

# On Siāmes<sup>ē</sup> Proverbs and Idiomatic Expressions.

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## 1.—A Neglected Subject.

Though the Siāmes<sup>ē</sup> 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 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.

No one before the late Bishop Pallegoix ever attempted to present anything like a list of common Siāmes<sup>ē</sup> 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 Siām, 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.\* Indeed, it should be stated for truth’s sake that Siāmes<sup>ē</sup>

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\* The Siāmes<sup>ē</sup> 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 requested it later on in his essay “*On Siamese Literature*” that appeared in the *Asiatic Resarches*, 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. I. 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 P’hrāh Rūang’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 note at foot of next page.

proverbs have formed the object of a special essay by Professor Lorgeou, while still Consul for France in this capital many a year ago ; \* 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 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 Lāu, 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

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\* E. Lorgeou, "Suphasit Siamois," in the *Bulletin de l'Athénée Oriental* for 1881-82.

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 Indū civilization has largely influenced both the character and modes of thought of populations of the Thai race, chiefly after they entered the Mē-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 Indū immigrants brought in with them, along with their elaborate systems of philosophy and concomitant refinements of ethics, polity, and so forth.

The Sanskrit and Pāli literatures, so rich in aphoristical and apophthegmatical lore, in precepts and rules of conduct, have naturally contributed largely in forming the bulk of choice Siānese sayings, especially such as appear in the “Niti” or ethological literature of the country. To give but an example, I find it stated by a good native authority, that the Pāli treatise known by the name “Lokanīti” i. e. “The World’s Guide” or “Mankind’s Guide,” has from time immemorial been the model after which

Siamese writers of metrical compositions have fashioned their aphorismic productions. \*

One must therefore exercise no little discrimination in gleanings and akin locutions from the local literature, for it is in the majority of instances quite likely that such sententious sayings have been drawn from either Sanskrit or Pāli sources, such as, for instance, the two great Indū epics, the “Avadānas” or legends and sacred stories, the “Pancatantra; or the “Jātaka,” the “Milindapañhī,” and other popular works of the voluminous Buddhist literature.

Such a danger, however, fortunately but seldom exists for sayings that are picked up from the mouths of the people, especially up country. Most of these have been traditionally handed down from considerable antiquity, and are more likely to prove the genuine embodiment of primitive wisdom and humour.

#### 4.—The oldest Siamese collection of proverbs.

Among the collections of old proverbial lore extant in local literature and most widely diffused all over the country, the one best entitled to be regarded as genuinely Siamese, nay Thai, is that going by the name of “Suphasit P'hrāḥ Rùang” or “Baññat P'hrāḥ Rùang” (สุภาษิต พระร่วง or มัญญัตติ พระร่วง) i. e. the “Maxims—or Precepts—of King Rùang,” on account of their authorship being ascribed to the potentate of that name who reigned at Sukhō-thai—the first capital of an united and independent Siām,—during the latter half of the thirteenth century.

It is to this justly famous ruler that the country owes its redemption from the secular Kambojan domination; its original constitution into a vast autonomous empire extending from the upper reaches of the Mě-Nam to the sea of the Straits and from the Salwin to the Middle Mě-Khōng; the creation of the first Thai alphabet, and the birth of a national literature. The well known inscription

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\* See “Vajiraññā” Magazine, 1st series, vol. II, fasc. VII. 6th month of R. S. 1247 (= April-May 1885 A. D.), p. 60. On this and following pages six of the seven chapters (or cantos) of the Pāli original are printed, parallel with a metrical translation into Siamese by the late Phya Śrī Sunthon Vohār (Noi).

erected at Sukhôtai shortly after the close of his reign in or about 1300 A.D., is the earliest epigraphic monument in the Thai language and in the new writing devised for it, in which the recently freed people, conscious of its own power and confident in the future, proclaims its glorious achievements and expresses its new feelings and aspirations. The Memoirs of Lady Nobamās, one of the most brilliant ornaments of King Rùang'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 Rùang'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 hall-mark 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 Siām 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 Rùang" 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 Siānese Proverbs.

It is on the moral treatise just referred to that I have mainly founded my present observations on Siānese 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 Siānese 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, Siānese 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 Siānese 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 Siām, ranged under the generic designation of "Sup'hāsīt" ["Subhāsīt" from the Pāli "Su-bhāsito" and Sanskrit "Su-bhāṣita," 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 Siānese namesakes in the bibliographical sketch of local "Sup'hāsīt" literature appended to this paper. ( See Appendix A ).

As in most countries, and rather more distinctly so, Siānese 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 Siānese 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 P'hrak Ruang's maxims.

Taking first, in order of antiquity, the proverbs of P'hrak 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:—

คน เปน ไทย อย่า คบ ทาส “ 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 ” (ไทย) 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.

มา คึก อย่า นอน ไ  
เมื่อ เข้า คึก ระ วั ตน  
ที่ ทักษ มี ไฟ ที่ ไป จง มี  
เพื่อน, งาม

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 ตน กว่า รักทรัพย์

Love thyself more than treasures;

สู้เสียเงิน , ยอมเสียศักดิ์

Sacrifice wealth rather than honour;

which last, by the way, airs the Gaelic Proverb: "Honour is nobler than gold."

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 ตั้ว ตาย

Stand by thy princes until death;

อาษา นาย จง พอ แรง

Assist thy chiefs efficiently.

Obedience and respect :

จง นบ นอบ ผู้ใหญ่

Obey your superiors (or elders).

ควรกต ดย จว คำ นั้

Honour thy own family.

ที่ ร้า อย่า ดู ถู

Don't condemn those who love thee.

คน จน อย่า ดู ถู

Do not despise the poor.

Kindness to fellow men:

โอบ อ้อม เอา ใจ คน

Win other people's hearts.

คน โหด ให้ เอน ดุ

Be merciful to the dull-witted.

ข้าเก่า ร้าย อด เอา

Forgive the failings of old servants.

อย่า รุค คน ด้วย ปาก

Don't undermine others with thy tongue.

อย่า ถาก คน ด้วย ตา

Nor hurt them with thy glances.  
(Cf. Ben Jonson's and Scott's  
'Cutting throats by whispers.')

อย่า นินทา ท่าน ผู้อื่น

Don't slander thy fellow-men.

Honesty:

อย่า ใ้ เอา ทรัพย์ ถ่าน

Don't covet other people's goods.

ได้ ส่วน อย่า มัก มาก

Do not long for more than thy own share (in transactions).  
[ Don't make pretension to a lion's share. ]

Humility :

มี ดิน อย่า อวด มั่ง  
อย่า ใ้ สูง ให้ พัน ศักดิ์  
อย่า คั่น ขา ยอด ตม  
ท่าน สอน อย่า สอน คอบ

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.

Faith and virtue :

สร้าง กุศล อย่า วั รโย  
ปลูก ไมตรี อย่า วั รวั  
ด้าน รัก ตน จง รัก คอบ  
ท่าน เอบ ตน จง นอบ แทน  
เอา แค ชอบ, เสีย ผิด  
โทษ ตน ผิด ว่า พิ  
อย่า คั่น ถึง โทษ ท่าน  
หว่าน พืช จัก เอา ผล  
เลี้ยง คน จัก กิน เม

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; \*  
foster your fellow men and you shall reap strength from them.

Steadfastness in purpose :

ฉิ จจะ จั้ม ๆ จง ห่ม  
ฉิ จจะ คั้น ๆ จง คาย  
ฉิ จจะ หมาย ๆ จง แท้

When grasping, grasp firmly;  
When squeezing, squeeze to death;  
When aiming, aim unswervingly.

[ Cf. "*Certum pete finem*":  
Aim at a definite end ];

a set of maxims these, corresponding to our "Do nothing by halves;" or "*Ne te des aut perficere*:" Attempt not or accomplish thoroughly.

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

Prudence :

คิด แล้ว จึง เจจ  
อย่า เจ้าแกง ร้าง

น้ำ เตียว อย่า ขวาง เรือ

เผ่า กระ ษัตรี, เพลิง, งู  
อย่า ดู ถูก ว่า น้อย

Frugality :

ของแพง อย่า มัก กิน

Concord and fellow-feeling :

อย่า ยด เยี่ยง ถ้วย แดง มิ คิค  
จง ยดเยี่ยงทอง ตำฤทธิรงค์ มิ เตีย

ยด เยี่ยง ไก่, เก กระ ทา,  
ทา ถูก หาดน มา กิน

Polity and diplomatic cunning :

หึง ห้อย อย่า แขง ไฟ  
พบ ศัตรู ปาก ปรา ไชย

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.

Eatables that are costly don't covet.

Don't imitate the China cup which, once broken, cannot be welded up again ;

But follow the example of "Samrit" bronze, which, even when shattered is not yet gone. \*

Imitate the hen and the [francolin] partridge, Which [when discovering food] lead on their young to share in their pasture.

If firefly, don't vie with fire.

Talk affably with an enemy [i. e. so as not to arouse his wrath and to make him believe that our resentment is over].

\* This looks very suspiciously like an imitation from the maxim appearing in the "Pancatantra," lib. II. I (p. 148 of Lancereau's transl.): "Similar to an earthen pitcher, the wicked is easy to shatter and difficult to reunite, whereas the virtuous, like unto a golden pitcher, is difficult to shatter and easy to reunite."

อย่า ตี ปลา หน้า โท

Don't strike at fish in front of the trap [*i.e.*, so that they may not take fright and run away].

อย่า ตี สุนัข ห้าม เห่า

Don't beat a dog to make him stop barking [*i.e.*, lest he wouldn't bark when thieves come].

อย่า ตี งู ให้ เก่ กา

Don't knock down snakes for crows, \*

อย่า รัก ลม กว่า น้ำ

Don't love wind more than water [*i.e.*, the less useful more than the indispensable].

อย่า รัก เดือน กว่า ดวง

Don't love the noon more than the sun. [cp. the Italian: "Se il sol mi splende, non curo la luna":—If the sun shines on me, I care not for the moon].

It will be seen, from the above few specimens, that we have here a valuable code of maxims and rules of conduct generally inspired to sound practical sense, although not soaring to the sublime heights of the ethical treatises of the West or, for that matter, even of Buddhistic literature in the East—such as, 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 as much his enemy 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

\* In common use this is amplified into: ไป ตี งู ให้ กา กิน.

กา กิน ตัว กี่ กิน ถิ่น, "You knock down the snakes for [the benefit of] the crows, and the crows after having fed on them off they go to their nests." The meaning is "Labour lost; a thankless task," or: "The game is not worth the candle"; although it rings something like our "Drawing the chestnuts out of the fire for others." The game is in fact, a dangerous one, for any snake that has not been thoroughly killed is believed to follow up his persecutor and take revenge upon him.

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 Siāmesese proverbs.

Passing now from King Rūang's well known sayings to other Siāmesese 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 พนัก มัก ด้น, รั่ม นก มัก ขวน      By running too fast one is liable to stumble; by stooping too low one may lose his balance,

รู้ หดบ ก็เบนปีก, รั่ม รู้ หลัดก็      By mere shunting the wings  
เป็น หาง      may be caught in the trap;  
but by withdrawing alto-  
gether, only the tail will.

นก ไร้, ไม้ โทก      A birdless tree?—a barren tree.

ชาย เข้า เป็ดออก หญิง เข้า ดำ      Males are paddy, and females  
hulled rice. [ Meaning that  
men can take root and settle  
by themselves in life, whereas  
women are not self-sup-  
porting. ]

พริก ไทย เม็ด นิด เคี้ยว เคี้ยว ยำ      The smallest grain of pepper is  
iron      nevertheless pungent to chew.  
[ Meaning that noble blood  
always evidences its virtue  
and power ].

ฆ่า ควาย อย่า เสีย ภายหลัง พริก      Having killed the buffalo (for  
food) don't begrudge the  
spices or seasoning. [ Meaning:  
don't regret the outlay en-  
tailed in carrying an enter-  
prise to completion ]. \*

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\* Cfr. the French: "It faut perdre un veron pour pêcher un saumon": We must lose a minnow to catch a salmon,

เจ้า คัม ร้อน อย่า กระ โจม ค่อย Don't rashly attack the [dish  
 โจม เต็ม 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: กิน เจ้า คัมไม่ กระโถม กดาง  
 "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 ต่า หนึ่ง ยังต่าง บัดอง.

The joints ( knots ) on the same stem are nevertheless unequally spaced;  
 So, even brothers are of different minds.

พี่ เด น้อง ยัง ต่าง ใจ

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

ทำ นา อย่า เสีย เหมือง

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

เจ้า เมือง อย่า เสีย ขุนนาง

When in town don't neglect the dignitaries.

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

ตัด ทวาย อย่า ไว้ หน่อ

When cutting down rattans don't leave the sprouts;

ฆ่า พ่อ อย่าไว้ ลูก

When killing the father don't spare the offspring.

We find this old maxim quoted in the local Annals \* to the king who founded the present dynasty, in support of the political expediency of doing away with P'hyā Tāk ( 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 P'hyā Tāk's sons became one after the

\* พงษาวดาร, Bradley ed., vol. II. p. 658.

other conspirators or rebels and had in due course to be done away with just the same.

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 จรวัว ราน

For tigers Kui, for crocodiles Prān,

ขุม อุทัย, ไร่ บาง ตะพาน

For mosquitoes Sukhôthai, and for fever Bāng-tap'hān [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 Lāu women :

นุ่งผ้า ดั้น กิ๋น กิ้ง กือ (or กิ้ง กือ)

They don the "Sīn" skirt [a kind of striped "Sarong"] and eat milipeds.

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

ชาติฝรั่ง นุ่ง กางเกง โกงเทง คามัว ไม่กลัวตาย.

"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, Mōñs, 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.* " \* 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, † 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 to 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 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.

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\* " Historical Relation of the Kingdom of Siam," English transl., London, 1693, t. I, p. 60.

† " Narrative of a Residence in Siam "; London, 1852, p. 229.

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*. \* 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 Mōñ-Khmër, 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 Siām has held over Kamboja, during which period the country last named, having entirely lost her own ancient civilization, turned to adopt that of the Siamese which was,

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\* See for an instance of Siamese proverbs borrowed by Malays, the *Journal of the Straits Branch R. Asiatic Soc.*, No 11 (June 1883), p. 55, No 125; and below, under section 10.

indeed, partly a reflex of her own, with the result that Siamese laws, literature, arts, and customs were bodily transplanted on Kambojan soil. We must accordingly, at least for the present, regard the proverbs taken as a basis for our comparisons below, to be genuinely Siamese, until their title to such an origin has been disproved. When extensive collections of Lāu sayings shall have been made, it will be possible to draw neater lines of distinction, since the paternity of many a proverb as Siamese will become firmly established once it has been shown to have long been known among their more unalloyed Thai kinsmen, the Lāu. On similar lines, when a collection of both Mōñ and Khmēr proverbs shall be available, it will be possible to determine the paternity of many a Khmēr saying from its occurrence in Mōñ. With these remarks I now subjoin a few examples of Siamese proverbs more or less in agreement with Western ones. These are but a small part of those I have so far collected, and I have no doubt that by extending the search a good many more, presenting possibly even more striking resemblances might be met with. In order to enable the reader better to appreciate the shades of difference in both sense and wording whenever such exist, I have thought it expedient to range them under two heads, comprising in the first those that express similar thoughts in a different manner, and in the second those which correspond "verbatim," or most closely so, to European proverbs.

### 9.—Instances of coincidence with Western proverbs.

#### CLASS A—THE SAME IDEA DIFFERENTLY EXPRESSED.

##### Siamese Sayings.

##### European Equivalents.

ช้า ๆ ได้พร้าสองเล่มงาม

Slowly and gently you will nicely obtain two jungle-knives [instead of one only].

Slow and steady wins the race (Lloyd).

Everything comes if a man will only wait (Disraeli).

สิบปากว่า, ไม่เท่าตาเห็น,

สิบตาเห็น ไม่เท่ามือคลำ

Ten mouths stating [one thing] are not as good evidence as one eye seeing it; nor are ten eyes seeing [one thing] equal to a single hand feeling it.

Seein's believin', but feelin's the naked truth (Scotch Prov.)

Trust as little as you can to report, and examine all you can by your senses (Johnson).

Siamese Sayings.

European Equivalents.

ไข่ ไป กระ ทบ หิน

The egg colliding with a stone.

The iron pot and the earthen pot.  
The earthen pot must keep clear  
of the brass kettle.

ซื้อ ควาย กวาง ในบ่อ

To buy a buffalo in a pool.

To buy a cat in a bag. To buy  
a pig in a poke.

หนี เต่า, ไป จระเข้; ขึ้น ต้นไม้, ไป  
รัง เกล

Running away from a tiger but  
to fall in with a crocodile; to  
climb up a tree and find there  
a wasp's nest. \*

Out of the frying pan into the  
fire.

เอา มพร้าว หัว ไป ขาย ชาวสวน,

Carrying coals to Newcastle.

เอา แบ้ง หวน ไป ขาย ชาววัง

To take dry cocoanuts for sale  
to the gardener, or toilet pow-  
der to the palace ladies.

Bringing earthen vessels to  
Samos or bats to Athens.  
“ In segetem spicas ferre ”  
( Ovidius ).

สิบเบี้ย ใกล้ มือ, ยี่สิบยัง ไกล มือ นัก

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.

เลี้ยง ลูก เสือ, ลูก จระเข้, ใจโหดพิศมัย

To rear a tiger cub, a young cro-  
codile, or a venomous snake.

“ Colubrum in sino fovere.”

To cherish a serpent in one's  
bosom.

\* The first part of this saying also occurs among Malays:  
“ Freed from the mouth of the crocodile only to fall into the jaws of  
the tiger ”; “ To fall into the jaws of the tiger after escaping from the  
mouth of the crocodile ”.— See Nos. 50 and 157 of Maxwell's collection  
in the *Journal of the Straits Branch of the R. Asiatic Soc.* No. 1, p. 97;  
and No. 2, p. 155.

## Siamese Sayings.

## European Equivalents.

เงินน้อย, เสียยาก; เงินมาก, เสียง่าย

Little is spent with difficulty;  
but much, with ease.

Penny wise and pound foolish.

อย่า ดึง ไ้ ให้ กา กิน

Don't pull out the guts [ *i. e.* intimate sorrows and troubles ]  
for crows to feast upon.

Il faut laver son linge sale en famille.

One's filthy linen should be washed at home.

หนาม ชอก, เอา หนาม บัง

If a thorn pricks you, use a thorn to draw it out. \*

"Similia similibus curantur."

Like cures like.

โรค มาปน ภูเขา, ไม่เท่า เทาทำเดิน

Diseases come by mountains,  
and leave by dribblets [*lit.* in bits of the size of a louse or of a clothes-vermin].

Misfortunes never come singly.

เจ้า เมือง ตา ทิ้ง, ให้ ทิ้ง ตามคา

In a land of blinkards, endeavour to wink like them.

"Quum Romæ fueris, Romano vivite more."

Do in Rome as the Romans do.

น้ำใจ หญิง เหมือน น้ำ ถัง บนใบบัว

The female heart is as unstable as water rolling on a lotus leaf. †

"Varium et mutabile semper Fœmina." (Virgil).

Woman is inconstant.

La donna è mobile,

Qual piuma al vento. (Opera "Rigoletto").

\* This may, as likely as not, be a reminiscence of the saying, quoted in the Pancatantra, lib. IV, II, (p. 279 of Lancelau's transl.). "Let the wise destroy a stinging enemy by means of a pungent enemy; a harassing thorn by means of a thorn, for his welfare."

† This comparison rests on the fact that a drop of water falling upon a lotus leaf invariably rolls off. The Malays have a similar saying "Rolling off, like water on *calladium* leaf"; but the simile is used in speaking of one who will pay no attention to advice. (See Malay Proverb No. 140 in Maxwell's collection, *Journal, Straits Branch R. A. S.*, No. 2, p. 152).

## Siamese Sayings.

## European Equivalents.

เอา เปด มา วัณ ค่าง ไก่, จะพัง เปน

เสียง ไก่ หรือ

To set a duck to crow instead of  
a rooster; how can the cry be  
listened to?

เอา เนื้อหมู ไป ชำย (เพื่อ)

เนื้อ ช้าง

To take flesh [fig. for goods,  
property] out of mice in order  
to add it on to elephants.

คน คา เขก, ควาย เขา.กก ระวัง จง

Beware of squint-eyed persons  
and of buffaloes with out-  
spread horns.

To put round pegs into square  
holes.

The wrong man in the wrong  
place.

To rob Peter to pay Paul.

[The meaning here conveyed is  
not exactly the same, but no  
better corresponding phrase  
does for the moment occur to  
me].

Ceux qui sont marqués en B.  
[Borgne, Boiteux, Bossu, etc.]  
ne valent rien.

Niun segnato da Dio fu mai  
buono (Ital. Prov.).

"Cave ab signatis.

## CLASS B—SAYINGS CORRESPONDING WORD FOR WORD, OR

## VERY NEARLY.

รู้ กิน ก็ เปนเนื้อ, มิรู้ กินก็เสื่อมหาย

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

With parsimony a little is suffi-  
cient (Seneca).

Frugality is an estate.

ยื่น แก้ว ให้ แก่ ลิง

To cast gems before monkeys. †

To cast pearls before swine  
(Jesus).

\* 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.

† 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 *Journal of the Sir, Br. R. A. S.*, No. 11, pp. 65 and 78].

Siamese Sayings.

European Equivalents.

สุนัข (or หมา) บบ อย่า บบ คบ  
If a dog bites you, 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).

หมาเห่า ก็ ไม่ กัด  
A dog when barking does not  
bite.

A dog that barks does not bite.

แมว ไม่ อยู่ หุ หิง  
While the cat is away the mice  
make merry.

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

โค หาย จึง ตั้ง คอก  
After the kine are gone the  
enclosure will [naturally] be  
put up.

To shut the stable-door after  
the kine are gone.

เอา น้ำค้าง ไป เติม น้ำ ตาก  
Bringing additions of dew to  
the sea.

Carrying water to the sea.

หน้า เนื้อ ใจ สัตว์  
Face of doe and tiger-like  
heart. \*

Cara de angel, corazon de dem-  
onio. (Spanish Prov.)

Boca de mel, coração de fel  
(Portuguese Prov.)

ไส้ ตัว เอง เป็น หนอน เอง  
One's own entrails prove worms  
to one's self.

On n'est jamais trahi que par les  
siens.

โลภ มาก ตาก หาย  
With over greediness wealth  
vanishes.

He who grasps at too much  
holds fast nothing.

Grasp all, lose all.

ตา บอด รุง ตา บอด เด็ด ตา บอด  
เถียง คน รุง  
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 (He-  
brew Prov.)

\* 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

## European Equivalents.

อย่า ให้ เด็ก เล่น มีด เล่น พร้า

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

“Ne puero gladium.”

Intrust not a boy with a sword.

งาม แต่ รูป, รูป ไม่ หอม

Handsome features, but no fra-  
grance to smell.[lit. to the olfactory kiss obtain-  
ing among the people of these  
countries].La beauté sans vertu est une  
fleur sans parfum.Beauty without grace is a violet  
without smell.

ถ่ม น้ำ ดาย รด พ้ำ ใต้ (or กูก)

หน้า ตัว เอง

He who spits towards the sky  
gets it back in his own face. \*Chi sputa contro il vento si sputa  
in faccia (Italian Prov.)

สี่ เท้า ( or ข้าง สี่ เท้า ) รุก รุก

นัก ปราชญ์ รุก รุก

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.”

\* 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. *Journal, Straits Branch R. Asiatic Soc.*, No. 2, p. 136.

† 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 *Journal, Str. Br. R. A. S.*, 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 *Journal Str. Br. R. A. S.*, 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 Indū literature, may be said to be practically unknown in this country \* In this, as in other respects,

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\* 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.

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.

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.

	Literal Translation.	Meaning Implied.
เสี้ยน ทนาม	A spine or thorn.	A rebel. A traitor.
ไฟ ฟาง	A straw fire.	A spitfire. A flashy outburst of passion or activity. <i>Brutum fulmen</i> . All flash in the pan.
ไฟ ดม รอน	A slow fire; a smouldering fire.	Unceasing activity. Long nurtured resentment. Sulkiness.
ซ่อนเงื่อน	To conceal the end of the thread.	To hide one's game.
ถือหาง or ถือหาง, ถือ ท้าย เบน ค้ำ	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.
ลิ้นไม่ มี กระดุก	Boneless tongue.	Not keeping one's own word.
ลิ้น คบกวาด	Tongue of a monitor lizard (which is forked).	A double-tongued person.

	Literal translation.	Meaning implied.
เสือป่า, เมว เข	Tigers in the jungle, and cats in ambush.	Military scouts and piquets.
เอา ตัว ขึ้น เหนือ ดม	To exalt one's self above the wind.	To raise one's self into the seventh heaven.
ไม่ กลัว สักเท่า กึ่ง เกษา	Not to be afraid even to the extent of half a hair.	Not to be in the least afraid.
ทอด สะพาน	To build or lay a bridge for.	To bridge over a difficulty for somebody else. To procure an introduction to.
ทอด สะพาน ให้	„ „ „	To pave a way to somebody else.
รับ สอง เจ้า	Servant of two masters.	A double-faced knave. A turn-coat.
หัว ประจบ	Compliable or cringing mind.	A sycophant. An intriguer. A mean flatterer. A spaniel.
ดอ พด	A fawner, a cringer,	A fawning fellow.
เสียน กระบาศ	To dedicate a platter of oblations to evil spirits in order to appease them.	To give a sop. To give a sop to Cerberus.
สวม หัว	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. *
เอา ไป สวมหัวไว้	Go and wear it upon your head.	
เจ้า กรรม	Worker [lit. 'lord'] of "karma" [here = mischief].	Accursed, blasted, or dashed (d—d) thing.
พ่าย (or เจ้า) เว	Perpetrator [lit. 'lord'] of sin (or, wrath).	

\* In the new edition of Pallegoix' Dictionary, revised by Bishop Vey. Bangkok, 1896, p. 961, the expression **สวม หัว** 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 **สวม หัว** 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 some thing.

Literal Translation.

Meaning Implied.

ลอย เพ

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.

ชุบ มือ เป็

To steep the hand into the water bowl [so as to wet it in order that the cooked rice may not stick to it], and then take up a handful of boiled rice bringing it to the mouth.

As easy as kissing my hand.

ชุบ มือ เป็,

ตอย ราย เจ้าเมือง

do. do. ; and, with the end of the skirt untucked and trailing on the ground, go to town.

Easy going Taking matters in an easy way.

Also; One to whom things look as capable of being performed with the greatest ease, without labour or exertion.

หนา ตา หนา หู

Thick for the eyes and ears.

A serious matter. A bad fix or predicament. An eye-[and ear-] sore. A pretty kettle of fish.

เปน การ หนาตา

It is a dense matter for both eyes and ears.

หนา หู

ร้อง ก่อน เจ็บ

Crying before one feels the pain.

Crying before you are hurt.

กวาด ให้ เกลี้ยง

To sweep until smooth (or clean).

To make a clean sweep.

ไว้ เม็ด ไว้ ไพ

To keep a ruse in store, to reserve the lips (*i. e.* to keep the mouth shut).

To keep a second string to one's bow. Not to uncover all one's batteries. To conceal part of one's plans or mind.

ถ่วง ไม่ ถึง น้ำ

The pole [for pushing the boat] does not reach down to the water.

The forces are unequal to the task.

หม เขว้าหม, เขา

To thrust one's own carrying stick between those who carry the pig [suspended to a pole].

To meddle with other people's business.

คาน ไป สด

## B—MODERN IDIOMS.

	Literal Translation.	Meaning Implied.
คุ้ย เรี่ย	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.
ทอด อา ตัย คัก อา ตัย	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.
เอา น้ำ ถูบ ท้อง	To have to rub the belly with water.	To have nothing to eat. To dine with duke Humphrey.
ประ รวด	Quicksilver.	A restless individual. Il a le diable au corps.
ละลาย เปน เกดื้อ ตก น้ำ	Dissolving like salt falling into the water.	Vanishing like a soap-bubble.
นก เถก	A screech owl.	A night thief or hat-snatcher in the streets.
นก ฮูก	A horned owl.	
หญิง แม่ ประเทรก นาง พ้า	The side shaft of a [bullock, or buffalo] cart. A celestial nymph.	A shameless woman. A Lais, or Lesbia.
นาง ถาวรค์	„ „	<i>Fille de joie.</i>
หญิง แม่ ร้า, ค้า อี ดม or, หญิง แม่ ร้า, คำอีรม หัว เหี้ย	A rambling hag selling wind. A sharp-tongued and-chicaning woman. Lit. "Mushroom-head," the head of a rose nail [which is very hard and can stand a lot of hammering at].	A glib-tongued and shameless woman. A shrew. A blockhead.

Literal Translation.

Meaning Implied.

กางร่ม	To spread the umbrella open.	To monopolize for one's self, preventing others from sharing in some advantage. Exclusivism.
นุ่ง	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.
เหิงเหิง, เหิงแฉง	To career madly away like [frightened] kittens.	Vain elation of mind. Wild conceit. Wild flights of imagination.
เปนลม	It is mere wind.	Moonshine.
เปนเมฆ	It is but clouds.	Empty show.
เปนโคมลอย	It is a balloon [lit. 'A lamp floating in the air,' meaning an air-balloon].	A bubble; a sham; a humbug.
พระทานผ้าลาย	To present with a flowered chintz.	To cause one to receive a flogging with rattans. [In allusion to the motley appearance of the back of one who has experienced such a punishment].
ให้ขานัก	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.)
ปากคลองสาร	The mouth of Khlōng Sān creek [in Bāng-kōk, where is the lunatic asylum].	Beotia, Bedlam.
เปลี่ยนพิณพาทย์เสียใหม่	To change the musical performers (or musical band).	To change the whole show.

	Literal Translation.	Meaning Implied.
หน้าแห้ง	Dried up face.	Thin and shrivelled-up face caused by disappointment and sorrow
ดู ผอมแห้ง, เร้ง ถามหา	Emaciated so as to be sought after by the vultures [which devour dead bodies].	
ซุ่มเสีย	The surface getting spoiled.	To lose one's self-control.
ซุ่มใหญ่	Large surface (floor, or ground).	To get angry. To burst into a great rage.
หัวไม้	Wooden head.	Head as hard as wood, like that of rowdy vagrants used to affrays.
คนหัวไม้	Do. do.	A rough. A riotous fellow.
นักเลงหัวไม้		
ลูกลม	Son of the wind.	A man of low extraction. " <i>Filius terrae.</i> "
ลูกประดม	Son of [a happy] union.	A man of noble blood, or high birth.
นกโศก	A phenicopter.	A confirmed gabbler, unable to hold his tongue and keep a secret.
นกขุนทอง	A maynah bird.	A parrot (fig.). One who repeats by rote, or as a parrot does.
โคระละสุ	<i>Khô-kha-la-su.</i>	A Cataian.

[N.B. This is a logogram made up of the initial syllables of: Khôrât, Khamén (the Khmêr country, *i. e.*, Kamboja), Lakhôn (*i. e.*, Nakhôn Sîrî Dhammarāj or Ligor), and Sup'han; these being the localities whence, according to popular opinion, come the most arrant liars.]

This jocular formula has a pendant in Europe in the "four P's" (Palmer, Pardoner, a Poticary, and a Peddlar) disputing as to which could tell the greatest lie, — in Heywood's play "The Four P's" (A. D. 1520).

## C—SIMILES.

	Literal Translation.	Meaning Implied.
เหมือน กัด กระจก ขึ้น ภูเขา	Like running a mortar up-hill.	A very hard job. A difficult task. A Sisyphian labour.
ราวกับ ดิ้น ดังกา	Like a Ceylonese tongue.	Gab. A glib-tongued fellow.
ง่าย เหมือน สูบ บุหรี่	As easy as smoking a cigarette.	As easy as kissing my hand. 'Tis as easy as lying (Shakespeare).
เหมือน เตี้ย กระ บาด ผี	Like making an oblation of a platter of food to the ghosts.	Like giving a sop to Cerberus.
ดู ผี ไม่ มีสาร, กระ บาด ไม่ มี รอบ	Like a ghost without substance or a leaf-platter without frame.	An empty show. An unserviceable thing or individual. A bogus.
เหมือนเลี้ยง หี, เลี้ยง น้ำ แกง	Like bringing up a water monitor wasting the curry. *	Wasted time and labour. "A lavar la testa all' asino si perde il ranno ed il sapone" (Ital. prov.)
สิ้น รั้ง ร้างกาย เหมือน พราย ถึง	Losing the personal brightness as if being possessed with a ghost. †	Wasting away and losing gaiety as if possessed with a vampire.
หน้า เหมือน ดิง	Monkey-like face.	Sullen mien.
กอด มือ นั่ง นิ่ง เหมือน ดิง จ๋อ	Sitting motionless, with folded arms, like a monkey.	

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

† The ผี พราย is the ghost of a woman dying while pregnant or in child-birth. The explanation given of the term in Pallegoix's dictionary is, as usual in such cases, incorrect.

	Literal Translation.	Meaning Implied.
เหมือน ทองแดง ฝังผ้าเป็นวาก็	Like the copper concealed [in a counterfeit silver coin] which, with exposure, becomes stained [with oxidation].	Showing up its spots.
อด เหมือน หมา	Starving like a dog.	Starving like a church mouse.
เหมือน ก้น หัก, ดุก รัก ก็ มักเหา	Like a broken tree, whose cherished fruits wither.	
ถึง มี ปาก, มี เอ็น แปล่า เหมือน เต่า หอย	Though possessed with a mouth, it is useless, like that of a turtle or a shell-fish [which lack the faculty of speech].	Said of one talking nonsense, or unable to plead his own cause.
เหมือน เขา พิม เสน ไป แดง เกดื้อ *	Like bartering Bārūs [or, refined] camphor for common salt.	A foolish bargain.
เหมือน ไม้ ชัก กัก ไม้ ชุง	Like raising [or pretending to raise] a log with a splinter.	A task beyond one's own forces.
เหมือน คน ไป นอนฝัน	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.
เหมือน คน มือ กวน ไม้ เหว่น	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.

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

Literal Translation.

Meaning Implied.

เหมือน กระต่าย หยั่ง ฝ่า มหา สมุทร *	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.
เหมือน นก น้อย บิน ข้าง พระยา ภุมมา *	Like the little bird who challenged "Garuḍa" [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 Indū literature or based on incidents related in the "Avadānas," "Jātakas," and other popular stories formerly current in India. The field of literary allusions—confined mostly to classical Indū 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

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

places, thus producing a sort of "Siamese Reader Manual," 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. ความเจตนาเหมือน คัก กณฺเฑน เจ้า ดับเพลิง—"Foolishness, like a locust entering the fire."—This saying, corresponding to our "To court destruction", is frequently met with in Indū literature, from the Rāmāyaṇa (Sundara-kāṇḍa) \* down to the Pancatantra † and later works.

2. เหมือน กา ดิค เถวียน เจ้า 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 เถวียน, is made either of plaited rattans or grass blades, thus forming when dried a readily inflammable object].

3. ปลา หมอ คาย เพาะ ปาก — "The Mō fishes lost their lives on account of their mouth [*i. e.*, greediness, gluttony]." This very common saying refers to a Jātaka story ‡ 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 Pancatantra § and, doubtless, also in earlier Indū literature.

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

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

‡ "Baka Jātaka," the No. 38 of Fausböll's ed. This well-known story also occurs in the Pancatantra, lib. I., 8.

§ 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. **ควักจ๋ พวก ก้าง คาว, เมื่อ ว่า เจ้า ฝูง นก ก็ เต็มค คน**  
**เปบ นก; เมื่อ เจ้า ฝูง หนู ก็ ร้อง เต็มค 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 !

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. \* It comes from the Iudū “Avadānas.”

## 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 rôle 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**,

\* 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.

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 นกขุนทอง or Maynah bird.

4. The snake, งู, as the incarnation of evil, ingratitude, etc. becomes, as a rule, a งูเห่า, 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

7. The dog, หมา, 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, ชิก้า, or กาก้า.

10. The jackdaw, in its character of a gabbler and divulger of secrets, is substituted by the นกคค, 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, กวาง, 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 folk-lore by the peacock, **นกยูง**, 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.

17. The nightingale and the sky-lark, 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, **นกกระเรียน**, or the cuckoo, **นกกระทา**.

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, **ปู**, 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, **นกกระจิ๊บ**, is the type of lasciviousness and sexual indulgence.

21. The carpenter bee **แมลงปอ** 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, **กิ้งก่า**, notorious for its frequent chirping, typifies slander and gossip. "Gecko mouth," **ปากกิ้งก่า**, means a bitter tongue.

23. The water monitor, **เหี้ย**, 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.

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,' **เจ้าเด่ห์**.

26. The rhinoceros **แรด**, scarcely appears in folk-sayings except in conjunction with the tiger, in the idiom **ร้องแรด, เงื่องเสือ**. "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 **ด้ม**, 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**, **หื้อหนู**, and **เจ้าหนู**, which is rather a familiar term of endearment and conveys the same meaning as our "little ones." \* 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,"

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\* The term **หื้อหนู** is recorded as having been used by King P'rah Buddha-lōt-lā when addressing his son, the future King Mahā Mongkut, while yet a boy. "**ดีหื้อไม่ดีพอนหนู**" 'Is it good or not, my dear little mouse?' (See **เรื่องสุภาดิศดัมม** No. 15 of the bibliography in Appendix A, below, section II—p. 103).

p. 72, that in German children are addressed as "Mäuschen," i. e. 'little mice,' much in the same way as in Siamese. In Siān as in Malaya, however, the connotation 'mouse' is applied, besides to animated beings, also to plants and inanimate objects of a peculiarly diminutive variety. \*

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 คน, 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 rôle 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', or 'fruit', of money. Among Siamese it is

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\* See the *Journal of the Straits Branch R. A. S.*, No. 30, p. 34. for the analogous Malay applications of the terms 'mouse' (tikus) and 'elephant' (gajah) to plants, creepers, etc.

not yet a 'fruit', but is conceived as being still at the blooming stage of a 'flower,' ดอก. More fully it is expressed as ดอกเงิน 'flower of cowries,' while in Malay it is denoted much in the same style as 'bunga wang,' *i. e.* 'flower of money'. In Môn it is more uninvitingly conceived as 'oit sôn' = 'faeces of silver' (*i. e.* money); while in Khmër 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 Lāu of Northern and North-eastern Siām call interest, with but slight difference, 'dok-ngôn,' 'flower of silver' (*i. e.* money), their kinsmen of Burmā, the Greater Thai, or so-called "Shāns", owing doubtless to the influence exercised upon their modes of thought by the Môn, the former masters of the country, render the same expression as 'khī-ngôn' (faeces of silver) which is merely a translation of the Môn one. As the Siānese and Lāu terms differ from all those employed by their neighbours \* —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 Siānese 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 hall-mark 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

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\* Chinese, Annamese, Burmese, etc. also included, who all have different modes of expressing the term 'interest.'

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 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 unfrequently 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 imaginous 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 SUBHĀSIT LITERATURE.

As remarked above, the Siānese include under the name of Sup'hāsīt (Subhāsīt) 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 Siānese Subhāsīt literature, I have accordingly thought it advisable to class the works relating thereto under two heads, *vi.*z., I—Proverbs proper, including adages, maxims, precepts, etc.; and II—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.

## I—COLLECTIONS OF PROVERBS, MAXIMS, ETC.

1. **สุภา สติ พระ รัง,** or, **บัญญัติ พระ รัง**—"The Wise Sayings of King Ràng," or "The Precepts of King Ràng." The authorship of this work is traditionally ascribed to the potentate of that name who reigned at Sukhōthai between A. D. 1257-1300 circā. 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**—"Lokanīti," or "Guidance to Mankind," a metrical work in the Pāli language introduced from India, which has formed the prototype for most Siānese compositions of a similar character subsequently produced. It is divided into seven "kaṇḍas" or chapters, six of which have been printed in a somewhat mutilated form in the "Vajirāñṇ" 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. **โคลง โลก นิติ**—"Lokanīti in verse," a Siānese metrical translation of the above, printed collaterally with the Pāli text in the same magazine. Author of this translation seems to be the Phya Sñi Sunthon Yohān (Sundara-vohāra) Nōi (1822-1891).

4. **โคลง โลกนิติ**—"Lokanīti in verse," another metrical translation of the same work into Siamese, by Prince Kroma-somdech Dec'hādisōn (Tejātīsara), a son of king P'hutta-lōt-lā the second reigning sovereign of the present dynasty, who lived A. D. 1793-1859. This translation was printed in the Vajirañāṇ magazine, vol. II, fasc. 8, C. S. 1247 [A. D. 1885.], pp. 136-175

5. **โลกนิติ, สุภาษิต ไทย** — "Lokanit, Subhāsīt Thai." Another metrical translation of the Lokanīti into Siamese, by an anonymous author. First printed by the Rev. S. J. Smith, 1872, 1 vol. small 8vo, 56 pp.

6. **อิศราญาณ, เพลง คำ สุภาษิต สอน ใจ** — "Isarañāṇa's Maxims," a metrical composition consisting of proverbs and useful maxims, by the Reverend Isarañāṇa, 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.

7. **วชิรญาณ สุภาษิต**—"Vajirañāṇ Subhāsīt" a collection of maxims, mottoes, etc., for the most part in verse, consisting of contributions from 293 members of both sexes of the Vajirañāṇ 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. **สุภาษิต ๑๐๐ ปี**—"A Century of Maxims," by ร.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. **สุภาษิต โคลง อย่าง เก่า**—"Old Maxims in Verse," by an anonymous author. There exist various editions in print.

10. **สุภาษิต ลาว เขมร**—"Adages of the Lāu C'hīeng people," a series of proverbs and wise sayings of the C'hīeng Māi Lāu, in verse with paraphrase, published in the Vajirañāṇ Magazine for R. S. 118 = A. D. 1899, pp. 744-757. The portion printed includes 44 sayings; the sequel has never since appeared.

11. โคตง สุภาสิต พระ รุ่ง—“Versified Maxims of Phra Rùang,” a paraphrase in verse of the wise sayings of King Rùang, each maxim being dealt with in a separate stanza of four lines. By รุ่ง ประเสริฐ อักษร นิกั (แพ)—Khún Prasöt Aksoranit (P'hē). Published in the Vajirañāṇ 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 Mahā-Joti (พระมหา ไชย) of the Rājapūrṇa monastery (วัด ราชบูรณะ) more popularly known as Wat Liéb, in Bāngkōk city. Printed in the year R. S. 119=A. D. 1900, 1 vol. in 16mo., 8 pp., of which the precepts proper only occupy five, the rest being taken up by a moral exhortation appended as a conclusion by the author.

## II.—MORAL TEACHINGS AND RULES OF DEPORTMENT.

1. พาดิ์ สอน น้อง—“King Bālī's advice to his younger brother.” This metrical composition, based on an episode of the Rāmāyaṇa, canto IV (Kiṣkindhyā-kāṇḍa), in which Bālī, the king of the monkey tribes, falls wounded to death by an arrow of Rāma, purports to be the admonitions given by the defeated potentate to his younger brother Sugrīva 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 พาดิ์ สอน น้อง which I find in the Siāmesse grammar composed for King Nārāi by his Chief Astrologer (Phyā Horādhīpati) from Sukhōthai. But whether such a work is still extant or not, I am unable to say.

2. พาดิ์ สอน น้อง—A similar composition by นาย นรินทร วิเมศว (อิน) Nāi Narindr Dhibet (In), a highly esteemed poet who wrote under the third reign (A.D. 1824—1851).

3. **พาดิ์ ดอน นัอง**—A similar work by a monk named Yaśara (พระมหา ยศฺรา), of which various editions have appeared in print. One of these, dated R. S. 119=1900, comprises 11 pages in 8vo. The title of this work might be rendered “The Courtier,” as it consists, in fact, of rules of conduct and admonitions on Court etiquette, etc.

4. **สุภาวจิต ดอนเด็ก**—“Admonitions to Children,” a metrical work by Prince Dec’hādison (A. D. 1793-1859). Various reprints of it exist, of which one was made in R. S. 119=A. D. 1900, comprising 43 pages. It contains very sensible and useful advice.

5. **สุภาวจิต ไทย เปน คำสอน หญิง**—“Instruction to Women,” by that Prince of modern Siamese poets Khún Sunthon (Phù), **ขุน สุนทร (ภู)**, who died towards 1860 A. D. It contains chiefly rules of deportment and sound practical advice from a Siamese point of view. One of its editions, issued in R.S. 120=A. D. 1901, covers 46 pages, small 8vo. An earlier one, from the Rev. S. J. Smith’s Printing Office, is dated C.S. 1250=A. D. 1888. A rather free translation of the first eight pages of this work appeared in the “Siam Repository” for 1872, pp. 111-112 under the title of “Siamese Lessons to Woman,” being reprinted from the “Siam Weekly Advertiser” of November 16th, 1871.

6. **สวัสดิ ภิรมยา**—“The conservation of happiness,” by the same author, a very popular work consisting of rules for living happily, directions on the mode of life, counsels on deportment in various circumstances, etc. Many reprints exist, one by Smith, dated C. S. 1236=A. D. 1874, covering 5 pages in 8vo.

7. **ภคินิชา ดอน นัอง**—“Queen Kṛiṣṇā’s advice to her sister,” by an anonymous writer, apparently from the time of Ayuthia. Queen Kṛiṣṇā, though plurally married to no less than five princes, could get on very well with the whole of them; but her sister Chīraprabhā although possessing only one husband found it impossible to agree with him. Disconsolate she unbosomed herself to her elder sister Kṛiṣṇā who, with the experienced advice she gave her, managed to re-establish peace and happiness in her home. This

work, purporting to be Kṛṣṇā'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 "sālās" or kiosks of the Jetavana monastery in the city (popularly known as "Wat P'hô"). It was since printed several times, *e. g.* once by Smith in C. S. 1236=A. D. 1874, in small 8vo., 17 pp.

8. **เทวี่ ปฤษณา** [*sic* for **ภฤษณา**] **สอน ขนิษฐ ภักินี**—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 ถิ่นท์ สอน หญิง**—"Instructions in verse to women," by an anonymous writer, apparently from the time of Ayuthia. Printed in the Vajirañāṇ Magazine for R. S. 119=A. D. 1900, No. 72, pp. 817—834.

10. **พินภ สอน บุตร**—"Vibhek's advice to his son." P'hip'hek (**พินภ Vibhek**) is the corrupt form that Vibhīṣaṇa has assumed in Siāmesse versions of the famous Indū epic, the Rāmāyaṇa. Vibhīṣaṇa was younger brother to Rāvaṇa, the rākṣasa king and ruler of Lankā (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 Rāma's side.\* 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-c'hā (**มหัท ขา**) an official formerly attached to the Second King's (**จันนำ**) Palace. One of its editions in print appeared in R. S. 118=A. D. 1899, which fills 13 pages in small 8vo.

11. **สุภาดิศ คำ โคตร (อย่าง ใหม่)**—(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.

\* See "Rāmāyaṇa," "Sundara-kāṇḍa," chapt. 87-89 of Gorresio's transl.

12. พ่อ หม้าย ดอนดุก—“A widower's teachings to his children,” by a writer calling himself simply P'hloi (พดอย) Published in R.S. 117=A.D.1898, in a booklet in small 8vo, 48 pp.

13. สุภาติค จี ษา—“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 13 pages in small 8vo.

14. พระสังฆาต, สุภาติค ดอน หก อย่าง “C'ha-sanghovād. 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, 34 pp. small 8vo.

15. เรื่อง สุภา ติค ดี ๒๓—“Four moral dissertations,” by the late Chāu P'hyā Mahindr, เจ้า พระยา มหิทธิกร ศักดิ์ ขำรง (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 ขาญ พระศรี”—Printed at the R. Printing Office C. S. 1237 (=A. D. 1875); 105 pp. in large 8vo.

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

17. กุมาโรวาท เปน สุภา ติค ดอน เดก—“Kumārovāda, instructions to the young,” by the Rev. On. a Buddhist monk (พระครู ช่อน) 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, in small 8 vo, 64 pp.

18. **สุภาสิต สอน ศรัทธา**—"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, 40 pp. in small 8vo.

19. **สุภาสิต กอ วัช**—"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, in small 8vo., 48 pages.

20. **สุภาสิต ปะกิริณา**—"Book of Admonitions," by the Rev. Kham (พระ คำ) of the Yāna-navā monastery (วัดยานนาวา), Bangkok. It consists of a series of sprightly skits on gambling, opium and kanjā smoking, spirit drinking, cock-fighting, etc. Printed in R. S. 120=A. D. 1901, in small 8vo., 42 pp.

21. **แม่ ทน้าย สอน ลูก**—"A widow's teachings to her children," by an anonymous writer. Printed in R. S. 120=A. D. 1889, in small 8vo. 16 pp.

22. **สุภาสิต ชี เม**—"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 pp.

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. 1353—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 Rùang, 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 P'hô, monastery in Bāngkōk City, during the third reign of the present dynasty. This recension was engraved, like many other texts and treatises of science and folk-lore, on marble slabs and encased in the walls and pillars of one of many the sālās or kiosks adorning the inner courtyards of that famed monastery. \* 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 Siāmesé language issued by most local privately-owned establishments. I may add, for completeness' sake from a bibliographical point of view, that a paraphrase in verse of 130 of King Rùang's precepts has been published in the Vajirānāṇ magazine for R. S. 114-15 (= A. D. 1895-6), see above, p. 44. 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.

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\* Many of such kiosks have, since several years, fallen to ruin : but the inscribed slabs were picked up from amongst the débris 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 "pêle-mêle" condition of the slabs, I could not, as I should have wished, collate the texts at hand with the one inscribed on them.

## TEXT (P.)

## Introduction.

ปาง สมเด็จ พระ รัง ทั่ว  
 เจ้า แผ่น ภูม สุโขทัย  
 มลั ก เทน ใน ธนา คค  
 จึง ฝาก พจน ปร ภาษ  
 เปน ธนุ ธารณ กถา  
 สอน คณา นรชน  
 ทั้ง ทั่ว กค, ทั้ง เพียร  
 เรียน ธำ รุจ ณะ กุ ธาตม  
 ธำ เกตธอน กตาศ กต ธิย

## TRANSLATION.

## Preamble.

Once upon a time when King  
 Ràng was reigning over the  
 realm of Sukhōthai, having  
 gained a clear insight into the  
 future, gave vent to the fol-  
 lowing 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.

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\* O. has a different preamble, as follows :

พระ ผู้ ใฝ่ สรร เพียร  
 เสด็จ เหน เสด็จ ทั่ว ปร การ  
 จึง ภาศ ญาณ กถา ทั่ว  
 สอน ทั่ว ใน โลก

The Sovereign who aspired to  
 Omniscience [*i. e.* to the attain-  
 ment of Buddhahood], having  
 gained a thorough knowledge of  
 or all things, devoted a portion  
 of his extensive lore for the  
 instruction of mankind.

ทำ ตาม ธำ กตาศ คต ธิย

Let his teaching be followed un-  
 swervingly.

๑ บัญญัติ พระร่วง

THE PRECEPTS.

- |                                 |   |
|---------------------------------|---|
| 1. เมื่อ น้อย ให้ เรียง วิชา    | Study while still of tender age.                            |
| 2. ให้ หา ดิน มา เมื่อ ใหญ่ (1) | Pursue wealth when mature.                                  |
| 3. อย่า ฝืนเอา ทวัญย์ ท่าน (2)  | Thy neighbour's property do not covet.                      |
| 4. อย่า ริ รว่น แก่ ความ (3)    | Do not foment disputes.                                     |
| 5. ประพฤติ ตาม บุรพ ะ บอบ (4)   | Conform to old precedent [i. e. to long established usage]. |
| 6. เอา แต่ ชอบ, เสีย ผิด (5)    | Adopt what is right and reject what is wrong.               |
| 7. อย่า กอบ กิจ เปน พาด         | Refrain from doing foolish things.                          |
| 8. อย่า อวด หาญ แก่ เพื่อน      | Do not bully thy fellowmen.                                 |
| 9. เจ้า เกื่อน อย่า ดืม พร้า    | When going to the woods don't forget the jungle knife.      |
| 10. นำ ค้ำ อย่า นอน ใจ (6)      | In the presence of the enemy do not be remiss.              |

- 
- |              |  |   |
|--------------|--|---|
| (1) O. has : | ให้หาดินค่อเมื่อใหญ่   | Defer the pursuit of wealth to a maturer age.   |
| (2) O. :     | อย่า ให้ ดัก ทวัญย์ ท่าน   | Do not defraud thy fellowmen of their property. |
| (3) O. :     | อย่า ครว้น แก่ ความ  | Do not be slothful in [attending to] matters.   |
| (4) O. :     | ว่า ไร ตาม ะ บอบ   | What you say, say according to rule.            |
| (5) เสีย     | has here the old predicative sense of to abandon, to forsake, to relinquish. |   |
| (6) O. :     | เจ้า ค้ำ มา อย่า นอน ใจ  | When the enemy comes on do not be remiss.       |

- |                                 |  |
|---------------------------------|--|
| 11. ไป เรือน ท่าน อย่า นั่ง นาน | Do not tarry long at other people's homes.             |
| 12. การ เรือน คน เร่ง คิด (1)   | Of the management of thy own home think in earnest.    |
| 13. อย่า นั่ง ชิด ท่าน ผู้ใหญ่  | Do not sit close to thy superiors [in age or in rank]. |
| 14. อย่า ใฝ่ สูง ให้ พ้น ศักดิ์ | Do not push thy ambitions higher than thy own station. |
| 15. ที่ รัก อย่า ดู ถูก (2)     | Do not condemn those whom thou lovest.                 |
| 16. ปลูก ไมตรี อย่า รั้ง        | Establish friendship indissoluble.                     |
| 17. สร้าง กุศล อย่า รั้ง ไวย    | Build up good works unremittingly.                     |
| 18. อย่า โดย คำ คน พูด          | Do not credit the talk of mellifluous speakers.        |
| 19. เข็น เรือ, ทอด ทาง ถนน      | When hauling a boat on shore, lay bilge-ways for it.   |
| 20. เปน คน อย่า ทำ ใหญ่ (3)     | Being a man, do not give thyself airs.                 |
| 21. เรา คน ไพร่ อย่า ไฟ ฟุน     | With thy own dependents do not be hot and hasty.       |
| 22. คน ชุน นาง อย่า โหด         | While associating with magnates do not scrimp.         |
| 23. โทษ คน ผิด ว่า พึง (4)      | Ponder on thy own faults, and                          |
| 24. อย่า คำนึง ถึง โทษ ท่าน (5) | Do not think on the faults of others.                  |

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(1) O : การ เรือน คน ให้ เร่ง คิด      Same sense as above.

(2) " คน ที่ รัก อย่า ดู ถูก      Do not condemn those who love thee.

(3) " เปน คน อย่า ทำ ใจ ใหญ่      Being a man do not elate.

(4) " โทษ คน ผิด คิด ว่า พึง  
 (5) " อย่า คำนึง ถึง โทษ ท่าน      }      Same sense as above.

25. ทว่าน พืช จัก เอา ผล                      Sow and thou shalt reap.
26. เลี้ยง คน, จัก กิน แรง                      Foster thy fellowmen, and thou shalt benefit by their energies.
27. อย่าขัดขวางผู้ใหญ่ (อย่าวังง้าง)                      Do not oppose thy superiors.
28. อย่า ใฝ่ ตน ให้ เกินค่า                      (1) Do not elate beyond measure [or, beyond thy own station].
29. เดิน ทาง, อย่า เดิน เบ็ดเดียว (2)                      If going forth on travel do not set out alone.
30. น้ำ เร็ว อย่า ขวาง เรือ (3)                      If the current be swift, do not place thy boat athwart.
31. ที่ ชั่ม เสือ จง ประหยัด  
      เร่ง ระ มัด ฟืน ไฟ (4)                      By the tiger's den be on thy guard, and be solicitous about fuel and fire.
32. คนเบญไทย อย่า คบ ทาส                      Being a freeman (*Thai*) do not associate with slaves,
33. อย่า ประ มาท ท่าน ผู้ดี                      Do not contemn respectable people.
34. มีสิน อย่า อวด มั่ง (5)                      If well off do not boast of thy own wealth.
35. ผู้เฒ่า ดัง จง จำ ความ                      The admonitions of the aged keep in mind.

- (1) O.: อย่า ให้ โพร ชัง ตน                      Do not cause the populace to abhor thee.
- (2) " เดิน หน อย่า ไป เบ็ดเดียว                      Same sense as above.
- (3) " ด่ายน้ำเร็วอย่าขวางเรือ                      In a swift current don't place thy boat athwart.
- (4) " ให้ ระ มัด ฟืน ไฟ                      Be careful [about providing] fuel and fire.
- (5) " มีสิน อย่า อ้าง มั่ง                      Being wealthy, do not mention it.

36. ที่ ขวาก ทนาม อย่า เดียดเกียด (1) In thorny or spiky places do not go without shoes. (1)
37. ทำ รัด เรือก ไว้ กับ คน 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 (2) Where there is danger keep off,
- ปลุก คน ไป โดย ค่วน (3) Hasten out of the way.
40. ได้ ส่วน อย่า รัก มาก Do not long for more than thy own share [in profitable transactions].
41. อย่า มี ปาก กว่า คน (4) Do not talk more than what is fitting.
42. รัก คน กว่า รัก ทรัพย์ (5) Love thyself more than treasures.
43. อย่า ได้ รับ ของ เจ็บ Do not accept suspicious [or troublesome] things.

(1) O.: Cp. 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.

- (2) " ที่ ภัย เร่ง หลบ หลีก In danger hasten to clear out.
- (3) " ไป รุม อย่า ค่วน Where there are many wings [i. e. winged creatures] do not hasten.
- (4) " อย่า มี ปาก ถ้าว ว่า คน Do not use a sharp tongue in reproving thy fellow men.
- (5) " รักคน,สงวนคน, ให้ รัก Love thyself, guard thyself, and fondle thyself more than wealth.  
คน กว่า ทรัพย์

44. เหน่ งาม คา อย่า ปอง (1) What pleaseth thy sight do not covet.
45. ของ ฝาก ท่าน อย่า รับ (2) Do not accept in deposit things [of unknown origin].
46. ที่ ทัพ จง มี ไฟ With the army let there be fire [and light] in readiness.
47. ที่ ไป จง มี เพื่อน When going about, have a companion with you,
48. ทาง แหว เดือน ไคด คดา (3) Avoid unbeaten tracks in the jungle.
49. ครู บา สอน อย่า ไกรร Do not resent the admonitions of thy teachers.
50. โทษ ตน ผิด พัง รั Be conscious of thy own faults and their deserts.
51. ด้ แลย ถิน, อย่า แลย ศักดิ์ (4) Sacrifice wealth rather than honour.
52. รักดี, อย่า ค่วน เกียค (5) Be devoted and not touchy (peevish, waspish)
53. อย่า เบียด แลยค แก่ มิตร (6) Do not vex thy friends.

(1) O.: เหน่เต็ม คา แลย, อย่า ปาก—Don't utter what thou clearly perceivest [is better left unsaid]. Other texts have : ฝิ เหน่ งามอย่าปอง—What looks pretty to thee do not covet.

(2) O.: ของ ฝาก ควร จัง รับ—Accept in deposit only what is becoming.

(3) O.: อย่า พ้น เพื่อน ระอา—Lose neither head nor heart. As regards the above, cf. the Western proverb : "Keep the common road and you are safe."

(4) O.: ด้ แลย ถิน, ถงวน ศักดิ์—Forsake wealth, but guard honour.

(5) „ รักดี, อย่า กด เกียค—Do not bear ill-will to those who are faithful to thee. N. B. เกียค above is a Lāu word meaning 'to get angry'; while เกียค, รั้งเกียค is Khmër : "to take in ill part," "to take offence."

(6) O.: อย่า ค่วน เกียค แก่ มิตร Do not exceed in anger towards friends.

54. <sup>๑</sup>ที่ ผิด, ช่วย เค็อน คอบ (1) When others err, gently admonish them.
55. <sup>๑</sup>ที่ ชอบ, ช่วย ยก ยอ (1) Give honour to whom honour is due.
56. อย่า ขอ ของ รัก มิตร (2) Do not ask for what thy friends cherish.
57. ชอบ รัก, มัก จาง จาก (3) [ Long ] Intimacy wearies and [ultimately] leads to estrangement.
58. พบ ศัตรู ปราย ปราศย When meeting an enemy talk affably with him.
59. ความ ใน อย่า ไร เชา (4) Thy inner thoughts [or feelings] do not disclose to others.
60. อย่า มัว เมา เนื่อง นิจา (5) Do not get intoxicated [except with what is noble]. (lit., Do not always be infatuated).
61. คิด ครอง ตรึก ทุก เมื่อ (6) Always reflect thoroughly.
62. พึง ฝน เพื่อ ค่อ ญาติ (7) Be generous towards thy own kinsmen.

(1) O. has <sup>๑</sup>ถ้า instead of <sup>๑</sup>ที่ at the beginning of the sentence,

(2) „ „ เพื่อน (comrades) instead of มิตร (friends)

(3) „ : อย่า ยืม เงิน ของ ของ หา ยาก—Do not borrow valuables. As regards the above cf. the Western proverb: “Familiarity breeds contempt.”

(4) „ ภายใน กิจ ตุฯ นอก—Behave in private [or inwardly] as thou doest in public [or outwardly]. หอก คบ อย่า ไก่ คว —Spear and sword do not keep far removed from thy person.

(5) O. inverts มัว เมา into เมา มัว. Cfr. *Semel in anno licet insanire.*

(6) „ : คิด ความ ตาม ทุก เมื่อ—Always think [and act] to the point. (Or, Do ever consider matters conformably to circumstances).

(7) O.: อย่า เบี่ยง ทาง ธรรม Do not turn away from the path of righteousness. อย่า หนัก หมัน จะ พุด พยาธิ Do not be in earnest for what is unwholesome [lit., for what is likely to cause thee infirmities].

63. จง รู้ ที่ กลาด, ที่ หาญ (1) Know where to be prudent and where to be bold.
64. คน พาด อย่า พาด ผิด  
อย่า ผูกมิตร ไมตรี (2) With the bad do not do ill,  
and do not tie bonds of friendship.
65. เมื่อ พาท, พึง คอบ (3) When spoken to, make a point of replying.
66. จง นบ นอบ ผู้ใหญ่ (4) Obey thy superiors.
67. ช้าง ได้ เดิน หลีก หลบ (5) When a [furious] elephant comes rushing along get out of his way.
68. สุนัข รบ อย่า ขบ คอบ (6) If a dog bites thee, do not bite him in return.
69. อย่า กอบ จิกร ฤษยา (7) Do not be envious.
70. เจรจา ตาม คติ (8) Talk to the point.

(1) O. has : ให้ รู้, etc.

(2) „ : อย่า เอา เพื่อน มิตร ไป มา —Do not make them thy own companions.

(3) O. : เจรจา จง รอบ คอบ, ให้ คอบ ถ้อย แต่ พอ คน Discourse of matters fully, and reply only as much as is befitting to thee.

(4) O. : ให้คบ คน ผู้ใหญ่—Associate with thy superiors (or elders)

(5) „ : ช้าง ได้ เดิน ร่อน ขบ—When an elephant comes rushing along, hide and crouch. Some texts have : ช้าง ได้ เดิน เตี้ยงคอบ —practically same sense as above.

(6) O. : หมา ขบ อย่า ขบ คอ หมา—Same sense as above, but couched in more vulgar language.

(7) O. : อย่า หึงหา แก่ ท่าน—Do not bear malevolence to thy fellow-men.

(8) O. : โสม อ่าน เรียง แต่ ยุติ —Learn only what is proper [ or, fitting ].

71. อย่า ปลุกผี กวาง คดอง (1) Don't wake up ghosts along the highways.
72. อย่า ปอง เรือน อาถรรพ์ (2) Do not be anxious to learn the Black Art, in order to hasten the destruction of others.  
พณฺ์ นิบ หาย วาย ม้วย (3)
73. อย่า ยด เยี่ยง ถ้วยแตก มิ คิด (4) Do not imitate the China cup which, once broken, cannot be recomposed;  
าง ยด เยี่ยง ถ้วยหัก แตก มิ  
เดี่ย (4) But follow the example of Samrit bronze which, even when shattered, is still useful.
74. ลูก เมีย อย่า วางใจ (5) Do not [blindly] rely upon thy wife and children.
75. ภาย ใน อย่า นำ ออก  
ภาย นอก อย่า นำ เข้า (6) Intimate matters do not spread out; and do not bring outward gossip indoors.

(1) Cfr. 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.

(2) 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.

(3) O. has มอด ม้วย instead of วาย ม้วย, same sense.

(4) O. has the negative ป instead of มิ in both these sentences.

(5) O. has ลูก เมีย ยัง, etc.—i. e. "While thy wife and children are present," etc.

(6) O. has ไฟ, i. e. "fire," figuratively "tribulations," "torments."

76. **ธำมา เจ้า จน คัฏ คาย** (1)  
**ธำมานายจ พอแรง** (2) Stand by thy sovereign until death, and assist thy chiefs efficiently.
77. **ของแพง อย่า มัก กิน** Eatables that are costly do not covet.
78. **อย่า ยิน คำ คน โดง** Do not listen to the talk of greedy people.
79. **โอม อ้อม เอา ใจ คน** (3) Win other people's hearts.
80. **อย่า ยด เหตุ แก่ โท** (4) Do not take a short-sighted view of events.
81. **ท่าน ใ้ อย่า หมาย โทษ** (5) Towards thy rulers do not mean harm.
82. **คน โท ให้ เอ็นดู** Be lenient to the dull-witted.
83. **ขอ ครู, ขอ คอ หน้า  
 ขอ ขำ เมื่อ เด็ด กิจ  
 ขอ มิตร เมื่อ ดับ หง** Praise teachers while they are present; subordinates after their work is done; and friends when absent.
84. **ดู เมีย ยัง อย่า ด้วเรณู  
 เยี่ย ด้วเทิน จระด ด้ว** Do not praise wife or children while present, for their blushing will put thee to shame.

(1) O. has: **จน ถึง คาย** instead than **จน คัฏ คาย**; same sense

(2) „ „ **ธำมา นาย ใ้ เต็ม แรง**—Cooperate with thy chiefs with all thy own forces.

(3) O.: **ค้อม โอม อ้อมเอา ใจ เพื่อน**—Endeavour to win the hearts of thy comrades; and **อย่า พ้น เพื่อน แก่ คน**—Do not lose thy self-control with others.

(4) Several texts have **ไกล**, “far,” instead of **ใกล้**, “near”, or “short-sighted view.”

(5) O. has: **ท้าว ใ้** instead of **ท่าน ใ้**—same sense.

85. **อย่า ชัง ครู ชัง มิตร (1)** Do not hate either teachers or friends.
86. **ผิด อย่า เขา, เขา แต่ ชอบ** Reject what is wrong, and adopt only what is right.
87. **หมอบ ตน ค่อ ผู้เฒ่า** Incline thyself to the aged.
88. **เข้า ออก อย่า วางใจ (2)**  
**ระวัง ระวัง หน้า หลัง** When entering or leaving a place don't do it with perfect confidence, but guard thyself on both front and rear.
89. **เขี้ยว ผู้ชัง, จัก คอย โทษ** Beware of him who abhors thee, as he will surely harm thee.
90. **อย่า ถ้าว โกรธ เนื่อง นิจ** Don't be too often waspish.
91. **ผิด ผิด ปลิดไป ถ้าง (3)** If in error cast it off and destroy it.
92. **ข้าง ตน ไว้ อาวุธ (4)** Keep weapons by thy side.

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

- นักสิทธิ์ เคือน, อย่า กุ คำ** When the sage admonishes thee, do not be insolent to him.
- โหรา เขี้ยว ว่า, ควร จำ** What the able astrologer says should be kept in mind.
- หมอ ยา ย่า, อย่า กุ ถูก** Respect and not contemn physicians.
- ลูกเมีย เคือน ควร ค่อย คิด** The warnings of thy wife and children thou should'st consider.

(2) O. has : **อย่า นอนใจ** i. e. do not be remiss, do not blindly rely.

(3) „ **ที่ ผิด ปลิด เสีย บ้าง** If at fault, purge thyself of it at least in part. Some texts have : **ผิด ผิด ปลิด ไป หลั่ง**

- (4) O. : **วาง หอก คาม อย่า หาวญ** —Keep spear and sword close at hand, instead of boasting [thou canst do without them];
- จะ มาน โพร่ คอบ** So that, in the event of the enemy's coming, thou mayest make a stand,
- จะ ได้ ชอบ เมื่อ ภายหลัง** and retaliate upon him in due course.
- วัง เวียง อย่า ยิน ถนุก** Do not yield to the charms of pleasant cities or palaces [otherwise thou wilt neglect more weighty matters].

93. **เกรงสรรพยุทธ อย่า วาง จิต** Do not trust entirely to weapons.
94. **คิดทุกข์ ใน สงสาร (1)** Be mindful of the misery of life [lit. of continued existence, through the cycle of transmigration].
95. **อย่า ทำ การ วิ ที่ ผิด (2)** Do not carry out what [thou perceivest] has been wrongly planned.
96. **คิด ขวน ขวาย ที่ ชอบ (3)** Endeavour to search out what is right.
97. **ได้ คอบ, อย่า เสีย คำ (4)** In replying do not waste words (or talk nonsense).
98. **คน จำ อย่า รัก (5)** Do not fall in love with the artful.
99. **พรรค พวก พี่ ทำนุ (6)** Foster thy own kinsfolk.
100. **ปลูก เอา แรง กวัก ตน (6)** Surround thyself with strength

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

(2) O. : **อย่า หาญ ทำ ความ ผิด**—Dare not do what is wrong.

(3) „ : **ผิด ได้ ถาม หา ความ ชอบ** —If in the wrong inquire about what is right.

(4) O. **ได้ คอบ, อย่า เสีย คำ** —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.

(5) O. **คน จำ อย่า รัก ใคร** Do not affect the wily.

(6) Both these sentences are omitted in O.

101. ยด เยี่ยง ไก่, นก กระ ทา (1) Imitate the hen and the (francolin) partridge, which (when discovering food) lead on their young to pasture.  
พา ลูก หาดาน มา กิน
102. ระวัง ระวัง อย่า พัง คำ (2) Do not listen to idle rumours.
103. การ จะ ทำ อย่า ค่วน ใด (2) Do not do things hurriedly.
104. อย่า ใ้ คน บัง บท (3) Don't send people on an errand without full instructions [lit. with inexplicit orders].
105. ทด เทน คุณ ท่าน เมื่อ ยาก Requit the benefits of others when they are in distress, and  
ฝาก ของ รัก จง พอ ใจ be affectionate to whatever they entrust to your care. \*
106. เจ้า ฟ้า ใ้ อย่า ทรง In the royal presence do not be  
haughty.
107. รัก ดี จง อย่า เกียจ (4) Be devoted, and not slothful.
108. เจ้า เกียจ อย่า เกียจ คอบ To thy king do not return wrath  
for wrath.

(1) O. puts these two sentences as follows :

เยี่ยง ไก่ ลูก หา ลูก—Imitate the hen clucking her chickens  
ลูก หาดาน มา กิน อยู่—and descendants to come and feed.

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

ของ ว่า อย่า รับ ใ้—Suspicious things don't accept.

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

\* 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.

(4) O.; จง รัก ดี อย่า เกียจ—practically same sense

109. นบ นอบ ใจ ไต สุทธิ Obey sincerely [lit. with real purity of heart].
110. อย่า ชุค คน ด้วย ปาก Do not undermine others with thy tongue.
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 เดียน ครู เคือน คำ (1) Do not provoke, by mimicking him, thy teacher to inveigh against thee.
114. อย่า วิ ถาณ คำ คค (2) Do not utter falsehoods.
115. คน ทยศ อย่า เรือ Don't trust men without honour.

(1) O.: อย่า เคือน ครู ที่ คำ—Do not excite the teacher while he scolds thee.

(2) O. adds here the following sentences :

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

ที่ หดัก หดม, อย่า ก่วน —With thy superiors in acuteness of intellect, do not act rashly.

น้ำ ป่วน เ็ก, มั้ก เพลย คม —Water, too much stirred, will get turbid.

ลม พัด นั้, หัก พัง ไม้ —Wind blowing too strongly overcomes and breaks the tree.

จะ ให้ , ให้ จง พอ คักคั —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 คิค ดำรงอก —Thy meaning [or, ideas] thou shouldst utter forth,

ภายนอก จง คิค ด้งเดริณ —and leave it to others [or, the public] to praise thee [or, to appreciate them.]

เมิน ใจ, คน พัง จค —Listless unconcern thou shouldst check.

116. อย่า แ่เผื่อ ความ ผิด (1) Do not saddle thy faults upon others. [Or, do not throw the responsibility of thy own faults upon others also].
117. อย่า ผูก มิตร คนจร (1) Do not befriend itinerant persons.
118. ท่านสอน, อย่าสอนตอบ Do not presume to teach those who teach thee.
119. ความชอบ จำไว้ใจ What is righteous enshrine in thy mind.
120. ระวัง ระวัง ที่ไปมา (2) Wherever thou goest be on the alert.
121. เมตตา คอย ค่อย มิตร (3) Requit friends with kindliness.
122. คิด ถ้วน จึ่งเจรจา Reflect before you speak.
123. อย่า นินทา ท่าน ผู้อื่น (4) Do not slander thy fellow-men,
124. อย่า คั่น ยก ยก ตน (5) Do not elate thyself with praise of thy own self.
125. คนจน อย่าดูถูก Don't despise the poor.
126. ปลูกไมตรีทั่วชน (6) Make friends with all.

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(1) O.: อย่า ให้แพร่ ความ ผิด —Do not spread [or, propagate] error,

อย่า คิด ความ ผิด —or [meanly] attempt to evade [the consequences of] thy own.

(2) O.: ระวัง ระวัง ที่ในป่า —Be earnestly cautious in the jungle.

(3) „ รู้พิจารณาพิณิจ —Know how to investigate and decide [or, settle,] a point.

(4) „ อย่า นินทา ท่าน ผู้อื่น —Do not be lustful towards thy fellowmen [or, do not lust after others; do not conceive lust for others].

(5) „ อย่า ข่มเหง, ยกตน —Do not puff up nor exalt thy own self.

(6) „ ปลูกไมตรี ทั่ว ชน ผู้ —same sense as above.

127. ตระ กุด ตน จง คำ นับ (1) Honour thy own family (line-age).
128. อย่า จับ ถิ่น แก่ คน Do not depend on what other people say; [also: Do not take other people's statements as absolute, nor do not too lightly discredit them].
129. ท่าน รัก, ตน จง รัก ตอบ Requite love with love.
130. ท่าน นอบ, ตน จง นอบ แทน Return respect for respect.
131. ความ แหน ให้ ประหยัด What is to be jealously guarded guard it well.
132. เจ้า กระษัตริย์, เพลิง, งู (2) Royal blood, fire, and snake, do not undervalue.
133. หิ่ง ห้อย อย่า แข่ง ไฟ If firefly, don't vie with fire.
134. อย่า ปอง ภัย ต่อ ท้าว Do not hatch mischief towards thy sovereign.
135. อย่า มั้ก ห้าว, พลัน แดก (3) Do not be too impetuous; thou wilt soon break.
136. อย่า เข้า แบก งา ช้าง Do not assist the elephant in carrying his tusks.
137. อย่า ออก ก้าง ชุน นาง (4) Do not oppose those in power [lit. the noblemen, or dignitaries].

(1) O. :- เร่ง รู้ เร่ง คำ นับ - Be quick at learning and quick at reverencing.

(3) .. เจ้า กระษัตริย์, เหมือน ไฟ, งู - Royal race is like fire or snake.

(3) .. ห้าว นั้ก, มั้ก 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."

(4) .. อย่า ออก อ้าง ว่า ชุน นาง - Do not boast of being a noble; man.

138. ปาง มี ๑๐๐, ท่าน ช่วย (1) When in power, all are ready to help us; but when we are in distress they treat us with scorn.  
 ปาง บ่วย ท่าน ชิง ช้าง, (2) If conceal thou must, conceal completely.
139. ฝิ จะ บัง, บัง จง ถับ If grasp thou must, grasp firmly.
140. ฝิ จะ จับ, จับ จง หมั่น If squeeze thou must, squeeze to death.
141. ฝิ จะ คั้น, คั้น จง ตาย If aim thou must, aim unswervingly.
142. ฝิ จะ หมาย, หมาย จง แท้ If clear thyself thou must, do it until full light is made.
143. ฝิ จะ แก้ว, แก้ว จง กระ จ่าง (3) Do not cherish what is aloof more than what is near thee
144. อย่า รัก ห่าง กว่า ชิด (4) Use forethought, and do not make light of the future.
145. คิด ช้าง น้า, อย่า ดู เบา (4) Do not give importance to the surface more than to the deep-laying core.
146. อย่า ถือ เขา ต้น กว่า ถึก (4) When going to war be on the alert.
147. เมื่อ เข้า คู้ก ระวัง ตน (4) Being a plain man thou must learn, far more than those in high stations.
148. เปน คน, เรียน ความ วัจจิง ยิ่ง ผู้ ๗ มี คักคัก (5)

(1) O.: ปาง ตน ๑๐๐, ท่าน ช่วย—When thou art in favour, they are ready to assist thee. Cf. "*Felicitas multos habet amicos*"

(2) O.: ปาง ตน บ่วย ท่าน ชิง—When downfallen all hate thee.

(3) Here O. adds the two following sentences:

ถ้า จะ วาง, วาง จง ถึก—If laying anything, lay [or, bury] it deep down,

เกตุอก ท่าน นึก วัจ, จะ เล้ย ตน—lest others may discover it to thy own ruin.

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

(5) O ให้ยิ่ง ผู้ เทม ทดัก —far more than those who are talented.

149. อย่า มัก ง่าย มี ดี 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 หน้า ไทร (1) 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, จงหนัก (1) Don't be light headed, but steady.
153. อย่า ตี สุนัข ห้าม เห่า (2) Do not beat the dog to make him stop barking.
154. เจ้า เก่า ร้าย, อด เอา If an old servant wrongs thee, bear patience.
155. อย่า รัก เห่า กว่า ผม (3) Don't love the louse more than the hair.
156. อย่า รัก ลม กว่า น้ำ (4) Don't love wind more than water.
157. อย่า รัก ถ้ำ กว่า เรือน (5) Don't prefer the [picturesque] grotto to thy own dwelling.
158. อย่า รัก เดือน ดี กว่า ดวงตะวัน Don't cherish the moon more than the sun.

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(1) Omitted in O.

(2) O : อย่า ตี หมา อัน หอน เห่า —Do not strike a dog which is barking.

(3) „ อย่า รัก เห่า ดี กว่า ผม

(4) „ อย่า รัก ลม ดี กว่า น้ำ

(5) „ อย่า รัก ถ้ำ ยิ่ง กว่า เรือน

} same sense as above.

## CONCLUSION.

๑ สม สิ่ง สรรพ โวหา  
 ผู้ เปน ปราชญ์ พึง สดับ  
 ครบ ครี ครอง ประ ฎีบท  
 โดย อรรถ อัน ถ่อง ถ้วน  
 แดง เดศ เหตุ เลือก ถ้วน  
 เดศ อ่าง ทาง ธรรม (1)

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.

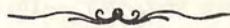
(1) A different conclusion is given in O. as follows :

๑ ธรรม 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 แด —to gain happiness and prosperity.



## APPENDIX C.

## INITIAL LIST OF SIAMESE PROVERBS, SAWS, ETC.

With a view to start a list of 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. วิ่ง นก มัถัม, ถ่มนํ้ามัถวม      By running too fast one is liable to stumble; by stooping too low one may lose his balance.
2. รั้ว ตบ ก็ เปน ปีก, แม่น รั้ว หัก  
ก็ เปน หาง      By mere shunting it may be wings [*i.e.* the wings may be caught in the trap]; but by withdrawing altogether it will be only tail [*i.e.* the tail only will be caught].
3. นก ไร้, ไม้ โหด      A birdless tree?—a barren tree.
4. ชาย เข้า เผลือก, หญิง เข้า ดำ      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].
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 ขย่ำ เลี้ยง คาย 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, ขย่ำ กลัว หยิก (1)      If fond of practical jokes, don't be afraid of being pinched.

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

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 ตำ หนึ่ง ยัง ต่าง ปล้อง  
    พี่ แด น้อง 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 เลีย เหมือง  
When working paddy fields do not omit the canal for irrigation.
11. เข้าเมือง, อย่า เลีย ขุนนาง (1)  
When in town do not neglect the dignitaries.
12. ตัด หวาย, อย่า ไว้ หน่อ  
    ฆ่า พ่อ, อย่า ไว้ ลูก (2)  
When cutting down rattans don't leave the sprouts; when killing the father don't spare the offspring.
13. เลือ กุย, จรเข้ ปราน  
    ยุ สุโธทัย, ไข้ บาง ตพาน  
For tigers Kui, for crocodiles Prān, for mosquitoes Sukhō-thai, and for [jungle] fever Bāng-tap'hān.
14. หญิงสาวนุ่งผ้าสีน, กินกิ้งกือ (3)  
Lāu women don the *Sin* skirt [a sarong with horizontal stripes] and eat millipeds.
15. ชาวฝรั่งนุ่งกางเกงโตงเตง ตาม  
    ตัว, ไม่กลัวตาย (4)  
Europeans don trousers flapping about their persons, and fear not death.
16. ช้า ๆ ได้ พร้า สอง เถ้ม งาม  
With patience thou wilt easily obtain two jungle knives.—  
"Slow and steady wins the race" (Lloyd).

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(1) This forms a couplet with the preceding.

(2) Adage quoted in the Ayuthia-Bangkok annals, vol. II, p. 638.

(3) A skit occurring in the popular ขุนช้าง ขุนแผน play.

(4) „ „ „ in popular performances of the พระอภัยมณี play.

17. ลิบ ปาก ว่า, ไม่ เท่า ตา เหน;  
ลิบ ตา เหน, ไม่ เท่า มือ คลำ  
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 กดาง 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 กดาง ถนน \*
21. หนี เลื้อย, ปะ จรเข้  
ขึ้น ต้น ไม้, ปะ รัง แตน  
To buy gold in the street [i. e. where it cannot be tested]—same sense as the preceding.
22. เอา มพร้าว หิ้วไปขายชาวสวน  
เอา แบ้ง นวน ไป ขาย ชาว วัง  
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."
23. ลิบเบี้ยโกดัก มือ, ยี่สิบโกดักมือหนัก  
To take cocoanuts for sale to the gardener, or toilet powder to the palace ladies—"Carrying coals to Newcastle." "Bringing earthen vessels to Samos, or bats to Athens." "*In segetem spicas ferre*" (Ovidius).

\* This forms a couplet with the preceding.

24. เลี้ยงลูกเสือ, ลูกจระเข้, อโศรพิศม์ To bring up a tiger cub, a young crocodile, or a venomous snake. "*Colubrum 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.—"Pen-ny wise and pound foolish." A little goes a long way...etc.
26. อย่า ล้วงไส้ให้กา 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. หาม ยอก, เอา หาม บัง If a thorn pricks thee, use a thorn to draw it out.—"*Similia similibus curantur*." Like cures like. "Un clou chasse l'autre."
28. โรคมาเปน ภู เขา; ไป เท่าหา, เท่า เดิน 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."
29. เข้า เมือง ตา หลิ้ว, ให้ หลิ้ว คาม ตา While in a land of blinkards, endeavour to wink like them.  
—"*Quum Romae fueris, 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 กิ่ง บน ไบ 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 ชน ต่าง ไก่, จะ ฟัง  
เป็น เสียง ไก่ 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 ชั่ว (or เพิ่ม)  
เนื้อ ช้าง  
To take the flesh out of mice  
in order to fatten the eleph-  
ant. [ i. e. despoil the poor  
in order to fatten the mighty].  
“To rob Peter to pay Paul.”
33. คน ตา เขก, ควาย เขา เกก, ระวง  
ง ตี  
Beware of squint-eyed persons  
and of buffaloes with out-  
spread 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  
หาย (1)  
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).
36. ด้วฉาน ขบ ขย้า ขบ ตอบ — or in  
a more vulgar form :  
หมา ขบ, ขย้า ขบ ต้อ หมา (2)  
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).

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

(2) See No. 68 of King Rùang's maxims above.

37. หมาเห่า ก็ ไม่ กัด      A dog that barks does not bite.  
"Barking dogs seldom bite."
38. แมว ไม่ อยู่, หุ เริง      When the cat is absent, the mice  
make merry.  
"When the cat's away,  
The mice will play."
39. โค หาย, จิ้ง ถั้ม คอก      After the kine are gone the en-  
closure is put up.  
"To shut up the stable-door  
after the kine are gone."
40. เอา น้ำ ค้าง ไป เพิ่ม น้ำ ธาร      Bringing dew to superadd to the  
sea.—  
"Carrying water to the sea."
41. น้า เนื่อ, ใจ เดื่อ      Face of doe and tiger-like heart.  
"Cara de angel, corazon de de-  
monio (Spanish Prov.)  
"Boca de mel, coraçao de fel"  
(Portuguese Prov.)
42. ได้ 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. โกง มาก, อก หาย      With over-greediness one's  
fortune vanishes  
"He who grasps at too much  
holds fast nothing." "Grasp  
all, loose all."
44. โกง นั้, มั้ ตัว ตาย (1)      Excessive cupidity leads to self-  
destruction.
45. ตา บอด รุง ตา บอด, แถ้ว ตา      The blind leads the blind, and  
then the blind quarrels with  
his leader.  
บอด เกี้ยง คน รุง (or, ผู้ รุง)  
"If the blind lead the blind,  
both shall fall into the ditch."  
(Hebrew Prov.)

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(1) This forms a couplet with the preceding.

46. อย่า ให้ เด็ก เล่น มีด, เล่น พร้า Don't allow children to play with knives or cutters. "*Ne puero gladium.*" "Intrust not a boy with a sword".
47. งาม แต่ รูป, งาม 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 ฝาด (1) Like an overripe fruit [that still is] sour within.
49. ถ่ม น้ำลาย รด พ้า, ไล่ (or. ถุก) He who spits towards the sky gets it back into his own face.  
หน้า ตัว เอง "Chi sputa contro il vento si sputa in faccia." (Ital. prov.)
50. สี่ เท้า (or, ข้าง สี่ เท้า) รุก พลาด Even a four-footed animal [or, an elephant] will stumble, so will the scholar.  
นัก ปรมาจารย์ รุก พลาด "Even a horse, though he has four feet, will stumble." (English prov.)  
"*Errare humanum est.*"
51. ก่อ 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, เขา คาน ไป สอด To thrust one's own carrying pole between those who carry the pig [suspended to a pole].  
To meddle in other people's business.
53. เอา น้ำ ถูบ 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 ถาย 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 ยานัตถ์ To give snuff-drug [to one who is crack-brained] "To helleborise" (fig.)
56. โค ขะ ตะ ตู A Cataian. One of "The four P's" brotherhood. (See above p. 30 of this paper).
57. เหมือน กัด ทราย ขึ้น ภูเขา Like running a mortar up hill. [A very hard job].
58. ราว กับ ดิ้น ดังกา 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 เลี้ยง กระ บาด ผี Like making oblation of a platter of food to the ghosts. "Like giving a sop to Cerberus."
61. ตุ๋น ผี ไม่ มี ฝรั่ง, กระ บาด ไม่ มี ขอบ Like a ghost without substance or a leaf platter without rim. "A bogus."
62. เหมือน เลี้ยง หุ้ย, เลี้ยง 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 รากึ Like the copper [in a debased coin] which, with exposure, becomes stained [by oxidation]. "Showing up its spots."



73. จม ลูก, ถก แม่  
To impress, by mishap, on the mother a kiss intended for the baby [in her arms, or lap].
74. อย่า แคะ ไม้ ทับ ตัว  
Don't dig up a tree making it fall upon thee. [Don't overthrow what will crush thee by its fall].
75. จืด, จืด รู้ จัก คุณ เกดือ;  
หนู กัด เลือด, จิ้ง 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.
76. สวรรค์ อยู่ ในอก,นรก อยู่ ในใจ  
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 กระบอก ;  
ไม่ เห็น กระบอก, โก่ง นำ ไม้  
To cut a bamboo joint [to use as a bucket], without seeing any water; to bend the cross-bow before seeing the squirrel. [To act prematurely].
78. เข็ม ก้น น้อย, ร้อย เข็ม 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 สั้น  
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 ถ้าม ตระกว้า A triple basket of hog plums  
(= an arrant liar'. N. B.  
This is an elliptical form of  
the saw :—
- มะกอก ถ้าม ตระกว้า ป่าไม้ ถูก 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 สระ บัว 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. เหมือนทัพพี (or ตะระพี, 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)

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(1) This is a less contemptuous form of the expressions ตัก, ชำย  
ตัก, หน้า ตัก, viz. “skimmer”, and “face of a skimmer”, which are  
severe insults. The ทัพพี is a fine-looking and ornamented ladle, usual-  
ly mother-o'-pearl inlaid ; whereas ตัก is a wooden or brass skimmer  
and not a “cocoanut spoon” as Pallegoix's dictionary, s. v., has it. The  
cocoanut ladle is called กระบวย, and not ตัก. It is interesting to notice  
that the term ตัก, (*twak* 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 ให้อำตัก *i. e.* “to make the  
gesture of the skimmer” which consists in bending one arm upward, with  
the palm of the hand turned inwards and the fingers folded, so as to re-  
present the skimmer.

83. ขยาก กิน ปลา ขยู่ บรเพ็ชร      If fond of eating fish go to  
Borap'het. (1)
84. ขยาก ตาม เล็ดๆ ให้ ได้ ค่ำ,  
ไป ขยู่ ลพบุรี      If liking to find the king easily  
[or, to enjoy pleasure in the  
king's train] go to Lop'h-  
buri. (2)
85. ต่อ หน้าว่าพลับ, ถับหลังว่าตะโก      In thy presence he says *P'hla'*  
[the fruit of *Diospyros kaki*,  
imported from China, which  
is sweet to the taste]; but  
behind thy back he says *Takô*,  
[the fruit of *Diospyros do-*  
*decandra*, which has a bitter  
taste].  
"Face-flatterer and back-biter."  
(Tennyson).
86. น้ำผึ้ง ทาริมฝีปาก;  
ถับหลังกินยา, เหมือน บรเพ็ชร      His lips are smeared with honey;  
but what he says after thy  
back is turned is hard to gulp,  
like *Borap'het* berries [the  
fruit of *Cocculus verrucosus*  
which, from its very bitter pro-  
perties, is used in medicine].  
*Mel in ore, verba lactis.*  
*Fel in corde, fraus in factis.*

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(1) I. e. บึง บรเพ็ชร, a famed marsh lying north-east of Pāk-nam Phô, a few miles away from the left bank of the แม่น้ำใหญ่ river with which it is connected by a creek. In the middle of it rises the hillock called เขาฤๅษี, 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 Nārāi made Lop'hburi his country residence, whence he started on frequent boating and hunting excursions.

87. กว่า ถั่ว จะ สุก, งา ใหม่ (1) 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. ทั้ง ที่ กว้าง, ไป หา ที่ แคบ To quit a commodious place for a strait one.
89. เหน กระดูก ดี กว่า เนื้อ Preferring the bones to the flesh (*i.e.* flatterers to true friends.)  
“Catch not at the shadow and lose the substance.”
90. เนื้อ ไม่ได้ กิน, หนัง ไม่ได้  
รองนั่ง, เอา กระดูก แหว่น คอ;  
or เนื้อ ก็ ไม่ได้ กิน, หนัง ก็ ไม่  
ได้รองนั่ง; เอา แต่ กระดูกแหว่น  
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/breward].
91. จะ ว่า ปด ก็ กริ่ง, จะ ว่า จริง 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. ไม่ ต้ม, จึง ค่อย ชำม Wait until a tree has fallen to skip it.

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(1) This adage already occurs in the annals of Ayuthia, vol. I., p. 206

94. กิน น้ำ แม่ น้ำ เจ้า พระ ยา แด้ว Having drunk the water of the Chāu P'hyā (*i. e.* of the Bāng-kōk river). (Means: having fallen into agreement or sympathy with Siānese 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<sup>1</sup>.
96. เด็ก ที่ รัก, มัก ที่ ชัง Preferring those for whom we feel attachment and discarding others equally, or better, qualified. Favouritism; nepotism; interested partiality.
97. ฝรั่ง บาง เค้า รง  
 1.—literally: A *Farang* (guava fruit) from the Bāng-sáu-thong gardens (in Khlong Mōn, many of which are owned by Europeans). (1)  
 2.—figuratively speaking: A *Farang* (or more or less Europeanized Siānese) from Bāng-sáu thong (*i. e.* native of the country).
98. อย่า ร้อง แรด, เลี้ยง เลื่อ 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)

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(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 in Siām, but he says that it was then known to the Siānese as "Louk Kiac," by which he evidently means <sup>๑</sup>จาก, *i. e.* the fruit of the ātap palm.

99. มี นก จิ้ง มี แร้ว  
มี สระ แก้ว จิ้ง 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 vul- The elephant groom must live  
garly, ชู้) ช้าง upon the elephant's grub (or,  
leavings ). (i.e. servants  
must live of what their mas-  
ters live upon).
101. ช้าง สาร, แถ ง เหา,  
ทัง ช้า เก่า แถ เมีย รัก  
อย่า ได้ ไว้ ใจ นก  
Tuskers, poisonous snakes,  
Old servants, beloved wife,  
Do not trust too much.
102. จารัต เลื่อ ก็ พัง ป่า,  
ถูก กำ พร้า พัง ตา ยาย,  
ผู้ ชื้อ พัง ผู้ ขาย,  
คน เชื้อ ใจ พัง ชุน นาง  
It is the practice of the tiger to  
seek protection in the jungle;  
of orphan children in their  
grand-parents ; 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).
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 เรียกจระเข้ บกยก ขึ้นท่า;  
แมว ตัว เล็ก เขาก็ว่าเปนอา เลื่อ The house-lizard (*Ching-chök*, 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)

(1) This is from the สุภา ลิตถอน หมิง, (See No.5, p. 45 above).

(2) This is from the อิศร ญาณ (See No. 6, p. 43 above).

106. หญิง ชมัน, ชาย ปน; ประมุข ปน  
ไไหน จะ พัน ขะเด แดง คำ แห่ง  
นี้ (1)
- 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 deil and blows it in a lowe” (flame).
107. อยู่ใต้ฟ้า หรือ, จะไป กัดฟัน? Being under the sky, why shouldst thou be afraid of rain? (Being a citizen, why shouldst thou shirk from thy civil duties?)
108. พูดกับพ่อค้า, อายุ ยี่หมื่นปี;  
พูดกับหลวงชี, ตายวันละพันหน
- 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.
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, ในภูเขา;  
ไม่เย็นในอกเรา (2)
- 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.

(1) This is also from the อิศรญาณ.

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

111. มาก <sup>๕</sup> ขี้ ควาย; หลาย <sup>๕</sup> ขี้ ช้าง  
(1)  
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. มี <sup>๕</sup> เมี้ยน ผิด, คิด จน ตัว ตาย;  
ปลูก <sup>๕</sup> เว้นผิด, คิดจน <sup>๕</sup> เว้น ทลาย  
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. ไป <sup>๕</sup> ตี งู ให้ กา กิน;  
กา กิน แล้ว จะ คืบ ถิ่น (2)  
Knock down snakes to feed crows, and the crows after having had their fill will go back to their own nests.
114. ตี <sup>๕</sup> งู ให้ หดง หัก (2)  
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).
115. ตัด <sup>๕</sup> ช่อง น้อย แต่ พอ ตัว,  
เอา <sup>๕</sup> 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).

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(1) This is in allusion to the fact that buffaloes and elephants void large quantities of dung. Thence the (Khmer-derived) expression <sup>๕</sup> ขี้ กระ บือ (for *Ach Krabei*) corrupted into <sup>๕</sup> ขี้ กระ บือ meaning, lit., "buffalo dung"; but actually, "Much but worthless."

(2) See note at foot of p. 12, above.

116. คอย ให้ พระ ศรี อาริย์ มาตรัตติ 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 Lammas."
117. คอย ให้ น้ำ บางกอกแห้ง Just wait until the Bāngkok river dries up. "Wait until the week which has two Thursdays" (Ital. saying).
118. เมื่อ งู มี เขา, เต่า มี หวด,  
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 จันทน์ ไป แลก เบรียง (1) 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 Mahājāt, etc., in a play-actoristic style, accompanying the recital with all sorts of antics].
120. เหมือน งู เห็น นม ไก่, ไก่ 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 เบรียง, omitted in foreign dictionaries of the Siamese language, means *ghee* and, by extension, any fatty or oily substance. It is the Khmër word *preng*=fat, oil.

121. ทำ เพล คม ใน ฝัก (1)

To conceal the keen blade in the scabbard. "Hiding his light under a bushel." "An iron hand in a velvet glove" (Charles V.).

122. กระ กุด ส่อ ชาติ,  
มารยาตร์ ส่อตัว (2)

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 ชี นก

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 ถึง (3)

No sooner has the mouth spoken than the hand reaches out (*i.e.* hits, or strikes the blow).

125. โทก หัว, แตะ อก หลัง

Stroking your back after having filiped your head. (A kiss after a kick).

(1) This expression already occurs in K. L. Hāwat's "Memoirs," p. 81.

(2) This is one of the half-dozen or so lot of sayings quoted in Pallegoix's dictionary, where it is mistranslated: "Nobility is known by the birth and probity by morals" (see s. v. **สกุล**)

(3) **ได้ ที่ แตะ, 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. Hāwat's Memoirs, p. 47. **ปาก ว่า ก็ มือ ถึง** also occurs in นาง ชัน, fasc. I.

126. พระ สุริยะ ไม่ คอย; or,  
      ควัน 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).
127. เก็บ น้ำ ตาย, ขาย ปาก, ของ  
      ผู้ อื่น  
To gather up other people's  
spittle or breath. [To pick  
up other people's utterances  
or effusions].
128. เอา ตัว ขึ้นเหนือลม (1)  
To exalt one's self above the  
wind. "To raise one's self  
into the seventh sky."
129. ไม่ กลัว ลัก เท่า กิ่ง เกษา (2)  
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 ตอม คาย เอง (3)  
He who wrongly acts and wrong-  
ly plans,  
Gets caught and perishes in  
his own net [lit., bow-net].  
"Caught in his own trap."
132. เหมือน คน เปน นกสอง ศีรษะ (4)  
Like a bird with two heads.  
"Double faced"; duplicity.
133. เขา ไม่ ได้ กิน เหล็ก กิน ไห  
      ที่ ไหน มา;  
      เปน ชาย เหมือน กัน (4)  
Where has he ever eaten iron?  
—he is a man just like our-  
selves. [i. e. He is not of iron,  
but of flesh, and therefore  
vulnerable to weapons].

(1) Op. cit., p. 78.

(2) Ibid., p. 77.

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

(4) Both these are culled from historical memoirs of the seven-teenth century.

134. รักๆ ให้สนิท คิดๆ ให้ตาย If he loves thee, heartily requite his affection; but if he betrays thee, bring about his destruction.
135. เปน ประตูลหนึ่ง พ้อมทา มุดโค He is like a big basket (such as used to store paddy in) besmeared (on the outside) with cow-dung. [= Big and useless]. \* "Grosse tête et peu de sens."
136. โตเท่าพ้อม As big (and stout) as a huge paddy basket. [= Big but worthless. As big-bellied as a cask]. \*
137. ปลา ร้า ห่อ กัดิบ บัว Pickled rotten fish [a Lāu relish] wrapped up in the petals of a lotus flower. [= A vile thing in a fine wrapper]. †
138. สิบบินค้าไม่เท่านาหมื่น Ten [kinds of] wares [or, sorts of merchandise for sale], are not worth one fertile paddy-field.
139. ทำนาบนหลังคน 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].

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\* 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 ตัด้อม is a still bigger circular enclosure used for similar purposes.

† Cf. the Lāu proverb No. 3, Appendix D, below. ปลา ร้า is the malodorous concoction made from half putrefied pickled fish of which the Lāu 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 élite.

140. อด ใจ, เบน พระ, ชนะ เบน มาร 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.
141. มารดา เบน กระตือ, เมื่อ จะตาย If the mother be a witch, when  
ก็ ต้อง ถ่ม น้ำ ดาย ให้ บุตร ๆ on the point of death she  
นั้น ก็ รับ มรดก กระ ตือ ไป must spit [ in the mouth ] of  
เหมือน มารดา her child, so that it may there-  
by receive in heirship the  
power of witchcraft possessed  
by her, \*
142. ไทย เล็ก, เจ็ก ดำ, มอญ ขาว, [Beware of] dwarfish Thai, dusky  
ลาว ใหญ่, (อย่า คบ) Chinamen, fair complexioned  
Mōñ, and tall Lāu.

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\* Spoken by King P'hrah Buddha Lôt-lā (r. 1809-1824) according to the หนังสือ ขาญ พระศรี or สุกุมาลิต ที่ ขอบ by Chāu Ph'yā Mahindr, p. 103. (See Appendix A, II, No. 15, p. 47 above). 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.

143. ทำ เศรษฐี พาโต To play the [ rôle of the ]  
wicked Nawāb. \*
144. หมอ ช้าง ก็ ตาย ด้วย ช้าง, The mahout dies[killed] by ele-  
phants; the crocodile tamer  
หมอ จระเข้ ก็ ตาย ด้วย จระเข้,  
หมอ งู ก็ ตาย ด้วย งู  
by crocodiles; and the snake-  
charmer by serpent bites.
145. ตั้ง ถอน ให้ จระเข้ ว่ายน้ำ To teach the crocodile to swim,  
ถอน ตั้ง ให้ เป็ด เข้า มือ ขวา [or] teach to eat with the  
right hand †  
= "To teach one's grandmo-  
ther to suck eggs."
146. บน กับ ผี, ต่ 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
148. โอวด ชี ช้าง, อ้าง ยิง บน To boast of prowess in elephant  
riding, or of excellence in  
marksmanship. [=To brag of  
superior attainments; to be a  
fanfaron].

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\* This alludes to the villain of the "Siri Vijaya Jātaka" (ศรี วิไชย

ชาฎก), a well-known spurious Buddhist Birth-story of Lāu origin. The villain, an exceedingly wealthy but roguish individual, is surnamed *Seṭṭhī P'hālō* (Seṭṭhī Bālo), 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 *Seṭṭhī P'hālō*" for "to behave perversely." This already occurs quoted in *Khún Lúang Hāwat's Memoirs*, p. 48, under a date corresponding to A. D. 1683 *circa*.

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



153. 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, metaphorical for carelessness, utter negligence in dealing with a matter]. \*

154. กิน เข้า คำ

เขาเคยกินเข้า 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"]. †

154. พระสมุทร ตี ฟอง ; or ,

พระมหาสมุทร ตี ฟอง

Neptune strikes out its foam.  
[= the sea is agitated and foamy ; a heavy sea, all white and foamy].

155. เห็น ข้าง ซี้ ๆ ตาม ; or :

เห็น ข้าง ซี้ ๆ ตาม ข้าง ; or :

เห็น ข้าง ซี้ , ซี้ ด้วย ข้าง . คต  
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. เห็น เขา ซี้ คาน หาม , ทำ ตาม  
มือ วัด กัน ;

ให้ คน หยาม ไม่ คิด เจียม คน

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].

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

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

157. ไม่ถึงที่ตายก็ไม่ได้ตาย; แม้  
จะเข้าที่อันจนก็ไม่ได้จน      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).
158. ให้ตกนรกตื่นตายไปเกิด;  
ถึงเป็นไรก็ไม่เป็นไป      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. หญิงงามหาง่าย; ชายฝีมือ  
ดีหายาก      A pretty girl can be easily found; but braves are rare. \*
160. เหมือนเรือล่มลงในหนอง  
(ทองจะหายสูญไปข้างไหน)      Like a boat foundering in a pond: the valuables in it are not lost [as they can always be recovered.] †

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\* This might be dubbed a *doubly-historical* saw. It is first recorded as having been uttered by the great King Nārāi (r. 1658-1688) in connection with an escapade of one of his nine old trusty pages, P'hyen by name, and now Chamün Rājāmāt and second in command of the R. Body-guard, 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 Khôrāt province.

About the beginning of the nineteenth century, a similar incident happened in the Wang-Nā ("Second King")'s household. Thong In, the old page implicated in the intrigue, then holding the title of P'hyā Kralāhōm Rājasenā, was in his turn pardoned on an analogous plea, and only the guilty lady was punished by being expelled from the King's household.

† Adage recorded as quoted by King P'hrah Nang Klāu in 1838.

161. คน บวช นํ้า ไฟ

A monk frocked before the funeral pyre. [= A tyro, a greenhorn]. \*

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.

163. วัว อิ่ม นํ้า กิน หญ้า †

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. ข้าง แล่น ขี่ ายุก (นุ้ด) 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].

\* 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 (Sāmaṇera or Nen) on the very day of cremation, so as to procure "merit" to the deceased.

Such a step is termed บวช นํ้า 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:

เขน คน บวช นํ้า 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 งาม อุไทย, circa 1700.

† The saws so marked are culled from the versified story of งาม อุไทย composed about A. D. 1700.

165. แม่ ก<sup>๕</sup> เลี้ยง ลูก นก กระเหว่า  
แม่ กระเหว่า เลี้ยง ลูก ก<sup>๕</sup> \*

[ 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 ]. †

166. ร<sup>๒</sup>ป ทอง ร้อย ชั่ง ; or , \*  
แม่ ทอง ร้อย ชั่ง ; or,  
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 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 ].

167. ตัด ช่อง น้อย แต่ พอ ตัว ; and To cut out an opening just large enough for one's self to make his escape [ leaving comrades in the lurch ]. ‡

\* All saws so marked are culled from the versified story of นาง อู่ไทย, composed about A. D. 1700.

† 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 Indū literature, among others in the early Buddhist " Jātakas " ( Birth-stories ). It also became proverbial among the Romans, whence the saw : *Astutior coccyge*, " More crafty than the cuckoo. "

‡ Cp. No. 115 above.

168. ด้ว กิ๋น เมี้ย  
เมี้ย กิ๋น ด้ว

A husband eating off his wives;  
and: A wife eating off her  
husbands. [ Said of a hus-  
band that buries several wives  
and of a wife burying several  
husbands]. \*

169. ด้ว ไม่ ขยู่, ขย่า ไป ตู๋ 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 ครอบม ตอ; also:

To build a house over stumps.

ปลุก เรือน ครอบม ตอ,

To build a house above stumps.

ปลุก หอ ตับ ตา

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]. †

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\* Among other instances, a governor of Nakhon-Nāyok during the  
third reign (1824-1851) was nicknamed เจ้า กิ๋น เมี้ย, or พระยา นคร  
นายก กิ๋นเมี้ย, the "Lord wife-eater;" and "The wife-eating governor  
of Nakhon Nāyok," because no less than eight of his minor wives who had  
had children died before his turn came.

† To build a house over a place uncleared from stumps is considered  
highly offensive to the *genii lici* or tutelary deities of the soil (เจ้า ขรณีน  
ภูมิเทวาทที่ 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. Cp. for instance above, note to No. 150.

171. แขกเมือง ไทร }  
 ไทยเมือง นคร }  
 จัน บ้าน ดอน } หมา แหถม โพธิ์  
 คน ไชยยา } \*  
 Malays of Kedah } are [like]  
 Siamese of Ligor } the dogs of  
 Chinese of Bān-Dōn } the Bo-tree  
 Natives of C'haiyā } headland.  
 [= Artfully meek when in  
 distress, and unruly when  
 satiated].  
 "Jeshurun waxed fat and  
 kicked." — Bible.

172. นกน้อย ทำรัง แต่พอ ตัว  
 The little bird builds his nest just  
 sufficiently large to contain  
 him. [=One must live accord-  
 ing to his means].  
 "Cut your coat according to  
 your cloth."

\* This jocular saw which, as we are going to see, originated in the C'haiyā district, is a wide sweeping one, taking in a good portion of the Malay Peninsula. The แหถม โพธิ์ or Bo-tree headland, is a sandy spit or tidal islet in front of C'haiyā town, by the left bank of the river where trading boats occasionally moor and people go a-hunting or a-fishing. There are no dwellings, but only a sālā 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 C'haiyā, a rather unruly district at some periods. The wider application to other districts as well, was probably the work of some one desirous of lightening the burden of the aspersions cast on his fellow-countrymen, by causing the people of other districts to bear a share of it.

173. วัว ไม่ กิน หญ้า, ขย่ำ ชุ่ม 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.
174. จะ ดู หญิง ค้าง ดู แม่;  
จะ ดู ให้ แน่ ค้าง 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 grand-  
mother.
175. ช้าง นอกสุกได้, ช้างใน 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 เปด่า ๆ \*      To fasten a weight to his neck  
to no purpose. [=To burden  
unnecessarily with a thank-  
less task]. †
177. เจ้า ชีวิต \*      Master of life [and death].—The  
King [as being the arbiter of  
life and death of his own sub-  
jects].
178. รัก วัว, 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.

\* These are culled from papers of H. M. the late King Mongkut.

† An allusion to † o. 90 above.

179. ให้ จรเข้ กัด ดี กว่า ให้ ปลา  
ชิว คบด \* Better to be bitten by a crocodile  
than nibbled at by a petty *sin*  
fish [=Better to be scolded  
by a superior than to be  
tutored by a dependant or an  
inferior to us in station].
180. ว่าย น้ำ เข้า หา จรเข้ To swim towards the crocodile.  
[= When there is no other  
way of escape, better to take  
refuge with the mighty, how-  
ever perverse and cruel they  
be than to suffer total ruin].
181. น้ำ ลึก หยั่งได้ น้ำใจ หยั่ง ยาก;  
or: น้ำลึกหยั่งได้, หยั่งน้ำใจไม่ ถึง Of water one can sound the  
depth, but the human heart  
is unfathomable.
182. โค หงั้ แผล, แถ เหน ก่า [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 ex-  
posed.
183. สิบ ฐั 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 กระบอก 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].

\* About the smallest kind of river fish.

185. ตึกแก ร้อง นก, ชัก ให้ งู เขียว  
มา กิน คับ \*
- By making too much noise the *Tukkè* 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.
186. ท้าว สาม ตา, พญา นม,  
นาน ไป จะ ได้ ชม ลูก รัก †
- 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.

\* The popular belief about the house *Tukkè* (*Geccko 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 *Tukkè* 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.

† 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 grand-child of whom the besotted monarch welcomed the advent with joy.

188. เชอ นอ, ห่อ หมก \*

All right, the patties are welcome. [= Agreed; the matter is settled. The girl's hand is granted].

189. หมาย ไม้ กตาง บ้า

To form designs upon the tree in the forest.  
[ Disappointment is likely to follow, as some one else may, in the mean time, cut down the tree for his own use].  
“ Never fry a fish till it's caught.”

190. ช้าง ถ่ม ทั้ง ศั, เขา ใบ บัว บิด

To screen an elephant's carcass with a lotus leaf. [= Adducing frivolous arguments in justification for an enormous fault].

191. ทอดแห บน ปลาย ไม้

To cast the fish-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 chillie sauce in order to go in for the currie. [= To give up a little job ( or petty situation one holds ) for the sake of a more profitable one].

\* Said to be a corruption of the Lāu phrase เชอ, ขอ, ห่อ หมก

The ห่อ หมก are Lāu patties made of minced meat, pork, fish, etc., seasoned with pepper and ginger, with the addition of a pinch of the inevitable Plā Rā (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 or 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 Siānese, to signify agreement, just as we say : “ all right,” “ agreed,” or “ settled.”

1๕3. 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. ตบ หน้า ประ จมก;  
ตบ เข่า ประ 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 some one or other. Having his hands tied by considerations of an opportunistic or sectarian nature].

195. หยิก เถ็บ, 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. คา บอด สอก คา 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].

1๕7. คณหา คา บอด

[Human] passion (attachment) is blind.

198. วั มาก, ยาก นาน ;  
วั น้อย, พดอย 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. \*

200. ไม้ นอก กอ, ถ้ำ ใหญ่

The tree growing outside the clump attains a larger size. [=A lad not under the control of parents or guardians is bound to elude and fool at pleasure].

201. คบ คน ดี มี ศรี กับ ตัว;  
คบ คน ชั่ว ก็ ปราไชย †

Association with good companions brings prosperity; But intercourse with the perverse leads to ruin.

202. มิตร จิตร, เขาก็ 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 เลือ ให้ วัว กัด  
†

It is like painting the figure of a tiger wherewith to scare the kine. [=Vain intimidation. Useless threats].

204. ก็ ไม่ได้ เหาะ เหนิน, เดิน บน น้ำ,  
ดำ ดิน มา ได้ †

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.

\* 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).

† Culled from the Bangkok Annals, 3rd reign (1824-1851) by Chān P'hyā Dibakarawongse (1812-1870).

205. อย่าเลี้ยง หนอน บ่อน ไส้ \* 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. แม่ งาม 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. ต่อย ฐั จน 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, เลี้ย คิ่น ;  
พลั้ง คิ่น, ตก คิ่น ไม่ 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.




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\* 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 Lāu MSS, chiefly historical. This I am induced to do with the twofold object in view of not only offering fairly old specimens of Lāu 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 Laosian 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.

1. ເຈົ້າ ພັງ, ຫົງ ພັງ; ແກ່ນ ນ້ຳ ຍັດ      The master is in a hurry, so is  
          ກິນ ນ້ຳ      \*      his groom; and thus the latter  
          (C'hieng-Mai Chron.—date:      thrusts the bit into the pony's  
          1340-50).      backside. [= "What is done in  
               a hurry is never done well."  
               *Festinatio tarda est* (Haste is  
               tardy.) "The more haste the  
               worse speed " etc.].

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\* This is in allusion to a laughable incident that occurred in connection with a practical joke played by King Kham Fū of C'hieng Sēn 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

2. ตก คง, ดู คง; ตก ตั้ง, ดู ตั้ง  
(C'hieng 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].  
[= Absence of active co-operation spoils the game].

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 ฟัง, ข้า ก็ ฟัง, ข้า ใ้ เขา แคม ม้ายัดกัน ม้า, จึง ข้า ไป เพื่อ  
อิน 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 made became—as the chronicler remarks—proverbial throughout the Lāu 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".

\* Allusion to two C'hieng Tung chiefs: Khún Khong and Khún Lang who, whilst the one fought, the other looked on, or at any rate, remained inactive. Here is the passage in question:—ขุน คง รบ ฝ่าย  
เขียง คด่า, ขุน ตั้ง ค้อม ดู; ขุน ตั้ง รบ ตะวัน เข้า ทาง หนอง คำ, ขุน คง  
ค้อม ดู; เคย เปน บุราณ ไว้ ว่า 'ตก คง, ดู คง; ตก ตั้ง, ดู ตั้ง เพื่อ  
ตั้ง นน แด " Khún Lang fought in the direction of C'hieng Khlā, and  
Khún Lang looked on; Khún Lang rushed to attack the Lawas towards  
Nong Kham ('Golden Pond'), and Khún 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."

3. ปลา ร้า พัน ห่อ ด้วย ใบ กา The [malodorous] Plā-Rā condiment, if wrapped up in lalang grass,  
 ใบ ก็เหม็น คาว ปลา, คละ คลุ้ง †  
 † The grass blades acquire a nasty putrid smell. [=Contact with the wicked spoils the good ones].

† This is, in reality, but the Siamese form of a saw popular throughout the Lāu country, of which I have been unable to learn the precise wording. As quoted here it occurs in the second stanza of the *ธัมมทิลก โลกนิตี คำ โคลง* (See above, p. 43, No. 4). It does not, however, occur in the original (Pāli) text of the *Lokanīti*, 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 “*Maṅgalatthadīpanī*” (fasc. I, leaf *ka*) which says:

“*Pūtimaccha sadisā hī bālā. Putimacchabandhapatta sadiso taṃ sevako, Viññūnaṃ chaddaniyataṃ ca jigucchaniyataṃca 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 *Dhammapadatthakathā* (commentary to the *Dhammapada*) where it is said (in the *Tissathera vatthu*, or tale of *Tissa-thera*):

“*Kodhaṃ sakata dhūraṃ viya, pūtimacchādīni viya ca kusādi hī, punappunaṃ vedetvā 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 *หญ้าคา* of the Siamese, regarded as very clean, and used in all Brahmanical ceremonies).

Evidently, the *Pūtimaccha* 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 Lāu relish already explained (see above, note † to p. 89).

As regards the famous Buddhist ethical treatise *Maṅgalattha-dīpanī*, so far practically unknown to western scholars, I may remark here that it was composed in Pāli at C’hieng-Mai by the learned monk *Sirimaṅgala-*

*Thera* (whose original laic name was ฐ, *Ru*; or *Uru*, ฐ 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 *Mahāmaṅgala sutta*, every stanza of which is illustrated by numerous parables, tales, etc. gleaned from the whole field of Buddhist literature.

4. ปืน เต็ม เดี่ยว ยิง ช้าง บ่ ตาย      A single cross bow (or, gun) does not kill an elephant.  
 "Kein Baum fällt auf den ersten Schlag." (No tree falls at the first blow)—German Prov.
5. ผู้ มกั เทียว, บ่ เทียว มกั วอน;      The confirmed rambler, if unable to go a-rambling feels uneasy;  
 ผู้ มกั นอน, บ่ นอน มกั ไข้;      The confirmed loungeer not having his usual rest is liable to fall sick;  
 ผู้ ยาก ไข้, บ่ องค์ มกั 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 listeners;  
 บ่ ยิน;  
 ตก ปา ๆ ก็ บ่ กิน, เหลือ บ่      Even if he tries angling [he would find that] the fish will not bite and will disdain his bait.  
 ชอบ ใจ ปา.      *Pauper ubique jacet.* (Everywhere the poor man is despised)—Ovidius.  
 "The wretched have no friends"—Dryden.

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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 P'hrah Nang-Klàu while yet a prince, in C. E. 1183=1821; and the somewhat modified title was appended to it of Maṅgaladīpanī, มงคลทิปนี. About one half of it was printed and issued in three 8vo volumes by Prince K. M. P'hrom's printing establishment in 1876-77. I am not aware whether the remaining portion has been published later on. But the original Pāli text has been recently very ably edited and printed locally.



10. ไฟ ลาม ลุก อย่า เอา ฐิ ฝอย Don't add fuel to a spreading  
ไฟ อ้อย\* fire.  
“Don't pour oil on the fire.”
11. ช้าง เพ็ชฌ อยย ให หัก ด้ ไกธ Elephant in rut should be given  
\* a wide berth.
12. ของ ด้คร ให ด้ ปาน แก้ว \* Be vigilant on enemies as thou  
would'st be on jewels.
13. ปู่ ด้ง ด้ว, หดณ หด่า จิธ จำ What grandfather has taught  
the little grandchildren should  
treasure up in their heart.
14. ด้ เมีย ด้ ด้, ปาน ด้ แก้ว คุณ The possession of a good wife is  
ด้ง; equivalent to that of a gem  
raising up the level of the  
house's ground floor;  
ด้ เมีย ด้ ช่าง, ปาน ด้ แก้ว To be blessed with a talented  
คุณ เรือน; wife is tantamount to the  
acquisition of a gem adding  
lustre and wealth to the  
household;  
ด้ เมีย ด้ บิด, ด้ เป็ณ, ปาน To have a slothful wife is [as  
กุม ทุม ด้ คอก; troublesome a task] as having  
to catch a hog and to put it  
in the sty;  
ด้ เมีย ด้ ปอก ด้ก, ปาน แก้ว To possess a termagant is [as  
ด้ ทาง ปาย. 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 fœmina, fumus.*”

\* See note \* on the previous page.

15. ให้เพื่อน เห็น หลัง ยาม  
เมื่อ มั่น บิด เสื้อ \*

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 pre-  
vious severe flogging, and an  
index to his having committed  
something wrong; in which  
case you are warned to be  
on your guard about him. †  
Or else, he may have some  
weapon concealed behind].




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\* From the collection of อนุชาติ ตาวเฉียง, in verse, from C'hieng-Māi (see p. 43 above, No. 10).

† In past days of rattan memory the back was, in this and neighbouring countries, a man's judiciary certificate of repute. Singlets and coats were sedulously donned by those who could not boast of a clean one; just as, after foot-wear 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 MŌN PROVERBS.

Although the extensive and so far untouched field of Mōn 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 “Rājādhirāj.” \* 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 Mōn 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 Mōn refugees that settled in Siām 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

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\* เรื่อง พระเจ้า ราชานุราช, published at Dr. Bradley's printing office, Bāngkok, in C. E. 1242=A. D. 1880; 562 pp. roy. 8vo. 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 Mōn and Siamese literati under the superintendence of H. E. the Foreign Minister Hón, เจ้าพระยา พระคลัง (หน), 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 though but little accurate translation of the work had been made sometime before that for the Second King, with which his elder brother King P'hrah Buddha Yot-fā 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.

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 portions 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 popular throughout the Moñ 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 Moñ 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 that, 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. \* 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.

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

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\* 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 P'heñā Nūa, or Rājādhirāj, 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 Chāu P'hyā Mahindr (see p. 47, 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.

Siamese or Lāu 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 Indū 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 Moñ 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 Moñ 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 *Rājādhirāj* 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 Moñ 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 Moñ text is supplied wherever necessary.

(d) Finally, a few popular Moñ 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 Siānese ones, or of other peculiarities they exhibit.

With these premises and reservations I make bold to submit this initial list of Moñ 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 Moñ 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 Moñ 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, or the life of the now flickering Moñ 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 Moñ 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 Moñ proverb, saw, or motto is to be found therein.

However, several missions have of late been established among the Moñs both on what was formerly Peguan territory, and in Siām. So there is reason to hope that the following rather meagre list may soon be considerably added to through the exertions of other gleaners. In any case, it will serve quite its purpose if it will contribute in making the Moñ 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 Moñ 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.

1. ตัด หวาย อย่า ไว้ หนาม หน่อ ; When cutting down rattans  
อย่า พ่อ อย่า ไว้ ลูก don't leave the thorns and  
(p. 40—A. D. 1294-1313) \* sprouts ; when killing the fa-  
ther don't spare the offspring.

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\* The Moñ 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 (p. 14 ; and p. 70, No. 12) from the Siāmesé Annals under the impression, then, that it was genuinely Siāmesé. 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 P'harô or Wererô of Martaban (who died A. D. 1313) and assert that this personage uttered it when having his two nephews (the sons of Tarābyā) 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 Siāmesé 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 Siāmesé translation of the Annals of Pegú ( see p. 113, note ), 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 Moñ origin.

2. จะ เหน่ กาคู้ กว่่า หงส์ นั้น ก็ หา มิ ได้ I do not certainly consider crows to be better than swans [=To be fully aware on which side real worth lies ].  
(p. 130—A. D. 1386 circā) \*
3. เปรียบ ประคุด หิ้ง คน เขียน รูป วาด ด้วย มือ, ลบ ด้วย บาทา Like one drawing a picture with his hands and effacing it with his feet.  
(p. 174—A. D. 1387) † [= Destroying one's own work, or one's own pets ].
4. เปรียบ ประคุด ผล มनाव อัน กลิ้ง อยู่ บน หลัง ม้า Like a lime rolling on a horse's back. [=Unstability; dangerous position ].  
(pp. 217-218—A. D. 1388) ‡
5. ดูดัก กระต่าย ชม พระจันทร์, ได้ เหน่ แต่ รัศมี สดส่อง; จะ จับ ต้อง ก็ มิ ถึง. 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 ].  
(p. 218—A. D. 1388) §

It is of some interest to point out that a similar adage also occurs in the West, to the effect: *Stultus, qui, patre ceciso, 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.

\* 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, p. 37, No. 16. The above saw about crows and swans is a reminiscence from Indū literature.

† Spoken by P'heñia Nūa 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 Marāhū.

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

§ On such a hobby ascribed to hares, cf. p. 37 above. The suggestion comes, of course, from Indū literature.

6. เปรียบ คน ค่อม ขงมา ต้น, จะ Like a pygmy who, with his short  
ข้ามแม่น้ำที่ลึกกว้างนั้นมิได้ stream. (same sense as the  
(as above) \* preceding ).
7. เอา ดวง แก้ว มณี ไป แลก กับ To barter gems with beads [= to  
ถูก บัด make a foolish bargain ].  
(p. 224—A. D. 1388) †
8. เอา พิมเสน ไป แลก กับ เกตุอิ To barter precious camphor with  
(as above) † salt. [ same sense as preceding ]
9. เอา เนื้อ ไป แลก กับ กระดูก To barter flesh for bones.  
(as above) ‡ [ same sense as above ].
- 10.ฆ่าช้าง, ก็ หวัง ใจ จะ เอา งา; The elephant is killed for the  
เจรจา, ก็ หวัง จะ เอา ถ้อย คำ sake of its tusks; so pourpar-  
เปน ที่ สำคัญ หมายถึง lers are held in order to obtain  
(p. 252—A. D. 1397) some definite pledge.
11. เปรียบ ประคอง งา ช้าง, ซึ่งงอก Like elephant tusks which, once  
ออกแล้วมิได้หดคืน they have grown forth, do not  
(p. 238—A. D. 1393) retract. [ = So should one's  
word, once given, be kept ].
12. ประคอง ค้าง บुरुช เอา เพนิน เหล็ก, Like one striking the coiled  
มา ตี ขนด หาง แห่ง พระยา body of a Nāga king (serpent  
นาคราช chief) with a sledge hammer.  
(p. 275—A. D. 1406) § [= Like a viper being trod-  
den upon. To burst into a fit  
of rabid anger ].

\* Cf. the rabbit apologue. *Supra*, p. 77, No. 71.

† Both these sayings thus turn out now to be the prototypes of the two Siamese ones quoted above on p. 77, under the Nos. 67 and 66 respectively. In the original No. 8 is couched in a far more concise form: "P'hummeson slāi bö" = camphor bartered for salt.'

‡ Cf. No. 8), p. 81 *supra*.

§ 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 Indū literature.

13. เปรียบ เหมือน หัก ไฟ หัว ตม, It is just like attempting to put  
น้ำ เชี่ยว ลง ขวาง เรือ  
(p. 278—A. D. 1406) \*  
out a fire from the windward  
side, or to steer the boat  
athwart in a swift stream.
14. อุปมาดัง เรือใหญ่กว่า ทะเล, Like a ship larger than the sea,  
จระเข้ใหญ่กว่า หนอง; จะกลับ or a crocodile bigger than the  
กาย ว่าย เวียน ไป ก็ขัดขวาง pool, that finds itself impeded  
(p. 295—A. D. 1407) in its movements. [= Too big  
for his job. Unwieldy on ac-  
count of its too great bulk].
15. เข้า ที่ คับ แค้น เปรียบ ประดุจ Finding himself in straits, like  
หมากรุก จน แท้ the king [of chess] about  
(p. 298—A. D. 1407) † to be put in check.

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\* The original has *palot p'mot* = ต้ม 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 Ràng's maxims (see p. 53 above), and not unlikely it has been borrowed therefrom. It must be remembered, in fact, that Wereró or P'haró, 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 Ràng at Sukhóthai 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 Sukhóthai, P'harah Ràng's maxims became well known to the Moñs, and some of them found ready adoption among that people.

† Not yet traced. The Siamese translation continues the parallel for several lines, introducing a description of the process of checkmating. But the local lettered Moñs 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 Moñ 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.

16. เหมือน หนึ่ง เขียน รูป เสือ ให้ It's like painting the figure of a  
งัว กัด <sup>๒</sup> tiger wherewith to scare the  
kine.

(p. 299—A. D. 1407) \*

17. อุปมา เหมือน หนึ่ง นก กับ As a bird with the noose: if he  
แล้ว; ถ้าประมาท พลาด พัง ถึง be careless as to slip into it,  
เมื่อ ไດ ก็ จะ ถึง แก่ ความ he shall inexorably perish  
นิบหนวย เมื่อ นั้น forthwith.

(p. 309—A. D. 1408) †

18. หนาม ขอก, ก็ ต้อง เอา หนาม If a thorn sticks into the flesh,  
อัน แหลม มา บัง a sharp thorn must be used to  
draw it out.

(p. 310—A. D. 1408) ‡

\* Identical with No. 203, p. 104 above. It is difficult to decide here as to whether the saying originated in Pegu or in Siām. In Moñ it runs: “Top ñōng khyū rūb kla ko klā p'hait.”

† The original reads: Kāla kechem wūt ā thenák toi: “when the bird having forgotten (all about) the snare.” The Siānese แล้ว 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 *thenak* is constructed on the same principle.

‡ Practically identical with the adage quoted on pp. 20, and 72 (No. 27) above, which we have shown to be of Indū origin.

19. แม่จะหาตัวที่มีลักษณะ  
รูปอันงามให้ยิ่งกว่านาง  
อุตะตะนี้ ก็จะได้ดังความ  
ปรารถนา; แต่จะหาข้าทหาร  
ฝีมือเข้มแข็งดุจสมิงนคร  
อินทร์นี้หายากนัก; ใจเรารัก  
ข้าทหารมากกว่าตัว  
(as above) \*
- Women, even of far greater beauty than lady Uttala can be found at pleasure, but heroes like Smōiñ Nagor-Indr are rare. In Our heart We are far more fond of soldiers than of women.

20. เขาพิมเสนมาแลกกับเกลือ;  
เขาเนื้อมาแลกหนัง  
(p. 326—A. D. 1410) †
- To barter precious camphor for salt; or the flesh for the hide.

\* Spoken by King Rājādhirāj upon hearing that his famous hero Smōiñ Nagor-Indr, governor of Taik-kulā, 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 Rājādhirāj became proverbial among the people, who condensed them into the saw, "P'hreā kyē klāi lūa, krauh menung kwot tōa klāi lūa saum wāt," 'A pretty woman can readily be found, but braves are rare', corresponding to No. 159 (p. 94) above. It will thus be seen that the latter is unquestionably of Moñ 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 Nārāi 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 Siām.

† As regards the first part of this saw, see No 8, p. 120 above.

21. เบน เวร ผูก พันธุ์ ไป, ดังเงา Beset by resentment as by a  
ติด ตาม ภาย ทุก อิริยาบถ shadow following the body in  
(p. 342—A. D. 1410) \* every one of its postures.
22. อุประมา ดัง ว้าย น้ำ เข้า หา To swim for refuge to a cro-  
จรเข้ codile.  
(p. 346—A. D. 1410) †
23. อุประมา ดัง วานร นั่ง อยู่ บน Like a monkey perched on a  
คอ ไม้ อัน ไฟ ไหม้ เมื่อ burning post during the  
วสันตศักราช rainy season. [= Grim, from  
(p. 393—A. D. 1412) finding one's self in a very  
awkward situation, with al-  
most no chance of escape].
24. การ สงคราม เปรียบ ดัง ฟอง With war it's like with an egg :  
อณฺฑชะ; จะ หมาย แน่ ว่าผู้ impossible to foretell whether  
เมีย, แพ้ แด ชะนะ นั้น, มี ได้ the latter is [to hatch forth a]  
(as above) † male or [a] female, or whet-  
her 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 It is said that the Moïs all har-  
มี เคียว คน ละ เจ็ด เต็ม bour each seven sickles in  
(p. 405—A. D. 1430) § their belly, [*i. e.* they are of  
a very perfidious nature].

\* Imitated from Buddhist literature. "... nam sukhamanveti chāyā 'va anupāyini," "happiness follows him like a shadow that never forsakes him", occurs in Dhammapada, 2.

† Identical with No 180, p. 100 above. Here, again, it is difficult to decide as to the origin. The Moï text runs: "Topp'mā nōng nēh meböin daik lub klāi kyām" which corresponds verbatim.

‡ Not yet traced in the original.

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

6. อุปฺรมา เหมือน หัน คึก มา พบ Running away from the enemy  
 เลื้อย ขึ้น ต้น ไม้ ปะ โอโธพิตฺม but to fall in with a tiger;  
 (p. 407—A. D. 1420) \* climbing up a tree but to find  
 there an adder.  
*Hac urget lupus, hac canis.* (On  
 one side a wolf besets you, on  
 the other a dog).—Horace.  
*Incredit in Scyllam qui vult vi-  
 tare Charybdim.* (He falls into  
 Scylla in struggling to escape  
 Charybdis).
27. เหมือน หึ่ง ลูก ไก่ อยู่ ใน ฝ่อม He is like a chickling in the  
 มือ เรา; ถ้า จะ บีบ เข้าเมื่อ ไท hollow of our hand; which  
 ก็ จะ คาย เมื่อ นั้น will perish whenever we  
 (p. 410—A. D. 1420) [choose to] strangle it. [=To  
 be in one's power, without  
 chance of escape].
28. ดุจ ไก่ ฝู่, อัน อาจ พัง ดอก Like a game cock having just  
 เดื่อย หนาม ทอง แด้ว, เคย มี developed his maiden spurs  
 ไชย ชำระ แก่ ไก่ ทั้งปวง; ถึง and already defeated all his  
 จะมี ผู้ ชัด ขวาง ก็ ดี, ถ้า ไก่ adversaries; whenever he  
 ยิน เสียง ไก่ ชน แด้ว เมื่อ ไท hears a cock-crow is bound to  
 ก็ มี อาจ นิ่ง อยู่ ได้; คง จะ reply and forthwith rush out  
 ออก มา ชน กัน เมื่อ นั้น to the fray, no matter how  
 (p. 416—A. D. 1421) † restrained he be [=Like a  
 war horse on hearing the  
 sound of the charge, etc.]
29. อ้าย ไพร่ ชาคี หยั่ว แพรก, Vile serf, of dub-grass breed  
 บัญญา สดุด and dull intellect! (an insult.)  
 (p. 420—A. D. 1421) ‡

\* Cf. No. 21 on p. 71 above.

† The original has merely: "Nông chǎng k'mak paroḥ kharuḥ,"  
 'like a cock developing its spurs'.

‡ In order to grasp the full offensive meaning of the term "dub-  
 grass 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 Moñ the invective runs:  
 "A löwe, thakau khyia khachib, poññā ob thōp!."

30. โกรธ ยิ่ง นั้ก อุประมาตัง พระยา นาคราช อัน มี พิศม์, มี ผู้ เอา ไม้ ค้อน มาตีตึงที่ ขนด ก็ ย่อมโกรธ He flew into a violent passion, like a venomous serpent chief being struck with a hammer on its coiled body.

(p. 423—A. D. 1421) \*

31. โกรธ ยิ่ง นั้ก, ราว กับ ลูก ศร เข้า ไป เสียบ พระโสดา He [the king] became wroth just as if an arrow had pierced into his ear.  
(p. 430—A. D. 1421)

32. ตุจ นก กาเวียน, อัน ผดัด ขน ไชย เสียบ แล้ว, ยัง มี กำถัง อยู่ แต่ ปาก แด เท้า, กับ ขน นั้น แต่ พอ ห่อ กาย เท่า นั้น 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]  
(p. 432—A. D. 1421)

33. ตุจ หนึ่ง มแดง หวี หา รู้จัก แสงเพลิงไม้, บิน โดบ ฉาบ เข้า ไป หา; ทัน ปรินดา จะ เปน จุณ วิจุณณ์ ไป เอง Like a little fly unacquainted with the flame which rashly flies into it, and in less than a wink is reduced into impalpable powder.  
(p. 439—A. D. 1421) †

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\* Practically identical with No. 12, p. 120 above.

† Cp. the saying about the locust above, p. 34.

34. อุปฺระมา คัง มเชื้อ ชื่น พอ ทวร Like a brinjal sour just  
 ฅบ ปรดา ร้า; จะ ตี เคียน ว่าผด enough to match the  
 มเชื้อ ชื่น นัก็ กั มิ ไค้ เพราะ [ saltiness of the ] Plā-  
 ปรดา ร้า เค็ม; จะ ตี ว่า ปรดา ร้า Rā; so that it is impossible  
 เค็ม นัก็ กั มิ ไค้ เพราะ ผด to taunt the brinjal with be-  
 มเชื้อ ชื่น being too astringent in taste  
 (pp. 443-444—A. D. 1421) \* because the Plā-Rā is salt in  
 its turn; or to taunt the Plā-  
 Rā with tasting too salty, be-  
 cause 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.]

\* Here, I believe, are traces of either Lāu or Siāmesse influence, although it be true that Plā-Rā is also known among the Moñ, the Burmese, and the Khmērs. The Lāu term it ปรดา แดก (ปรดา แดก), Pā-Dēk (=Plā Dēk); the Moñ "P'harok" (but, more specifically, P'harok ka, "Fish P'harok"); the Khmērs "Prohok" (Prahuk); the Malays "Blachan"; and the Burmese "Ngā-pi" (but, more specifically, TOUNG-tha Ngā-pi, "Fish-paste;" or Dhameng). In the Moñ, Khmēr and Malay designations, the initial syllable P'ha, Pra, and Bla, possibly represents the Lāu and Siāmesse word Pā or Plā = "Fish". The Burmese one, Ngā-pi "Salted fish," has no doubt suggested the Siāmesse term กะปิ Kapi, which is, however, applied to a similar kind of paste made from sea squills or very small sea shrimps called กล้วย, Khōi, in Siāmesse. This is the Burmese Tien-tsa, the Moñ P'harok Kh'méang, and possibly the Khmēr P'ha-ak. It is, of course, unknown to the Lāu, who are too far removed from the sea to procure the prime material necessary for its preparation.

In Yule's "Hobson-Jobson" (2nd ed.; London, 1903, p. 51, s. v. *Balachong*) is an interesting article on blachan which is, however, somewhat incomplete and partly incorrect. Crawford is quoted therein à 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 Ngā-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

35. เปรียบ ดัง คน กัด้า ปาก กับ คน  
 กัด้า มือ; จะ โทษว่า มือ หนัก ก็  
 มิได้ เพราะ ปาก กัด้า; จะ ตี ว่า  
 ปาก กัด้า ก็ มิได้ 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.

the *Nilak-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 Khmër Roquefort cheese" ( cp. *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 ngā-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 Ngā-pi (*i. e.* the paste made from fish, or Lāu Plā-Rā) 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 Bāng Plā-soi) on the eastern corner of the head of the Gulf of Siām. 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 P'harok; and the shrimp paste he had occasion to notice, is what is specifically termed P'harok Kh'msang by the Moñs. Hamilton's spelling is more correct than the form *Prox* used by Sonnerat half a century later.

36. เหมือน หาบ ล่อง บ่า, อาษา ล่อง  
เจ้า ; หา ควร ไม่  
(p. 451—A. D. 1423) \*
- Like carrying a load [suspended from a pingo pole] in two at a time, or serving two masters: it is unbecoming.
37. ลักษณะ ช้าง ดี, ต่อ เมื่อ ชี จิ่ง  
จะ รู้ ว่า ดี ;  
ม้า ดี, ได้ เอา มือ ค้าง หลัง ดู  
ก่อน, จิ่ง จะ รู้ ว่า ดี ;  
ท้าว ทหาร ที่ ดี, ถ้า อาษา ออก  
สงคราม ทำศึก, จิ่ง จะ รู้ ว่า ดี ;  
ทอง นพคุณ เถา, ชีต ดง น้า ดี  
ตา ก่อน จิ่ง รู้ ว่า ดี ;  
สตรี รูป งาม, ถ้า พรหม ด้วย  
ลักษณะ กิริยา มารยาต ต้อง  
อย่าง, จิ่งควร นับ ว่า งาม ; ถ้า จะ  
ให้ วัตร ชรอย ได้ ด้ม ผัส ถูก ต้อง  
ก่อน, จิ่ง นับ ถือ ว่า มี โสหา  
ชรอย ; ถ้า ใจ ดี ต้อง ทด ดอง ให้  
ดีน เจริญ ปัญญา ก่อน, จิ่ง นับ ว่า ดี  
(p. 453—A. D. 1423) †
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 woman 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.

\* The original reads : "Kha chia nāi bā," 'To take refuge and eat [i. e. live] with two masters.'

† 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 Pāli : "pasaṃseyya.....raṇa paratāgataṃ sūram," 'praiseworthy is the brave (only) after having returned (from battle)'

38. อุประมา คัง หงส์ ตก ลง ใน ฝูง      Like a swan (Hansa) finding  
กา, ราชดีห์ เข้า ปน กับ หมู เลื่อ      himself in a flock of crows or  
(p. 466—A. D. 1423) \*      a stately lion entering a herd  
of tigers.
39. บุรุษ เปรียบ ประคุด พืช ธัญญา      A man may be compared to paddy  
หาร; ถ้า โปรย ปลุกเพาะ หว่าน      which when sown or planted  
แล้ว ก็ มี แค่ จะ งอก งาม ถึง      cannot but germinate and  
ใหญ่ ขึ้น ไป ;      prosper ;  
ลูก นี, ถึง เปน ราชบุตรี..... ก็      but you, my child, although  
เปรียบเหมือน ต้นทุตา;จะ โปรย      being a royal daughter,.....  
หว่าน เพาะ ปลุก, มิ อาจ เจริญ      may be likened to husked  
ขึ้น ได้      rice which, though it be sown  
(p. 467—A. D. 1423) †      or planted can no more ger-  
minate and prosper.

A still earlier imitation from the the Lokanīti occurs in a Burmese inscription at Pagan dated C. E. 770=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 Pāli treatise, beginning with: "Na visam visamicchāhu" (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 Lokanīti. In these pages I have had occasion to notice more than once strict analogies between certain passages of the Lokanīti and others to be found in the Dhammapadatthakathā, or commentary to the Dhammapada. As it is well-known the authorship of that 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 Lokanīti 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.

\* This simile appears to have been immediately derived from the first verse of the 24th stanza of the Lokanīti, which reads: "Hansa majjhe na kākānaṃ, siho gunnaṃ na sobhate." "A swan in the midst of crows, a lion among cattle, do not look beautiful."

† Not yet traced in the original. The saw has a Siamese ring about it: Cp. No. 4, p. 69 above. In the text it is stated to have been uttered by the queen of Burma while trying to persuade her daughter to marry.

40. พดง ปาก, ก็ ย่อม เลี้ยง การ; A slip of the tongue [*lit.* mouth]  
พดง มัด, พดง ขวาน, มัก จะ may spoil the whole game (or  
บาด เจ็บ business); a slip of the knife  
(p. 473—A. D. 1424) \* or axe is likely to cause severe  
injury.
41. ถึง มี จักษุ, ก็ เหมือน หนึ่ง หา Though having eyes they are of  
ไม่; เพราะ ปราศจาก ความ พิจาร no use to him [*lit.* he is like  
ณา ตรึก ตรอง being devoid of them ]; for he  
(p. 515—A. D. 1480 *circā*) † lacks brains.
42. พระอาทิตย์ ไม่ ควร จะ โกรธ The sun should not feel wroth  
หึง ห้อย at a fire-fly.  
(p. 517—A. D. 1480 *circā*)
43. ดัศว์ เมื่อ แรก เกิด, ครั้น ญาติ When new-born children have  
เขา ลง อาบน้ำชำระ กาย แล้ว been bathed and purified by  
แล้ว, เทพยาคา มา เขียน หน้า their relatives, the celestials  
ผาก หมายถึง descend to impress charac-  
(p. 553 bis—A. D. 1490 *circā*) ‡ teristic marks on their fore-  
heads.

\* The original differs considerably here, it being as follows : “*Paiñ thaläung pauk wat ; chäng thaläung, 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, cp. No. 208, p. 105 above.

† This is a reminiscence from Buddhist literature.

‡ 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 Siām 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 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.



47. Awāi chob sāng p'hēta kéang 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 nīah hō rok, pauk kasok ko patoiñ. \* Not having requited the benefits received, its feathers were plucked off with the aid of ashes.  
[ Said of ungrateful people].
49. Smōiñ K'bob, Smōiñ K'bob ! Lord Swan, Lord Swan ! your p'haru nāi mib, kh'māi p'hyah pret. † 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. Nīah mūa chia pōng, pōng klom nē ot; bot hō chāb pāiñ. 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].

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\* 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 dénouement of this story much resembles that of two Jātakas ( Kapota Jātaka, Nos. 42 and 375 of Fausböll's edition ), where a greedy crow has its feathers pulled out in punishment.

† 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.

51. Möit kö chia ka Kräng, pām Wishing to partake of *Cyprinus*  
chéang kanot kröit. \* fish, he climbs with his  
funnel-shaped trap to look  
for it on the top of a silk-  
cotton tree.
52. Möit kö chia kok kέα; pām Wishing to feast on sparrows,  
chéa kéatā wöit. he went to net them in the  
nether regions. [same sense  
as the preceding].
53. Taupp'mā nông m'niḥ k'dop He is like a man with the head  
thoḥ ka, p'heta thoḥ sung. of a fish and a serpent tail.  
[=Face-flatterer and back-  
biter].
54. Taupp'mā nông nial töiḥ kyām With him it is like playing the  
ko khléa kahlāng; ha kob kô. zither to an ox: a vain  
labour. [=It is of no use  
talking to him as he can't or  
won't understand].




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\* 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, p. 102 above.

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

## ADDENDA ET CORRIGENDA.

p. 14, bottom—See about the origin of this adage Appendix E, No. 1, and remarks appended thereanent (p. 118).

p. 20, third saying from top. - See Appendix E, No. 18 (p. 122).

p. 20, bottom note—See p. 72, No. 30. I should have recollected at the time being that the graceful simile in question is widely made use of in Buddhist literature whence it doubtless was introduced into Siānese and also, though under a somewhat modified form, into Malay. The sense in which it is employed in Buddhist texts is, absence of clinging, of attachment; as, *e. g.*, in Dhammapada, 401 :

“ Vārī pokkhatte 'va.....na limpati ”

‘ Like water on a lotus leaf.....does not cling ( or adhere ).’

Cf. also st. 336 of same work, “ to fall off...like water-drops from a lotus leaf ’ ; Suttanipāta, 391 ( “ without clinging.....like a water-drop on a lotus ” ); 625 ; 812 ; etc.

p. 32, second saying from bottom.—This saw appears to have been taken from the 37th stanza of the Lokanīti, the second verse of which says :

“ Mūgo ’ va supinaṃ passaṃ, kathetuṃ pi na assahe, ”

‘ Just like a dumb man, who is unable to tell what he has seen in dream.’

p. 34, No. 4.—I have since found the same adage in the Lokanīti, stanza 159th :

“ Pabbe pabbe kamenacchu, visesa rasa aggato :

Tathā sumettiko sādhu ; 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-willer : whereas that of the wicked is the reverse. ”

It will be seen that the saying tallies perfectly with the one quoted in the 1st 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 Lokanīti, which it would be interesting to identify.

p. 37, No. 16.—The swan is also regarded as swifter in flight than even the peacock, as shown by the following passage from the Suttanipāṭa, 220: "...the crested bird with the blue neck (the peacock) never attains the swiftness of the swan."

As regards the hobby of vieing with the sun ascribed by the Siā-mese to the peacock (see No. 14, p. 37), 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."

p. 38, No. 24.—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 Lokanīti, stanza 76, the perverse who endeavours to mask his own wickedness, is compared to a tortoise secreting its limbs: "Guyhe kummā 'va aṅṅāni."

p. 43, No. 4.—A new and properly revised as well as reintegrated edition of this valuable ethical work has been recently issued (1904) under the title of สุภาสิต โลกนิติ คำโคลง by the local Education Department \* (กรม ศึกษาธิการ) in the useful collection of Siā-mese classical authors (จินตกรวณิพนธ์) 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 Pāli Lokanīti, 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 Dec'hādison, 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 Dec'hādison's rifacimento was completed on the 29th January 1835.

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\* สุภาสิต โลกนิติ คำโคลง, พระเจ้าบรมวงศ์เธอ กรม สมเด็จฯ พระเชษฐาธิราช ทรงชำระ ของ เจ้า พิมพ์ ครั้ง แรก ร.ศ. ๑๒๓

p. 43, No. 6.—The Rev. Isarañāṇa was a Mom Chāu Prince หม่อมเจ้าอิศรญาณ, descended from the Second King (Wang Nā)'s family.

p. 44, No. 12.—After this two new entries should be made of popular Lāu books of maxims that have since come to my notice, viz :—

No. 13.—ปู่สอนหลาน, Pū son Lān, “A grandfather's teachings to his grandchild,” in 2 palm-leaf books, MS.—See note \* on p. 110.

No. 14.—หลานสอนปู่, Lān son Pū, “A grandchild's teachings to his grandfather”, a counterpart to the preceding, in two palm-leaf books, MS.—see remark to p. 110, footnote \* in these Addenda.

p. 44, No. 2, (sect. II).—Nāi Narindr Dhibet (In) wrote under the first (1782–1809) reign, and not under the third. He was a หุ้มแพร or upper class page attached to the Second King's household. Nāi 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.

p. 45, No. 3—The author here referred to was not a monk, but an official attached to the Second King's Palace, where there is a post the holder of which bears the title of พระมหา ยศรา, P'hrah Mahā-yaśarā. This is evidenced by the fact that, at the close of the poem, he says of himself :

“ข้าพเจ้าเรา พระมหา ยศรา,  
แปล ข้าบาท มุลิกา วัง บวร”

‘A composition of ours, P'hrah Mahā-yaśarā,

Who are an official attached to the Pavara [i. e. Wang Nā] Palace.’

Hence the great probability that, as suggested above, it is here again a question of Nāi Narindr Dhibet (In) himself, who may have been promoted later on to the post of P'hrah Mahā-yaśarā. I have not yet seen the version of the พาดิ์สอนน้อง ascribed to Nāi Narindr Dhibet (In), and I am therefore unable to tell whether this (No. 2) is a distinct work from the other (No. 3). But the probability is, until No. 2 turns out to be a quite separate work, that Nos. 2 and 3 are one and the same composition, due to the pen of the same writer who has borne at different periods, two different titles.

p. 45. No. 7—The authorship of this earlier version of กฤษณา ดอน  
 น้อย is ascribed, almost by common consensus, to พญา ตรัง,  
 P'hyā 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 ตุษดี คำฉันท์ at the beginning of the same reign, on the  
 occasion of the consecration of certain drums made from ไม้ รัก  
 (*Melanorrhæa* sp.), and he is possibly the same P'hyā Trang of whom some  
 half dozen of เพลง ยาว, or erotic poems are still preserved as fairly  
 good specimens of that style of composition. His version of Kṛṣṇā's  
 teachings was engraven, as we have pointed out (p. 46), on marble slabs  
 at Wat P'hō. Quite recently it was ably edited and published under the  
 supervision of the local Education Department ; \* but, strange to say  
 its authorship is, in the preface, ascribed to Prince Paramānujit, the fa-  
 mous 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 P'hō and the  
 newly published version of Kṛṣṇā cannot come from the Right Rev.  
 P'brah Paramānujit's pen, is made evident from the very outset of the  
 poem where the author alludes to himself in the following strain:

- ๖๐ แต่ ดู ผู้ จะ นิพนธ์ ยุบต บท บรรหาร, แห่ง ราชโยงการ, ดำรัส  
 ๖๑ ให้ รวงตฤชดี กฤษณาสุภาสิตสวัสดิ์, เสด็จฉันท์ว่าพรรณอรชร, ภิปราย  
 ๖๒ แปลก แปลง แสดง พจน เพรง เสด็จ ถักษณ บรรยาย, ชาว ชนบทธิบาย  
 ประกาศ  
 ๖๓ ไม่ ดม เสนอ บ่ เสนอ สมนาน มุข ประกาศ อโยทยาคนา ปราษณ์  
 ทงั้ มวณ

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\* คำ ฉันท์ กฤษณา ดอน น้อย, พระเจ้า โยเยกาเธอ กรม ดมเด็จ  
 พระ ปริมาณพิต ขีโนรต ทรง นิพนธ์—pp. II + 27 + 3, small 8vo.

“6. From me, who will sing this lay in accordance with the royal command

7. Of unfolding Kṛiṣṇā's 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 master-pieces of savants in the capital.’

Now, how can it be believed that the Prince-Priest Paramānujit, 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 Siānese 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 Kṛiṣṇā (No. 7) is the work of P'hyā Trang; and it follows that in our list on p. 46 we must insert another entry between Nos. 7 and 8, which we might provisionally call No. 7a, destined for the Right Rev. P'brah Paramānujit's version. It should be added that both this and P'hyā Trang's are in *Chanda* metre (*i. e.* metre measured by syllables) after the Indū classical model (Aksaracchandaḥ), which enables them to be easily distinguished from such compositions as, *e. g.*, No. 8, written in กตชน แปล, *i. e.* in ordinary octosyllabic verse.

p. 48—A new entry should be added, numbered 23, for the following treatise that had escaped my notice when compiling the list :

23. นักร สาม ชั้น—แปล สุภาสิต สอนใจ—“The three storied umbrella : maxims for the education of the heart,” by ขุนจบพดกษ (ทิม) since promoted to the title of หตวง พัฒนพงษ์ภักดิ์, who completed the work on the 2nd August, 1894. The title of “three-storied *chattrā* (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 A. D. 118=A. D. 1899, in small 8vo., 45 pp. 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 Rājādhirāj referred to on p. 115.

p. 53, No. 30.—Cf. No. 13 in appendix E. (p. 121).

p. 57, No. 67.—Cf. No. 11 in appendix D. (p. 111). The *Lokanīti* contains a somewhat similar passage in stanza 88 which reads :

“*Siṅgānaṃ paññāsa hatthēna, satena vājinaṃ vajje,  
Hatthīdantiṃ sahasseṇa, desacāgeṇa dujjanam.*”

“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.—*Vāji*, “a horse” (Skr. *Vājin*) ; and *Hatthīdanti*, “a tusker elephant,” not in Childers.

p. 58, No. 72.—An identical precept is contained in the *Suttanipāta*, 927 : “Let him [the monk] not apply himself to practising the *Āthabbāna* [-veda].” Professor Fausböll translates “practising (the hymns of) the *Āthabbāna-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 Pāli *Dhammasatta* introduced of old from Pegu into Siām, *Āthabbanikā* forms the 25th head of dispute, and includes all practices connected with the Black Art. (See *Laws of Siām*, 5th ed., 1879, vol. I, p. 20).

p. 65, No. 132.—Cf. *Lokanīti*, stanza 134 : “*Rañño.....aggi ’va,*”  
‘[The courtier should understand that] a King is like fire.’

p. 69, No. 4.—Cf. No. 39 in appendix E, p. 130.

p. 71, No. 21.—“ „ „ 26 „ „ „ „ 125.

p. 72, No. 27.—“ „ „ 18 „ „ „ „ 122.

p. 72, No. 28.—A more striking parallel to this is to be found in the Italian Proverb : “Ill luck comes by pounds and goes away by ounces.” Cp. 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).

p. 72, No. 30.—See remark on bottom note to p. 20 in these *Addenda*.

p. 77, Nos. 66, 67.—See Nos. 8 and 7, respectively, in appendix E, p. 120.

p. 77, No. 69.—See note to p. 32 in these *Addenda*.

p. 77, No. 71.—Cf. No. 6 on p. 120.

p. 78, No. 73.—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 a grass-widow, or otherwise flattering her in order to enter into her good graces.

p. 79, No. 82, and note (1). The saw comes either directly from the Dhammapada, or indirectly by way of the Lokanīti. In the Dhammapada, stanza 64, it is said :

“Yāvajīvam pi ce bālo—paṇḍitaṃ payirupāsati,

Na so dhammaṃ vijānāti—dabbī sūparaśaṃ yathā.”

‘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 Müller 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 Dabbī, Kaṭacchu, and akin vocables which Childers (Dict. s. v.), 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 Indū 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 Müller, 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 24th of the Lokanīti 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 “payirupāsi.” The same it does in the next stanza (25th) which is, with the same slight variant but a word for word repetition of stanza 65th in the Dhammapada.

The passage in question discloses to us the exact figurative sense of the term *Dabbī*, 'ladle,' 'stirrer,' or 'skimmer' as well as of its even ruder variety, the Siānese *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 Siānese 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,  $\text{ພັ້ງ}$  (p'hacc'hani, from Pāli vijani)" 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. N. B.—"inwards" in last line but one of footnote to p. 79 is a misprint for "outwards."

p. 18, No 89.—Cf. No. 9 in appendix E, p. 120.

p. 82, No 97.—It would have been more correct for me to say "are owned by descendants of Europeans," who are mostly descended from old Portuguese settlers.

p. 72, note †—The absurd fiction as regards the absence of knee joints in Būa savages, may be compared to the old western legend about elephants which were held to have no knees. Cp., e. g. Eugenius Philalethes' "Brief Natural History," 89; as well as the following Shakespearean passage: "The elephant hath joints, but none for courtesy; his legs are for necessity, not for flexure" (*Troilus and Cressida*, act III, sc. 3—1602).

p. 94, No. 159. - Cf. No. 19. in appendix E, p. 123.

p. 96, No. 166.—The saw originated also from the fact that children of noble blood are supposed to have complexions of a golden-yellow hue. Such feature is part of the oriental ideal of beauty.

p. 101. No. 185.—The peculiar belief as regards a green snake gnawing at the Tukḱ'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 Moŋs, Khmērs, or Annamese. In atonement for what misdeeds the homely gecko is supposed to have to undergo such a Prometheus-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, 𑂔𑂗𑂢𑂰, is still under such an accusation among the Anamese,—and the accounts of early missionaries to Siām, 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.

p. 104, No. 203.—Cf. No. 16 in appendix E, p. 122.

p. 105, No. 208.— „ „ 40 „ „ „ p. 131.

p. 109, footnote—In so far as I am aware, the 1st volume only of the Pāli text—under the title of မာဂလာဒိပနီ, “*Maṅgaladīpanī*,”—has appeared. It was issued by the Mahā Makuta Rājavidyālaya Press in R. S. 119=A. D. 1900.

p. 110, No 8—This saying I now find, comes bodily from the 13th stanza of the Lokanīti, which runs :

“Poṭṭhakesu ca yaṃ sippaṃ,—parahatthe ca yaṃ dhanāṃ ;  
Yathakicce samuppanne,—na taṃ sippaṃ, na taṃ dhanāṃ ”

“ 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 Pāli context makes the meaning of its derived Lāu counterpart clearer ; and therefore the translation we have given of the latter on p. 110 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 Lokanīti is likely to have been put, among the Lāu people also, largely under contribution.

p. 110, footnote \*—It has, since penning this note, come to my knowledge that the popular Lāu treatise referred to, has a counterpart in another booklet titled หลาน ถิ่น ปู่<sup>1</sup>, “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.

p. 111, No. 11.—See remark to p. 53, No. 67, in these Addenda.

p. 113, footnote.—I should have added that the original work is similarly termed by the Moñs “*Saiha thiréache*” (=Siha adhirāja, or Sīhādhirāja) after the title of reign (Siharāja) assumed by P’heñia Nūa at his accession. But this popular designation of the annals in question is, no less than the Siamese one, a misnomer.

#### 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 on pp. 3–4 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 Lāu and Moñ, the high importance will have become apparent, of being able to trace such sayings back to some well ascertained date in the history or 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 Khmür 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 study has been quite recently published on the subject by Mr. L. Finot, the late Director of the École Française d'Extrême Orient 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.”




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\* “Proverbes cambodgiens,” pub. in the *Revue Indochinoise*, vol. I, 1904; pp. 71 et seqq.

## MISPRINTS

Abbreviations : *p.*=page ; *l.*=line ; *t.*=top of page ; *b.*=bottom of do. ; *r.*=right-hand column ; *lf.*=left-hand do. ; *fn.*=foot-note.

p.	l.		FOR	READ
12	14	t. r.	noon	moon
15	17	"	Sin	Sin
"	19	"	milipeds	millipeds
16	13	t.	to the door	at the door
21	2	t. lf.	เปิด	เปิด
48	7	b.	1353	1350
49	11	t.	of many the sālās	of the many sālās
"	14	b.	p. 44.	p. 44, No. 11.
61	1	fn.(1)	on sorrows	on the sorrows
62	8	t. lf.	ท้าว	ท้าว
65	2	b. r.	noble ;	noble
70	6	t. lf.	หน่อ	หน่อ
79	4	"	ทัพพี	ทัพพี
"	11	b.	"	"
"	2	"	inwards	outwards
92	11	b.	uch as	such as
93	5	b. lf.	ให้ คน หยาม ไม่ คิด	ไม่ คิด เจียม คน
			เจียม คน	ให้ คน หยาม
95	4	b.	denone	denote
97	5	"	stumpsis	stumps is
98	22	"	riverr	river
"	16	"	allo-	allow-
102	17	t. r.	fish-net	fishing-net
109	7	t. lf.	เหยื่อ	เหยื่อ
111	5	b. lf.	เรือน	เรือน
114	5	b.	that	dele
122	5	t. r.	be careless as	be so careless as
124	9	b.	origin	origin
125	8	"	Nông	gông
129	10-11	t. lf.	ลัฏา	ลัฏา
130	1	fn.	the the	the
132	10	b. lf	Although	Although

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