

CAHIERS DE L'ECOLE FRANÇAISE D'EXTRÊME-ORIENT

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In the year 1934 friends of the Ecole Française d'Extrême-Orient came together in Paris and founded the above society with two sites, one in Paris and one in Hanoi. This society has been growing steadily in membership, and increased interest has been shown in the work of the Ecole, which is popularized for members in the columns of these intensely interesting and instructive Cahiers. The contents of these are generally divided among such matters as reviews of the Ecole's work during the preceding three months (a trimestre), lectures given during the same period, personalia and *echos*.

To people, who are too busy or think themselves too layish to grapple with the contents of the bulky Bulletins of the Ecole, these cahiers are just the thing through which their interest can be kept awake, while giving them a good insight into the multifarious activities of this important seat of learning.

In the following, an attempt is made to give a summary and an appreciation of the work of research and temple-restoration which has been carried out by the Ecole during the last six years. As the cahiers under review come altogether to between 500 and 600 pages, not everything can be mentioned, and only the more outstanding

features, and such as are of direct or indirect interest to the members of the Thailand Research Society will be treated.

To facilitate the survey, the contents of the cahiers will be treated in this article according to regions.

CAMBODIA, ranks first in interest, and every year new and epoch-making discoveries of archaeological, epigraphical or artistic importance are made. It seems that this country is an inexhaustible treasure-chamber of good things.

To the newer discoveries belongs Prasat Ak Yom,¹ lying to the west of the first Angkor, which attracted the interest of archaeologists in 1934 when the late M. Trouvé found a well of a depth of more than 12 metres underneath the floor of the central cell of the temple tower. Treasure-hunters, vile creatures, had alas! already plundered it of all valuables it may have contained. It was also M. Trouvé, a born archaeologist of note, who discovered, in the same year, in a cavity under the principal sanctuary of the Bayon that fine image of the Buddha which is an idealized portrait of the great temple-builder King Jayavarman VII, now installed in a pavilion to the east of the royal palace in Angkor Thom for the worship of the faithful.² In the Mébon occidental, i. e. the temple in the western *baray*, or water reservoir, has been found an enormous bronze statue of Vishnu resting on the snake Ananta. It has a length of 4 metres! Perhaps this image is identical with the *reclining Buddha* mentioned by the Chinese ambassador Tchou Ta-Kwan.³ Every year sees new finds of beautiful statuary, Vishnus, Krishnas, Hariharas, Sivas, the Buddha, and others, besides fine ceramics, *phra patimas* of gold, etc. Nor should be forgotten important inscriptions. A unique find was that of a standing Siva being embraced by his wife and sister.⁴ Soon the entire history of ancient Cambodia may be as clear to us as daylight. And on goes the work of clearing more and more of the temples of the choking vegetation and restoring them to their original shape or almost so, sometimes by the method called *anastylose*, so admirably employed by M. Marchal for his reconstitution of the

¹ Cahier No. 1, p. 7, and No. 4, p. 6.

² Cahier No. 1, p. 7, and No. 4, p. 5.

³ Cahier No. 9, p. 8.

⁴ Cahier No. 18, p. 7.

beautiful Bantay Srei temple. Other temples like Bakong, Bantay Samre and Asram Maha Ro'sei are treated in the same manner. It is also interesting to be told that in the Albert Sarraut Museum in Phnompenh is now to be seen a statue of a king identical with the Thao Phromathat from Phimai (at present in our National Museum).⁵ The great and useful rôle of aerial surveys has been proved by M. Goloubew's discovery of the *enceintes* of the first Angkor. Also M. Claeys, the present Chief of the Archaeological Service, has employed the aeroplane for important archaeological and ethnological research work.

One notes with interest that M. Groslier, the director of the Musée Albert Sarraut, is working on a monograph on the great and splendid Bantay Chhmar, a *sangataçrama* or Mahayanistic monastery dedicated to the all merciful Bodhisattva Lokeçvara and of the same age as the Bayon (1182-1202).⁶ We cannot enumerate here all the lectures given to the members of the Friends of the French School of the Far East in Hanoi. One of them was M. Goloubew's on Sambor Prei Kuk,⁷ the old capital of King Içanavarman (VIIIth century), in which he speaks of the tall brick towers resembling those of the Châm with sculptures in sandstone or even executed in the bricks themselves. In one of these towers was found a statue with a crowned horse's head. Sambor Prei Kuk is Içanapura, and the god adored here was *the god that laughs and dances*, i.e. Siva. Madame de Coral-Rémusat, in another lecture,⁸ showed on an austro-asiatic substratum the relations between the Makara of the Khmer lintels with the Kala of Java and the ancient Tao T'ien mask of China of the Chous, that is to say, the motif taken from the conquered enemy's head brought home for protection against evil spirits. In the temple called Prusat-Nang Khmau (the black virgin) are the only frescoes so far found in Cambodia.⁹ It would have been well if Dr. Quaritch Wales could have studied these before giving as his opinion that the Bangkok temple mural paintings were modelled on those in Ellora! In a lecture on the mystery of the Bayon of Ankor Thom¹⁰ Prof.

⁵ Cahier No. 1, p. 8.

⁶ Cahier No. 2, p. 4.

⁷ Cahier No. 2, p. 6.

⁸ Cahier No. 6, pp. 17-18.

⁹ Cahier No. 8, p. 8.

Cœdès discourses on this exceptional monument which seems to be the product of many transformations, while of its bas-reliefs in the interior galleries there are still many that have so far baffled any explanation. Such a one is that of the king taken ill after a fight with a snake. Is this bas-relief the source of the myth of a leprous king who was cured by a Brahmanic ascetic? Perhaps so, as this myth is curiously enough confirmed by a Telugu manuscript kept in the library of Madras University. According to this manuscript a certain Khmer king came to India and was cured of his leprosy by a wise Brahman. The huge faces of the towers of the Bayon and also of the gate towers of Angkor Thom are those of the Bodhisattva Lokeçvara, and the Bayon was originally also a Buddhist sanctuary. After the death of its builder, Jayavarman VII, however, Brahmanic reversal transformed it into a Brahmanic one (breaking the beautiful image of the Buddha, since found and restored by M. Trouvé, referred to above). Finally, when Hinayanism became the religion of the country, it returned to its Buddhist origin. Pierre Loti in his admirable book *Pèlerin d'Angkor* guessed rightly when he exclaimed that *the god of Angkor with his four faces, half closed eyes and pitying smile was blessing with his royal power the entire country*, because it is now proved that the faces of this Bodhisattva are really portraits of King Jayavarman VII. M. P. Mus had very ingeniously explained that each of the four-faced towers of the Bayon represented either a province or its religious or temporal centre in the Khmer empire. Prof. Przyluski adds that the earliest representation of the cosmic mountain (Meru) was the Assyro-Babylonian Ziggurat and this, like that of Meru, has a subterranean portion corresponding to that above the ground. The *bas-reliefs* of the interior galleries of the Bayon represent this subterranean portion. The same idea and composition is found in Borobudur in Java.

Under recent discoveries¹¹ Prof. Cœdès says that epigraphical studies have now convinced him that Tchen-la de terre (Cambodia of the dry land) corresponds with middle and lower Laos with its capital in Cunnan.¹² As regards Tchen-la de l'eau (Cambodia of the water) this corresponds to the present kingdom of Cambodia. In the VIIIth century A. D. anarchy broke out, but the two principali-

¹⁰ Cahier No. 10, p. 25-30.

¹¹ Cahier No. 14 pp. 40-48.

¹² See my remarks on the location of this capital in my review of M. Marchal's book in the issue of this Journal p. 78.

ties were reunited by the marriage of a princess of Sambor with a prince of Aninditapura, to which house Jayavarman II pretended to belong. The VIIIth century was a period of fermentation in the southern seas, and one sees the rise of new empires and new dynasties. In south-east Sumatra it was Srivijaya which expanded over the Malay peninsula—right up to Bandon bay—and founded this thal-assocracy which for a long time ruled over the Straits of Malacca. In Java a new dynasty revived the imperial title of *Kings of the mountain* (Çailendra), formerly used by the kings of Funan. The Javanese raided the coasts of Indochina, and in the VIIIth century were probably the overlords of Cambodia. Jayavarman II came from Java—whereto he had either fled or been taken away as prisoner—and began to reign in Indrapura (Bantay Prei Nokor) about A. D. 800. He changed his capital several times, to Hariharalaya (S. E. of Siemrap), to Amarendrapura (West of the *baray occidental*), and again to Mahendraparvata (on the Kulen Chang mountain plateau, N. E. of Angkor). Here his court-brahman made a new ritual worthy an independent (of Java) King. From this time we have the *Devaraja* or God-King represented by the *linga*. Jayavarman II finally moved back to Hariharalaya where he died in 854. One can trace the influence of Java and Champā in the art of Jayavarman II's period.

One of the most important discoveries made recently is that of King Jayavarman VII's stela, which was found when repairs to the enormous Phra Khan temple, near to Angkor, were proceeding,—they are still far from finished.¹³ The inscription is in Sanscrit and runs to 179 lines. It commences with praise of the Buddha, the Law and the Community of monks, and goes on with an invocation of Lokeçvara and Prajñāparamitā, the mystic mother of the Buddha. Next follows Jayavarman's genealogy. It seems from the further contents that Jayavarman VII won a great battle over the Chām here in the neighbourhood of Phra Khan. The Chām had attacked and sacked the first Angkor in 1177. The king built a new city here which he called Nagara Jayasri, which was sanctified by the proximity of three sacred waters consecrated to Siva, Vishnu and the Buddha.

Thanks to Prof. Cœdès' extraordinary skill and sagacity as an epigraphist and historian, he can identify this town with the temple of Phra Khan, and the three holy waters with the eastern *baray*, consecrated to Siva, the western *baray* to Vishnu, and the pond, in

¹³ Cahiers 20-21, pp. 10-22.

whose centre rises the small Nak Pan temple, dedicated to Lokeçvara, to the Buddha.

Among the royal regalia of both Cambodia and Thailand is a sacred sword called Phra Khan. In the case of Cambodia it is the palladium of the kingdom, but in older days this sword was named Jayaçri. It also appears that the temple, the real name of which was Nagara Jayaçri, was a funerary temple, dedicated to King Dharanindravarman II, Jayavarman's father, whose portrait, in the form of an image of Lokeçvara, was the chief idol of that temple. The temple now called 'Tā Phrom was dedicated to Jayavarman's mother whose portrait, in the form of an image of Prajñāparamita, was worshipped there. The Buddhist triad was Buddha, whose image stood in the Bayon but is now placed in a pavilion to the east of the royal palace, Lokeçvara (Phra Khan), and 'Tārā or Prajñāparamita ('Tā Phrom). The two latter temples were inhabited by a host of gods. Phra Khan had thus 515 and 'Tā Phrom 260 images of stone representing princes, princesses and high nobles who had been deified. Though the images have disappeared, destroyed by vandals, we know most of the names of them from inscriptions on the door frames of the *cellas* wherein they were placed.

This enormous temple of Phra Khan, or Nagara Jayaçri, possessed 97,840 servants and serfs, besides elephants, horses and oxen, and eighteen annual and ten monthly feasts were celebrated. The inscription furthermore tells us about the grand *chaussées* the king had built with stone bridges spanning the watercourses to be crossed. Along the *chaussées* with certain intervals were built resthouses (*dharmaçalas*).

According to the archaeological map there were two roads running north-westwards from Angkor, one to Phimai and the other to Svai Chek—(and probably further on to Lopburi?); one *chaussée* went north-eastwards to Wat Phu, Champasak, and, we take it, continued to the capital of Champā; finally one went south-eastwards to Kompong Thom and Sambor Prei Kuk. The road mentioned as going to Pnom Chisor is not on the map. Our inscription concludes by stating the number of religious buildings in the realm and the cost of their upkeep. There were in the whole kingdom 514 temple towers and 20,400 images served by 8,516 villages with 208,530 servants or serfs, of which 1,622 were dancing girls. The number of priests, 2,989, seems low.

The King's daily bath was made up of water sent by the king of Java, the Emperor of Annam (Yavana) and the two kings of Champā.

The allusion to the first two monarchs must have been an empty boast however.

M. P. Lévy has studied thoroughly the Kui of Melu Prei (N. E. Cambodia),¹⁴ and the result of his researches should be of interest to us in Thailand, where there must be living more than 100,000 Kui people divided into many clans in the Changwats of Ubon, Srisaket, Surin and Roi Ett.

Mlle. Colani has studied the prehistory of Cambodia and found that the cult of the sun was formerly widely spread both in Cambodia and Laos.¹⁵ The proofs are the many solar symbols on jewels, tattooing, and sun pictures on the bronze drums and on the discs of schist found in Hua Pan and Chiang Kwang. Already the late Prof. Sir Elliot Smith included Indochina in his map within the sun cult circle. The late Leo Frobenius, it should be added, stressed the importance of the sun cult as a common human connecting link.¹⁶ All this contributes to the belief that almost the whole of Indochina at one time practised sun worship. We agree and would add that the Karens seem also once to have been sun-worshippers, judging from the embroidery of a rising sun on the blouses of the married women. Mlle. Colani also finds the *Ikat* decoration common in Cambodia. This is a link with the Sunda islands. She has also studied the *kejakkenmaddings* at Samrong Sen and other places where finds were made of pottery and parts of skeletons, which help to verify the connection with the Sunda Islands too. At Kampot also, near the coast, in limestone caves, these traces of primitive man's habitat have been found.

M. V. Goloubew has lectured twice on Surya,¹⁷ the sun god of the Hindus. Speaking of a bas-relief in the temple of Bhājā in India, dating back to the 2nd century A. D., this distinguished savant says, when describing the figures represented on above relief:

"Under the wheels of the chariot conducted by the solar god one sees an antelope or gazelle which seems to emerge from a cloud. In certain Indian myths apparently formed by contact with Scythian beliefs, it is a mysterious deer or capride which, while advancing through the air, spreads a radiant light around itself. We know that the skin of the black antelope is the proper receptacle for conserving and condensing the warmth of the

¹⁴ Cahier No. 15, p. 10, and No. 16, p. 9.

¹⁵ Cahiers 20-21, p. 13, and Cahier 22, pp. 13-14.

¹⁶ Cf. his *Childhood of Man*.

¹⁷ Cahiers 20-21, pp. 23-29, and Cahier 22, pp. 38-42.

sun, the principle of life, and that it plays an important rôle in certain Vedic sacrifices. It is therefore not excluded that we here have a supernatural animal whose luminous course not so long ago preceded the apparition of the solar chariot. We believe that the animal in question is the golden deer or the *sarabha*, itself a solar symbol, and would here refer to Prof. J. Przyluski's paper, *Un ancien peuple au Penjab*, in *Journal Asiatique*, Vol. CCXIV—2, 1929.

On page 25 M. Goloubew says: *Surya. at times his image is associated with that of a moon god.* In Wat Pho in Bangkok, high up under the roof of the bot (*uposathu*) at its eastern end, are seen confronting one another a red and a white disc inside which are representations of Surya and Chandra, the sun and the moon gods. In this case the gods are here simply present as attendants to the Buddha.¹⁸ M. Goloubew does not mention among Khmer sculptures of Surya the beautiful frontal in the Pnom Rung temple.¹⁹

In his second lecture on Surya M. Goloubew also says that it seems that the kings of Murunda (of Indo-Scyth origin) who had established themselves in Northern India, were, according to Sylvain Lévi, in friendly relations with the kings of Funan. The Murunda kings were a branch of the Kushan dynasty, and as such they also came from Central Asia. The Chinese chroniclers say that King Fan-Tchen of Funan sent an embassy in 240 A. D. to the Murunda king. This embassy returned with four horses from Yue-tche. Possibly the Funan dynasty was related to the Murundas and were thus emigrants from India. This is in some way confirmed by Sylvain Lévi who states as not impossible that after the victory of Emperor Samudragupta in 357 A. D., fugitive Kushan princes fled to Suvarnabhumi, i. e., Further India or Indochina. The Funan kings may therefore have left Indo-Scythian blood in the veins of their descendants. This is confirmed by the Chinese texts saying that the Funan kings were *chan-t'an*, i. e. from India.

COCHINCHINA was formerly a part of Cambodia, and Saigon was a Khmer town. It was *colonized* by Annamites who have driven out the original Khmer population and even changed all the names of the rivers, the hills, the villages and the towns into Annamite ones, be-

¹⁸ See Major Seidenfaden's *Guide to Bangkok*, p. 172.

¹⁹ See Major Lanet de Lajonquière's *Inventaire descriptif des monuments du Cambodge*, p. 206 and my paper *A Siamese account of the construction of the temple on Khao Pnom Rung*, JSS., Vol. XXV, Part I, p. 101—1932.

sides having systematically destroyed all the splendid Khmer temples with their images and inscriptions.²⁰ The population of Cochinchina, which in 1872 numbered 900,000 souls, had grown to three millions in 1937. The Annamites are pouring into Cambodia and into French Laos, where the king of Luang Prabang has asked for protection against them. Here in Thailand there are big settlements of Annamites in many places in the north-east, such as at Khonkaen, Udorn, Nongkhai, Sakon Nakhon, Nakhon Phanom and Mukdahan. There is a fine museum in Saigon, Blanchard de la Brosse, which has a large and interesting collection of Khmer sculptures. Yearly there are made numerous finds of images, many of them still in a perfect state of preservation, such as a lying Vishnu on the serpent Ananta; standing Vishnus, Ganegas, Lokeçvaras and images of the Buddha as well as lingas and bronzes, are also found. This sculpture is mostly pre-Khmer (VIth century) and as such, very valuable indeed. Traces of former sanctuaries are met with everywhere and, also on the plains of the junks. Polished stone implements are found in Cochinchina too.

During an aerial survey carried out recently two huge water reservoirs (dry) like the *barays* of Angkor were discovered, and even inside the municipal borders of Saigon traces of two Khmer sanctuaries have been found.

ANNAM has a threefold claim to our interest: firstly because of its prehistoric remains, secondly because of the ancient Châm civilizations, and thirdly because it now forms the nucleus of the Annamite Empire with an Emperor residing in Huë, which has become a replica of ancient China. Here the Son of Heaven still performs the triennial sacrifice to Heaven with all the courtly splendour of old Peking. M. Goloubew's lecture on the Dong-so'nian people²¹ calls for special interest as people with that particular culture may also have inhabited Thailand formerly. At the small Annamite village of Dong-so'n has been found a number of ancient brick vaulted Chinese tombs dating back to the early centuries of the Christian era, but, what is more interesting, is the find of bronze objects related to that bronze culture which produced the famous bronze drums, in Thailand known as Karen drums. Diggings in the soil showed that here had been a

²⁰ Cahier 12, pp. 21-23.

²¹ Cahier 10, pp. 19-23, and Cahier 14, pp. 12-16.

village consisting of pile dwellings and near by a vast cemetery where the corpses were buried without coffins. Besides their bones there were gathered a rich harvest of bronze objects, pottery, beads of clay, bracelets, ear-pendants of jade and strange implements of polished schist. Thanks to the find of a sword from the period of the Occidental Hans and some pieces of money, M. Goloubew assigns the date of the objects found to the first century of the Christian era, i. e. at the time when Marshal Ma-Yuan's famous expedition to Tongking took place.

The culture of these "Dong-so'nians" was influenced by China but they themselves seem, to judge from bronzes found, to have resembled the Oceanians (Pacific) or some of the so-called *backward* tribes of Annam's hinterland. This impression is strengthened when studying the bronze drums, the scenes depicted on which recall the funeral ceremonies performed by the Dayaks of Borneo to-day.

The Dong-so'nian houses with their roofs shaped like upturned boats are found with certain tribes in Sumatra and Celebes. The Dong-so'nians had real bows and wore short cuirasses like the Khmer warriors of the Bayon reliefs, and finally they seem to have practised athletic plays like the *awolishesha* of the Sema Nāgas (Assam). The Dong-so'nians must therefore have been closely related to the Indonesians where Indochina plays the rôle of the elder sister. Hitherto we have accepted the theory that the Annamites came *en bloc* from South China (as the late Reverend Father Calenge tried to prove in his still unpublished manuscript *Les origines de l'histoire ancienne de l'Indochine*), but present-day linguists detach the Annamites from the Thai group (to which Henri Maspéro had attached them) and classify them now with the Austro-Asiatics. Ethnologists as well as sociologists also incline to include them among the Indonesians. One day we shall see the Dong-so'nians accepted as Pre-Annamites and ancestors of these. The Mu'ong say that they are the ancestors of the Annamites, and the latter consider them as their backward cousins. The word *Mu'ong* is an insult as it means *provincial* (or *rustic*). The Mu'ong live on both sides of the Black River. The province of Hoa-binh is exclusively Mu'ong, but there are many in Thanhhoa and other provinces still. They like to live at low altitudes where it is hot, while the Thai people prefer to live at heights of 400 metres or more. The language of the Mu'ong is an archaic Annamite (i. e. less mixed with Chinese) with many Môn-

Khmer words. Prof. Coedès has proved that anterior to the Vth and Vith centuries A. D. the frontiers of their linguistic territory marched with that of the Khmer. Feudalism and patriarchal customs rule, and there is a class of nobles (as among the Thai). The bronze drums are still used at ceremonies and such drums, or miniatures of them, are buried with the dead. It is noticed that while the Annamites living to the north of Vinh bear the stamp of mixture with the Chinese, those living to the south have Khā (Indonesian) features. Would this not be due to their being Annamitized Chām?

The Mu'ong possess certain rites where the officiating persons are magically disguised as birds wearing a curious head-dress identical with the *avikisapha* of the Nāgas of Assam. It seems that the Mu'ong have also inherited from the Dong-so'niahs the passion for hunting deer with trained dogs. The calendar of the Mu'ong is written on 12 strips of bamboo.

Mlle. Colani, the distinguished savant and expert in the pre-history of Indochina, is one of the most indefatigable of workers and is always exploring and making new discoveries and thus enriching continuously our knowledge about the dim past of this part of the world.

In a lecture on the necropolis of Sa-huyuh at Quang-ngai,²² she says that here in the sand dunes on the sea coast were found three fields where were encountered a great number of jars and human bones, besides earthen and cornelian, blue and green beads. The jars are tall, from 77 to 83 centimetres, and are met with in groups of four to ten. They have no lids. Other pottery with geometrical decorations, incised by hand or a stamp or a marine shell, are also common. Polished stone implements, but only few bronzes and iron implements are found. The burnt human bones and the jars might point to these people using the same kind of interment as the people of the jars in Chiang Kwang.²³ What did these people do? They were probably seafaring and agriculturists too. The manufacture of their pottery proves them to have been highly cultured. They may belong to the same age as the Megalith people (of Chiang Kwang), i. e. about the time of the birth of Christ.

Mlle. Colani has also lectured on her discovery of ancient irrigation works and superposed water reservoirs situated at Gia-binh, Do-linh

²² Cahier 13, pp. 8-12.

²³ See under Chiang Kwang.

(Quang-tri) and at Cap Lay.²⁴ These are surely of pre-Annamite origin and resemble, as regards their construction, certain reservoirs in Assam. Three ancient routes cross the Do-linh mountain. Along these routes are found ceremonial terraces, spirit stones and sacred trees. Such terraces and reservoirs are also found in Insulinde, Bali and Nias, and, we would add, on Doi Suthep.²⁵ The terraces at the latter place were no doubt built by Lawā, who come within the circle of Austro-Asiatic cultures too. The question is now: did these ancient people of Indochina emigrate to the Sunda islands? This seems more than probable.

Almost the entire territory now known as Annam was formerly within the borders of a hinduized Malay kingdom called Champā. This highly civilized country must have come into existence not many hundred of years after the beginning of the Christian era, and its last remnants were finally conquered by the Annamites towards the end of the XVth century. The Chām were great architects and fine artists, and in religion both Brahmanist and Buddhist. Most of their temples have been destroyed by the vandalistic Annamites. Of 250 places only 150 have been found worthy of protection and classification and only twenty of these are still erect.²⁶ The newly created museum, the Musée Henri Parmentier, so called after Indochina's master archaeologist, now in retirement after many years of distinguished and indefatigable work in the field over all French Indochina, is fully stocked with beautiful Chām sculptures, many of them true masterpieces. As a matter of fact, M. Parmentier is still working, for he simply cannot desist from it, and we are continuously receiving proofs of that in the forms of papers or books from his hands, especially on his beloved Khmer architecture. Chām art though akin to Khmer art was an independent and virile art in itself.²⁷ M. Claeys²⁸ says that to begin with Chām art was only an Indian colonial art but that afterwards it developed according to local conceptions of beauty. M. Claeys continues by saying that one of the *chefs d'œuvre* of Indochinese art

²⁴ Cahier 4, pp. 8-9, and Cahier 10, pp. 18-19.

²⁵ See my paper *Antiquities on Doi Suthep* JSS. Vol. XXI, Part 1, p. 39.

²⁶ Cahier 18, pp. 34-44.

²⁷ Readers who wish to get fuller information about the Chām are referred to Madame Jeanne Leuba's *Les Chāms et leur art*, a very excellent book.

²⁸ Cahier 10, pp. 35-37.

comes from the Nām Sak valley, which was the most internal point reached by Indian penetration prior to the expansion of the Khmer empire. The natural route of dissemination of the Indian art forms would have been from Mu'ang Si Thep via the Mun-Chi valleys to Mekhong and then to Champā. M. Claeys says that finds of Chām sculpture are made every year, and some of them are very fine pieces. The Henri Parmentier Museum is now full, but many pieces have found their way to the Khai Dinh Museum in Huā.

M. Claeys has lectured on the capitals of Champā.²⁹ There were several of them, and they came into existence by and by as the Chāms were forced southwards by the Annamites. At first the Chām fought the Chinese, who were then the masters of Tongking, and later, incessantly, the Annamites, and for a time, the Khmer. One of the first capitals was Simhapura or Indrapura, which flourished as such till the Xth century. Near to that capital the Chām kings built, inside a natural circle of hills, the group of temples now called Mi-so'n. Each sovereign added a group to the original temples, until there were altogether seventy such groups, and they form one of the greatest attractions of Annam.

The sculptures at Mi-so'n recall to us the people of those distant days; kings, priests, actors, musicians and peasants, their costumes and their customs. Polo playing is also a subject of some of these sculptures. Vijaya or Chabān was another Chām capital from the XIth to the XVth century—destroyed in 1471 by the Annamites. The Chām were great engineers, building irrigation works and canals. They were excellent artists, musicians and sculptors, besides being brave warriors and also redoubtable sea pirates. Piracy and their complete lack of diplomatic sense made them hated by all their neighbours, and ruin followed. Now only a few tens of thousands of sadly degenerated descendants are left, whose final extinction seems near. But their beautiful temple towers, Po Nagar, the golden, the silver, the copper and the ivory towers, the stately temples of Mi-so'n and Dong Du'ong, their fine images of the Buddha, Siva, Ganeṣa, Lokeṣvara and the graceful apsaras—heavenly dancing girls—are left to remind us of a great people that has now, alas, disappeared.

Besides their blood still running in the veins of the so-called Annamites south of Vinh, the Chāms have also left certain customs.

²⁹ Cahier 2, p. 7.

One is probably the feast of floating lamps, which recalls the Indian Loi Kratong, formerly celebrated every year in Thailand. M. Claeys speaks of other marine festivals with sacrifices to the whale. At one it was formerly the custom to burn a *Moi* alive. At such feasts there would also be *possessions by the spirit* produced by and incited through dance and rhythmical movements. There is at present a tendency in the Mahāyanistic church of Annam to purify their religion of such superstitions.

It is curious that the round basket-woven kind of boat, still in use in Mesopotamia and in Wales (and Ireland?), is also known in Annam.

TONGKING has lately been much in the press because of the finds made there by the Swedish archaeologist, Dr. Olof Jansé, of ancient brick vaulted Chinese tombs from the periods of the Han, Tang and Sung dynasties.³⁰ Many of these tombs contained rich funerary furniture such as miniature buildings, models of citadels and fortified farmsteads which give us a good idea of the style and kind of architecture used by the Chinese during their occupation of Tongking in the IIIrd and IVth centuries A. D. The tombs span a long period, from the IIIrd down to the IXth century, but towards the end of this period they become very poor both in construction and contents. Other contents of these tombs are ceramics, fine porcelain, cups, bowls, iron implements, lamps, bells, halberds, besides bronzes and the *l'uo tien* mask; and in one tomb was found four bronze statuettes (III-IVth century) of winged persons kneeling in the position called that of Chām captives. Statuettes of peacocks and cranes have also been found; altogether a very rich harvest was made from these ancient tombs giving us a deep insight into the material and spiritual culture of those far away times. The study of Chinese bronzes is more than an art, for it is a very difficult and many-sided science. M. Goloubew says in this connection that a true expert must be at the same time a Sinologist, an art historian, a pre-historian, an ethnologist, a chemist and an archaeologist, a superman among the savants, and must besides possess an artist's sensibility.³¹ We wonder how many such experts exist! The Ecole has done much valuable work in Tongking, too, by the restoration of fine old Annamite or Chinese temples, while

³⁰ Cahier 2, p. 11; Cahier 10, pp. 7-8; and Cahier 11, pp. 2-3.

³¹ Cahier 4, pp. 12-13.

aerial surveys have disclosed the existence of ancient fortified places. Finds of beautiful bronze drums are continually being made during excavations; some of these drums show a sun or star with sixteen rays, others with only fourteen rays, besides a representation of the ships which carry away the souls of the dead warriors.³²

Mlle. Colani, whose excavations and explorations in the limestone caves, alone or in company with the late M. Mansui, are well known, has recently explored the island caves in Along Bay, and on the coast at Hongay.³³ It seems that the neolithic culture in evidence there belongs to the same Bacso'nian culture as found by M. Mansui and Mlle. Colani and that the population was of the same stock too. Large *Kjækkenmaddings* are encountered on these islands, and the caves seem to have been the dwellings of the population. Mlle. Colani says that the stone axes of Along Bay are related to those found in South Manchuria and East Mongolia, while the snake motif on the pottery is of Chinese origin. The find of the curious *pierres à sillon*, or furrowed stones, opens the question of their purpose. Were they whet-or polishing stones? The existence of 1,000 such stones for each 100 axes seems to exclude such an explanation. Perhaps they were amulets. Or, as these ancient folk were traders, they may have been used for counting purposes, a rudimentary ideography. Or were they messages? And the people,—did they come down from South Manchuria and East Mongolia by raft or boat? What did they sell? Pottery probably. These mariners settled for doing trade on the sand dunes of Annam, and on these isles too. Mlle. Colani draws the following conclusions from her explorations. According to the finds of human bones in the limestone caves at Dong-Thu'oc and Lang Cuom in Lang-so'n the people were of Papuan-Proto-Melanesians stock, and their culture was a palaeolithic one with a bit of polishing; so was it in Bac-so'n too. Others of these people were settled on an island near Hongkong. Later, several hundreds of years after, followed the people of the furrowed stones, who perhaps had trading stations here. Finally we have the cave culture of the islands with large *kjækkenmaddings*, where we find the shells of the *Melania*, the fresh-water snail so beloved by all palaeolithic people. The presence of these shells shows that they were brought to these islands.

³² Cahier 17, pp. 12-19.

³³ Cahier 10, pp. 5-6.

But why? Probably as an article of trade or barter. These island cave-dwellers seem to have been peaceful folk. It might be added here that the sequence of types of skulls found by M. Mansui and Mlle. Colani, is being more and more confirmed by consecutive finds. This sequence indicates: (1) a race of dwarfs with Melanesian affinities, (2) a race of tall structure with Australoid features, (3) one of a Malayo-Polynesian type; and finally (4) one of an Indonesian type. Mlle. Colani also says that M. Madrolle's dearly beloved dream of finding the inroad (into Indochina) of the Bacso'nians³⁴ has here come true. We do not, however, quite understand this passage. Did these people come from the north, from China, and where exactly was the point or pass through which they entered into Indochina? The present population of the province of Langso'n (census 1939) counts 150,000 souls, of which 138,000 are Tho or Nung (Thai), and only 6,500 Annamites, the remainder being Yao.³⁵ The Tongkinese Annamites are different from the Cochinchinese. They are brothers linguistically but ethnologically only cousins, and there is little love lost between them. Dancing is not unknown among the Annamite girls, who in Thanh-hoa dance the *Xuan-pla*.³⁶ This is interesting, as such a custom is utterly un-Chinese.

There are many queer marriage customs in Upper Tongking.³⁷ Among the Tho, who are Thai, the bridegroom must undergo several trials before he gets the bride. The same is the case with the Yao (in Tongking, called Man), but here the bridegroom must serve his parents-in-law for a period up to six years! Declarations of love to the girl are allowed, and among the Tho this often takes a charming poetical form. Games at spring time, in order to give the young unmarried lads and lasses an opportunity of meeting each other, are the rule. Here are played games like the *len sabā* of the Môn, and alternative singing takes place. The Mao, in the Tuyen Quang district, do, however, still carry off their brides.

LAOS is a lesser district of archaeology as it is not rich in old monuments. The School has, however, repaired and consolidated the tall and imposing stupa, That Luang, as well as the exquisite Wat Phra

³⁴ Pre-Melanesians, Papuans and Indonesians?

³⁵ Cahier 22, pp. 36-38.

³⁶ Cahier 14, p. 9.

³⁷ Cahier 10, pp. 23-25.

Kaeo—which formerly housed the Phra Kaeo Morakot, now the pædium of Thailand—both in Viengchan, ancient capital of the north-eastern Thai, at present the seat of the Résident Supérieur of French Laos.³⁸ The interest attached to Laos Français is more of a pre-historic art. At Luang Phrabang bronze drums have been found which are of the same pattern as those from Tongking and Annam. Mlle. Dr. Madeleine Colani, who is, first of all, a pre-historian, has done great work in Laos, especially in the province of Chiang Kwang—we object to the Annamite name of Tran-Ninh, as this province is peopled by Thai and constituted the old kingdom of Mu'ang Phuan—where she has studied the famous stone jars.³⁹ The fruit of these patient and profound studies is published in her admirable and monumental work, *Mégalithes du Haut Laos*.

The learned lady says that these enormous and innumerable jars are found on small eminences spread over a vast plain called the plain of jars. She has especially studied the field of Bang Āng,⁴⁰ in the middle of which is situated a small limestone hill. In a cave in this hill, which is pierced above by two funnel shaped apertures, Mlle. Colani excavated hundreds of small ash urns containing bits of charred human bones. She also found stone axes, bronze ornaments, iron implements, and a zebu ox-head of terra cotta. This cave was no doubt used for cremation of the dead belonging to the people of the jars. Later researches revealed that human bones were also found round the jars and even inside them. Some of the dead at least had their remains deposited in the jars after cremation in the cave. These jars must therefore be considered as funerary receptacles. The Thai call them *Thuai Thevada* or *Cups of the Angels*! They are mostly hewn out of quartz. The largest are over two metres in height and weigh fifteen tons! The smallest are only one metre in height. The jars affect various shapes; they are barrel-formed or like conical trunks, etc., and are provided with "lids." Mlle. Colani concludes, from the great number of jars, that there must formerly have existed a large town in their neighbourhood. In her lecture on the jars she has also told about the so-called *pointed stones* in the territory of the kingdom of Luang Prabang, which some think are a kind of

³⁸ Cahier 1, p. 6, and Cahier 8, p. 3.

³⁹ Cahier 2, p. 92, and Cahier 7, pp. 1-2.

⁴⁰ Āng in the Thai language means a water receptacle.

milestone for guiding the travelling traders of yore. Others believe them to be border stones. Unfortunately, in the construction of the new road from Luang Prabang to Hanoi many of these stones were broken up.

There is also a vast field of standing stones resembling a Christian cemetery, minus the crosses. On the above road is seen a stone statue of a feline animal that has lost its head. In the soil are found many curious discs, some of them shaped like minute tables with a single stand or foot. Were these discs, like the so-called lids of the jars, destined for the placing of sacrifices to the departed? As far as my memory serves, similar stone jars are found in the Celebes, where they also serve for funerary purposes. This would confirm the theory of an Indonesian emigration from Indochina. In another lecture Mlle. Colani spoke on the *menhirs* in Hua Pan (formerly called Hua Pan Hā Tang Hok) in the land of the Khā Phong.⁴¹ *Menhirs* are found all over this planet with the exception of Australia. The oldest date back to the neolithic age, while the newest are still being erected to-day (in Assam).

In Hua Pan the *menhirs* are small and narrow pieces of schist stuck in the ground and arranged in rather disorderly rows or groups at the foot of the cliffs into which are dug large trenches whose floors are about two metres under the surface of the ground. Access to these trenches is by a narrow vertical passage. The openings of these crypts were closed by discs of schists with a diameter of two metres. In the crypts were found cups of baked earth and pieces of human bones and teeth. The crypts were thus funeral ones. The industry of the builders of the *menhirs* left us is seen in the form of rough clay vessels and, rarely, some bronze bracelets, as well as small discs of schist, only four millimeters in diameter, perforated and having on both sides designs of five or six-branched stars. The latter seem worth a closer study. In our days the Thai in Upper Than-hoa erect on the tombs of their dead *cromlechs* or circles of stones. These *cromlechs* are perhaps descendants of the Hua Pan *menhirs*. As regards the discs with the branched stars, it is of interest to note that the Maeo women of Tongking like to wear ear pendants, in the form of big hooks, decorated with a point or a circle from which rays issue. This kind of amulet is a survival of the very ancient cult of the Sun.

⁴¹ Cahier 6, pp. 18-20.

M. P. Lévy has in a valley of Nām Chin in Hua Pan explored a number of caves, where he collected a number of neolithic implements and other cultural objects right down to the iron age, and he was able to fix a stratigraphy of the archaeological layers. The present population in this part of Hua Pan is Thai Daeng and Thai Nu'a.⁴²

Dr. Izikowitz, a Swedish anthropologist, who has been studying the Kha Lemet in Haut Mekong, has encountered certain groups of peoples whose houses are grouped in the same manner as the houses seen in the petroglyphs of Chapa.⁴³ This is a discovery of no mean importance as it shows the links between the ancient inhabitants of Indochina and the present ones.

The Moi or Khā people, an important and interesting people or group of peoples, who live in the hinterlands of Annam and Laos, on both sides of the Annamite cordillera, and who number round 700,000 souls, have lately been studied by Messrs. Ner and Claeys. A comprehensive work or a hand-book on this conglomerate of races and peoples, called Khā or Moi by the Thai and Annamites respectively, is sorely needed. Most probably a thorough study of them would solve many riddles as to the origin and migrations of the Oceanian, Indonesian, Australian and the so-called Mongolian peoples. The late M. Henri Maitre's monumental work, *Les jungles Moi*, is now somewhat out of date, besides far from embracing all the Khā, and we are therefore in real need of a new and comprehensive work. M. Ner has been studying the elephant-hunting tribes of South Annam, and also the custom of ordeal among the savage Moïs at which immersion of the hand in melting lead to prove one's innocence of sorcery was formerly practised—now strictly forbidden.⁴⁴ The same kind of ordeal was used in case of accusations of adultery. Some people think that these ordeals were for good, as they had a deterrent influence on would-be sinners! By the Khā Jarai, or Djiarai, most murders were due to fear of sorcery. The same was the case among the Sō of Changvat Sakon Nakhon, who up till not many years ago would murder mercilessly any person accused of having the evil eye—*phi job*. The belief in sorcery is the source of all trouble in Khāland.

⁴² Cahier 17, pp. 7-8.

⁴³ Cahier 10, p. 12. See my review of P. Lévy's paper on these petroglyphs in this number of the journal, p. 103.

⁴⁴ Cahier 4, pp. 13-14.

New sites of archaeological interest have been found in the wild country of South Annam, in the lands of the Churu and Koho, formerly inhabited by the civilized Châm—in the hinterlands of Phanrang and Phanthiet—who are cousins of the Moi in this part of Indochina.

Professor Ner, who has studied the Moi of South Annam for a long time, has lectured on their art,⁴⁵ and he says that one finds art forms here analogous to those in Africa, Madagascar, and Polynesia. The Moi admires beautiful landscapes and tall slender graceful women with clear skins, and expresses this admiration in his myths. Beauty of scenery also plays a rôle when the Mois select a place for their village, and altogether their sense of beauty and harmony is well developed. Utilitarian art is expressed in the construction of their houses, furniture, tools and arms. In their houses prejudices and artistic sense are combined. Their decorative art is also expressed in the details—carvings—of their houses, tools, arms, and especially in their tombs. Finally, art for art's sake exists, though it is rarely exercised. Their decorative art may find expression in figures or images. There is both a realistic and a symbolic art. Realistic art has a psychological interest as it enables us to grasp, under its form, the temperament of the artist. The themes of art may be natural or supernatural. Art is used for the group in the communal house where it is apparent in ritual objects, and for the individual in his or her clothing, arms, pipes, etc. But it is for the dead that their art reaches its highest expression. M. Ner shows how certain art elements approach Sumerian art, while others approach Hindu and Châm art, though it is really most akin to Indonesian and Oceanian art.

M. Ner's studies of the archaic mentality of the Mois of South Annam are also very interesting.⁴⁶ The so-called Kings of Fire, of Water and of Wind would travel from village to village in order to assure themselves that the sun, the rain and the winds were favourable to the crops. As possessors of mystic powers they were feared and honoured but when it came to clearing a piece of jungle one would see them with knife in hand taking part in the work! The mandarins sent by the Emperor of Annam to inquire into the power of these far-famed *kings* were not a little astounded to see them taking part in ordinary agricultural work like common people. But this

⁴⁵ Cahier 9, pp. 20-24.

⁴⁶ Cahier 9, pp. 9-12.

archaic mentality seems to be more advanced than ours as it indicates a more exact appreciation of the values of life.

As said above, the Moi are divided into a large number of tribes and sub-tribes, which is illustrated by the fact that the Ecole has received an ethno-linguistic map with a list of 137 tribes and sub-tribes in South Annam alone!⁴⁷

M. Claeys has lectured on the Moi hunters of blood.⁴⁸ According to M. Claeys there is a very great difference, anthropologically as well as culturally, between the various groups of Moi or Khā and, because of much reciprocative infiltration, an exact classification is difficult. The groups south of Kontum, the great Roman Catholic mission centre where are grouped about 20,000 Moi converts, have nearly all the matriarchate; i.e. the right of property of the woman is superior and she may even annex that of her husband. On the contrary, to the north, among the Sedang and Katu, the patriarchate is predominant. Among the southern Moi the influence of the Chām is felt. I might add that the Malays and other Indonesians of the Insulinde are well known for the existence of the matriarchate among them. While the southern Moïs have accepted the administrative methods of France, such is not the case with their northern germane cousins, who remain independent and often savage. It is even said that human sacrifices still occur among the Katu. However, with progressive institutions such as schools, military service, roads and tourism, it may soon be necessary to create reservations for the remnants of the real savages, a sort of ethnological park, as already done in north-eastern Australia. The Khā living on the Mekhong side of the *cordillera* have become *laocized* and mild-mannered. The Khā Tallieng in the Saravān district, formerly wild head hunters, are now only wig hunters, not scalp hunters. Their fights are now about wigs, large wigs made of human hair, and they are quite unbloody. The village possessing the largest number of conquered wigs, hung up in their communal house, is the proudest!

By the Katu, or Ka-ntu, a buffalo must be sacrificed for each warrior taken prisoner. Formerly *he* was sacrificed. Civilization and milder customs seem to have made the Moi degenerate and dull-witted. Only fighting keeps them virile (like the Redskins?) Our Indochinese earth has been a kind of departing point for many peoples

⁴⁷ Cahier 22, p. 4.

⁴⁸ Cahier 18, pp. 16-19.

who from here have migrated to Oceania's islands, to Japan and even to America!

M. Clacys gives the sequence of peoples as follows:—Negritos, Melanesians, Indonesians, and finally the Mongols. Serious students of the Moi do not consider them real primitives. The negroid blood is often very evident, and as much so as the mongoloid. The reviewer remembers having seen gangs of road coolies in Dalat who with their black skins, *Jewish* noses and thick hair resembled Papuans.

The Khā of Laos are becoming so *thaiized* that the Khā Tahoi now erect the spirit houses outside their villages, though the sacrifices are made in the communal house—inside the village. On this side of the *cordillera*—the Mekhong side—one meets Khā people with white teeth but addicted to the palm toddy; on the other side we have the Katu, sober, betel-chewing, more intelligent but also more bloodthirsty.

The Katu are not numerous and are probably related to the Ka-ntu in Laos. Not a few French officials have lost their lives in trying to pacify the independent Moi, who are redoubtable adversaries. The Sedang used to eat the lungs and liver of killed enemies,—as the Shans did during the rebellion in North Thailand in 1902, when they ate the heart and liver of the fallen hero, Captain Marquard Jensen, of the Provincial Gendarmerie, with the idea, by doing so, of getting his courage and military ability transferred to them! The Katu's clothing is a *cuche sexe* and a picturesque long cloak; in his hair he wears a large boar's tusk, like the Melanesians of the New Hebrides. On his forehead is tattooed a design of a dancing woman; the parallel to this is found in Borneo and on the Megaliths in Laos! The dancing woman raises her forearms vertically and keeps her body rigid while her feet move in small half circles. This is the symbol of the bird, that thousand-year-old totem. Certain of the Moi girls are not without beauty and charm. The communal houses or *gu'at* of the Moi are the residence of the ancestral spirits. They are oval shaped with a huge central pillar supporting the ridge. Formerly a living man was interred under the pole.⁴⁹ The Katu is an animist with violent passions, who believes firmly in sorcery. The outcome of such passions and superstitions is murder and cruelty. In 1937 a revolt broke out due to superstition. This time it was about some miraculous water obtained from a *python god*. It made people in-

⁴⁹ Compare with the former custom in Thailand and Cambodia of interring an *enceinte* woman under the gate pillars of a new town,

vulnerable and protected the world against the cataclysm of the three flaming suns, etc. ! This reminds one of the *Phu-mi-bun* movement in N. E. Thailand in 1902, where like superstitions were indulged in. The Khā or Moi killed all white animals, and left everything in order to obtain this miraculous water.

Sacrifices of the first-born are rare among the Katu, but common of all first products whether of animals or plants.⁵⁰ This custom is also known in the South Pacific. When M. Claeys says that the Moi loses sight of the causality, for instance, between the sex act and conception, we believe he is wrong. The same was postulated for the much lower standing Australian natives, but has since been proved wrong. Vendetta is also common among the Katu, and this as well as the sacrifices to the spirits is responsible for the loss of many a human life.

THAILAND does not ordinarily come within the scope of the activities of the Ecole Française d'Extrême-Orient, though the young archaeologist M. P. Dupont has been on several missions to this country in connection with the study of Dvaravati art.

M. Dupont has undertaken successful excavations of a large stupa, Phra Sumeru, not far from the great *chedi* of Phrapatom, as well as at Phra Patôn.⁵¹ Professor Cœdès, who served this country for more than twelve years as Chief Librarian of the National Library and partly during that term as curator of the National Museum too, has lectured on the first Kings of Thailand (Sukhothai) and his capitals.⁵² During this lecture Prof. Cœdès quotes the very apt words of his late master, Prof. Finot, who said :—The word inundation—used for the Thai migrations—is perhaps the best expression for this extraordinary race which, supple and fluid as water, penetrates with the same force over all. Taking on the colour of all the different skies and the shape of all the various shores but without keeping, under the different aspects, the essential identity of its character and language, it has expanded like an immense sheet over Southern China, Tongking, Laos, Siam, and as far as Burma and Assam. The Thai called *Syam* are depicted on the reliefs of Angkor Wat. They were not savages, says Prof. Cœdès, as they possessed a social organization of which the feudal system of the Mu'ang gives us a good idea. This is rather interesting, as some Thai historians are not

⁵⁰ Vide the *Holy Bible*, Numbers XXVIII.

⁵¹ Cahier 12, p. 9 ; and Cahier 18, pp. 8-9.

⁵² Cahier 2, pp. 12-15.

agreed on whether the Thai ever had a feudal system. Perhaps a deeper study of the old Nan-Chao state might clear this point up. In his lecture Prof. Cœdès showed how the exaggerated piety of the later Sukhothai Kings led their state to ruin and absorption by the more virile Ayuthya. The Thai assimilated quickly the centralized political organization, the material civilization and a number of words from the Khmer. The Thai artists were at first the pupils of the Khmer but soon transformed Khmer art into one of their own, strongly influenced, however, by their western neighbours, from whom they also received their form of the Buddhist religion, i. e. under the Singhalese form. Cambodians, Thai and Laos, though different in language and race, are conscious of belonging to the same civilization. Prof. Cœdès also gives a good picture of a Thai *wat* with its heaven-aspiring *cho-fas* (carved rafters on the gables). With regard to the religion of the Thai prior to their entry into Thailand, we believe this was also Buddhism. According to Chinese manuscripts now in possession of Dr. Rock there existed shortly after Asoka's death (237 B. C.) a Thai state in Western Yunnan which was governed by an Indian dynasty of Asoka's family. This makes it probable that the Thai of Yunnan were converted to Buddhism long before settling in the present Shan States and Thailand.

Of general interest is a lecture by M. Goloubew on pre-historic China,⁵³ in which he says that the discoveries of *homo pekinensis*, and the researches and finds made by Professor Gunnar Anderson⁵⁴ of a neolithic culture in North China, is *perhaps of decisive importance for the history of China and that of entire humanity*. In the mountains of Honan and Kansu, Prof. Anderson has found remains of a five-thousand-year-old civilization whose representatives were little different from our present day North Chinese. These proto-Chinese were agriculturists and lived in villages using tools of polished stone and bone. They also had painted ceramics. We wonder whether this will narrow down the field of search for the cradle of the Thai. The Thai are said to have been in China before the Chinese. But were they really anterior to them both in South and North China? Or only in South China? On the other hand the true Thai type, especially

⁵³ Cahier 5, pp. 10-12 (see also Prof. Gunnar Anderson's lecture, Cahier 5, pp. 10-12).

⁵⁴ Cahier 14, pp. 26-33.

of woman with her beautifully developed bust, is quite un-Chinese. A cradle of the Thai further westwards, therefore, still seems possible.

Mlle. Colani gave an excellent lecture in February 1938 on *Pithecanthropus, Sinanthropus and hunting for the ape*⁵⁵ (*Pithecanthropus, Sinanthropus et la chasse au singe*). The lecture given by this distinguished prehistorian who has herself excavated dozens of caves and handled multitudes of ancient and petrified remains of extinct races is both deeply interesting and instructive, besides very amusing. We shall not go into details as this question has been treated in our review of the *Compte rendu du Congrès international des sciences anthropologiques et ethnologiques* held in Copenhagen in August 1938. Mlle. Colani calls man an august parvenu among the animals, who has no ground for boasting, though he alone of all the animals had that wonderful brain which conquered brute force. Was the Peking-man a head hunter like the Wā, the Dayaks, etc.? Or was he a cannibal? And in this connection she mentions having seen in a Khā-lo' house in Quangtri, in the men's room, 42 monkey skulls. What was the explanation? A cultural hunt of monkeys? We would add that in the *chungvat* of Buriran on the road to Amphoe Prakhonchai (formerly Talung) one sees, in several Khmer villages, stuck on the top of fences enclosing the houses, a number of monkey skulls, which are said to be an effective protection against evil spirits.⁵⁶ Would the explanation be the same as regards the Khā-lo' house? Mlle. Colani concludes her lecture with these very wise words:—*Never say that man descends from the apes. Say, my cousins, the anthropoids. That is conforming to truth. Truth to-day—to-morrow perhaps false!*

After having thoroughly studied the contents of the cahiers reviewed here we are convinced that, if similar research work was undertaken in Thailand, the results would be equally rich. Exploration of the innumerable limestone caves in the Tenasserim chain or middle *cordillera* would, we are sure, prove of the greatest interest to prehistory. From personal experience we know of a great number of unexplored temple ruins and old deserted walled towns

⁵⁵ Cahier 14, pp. 26-33.

⁵⁶ JSS, Vol. XXV, Part 1, p. 93 in my *A Siamese account of the construction of the temple of Khao Panom Rung*.

in N. E. Thailand. Others in South Thailand too would repay a closer study. Finally, the hill tribes of Thailand have so far only been scantily studied. There is thus a vast field of labour ready for the workers. We lack the workers, but it is our hope that they may come in a not altogether too distant future, or else too much will be lost for ever. We can certainly learn much from the methods of the famous *Ecole Française d'Extrême-Orient*, such as archaeological surveys from the air. Such a one was undertaken once about fifteen years ago when a Thai army aeroplane discovered a couple of old eggshaped fortified places, now deserted, lying in the heart of the great forest, Khok Luang, to the south and south-east of Nakhon Ratchasima. A similar reconnaissance would, no doubt, bear good fruit. The making of ethno-linguistic maps of all *changvats* of Thailand should also be undertaken as soon as possible. The excellent co-operation between the E. F. E. O. and all military and civil officials is also worth our imitation. Finally the idea of creating a special ethnographical museum should be realized. This museum would contain, first of all, every kind of national, regional or tribal dress, male and female, in this country, preferably shown on life-sized models wearing the traits of the particular folk group—an excellent opportunity for young Thai sculptors. Next, a collection might be made of all kinds of implements and arms, as well as models of houses, boats, etc. With an inspiring lead from above, all this could be carried out before it became too late, and would make of our National Museum an institution unique in this world.

ERIK SEIDENFADEN.

Bangkok, the 28th August, 1940.