

REVIEWS OF BOOKS.

SIAMESE PUBLICATIONS.

From the present issue of this Journal, it is proposed to introduce a new feature touching upon current Siamese publications, including revised editions and reprints. The present-day output of Siamese literature is considerable, and many books deserve wider notice than they obtain by the mere announcement of their publication in the vernacular press. In this new feature of our Journal, it is proposed to pick out a few of the important books lately issued and received in the National Library under the "Books, Documents and Newspapers Act," and introduce them to our readers.

The printing and publication of books in this country are governed by the law known by the above title. Under its provisions a printer is required to deliver to the National Library, or to its official representatives in the provinces, within one week, two copies of every book, document or newspaper printed, free of charge. Failure to comply with the above provision of the law makes a printer liable to a fine not exceeding 200 ticals in the case of a book or document, not exceeding 20 ticals for each new issue in the case of a newspaper. The fine may be doubled for recidivism committed within one year. The penalty is heavy, and the sooner it is realised by all printers, the better it will be for all concerned. In this feature of our Journal, it is intended to notice some of the outstanding books which come into the National Library. It follows, therefore, that where a printer fails to comply with the law, a book cannot be taken into account, however important a publication it may be.

It may be explained for the benefit of our readers abroad that the National Library, which is under the control of the Royal Institute, is composed of two distinct libraries, namely, the Vajirañña Library for the preservation of manuscripts and inscriptions, and the Vajirāvudh Library for printed books. The two libraries occupy separate buildings, with different staffs, but each is a part of the National Library referred to in the law. In this article we are dealing with the publication or re-issue of printed books, and so when we speak of the National Library, it is the Vajirāvudh Library to which we refer.

The officials of the Royal Institute are not in a position to state that every book, document and newspaper in the country may be found in the National Library within a week of its publication or re-issue, or, in the case of provincial publications, within any reasonable time. The enforcement of the law is not vested in the National Library. Obviously it cannot be.

It is interesting to inspect the registers in the National Library in which the receipt of books is recorded. The registers reveal numbers which will astonish many readers, and we propose to give a few figures hereunder. It should here be explained that of the two copies of each book received, one is placed on the shelves of the Library for the use of the public, the other being kept elsewhere. The figures given below indicate the entries in the registers, and when two copies of a book are received together, they appear in the register as one entry.

To avoid greater details, the last Siamese year B. E. 2473, (April 1930 to March 1931), is divided into quarters, during each of which the number of books received in the National Library is as follows:—

April to June, 340 books in 507 volumes;

July to September, 241 books in 465 volumes;

October, to December, 28 books in 182 volumes;

January to March, 496 books in 1064 volumes;

The number of books received for the whole year is thus 1105, and the number of volumes 2118. The writer has to confess that when he examined the registers for the first time, he was surprised to find such large figures. The difference between the third and fourth quarters is distinctly noticeable. The inrush of books during January-March is attributed to the increased activity of the officials of the Royal Institute in calling the attention of printers to their failure to comply with the requirement of the law. So far as the writer knows, no printer has been made to pay a 200 tical fine, 400 ticals for recidivism, or 20 ticals for every issue of a newspaper. It is probable that the heavy sanction provided by the law is not known to them all.

To return to the registers, the number of books received under each broad classification is of interest. During the year under notice,

the figures are as follows:—

- Pāli texts, 18 books in 21 volumes;
- Buddhism, 445 books in 996 volumes;
- Law, 48 books in 55 volumes;
- History, 53 books;
- Journals, essays etc., 79 books;
- School books, 70 books;
- Poetry and Drama, 120 books;
- Fiction, 144 books;
- Miscellaneous, 128 books.

The above figures are taken from the totals given in the registers. A closer examination of the entries reveals the fact that a book is sometimes received twice, even three times, and when that happens, the entry in the register is repeated. A book printed for a cremation, for instance, is often presented to the National Library by the family of the deceased, and thus the Library obtains another copy in addition to the two sent in by the printer under the law. The writer estimates that duplicate books number 5% of the total, and if we deduct that much per cent from the aggregate for the year, we arrive at an approximate number of books printed during the twelve months and delivered to the National Library under the law.

We now proceed to bring to the notice of our readers some of the books lately published in Siamese.

THE SIX CARDINAL POINTS.

ทิศหก

As a preface to our notice of the book published on the 31st. May 1931 under the above title, reference may be made to the Visākha Essays which win the annual prizes given by the King for essays on Buddhist subjects written in a simple style suitable for children. The subject for an essay is given out each year by the Royal Institute, to whom is entrusted the examination of the essays submitted in competition. There are a first prize and two second prizes. The results of the examination by the Royal Institute are laid before the King, and the successful competitors receive their prizes from His Majesty on a certain fixed date of a lunar month (on the last occasion it was the 30th. May), the first-prize essay being published at the

King's expense for distribution to children the next day (Visākha Day). The author retains his copyright for subsequent editions, and as the book is usually adopted for use in the schools, the advantage gained by the writer is not to be despised. The publication of essays for which second prizes are awarded is left to the authors themselves.

The Visākha Prize Essay this year comes from Wat Rājapavitra, its author being Phra: Guru Vicitra Dharmaguṇ(a), one of the "dons" of that monastery. Last year the prize was won by a layman, and the year before by a lady.

The subject of the essay, namely, the Six Cardinal Points, is from the Dīghanikāya of the Suttapiṭakam, in a story called Sigālovāda Sutta, usually translated as the Sigāla Homily. It is to be found in English by several translators, notably Mrs. Rhys Davids, and there is a good Siamese translation by the late Prince Vajirañāna.

For the benefit of such of our readers as are not acquainted with Buddhist literature, a gist of the Sutta may here be given. There is enough material in it to fill a large volume, but our essayist is obliged to confine himself to the Six Cardinal Points; nor is he permitted enough space to write as much as perhaps he would have liked to do. Much philosophy could have gone into the essay, but it has to be remembered that the book is intended for young readers who cannot be expected to understand deep thought. Our essayist is thus obliged to leave out reference to what are known in Buddhism as the four vices, the four motives, and the six channels for dissipating wealth. He begins his essay by explaining the four points of the compass, and goes on to say that in the olden time people believed that there was a deity presiding over each point, and worshipped the four quarters to please them. He next relates how the Buddha comes upon a boy in wet garments, Singāla by name, paying worship to the several quarters of earth and sky, namely, east, south, west, north, the nadir and the zenith. The Enlightened One asks the boy what he is doing, and Singāla replies that his father, before his death, gave him an injunction to worship the points. He does every morning what he understands to be the last wish of his father. "That is not how we do it", says the Buddha. Singāla asks to be instructed, and the Enlightened One explains that the six

quarters are not what the boy thinks. To worship the east, he should pay homage to his parents, who have brought him up from birth, and are the first people to come within his ken, as he sees the sun in the east after rising in the morning. The teachers are the south, wife and children the west, friends the north, servants the nadir, and religious preceptors the zenith.

The Buddha goes on to say that there are five ways in which a child should minister to his parents. He should say to himself: having been supported by them, I will be their support; I will perform their duties for them; I will make myself worthy of my heritage; after their death I will make gifts and perform other meritorious acts in order to benefit them, if possible, in their state.

In five ways his parents show their love for him: they restrain him from vice; they exhort him to virtue; they have him educated; they arrange for him a suitable marriage; they hand his inheritance over to him in due time.

A pupil should minister to his teacher, as the southern quarter, in five ways: by rising (from his seat in salutation); by standing before him (ready to serve); by obedience to his words; by personal service; by receiving his instruction with respectful attention.

A teacher, thus ministered to, shows his love for his pupil in five ways: by giving him good teaching (taking trouble to make him understand); by enabling him to learn well; by instructing him fully (not holding back knowledge); by speaking well of him; by protecting him in every quarter.

A husband should minister to his wife as the western quarter: by respect; by courtesy; by faithfulness; by giving her authority; by frequently providing her with articles of adornment.

A wife, thus ministered to, shows her love for her husband in five ways: good management of the household; kindness to his friends; faithfulness; taking good care of his property; diligence in the discharge of her work.

A man ministers to his friends as the northern quarter: by gifts; by courteous speech; by rendering help; by being constant; by never wilfully misrepresenting facts.

A friend as the northern quarter: protects him when he is careless; protects his property when he himself does not do so; is his refuge in time of danger; does not forsake him in trouble; shows respect for his family.

In five ways does a master minister to his servants : by giving them work to suit their strength ; by rewarding them for their service ; by tending them in sickness ; by sharing with them good food ; by giving them leave at times.

In return a servant ministers to his master : by rising before him and commencing work ; by stopping work after him ; by taking only what he gives ; by good work ; by spreading his deserved good name.

A man ministers to monks as the zenith in five ways : by acts of affection ; by words of affection ; by being affectionate in mind ; by keeping an open door to them ; by supplying their needs.

The monks show their love for him in six ways ; they restrain him from evil ; they urge him to do good ; they, with noble thought, assist him ; they let him hear what he has not heard ; they purify what he has heard ; they reveal to him the way to heaven.

It must be remembered that the above is from a record of a conversation between the Buddha and a boy said to have taken place over twenty-five centuries ago somewhere in the valleys of the Himalaya. On account of the distance both of space and time, many points which no doubt were clearly understood then seem vague and obscure to us now. The first of the Commentaries were written in Ceylon about 900 years after the death of the Buddha, and, without the facilities for research possessed by us to-day, one doubts if the Commentators understood the Texts any better than we do in our generation. It is the task of our essayist to explain a teaching expounded 2500 years ago in North-Eastern India so that it may be understood by children in Siam to-day. In this he has succeeded to the satisfaction of the Council of the Royal Institute who recommended the award ; and of the King, who contributes an introduction to the little book. In one passage His Majesty says :—

„.....Siam in the future will be in the hands of the juvenile inhabitants who are being instructed to-day. If we carefully plant in them the seeds of sound ethics, we may be confident of the future progress and stability of the country.....We should therefore strive to equip our children with that most important ‘medicine’, namely, the teaching of the Buddha, for it is both a tonic which increases our strength and a sedative capable of assuaging pain.”

N. M. S.

The Inscriptions of Wat Braḥ Jetuban (ประชุมจารึก วัดพระเชตุพน)
 Edited by the Royal Institute and printed for distribution at the
 funeral of H. M. Queen Suddhāsiniṅāt, B. E. 2472. 2 vols., 8vo.,
 8 + 217 + 547 pp. Illustrated.

The text of the inscriptions of Wat Braḥ Jetuban (Wat Phô) issued recently, will be valued by students of Siamese culture as a publication of outstanding merit. For, these inscriptions represent a fund of knowledge which, about a hundred years ago, was thought worthy of being preserved, and was therefore inscribed on stone and built into the walls of the Wat when it was repaired and enlarged by King Rama III (Phra: Nang Klao). Much of what was inscribed has also come down in manuscript books and has even been printed subsequently. Still, in the form of inscriptions, it bears, as it were, the approval and authority of a cultured king and his learned court.

H. R. H. Prince Damrong has himself stated in the preface that the collection of inscriptions is not exhaustive. Many of the inscriptions are now lost. Again, in order to keep the publication within limits, even many of the inscriptions which are still intact could be printed only partly or had to be left out altogether. Most of those omitted are fairly common texts like the *Nipāta Jātaka* and the omission will not be regretted. But it is to be hoped that others like the old treatises on diagnosis and treatment of diseases will be published in the future.

Since it is not possible to give a detailed account of the subject matter of the inscriptions in a short review, a list of their contents is given below for the information of the readers.

Volume I. (1) Historical :—i, Wat Jetuban during the First reign; ii, on the relic of Nan city; iii, iv, details of the work of repair and reconstruction during the Second reign; (2) Religious: i-iv, on monks, nuns, and lay followers who had attained to "Etadaggaṃ"; v, ten kinds of inauspiciousness and ten of knowledge; vi, "Tikābhung"; vii, on the Buddha's foot-print; viii, on thirteen kinds of "Dhutangaṃ" (religious austerities); ix, *Jātaka*, first part; x, *Mahāvamsa*; xi, on hells and the dead; (3) Literary: i, on the ten incarnations of Nārāyaṇa and the opening portion of the "Rāma-kīrti"; ii, the story of Sip Song Liam; (4) Administrative: i, Episcopal ranks; ii, on the provincial towns graded according to their

importance; (5) Customs and manners: i, on how the Mons prepare "Khao Thiḅ" ("ambrosial confection"); ii, on the new-year's day; iii, on "Kaṭṭhin" procession by land.

Volume II (1) Historical: i, ii, same as (1) iii, iv in volume I; (2) i, ii, on classical metres adopted into Siamese; iii, love songs (Phlengyāo); iv, on "Konlabot" (arrangement of stanzas in the form of squares, rectangles, etc.); v, verses explaining the pictorial representations of the story of Rāma; vi, "Advice of Kṛṣṇā to her younger sister"; vii, "Advice of Bālī to his younger Brother"; viii, the proverbs of Braḥ Ruang; ix, the "Questions of the Eight Monkeys"; x, "Lokaniti" (verses of advice); (3) verses describing figures of foreigners. (4) Curative: i, verses explaining figures of a ṛṣi manipulating his body for curing different diseases; ii, on forebodings of evil and how to avert them.

Special mention may be made of item 3 in volume II which describes the Dutch, Italians, French, Japanese, etc. In volume I there is a photograph (plate 17) of the figure of an European. But the representation is not very flattering.

P. S. S.

NAI CHANDAKHAMVILAL.—*The Science of Versification* (ฉันทศาสตร์).
Bra Candra Press, Bangkok. 2 vols., 8 vo., 23+669 pp.

Few poets (or versifiers) remain content with their medium for long without experimenting on new verse forms. Thus the poets of Siam began to adopt Sanskrit-Pāli metres at least from the days of Ayudhya when the brahmin chaplain (Braḥ Mahārājaguru) of Somdech Braḥ Nārāyaṇa composed his "Samuddaghosa". But the first known text book on the use of the classical metres in Siamese is not so old as that, since it was composed by Prince Paramānujit and inscribed on the walls of Wat Phō during the reign of King Rama III. It is the same work as is found in the collection of the "Inscriptions of Wat Braḥ Jetuban" (Vol II, item 3. i and ii) reviewed in this number of the Journal.

"Vuttodaya", the Pāli text book followed by Prince Para-

mānujīṭ treats of a hundred and eight metres. But Prince Paramānujīṭ selected only fifty-eight of them. Probably he restricted his choice to such metrical forms as he found to be pleasing to the Siamese ear. Now Nai Chandakhamvilai has added the remaining fifty.

Nai Chandakhamvilai deserves praise for his sense of economy in retaining what Prince Paramānujīṭ has done already. For the Prince has been very successful in his experiments in spite of the great differences between the structure of Sanskrit and Pāli on the one hand and that of Siamese on the other. The difficulties surmounted by him will be obvious to any one who will try to adapt the same metres to English for instance. But Prince Paramānujīṭ is not always successful when he gives examples of *jāti* (or *Mātrā Bṛti*) metres which are regulated by the number of syllabic constants and not by the arrangement of long and short syllables like the *vr̥tta* (or "varṇabṛti") metres. Here Nai Chandakhamvilai seeks to provide an easy way by resolving the "*Jāti*" metres in so many long and short syllables as in the case of the *Vṛtta* metres. It is of course patent to anybody that this plan helps one to produce passable imitations which it was obviously also the aim of Prince Paramānujīṭ to avoid since it does not help one much. The only proper method is of course to train the ear long enough to discern the subtleties of rhythm.

Besides retaining the examples of Prince Paramānujīṭ, Nai Chandakhamvilai has done another good thing in providing diagrams of the metrical schemes. But the issue of the work in two bulky volumes is not so much due to the additional matter as it is to the wasteful method of printing only a little on each page. This will not at first sound like a fault but it must be remembered that judging by the thickness of the volumes, the price (which is not mentioned in the book) cannot be low and the young poets, the only people who may be expected to buy the work, are proverbially poor.

P. S. S.

OTHER PUBLICATIONS.

WALTER TRITTEL.—*Einführung in das Siamesische* (Lehrbücher des Seminars für Orientalische Sprachen zu Berlin herausgegeben

von dem Direktor des Seminars Band xxxiv). Berlin und Leipzig 1930, Verlag von Walter de Gruyter & Co., 1 vol., in-8, pp. viii + 112.

Sans intérêt.

หลวงประดิษฐมนูธรรม (ประดิษฐมนูธรรม)...ประชุมกฎหมายไทย ภาค ๑
กฎหมาย ๓ ดวง รวบรวมโดย—พิมพ์ที่โรงพิมพ์นิติศาสตร์ ถนนลิ้ม เลขที่ ๘๗๖-๖
พระนคร (มีกรรมสิทธิ์ตามพระราชบัญญัติ), 1 vol., 26 cm. x 19 cm., pp. xvi-243
Prix: 5 bat.

LUANG PRADIT MĀNUTHĀM (PRIDI PHĀNÖMYÖNG).—*Recueil de Lois siamoises*, [I] *Lois aux trois sceaux*, [1931].

Ce livre n'est pas beau. Pour lire les reproductions photographiques, trop réduites et mal venues, dont il est fait, il faut de bons yeux, parfois une bonne loupe. Cela dit, c'est un livre indispensable, un instrument de travail qui servira longtemps.

Dès qu'on a pris la peine de se reporter aux manuscrits de 1805, on a eu la preuve décisive, (mais non pas nécessaire), que les éditions des vieilles lois siamoises imprimées par Nai Môt, Bradley et d'autres, sont gravement fautives et, tranchons le mot, détestables. Dans l'introduction à une récente édition diplomatique du manuscrit L14 (ลักษณะเบ็ดเสร็จ), on a indiqué quelques-unes des énormités qui s'étaient dans ces travaux de librairie. L'une des plus belles reste à relever. Pour le passage suivant de L16 (ลักษณะมฤฎก), 24b : ผู้มีภคภาพนั้น หากว่าเห็นชอบว่าฎนเก่าราชการมิได้ (c) ให้ทำทัฬหียามแลมรดกคร ให้ทัฬหีสองสถาน, Nai Môt et tous ceux qui l'ont suivi aveuglément, plus de douze impressions ou éditions, donnent la leçon absurde : ให้ทำทัฬหียามคร ให้ทัฬหีสองสถาน avec des variantes orthographiques. Le พระยามมบัณฑิตสิทธิ์เศรษฐี (รัชชเศรษฐี) me paraît être le premier qui ait laissé paraître un doute au sujet de cette leçon, qui, pour tout lecteur attentif, n'est qu'une faute banale de Nai Môt. Avec une réserve justifiée, le Phaja Rambāḍita proposé la correction : ให้ทำทัฬหี (มฤฎกแล) ทัฬหียามไว้ทัฬหีสองสถาน. Cette conjecture qui repose visiblement sur l'analogie de : อย่าให้ทำมฤฎกทัฬหียาม, un peu plus bas (en 26a)⁽¹⁾, ne tient pas devant la leçon du manuscrit, mais elle montre un réveil de l'attention qui fait plaisir.

(1) Il fallait évidemment préférer อย่าให้ทำทัฬหียามแลมรดกเลข de 25 b-c.

Luáng Pradít a pris la mesure qui s'imposait dans les circonstances que l'on vient de rappeler. Voulant éditer les monuments de l'ancien droit encore en vigueur au moins partiellement, il nous a donné la reproduction photographique des manuscrits de 1805, ou plutôt de l'un des manuscrits de 1805, pour chacun d'eux. C'est beaucoup de pouvoir lire chez soi, même au prix d'un gros effort, ลັกษณะพระธรรมศาสตร์, ลັกษณะอินทภาษ, ลັกษณะภูหนี่, ลັกษณะฝัวเม็ย, ลັกษณะเป็ตเสวีจ, ลັกษณะมฤฎก, กฏมณฑลพายัพ dans le texte des manuscrits L1, L2x, L9, L10.1, L10.2, L14, L16, L22.1x, L22.2. (1)

Les manuscrits n'ont pas tellement souffert en cent vingt-cinq ans. Là où le temps a creusé des lacunes ou rendu la lecture trop difficile, Luáng Pradít a fait le nécessaire en complétant en note le texte photographié. Il a encore pris la précaution de transcrire en caractères siamois les fragments pâlis écrits en caractères cambodgiens dans les originaux. Enfin, dans des notes concises, on trouvera quelques éléments pour l'établissement d'une concordance, et des références à la législation moderne, qui aideront à faire le départ entre ce qui reste en vigueur des vieilles dispositions et ce qui en a été abrogé.

A plusieurs reprises, dans ces notes et dans les courtes introductions dont il a fait précéder chaque loi, Luáng Pradít touche à des questions qui intéressent l'histoire du texte. C'est ainsi, par exemple, qu'il observe (p. 160) que la numérotation des articles de ลັกษณะเป็ตเสวีจ dans L14, où elle est du type continu, diffère de celle que donne Bradley dans ses éditions, laquelle est du type à reprises. Luáng Pradít se demande si Bradley n'est pas lui-même l'auteur de sa numérotation, ou s'il ne l'a pas prise à un manuscrit qui n'était pas un manuscrit aux trois sceaux. Bradley est évidemment un lapsus pour Nai Môt. Ayant encore le volume premier de l'édition princeps des lois due à Nai Môt, celui qui contient ลັกษณะเป็ตเสวีจ, nous sommes sûrs que Bradley n'a pas inventé sa numérotation de L14, et qu'il l'a tenait de Nai Môt. Cela dit, la première hypothèse de Luáng Pradít est de peu d'intérêt. Si l'on prouvait que Nai Môt a inventé sa numérotation de L14, on n'en serait pas plus avancé pour cela. Au contraire, si l'on prouvait que Nai Môt, selon la seconde suggestion de Luáng Pradít, tenait

(1) Luáng Pradít a publié tout récemment une édition typographique des mêmes textes.

sa numérotation de ปัดเสีจ d'un manuscrit qui n'était pas un manuscrit aux trois sceaux, une pareille découverte aurait une grande portée pour l'histoire du texte des lois, puisque nous aurions alors une raison au moins de promouvoir les éditions Môt-Bradley au rang de "sources du texte."

Mais, en réalité, les faits s'expliquent aisément sans l'hypothèse de Luáng Pradīt, et les raisons de révoquer en doute l'affirmation de Nai Môt ⁽¹⁾ d'après laquelle il a suivi les manuscrits de 1805, me paraissent fragiles.

On peut très simplement admettre en effet que Nai Môt a travaillé sur l'un des manuscrits de 1805 que nous n'avons plus, manuscrit qui n'était pas nécessairement d'accord en ce qui concerne la numérotation avec celui que nous avons encore et pouvait très bien porter la numérotation à reprises de Nai Môt. D'autre part, l'examen du manuscrit L14 qui nous reste, révèle des faits qui semblent prouver que la numérotation dans ce manuscrit était différente autrefois de ce qu'elle est aujourd'hui et qu'elle était pareille alors à ce qu'elle est dans Nai Môt.

La numérotation actuelle de L14, de type continu, a été écrite sur une numérotation ancienne, éliminée par grattage, et du type à reprises, que l'on trouve souvent ailleurs dans les manuscrits de 1805, sur une surface indemne de grattages, comme dans les manuscrits de ลักษณะภู่นี, ou sous une numérotation plus récente, come dans les manuscrits de ลักษณะฉวีเมย์, ลักษณะอุทธร et ลักษณะมรรฎก.

Il est possible de démontrer directement que les numérotations actuelles de ลักษณะฉวีเมย์ et de ลักษณะอุทธร qui sont du type continu, résultent du remaniement, opéré sur nos manuscrits mêmes, de numérotations à reprises qui y figuraient tout d'abord. Mais le cas le plus clair est certainement celui de L16 (ลักษณะมรรฎก). Si Luáng Pradīt veut bien étudier sur le manuscrit les ratures qui apparaissent, mais peu nettement, sur ses planches, il s'apercevra tout de suite que la numérotation de ลักษณะมรรฎก dans L16 a subi une longue suite

(1) J'entends la phrase de Nai Môt (titre de son édition), reprise par Bradley: พังสิยเจ็ดร้อยนี้ ได้ทานแล้ว ญาติอังกษณะบัพหลวมทุกเล่ม, comme signifiant que Nai Môt a suivi le texte de 1805, et non pas comme signifiant qu'il s'est servi du texte de 1805, parmi d'autres, pour établir ou corriger le sien. Je ne crois pas qu'une autre interprétation soit possible.

de remaniements dont il est possible de retrouver l'histoire dans ses moindres détails. Si l'on étudie d'un bout à l'autre de la loi les ratures qui accompagnent presque invariablement les numéros actuels, et si l'on interprète de la manière dont je crois qu'il faut le faire, la rature de 37a (numéro de l'article 9), on aboutit à une conclusion qui me paraît aujourd'hui tout à fait solide, à savoir que, dans L16, les articles de ลັกษณะมรรฎก ont été numérotés successivement de quatre façons différentes, que l'on peut restituer, exactement, toutes les quatre. L'examen de la rature capitale de 37a (p. 144, l. 1 du livre de Luáng Pra:dít) permet encore de déterminer l'ordre dans lequel les quatre systèmes se sont succédés. Or, si la numérotation actuelle est continue, la plus ancienne est du type à reprises: 1-40, 1-5, 1-3.

Il est donc tout à fait plausible, d'après l'analogie des deux ou trois cas sûrs que l'on vient de signaler, que la numérotation continue actuelle de L14 recouvre une numérotation à reprises plus ancienne, pareille à celle de Nai Môt et de Bradley, puisque l'on sait par l'examen même du manuscrit que la numérotation qu'il porte actuellement en a remplacé une autre plus ancienne. Sans doute, on n'a pas encore réussi sur L14 le travail paléographique qui me semble concluant en ce qui concerne L16. Mais nous en savons assez pour restituer presque à coup sûr dans L14 une numérotation ancienne à reprises, pareille à celle de Nai Môt, sous la numérotation continue actuelle.

Il est donc inutile, pour expliquer la numérotation de ลັกษณะเบ็ดเสว็จ dans Nai Môt, de supposer que Nai Môt s'est servi, contrairement à son propre dire, de manuscrits autres que les manuscrits aux trois sceaux. Le seul des manuscrits aux trois sceaux qui subsiste dans le cas de ลັกษณะเบ็ดเสว็จ, L14, porte encore la trace d'une numérotation ancienne, à peu près certainement pareille à celle de Nai Môt, et que Nai Môt a pu lire dans les deux autres manuscrits aux trois sceaux de ลັกษณะเบ็ดเสว็จ aujourd'hui perdus, sinon dans L14 lui-même, que Nai Môt a peut-être pu encore utiliser avant la date inconnue où la numérotation en a été remaniée.

Il ne resterait donc rien des hypothèses de Luáng Pra:dít si elles ne portaient à réfléchir que dans un cas au moins, Nai Môt, sans qu'il soit besoin de supposer qu'il se soit écarté de la tradition de 1805, nous a conservé une image de cette tradition que, dans leur

forme actuelle, nos manuscrits ne nous permettent de reconstituer qu'à grand peine.

Si nous avions tous les manuscrits de 1805 indemnes de remaniements, nous pourrions nous passer de l'édition Môt-Bradley, en elle-même si médiocre. Mais nous n'avons que soixante-dix-neuf des manuscrits de 1805 sur cent vingt-trois, et ces soixante-dix-neuf là ne sont pas toujours exempts de remaniements. Il est dès lors à retenir qu'en un cas au moins, Nai Môt nous donne un texte qui a été celui de notre seul manuscrit aux trois sceaux pour สິกษณະ ไม้ค้ำ (sic), mais qui, dans cet unique manuscrit, a été oblitéré par des remaniements. En un mot, on doit admettre maintenant que l'édition Môt-Bradley peut être de quelque secours dans certains cas pour rétablir les formes de la tradition de 1805 qui se sont perdues avec les manuscrits que nous n'avons plus, ou les formes de cette tradition que des remaniements ont masquées dans les manuscrits qui sont parvenus jusqu'à nous.

Quelques remarques sur la présentation. Luáng Pra:dĭt aurait mieux fait semble-t-il de numéroter sur ses planches les pages des manuscrits. Son système consiste à numéroter les pages de son livre et les lignes de ses planches, ce qui serait sans inconvénient s'il avait l'intention de reproduire tous les textes de 1805, puisque dans ce cas, nous aurions désormais un système de références uniformes, applicable au "corpus" tout entier. Mais, du moment que l'édition doit rester partielle, il valait mieux numéroter les pages des manuscrits et les lignes à l'intérieur de chaque page, ce qui donnait un système de références définitives. Avec le procédé de Luáng Pra:dĭt, l'uniformité toujours désirable des références, devient pour longtemps difficile à obtenir. Enfin, pourquoi priver le lecteur du secours de titres courants qui seraient si commode dans un livre aussi touffu. Je m'empresse d'ajouter que ces menus défauts, faciles à corriger dans une seconde édition, ne suffisent pas à déparer une œuvre utile et qui vient à son heure.

J. BURNAY.

P. S.—Luáng Pra:dĭt a mené son travail à terme, c'est-à-dire jusqu'à 2473. E. B. Il nous promet des index qui seront bien utiles, même s'il ne s'agit que d'un essai.

H. OTLEY BEYER.—*A Preliminary Catalogue of the Pre-Spanish Ceramic Wares found in the Philippine Islands. (Type-written).*

On the subject of Siamese Ceramic Wares made in Sawankhalok, this is unquestionably the most important work which has hitherto appeared.

For a number of years past Dr. Beyer Professor of Anthropology and Ethnology, University of the Philippines has been engaged in excavating early graves in the Philippine Islands, both north and south, and he has now issued, in typescript form, the results of his ceramic discoveries made in them. Naturally, the great bulk of these wares are Chinese in origin, dating from about the xiith to the xvth centuries A. D., if we exclude pottery of the Iron age people. But, in addition, and especially in the Southern islands, Dr. Beyer has unearthed a very considerable amount, varying in some districts from as much as 20 to 40% of all the ceramics found, of Sawankhalok wares, dating roughly from the same periods as the Chinese.

Out of a total of 3,200 whole or nearly whole ceramic pieces at present known to Dr. Beyer as available for study, no less than 400, or 12½%, are of Sawankhalok make, and Dr. Beyer is probably right in claiming that it seems probable that more whole specimens of Sawankhalok wares are now available in the Philippine collections than exist anywhere else. It will be of interest, however, to place on record the report received by the writer from Mr. Oscar Raphael in March 1930 that he had just met a Dutch collector in Java who had a large collection of Sawankhalok wares all found in the Dutch East Indies.

Dr. Beyer has spared no pains in describing the wares he has found, and the extent of his preliminary labours may be gauged by the fact that extracts from his work of the material pertaining to Sawankhalok wares alone cover 36 foolscap pages of type.

Dr. Beyer regrets that, unfortunately, no series of fragments from the original kiln sites has been available to him, in consequence of which he has had to learn to recognise solely by experience the distinctive peculiarities of Siamese wares, and has had no standard types by which to judge.

This omission has, at any rate in part, now been made good.

The present writer, in June-July last, paid a visit to the Sawankhalok kilns and, although his search was interrupted by tor-

rential rains, he was able to find in the short time at his disposal sufficient material in the 'Chaliang' kilns nearest to the old city, to send Dr. Beyer 40 specially selected and catalogued fragments representing 11 different kinds of ware.

The great value of Dr. Beyer's discoveries lies in the fact that he is able to give a reasonable approximation of the dates of the graves excavated, sometimes within twenty-thirty years, sometimes within fifty, and even of the oldest within a century. This enables us to make an entirely new survey of Sawankhalok wares and to place them in some kind of chronological order. It is interesting, in this connection, to note that Dr. Beyer is able to confirm the writer's surmises, made in 'A visit to Sawankhalok' (JSS, XIX, pt. 2), as to the evolution of the decoration on the wares, from purely Chinese designs in the beginning to their gradual suppression, and final entire supersession by Indo-Siamese designs.

Broadly speaking, Dr. Beyer divides the different kinds of Sawankhalok wares into the following main groups:—

1. *Monochromes*, chiefly celadons, but also including brown, white, and even flambé or semi-flambé glazes;
2. *Under-glaze decorated wares*, in brown, black, and blue;
3. *Polychrome Decoration*, both overglaze and on the biscuit.

Each of these categories is described at some little length.

Dr. Beyer says that the general quality of Sawankhalok wares (that is, of the materials, the decoration and the finish) is, as a rule, inferior to co-eval Chinese wares of similar make, but that a few pieces may be found which do come up to the required standard. With this the writer agrees, and whole, well-finished pieces of Sawankhalok ware are certainly hard to find in Bangkok; but some two years ago a number of very superior pieces in good condition turned up on the Bangkok market, which the writer acquired and has now lent to the Victoria and Albert Museum in London. Some of these must be seen to be believed.

It is not intended in this notice to enter into details of Dr. Beyer's finds, but a passing reference must be made to his claim to have found a number of Sawankhalok specimens with under-glaze decoration in *blue*. The writer has been examining Sawankhalok wares for a good many years past, and he has never yet seen in any collection a piece which he could definitely catalogue as Sawankhalok 'blue and white'. During his recent exploration, however, he came

across a large fragment in the kilns, quite unlike any other specimen he had ever seen, which appeared at first sight to be 'blue and white'. On a closer examination, although the body was of a fine-grained white steatite and the decoration was more elaborate and finely-drawn than on normal Sawankhalok ware, the pigment used seemed to be more of a blackish type, yet covered with such a milky-blue glaze as to give a bluish appearance to the whole. This piece has been sent to Manila for further comparison, and the result of the enquiry will be awaited with interest.

In conclusion, it is not too much to say that Dr. Beyer's finds open up a new vista to all collectors interested in Sawankhalok wares, and his admirable study should give a decided fillip to the interest taken in these wares in European and American ceramic circles.

REGINALD LE MAY