilus and Cressida*, III, sc. 3—1602).

³ A new versification of the old ลุกเสื่อ โศ story, by King Phrah Buddha Lot La; composed about the beginning of the nineteenth century.

152. ฟุ่ง หอก เข้า รก
To fling the javelin into the bush (= to strike at random, unconcerned as to whether the mark will be hit or not, metaphoric for carelessness, utter negligence in dealing with a matter).¹
153. กิน เข้า คำ
เขา เคย กิน เข้า คำ ไว้ มาก แล้ว
To partake of food in the evening (= to behave dishonestly in secret, when others cannot see. Hence, “to take a bribe in secret”).²
154. พระสมุทร ติ ฟอง; or,
พระมหา สมุทร ติ ฟอง
Neptune strikes out its foam (= the sea is agitated and foamy; a heavy sea, all white and foamy).
155. เหน ช้าง ชี้ๆ ตาม; or;
เหน ช้าง ชี้ๆ ตาม ช้าง; or;
เหน ช้าง ชี้, ชี้ ด้วย ช้าง. ตูด
หัก ได้ (less polite form).
Seeing an elephant dung, to imitate it (= to ape the doings of those in high station, or in wealthier or more powerful situations.) Seeing an elephant dung and doing like it, one may harm himself (free transl.)
‘Inops, potentem dum vult imitari perit’
(Phœdrus).
156. เหน เขา ชี่ คาน หาม, ทำ สาม
มือ รัต กัน;
ให้ คน หยาม ไม่ คิด เจียม ตน
ไม่คิด เจียมตน ให้คนหยาม
Seeing one riding on a litter, to grasp one’s rump with *three hands* (from envy),
Instead of endeavouring to moderate one’s self;—thus arousing the public’s contempt (= to elate above one’s own rank; to be over-ambitious).
157. ไม่ ถึง ที่ ตาย ก็ ไม่ ตาย; แม้
จะ เข้า ที่ อับ จน ก็ ไม่ จน
If the end of one’s life span has not yet come, he shall not die; even if he goes into the thickest of danger he shall not come to grief. (A fatalistic saw).

¹ I find this saw in a Siamese official report dating from A.D. 1801.

² From the same report of 1801. To take food after midday is forbidden to devotees who have taken the religious vows, such as Buddhist monks, novices, etc.; thence the origin of the saw.

158. ให้ ตก นรก ตี้น ตาย ไป เกิด;
ถึง เปน ไร ก็ เปน ไป
Let me be precipitated into hell or be overtaken by the convulsions of death; happen what will (I do not care). A common saw.
“*Ut quocunque paratus*”.
159. หญิง งาม หา ง่าย; ชาย ฝีมือ
ดี หา ยาก
A pretty girl can be easily found; but braves are rare. ¹Cf. no. 19 in Appendix E.
160. เหมือน เรือ ล่ม ลง ใน หนอง
(ทอง จะ หาย สูญ ไป ข้างไหน)
Like a boat foundering in a pond : the valuables in it are not lost (as they can always be recovered.) ²
161. คน บวช นำ ไฟ
A monk frocked before the funeral pyre (= a tyro, a greenhorn). ³
162. จับ งู ข้าง หาง
To catch hold of a snake by the tail (instead of by the neck or head so that it may not turn round and bite, thereby compelling the inexperienced holder to set it free). To lay hold not fast, or by the wrong end. The reverse of no. 130 above.

¹ This might be dubbed a *doubly-historical* saw. It is first recorded as having been uttered by the great King Narai (r. 1656-1688) in connection with an escapade of one of his nine old trusty pages, Phuen by name, and now Chamun Rajamat and second in command of the royal bodyguard, when it was discovered he had been guilty of an amourette with one of the palace ladies. Thanks to the bravery he had previously displayed on the field, the adventurous knight was generously pardoned and became later on governor of the Khorat province.

About the beginning of the nineteenth century, a similar incident happened in the Wang-Na (“Second King”)’s household. Thong In, the old page implicated in the intrigue, then holding the title of Phya Kralahom Rajasena, was in his turn pardoned on an analogous plea, and only the guilty lady was punished by being expelled from the king’s household.

² Adage recorded as quoted by King Phrah Nang Klau in 1838.

³ From the custom, in the event of the death of a parent or elder relative, for a lad to enter the holy orders as a novice (samanera or nen) on the very day of cremation, so as to procure “merit” to the deceased. Such a step is termed บวช นำ ไฟ : “to forsake the (sensual) world in front of the pyre.” Often the seclusion lasts a short time only—three to seven days—during which period the neophyte cannot possibly acquire any particular canonical knowledge. Hence it is said of such a man: เปน คน บวช นำ ไฟ “He has been ordained at cremation”; and the expression is figuratively applied to shallow-lettered people and is commonly used to denote a tyro, a greenhorn. It already occurs in นาง อุ โทย, circa 1700.

163. วั ว อิ่ม ป่ กิน หญ้า ¹

Satiated kine stop grazing (= even a poor man, so long as he has enough to live upon, will not care to work for wages, or to perform toilsome labour).

164. ช้าง แล่น อย่า ชูด (จุด) หาง

Don't pull the tail (in the endeavour to stop) an elephant who is rushing forth (= a puny man cannot pretend to overcome a powerful one: it is tantamount to attempt staying a rushing elephant by pulling at its tail).

165. แม่ กา เลี้ยง ลูก นก กระเหว่า
แม่ กระเหว่า เลี้ยง ลูก กา

(Like) a hen-crow rearing the young of the cuckoo, or a hen-cuckoo rearing young crows.

(= Bringing up a child who, when adult, leaves his adoptive parents or guardians and away he goes according to his liking, just like young crows reared by hen cuckoos or young cuckoos reared by hen-crows). ²

166. รูป ทอง ร้อย ชั่ง; or,
แม่ ทอง ร้อย ชั่ง;
พ่อ ทอง ร้อย ชั่ง;

My hundred catties' weight lump of gold! (= girl or boy worth a hundred catties' weight of gold. Terms of endearment applied by parents to children, and by husband to wife and vice versa, corresponding to our "Dearest", "My darling," etc., only put in a more

¹ This saw and the next four are culled from the versified story of นาง อุไทย composed about A. D. 1700.

² Eggs of the crow and the cuckoo are much alike, almost identical; hence very often the hen-cuckoo deposits hers into crows' nests where they are hatched by the hen-crow, and vice versa. This fact is frequently alluded to in Indu literature, among others in the early Buddhist "Jatakas" (birth-stories). It also became proverbial among the Romans, whence the saw : *Astutior coccyge*, "More crafty than the cuckoo."



- tangible and practical form, almost capable of making one believe, as it were, that they are the outcome of the train of thought prevailing in the present utilitarian age).¹
167. ตัด ช่อง น้อย แต่ พอ ตัว; and
ตัด ช่อง แต่ พอ ไป
To cut out an opening just large enough for one's self to make his escape (leaving comrades in the lurch).²
168. ผัว กิน เมีย
เมีย กิน ผัว
A husband eating off his wives; and : A wife eating off her husbands (said of a husband that buries several wives and of a wife burying several husbands).³
169. ผัว ไม่ อยู่, ออย่า ไป สู่ บ้าน
เรือน ท่าน
Don't enter a married lady's house while her husband is absent (for trouble is sure to ensue to the intruder).
170. ปลุก เรือน คร่อม ตอ; also:
ปลุก เรือน คร่อม ตอ;
ปลุก หอ ลับ ตา
To build a house over stumps.
above to build a house stumps.
To erect a mansion with the eyes shut.
(= To court a lady already engaged, wedded to others, or who, though living separately from her husband has not yet been formally divorced. Such an act is sure to bring misfortune on the intruder).⁴

¹ The saw originated also from the fact that children of noble blood are supposed to have complexions of a golden-yellow hue. Such a feature is part of the oriental ideal of beauty.

² Cf. no. 115 above.

³ Among other instances, a governor of Nakhon Nayok during the third reign (1824-1851) was nicknamed เจ้า คุณ กิน เมีย, or พระยานคร นายก กิน เมีย, the "Lord wife-eater;" and "The wife-eating governor fo Nakhon Nayok," because no less than eight of his minor wives who had had children died before his turn came.

⁴ To build a house over a place uncleared from stumps is considered highly offensive to the *genii loci* or tutelary deities of the soil (เจ้า ธรณี ภูมิเทวดา ที่ อยู่ ใน แผ่น ดิน) Hence it is considered very unlucky and the practice is deprecated. It is only wild tribes with simple notions that do so. Cf. for instance above, note to no. 150.

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|---|---|--------------------------------|---|--|---|
| 171. แยก เมือง ไทร
ไทย เมือง ลคร
จีน บ้าน ตอน
คน ไชยยา | } | หมา แหลม โพธิ์
¹ | } | Malays of Kedah
Siamese of Ligor
Chinese of Ban-Don
Natives of Chaiya | are (like) the
dogs of the
Bo-tree
headland. |
|---|---|--------------------------------|---|--|---|

(= Artfully meek when in distress, and unruly when satiated).

“Jeshurun waxed fat and kicked.”—Bible.

- | | |
|--------------------------------|--|
| 172. นก น้อย ทำ รัง แต่ พอ ตัว | The little bird builds his nest just sufficiently large to contain him (= one must live according to his means). |
|--------------------------------|--|

“Cut your coat according to your cloth.”

- | | |
|------------------------------------|---|
| 173. วัว ไม่ กิน หญ้า, อย่า ชม เขา | When an ox refuses to graze, don't compel it to do so (lest it may kick or otherwise harm you). = Don't force another to do a thing against his will, for harm may thereby come to you. |
|------------------------------------|---|

¹ This jocular saw which, as we are going to see, originated in the Chaiya district, is a wide sweeping one, taking in a good portion of the Malay Peninsula. The แหลม โพธิ์ or Bo-tree headland, is a sandy spit or tidal islet in front of Chaiya town, by the left bank of the river where trading boats occasionally moor and people go hunting or fishing. There are no dwellings, but only a sala or rest-house. Upon it, however, live a goodly number of half-starving dogs, the descendants of animals abandoned there. Although somewhat ferocious as a rule, as soon as a boat comes and moors by the bank, they affect very meek moods, so as to curry sympathy from the new arrivals, and thus obtain fair allowances of food. But after they have got their fill they at once resume their haughty airs, and howl and bite freely at their benefactors. If the people in the boats by oversight leave any food unguarded, they have the cheek to snatch it away under their very noses. Far from such is, however, their behaviour when hungry. Hence, local wags of old came to the conclusion that although behaving unbecomingly, those animals do it wilely and craftily and only when opportunity tempts them; so that after all there is, one might say, shrewdness and method in their bad manners. Hence they concocted the above parallel which, though very bitter and caustic, originated—it should be added—in different times, and probably at first applied only to Chaiya, a rather unruly district at some periods. The wider application to other districts as well, was probably the work of someone desirous of lightening the burden of the asperation cast on his fellow-countrymen, by causing the people of other districts to bear a share of it.

174. จะ ดู หญิง ต้อง ดู แม่;
จะ ดู ให้ แน่ ต้อง ดู ถึง ยาย
To know a girl thou should'st examine
her mother;
To know her more intimately thou
should'st push the inquiry back to her
maternal grandmother.
175. ช่าง นอกสุกใส, ช่างใน เปน โพรง
Splendid without but empty within. (Like
the apples of Sodom: lovely
externally, but within full of ashes.)
“Like to the apples on the Dead Sea shore,
All ashes to the taste”—Byron.
176. ผูก คอ ของ เขา เปล่าๆ ¹
To fasten a weight to his neck to no
purpose (= to burden unnecessarily
with a thankless task). ²
177. เจ้า ชีวิตร
Master of life (and death). The king (as
being the arbiter of life and death of
his own subjects).
178. รัก วัล, ให้ ผูก; รัก ลูก, ให้ ตี
If thou lovest line, tie them; if thou lovest
children, beat them (when at fault).
“He that spares the rod spoils the child.”
Qui aime bien, châtie bien.
179. ให้ จรเข้ กัด, ดี กว่า ให้ ปลา
ชิว ตอด ³
Better to be bitten by a crocodile than
nibbled at by a petty *siu* fish (= better
to be scolded by a superior than to be
tutored by a dependant or and inferior
in station).
180. ว่ายน้ำ เข้า หา จรเข้
To swim towards the crocodile (= when
there is no other way of escape,
better to take refuge with the mighty,
however perverse and cruel they be,
than to suffer total ruin).

¹ This and the next are culled from papers of H. M. the late King Mongkut.

² An allusion to no. 90 above.

³ About the smallest kind of river fish.

181. น้ำ ลึก หยั่งได้, น้ำ ใจ หยั่ง ยาก;
or: น้ำ ลึก หยั่งได้, หยั่ง น้ำใจไม่ถึง

Of water one can sound the depth, but
the human heart is unfathomable.

182. โค หลังแผล, แล เหน กา

(Like) an ox with a sore back, at the sight
of a crow. (Is afraid that the crow may
come to peck and tear the sore in order
to search for maggots). = One who
has done wrong is always inclined
to suspect, even in the most
inconsequent words spoken by
others, veiled allusions to his
misdeed, and thus lives in perpetual
fear of being exposed.

183. สิบ รู้ ไม่ เท่า ชำนาญ

Ten (volumes of) theory are not worth
one of practice. “An ounce of practice
is worth a pound of preaching.” “One
thorn of experience is worth a whole
wilderness of warning.” (Lowell.)

184. ไม้ ใฝ่ งาม มัก กระทบ เจาะ

It is the finest bamboos that are as a rule
pierced by squirrels (= it is the
prettiest girls that are most exposed
to the wiles of the male sex).

185. ตุ๊กแก ร้อง น้ก, ชัก ให้ งู เขียว
มา กิน ตับ¹

By making too much noise the *Tukke* [*gecko*] unconsciously warns the green snake to come forth and gnaw its liver. (= By talking too much about his riches or boasting too much of his prowess, one will end by getting robbed or solemnly licked).
“It is the frog’s own croak that betrays him.

¹ The popular belief about the house *Tukke* (*Gecko verticillatus*)’s liver keeping on growing in size until the green snake comes to the rescue and gnaws at it, is a very old one. La Loubère was one of the first European travellers to notice it, when he came to Siam in 1687. He says: “What they report of a sort of lizard named *Toc-quay*, proceeds from an ignorance and credulity very singular. They imagine that this animal feeling his liver grow too big makes the cry which has imposed on him the name of *Toc-quay*, to call another insect (*sic*) to its succor; and that this other insect entering into his body at his mouth, eats the overplus of the liver, and after this repast retires out of the *Toc-quay*’s body, by the same way that he entered therein.” (“Historical Relation of the Kingdom of Siam”; London, 1693, t. I, p. 16). Owing to such a popular belief, the name *Tukke* is employed to scare naughty children. The mere uttering of it in their presence makes the little ones to take fright, if not even to break into tears, and behave more becomingly for the time being. The peculiar belief as regards a green snake gnawing at the *Tukke*’s liver seems to be confined to populations of the Thai race. In so far as I could ascertain, it does not exist among the neighbouring Mons, Khmers, or Annamese. In atonement for what misdeeds the homely gecko is supposed to have to undergo such a Promethean-like torture, I was at a loss to learn, though inclined to suspect that some legend is at the bottom of the mystery. The evidence of the old Western world as regards the gecko’s habits and character lies quite in a contrary direction. For, according to Aristotle, this animal, then termed *Askalabotes*, was wont to enter the nose of asses in order to prevent them from grubbing. Nor was this all: after shedding its skin, it used to make a meal of the slough. Like the toad it was reputed venomous until comparatively recent times—its lesser species, the *Hemidactylus* or *ching-chok*, ซึ่งจก, is still under such an accusation among the Annamese—and the accounts of early missionaries to Siam, Tachard among others, speak of it with deep awe, while Turpin tells us that “ses griffes sont si pénétrantes qu’il les grave sur le verre.” As regards the unquestionable fact that the green snake enters the gecko’s mouth at certain periods, it is not without parallel in natural history. Of its not distant relative, the crocodile, Paul Lucas tells us (in his “Voyage fait en 1714”) that the humming bird and the lapwing enter fearlessly its mouth, and the creature never injures them because they pick its teeth.

186. ท้าว สาม ตา, พญา งาม,
น่าน ไป จะได้ ชม ลูก รัก ¹
Old king Three-eyed, the doting fool, will
in due course behold a beloved
descendance (said of besotted old
men having children or descendants
who cannot possibly be legitimate).
187. อย่า ไว้ใจ ทาง, อย่า วางใจ คน;
จะ จนใจเอง
Don't rely too much on thy own
knowledge of the road, nor put blind
trust in other people's (faithfulness to
thee); or else thou mayst find thyself
in trying straits.
188. เออ นอ, ห่อ หมก ²
All right, the patties are welcome (=
agreed; the matter is settled. The
girl's hand is granted).
189. หมายไม้กลางป่า
To form designs upon the tree in the
forest.
(Disappointment is likely to follow,
as someone else may, in the mean-
time, cut down the tree for his own
use).
“Never fry a fish till it's caught.”
190. ช้าง ล้ม ทั้ง ตัว, เอา ใบบัว ปิด
To screen an elephant's carcass with a
lotus leaf (=adducing frivolous
arguments in justification for an
enormous fault).

¹ Allusion to a well-known character in a popular story and play. The doting old king was exceedingly fond of a daughter of his of whom he admired and extolled the virtues. But it came to happen that the girl fell into the snares of a paramour and regaled her royal father with a grandchild of whom the besotted monarch welcomed the advent with joy.

² Said to be a corruption of the Lau phrase เออ, ออ, ห่อ หมก The ห่อ หมก are Lau patties made of minced meat, pork, fish, etc. seasoned with pepper and ginger, with the addition of a pinch of the inevitable *pla ra* (see above, note to no. 137), well mixed together and wrapped up first in leaves of the *Alpinia galangas* and then in banana leaves in which they are cooked on a smouldering fire of under ashes. Hence their name. They are used as ceremonial offerings to the parents of the girl whose hand is asked in marriage. Their acceptance signifies that the suitor's demand is granted. From such a custom the above phrase has come to be employed in a generic manner, especially among the Siamese, to signify agreement, just as we say : “all right,” “agreed,” or “settled.”

191. ทอดแห บน ปลาย ไม้
To cast the fishing-net on the stakes (= to waste time and labour in a wrong direction. To miss the mark, or do something not to the point).
192. เท น้ำ พริก, ไป ฉวย แกง
To pour off the chilli sauce in order to go in for the curry (= to give up a little job or petty situation one holds, for the sake of a more profitable one).
193. จับ ปลา สอง มือ
To grasp at fish with either hand at one time (= wanting to grasp too much at a time). “Grasp all, lose all.” “He who grasps at too much holds fast nothing.” “*Duos qui sequitur lepores neutrum capit*” (He who follows two hares is sure to catch neither).
194. ลูบ หน้า ปะ จมูก;
ลูบ เข่า ปะ น้า แข้ง
Stroke the face, and thou wilt fall in with the nose;
Stroke the knee, and thou wilt fall in with the leg (= to be confronted by obstacles in every direction. Unable to deal with matters with a strong hand, for fear of offending someone or other. Having his hands tied by considerations of an opportunistic or sectarian nature).
195. หยิก เล็บ, เจ็บ เนื้อ
Squeeze (or press hard upon) thy own finger-nails, and thou shalt feel pain (= don't wrong thy own kinsfolk, or else afflictions will befall thee).
196. ตา บอด สอด ตา เห็น
The blind pretending to have seen for himself (= there is nothing worse than the blind, who having heard a report, repeats it with conviction as if he had actually seen for himself taking place the facts alleged).
197. ตัณหา ตา บอด
(Human) passion (attachment) is blind.



198. รู้ มาก, ยาก นาน;
รู้ น้อย, พลอย รำ คาญ
The talented does delicate, slow work;
whereas the ignorant has to drudge
on in anguish.
199. ดี หาม จั่ว; ชั่ว หาม เสา
The astute (workman) only carries the
gables (or trusses); while the
simpleton carries the posts.¹
200. ไม้ นอก กอ, ล่า ไหญ่
The tree growing outside the clump
attains a larger size (= a lad not under
the control of parents or guardians is
bound to elate and fool at pleasure).
201. คบ คน ดี มี ศรี กับ ตัว;
คบ คน ชั่ว ก็ ปราไชย²
Association with good companions
brings prosperity;
But intercourse with the perverse leads
to ruin.
202. มิตร จิตร, เขา ก็ มิตร ใจ บ้าง
Be kind (or, friendly) to others, and they
will in their turn be kind to thee (or:
Show a friendly disposition towards
others, and they will do the same
towards you).
Si vis amari, ama. (Seneca).
“The only way to have a friend is to be
one” (Emerson).
203. เหมือน เขียน เสือ ให้ วัล กลัว
It is like painting the figure of a tiger
wherewith to scare the kine (= vain
intimidation. Useless threats). Cf. no.
16 in Appendix E.
204. ก็ ไม่ได้ เหาะ เหิน, เดิน บน น้ำ,
ดำ ดิน มาได้
He does not possess the supernatural
powers of travelling through the air,
walking on the surface of waters, or
journeying underground.
(= He is no more than we are : a mere
man made of about the same stuff as
ourselves). Cf. no. 133 above.

¹ The gable or truss of the old fashioned Siamese palm-leaf thatched house is far lighter and easier to carry than one post (made from hard and pretty heavy wood).

² This and the next three are culled from the Bangkok Annals, 3rd reign (1824-1851) by Chau Phya Dibakarawongse (1812-1870).

205. อย่าเลี้ยง หนอน บ่อน ไล่¹ Don't rear worms that gnaw thy own entrails (= do not keep dishonest people about thee that are likely to bring about thy own ruin).
206. แม่งาม บาด ตา A female beauty *wounding* (*i.e.* dazzling) the eyes (of the male sex) = An irresistibly beautiful woman. A most charming, fascinating beauty enslaving all male hearts. A queen of beauty. A Venus, or Phryne.
207. ต่อยู๊ จม เย็บ ตา Striking at him until his eyes were sewn up. (*i.e.* until the other got a black eye, or had his optics blinded). N. B.—เย็บ ตา= to shut one's opponent's optics by a blow. To inflict a black-eye.
208. พลิ้ง ปาก, เสียว สิ้น;
พลิ้ง ตีน, ตก ต้น ไม้ A slip of the tongue may cause the loss of one's fortune;
A slip of the foot may cause one to fall from the tree. Cf. no. 40 in Appendix E.

¹ This is more likely than not the correct original and translation of the proverb quoted by John Bowring in his "Kingdom and People of Siam" (London, 1857, vol. I, p. 285) to the following effect :—"Nourish no worms that eat timber: *i. e.* Be cautious in the selection of your friends."

APPENDIX D

Initial list of Lau proverbs, saws, etc.

Being wholly unequipped for this task which, I may incidentally remark, exorbitates the range contemplated for the present paper, I shall limit myself merely to quote here such saws as I can recall having met with in the course of my readings of Lau MSS, chiefly historical. This I am induced to do with the twofold object in view of not only offering fairly old specimens of Lau sayings of undoubted genuineness and, in some instances, of an ascertained date, but also of having a start made towards the compilation of a bulky enough list of similar fragments of Laotian lore, to the carrying on of which task it is to be hoped all those possessing better facilities for inquiry and opportunities for collection may readily contribute. I trust that the few specimens here subjoined may furnish a fairly good idea as to the importance of having this initial list increased as soon as possible, and convince the reader that it cannot but prove highly interesting and well repay the trouble spent in its compilation. So, may further research be stimulated thereby, for the field lies so far untilled and offers full scope to more than one maniple of willing labourers.

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|---|--|
| <p>1. เจ้า ฟั่ง, ข้า ฟั่ง; แคม ม้า ยัด
ก้น ม้า ¹
(Chieng-Mai Chron.—date :
1340-50).</p> | <p>The master is in a hurry, so is his groom;
and thus the latter thrusts the bit into
the pony's backside (= "What is done
in a hurry is never done well."
<i>Festinatio tarda est</i> (Haste is tardy.)
"The more haste the worse speed."
etc.).</p> |
|---|--|

¹ This is in allusion to a laughable incident that occurred in connection with a practical joke played by King Kham Fu of Chieng Sen upon a pal of his, a certain Wua Hong. The former had sent two underlings of his to the latter's house for the purpose. The trick was rather sharply resented by Wua Hong who, having discovered it just after the two royal mandatories had prudently vanished, resolved to start off at once in pursuit of the culprits in order to punish them to the full extent of their deserts. Accordingly he ordered his groom to saddle a pony with all possible despatch. But the groom, being a bosom friend of the two fugitives, sought a means of gaining time in order to help his mates; and thus, feigning confusion, he put the bridle on the pony's croup. On being scolded by his master for his carelessness, he excused himself by saying, "Master is in a hurry, so is the servant; hence why he has bridled the horse by the tail, and caused this delay." (เจ้า ฟั่ง, ข้า ก็ ฟั่ง, ข้า ได้ เอา แคม ม้า ยัด ก้น ม้า, จึง ข้า ไป เพื่อ อัน ดาย) The crafty groom proceeded, of course, to mend matters, but by the time he had done so and his master started, the culprits had gained too much headway, so that they could not be overtaken. Through this smart guile the groom won a place in history and the reply he

2. ตก คอง, ดู คอง; ตก ล้าง, ดู ล้าง
(Chieng Tung Chron.-date: 1262).
When the burden of the fight fell on Khong, his colleague looked at Khong; and when it shifted on to Lang, his colleague (*i.e.* Khong) remained inactive looking at Lang. (So the battle was lost).¹
(= Absence of active co-operation spoils the game).
3. ปลา ร้า พัน ห่อ ด้วย ใบ คา
ใบ ก็เหม็น คาว ปลา, คละ คลุ้ง²
The (malodorous) Pla-Ra condiment, if wrapped up in lalang grasss,
The grass blades acquire a nasty putrid smell. (= Contact with the wicked spoils the good ones).

made became—as the chronicler remarks—proverbial throughout the Lau country. It is interesting to notice, in connection with the above anecdote, that a similar expression occurs in French : *Brider le cheval par la queue*, lit. “To bridle the horse by the tail”, for “To begin at the wrong end,” which may have originated through some analogous incident. So true it is that “there is nothing new under the sun”.

¹ Allusion to two Chieng Tung chiefs : Khun Khong and Khun Lang who, whilst the one fought, the other looked on, or at any rate, remained inactive. Here is the passage in question :—ขุน คอง รบ ฝ่าย เชียง คล้า, ขุน ล้าง ด้อม ดู; ขุน ล้าง รบ ละวะ เข้า ทาง หนอง ค้า, ขุน คอง ด้อม ดู; เลย เปน บุราณ ไว้ ว่า ‘ตก คอง, ดู คอง; ตก ล้าง, ดู ล้าง เพื่อ ดัง นั้น แล “Khun Lang fought in the direction of Chieng Khla, and Khun Lang looked on; Khun Lang rushed to attack the Lawas towards Nong Kham (‘Golden Pond’), and Khun Khong looked on unconcerned; whence originated the adage : “When Khong’s turn came, the other looked at Khong; and when Lang’s turn came, the other looked at Lang.”

² This is, in reality, but the Siamese form of a saw popular throughout the Lau country, of which I have been unable to learn the precise wording. As quoted here it occurs in the second stanza of the สุภาสิต โลกนิตี คำ ไคลง (see appendix A, 1, no. 4). It does not, however, occur in the original (Pali) text of the Lokaniti, of which the Siamese treatise just quoted is merely a very free and amplified version. On the other hand, it is presumably alluded to in the passage of the “Mangalat-thadipani” (fasc. I, leaf *ka*) which says :

“Putimaccha sadisa hi bala. Putimacchabandhapatta sadiso tam sevako, Vinnunam chaddaniyatam ca jigucchaniyatanca patto.”

“Verily, the perverse are like putrid fish. He who associates with the perverse, is like the leaf in which putrid fish has been wrapped up; he is both loathed and rejected by the wise.”

On the whole it is very probable that all such sayings are derived, directly or not, from a passage in the Dhammapadatthakatha (commentary to the Dhammapada) where it is said (in the Tissathera vatthu, or tale of Tissa-thera) :

“Kodham sakata dhuram viya, putimacchadini viya ca kusadi hi, punappunam vedetva upanayhanti.”—Anger incessantly harboured, fastened to one’s self like a yoke to the cart (shaft), is like putrid fish wrapped up in *Kusa* grass” (the หญ้า คา of the Siamese, regarded as very clean, and used in all Brahmanical ceremonies).

4. ปืน เล่ม เดียว ยิง ช้าง บ่ ตาย
A single cross bow (or, gun) does not kill
an elephant.
“Kein Raum fällt auf den ersten Schlag.”
(No tree falls at the first blow)—
German prov.
5. ผู้ มั ก เเท่ ยว, บ่ เเท่ ยว มั ก วอน;
The confirmed rambler, if unable to go
a-rambling feels uneasy ;
ผู้ มั ก นอน, บ่ นอน มั ก ไช้;
The confirmed loungee not having his
usual rest is liable to fall sick ;
ผู้ ยาก ไช้, บ่ องค้ มั ก ตาย
The indigent, if not boasting of being a
person of means, may pine himself to
death.
6. คน บุญ น้อย กล่าว ถ้อย ทาน
The unfortunate (however well and
wisely he may talk) finds no listen-
ers ;
บ่ ยิน;
Even if he tries angling (he would find
that) the fish will not bite and will
disdain his bait.
ตก ปา ๆ ก็ บ่ กิน, เเท่ ยอ บ่
ชอบ ใจ ปา
Pauper ubique jacet. (Everywhere the
poor man is despised)—Ovidius.
“The wretched have no friends”—
Dryden.

Evidently, the Putimaccha or “putrid fish” alluded to in the passage just quoted, was rendered by the early literati of this country as ปลา ร้า, the well known Lau relish already explained (see Appendix C, 137, note. 2).

As regards the famous Buddhist ethical treatise Mangalattha-dipani, so far practically unknown to Western scholars, I may remark here that it was composed in Pali at Chieng Mai by the learned monk Sirimangala. Thera (whose original laic name was *Ru*; or *Uru*, *อุรุ* according to other accounts), in C. E. 886, year of the Monkey (=A. D. 1524). It is a most scholarly commentary on the well-known Mahamangala sutta, every stanza of which is illustrated by numerous parables, tales, etc. gleaned from the whole field of Buddhist literature.

A Siamese translation of this celebrated work—which in this country is regarded quite as classical and ranked by the side of Buddhaghosa’s Visuddhimagga—was made by command of King Phrah Nang-Klau while yet a prince, in C. E. 1183=1821; and the somewhat modified title was appended to it of Mangaladipani, มงคล ทิปณี. About one half of it was printed and issued in three octavo volumes by Prince K. M. Phrom’s printing establishment in 1876-77. I am not aware whether the remaining portion has been published later on. But the original Pali text has been recently very ably edited and printed locally. Insofar as I am aware, the first volume only of the Pali text—under the title of มงคล ทิปณี, “Mangaladipani,”—has appeared. It was issued by the Maha Makuta Rajavidyalaya Press in R. S. 119=A. D. 1900.

7. ร่ม โต เขา อย่า เทียว ชี้ ใส่ ;
เชื้อ นั่ง ต่ำ, อย่า ได้ นั่ง สูง¹

Don't soil the tree-shade that has been hospitable to thee ;
It of humble birth (*lit.* if born in the class that sits low), don't take a high seat.
(= Don't requite a benefit by a slight.
Don't put side on and affect a station higher than thy own).

8. มี เงิน ให้ เขา กู้ ก็ บ่ นับ;
มีความ รู้ อยู่ ใน ใบ ลาน ก็ บ่ นับ²

The wealthy who lend their money away are not esteemment (because money lent is difficult to recover in case of want) ;
Neither are those whose knowledge has merely been gathered from (palm-leaf) books.
“Lend only what you can afford to lose.”
Cave ab homine unius libri (Beware of a man of one book).
“A man of maxims only is like a Cyclops with one eye, and that eye in the back of his head.”—Coleridge.

¹ This saw, and nos. 8, 9, 10, 11, and 12 are culled from a popular Lau ethical treatise called ปู่ สอน หลาน, “A grandfather's teachings to his grandchildren”. A translation of this into English is desirable, and it cannot fail to prove extremely interesting, as the work in question forms the most reputed manual of apophthegmatical lore for the Eastern Lau country, it being not only widely read, but learnt by heart throughout the land, from Luang Phrabang in the north to Ubon in the south.

² This saying I now find, comes bodily from the 13th stanza of the Lokaniti, which runs :
“Potthakesu ca yam sippam,—parahatthe ca yan dhanam;
Yathakicce samuppanne,—na tam sippam, na tam dhanam”
“Learning which merely lies unabsorbed in books (*lit.* palm-leaf mss.);
treasure which has passed to other hands (on loan);
Is neither learning nor treasure (to us) in time of need” (*i.e.* is the same as non existent or valueless to us when need of it arises).

The Pali context makes the meaning of its derived Lau counterpart clearer; and therefore the translation we have given of the latter here must be somewhat modified as follows:

“Money belonging to us, if lent to others, is no more considered (of any worth to us);
Neither is learning merely contained in our own (palm-leaf) books (and lying unabsorbed by us).”

It will be seen from this example how the Lokaniti is likely to have been put, among the Lau people also, largely under contribution.

It has since come to my knowledge that the popular Lau treatise referred to, has a counterpart in another booklet titled หลาน สอน ปู่, “A grandchild's teachings to his grandfather,” which must be even more curious, and worth in any case of being made known, in part at least of its contents, to foreign readers.

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|---|--|
| 9. อย่า คบ คน จร, อย่า นอน หมอน
หมิ่น ¹ | Don't associate with vagrants, or recline
(thy head) on the pillow's edge (as it
might slip down and thou become
injured thereby). ² |
| 10. โฟ ลาม ลุก อย่า เอา ชี ฝอย
ไป อ้อย | Don't add fuel to a spreading fire.
"Don't pour oil on the fire." |
| 11. ช้าง เพื่อน ย่อย ให้ หลีก แต่ โกล | Elephant in rut should be given a wide
berth. |
| 12. ของศัตรู ให้ ดู ปาน แก้ว | Be vigilant on enemies as thou would'st
be on jewels. |
| 13. ปู่ สั่ง แล้ว, หลาน หล่า จื่อ จำ | What grandfather has taught the little
grandchildren should treasure up in
their heart. |
| 14. ได้ เมีย ผู้ ดี, ปาน ได้ แก้ว คุณ
ล่าง; | The possession of a good wife is
equivalent to that of a gem raising up
the level of the house's ground floor. |
| ได้ เมีย ผู้ ช่าง, ปาน ได้ แก้ว
คุณ เขื่อน; | To be blessed with a talented wife is
tantamount to the acquisition of a gem
adding lustre and wealth to the
household. |
| ได้ เมีย ผู้ บิด, ผู้ เบื่อน, ปาน
กุม หมู ใส่ คอก; | To have a slothful wife is (as troublesome
a task) as having to catch a hog and
to put it in the sty. |

¹ Put into Western parlance this would read : "Don't lie near the edge of the mattress as thou might tumble down while asleep." This caution is in this country naturally limited to the pillow, as bedding is by the common people laid as a rule on the floor, so that there is no risk of tumbling down bodily.

² See note 2 above

ได้ เมีย ผู้ ปอก ลอก, ปาน แก่
ไม้ ทาง ปาย

To possess a termagant is (as painful a trial) as having to drag a tree (with its branches on) top forward.

“A good wife and health are a man’s best wealth.”

“*Tria sunt damna domus: imber, mala fæmina, fumus.*”

15. ให้ เพื่อน เหน หลัง, ยาม
เมื่อ มัน ปิด เสื้อ¹

Let your fellowman allow you to get a view of his back before he puts his coat on. (As he may have a striped back, the result of some previous severe flogging, and an index to his having committed something wrong; in which case you are warned to be on your guard about him.² Or else, he may have some weapon concealed behind).

¹ From the collection of สุภาสิต ลาว เขียง, in verse, from Chiang Mai (see Appendix A, 1, no. 10).

² In past days of rattan memory the back was, in this and neighbouring countries, a man’s judiciary certificated of repute. Singlets and coats were sedulously donned by those who could not boast of a clean one; just as, after footwear came into wide use, socks and shoes were eagerly resorted to by certain individuals of the lowest class in order to mask a yet more ominous certificate, viz. the marks of the iron-chain on their ankles.

APPENDIX E

Preliminary notes on Mon proverbs

Although the extensive and so far untouched field of Mon proverbs lies quite without the province of the present paper, I have deemed it both useful and interesting to offer hereunder a list of such aphoristical sayings as occur in the Annals of Pegu, so far only known to the public, especially of this country, through the Siamese translation published of them under the rather very incorrect title of “Rajadhiraj.”¹ It will be seen from the sequel that the introduction of this new and apparently heterogeneous subject matter is not without its justification, for it is far more closely connected with what precedes than one would expect.

The original of the historical work just referred to has become exceedingly rare in Pegu itself, owing to the almost total decline of the Mon language and concomitant lore there in favour of the official one, Burmese; and can only be met with on this side in scattered fragments among a mere few of the descendants of former Mon refugees that settled in Siam during the latter half of the eighteenth century and the first quarter of the succeeding one. Through the kindness of several of such privileged persons, a sufficient number of the *disjecta membra* could be brought together so as to practically reconstitute a good three-fourths of the whole work. A search could thus be made for the original context of the choice sayings in view, which—I am glad to say—resulted in their being for the most part found and easily identified. Where gaps occurred, the missing saws could in some instances be supplied from the memory of those who had had at some time or other access to protions not now at hand of the original work, or who had learnt by heart the sayings in question from their predecessors; for most of such bits of wisdom are quite

¹ เรื่อง พระ เจ้า ราชอิธิราช, published at Dr. Bradley’s printing office, Bangkok, in C. E. 1242= A. D. 1880; 562 pp. roy. svo. Only 20 of the 24 books of which the Siamese translation consisted have seen the light therein; the publisher having been unable to procure the last four. The translation was done by a staff of Mon and Siamese literati under the superintendence of H. E. the Foreign Minister Hon, เจ้า พระยา พระ คลัง (หม), one of the foremost Siamese poets and prose writers of the second half of the eighteenth century; and was terminated in 1785. As pointed out in the preface, an earlier thought but little accurate translation of the work had been made some time before that for the Second King, with his elder brother King Phra Buddha Yot-fa expressed dissatisfaction, hence he commanded the new translation to be undertaken. Owing to the master hand of the chief editor the latter work was a true literary success, so that it ranks, in point of style and elegance of diction, as one of the very best prose productions existing in the Siamese language.

I should add that the original work is similarly termed by the Mons “*Saiha thireache*” (=Siha adhiraja, or Sihadhiraja) after the title of reign (Siharaja) assumed by P’henia Nua at his accession. But this popular designation of the annals in question is, no less than the Siamese one, a misnomer.

popular throughout the Mon folk among whom they have been circulating and handed down by oral tradition for centuries.

I need not add, since it will clearly appear from the sequel, that the inquiry proved eminently fruitful of results, so as to fully repay the time and labour spent upon it. The chief reasons that had prompted me to undertake it were the following :

1. To test by such specimens the general accuracy of the translation, and find out whether the original had been faithfully adhered to, or else only slackly rendered; and if so, to what an extent;

2. To discover whether any embellishments in the shape of *bons mots*, etc., had been introduced by the accomplished editors with a view to improve upon the original and make the production more readable and attractive ;

3. Finally,—and this was by far the most important reason—to decide as to the paternity of such sayings quoted in the text, that are current, practically *verbatim*, both in Mon and Siamese, by ascertaining their exact old tenor in the former language and the dates at which they are referred to in the work in question; so as to obtain fairly reliable terms of comparison and a pretty accurate gauge wherewith to determine the question of priority in favour of the one or the other side.

As regards the first point it was found out, in so far as could be judged from the specimens compared in the Peguan text and its Siamese translation, that this latter follows the original closely enough, except in rare instances when the wording is but slightly modified, to which we shall revert in due course. It follows therefore that if the work proves eminently readable, almost like a masterly planned and cleverly written novel, it is not merely due to the ability of the Siamese editors, but for a good part to the excellence and unabating interest of the original which constitutes already by itself a fascinating literary production.¹ In this respect it may be ranked on a par with the Chinese *San-kwo Chih* (vulgo *Sam-kok*, สามก๊ก), although not being like this merely a historical novel, but history itself—adorned, it is true, with a certain amount of rhetorical finery as best suits the oriental taste; but devoid to a remarkable extent of the fanciful trimmings that form so prominent a feature of historical productions in these countries. The Western model to which it approaches most is, perhaps, Livy's "History of Rome".

¹ This feature, conjointly with the many tragic episodes and dramatic situations it contains, especially in connection with the chief figure in the work, that of the Peguan King Phenia Nua, or Rajadhiraj, which suggested the title for the Siamese version, led to the adaptation of the story for the Siamese stage. A versified version was prepared for this purpose by the direction of the late Chau Phya Mahindr (see Appendix A, 2, no. 15 *supra*) for his theatre ("Princes Theatre"). It exists in print, having been issued by the Rev. S. J. Smith's press some 20 or 25 years ago. The play, or rather polylogy, for it consists of a series of dramas, is still performed in local theatres to this day.

With respect to the second point, the outcome is that the embellishments, variants, etc. introduced by the Siamese translators are but trifling, and merely amount to some metaphoric locution or pointed phrase enmeshed in now and then; which, far from vitiating the meaning or the style of the original, not unoften lends the context more relief and zest, thus testifying on the whole to the good taste and tact of the editors.

Finally, in regard to the third and last point, this proved the most interesting and fruitful of surprises. For, several sayings, that have now become so thoroughly naturalized in Siamese as to look for all the world like a genuine home product, have proved through the present inquiry to be unmistakably Mon by origin, from their occurrence in the text at respectably early dates when inverse borrowing could hardly be expected to have taken place. On the other hand, there are distinct enough traces of either Siamese or Lau influence in some of the more modern sayings examined. Furthermore a good portion of the specimens collected are traceable, as could be quite anticipated, to Indu classical literature, especially the Buddhist department of it.

All such features will appear the more evident to the reader from a perusal of the comparative list of sayings appended below, and of the remarks subjoined thereto. Accordingly, it is here only necessary to add a few words in explanation of the method adopted in the preparation of the list.

Lack of Mon type made it impossible to present each saying in its original vesture; while dearth of a sufficient variety of Roman type and diacritical marks wherewith to render the very complicated Mon sounds in their various shades precluding on the other hand from giving the said sayings in such a romanized form as might allow of their being readily understood, it was thought better to omit the transliteration altogether as practically useless, except in a few cases which will be specified directly. Accordingly, I decided to submit :

(a) the Siamese translation of each saying, accompanied by the reference to the no. of page in the local edition of the Rajadhiraj where the passage occurs, and by the date A. D. at which it is mentioned in the context;

(b) an English translation of each particular specimen with brief remarks as to its meaning, the probable source whence the saying was derived whenever borrowing appears to have occurred; and critical observations on the Siamese translation of it as well as comparative notes on parallel or similar sayings in Siamese, when such are known to exist ;

(c) the Mon text as approximately transliterated as typographical facilities would allow, in those special instances only when divergencies were detected between the original work and its Siamese translation. The differences are in such cases pointed out, and an entirely distinct English translation of the Mon text is supplied wherever necessary.

(d) Finally, a few popular Mon saws are added at the end, which, though not occurring in the Peguan Annals, have been deemed entitled to citation either on account of certain resemblances they bear to Siamese ones, or of other peculiarities they exhibit.

With these premises and reservations I make bold to submit this initial list of Mon proverbs, saws, etc. which is unquestionably the first of its kind ever placed before the public.

Owing to Burmese domination having almost obliterated all outward traces of Mon past grandeur, literature, and language in Pegu, these subjects have failed to attract the attention they so fully deserve, and their study has accordingly thus far been neglected by scholars; while from ignorance of the pre-eminent rôle that the Mon nation played in bygone ages in the Indo-Chinese Peninsula and of the highly developed civilization it had attained, practically no effort was ever made whether in private or official spheres in British Burma to tap that most interesting field—not to say even of preserving the debris still extant of that civilization, the relics of its extensive literature, of the life of the now flickering Mon language, rapidly verging towards total extinction. The very useful Rev. J. M. Haswell's "Grammatical Notes and Vocabulary of the Peguan Language" (Rangoon, 1874), more recently republished in enlarged and revised form by the Rev. E. O. Stevens (Rangoon, 1901), and the latter's "Vocabulary, English and Peguan" (Rangoon, 1896) founded on the above, represent so far the only available outillage for the study of the Mon language. All the three works deserve unstinted praise and their authors the sincerest gratitude for their industry and painstaking labours—true labours of love—but as theirs are mere pioneer productions, not a single Mon proverb, saw, or motto is to be found therein.

However, several missions have of late been established among the Mons both on what was formerly Peguan territory, and in Siam. So there is reason to hope that the following rather magere list may soon be considerably added to through the exertions of other gleaners. In any case, it will quite serve its purpose if it will contribute in making the Mon people and a by no means insignificant department of their literature better known, besides attracting attention to the possibilities that lie in store for the student of the Mon language and the searcher after the valuable relics that are still left of its extensive literature which it would be tantamount almost to a crime not to save from the utter destruction impending upon them.

INITIAL LIST OF MON PROVERBS, SAWS, ETC.

- | | |
|--|--|
| <p>1. ตัด หวาย อย่า ไว้ หนาม หน่อ ;
ฆ่า พ่อ อย่า ไว้ ลูก
(p. 40—A. D. 1294-1313) ¹</p> | <p>When cutting down rattans don't leave
the thorns and sprouts; when killing
the father don't spare the offspring.</p> |
| <p>2. จะ เหน ก่า ดี กว่า หงส์ นั้น ก็ หา
มิ ได้
(p. 130—A. D. 1386 circa) ²</p> | <p>I do not certainly consider crows to be
better than swans (= to be fully aware
on which side real worth lies).</p> |
| <p>3. เปรียบ ประดู่ หนึ่ง คน เขียน รูป
วาด ด้วย มือ, ลบ ด้วย บาทา
(p. 174—A. D. 1387) ³</p> | <p>Like one drawing a picture with his hands
and effacing it with his feet.

(= destroying one's own work, or
one's own pets).</p> |
| <p>4. เปรียบ ประดู่ ผล มนาว อัน กลิ้ง
อยู่ บน หลัง ม้า
(p. 217-218—A. D. 1388) ⁴</p> | <p>Like a lime rolling on a horse's back.
(= instability; dangerous position).</p> |

¹ The Mon original corresponds word by word, except that หนาม หน่อ, thorns and sprouts, is inverted into หน่อ หนาม, kaloit thele, as required by the genius of the language. The saying is, it will be seen, practically identical with the one quoted above (section 7; and Appendix C, no. 12) from the Siamese Annals under the impression, then, that it was genuinely Siamese. As it turns out now, however, there can be no doubt about its having originated in Pegu, for the annals of that country now under examination, ascribe the saw to king Pharô or Wererô of Martaban (who died A. D. 1313) and assert that this personage uttered it when having his two nephews (the sons of Tarabya) executed for an attempt upon his life. The annals add furthermore that the saying became proverbial from that time.

Now, as we learn from the Siamese Annals (vol. II, p. 658) that it was quoted practically *verbatim* in 1782 by the very personage (the Second King) who was in possession of the earlier Siamese translation of the Annals of Pegu (see Appendix D, no. 15 note 2), as a time-honoured adage, there can be no question that he cited it from such a work, and that the saying is accordingly of Mon origin.

It is of some interest to point out that a similar adage also occurs in the West, to the effect: *Stultus, qui, patre occiso, liberos relinquit*: "He who kills the father and leaves the children is a fool;" which once more exemplifies the analogy in drift existing between Eastern and Western thought.

² This and the next two sayings are literal translations of the original. The Hamsa bird is, in reality, a wild duck or goose; but is usually taken by the Siamese to be a sort of swan. For the character popularly ascribed to it, see above, section 12, no. 16. The above saw about crows and swans is a reminiscence from Indu literature.

³ Spoken by Phenia Nua to his aunt the queen of Pegu who, having brought him up while yet a child, plotted afterwards his destruction, in concert with her paramour Marahu.

⁴ This saw is imitated from Buddhist literature. It occurs, for instance, in the commentary to the Dhammapada where, however, *kumbhanda* (a kind of pumpkin) is mentioned instead of a lime.

5. ดูจ ดั่ง กระจ่าง ชม พระจันทร์,
ได้ เหน แต่ รัศมี สอด ส่อง;
จะ จับ ต้อง ก็ มิ ถึง
(p. 218—A. D. 1388) ¹
Like hares which, when contemplating
the moon, can see the radiance of its
disc, but are unable to reach up to it
and seize it (= unable, or powerless,
to effect one's designs).
6. เปรียบ คน ค่อม ขงผา สั้น, จะ
ข้าม แม่น้ำ ที่ ลึก กว้าง นั้น มิ ได้
(as above) ²
Like a pygmy who, with his short legs, is
unable to cross a deep stream (same
sense as the preceding).
7. เอา ดวง แก้ว มณี ไป แลก กับ
ลูก ปัด
(p. 224—A. D. 1388) ³
To barter gems with beads (= to make a
foolish bargain).
8. เอา พิม เสน ไป แลก กับ เกลือ
(as above) ³
To barter precious camphor with salt
(same sense as preceding).
9. เอา เนื้อ ไป แลก กับ กระดูก
(as above) ⁴
To barter flesh for bones (same sense as
above).
10. ฆ่า ช้าง, ก็ หวัง ใจ จะ เอา งา;
เจรจา, ก็ หวัง จะ เอา ถ้อย คำ
เปน ที่ สำคัญ หมาย
(p. 252—A. D. 1397)
The elephant is killed for the sake of its
tusks; so pourparlers are held in order
to obtain some definite pledge.
11. เปรียบ ประดุง งา ช้าง, ซึ่ง งอก
ออก แล้ว มิ ได้ หด คืบ
(p. 268—A. D. 1398)
Like elephant tusks which, once they have
grown forth, do not retract (= so
should one's word, once given, be
kept).
12. ประดุง ดั่ง บุรุษ เอา เพนิน เหล็ก,
มา ตี ขนด ทาง แห่ง พระยา
นาคราช
(p. 275—A. D. 1406) ⁵
Like one striking the coiled body of a
Naga king (serpent chief) with a
sledge hammer (= like a viper being
trodden upon. to burst into a fit of
rabid anger).

¹ On such a hobby ascribed to hares, cf. section 12, no. 15 above. The suggestion comes, of course, from Indu literature.

² Cf. the rabbit apologue. see Appendix C, p. 77, no. 71.

³ Both this and the next saying thus turn out now to be the prototypes of the two Siamese ones quoted above in Appendix C, under the nos. 67 and 66 respectively. In the original no. 8 here is couched in a far more concise form : "Phummeson slai bo = camphor bartered for salt."

⁴ Cf. Appendix C, no. 89.

⁵ This simile could not be traced as yet owing to a gap in the original text; but it does matter but little, as it is borrowed from Indu literature.

13. เปรียบ เหมือน หัก ไฟ หัว ลม,
น้ำ เชี่ยว ลอง ขวาง เรือ
(p. 278—A. D. 1406) ¹
It is just like attempting to put out a fire
from the windward side, or to steer
the boat athwart in a swift stream.
14. อุประมา ตั้ง เรือ ใหญ่ กว่า ทะเล
จรเข้ ใหญ่ กว่า หนอง; จะ กลับ
กาย ว่าย เรือน ไป ก็ ขัด ขวาง
(p. 295—A. D. 1407)
Like a ship larger than the sea, or a
crocodile bigger than the pool, that
finds itself impeded in its movements
(= too big for his job, unwieldy on
account of its too great bulk).
15. เข้า ที่ คับ แค้น เปรียบ ประตุจ
หมาก รุก จน แต่ม
(p. 278—A. D. 1407) ²
Finding himself in straits, like the king
(of chess) about to be put in check.
16. เหมือน หนึ่ง เขียน รูป เสือ ให้
งัว กลัว
(p. 299—A. D. 1407) ³
It's like painting the figure of a tiger
wherewith to scare the kine.
17. อุประมา เหมือน หนึ่ง นก กับ
แรว; ฤา ประมาท พลาด พั้ง ลง
เมื่อ ไต่ ก็ จะ ถึง แก่ ความ
As a bird with the noose : if he be careless
as to slip into it, he shall inexorably
perish forthwith.

¹ The original has *palot p' mot* = ตับ ไฟ (to extinguish the fire), instead of หัก ไฟ = to break or stay the fire. As regards the second part of the simile, it is practically identical with no. 30 of King Ruang's maxims (see Appendix B), and not unlikely it has been borrowed therefrom. It must be remembered, in fact, that Wererô or Pharô, the founder of the dynasty that had its capital first at Martaban and afterwards at Pegu city, had been for many years the host of King Ruang at Sukhothai of whom he wedded the daughter, as stated in the first part of the annals of Pegu under examination. It is not therefore at all improbable that during the friendly intercourse that took place under his reign and those of several of his descendants between Martaban and Sukhothai, Phra Ruang's maxims became well known to the Mons, and some of them found ready adoption among that people.

² Not yet traced. The Siamese translation continues the parallel for several lines, introducing a description of the process of checkmating. But the local lettered Mons I have consulted have no recollection as to ever having met this long simile in the course of their reading, and assert that their language possesses no terms for chess or chess-playing, the game being quite unknown in Mon tradition. As regards the first part of the statement, it is possibly correct, as would further appear from Haswell's and Stevens' vocabularies containing no such terms; but with respect to the remaining part of the assertion it seems impossible to admit that the Peguan people could remain unacquainted with such a world-wide known game that spread among all neighbouring nations. The case is nevertheless curious, and deserves a thorough investigation.

³ Identical with Appendix C, no. 203. It is difficult to decide here as to whether the saying originated in Pegu or in Siam. In Mon it runs : "Top nong khyu rub kla ko klea phait."

หนีบหาย เมื่อ นั้น

(p. 309—A. D. 1408) ¹

18. หนาม ยอก, ก็ ต้อง เอา หนาม
อัน แหลม มา บ่ง

(p. 310—A. D. 1408) ²

19. แม้น จะ หา สตรี ที่มี ลักษณะ
รูป อัน งาม ให้ ยิ่ง กว่า นาง
อุตะละ นี้, ก็ จะ ได้ ดั่ง ความ
ปรารถนา; แต่ จะ หา ข้า ทหาร
ฝีมือ เข้ม แขง ตุจ สมิง นคร
อินทร์ นี้ หา ยาก นั้ก; ใจ เรา รัก
ข้า ทหาร มาก กว่า สตรี

(as above) ³

If a thorn sticks into the flesh, a sharp
thorn must be used to draw it out.

Women, even of far greater beauty than
lady Uttala can be found at pleasure,
but heroes like Smoin Nagor-Indr are
rare. In our heart we are far more
fond of soldiers than of women.

¹ The original reads : Kala kechem wot a theneak toi: “when the bird having forgotten (all about) the snare.” The Siamese ราว is in reality a noose secured by one end at the extremity of a bent stick, and by the other to a trigger-like arrangement which springs under the slightest pressure, so that the stick, when straightening back, pulls the noose tight round the bird’s feet or neck. The Peguan *theneak* is constructed on the same principle.

² Practically identical with the adage quoted in section 9, and Appendix C (no. 27), which we have shown to be of Indu origin.

³ Spoken by King Rajadhiraj upon hearing that his famous hero Smoin Nagor-Indr, governor of Taik-kula, had become smitten with love for lady Uttala, one of the royal concubines, and that when the signal for the attack on the enemy was given he remained inactive with his troops, overcome as it seemed, by his passion. The gallant king did not hesitate one moment; and having declared his mind with the words above quoted, sent lady Uttala in gift to the hero. But the latter politely declined to receive the beautiful present, saying that his passion had been a mere feint in order to test the king’s inner feelings; and having expressed his admiration for the noble character of his sovereign and his increased devotion for him, he instantly set out to fight, attacking the enemy with more than his usual vigour.

The very sensible words spoken on that occasion by King Rajadhiraj became proverbial among the people, who condensed them into the saw, “Phrea kye klai lua, krauh menung kwot toa klai lua saum wat,” ‘A pretty woman can readily be found, but braves are rare’, corresponding to Appendix C, no. 159 above. It will thus be seen that the latter is unquestionably of Mon origin. As regards the Siamese Second King at the beginning of the nineteenth century having repeated it (see note * at foot of p. 94 above) does no more come as a surprise, in view of his thorough acquaintance with the annals of Pegu we have already had occasion to notice. As regards King Narai having uttered the same adage at a still earlier period is, however, both a surprising and interesting fact, for it argues that even in his time Peguan history was well known in Siam.

20. เอา พิม เสน มา แลก กับ เกลือ;
เอา เนื้อ มา แลก หนัง
(p. 326—A. D. 1410) ¹
To barter precious camphor for salt; or
the flesh for the hide.
21. เปน เวร ผูก พันธุ์ ไป, ตั้ง เงา
ติด ตาม กาย ทุก อิริยาบถ
(p. 342—A. D. 1410) ²
Beset by resentment as by a shadow
following the body in every one of
its postures.
22. อุประมา ตั้ง ว่าย น้ำ เข้า หา
จรเข้
(p. 346—A. D. 1410) ³
To swim for refuge to a crocodile.
23. อุประมา ตั้ง วานร นั่ง อยู่ บน
ตอ ไม้ อ้น ไฟ ไหม้ เมื่อ
วิสัยสิ้นตระระดู
(p. 393—A. D. 1412)
Like a monkey perched on a burning post
during the rainy season (= grim,
from finding one's self in a very
awkward situation, with almost no
chance of escape).
24. การ สงคราม เปรียบ ตั้ง ฟอง
อ้นทะชะ; จะ หมาย แน่ ว่า ผู้
เมีย, แพ้ แล ชะนะ นั้น, มิ ได้
(as above) ⁴
With war it's like with an egg : impossible
to foretell whether the latter is (to
hatch forth a) male or (a) female, or
whether the former is (to end in)
victory or defeat.
Incerti sunt exitus belli. (The results
of war are uncertain.).—Cicero.
25. เขา ว่า ชาติ มอญ แล้ว, ใน ท้อง
มี เคียว คน ละ เจ็ด เล่ม
(p. 405—A. D. 1420) ⁵
It is said that the Moas all harbour each
seven sickles in their belly (*i.e.* they
are of a very perfidions nature).

¹ As regards the first part of this saw, see no 8 above.

² Imitated from Buddhist literature. "... nam sukhamanveti chaya va anupayini," "happiness follows him like a shadow that never forsakes him", occurs in Dhammapada, 2.

³ Identical with Appendix C, no 180. Here, again, it is difficult to decide as to the origin. The Mon text runs : "Topp'ma nong neh meboin daik lub klai kyam" which corresponds verbatim.

⁴ Not yet traced in the original.

⁵ This is, in reality, a Burmese skit on Mon treachery, quoted by the Burma king at the above date. Several perfidious tricks played by the Mons on the Burmese are duly recorded in the annals under examination. So Mon faith became proverbial among the neighbouring nations as *Punica fides* among those of the old Western world. Cf. also the Virgilian *Timeco Danaos, et dona ferentes*, and other well known adages.

26. อุประมา เหมือน หนี คีกร มา พบ
เสื่อ, ขึ้น ต้น ไม้ ปะ อโสรพิศม์
(p. 407—A. D. 1420) ¹
- Running away from the enemy but to fall
in with a tiger; climbing up a tree but
to find there an adder.
Hac urgel lupus, hac canis. (On one
side a wolf besets you, on the other a
dog).—Horace. *Incedit in Scyllam qui
vult vitare Charybdis.* (He falls into
Scylla in struggling to escape
Charybdis).
27. เหมือน หนึ่ง ลูก ไก่ อยู่ใน เจ้าม
มือ เรา; ถ้า จะ บีบ เข้า เมื่อ ไต่
ก็ จะ ตาย เมื่อ นั้น
(p. 410—A. D. 1420)
- He is like a chickling in the hollow of
our hand; which will perish whenever
we (choose to) strangle it (= to be in
one's power, without chance of
escape).
28. ดุจ ไก่ ผู้, อัน อาจ พึง ลอก
เดือย หนาม ทอง แลแล้ว, เคย มี
ไชย ชำระ แก่ ไก่ ทั้งปวง; ถึง
จะมี ผู้ ชัด ขวาง ก็ ดี, ถ้า ได้
ยิน เสียง ไก่ ชัน แลแล้ว เมื่อ ไต่
ก็ มิ อาจ หนี อยู่ ได้; คง จะ
ออก มา ชน กัน เมื่อ นั้น
(p. 416—A. D. 1421) ²
- Like a game cock having just developed
his maiden spurs and already defeated
all his adversaries; whenever he hears
a cock-crow is bound to reply and
forthwith rush out to the fray, no
matter how restrained he be (= like a
war horse on hearing the sound of the
charge, etc.)
29. อ้าย โพร่ชาติ หญ้า แพรก,
ปัญญา สดุด
(p. 420—A. D. 1421) ³
- Vile serf, of dub-grass breed and dull
intellect ! (an insult.)
30. ไกรธ ยิ่ง นัก อุประมาตั้ง พระยา
นาคราช อัน มี พิศม์, มี ผู้ เอา ไม้
ค้อน มาตีลงที่ ขนด ก็ ย่อม ไกรธ
(p. 423—A. D. 1421) ⁴
- He flew into a violent passion, like a
venomous serpent chief being struck
with a hammer on its coiled body.

¹ Cf. Appendix C, no. 21.

² The original has merely : “Nong chaing k'mak paroh kharuh,” ‘like a cock developing its spurs’.

³ In order to grasp the full offensive meaning of the term “dubgrass breed”, it should be pointed out that dub-grass, on account of its softness is used for planting and covering lawns, where it is trodden upon by the feet of all passers-by. Hence, to be of dub-grass breed signifies to be trampled on, to be a vile slave. In Mon the invective runs: “A lowe, thakau khyua khachib, ponna ob thop !”

⁴ Practically identical with no. 12 above.

31. โกรธ ยิ่ง นึก, ราว กับ ลูก ศร
เข้า ไป เสียบ พระ โสัด
(p. 430—A. D. 1421)
He (the king) became wroth just as if an
arrow had pierced into his ear.
32. ดุจ นก กาเรียน, อัน ผลิต ขน
ไชย เสีย แล้ว, ยัง มี กำลัง อยู่
แต่ ปาก แล เท้า, กับ ขน นั้น แต่
พอ ห่อ กาย เท่านั้น
(p. 432—A. D. 1421)
Like a crane (*Grus antigone*) which has
dropped its main feathers, to whom
only the beak and talons remain as the
only protection, together with just
sufficient down to cover its body (=
reduced to impotence, deprived of
one's assistants or means of offence).
33. ดุจ หนึ่ง มแลง หวี ภา รู้ จัก
แสง เฟลิ่ง ไม้, บิน โฉบ ฉาบ เข้า
ไป หา; ทัน พริบตา จะ เปน
จุน วิจุนณ์ ไป เอง
(p. 439—A. D. 1421) ¹
Like a little fly unacquainted with the
flame which rashly flies into it, and
in less than a wink is reduced into
impalpable powder.
34. อุประมา ดั่ง มเชื้อ ขึ้น พอ ควร
กับ ปลา ร้า; จะ ตี เตียน ว่า ผล
มเชื้อ ขึ้น นึก ก็ มิ ได้, เพราะ
ปลา ร้า เค็ม; จะ ตี ว่า ปลา ร้า
เค็ม นึก ก็ มิ ได้, เพราะ ผล
มเชื้อ ขึ้น
(pp. 443-444—A. D. 1421) ²
Like a brinjal sour just enough to match
the (saltiness of the) *pla-ra*; so that it
is impossible to taunt the brinjal with
being too astringent in taste because
the *pla-ra* is salt in its turn; or to taunt
the *pla-ra* with tasting too salty,
because the brinjal is sour (= difficult
to decide on which side to put the
blame, from the fault being too
equally distributed on either side.
Both sides are to blame).

¹ Cf. The saying about the locust, section 11, no. 1.

² Here, I believe, are traces of either Lau or Siamese influence, although it be true that *pla-ra* is also known among the Mons, the Burmese, and the Khmers. The Lau term is ปลาแตก (ปลาแตก), Pa-Duk; the Mon “pharok” (but, more specifically, pharokka, “fish pharok”); the Khmers “prohok” (prahuk); the Malays “blachan”; and the Burmese “nga-pi” (but, more specifically, *toung tha nga-pi*, “fish-paste;” or dhameng). In the Mon, Khmer and Malay designations, the initial syllable pha, pra, and bla, possibly represents the Lau and Siamese word *pa* or *pla* = “fish”. The Burmese one, *nga-pi* “salted fish,” has no doubt suggested the Siamese term กะปิ *kapi*, which is, however, applied to a similar kind of paste made from sea squills or very small sea shrimps called เคย Khoi, in Siamese. This is the Burmese *tien-tsa*, the Mon *pharok khmeang*, and possibly the Khmer *pha-ak*. It is, of course, unknown to the Lau, who are too far removed from the sea to procure the prime material necessary for its preparation.

35. เปรียบ ดัง คน กล้า ปาก กับ คน
กล้า มือ; จะ โทษ ว่า มือ หนัก ก็
มิ ได้, เพราะ ปาก กล้า; จะ ตี ว่า
ปาก กล้า ก็ มิ ได้ เพราะ มือ หนัก
(as above)
- It's like between one bold with his tongue
and another only too ready to use his
hands; so that it is impossible to blame
the hands with being heavy, because
the tongue was bitter, or to blame the
tongue with being bitter, because the
hands were heavy (*i.e.* dealt heavy
blows). Same sense as the preceding.
36. เหมือน ทาบ สอง ป่า, อาษา สอง
เจ้า; หา ควร ไม่
(p. 451—A. D. 1423) ¹
- Like carrying a load (suspended from a
pingo pole) in two at a time, or serving
two masters: it is unbecoming.

In Yule's "Hobson-Jobson" (2nd ed.; London, 1903, p. 51, *q.v.* *Balachong*) is an interesting article on *blachan* which is, however, somewhat incomplete and partly incorrect. Crawford is quoted therein a propos of his suggestion that the condiment in question is probably the Roman *garum*. This I beg to doubt, as the *garon* or *garum* of the Greeks and Latins, although made, like *nga-pi* and *blachan* from fish of the *Clupea* family, was merely the fluid or watery sauce extracted therefrom, and not a paste. It must therefore have been practically identical with the *nuak-mam*, "Salt-fish water," so relished by the Annamese and not disdained even by some old European residents in French Indo-China, just like some of the White Baboos in Malaya and sundry "European lovers of decomposed cheese" delight in *blachan*. Marsden, it is curious to notice, likened the condiment to caviare; but, I am inclined to believe it is only in point of exquisiteness that it can be called "caviare to the general." The late King Norodom of Kamboja used to style it, it appears, "the Khmer Roquefort cheese" (*cf. Excursions et Reconnaissances*, t. XI, p. 13). Considerable confusion is wrought, not only in "Hobson-Jobson," but also in other works treating of Far Eastern matters, anent both *nga-pi* and *blachan*. As we have just pointed out, a distinction must be made between the one variety concocted from small fish and the other obtained from shrimps. This latter even is of two kinds, one red and one brown, according to the colour of the shrimps employed, which is communicated to the paste itself. The first Western traveller to notice the Dhameng variety of *nga-pi* (*i.e.* the paste made from fish, or *Lau pla-ra*) was the Venetian jeweller Gasparo Balbi, in the course of his journey to Pegu (1583). He was so struck by its characteristics, that he wrote "he would rather smell a dead dog, to say nothing of eating it" ("Viaggio dell' Indie Orientali", Venetia, 1590; f. 125 verso). Later on Capt. Hamilton noticed the variety made from shrimps, *i. e.* the Siamese *kapi* at *Bankasoy* (read *Bang Pla-soi*) on the eastern corner of the head of the Gulf of Siam. He wrote (under the date A. D. 1727): "Bankasoy is famous, chiefly for making *ballichang* [*blachan*], a sauce made of dried shrimps, cod-pepper, salt and a sea-weed or grass, all well mixed, and beaten up to the consistency of thick mustard. Its taste and smell are both ungrateful to the nose and palate; but many hundred tons are expended in Siam and the adjacent countries." (Pinkerton's *Collection of Voyages*, vol. VIII; London, 1811, p. 476). He did not fail, while in Pegu in 1709, to notice also the same variety of the condiment there, and to jot down its native name under the form *prock* (*op. cit.*, p. 422). This word, left unexplained in "Hobson-Jobson," stands, it will now be seen, for *pharok*; and the shrimp paste he had occasion to notice is what is specifically termed *pharok khmeang* by the Mons. Hamilton's spelling is more correct than the form *prox* used by Sonnerat half a century later.

¹ The original reads : "Kha chia nai ba," 'To take refuge and eat (*i.e.* live) with two masters.'

37. ลักษณะ ช้าง ดี, ต่อ เมื่อ ชี จึ่ง
จะ รู้ ว่า ดี;
ม้า ดี, ได้ เอา มือ ต้อง หลัง ตู
ก่อน, จึ่ง จะ รู้ ว่า ดี;
ทแกล้วทหาร ที่ ดี, ถ้า อาษา ออก
สงคราม ทำ ศึก, จึ่ง จะ รู้ ว่า ดี;
ทอง นพคุณ เล่า, ชีต ลง นำ สีลา
ก่อน จึ่ง รู้ ว่า ดี;
สตรี รูป งาม, ถ้า พร้อม ด้วย
ลักษณะ กิริยา มารยาตร ต้อง
อย่าง, จึ่งควร นับ ว่า งาม; ถ้า จะ
ให้ รู้ รศ อร่อย ได้ สัม ผัส ถูก ต้อง
ก่อน, จึ่ง นับ ถือ ว่า มี โอิชา
อร่อย; ถ้าใจ ดี ต้อง ทด ลอง ให้
สิ้น เชน ปัญญา ก่อน, จึ่ง นับ ว่า ดี
(p. 453—A. D. 1423) ¹
38. อุประมา ดั่ง หงส์ ตก ลง ใน ฟุ้ง
กา, ราชสีห์ เข้า ปน กับ หมู่ เสือ
(p. 466—A. D. 1423) ²
1. In order to judge of the excellence of
an elephant, one must ride it;
2. a good horse is known after having
felt its back with one's hand;
3. a brave soldier is known in action;
4. pure gold is known by rubbing it on
the touch-stone;
5. a women is proclaimed :
(a) nice only when she combines
beauty with graceful manners;
(b) exquisite after having been in
contact with her;
(c) kind-hearted only after having
thoroughly tested her character.
- Like a swan (Hamsa) finding himself in
a flock of crows or a stately lion
entering a herd of tigers.

¹ The whole passage is, more or less, an imitation of verse 97th of the Lokaniti; but peculiarly so in the sentence numbered 3. above, which corresponds verbatim to the Pali : “pasamseyya.....rana paratagatam suram,” ‘praiseworthy is the brave (only) after having returned (from battle)’.

A still earlier imitation from the Lokaniti occurs in a Burmese inscription at Pagan dated C. E. 700 = A. D. 1408 (which is presumably a mistake for C. E. 778 = A. D. 1416). It is but a variation of the 61st verse of that famous Pali treatise, beginning with : “Na visam visamicchahu” (Cf. “Inscriptions of Pagan, Pinya and Ava”; Rangoon, 1899, p. 34). I am not aware of any attempt having as yet been made towards determining the date of the Lokaniti. In these pages I have had occasion to notice more than once strict analogies between certain passages of the Lokaniti and others to be found in the Dhammapadattha-katha, or commentary to the Dhammapada. As it is well-known the authorship of the commentary is commonly ascribed to the celebrated divine Buddhaghosa, its date being thus put in the first quarter of the fifth century A. D. As I do hardly believe that the Lokaniti can have been composed before that, we would obtain approximately A. D. 425 and 1400 as the two termini between which we may, for the present, confine its date. It is to be hoped that further researches into Buddhist literature may permit of considerably reducing the limits of the period suggested above, and also of establishing the authorship of that ethical treatise, so popular from many centuries in Burma, Pegu, and Siam.

² This simile appears to have been immediately derived from the first verse of the 24th stanza of the Lokaniti, which reads : “Hamsa majjhe na kakanam, siho gunnam na sobhate.” “A swan in the midst of crows, a lion among cattle, do not look beautiful.”

39. บุรุษ เปรียบ ประดุง พืช ธัญญา
 หาร: ถ้ำ ไพรย ปลุก เพาะ หว่าน
 แล้ว ก็ มี แต่ จะ งอก งาม สูง
 ใหญ่ ขึ้น ไป;
 ลูก นี้, ถึง เปน ราชบุตรี่..... ก็
 เปรียบ เหมือน ตัณฑุลา; จะ ไพรย
 หว่าน เพาะ ปลุก, มิ อาจ เจริญ
 ขึ้น ได้
 (p. 467—A. D. 1423) ¹
40. พลิ้ง ปาก, ก็ ข้อม เสี้ย การ;
 พลิ้ง มีด, พลิ้ง ขวาน, มัก จะ
 บาด เจ็บ
 (p. 473—A. D. 1424) ²
41. ถึง มี จักษุ, ก็ เหมือน หนึ่ง หา
 ไม่, เพราะ ปราศจาก ความ พิจาร
 ณา ตรึก ตรอง
 (p. 515—A. D. 1480 circa) ³
42. พระ อาทิตย์ ไม่ ควร จะ โกรธ
 หิ่ง ห้อย
 (p. 517—A. D. 1480 circa)
43. สัตว์ เมื่อ แรก เกิด, ครั้น ญาติ
 เอา ลง อาบ น้ำ ชำระ กาย เสรีจ
 แล้ว, เทพยาดา มาเขียน หน้า
 ผาก หมายถึง
 (p. 553bis—A. D. 1490 circa) ⁴
- A man may be compared to paddy which
 when sown or planted cannot but
 germinate and prosper ;
 but you, my child, although being a
 royal daughter,..... may be likened
 to husked rice which, though it be
 sown or planted can no more
 germinate and prosper.
- A slip of the tongue (*lit.* mouth) may spoil
 the whole game (or business); a slip
 of the knife or axe is likely to cause
 severe injury.
- Though having eyes they are of no use to
 him (*lit.* he is like being devoid of
 them); for he lacks brains.
- The sun should not feel wroth at a fire-
 fly.
- When new-born children have been
 bathed and purified by their relatives,
 the celestials descend to impress
 characteristic marks on their
 foreheads.

¹ Not yet traced in the original. The saw has a Siamese ring about it : Cf. no. 4, Appendix C. In the text it is stated to have been uttered by the queen of Burma while trying to persuade her daughter to marry.

² The original differs considerably here, it being as follows : “Pain thalaung pauk wat; chang thalaung, pauk that,” ‘A slip of the tongue is exceedingly hard to recall; if the foot slips its withdrawal (from the crack, pit, etc.) causes pain.’ The first part means, of course, that an ill advised word, once uttered, is difficult to reclaim. As regards the entire saying, cf. no. 208, p. Appendix C.

³ This is a reminiscence from Buddhist literature.

⁴ Although spoken by Dhammaceti, the learned king then reigning in Pegu, this saying refers to a superstition which is apparently of Chinese origin;—at any rate I have not so far heard of it in Siam and neighbouring countries, nor met it in Buddhist literature. The Chinese appear to believe that when one is born, the deities impress on his forehead and palms of the hands, certain characteristic

44. อุประมา ตั้ง ได้ ไป สวรรค์ ทั้ง เปน
(p. 187—A. D. 1380) ¹

Like having gone up to heaven in life
(= to be the recipient of an unexpected boon.).

Cf. the Ital. “Toccare il cielo coldito,”
To reach up to the sky with one’s
finger.

Thus far with the list of aphoristical and metaphoric sayings culled from the annals of Pegu. It should be pointed out, however, that these gleanings do by no means exhaust the *flosculi sententiarum* of that work, for there are yet many plums to be plucked out by the diligent reader; while many passages drawn wholesale or imitated from Buddhistic literature have been designedly skipped over as irrelevant, when making the above collection. It now remains only to add by way of example, some specimens of popular sayings gathered from the mouths of local Mon residents. For such I could not help giving the original context in Roman characters hoping it may somehow assist in tracing them among other Mon speaking communities.

45. Toa ba, hmea ka poi. ²

To (attempt to) seize three fishes with the
two hands (= grasp all, lose all).
“Qui trop embrasse, mal étreint.”

46. Khadait kang khyua niah
mua rau nat, niah ba nat chut.

When a crow seizes a blade of grass
(fancying) nobody sees him, he is
nevertheless seen by two at least
(= although an evil deed is perpetrated
when no one is present, it is
nevertheless seen by deities above).

marks and lines, by which the inner nature and destiny of the new-born may be judged. Thence, the opportunity of chiromancy, etc., enabling one to decipher those special signs and lineaments. The idea is not, of course, a new one in the West; nor are there lacking even in Buddhist and local literature references to the characteristic marks of great men, and treatises on palmistry, etc.; but the notion as regards the marks on the forehead, etc. seems to have been introduced from China.

¹ This saying is also current among the Siamese.

² Cf. no. 193, Appendix C, which also exists under the same form among the Mons: “Rob ka toa ba,” ‘to grasp at fish with both hands at a time’; but whether borrowed from the Siamese or not, I am unable to say.



47. Awai chob sang pheta keang diek. Getting one's *tail* wet when about to reach the shore
(= to have to swim for the shore when having almost reached it aboard a vessel) *Naufragium in portu facere* (To make shipwreck in port).— Quintilian.
48. Kun niah ho rok, pauk kasok ko patoin.¹ Not having requited the benefits received, its feathers were plucked off with the aid of ashes.
(said of ungrateful people).
49. Smoin Kbob, Smoin Kbob ! pharu nai mib, khmai phyah pret.² Lord Swan, Lord Swan! your song (high up in the air) is sweet, but your eggs are acrid (said of one bringing gifts which afterwards prove derisive or troublesome).
50. Niah mua chia pong, pong klom ne ot; bot ho chab pain. With one hundred baskets of rice (stored in his house), the stock became exhausted although not a single grain of it ever reached his mouth
(Said of one who, though having plenty of everything, does not enjoy his wealth, leaving others to squander it).

¹ From a popular story in which an adjutant bird, having proved ungrateful to its master, was turned out from the latter's house, and on reaching the market street, the people there pulled out its feathers, having first rubbed their hands in ashes, in order to obtain a better grip on the slippery plumage. The denouement of this story much resembles that of two Jatakas (Kapota jataka, Nos. 42 and 375 of Fausboll's edition), where a greedy crow has its feathers pulled out in punishment.

² Allusion to another popular story, where a certain individual, wishing to obtain by fraud a favour from his blind mother-in-law, brought her a present of what he pretended were swan's eggs. In reality, they were simply peeled limes which, the blind old woman, judging merely from touch, took to be what they were represented to be. However, when she began to eat them, on finding them acid, she became aware of the trick played upon her, and uttered the above exclamation.

- | | |
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| 51. Moit ko chia ka Krang, pam
cheang kanot kroit. ¹ | Wishing to partake of <i>Cyprinus</i> fish, he
climbs with his funnel-shaped trap to
look for it on the top of a silk-cotton
tree. |
| 52. Moit ko chia kok kea; pam
chea keata woi. | Wishing to feast on sparrows, he went to
net them in the nether regions (same
sense as the preceding). |
| 53. Tauppmā nong mnih kdop
thoh ka, pheta thoh sung. | He is like a man with the head of a fish
and a serpent tail (= face-flatterer
and back-biter). |
| 54. Tauppmā nong niah toin kyam
ko khlea kahlang; ha kob ko. | With him it is like playing the zither to
an ox : a vain labour (= it is of no use
talking to him as he can't or won't
understand). |

¹ The *Cyprinus* is an excellent river fish. A Siamese king's extreme fondness for it passed into history (see annals of Ayuthia, p. 450). One variety, the *Cyprinus Rohita*, is rose finned and rose tailed. Images of it are usually hung above infant cradles and used as toys for children. As regards the saying. cf. no. 191, Appendix C.

The Chinese have a similar one : "To climb a tree to catch a fish" which seems, however, to mean 'talking much and doing nothing.'

CLOSING REMARKS

Before taking leave of these pages I desire to emphasize once more the importance, while collecting proverbs in these countries, to conform in so far as possible to the directions given in section 3 above. As we have seen in the course of the lists themselves we have supplied, even the greatest caution often does not prove sufficient to prevent including some foreign-derived proverb among the genuine rational ones. But such occurrences becoming restricted to a mere few cases through the exercise of a fair measure of discrimination, can never constitute a serious drawback.

From the few examples given of collateral proverbs current among the Lau and Mon, the high importance will have become apparent of being able to trace such sayings back to some well-ascertained date in the history of literature of the nations concerned, so as to obtain reliable terms of comparison wherewith to determine the paternity of the sayings themselves. It follows that, in collecting proverbs in these countries, special attention should be devoted to those occurring in historical works, or in literary compositions of a pretty well known date; and such a date, or that under which they are recorded in the former case, should be appended to each saying by way of a chronological landmark likely to assist in tracing its origin.

There is one more point as to which an even greater caution should be exercised, and that is, to make sure about the meaning, figurative or otherwise, of each particular saying before attempting to translate it into a European language. A little experience acquired in connection with the subject has taught me that a good, even thorough, knowledge of the language, is no sufficient qualification for the correct translation of a proverb—not to say of an idiomatic phrase. Not seldom it happens that one thinks he can see the purport quite clearly and rushes into translation but to find out, later on, that though he had translated correctly in so far as the letter is concerned, he was completely mistaken as regards the spirit. The moral is, therefore, when you are in doubt, or when the saying is capable of more than one interpretation, enquire from the local literati as to which is the correct one, or what is the metaphoric sense they put upon it.

I should have liked to give some specimens of Khmer proverbs as well; but apart from the fact that this paper has already attained a far larger size than originally contemplated, I notice that a study¹ has been quite recently published on the subject by Mr. L. Finot, the late Director of the *École Française d'Extrême Orient*

¹ "Proverbes cambodgiens," pub. in the *Revue Indochinoise*, vol. I, 1904; pp. 71 *et seq.*

at Hanoi, which, though I have not yet seen, I cannot but anticipate—judging by the name of its author—to be a very valuable one, and most likely to assist in comparative researches.

So, I must needs remain content with having contributed my humble mite to the literature on the subject in the shape of this little paper, in bringing which to a close I may, despite its defects, say in some sense with Horace to possibly captious critics :

“Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.”