

THE STATEMENT OF KHUN LUANG HA WAT

translated by

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FOREWORD

Four hundred and seventeen years after its foundation, the city of Ayudhya fell for the second time before the Burmese invaders. The ex-King Udumbara, better known to us as Khun Luang Ha Wat, who had previously abdicated and taken refuge in a monastery, was led away captive by these alien conquerors, together with many members of the royal family and others. The Burmese, after the manner of those days, questioned their prisoners as to the history, custom and administration of the conquered nation. The result of this comprehensive examination was written down by those who conducted the enquiry; and there exists to-day, in the Government library at Rangoon, a volume containing the statements of those noble and garrulous captives, who appeared to have been glad of a listener.

A translation into the Mon language was made at one time or another; and the Siamese version, known as the "Statement of Khun Luang Ha Wat", is a translation from the Mon. It relates the story of the Kings of Ayudhya, from the date of the capture of that city by the Burmese in A. D. 1569, down to its fall nearly two hundred years later, again at the hands of these self same foes.

Needless to say, the "Statement" contains many inaccuracies and errors; for the captives had nothing to consult but their own memory, which, fortunately for us, appeared to have been retentive. The examination moreover was probably conducted through an interpreter, and the results compiled by Burmese scribes who knew little of the alien country which their compatriots had managed to conquer. Nevertheless faithful scribes they must have been, judging at least

from the Siamese version; for the result of their labour is certainly not a "history", but reads like a dictation freely given at intervals. There is but little trace of editing, for the "Statement" repeats itself without scruple.

Chronicles of olden days are read, I take it, not only for the facts, but also for the spirit; for often they take us back pleasantly to those far off days of forgotten things. A free translation into the language of modernity would deprive such works of this latter quality. I have therefore endeavoured to present a version that shall follow the Siamese original as closely as possible, without, I hope, ceasing to be genuinely English; and also to create an illusion of the past by avoiding, in so far as is in my ability, anything that possesses too modern a ring. Should this English version be found deplorable, the fault is mine; for the "Statement of Khun Luang Ha Wat" does not lack of the vivid and picturesque.

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THE STATEMENT OF KHUN LUANG HA WAT.

[REIGN OF KING MAHINDRA]

The King of *Hamsāvati* led away only those who were men of virtue. Upon *Phya Cakrī* were bestowed large rewards; and he was raised to a rank higher than that which he had held before, seeing that he had deserved well of the King. And after he had been well cared for full seven days, the King of *Hamsāvati* did order that his head be cut off and impaled in the middle of the town, in accordance with precedent sentences of the law. Thereafter the King summoned to *Hamsāvati* King *Mahindra*, son of King *Mahā Cakravartī*, Princess *Suvarṇa Kalyā*, elder sister to Prince *Nareṣvara*, and Prince *Nareṣvara* himself, who was a son of Prince *Sudharmarājā*. Prince *Ekādaṣaratha* was suffered to remain in company with his father. And these did the King take with him, namely, all the five white elephants, divers craftsmen who were skilled in great works of art, five hundred able-bodied boatmen picked from those who were adepts, and the largest elephants that could be chosen from among those that existed. And in the monastery of *Çrī Sarvajña* were the bronze images of the twelve animals and of a human being in the shape of a *Brahman*, that King *U-T'ong* had caused to be casted in moulds made by *Brahmin* craftsmen after the foundation of the city. The images were those of the elephant *Airāvata*, the horse of *Sindh*, the *gaja-sīha*, the king of lions, the *nara-siṃha*, the lion, the ox, the buffalo, the wild ox, the swan, the pea-cock and the crane. Two images of each such animals had been presented by King *U-T'ong* to the monastery of *Çrī Sarvajña*. These images took the fancy of the King of *Hamsāvati*, who chose and carried away such as were pleasing to him, namely, the images of the elephant *Airāvata*, the horse of *Sindh*, the king of lions, the *gaja-sīha*, the lion and the human being; and he took not aught besides these. And the King of *Hamsāvati* did build a stupa in the plain of the *Golden*

Mount, naming it the *Sacred Golden Mount*; and a magnificent festival was held in celebration thereof. Thereafter the King led his army away.

And whilst they were upon the journey, King *Mahindra* showed not gentry, but bore himself as the king of lions; and dreading naught, he conversed in such fearless manner that the *Peguans* seized upon his astonishing words and acquainted the King of *Hamsāvati* thereof. The King forthwith commanded that he be put to death and dropped heavily weighted into the river in front of the town of *Sittang*.

[REIGN OF KING SUDHARMARĀJĀ].

And upon arrival in *Hamsāvati*, the King kept the sister of Prince *Nareçvara* in the royal palace and made her his consort; and a son was born to them. To Prince *Nareçvara* was given a residence that befitted his rank. The King loved him as if he were a son and cared for him till he grew into manhood.

Prince *Sudharmarājā* came to reign in the city of *Ayudhya* on Wednesday of the year nine hundred and twenty five of the Little Era, (A. D. 1563). His age was then twenty; and having ruled for fifteen years, he passed away at the age of thirty five. The year of his death was nine hundred and forty of the Little Era, (A. D. 1578).

[REIGN OF KING NAREÇVARA].

The younger son, whose name was Prince *Ekādaçaratha*, took the reins of government in his father's stead; but, seeing that his elder brother, Prince *Nareçvara*, was still alive, he would have no coronation but took unto himself only the title of *Mahā Uparājā*, Regent of the city. And because of his great love for his elder brother, he carried on the administration and guarded the city and its dependencies in the name of that brother pending his return.

And after some while tidings came to the ears of the King of *Hamsāvati* that there was, in a large town of *Burma* that was called *Ya-Khai*, an image of the Lord *Buddha* that was made in those days when He was upon this earth. It was said that the image was possessed of great powers; that it could cast its rays in miraculous wise; and that if aught were desired such could be obtained by prayers directed to this image, so great was the power wherewith it was endowed. And so deep-rooted was the faith of the King in this image that he caused the preparation of many oblations of gold, namely, sacerdotal robes, candles and incense sticks, rice and flowers, and

divers umbrellas and banners; and to these were added the images that the King had brought from *Ayudhyā*, that is, the images of a human being, the elephant *Airāvata*, the horse of *Sindh*, the king of lions, the *gaja-sīha*, the *narasiṃha*, the lion, the *garuḍa* and the ox. These images and the other numerous gifts did the King *Hamsāvati* dedicate unto the Lord; and after having honoured them with solemn rites, he poured out the water that betokened these offerings and placed them in charge of his councillors, who were to convey them in a vessel for presentation to the holy image. And this took place in the year nine hundred and thirty, (A. D. 1568).

One day Prince *Nareçvara* was summoned by the King into the palace; and as the Prince, who was doing the King's behest, stepped upon the principal royal pavilion, lo that pavilion did quake and tremble. This miracle was perceived by the soldiers and they acquainted the King thereof. The King thereupon foretold that in years hence would the *Peguans* of *Hamsāvati* be compelled to cut grass for the elephants of Siam; and he said no more thereanent. Prince *Nareçvara* returned to his residence after the audience.

Once Prince *Nareçvara* was minded to cast an image of the Lord *Buddha*; and, having summoned a craftsman, he desired him to cast the image in the Siamese fashion. A monastery was built and the image was placed therein. This image of the Lord is still in existence to this day, though the title given to it is unknown.

Now there was great love between Prince *Nareçvara* and Prince *Padumarājā* who was *Mahā Uparājā* of *Hamsāvati*. They were as if brothers born of the same parents; neither took exception to the other; they conversed and consulted together and cock-fighting was the game in which they were wont to indulge. Prince *Nareçvara* was ten years of age when he went from Siam, and had sojourned in *Hamsāvati* for five years when there came an incident, the consequences whereof were far reaching. At a cock-fight between Prince *Nareçvara* and the *Uparājā* the cock of the latter was defeated, bringing upon its owner both shame and resentment. The *Uparājā* seized the shoulders of Prince *Nareçvara* and shook them as if in play, saying that even the cock of a captive could defeat his own. Prince *Nareçvara*, realizing that this public insult was thrown at him because he was an alien, controlled his wrath and merely replied in the same vein, saying that his cock was worth the value of a town. But anger and resentment did he feel from that day; and, thinking

that he too was a man, was minded to return to the *Mahā Uparājā* his due. Thereafter he began to look for followers; and many hunters, who were right brave and worthy men, did give themselves unto him and presented him with an elephant that was named *Maṅgala Gaja*, a valiant animal with powerful tusks and fleet of foot. Having gathered together his men, the Prince sent a letter privily to his sister, saying that he would escape to his own city. Fearing that the King of *Hamsāvati* would hear of her brother's intent, and well knowing that success in the venture meant safety, whilst failure would bring death upon them both, the Princess bade him do as he desired and to have no anxiety on her account. And she gave him her blessings and prayed that he escaped the hands of his foes. When Prince *Nareçvara* heard the words of his sister, his heart was filled with sorrow; for full well did he know that, having made all preparations, withdrawal from this adventure would mean certain death when things became known. Necessity drove him away and no choice had he but to leave his sister. The time for departure was fixed with his hunters and men who numbered over six hundred, and together they escaped from *Hamsāvati* at nightfall. Many *Mons* and *Laos* did the Prince take with him, and the total number of his followers came to nine thousand. They journeyed by the route that led to *Sittang* and *Martaban*, and, crossing the river, came to *Adran* and *Sami* and hurried thence to the *Three Pagodas*. Upon arrival at a branch road they halted in a plain to await the enemy.

Confusion arose among the *Mons* and tidings of the flight were brought to the *Mahā Uparājā*, who thereupon entered into the palace, saying to his father: "Prince *Nareçvara* has escaped with his men, and fain would I follow and capture this foe". And the King replied: "Valiant and able is Prince *Nareçvara*; destined is he to become a great hero of this our world. This very pavilion did tremble and quake upon his entrance one day. Be not too rash, o son, for mightier will he be than the *Mahā Uparājā*. Even the *Mons* of *Hamsāvati* will one day be compelled to feed the elephants of *Ayudhya*. Follow him not, my son, but heed the voice of thy father; for disregard of these my words may bring a great war upon us all". The *Mahā Uparājā* disagreed with his father and heeded not his words, saying that Prince *Nareçvara* had been a captive in their hands; and he would be no man, who suffered a prisoner's insult to pass unavenged. The King of *Hamsāvati* complied with the wishes of his

son and warned his chief councillors, saying: "My son is going forth to war; see ye that he suffers no harm. Death would come to you and all those that are yours, were any evil to befall my son". Having levied a host of one hundred thousand men, the *Mahā Uparājā* moved forth with speed and came upon the fugitives in a large forest in the district of the *Three Pagodas*. Fierce raged the flight, and Prince *Nareçvara* had perforce to retreat before the overwhelming number of the host of *Hamsāvati*. The *Mons* gave chase and the Siamese retired fighting into the forest. And now Prince *Nareçvara* commanded the six hundred valiant and worthy men, who had been his followers from the beginning, to place their elephants and men in due battle array, saying that he would at once lead them to the assault. The Prince then adorned himself and stood upon the scaffolding to which was tied his elephant, with a driver ready upon its back. And, seeing that he was destined to become a refuge for men, many signs of happy augury did come to pass before the eyes of all. For, miraculous to relate, a deep shadow did surround the sun that was blazing at mid-day, and afforded the Prince a shade from the rays that fell upon all; a relic of the Lord *Buddha*, possessed of a glorious aureole of light, came moving through the air past the royal pavilion in miraculous wise. Perceiving that the moment was one that augured a great victory, the Prince let loose his elephant and went forth towards the foe. Seated with him on the back of that elephant were two drivers, and surrounding him were only four men-at-arms; for the others had failed to keep up with the speed of his mount. His elephant charged the enemy who fled helter-skelter; some fell dead or hurt, others hid themselves in the forest. Confusion arose among the *Peguans*, and some bowed their heads in surrender, whilst others were killed or put to flight. The elephant was driven further forward and trampled down the camp of the enemy. Those Peguan soldiers who were men of courage did defend themselves with swords, guns and cannons that darkened the forest with their fumes. The Prince assaulted the stronghold of Prince *Padumarājā*, destroyed the camps of both the right and left wing and put the hostile van and rear guards to flight. Many times did the *Mons* rally against him, only to be beaten back by the Prince. And only when his elephant was tired out did he return to his own camp. And, wondrous to relate, the two drivers suffered no hurt, neither did any harm

befall the elephant or the men-at-arms, covered as they were with Peguan blood.

When tidings of the Prince's return were brought to *Ayudhya*, Prince *Ekādaçaratha*, his younger brother, did gather together an army in order to go to his succour. Provisions were sent in advance, seeing that these were urgently needed; whilst the Prince himself followed with good speed. Those who carried the provisions lost their way and were captured by the *Mons*. Prince *Ekādaçaratha* met his beloved brother at a place named *Len-tæ-khao-nam*; and both their hearts were filled with great joy. The younger brother did obeisance at the feet of his elder brother who forthwith embraced him; and both felt exceeding happiness and joy. Having enquired after his sister and learnt of all that had passed, Prince *Ekādaçaratha* forthwith offered to go and give battle. And Prince *Nareçvara* said to him: "Beloved brother, thou art still too young. An exceeding brave man is *Padumarājā*, and older is he than thou. My task it is to destroy this *Mahā Uparājā*. But let thy men come to succour mine, seeing that they are exceeding wearied". And having said this he arranged his men in battle array; left and right wings there were, a rear-guard and reserves in serried rank, reinforced as they were by those who had recently come. When all preparations had been made, the two Princes mounted upon their elephants, and, standing in the midst of their men, gave the signal for the assault. Cheers were raised to inspire courage, and the sound of victory gongs and drums filled the whole vast forest. A fierce hand-to-hand struggle ensued, with the Peguan van-guard fighting well against those who assaulted them. Prince *Nareçvara* drove his elephant to the charge, and, when the opposing animal turned to flee, the Prince felled it with a stroke of his driving hook. Prince *Ekādaçaratha* charged after a Peguan soldier who turned round against him, and there followed a fierce combat. The Prince struck his Peguan foe with his lance and felled him from his elephant. Thereafter the elephants of the two Princes broke into the hostile camp; numerous were the *Mons* who were either killed or put to flight. And now the *Mahā Uparājā*, perceiving the elephant of Prince *Nareçvara* in front of him, seized a missile wherewith to sling at his foe. Thereupon did Prince *Nareçvara* exclaim with a smile: "Hearken, O *Uparājā*! A scion of a royal stock art thou, and a scion of a kingly race am I. Childish it is for us to

sling such missiles; for it behoves us to fight upon our elephants, that all these men may see and take delight therein. It is not meet that all these soldiers and people should die because of thou and I. Fitting it is for us, men and descendants of Kings, to fight upon our elephants in single combat; for in future years no king will there be to engage in similar contest". With these words the *Mahā Uparājā* agreed, saying: "What thou hast said is pleasing to me". And, having said these words, the two Princes commanded their soldiers to cease from strife and to stand facing each other to their left and right. Both sides fixed their banner into the ground; the victory gongs and drums were struck; and the soldiers engaged in war-like dance. Prince *Nareṇvara* and the *Mahā Uparājā* drove their elephant to the charge, the one against the other; and they fought with their long-handled sword in true and proper style, the one striking and the other parrying, each in his turn. The elephant of Prince *Nareṇvara*, being the smaller of the two, backed away from the other; and with his weapon the *Mahā Uparājā* struck at the Prince. Deftly did the latter avoid the blow, and the sword struck his leather cap, making a dent of four inches therein. And, as it was backing, the elephant of Prince *Nareṇvara* found a footing by a *P'ūtsā* tree; and, pushing there-against with its hind-legs, it gave a sudden thrust at the chin of the *Mahā Uparājā's* animal, which thereupon made a turn. This opportunity did Prince *Nareṇvara* seize, and, striking with his long-handled sword, that was named *Conqueror of the Hundred Thousand*, he severed the head of *Mahā Uparājā* who was seated upon the neck of his elephant. The spot whereon this victory was won became known as the *Swamp of the Pushing Legs* and the *Thrust of the P'ūtsā Tree*; it is still in existence even to this day. And now the Siamese gave three victorious cheers that filled the forest with their loud echoes, whilst the *Mons* bowed their heads and did obeisance to the victor. Prince *Nareṇvara* drew his elephant into their midst, and, summoning the leaders of the *Mons* to him by a gesture of his arm, thus said: "Hearken ye, o leaders and soldiers of *Pegu*. To *Hamsāvātī* may ye all return; no captives do I desire, for such is the promise given under the rules of war. Well do ye know of the friendship that was between the *Mahā Uparājā* and I; and yet insults did he heap upon me. A little captive prince was I called. Nay more, even my shoulders did he shake. I was born a man such as he, and yet he took me for a slave. Such was the cause of my

anger and such the origin of my desire for this our duel. And now am I satisfied, seeing that he has died by my hands. Hence do I return to *Ayudhyā*, the city that is mine own. Go ye, and take this my message to the King of *Hamsāvati*." Having said these words, Prince *Nareçvara* led his force to *Ayudhyā*.

The *Mons* carried the body of the *Mahā Uparājā* back to *Hamsāvati*, and their leaders acquainted the King of the combat between the *Mahā Uparājā* and Prince *Nareçvara* and of the manner wherein the former was slain. The King listened not to all that they had to say, but forthwith commanded the executioner to put to death all those *Mon* leaders, together with their parents, grand-parents, children and grand-children; and their bodies were to be impaled upon stakes and burnt as offerings to the gods. All these commands were duly carried out by the executioner. And so great was the fury of the King that, when he returned to his chambers and perceived the sister of Prince *Nareçvara* in her bed and suckling her child, he struck and killed both mother and son with his sword. So hasty was his temper that there was no time to soothe him down.

Prince *Nareçvara* arrived at *Ayudhyā* and entered into the royal residence. And the chief ministers of state together with the *Brahmin* teachers did perform the coronation ceremony that was due to a victorious warrior; and having besought the Prince to assume the royal possessions, they tendered unto him the realm, the five royal regalia, the five weapons of war and all the other royal utensils. And they presented him with his style and title, inscribed upon a tablet of gold. Thereafter the ladies of the palace presented him with his Queen, and her name was *Mañi Ratna*; and were also brought to him other wives and hand-maids. King *Nareçvara* thus commenced his reign in the year nine hundred and fifty two, (A. D. 1590). Prince *Ekādaçaratha* was created *Mahā Uparājā*. King *Nareçvara* was most virtuous, possessed of great courage, power and might, and endowed with superior ability and perseverance. He repaired the city and built a new wall upon the bank of the river surrounding *Ayudhyā*. And he caused an image of the Lord *Buddha* to be casted in brass; its seat was about three feet in length. He gave it the name of *Parama Trailokanātha* and placed it at the *Phrāḥ Nang Cweng* monastery, which was built by *Mon* craftsmen in their own style, *Phrāḥ Nang Cweng* being the name known to the *Mons*. This monastery is situated to the south of the city. The King

called together those soldiers and men who had accompanied him from *Hamsāvati* and who had deserved well of him. Rewards were given to all leaders and men; some were promoted in rank, and titles were bestowed upon all; for those soldiers had fought as if they were giants and were feared in all cities old and new. The long-handled sword, that was used both to kill the *Mahā Uparājā* and against the hundred thousand foes, was named *Conqueror of the Hundred Thousand*; the weapon wherewith he felled the Peguan elephant was called the *Hook that felled the Elephant*; and the weapon which he held by his teeth while climbing into a hostile stronghold was named the *Sword that climbed the Stronghold*. These three weapons, together with the cap that bore the mark of a blow, were kept in the city until its fall. The elephant that was his mount when he overcame the *Uparājā* was named *Chao Phya Jayanubhāva*, and a truly great elephant it was. The swamp wherein lay the place against which this elephant did support its legs was called the *Swamp of the Pushing Legs*; this swamp still exists and is known by such name even to this day. And the spot whereon grew the *Pūtsā* tree was named the *Pūtsa Thrust*; and this too can be seen even to this day.

Some time thereafter King *Nareçvara* gathered together a large number of soldiers, elephants, mercenaries and arms; and he went forth to war against divers towns, great and small. He battled against the Laos of the Northern towns, namely, *Lanchang*, *Chieng-māi*, *Chiengtūng*, *Chiengsæn* and *Chāmpasāk(tī)*. And to the South also did he lead his army and fought against those of the towns of *Nāk'on Cāiya*, *Pātani*, *Sōngkhla* and even as far as the island of *Riek*, that was *Javanese* territory. And besides these towns he also captured many others, great and small. After these conquests, the King re-organized his army; he set up the ten groups of warriors, the four forces, the royal body-guards and gentlemen-at-arms and the six mercenary forces, that consisted of *Japanese*, *Chams* and others. And troops of elephants there were, and banners and the standards of the *Monkey* and the *Garuda*, the *Umbrella* and other regalia, all in accordance with the *Treatise of the Art of War*. And when these preparations had been made, the elephants were placed in due order; namely, elephants that were to form the principal and reserve mounts of the King, elephants from the palace and other stables, elephants that were on his left and his

right, elephants for use in assault and in defence, elephants carrying men with javelins and spears. All these elephants bore different names and were decked with ornaments that distinguished each from all the others. Males and females they were, and one and all carried on their back shields, swords, spears, javelins and guns big and small. And upon each elephant were three mahouts all with arms. And horses too there were; namely, horses that were the principal and reserve royal mounts, horses from the palace stables and others, horses that were on the left and the right of him, horses of the mercenaries who wore metal armour, horses with men armed with lances and spears. Their riders wore a cap and a coat that were designed for war, and were armed with lances, bows, javelins and shields. Next came soldiers who rode in chariots; and divers kinds there were, namely, chariots for assault and chariots for defence, chariots with men carrying swords and spears. Then came the foot soldiers, bearing divers arms. Cannoneers there were and all were *French* (sic), fully armed. And leaders were appointed to take charge of the supplies and to command the left wing, the right wing, the van-guard, the rear-guard, the first reserves, the second reserves, the scouts and spies. Four hundred thousand was the total number of men-at-arms. Prince *Ekāḍaṣaratha* was in charge of the van, and of the main army did King *Nareṣvara* himself take command. Their intent it was to attack *Hamsāvati*. They journeyed by the route that led to *Viṣṇuloka*; and, having called a halt in a forest, they performed the ceremony of felling a tree that represented the foe, all in accordance with the *Treatise of the Art of War*. And when they arrived before the town of *Reo* an attack was launched against the *Laos* thereof. The *Laos* sallied forth from the town, and, having pitched a camp that was strongly fortified, they fought right well against the *Siamese* in the open plain. The siege lasted many days, for the *Laos* of another town had come to the succour of their friends; and fierce were the battles that took place. King *Nareṣvara* pressed his men to the assault, and, carrying his sword with his teeth, he climbed the palisades that surrounded the stronghold of the enemy, followed by Prince *Ekāḍaṣaratha* and others. Thus they entered into the camp of the *Laos*, all of whom were either killed or put to flight. Having taken the two *Lao* towns, the King went forth against the town of *Kong Sri Lalai*, and this he captured with ease. Thereafter he went against the *Laos* of the city of *Hang* who were unable to resist and

took to flight. Very ancient is the hilly city of *Hang*, seeing that it was in existence at the same time as *Pātaliputra* and was possessed of a hundred generations of Kings. On the top of its hill, that before establishment of the Faith and the Three Gems was called *Rang Rung* hill, was a foot-print of the Lord *Buddha*. King *Nareçvara* made a ceremonial entry into the city to the greater glory of his power, and went to worship at the foot-print of the Lord. He took off his robes and his golden chain and placed them upon the print as his oblations. And other offerings did he also make, namely, candles, incense sticks, rice, flowers, banners and divers other things. A consecration ceremony was held lasting full seven nights. Thereafter was the *Mahā Upatrājā* sent forth to *Hamsāvati* in advance, whilst King *Nareçvara* himself still sojourned in *Hang*, making of this city his resting place, wherefore did he become known as the *Nārāyaṇa* of *Hang*. And when all the ceremonies had been completed, the King mounted upon the elephant that was named *Suvarṇa Priṣṭhaku* and made his way towards *Hamsāvati*. Having journeyed for full seven days, the King arrived before a hill that was green with *Ta-kien* trees, close to one of which was the chapel of a deity that was possessed of great power and might. The councillors of the King besought him to descend from his mount; but, since it had been decreed that a calamity would befall him, it so happened that the King enquired of them as to whether the deity was a god or a goddess. To this the councillors replied that the deity was a goddess that was possessed of great power and might. And the King said: "Since the deity is not merely a goddess, possible it is for her to be my consort; I descend not from my elephant". With these words he rode past the chapel; and, lo, a wasp was seen coming straight at the elephant. Stung upon the forehead by this wasp, the King fainted upon the back of his mount and passed away in front of the hill. His body was carried back by the councillors to the pavilion at *Hang*.

Meanwhile Prince *Ekādaçaratha* had arrived close to *Hamsāvati*, and, having taken many Mon captives, men and women, he was preparing to assault the city when a messenger who had travelled posthaste brought tidings of the death of the King. Having been acquainted thereof, the Prince returned speedily to *Hang* with his army; and, entering into the chamber wherein lay his brother, he embraced his feet and wept in bitter grief. Three times did the

Prince faint away whilst embracing and bemoaning the loss of his brother. And when he had recovered full consciousness, he commanded that the body be put in a golden urn and placed upon a chariot. A grand royal procession accompanied the body back to *Ayudhyā*. The Prince ordered the building of a great golden pyre and a magnificent cremation of the body of the late King. The ceremony had never before been surpassed in splendour; and innumerable were the gifts that were made. The body was conveyed to the *Sōp Sāvān* monastery in a grand procession and was cremated thereat before a large assembly of rulers of cities great and small.

King *Nareçvara* had come to the throne on thursday of the year nine hundred and sixty of the Little Era, (A. D. 1598), at the age of fifteen. He had reigned for twenty years and passed away at the age of thirty five. The year of his death was the nine hundred and eightieth of the Little Era, (A. D. 1618).

[REIGN OF KING EKĀDAÇARATHA].

After the death of King *Nareçvara*, Prince *Ekādaçaratha* ruled over the city in his stead. A coronation ceremony was held, and the King took unto himself a Queen whose name was *Svasti*. A monastery was built at the place where King *Nareçvara* had been cremated; this monastery was named *Sōp Sāvān*. And another monastery did the King also build in a garden to the memory of his brother, and this he named *Varajesthārāma*. An area of land was presented to this monastery and the gift inscribed upon a tablet of stone. Rewards were given to all the soldiers and even to their wife and children, all in accordance with the rank which they held. And upon the original five hundred followers of King *Nareçvara* were bestowed extra rewards consisting of cattle, buffaloes, land, houses and slaves male and female. And were issued letters patent under the seal of the *King of Lions* granting them exemption from payment of all taxes and dues that were collected from goods in transit, and from payment of fines that were imposed upon those who had been convicted in a court of law. In bestowing all these rewards the King exceeded not the commands of his late brother. From this time hence there were numerous *Mons* and *Laos* in *Ayudhyā*; many were employed in the service of the King and were made to feed the elephants, both in and outside the city,—this being the first time that they were put to such task. Innumerable were the captive *Mons* and *Laos*, for they had been taken by King *Nareçvara*

from all cities and towns; their large number dated from his days. In those days was *Ayudhyā* mighty and powerful, far and wide spread its fame. King *Ekādaçaratha* caused to be casted an image of the Lord *Buddha* which he named *Çri Sarvajña*. The height of this image was about twenty-nine feet; it was made of tin and covered with gold that weighed one hundred and seventy three catties, in so far as memory can tell. A statue of his brother, King *Nareçvara*, was also made and placed in the principal armoury. The King then built a pavilion which he named *Paryavika Ratnāçana*, and surrounding this pavilion a canal was made. And were built the monasteries of *Rājpurāṇa* and *Bodhārāma*; the former was situated inside the city to the south-east of the royal palace, the later outside the city and north-west thereof. And there was build at the monastery of *Kuti Dao*, that was outside and east of the city, a stupa that was named *Mahā Gārā Cetiya*. Great was the love of King *Ekādaçaratha* for his brother, King *Nareçvara*. The sword that King *Nareçvara* held with his teeth on the day that he climbed the enemy stronghold, and on which the marks of his teeth could still be seen, was kept in the second armoury. Its sheath was made of the horn of a rhinoceros and inlaid with rubies. Each time that it was brought out to be cleaned, it did cut the hands of the cleaners; for it ever fed upon the blood of men. This sword was in the city until its recent fall. The long-handled sword, named *Conqueror of the Hundred Thousand*, where-with King *Nareçvara* had severed the neck of the *Mahā Uparājā* who was seated upon his elephant, was kept in the second armoury. And in this armoury also was the cap that the *Mahā Uparājā* had dented with a blow of his sword. The statue of King *Nareçvara* was in the principal armoury.

King *Ekādaçaratha* abided steadfast in the ten precepts, making war upon no town or country. Happy and contented were all his people; and undisturbed the holy monks and *Brahmans* ministered to their faith. King *Ekādaçaratha* came to the throne in the year nine hundred and sixty of the Little Era (A. D. 1598), when he was twenty years of age. He reigned for nineteen years, passing away at the age of thirty nine; and this was in the year nine hundred and seventy nine of the Little Era, (A. D. 1617).

[REIGN OF KING TRAILOKANĀTHA].

And after many generations of Kings had passed away a scion of King *Sudharmarājā* came to rule in *Ayudhyā*. The principal ministers,

the elder Brahmans and the councillors caused a coronation ceremony to be held in accordance with ancient royal custom, and tendered him the style and title of King *Trailokanātha*. This King abided by the ten precepts of Kingship and was called by the people King *Song T'am* the Excellent. His principal Queen was named *Candaajāyā* and his second Queen *Katiyadevī*. Four daughters were born to him by the first Queen; and the birth of the eldest, who was named Princess *Paduma*, took place before his accession. The second daughter was called *Suriyā*, the third *Candadevī* and the youngest of them all *Sirī Kalyā*. Thus there were four daughters of the principal Queen. And four daughters also did the second Queen bear him. The eldest was named *Upaladevī*; the next two were *Prabhāvatī* and *Vayaputrī*; and the youngest of all *Kaṇiṣṭhadevī*. Thus was King *Trailokanātha* possessed of eight daughters and no son. A nephew there was on his mother's side, and his name was *Suriyavaṃṣa Kumāra*. And, wondrous to relate, strange were the games that the Prince was wont to play in his childhood. He sat upon an ant-hill as if it were a throne, and, giving audience to other children who pretended to be his councillors, he played at administration of the state. Wondrous it is to relate that he did play at many other astonishing games. King *Trailokanātha* was steadfast in the ten rules of sovereignty and ever abided by the ten precepts of the Faith. Well-learned in the Scriptures, he upheld the Faith with sincerity. On the four holy days of each month he entered into the state of continence, searching for things of heaven and *Nirvāna*. No animal did he deprive of life. Compelled by royal custom to give audience and to administer affairs of state, he carried out his duties in accordance with the tradition of Kings. Rewards were bestowed upon those who were deserving, and punishment according to the law was inflicted upon those who had committed evil. When the judges passed a sentence of death, commutation of such sentence was always granted by him. His nephew, Prince *Suriyavaṃṣa Kumāra*, who had been brought up in the royal palace, was given the title of Chao Phya *Suriyavaṃṣa* and placed in charge of the civil, military and trading affairs of the Kingdom. And were bestowed upon him divers insignia of dignity, such as the two golden vessels that were placed the one upon the other, and a gold spittoon; yea, even a sword was given unto him. He rode upon a sedan which had been carved with the feature of a lion; and leant against a cushion

when present in the midst of officials in council assembled. A carpet with a piece of cloth laid thereon was his seat at a royal audience, and in front of all the councillors was it placed; to that audience he was wont to come in a barge. All powers were delegated to him by the King. His personal attendants were wont to wear embroidered cloth. Letters regarding affairs of state were issued by his command. He entered into the royal presence wearing his cloth unwound. The rank that he held was that of a *Mahā Uparājā*, with full powers over all affairs and men. The King took no part in affairs of state, interested was he solely in matters of heaven and *Nirvāna*. Learned in the Teaching of the Lord and the Scriptures, the *Sūtra* and the *Abhidharma*, well versed also in right knowledge, he was wont to teach the monks. In those days he wrote a Siamese version of the *Mahā Vessantara Jātaka* in verse, rhyme and prose. The manner of chanting those verses in mournful melody also dated from his days. All his predecessors were wont to go and worship the *Lord's Foot-Print* every year without fail; but once only did King *Trailokanātha* make his way thither. He went no more, seeing that those who accompanied him and were employed in the carriage of goods did suffer great hardship. Kindly disposed towards all men, he feared that they would suffer privations and went thither no more. This King was full of compassion for his people. In his days happy and contented were all those of the city and its dependencies. All utensils, that were in the palace and destined for his use, were first offered as oblations in worship of the Three Gems; and such utensils he would use only after they had been redeemed. Nay more, even in his barge did he place an Image of the Lord before he would ride thereon. And such practices he was wont to carry out always without fail. Once when a *Japanese* vessel came in to trade, a soldier of his body-guard, who was evilly disposed, did seize all the merchandise and sold them, saying that he was collecting the King's tax. Thereafter he cheated the merchants by paying them with counterfeit coins. The *Japanese*, convinced that this was an artifice of the King, sent four soldiers privily into the city and the palace. And on that day whilst the King was seated at the *Cakravartī Vimāna Jāya* Hall listening to the singing of a chant that he had composed, the *Japanese* wretches were able to approach him, challenged by none. When they had come close to him, they tried to draw their dagger; but lo, all the daggers were stuck in their

sheath and could not be drawn. The assassins stood rooted to the spot, greatly confounded. The King perceived the four *Japanese* close to him and roared at them with his voice. Thereupon did the four men fall down in a faint and were captured. Upon being questioned through an interpreter, the *Japanese* replied that they had been given counterfeit coins in lieu of good treasury money; that they were full of anger because a King had defrauded those who were mere merchants; and that they were heroes intent upon taking his life. Having heard all that they had to say, the King burst into laughter; and, summoning Chao Phya *Çrī Suriyavam̃ṇa*, he commanded that the culprit be found and that good coins be minted and given to him; nor was the life of this culprit to be forfeited. And no trouble was to befall the *Japanese*, seeing that they were not evil and had been defrauded by his own evil men. Having received these commands, Chao Phya *Çrī Suriyavam̃ṇa* retired with speed; and, summoning the four *Japanese* to him, caused them to be sent to the master of their vessel. The person who had defrauded the *Japanese* was punished publicly; and, having been shown to the merchants as the culprit, was released in accordance with the King's behest. Death was the penalty for his crime, and yet was the King merciful to him and refrained from taking his life. Steadfast in the precepts, this King was forbearing, patient and virtuous. Happy and gay were all those of *Ayudhyā* in those days. The King built the *Buddhaiçvarya* and *Dharmikarājā* monasteries; he repaired a monastery that was in the town of *Vijayapurī* and named *Ratna Mahā Dhātu*; and he built a royal pavilion that was named *Vaijayanta*. He taught the monks the Scriptures, daily during the three months of Lent and on every holy day thereafter, so well-versed and learned was he in the Teaching of the Lord. The day upon which King *Trailokanātha* came to the throne was Saturday in the sixth month of the year nine hundred and seventy nine (A. D. 1617); his age was then twenty. He reigned for nineteen years and died in the year nine hundred and ninety eight (A. D. 1636), at the age of thirty nine.

[REIGN OF KING RĀMĀDHİPEÇRARA].

When King *Trailokanātha* had passed away, the councillors were of one mind in beseeching Chao Phao *Çrī Suriyavam̃ṇa* to rule over the realm. A coronation ceremony was held in accordance with ancient royal tradition; and to the new King was tendered the style

and title of *Rāmādhipeçvara*. And the King took all the eight daughters of King *Trailokanātha* to wife,—the four daughters of the principal Queen became principal Queens, and the four daughters of the second Queen became second Queens. The eldest of the principal Queens was named *Paduma*, the next *Suriyā*, the third *Canda Devī* and the fourth *Siri Kalyā*. And the names of the second Queens were *Upala Devī*, *Prabhavatī*, *Vayaṇputrī* and *Kaniṣṭha Devī*. And thus there were eight Queens in all. The principal Queen whose name was *Paduma* begat four sons, namely, the Princes *Jāya*, *Traibhūvanātha*, *Abhayajāti* and *Jayāditya*. The Queen whose name was *Upala Devī* begat three sons, namely the Princes *Katīyavaṇṇa*, *Traicakra* and *Surindakumāra*. And thus there were seven sons in all.

And one day it came to King *Rāmādhipeçvara* in his dream that there was a beautiful pavilion of gold beneath the ant-hill upon which he was wont to play; and thither did he go in the early morn. Having examined the spot, he caused the ground to be dug; and, wonderful to relate, loud noises were heard echoing to and fro. The diggers found a golden pavilion that was open on all its four sides; and brilliant and finely engraven was the gold wherewith it was made. The King took possession of the pavilion which was about twenty inches in height and placed therein a relic of the *Lord Buddha*. The pavilion itself was placed in the *Sārvajāña Palace* where it remained till later days. And this King did become known from that day as the *Lord of the Golden Pavilion*. To the *Lord of the Golden Pavilion* were born seven sons; and the eldest, named *Jaya Kumāra*, was the most beloved of them all. Although it was his desire that this son should succeed him, yet did the King doubt whether the boy was so endowed with the virtues that would merit the position of ruler of the realm. Having decided to appeal to a supernatural decision, the King brought forth seven swords and in his mind selected one of them as being suited to a King. And he prayed that whichever of the boys would become King, so might that boy choose the sword that was fit for kingship. The swords were then laid in a row and Prince *Jaya Kumāra* was summoned to take the first choice. This Prince selected the sword that took his fancy; but it was not the one that his father had in mind. The six other boys were then summoned to make their choice and each did take possession of a sword. To the youngest of them all, the Prince *Narinda Kumāra*,

who was the last to be summoned, fell the sword that had been thought fit for a King. The father perceived this sign but held his silence, bethinking himself that three ordeals were needed so that all doubts might be dispelled. And forthwith he commanded that seven elephants were to be brought forth, and selected in his mind one that was suitable for a sovereign lord. Prince *Jaya Kumāra*, called upon to choose before all the brothers, made his choice and again failed to obtain the one that his father had in mind. The six other brothers were then summoned one after the other in accordance with their age. Each chose the one that pleased him, and Prince *Narinda Kumāra*, who was the last of them all, was again possessed of the royal elephant. This sign the father again kept in mind and resolved upon the third ordeal, which was to be carried out with horses. And once more did Prince *Narinda Kumāra* obtain the horse that the King had selected, such being the third time that the sign was given. Thus was it made known to the *Lord of the Golden Pavilion* that Prince *Narinda Kumāra* it was, who would one day rule over the realm. Nevertheless the King kept silent, feeling sorrowful in his heart for the sake of Prince *Jaya Kumāra*. All the seven sons were summoned before him and were taught to love each other and never to cause one another harm. And having made his behests to Prince *Narinda Kumāra*, he taught the other six sons with loving kindness. Prince *Narinda Kumāra* undertook to carry out his father's commands.

Sometime thereafter the King built a palace which he named *Suriyāçana Amarindra*, and another named *Vijayaprasāda*. A residence was erected upon *Ban-Nang-In* island and named *Aisvarya Dibya Āçana*; and was built also the palace of *Phra Nagara Luang*. And he built a royal barge and a royal chariot, and the monasteries of *Jayavādhanārāma* and *Rājahulārāma*. All the gold and silver utensils, which he has wont to use in those days when he was *Chao Phya Çri Suriyavamaṇa*, were sold and the proceeds used in the erection of stupas. Images of his two wives who had passed away were casted and placed in the *Rājahulārāma* monastery; upon the pedestals were inscribed their respective names. The custom of holding a grand processional march to present Kathin robes to the monks dated from the days of this King.

Sometime thereafter the royal palace of *Maṅgalābhiseka* was struck by lightning and thither went the King's son to extinguish

the fire that had broken out. A sign of great augur was thereupon given to all those of the city, for the Prince appeared to them to be possessed of four arms. King *Rāmadhipeçvara* came to the throne at the age of twenty in the year nine hundred and ninety eight of the Little Era [A. D. 1636], being the year of the Rat. He reigned for twenty five years and passed away at the age of forty five in the thousand and twenty third year of the Little Era [A. D. 1661].

REIGN OF KING NĀRĀYAṆA.

When the *Lord of the Golden Pavilion* had passed away, his son, Prince *Narinda Kumāra*, succeeded to the royal estate. To the new King was tendered the style and title of King *Nārāyaṇa*, seeing that on the occasion when lightning struck the *Maṅgalābhiseka* Palace he had, whilst extinguishing the fire, appeared to all those of the city to be possessed of four arms. King *Nārāyaṇa*'s teacher was the monk *Brāhma*, and his wife was the Princess *Kasatri*, a niece to the *Lord of the Golden Pavilion* on her mother's side. This Princess *Kasatri* was the principal Queen and to her was born a daughter named *Suta Devī*. The second Queen was named *Panpi*; she begat neither son nor daughter. King *Nārāyaṇa* had many other ladies. Being possessed of no son, the King made a boy, *Mom Tia* by name, his foster-son; and he cared for a nephew named Prince *Grī Ālpa*, a son of his elder brother Prince *Jayaditya*, as if the child had been his own.

In both the royal palaces were fountains and basins of glass caused to be made by this King. The palaces were re-built with bricks and the walls inlaid with mirrors and gold. Having sojourned in *Ayudhyā* for ten years, the King went forth to re-build an old city that was called *Lavo*; and this he named *Lobpurī*. There were erected city-walls and fortifications, and a palace that was named *Tusita Mahāprāsāda*. On the right of this palace was the *Sudhaisvarya Hall*, and on its left the *Candabiçāla Hall*. And fountains there were that ever flowed with water. The *Jub Çara* Lake and the *Glass Pool* were dug. The King built the *Sang* and *Māhā Dhātu* monasteries and a stupa that was possessed of three spires. Royal robes and caps ornamented with feathers were made; the royal garments fashioned according to foreign and *Japanese* manners dated from those days.

The King was possessed of a white elephant that was born of a

sire that had been domesticated ; and a valiant and fine animal it was. This elephant was kept in the precincts of the palace and was named *Paramaratnakāṣa Kṛailāṣa Kirivaṇṣa*. None there were who surpassed the King in the art of managing elephants ; yea, even those that were fierce, rough and musth could he control even in the midst of the populace of the city. He was wont to ride upon an elephant in a procession, and even when only a six foot way was made for him, yet were no person or thing touched by the animal's trunk. Once when envoys from *Khorasan* came to seek audience of him, the King received them, mounted as he was upon the elephant that was called *Som*, a fierce and rough animal that was kept for the use of those who had been convicted of crime. This fiercest elephant of the city the King named *Com Cakravāla*, and mounted upon this animal, he greeted the foreign envoys. The animal was made to halt upon the carpet upon which was placed the vase bearing the letter of the foreign potentate ; and quietly back to its place was it made to return. Even a wild elephant that had been newly captured did he tie with proper trappings ; and, mounted upon that animal, he greeted the envoy of *France*. Everywhere he showed his skill ; with him wild elephants behaved as if they had been fully tamed. Wonderful was the skill of this King whom no other in history has ever equalled in this art, so great a master was he. Once when lightning struck the *Maṅgalābhīṣeka* palace, fire broke out as violently as if it were the Last Fire, and none could mount upon the building ; yet, miraculous to relate, the King did extinguish that fire. He then appeared to all others as if possessed of four arms ; and hence was presented with the title of *Nārāyaṇa*.

Now the King had a nephew who was a son of his elder brother and was named Prince *Grī Īlpa Kumāra*. At the age of fifteen this Prince did conspire against his uncle ; his intent it was to take King *Nārāyaṇa*'s life by piercing him with a sword. But the end of that sword did the King seize with adroitness and the Prince was confined at the armoury. Nevertheless the King merely threatened the Prince and refrained from putting him to death ; for sorrow did he feel for a boy who had been deprived of both father and mother and mindful was he of the words of Prince *Jayāditya*, his beloved brother, who had with dying breaths requested him to care for Prince *Grī Īlpa*. The King caused the Prince to be released and cared for him as heretofore. And one day thereafter Prince *Grī Īlpa* did

again conspire against King *Nārāyaṇa*; for whilst the latter was giving an audience at a window of the palace, the Prince entered into the chamber bearing a sword; and, seen by none, concealed himself behind a door. When the audience was over, King *Nārāyaṇa* summoned his elephant and entered the palace by another route, mounted upon that animal. Prince *Qrī Gilpa* stood concealed behind his door until discovered by the officials who carried the royal utensils. Having been acquainted thereof, the King came straight at the boy and seized him forthwith. The command was given that Prince *Qrī Gilpa* be put to death. Thereupon was the Prince seized by the executioner, tied up and placed in a large bowl; he was then placed in a red sack and carried in procession to the *Krajai* monastery and was there buried alive,—such being the royal custom since days of yore. A guard was placed at the spot for full seven days. After the guard had left, a beloved attendant of the Prince, one who was faithful of heart, did go to dig up the earth and discovered the boy still alive. The servant then led his master away and concealed him in the village of the *White Lotus Market*. Some of the men of the town of *Vajrapurī* joined the Prince, who now commenced to gather together men of valour. Thereafter he led his worthy men towards the city and caused them to enter therein, few at a time. The Prince himself went privily to *Phra Kambæng* and the latter consented to join his party. And many officials of the city there were who did become followers of the Prince. *Phya Nanda Yor Fæng*, Keeper of the elephants, presented him with a mount; and there joined him also *Mün Raj*, *Nai Thong Bas*, *Deva Yodhā*, *Nai Balaban*, *Luang Chasaenpati* and *Rājābal*; and together they laid their plans with care. When night had been fallen Prince *Qrī Gilpa*, mounted upon the elephant *Viṣṇuvamṇa*, moved forth at the auspicious hour; and, taking the *Chao Brāhma* road, entered by the *Prab Traicakra* gate. Thence he came by the *Calravarti* road, stormed the *Red* gate and entered into the royal palace. And now *Luang Deva Sampati* and *Mün Vaya*, having been acquainted with the news, entered to wake the King in his chamber. King *Nārāyaṇa* did forthwith leave by the *Māhābhogarāja* gate, followed by his body-guards, attendants and all those officials whose turn it was to guard the palace that night. And having entered into another palace, the King caused strong fortifications and palisades to be erected therein.

Of the King's followers some went to call up the soldiery, others to arrest strange men who had entered in disguise ; some again went to find those who were faithful and true, and others to fetch the elephants, horses and their keepers ; and some there were who awaited the enemy in the high-ways and by-ways. When it was dawn the King mounted upon the elephant *Kuñjara Chamnong* and led his force into the city. And having been informed that the enemy was approaching both in the front and the rear, the King halted his elephant in front and to the east of the palace, which he commanded the soldiers to surround with haste. Prince *Crī Āilpa* had failed to erect fortifications for defence ; and allowed his followers to become scattered whilst looking into divers things. A brief fight ensued and the force of King *Nārāyaṇa* broke into the palace through a gate that had been destroyed. Some fired their guns and cannons, others cheered and struck the gongs and drums ; loud were the noises that were made and in all directions resounded their echoes. Unable to resist the power and might of King *Nārāyaṇa*, the enemies bowed their heads to the ground and craved his indulgence ; surrounded they were and captured with ease. The King commanded that Prince *Crī Āilpa* be executed in a novel fashion ; for he was to be clubbed to death with a log of myrtle wood, placed in a bowl and thereafter buried in a red sack. This method of execution of a prince became a precedent that is followed even to this day. And the King commanded that all the followers of the Prince should be put to death ; yea, even their parents and grand-parents, children and grandchildren were to die. The monk *Brāhma* thereupon intervened and saved the lives of the rebels' families, lesser punishment being meted out to them. Those of the town of *Vajrapurī* who had first promoted sedition were compelled to feed the elephants in the city ; and thus was this form of corvee first introduced.

And ever since those days did King *Nārāyaṇa* feel resentment against Prince *Crī Āilpa*, deeming that such disloyalty was due to the Prince not being a son born to him by his Queen. And to the monk who was sitting with him the King prayed that his Queen might beget a son, for no rebel would a child thus born to him ever become. So great was his anger with Prince *Crī Āilpa* that the King was led into wrong doing ; anger so blinded him that he knew not the merits inherent in any child that were to be born, reflecting not that meritorious acts performed in past lives bear their fruit in

the present; so great was his resentment against Prince *Grī Gilpa*. And his Queen only bore him a daughter; she begat no son. The King abided steadfast by the precepts and performed all things in righteousness, praying that thereby might a son be born to him by the Queen. And when such was not granted him he grew into anger, and in anger thus said to all his ladies: "Whosoever conceives my child, let her know that such child will I destroy, for none of them do I desire. To a son born of the Queen alone will I bequeath all my estates; such is my will." And whenever a lady of the palace did conceive a child, she had perforce to acquaint the King thereof; and many of such children did the King destroy. Now of the ladies of the palace there was one whose name was *Sombun* and who had been given the title of *Phra Rāja Jāyā Devī*; and it so happened that this lady, the chief and the most favoured of them all, was going to be with child. The King had a dream which caused him such great anxiety of mind that he invited his teacher, the monk *Brāhma*, into his presence and related to him all that he had dreamt. And the monk *Brāhma* said "Of good omen is this dream of thine; for unto thee will a son be born. Of one thing do I disapprove, namely, the destruction of all children that are born to thee by the ladies of the palace. This and this alone do I deprecate, for such action of thine is one of sin. Were no son to be born to thee by thy Queen, and were there to be no other son save this lady's child, whom then wouldst thou have to succeed to this thy throne? With neither son nor daughter, who then will succeed to these thy estates? Is it thy intent that one of thy servants or any rich man or head of a household or merchant should succeed thee and rule over this thy realm? A son, though born to thee by a mere lady of the palace, is still thy son; and his past meritorious acts it may be that will win him this realm. Disregard these my words, and may be *Ayudhyā* will disappear as other cities of old. But shouldst thou heed my advice, happiness and prosperity would be the lot of *Ayudhyā*." Having heard such words from the teacher, great contentment did arise in the mind of the King; one difficulty alone remained before him, that is, the words that had previously fallen from his lips. His intent it now was so to devise a scheme that he might, without breaking faith, follow the advice of his teacher. And when the teacher had left, the King summoned to him *Chao Phya Sura Sīha*, a son of his nurse and a teacher to him

in the art of managing elephants. *Chao Phya Sura Siha* was led into his innermost chamber and was told privily of all that had passed. The lady whose name was *Sombun* was given into his charge. At the tenth month was born a child, handsome and noble of feature. And when tidings of the birth were brought to the King, many were the presents that he bestowed upon the child; namely, jewels, treasures, silks, servants, elephants, horses, garden and paddy land. Plentiful indeed were the presents from the King. The relatives and friends of *Chao Phya Sura Siha* himself did also bring many gifts; servants, horses, elephants, garden and paddy land; plentiful indeed were the gifts made by them; for of all *Chao Phya Sura Siha*'s relatives and friends one and all did bring gifts for the child. And relatives of the child's mother also did bring a large amount of treasures and other gifts. Right well pleased was *Chao Phya Sura Siha*, for a very rich man did he well-nigh become.

When the child had become seven years of age, King *Nārāyaṇa* summoned him into the royal palace and commanded him to enter therein often and without fail. And the King conferred upon him the title of *Chao Phya Grī Surasakti Agrarāja Mantri Grī Samgram*. The utensils that were bestowed upon him were not similar to those of a royal prince but were superior to those given to the nobles; his seat at the royal audience was in front of all the councillors. Clever and quick of wit, *Chao Phya Surasakti* was also valiant and fearless; fierce and cruel too was he, none did he fear. His hands were laid upon others as soon as words could drop from his lips. Others did he pinch, pull, kick, box and strike. And he made love to the daughters of those of the city of whatever nationality they might be; none of them did he leave alone. Even to those whom their parents guarded closely did he pay clandestine visits. He made love alike to those of noble birth and those of the poorest class, and gave them treasures in the same measure as his love for them. And once a noble, *Chao Phya Rājavamsarga* by name, came to hear that *Chao Phya Surasakti* was infatuated with his daughter and intended to steal her away. And having met *Chao Phya Surasakti* in the palace, *Chao Phya Rājavamsarga* greeted him and said: "Is it true, as men do say, that thy intent it is to steal my daughter? Let not such rumour come to naught, for thou art a man of skill. I, thy uncle, will prepare a reception for thee to-night at my house." A great

and powerful man in the city was *Chao Phya Rājavamsarga* and his desire it was to test the skill of *Chao Phya Surāṣakti*. Wherefore did he make this further challenge, saying: "If thou were brave and skilful a daughter would I give unto thee. But shouldst thou be captured, upon thee would trouble befall. Fail not to maintain thy reputation." Having heard such words, which were uttered in front of many others, *Chao Phya Surāṣakti* replied with a smile, saying: "So be it, o uncle. Thou art my elder and must keep thy words. Were I to fail on account of some past sins, then would I suffer punishment at thy hands. Bear not thyself as a rich man whose words pour forth easily but are not kept. What man is there indeed who will dare approach thy daughter openly? To-day shall we see as to which of us is the more skilful. Of my success do I feel some doubt, for thou art a man of skill; but had thy daughter been my mate in a past life, then surely would she become mine once again." These words were said with merriment in front of all the councillors, who thereupon agreed to go and look on at the venture. Having left the palace, *Chao Phya Rājavamsarga* ordered all his servants and retainers to gather together at night-fall; shadow-plays and Mon dances were shown amidst great tumult; and so many torches were lighted that his house was brightly illuminated. All the friends and relatives of *Chao Phya Rājavamsarga* did gather around him that night; and amongst them sat the daughter watching the plays. At a little past the hour of mid-night *Chao Phya Surāṣakti* together with a trusted retainer did creep near to them, and, seeing his chance, he recited holy mantras and threw some gravel into the midst of the gathering. Sleep fell upon the whole assembly and *Chao Phya Surāṣakti* entered into the house. All the lights were extinguished and the damsel carried away upon a sedan amidst loud cheers and cries. And when the morning came, both *Chao Phya Rājavamsarga* and *Chao Phya Surāṣakti* went into the palace; and, after having left the royal presence, the latter showed his little finger upon which a ring was worn, saying: "What, o uncle, is the price of this ring?" Having perceived the ring *Chao Phya Rājavamsarga* laughed and said: "Truly thou art a man of skill. A great soldier of *Ayudhyā* am I and now hast thou defeated me." And, having acquainted all those that were present of the challenge that he had made, *Chao Phya Rājavamsarga* said further: "My belief it was that none equalled me in my skill. I challenged

thee because I doubted thy love for my daughter, and glad I am that thou hast not failed. Now are things made clear in my eyes, and hence will none dare to fight against thee, o *Chao Phya Surasakti*, for brave and skilful art thou, the greatest soldier in this our world." And *Chao Phya Surasakti* replied: "Well do I know, o uncle, that thou too art a man of great skill. Though I feared the challenge made by thee, yet was my love greater than fear. To put my knowledge to the test was also my desire and my meritorious acts in former lives it was that helped me to win thy daughter, whom I had long loved. Have no anxiety, o uncle, for my principal wife will she become. And thy pardon do I crave for this my rash act. My intent it was to ask for the hands of thy daughter in the usual way; but it was thy challenge that led me to take a different course." The story of this adventure was told throughout the whole city and even King *Nārāyaṇa* was acquainted thereof. And all those who were possessed of daughters did give them away in marriage whilst they were young, fearing that they might be stolen by *Chao Phya Surasakti*, who was a valiant man. And even with girls who had just entered into wedlock did *Chao Phya Surasakti* commit adultery, whenever he found them young and pleasing in his eyes. Nor did their husbands dare to say aught but preferred to lead them away, for they held him in fear. But girls of ordinary beauty did he not steal; for he did only love the daughter of *Chao Phya Rājavamsarga*. Clever husbands could conceal such girls from him.

A valiant man and well versed in the arts was *Chao Phya Grī Surasakti*, fearing not even *Phya Vidyendra* who was a great favourite of King *Nārāyaṇa* and was chief minister for both civil and military affairs. Once in the midst of an assembly of councillors who were seated at a royal audience; *Chao Phya Surasakti* did intentionally swing his legs so that his feet struck *Phya Vidyendra* on the head. And he feared not even that fierce elephant that was named *Som*, for he was wont to mount upon its back by climbing its tusk. So fierce was this elephant *Som* that none dared to ride it save its keeper. And once whilst the King was journeying in a forest, *Chao Phya Surasakti* rode a vicious horse that bucked and turned in all directions. The King cried out to him: "Wild is the horse and stronger is he than thou. Come then and ride with me on this elephant." To him *Chao Phya Surasakti* replied: "A strong and vicious horse it is; but his strength do I wish to test and

soon shall we know who will be master." Having said these words he galloped towards the *Jub Cera* lake and returned by way of the Garden of the *Glass Pool*. Upon arrival before the *Phra Dhātu* monastery a violent storm broke out and the frightened animal jumped over the wall that was about eleven feet in height and about six feet thick. *Chao Phya Suraçakti* received no hurt nor did he even fall from his seat. And King *Nārāyaṇa*, perceiving the jump, commanded the officers to go posthaste and see whether any harm had befallen him and to bid him return by the large gate. The officers ran up to him, saying; "The King commands thee to return by the large gate, and has halted his elephant to await thee." Thereupon did *Chao Phya Suraçakti* bid them return to inform the King that he would go back by the way that he had come. And he whipped up the horse to the gallop and again jumped over the wall, to the wonder and admiration of all those that were present. And those men did praise his noble bearing, his bravery and skill, saying that he was surely destined for the great Umbrella of State.

King *Nārāyaṇa* showed great favours towards *Vidyendra*, who was a Frenchman, and conferred upon him the title of *Phya Vidyendra*, principal minister for both military and civil affairs. A man of great wisdom and knowledge was *Vidyendra*, knowing all the crafts and able to make engines and mechanical contrivances. Even clocks, telescopes and compasses did he know how to make; yea, all things were within his knowledge and ability. Once King *Nārāyaṇa* desired to know the weight of a cannon and no councillors were there who could devise means whereby the cannon might be weighed. Thereupon did the King summon *Phya Vidyendra* to the task and the cannon was weighed in accordance with the King's desire.

Some time thereafter *Phya Vidyendra* did plot against the person of the King, who was acquainted thereof by those councillors who had learnt of the treason. But King *Nārāyaṇa* said nothing thereanent; so great was his confidence in the power of his virtues and might that no action did he take. And once when *Phya Vidyendra* was at a royal audience, the King handed him a sword and walked hand-in-hand with him up and down the chamber; and, since *Phya Vidyendra* dared do no harm, no anxiety was there in the mind of the King. Once thereafter did *Phya Vidyendra* scheme to bore a tunnel that would lead him from his house into the palace. But the

secret was not kept, for tidings came to the ears of the chief councillors, *Chao Phya Rājāvamsarga* and *Phya Hussein Khan*, who forthwith acquainted the King of all *Phya Vidyendra's* designs. King *Nārāyaṇa* thereupon commanded *Phya Hussein Khan* to summon *Phya Vidyendra* into his presence, for his intent it was to question the accused nobleman. This *Phya Hussein Khan* was an *Indian*, a worthy man of great wisdom and courage. Having received the King's command, he adorned himself and placed a sword at his waist. Thereafter he entered into the house wherein lived *Phya Vidyendra*; and the two men seated themselves upon chairs, the former holding the latter by the hand. And although he was told by *Phya Hussein Khan* that the King had summoned him, yet did *Phya Vidyendra* refuse to obey the Royal command. And forthwith did *Phya Hussein Khan* draw his sword and cut off *Phya Vidyendra's* head. Thus did *Phya Vidyendra* meet his death. When all that had happened was reported to King *Nārāyaṇa* by *Phya Hussein Khan*, the King said nothing thereanent, so great was his love and confidence in both *Chao Phya Rājāvamsarga* and *Phya Hussein Khan*, the soldier of *India*.

(to be continued)