

## REVIEWS OF BOOKS.

“La responsabilité collective au Siam.”

par Robert Lingat.

Revue historique de droit français et étranger.

1936. pp 523-539.

(Recueil Sirey. Paris).

Collective responsibility, where the relatives or neighbours of a fugitive from justice are held responsible either for his discovery and capture or for the delinquency committed, is now only recognised in authoritarian states or in territories where a new régime has not yet been sufficiently well established to depend upon the ordinary instruments of justice for maintaining order.

An echo of the principle of Collective responsibility has survived in the English Public Schools, where the whole school is threatened with the loss of a half-holiday unless certain unknown delinquents are discovered: it is here a substitute for criminal investigation. It is also employed as a deterrent, when a master threatens a penalty to each member of his class if an insubordinate act, for which only one member may be the cause, is repeated.

The school or class in these instances is a replica of the social unit, and order is maintained by an appeal to the collective sensibilities of the members of the unit.

Mr. Lingat, in his interesting monograph upon the application of this principle in Siam, subdivides it into family responsibility, and group responsibility.

With regard to family responsibility, Mr. Lingat shows that at the time of its earliest mention in the laws of the Ayut'ia period, the responsibility was restricted to the obligation which rested upon any relatives who could be regarded as accomplices of a delinquent to

search for him and hand him over to justice. In the event of their failure to do so, justice was satisfied with a declaration in writing by them of their non-complicity: only certain members of the family were liable: furthermore, the liability only applied in the case of certain delinquencies, and where reparation was required, it was milder than that meted out to the actual delinquent.

This was a survival from an earlier period when penalties attached to the mere fact of being related to a delinquent. Mr. Lingat attributes this gradual reduction in the importance attaching to family responsibility to a shrinkage of the family unit in the course of centuries. Originally possessions were held in common by all relatives who comprised one big family group. Later, the group tended to subdivide, when the children on marrying set up their own families, so that in time the family came to be restricted to father, mother, and unmarried children; and the wife and children of a delinquent were held responsible for his fault on the ground that they formed part of his property.

Mr. Lingat holds that this shrinkage of the family group was not due to a growth of individualism with corresponding increase in the sentiment of personal responsibility, but rather to the establishment of a feudal system in which each male was attached, for purposes of public works and warfare, to a civil group, of which there were many, each group being officered by chieftains responsible to the King.

If family responsibility decreased, responsibility of the civil group tended to be emphasised more and more until comparatively recent times when the whole system was remodelled to conform with western ideas.

Mr. Lingat shows the progressive development of group responsibility from the earliest statutes beginning in 1360-67, in which the united efforts of members of the group in which armed robbery or murder had been committed were required to bring the author to account.

The order of 26. July, 1737, required reparation by the group for damage done, if the perpetrator was not discovered: that of 27. May 1743, added precision to it: that of 1783 subjected to severe penalties those living in the vicinity of sacred edifices rifled by marauders, if they failed to bring the latter to justice: that of 16. July, 1837, fixed responsibility amounting to two-thirds of the damage done upon

all living within a radius of 200 metres of the site where a theft had been committed...etc.

In the cases cited, the purpose of collective responsibility in Siam seems to have developed from that of criminal investigation, first, into a form of amends for wrong done, and later, into a deterrent from wrong-doing—the form which it takes, when it appears elsewhere at the present day.

With reference to the most primitive form, when penalties attached to the mere fact of relationship with a delinquent, it is of interest to learn that in the neighbouring Lao state of Vieng Chan in the year 1686, this primitive form survived, though long outgrown in Siam. Our authority is the letter of Phaulkon to Fr. de La Chaise, dated Leuvo, 20. November, 1686.

“The King of Lahos has a son and a daughter by different  
“wives. Last February it was discovered that they were coha-  
“biting in secret with the consent of their respective mothers.  
“The King gave orders for the decapitation of the young people  
“and their mothers, and sent out to arrest all their friends and  
“dependents. They came to take refuge here to the number of  
“six hundred.”

Chiengmai, 29. March, 1937.

E. W. HUTCHINSON.

“Une lettre de Véret sur la Révolution Siamoise de 1688.”

par Robert Lingat.

T'oung Pao. vol. XXXI. liv. 3-5.

E. J. Brill, Leiden.....1936.

Véret was Agent in Siam for the French East India Company at the time of Phaulkon's fall in May 1688.

So far as is known, this is the only letter of Véret's which has survived him. It is dated, Pondichéri, 3 March, 1689, and was addressed to Mr. André Boureau Deslandes, who six months earlier had been appointed Agent in Bengal of the Company at Hugli, near the modern city of Calcutta.

Mr. Lingat gives a reasonable explanation to account for the presence at the present time of part of Deslandes' correspondence among the Municipal Archives of the Seine, where this letter is filed.

He then devotes several pages to a brief account, well documented, of Deslandes' career with the Company, which explain why the latter should have been the recipient of this letter.

Deslandes had established the French Agency in Siam, and as Manager there between the years 1680 and 1683, had experienced many difficulties until he cultivated the acquaintance of Phaulkon, who began to have influence in the Ministry of Treasury after the end of 1682.

Between 1684 and 1687, Deslandes was employed both at Surat and at Pondichéri, but his knowledge of affairs in Siam and his presumed influence with Phaulkon were such that the Company decided to send him back to Siam for a few months in the autumn of 1687, in order that Cébéret and La Loubère, the Envoys to Siam from Louis XIV. in 1687, might enjoy the benefit of his advice.

He quitted Siam for good in the company of Cébéret early in 1688, having discovered that Phaulkon was no longer so well disposed towards the French as he had been four years earlier.

Véret's letter describes for Deslandes' information what happened in Siam after the latter's departure: the illness of the King: the consequent decrease of Phaulkon's influence, and the gradual extension of "Pitrachaye's"<sup>(1)</sup> power until it culminated in Phaulkon's arrest and the execution of "Prapit",<sup>(2)</sup> the rival of "Pitrachaye": the execution of Phaulkon early in June: finally the difficulties experienced by the French garrison in Siam, which suddenly found itself in a hostile country, and which only succeeded in extricating itself in November, when all the French troops, accompanied by the French Jesuits, and by Véret, left Siam.

If the letter does not add much to the accounts we possess already of the French soldiers and Missionaries, and if it adds nothing at all to explain Véret's treachery, (when he was a hostage with the Siamese), in deserting his fellow hostage, Mgr. Laneau, whom he abandoned in their hands; the letter is nevertheless of great interest.

Véret in this letter confirms the reference made by Martin on 28. Sept., 1688, to a report of Véret's in February of that year to the effect that he was opening up a copper mine in the Lop'buri district. In the letter under review, he says that this mine might have been

(1) Pra P'et Rāchā.

(2) P'ra P'i.

a good proposition but for political events which put an end to its exploitation. Mr. Lingat calls attention to a further confirmation of the existence of this mine, which is mentioned in the "Relation du Sieur de Beauchamp," which states that Beauchamp spent two days there.

Furthermore, Véret supports both the Abbé de Lionne and Fr. de Beze in their mention of a warning sent by the dying King to Phaulkon in March or April 1688 that he should escape while there was yet time.

Perhaps the most interesting part of the letter deals with Véret's share in dissuading General Desfarges from complying with Phaulkon's request to bring up French troops from Bangkok to Lop'buri, with the object,—according to Phaulkon—of circumventing the rivals to the dying King's throne.

Véret quite spontaneously confirms the long self-defence of the Abbé de Lionne, in which the latter tells how their advice was solicited by Desfarges, and how with Véret's support they persuaded the General not to split up his small force and so risk being overwhelmed, but rather invite Phaulkon to join him instead.

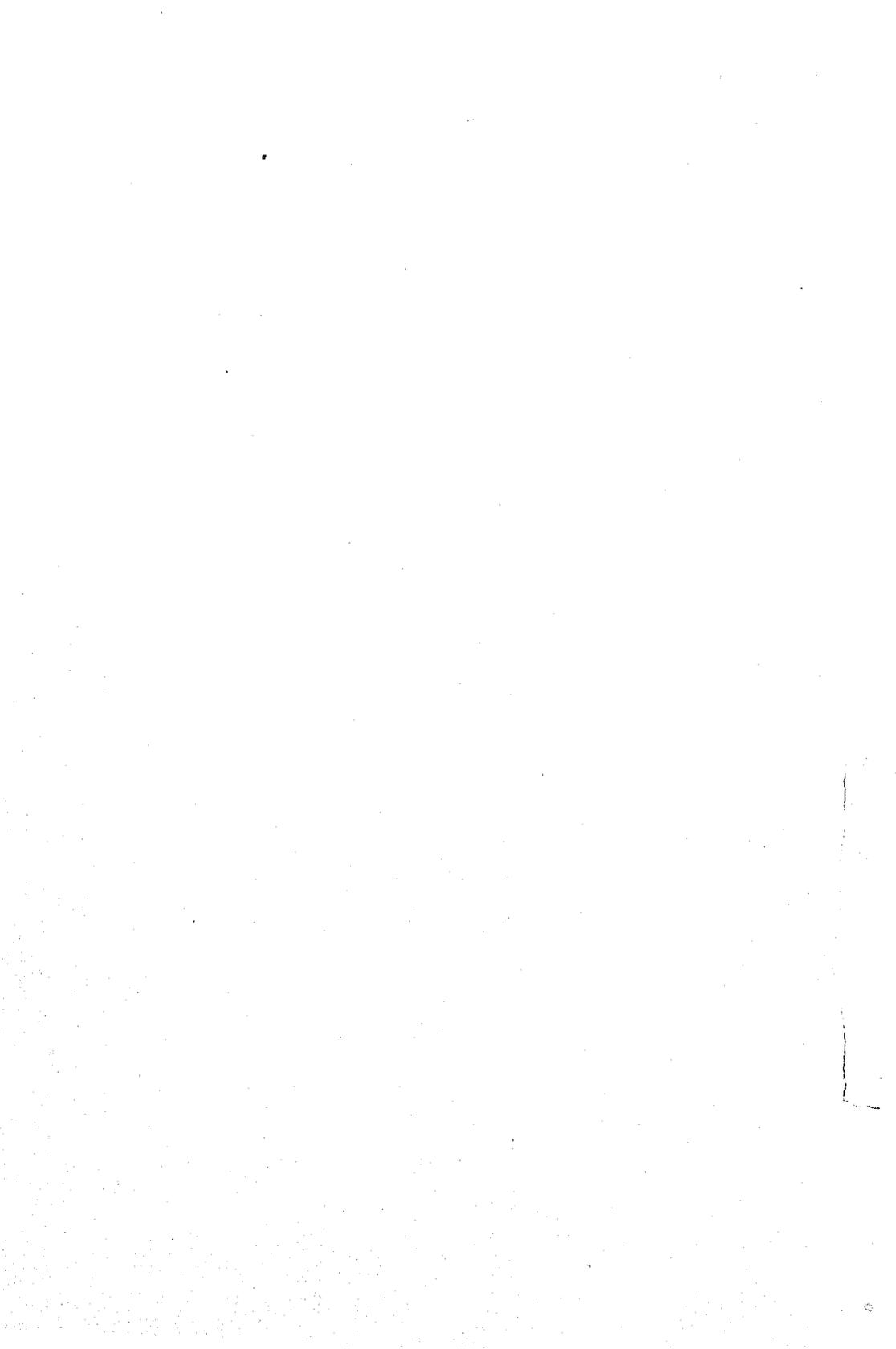
Véret gives no reason for Phaulkon's disregard of this invitation. Earlier in the letter he says that Phaulkon kept up a bold front and refused to admit his danger, although it was evident to all. Whether Phaulkon's bold front was that of the fanatic or that of the newly-created Knight of the Order of St. Michael, it was courage of a high order in a man who ten years earlier had been a humble bowsman's mate in an English merchant ship.

There can now be no doubt at all that Véret, the clerics and Desfarges were all justified in refusing Phaulkon's request whatever their motives may have been.

Finally the letter leaves an impression that Desfarges, the much criticised General, behaved throughout with great coolness and bravery in a difficult situation. Mr. Lingat deserves the thanks of all students of this period for the scholarly presentation he gives of Véret's letter.

Chiengmai, March, 1937.

E. W. HUTCHINSON.



## PUBLICATIONS OF INTEREST IN OTHER JOURNALS.

*Journal of the Bombay Branch of the Royal Asiatic Society.*

Vol. 12, 1936.

Heras, the Rev. Fr. H.: *The Origin of the so-called Greco-Buddhist School of Sculpture of Gandhara*, pp. 71-97.

The most important conclusions of the Rev. Brother are that the so-called Greco-Buddhist School of Gandhara did not flourish in the centre of the Greek possessions in the East but only in the regions south of the Hindukush and in the north-western provinces of Hindustan; that, not being influenced by Greek models or ideals, it aimed at the reproduction of reality rather than the physical beauty of man; that it was the continuation of the artistic tradition of the Dravidian nation; and that it flourished under the patronage of Kanishka and degenerated with the admittance of Aryan artists among the sculptors.

*Indian Art and Letters.*

Vol. X, no. 1, 1936.

Wales, H. G. Q.: *Further excavations at P'ong Tük*, pp. 42-53.

The most interesting results of these excavations are undoubtedly several skeletons which Dr. Wales calculates to be of a more remote date than the 6th century A.D., which has been assigned so far to P'ong Tük. In view of Phya Nakon Phra Ram's contentions based upon the evidence of pottery (cf. JSS. Vol. XXIX, part 1), this would seem to be possible.

*Journal of the Malayan Branch of the Royal Asiatic Society.*

Vol. XIV. part 2, 1936.

W. Linehan: *History of Pahang*, pp. 1-256 (whole volume) with 2 maps.

Vol. XIV. part 3, 1936.

Coedès, G.: *A propos d'une nouvelle théorie sur le site de Srivijaya*, pp. 1-9.

The writer sums up the article by Dr. Wales ("A newly explored route of ancient Indian cultural expansion", *Indian Art and Letters* Vol. IX, No. 1.) by saying that most of it being matters that had been dealt with by others, there remain but two points of interest and novelty, namely: (1) that the route Takuapa-C'aiya was an important means of penetration for Indian culture from the west; with the result that C'aiya became a centre for the diffusion of that culture all over Indo-china and Insulinda; and (2) that C'aiya was the first capital of the Empire of the Sailendras. While admitting the possibility of the former part of the first hypothesis, Dr. Coedès rejects the latter one; and, as for the second hypothesis, a challenge to Dr. Coedès' theory of the Srivijaya Empire of Sumatra, it is judged by him as "a geographical impossibility".

Braddell, R.: *An Introduction to the Study of Ancient Times in the Malay Peninsula and the Straits of Malacca*, part II, pp. 10-71.

This is the continuation and conclusion of an exhaustive study based mainly upon Ptolemy's Geography and the local annals,

Vol. XV. part 1, 1937.

Baker, V. B. C.: *Notes on the Introduction to the Study of Ancient Times in the Malay Peninsula, &c.*, pp. 27-31.

Some interesting facts about the "Orang Siam" or "Men of Sia" of whom the writer says: "These miner colonists were evidently of pre-Thai stock."

It might be mentioned in this connection that in modern Siamese history a race known as "Khek Sia" are spoken of as occasional raiders of the south of Siam.

*Bulletin de l'École française d'Extrême-Orient.*

Tome XXXV, fasc. 1.

Parmentier, H.: *Complément à l'Art khmer primitif*, pp. 1-115.Groslier, G.: *Troisièmes Recherches sur les Cambodgiens*, pp. 159-206.

It would be somewhat difficult to fairly pick out this or that article in this volume which would be of more interest than others to the average reader in this country, for the Bulletin is full of interest as usual. M. Groslier's article, however, should be particularly mentioned. It consists of two studies. The first deals with "the time occupied in the building of a large Khmer temple (Bantăy Čhmăr)." In calculating the time taken the author takes into consideration the question of local and imported labour in application to the work of building from the points of view of civil engineering and architecture. He concludes that the minimum time taken must have been somewhere between 32 and 35 years.

The second study—on the chronology of Khmer monuments—is in a way a consequence of the first. M. Coedès, in determining the date of the Bayon, had relied for the most part upon epigraphy. His conclusions had led one to attribute this temple to Jayavarman VII. and to date from this reign (1181-1211) an impressive number of buildings among which are to be found the largest groups in Cambodia such as Bantăy Čhmăr, Práh Khăn of Añkor, Tà Prohm, etc. The author does not think it likely that they could have been accomplished within the thirty years of this reign, and discusses one by one the principal monuments. For the date of Bantăy Čhmăr the reign of Yaśovarman II. is suggested instead; and for the Bayon, "Let us suppose provisionally that the Bayon was commenced towards 1170 at the latest, was interrupted in 1177, resumed towards 1181 at the earliest, transformed into a central temple and completed by Jayavarman VII. towards the end of his reign." Several other monuments are discussed at some length."

Tome XXXV, fasc. 2.

Nilakanta Sastri, K. A.: *L'origine de l'alphabet du Champa*, pp. 233-241.Parmentier, H.: *La construction dans l'architecture khmère classique*, pp. 243-311.

Tome XXXVI. fasc. 1, 1936.

Coedès, G.: *Études cambodgiennes*, pp. 1-22.

(étude) XXXI, " *A propos du Tchenla d'eau* ":

This study of Tchenla of the Water is based upon three inscriptions which have brought to light the existence of two hitherto unknown kings named Çambhuvarman and Nrpāditya. On account of the southern origin of these inscriptions and their probable date, these kings might be considered as having reigned over the whole or part of Tchenla.

(étude) XXXII, " *La plus ancienne inscription en pali du Cambodge*."

This is placed at the beginning of the XIV century.

Mauger, H.: *L'Asram Mahà Rosëi*, pp. 65-96.

A detailed and systematic study of a Khmer edifice in the province of Takèv. It is in fact a report by the author, who had been in charge of its restoration in 1935. He begins by giving a description of the monument from an architectural, decorative, and constructional standpoint; going on then to make a critical study with reference to the "esprit de l'edifice" and the monument's probable parentage; then a description of its present state in all aspects; finishing up with an essay at an historical reconstruction of facts. The report is a typical example of painstaking scholarship on the part of French archaeologists in the French colonial empire of the Far East.

With regard to its parentage, the author says that it "would seem to merit the favour of being classed apart and would appear to be a link in a chain connecting the art of India to that of primitive Cambodia", rather than belong to the ancient Javanese or ancient Khmer types. In conclusion the author is inclined to think that the sanctuary was removed from its original site in the north—in Tchenla—by King Içānavarman who conquered Funan, and set up where it is—in Funan. This, he admits, is a weak hypothesis; but no other seems forthcoming.

*Anthropos.*

Vol. XXXII, parts 1 &amp; 2, 1937.

Gnana Prakasar, the Rev. S.: *The Dravidian Element in Sinhalese*, pp. 155-170.

The article enlarges upon the dictum that "While, in regard to its world-equipment, Sinhalese is the child of Pali and Sanskrit, it is, with regard to its physical features and physical structure, essentially the daughter of Tamil"; and perhaps goes further by saying that early Sinhalese is a Dravidian dialect with a large mixture of Ceylonized Prakrit words.

*Journal of the Burma Research Society.*

Vol. XXVI, part 3, 1936.

Luce, G. H.: *Prayers of Ancient Burma*, pp. 131-138.

A study of old Burmese from ancient inscriptions. It deals more particularly with the philological side.

