On Siamese Proverbs and Idiomatic Expressions.

By COLONEL G. E. GERINI, M.R.A.S., M.S.S.

1.—A Neglected Subject.

Though the Siamese language is no less rich in proverbial lore than those of other foremost nations in the Far East, it is surprising to notice how little attention has hitherto been bestowed upon this subject so redolent of interest to the philologist and ethnographer, and so instructive to the student of the manners, opinions, beliefs and character of this genial people.

No one before the late Bishop Pallegoix ever attempted to present anything like a list of common Siamese sayings. But even then, the proverbs that the prelate just referred to gives in his "Grammatica Linguae Thai," in his dictionary, and in his description of Siam, are so few in number as to fall short of a bare dozen, and furthermore they do not appear to have been invariably selected among the best. Such an exceedingly meagre list is what has formed for later writers the store to draw upon in their turn; hence, it is no wonder they have but seldom and sparingly put it under contribution.* Indeed, it should be stated for truth's sake that Siamese

* The Siamese adage as regards the liability of both elephants and men to slip or stumble is adopted as a motto by Captain (afterwards Colonel) James Low on the front page of his grammar ("A Grammar of the Thai or Siamese Language," Calcutta, 1828.) This is the only proverb figuring in that work. Colonel Low quotes it later on in his essay "On Siamese Literature" that appeared in the Asiatic Researches, vol. XX (p. 373).

In his "Grammatica Linguae Thai," Pallegoix merely gives nine proverbs, eight of which are repeated, in translation only, in his "Description du Royaume Thai ou de Siam," vol. I, pp. 401-402. In his "Dictionarium Linguae Thai" he quotes some two or three more.

More or less accurate translations of nine maxims, mostly from Phrae Rhang's work are supplied in the "Siam Repository" for 1872, pp. 108, 121 and 191. This sums up about all Western labour in this particular field, with the exception of the work alluded to in the note at foot of next page.

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proverbs have formed the object of a special essay by Professor Lor-
geou, while still Consul for France in this capital many a year ago; * however, as I have had no access to his monograph I am unable to form an estimate as to the mode and extent of treatment the fasci-
nating subject has received therein. With this single exception, I am not aware of any particular study on Siamese proverbs having so far appeared in European languages.

Surely, it is high time that more ample lists not only of pro-
verbs proper, but also of idiomatic phrases current among the people should be gathered and published, if for no other purpose at least to demonstrate that the Siamese are far from lacking that de-
scription of concise, pithy sayings that form so great a part of the folklore of other nations.

2.—Importance of Siamese Proverbs.

Indeed, it may in this respect be fairly claimed for the people of this country that their literature, and still more so their vernacular idiom, is remarkably flavoured with savoury bits of worldly wisdom and pointed phrases, many of which favourably compare in sparkling wit and trenchant epigrammatic terseness with those even of Western nations. The field is, in fact, a surprisingly wide and promising one for the collector, especially if it be made to include also such local saws as obtain in the different districts and out-of-the-way tracts of the country, and the proverbial lore of other branches of the original Thai stock, such as, for instance, their nearest kinsmen the Lân, whose folk sayings are so far entirely unknown, but which appear to me, judging from a few specimens obtained, fully to deserve investigation.

The importance of having a collection such as is here referred to undertaken and carried on as thoroughly and speedily as possible cannot be overrated, and will by itself appeal in all its manifold bearings to every one interested in the study of the people of this country. For it is principally through an investigation of such

neglected fragments of local wisdom and precious documents of worldly lore—rightly defined by Lord Bacon as the index of "the genius, wit and spirit of a nation,"—that we can arrive at an adequate knowledge of the people's character, gain an insight into their modes of thought and peculiar ways of life, and acquire a better understanding of certain of their manners and customs, of which proverbs often present so life-like a picture not to be found elsewhere. As art is the mirror of pathos and aesthetical refinement, I should be inclined to say that so are proverbs a mirror of the national character and ethical development. It is in them that we can see reflected at its best the people's heart, as well as some peculiar processes of psychical and intellectual evolution which they often reproduce in their successive phases, forming so to speak, a serial documentary history of the inner nature of the people as well as of its outer explications. A most fascinating study, on the absorbing interest of which I need dwell no further.

3.—Cautions to be observed in their collection.

Attention to several essential points is, however, needed in collecting proverbial sayings in this country, especially such as occur scattered in the national literature and the modern publications. As we are all aware, from the remotest period Indu civilization has largely influenced both the character and modes of thought of populations of the Thai race, chiefly after they entered the Mae-Nam Valley, where some of the main centres of radiation of that civilizing influence had been early established. The modification alluded to was principally brought about through the agency of the religions that the Indu immigrants brought in with them, along with their elaborate systems of philosophy and concomitant refinements of ethics, polity, and so forth.

The Sanskrit and Pali literatures, so rich in aphoristical and apophthegmatical lore, in precepts and rules of conduct, have naturally contributed largely in forming the bulk of choice Siamese sayings, especially such as appear in the "Niti" or ethological literature of the country. To give but an example, I find it stated by a good native authority, that the Pali treatise known by the name "Lokaniti" i.e. "The World's Guide" or "Mankind's Guide," has from time immemorial been the model after which
Siamese writers of metrical compositions have fashioned their aphoristic productions. *

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

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

4.—The oldest Siamese collection of proverbs.

Among the collections of old proverbial lore extant in local literature and most widely diffused all over the country, the one best entitled to be regarded as genuinely Siamese, nay Thai, is that going by the name of "Sup'hasit Phra P. Rāng" or "Baññat Phra Ph. Rāng" (สุปพาสิตพระร่วง or บาลีณที่พระร่วง) i.e. the "Maxims—or Precepts—of King P. Rāng," on account of their authorship being ascribed to the potentate of that name who reigned at Sukhōthai—the first capital of an united and independent Siam,—during the latter half of the thirteenth century.

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

* See "Vajiraṇāṇi" Magazine, 1st series, vol. II, fasc. VII, 6th month of R. S. 1247 (= April-May 1883 A. D.), p. 60. On this and following pages six of the seven chapters (or cantos) of the Pāli original are printed, parallel with a metrical translation into Siamese by the late Phya Sri Sunthon Vohar (Noi).
erected at Sukhothai shortly after the close of his reign in or about 1300 A.D., is the earliest epigraphic monument in the Thai language and in the new writing devised for it, in which the recently freed people, conscious of its own power and confident in the future, proclaims its glorious achievements and expresses its new feelings and aspirations. The Memoirs of Lady Nobamās, one of the most brilliant ornaments of King Rüang’s Court, though considerably retouched and interpolated later on, probably also received their first redaction during the same reign, and there can be but little doubt that “King Rüang's Maxims” not only belong to the same period, but are the work of the monarch himself to whom they are traditionally ascribed and in whose mouth they are put. Despite their having more than once suffered modifications, they still bear, as will be seen directly, more than one hallmark of authenticity both in the archaic language in which they are framed and the spirit of manly independence that breathes through them, which is quite the characteristic of the age; while they are couched in that terse, laconic form prevailing in the inscriptions of the period, which has seldom been surpassed after that except in sententious poetry of the highest order.

These peculiarities become evident at first sight, so that no doubt can be entertained as to their genuineness as a home product, especially after a moment’s consideration has been given to the particular conditions of the time. The nation had then just been rising from its secular vassalage to a station of absolute independence and unexpected grandeur. By a wonderful stroke of good luck Siam had realized her own ideals, surpassed even, mayhap, her most ambitious hopes; for her former mistress, Kamboja, had been crushed into atoms and disabled almost for ever, and her other rivals were kept in proper check. Everything that savoured of her former subjection and reminded her of her but recent oppressor had been discarded—dress, language, writing, literature: all in fact that could be readily cast off which formed a connecting link with her unpleasant political past.

Under such circumstances it is not likely that the teachings of her recent masters would be retained in the novel gospel proclaimed by the mouth of her liberator himself to his people.
Hence it is that I am inclined to regard the "Maxims of King Rüang" as a genuine product of the period; as the ethical Code of the re-born nation, embodying the outcome of the wisdom matured during the long centuries of servitude and tempered and made more poignant by the novel spirit of freedom that pervaded the age. Taken even from this single standpoint the collection of proverbial lore alluded to is of the highest value as unfolding to us a picture of the inner conscience of the Thai people at that most brilliant period of their national existence.

5—Characteristics of Siamese Proverbs.

It is on the moral treatise just referred to that I have mainly founded my present observations on Siamese proverbs. For the remaining part these remarks have been supplemented by reference to other time-honoured adages, saws, and idiomatic phrases collected mostly from the mouths of the people, which either from their antiquity, naive originality, or local colouring seem to me to be genuine local productions, and not exotic importations or spurious imitations of the foreign article.

When a far more extensive collection of such shrewd bits of local lore shall have been brought together from every nook and corner of this country, it will be possible to pass a definite judgment on their intrinsic worth, both as historical and ethical documents of the inner nature of man and his surroundings. Whatever be the ultimate conclusion then arrived at, however, I hardly presume it can much differ from the provisional one I think myself justified in now coming to on the basis of the comparatively few specimens I have examined. And this conclusion is, that Siamese proverbs,—whether in terseness, caustic wit, or pithiness; in shrewd wisdom, sound sense, or the principles they inculcate; in the remarkable knowledge of the human heart they display and the miniatures of certain phases of domestic and rural life they unfold,—can favourably compare with those of other nations, no matter whether of the East or West. If at times inferior to those of classical Europe in acuteness and elegance, or to those of classical India in elaborate imagery, they almost invariably surpass those of the Malays in both conciseness and originality and often those of the Chinese in propriety and neatness of expression, while but rarely yielding to them
in pointedness and masterly laconicity. To such merits is largely due the difficulty Europeans find in understanding and appreciating them to their full value, although, as will presently be shown, Siamese thought runs much in the same grooves as our own. The fact is that in order to adequately grasp the meaning and purport of a Siamese proverb, to unriddle the allusions to mythical or legendary lore occasionally foreshadowed therein, to seize the point of all the wit disguised under apparently plain but often double-edged sentences; and, in fine, to fully appreciate the delicate shades of local colouring, or the life-like scenes at times only outlined and at others vividly portrayed within so small a compass, it requires such thorough knowledge not only of the country and people, but also of their both written and unwritten lore as it is very rarely given to a European to attain.

Proverbs are, in Siam, ranged under the generic designation of "Sup'hasit" ["Subhāsit" from the Pali "Su-bhāsito" and Sanskrit "Su-bhāṣita," both meaning "Well-spoken word," "Fine saying," and the like.] This category therefore includes also rules of conduct, advice for the management of life in its various stages, and instructions on politeness, all matters that have specifically nothing to do with proverbs proper. A distinction has accordingly been made, in agreement with European ideas, between this class of sayings and the rest of their Siamese namesakes in the bibliographical sketch of local "Sup'hasit" literature appended to this paper. (See Appendix A).

As in most countries, and rather more distinctly so, Siamese proverbs are in the majority of instances got up in rhythmical form with relative outfit of jingles, alliterations, etc., after the fashion of local metrical compositions. In such cases often, though not necessarily so, the sayings are in distichs or quatrains, the limbs of which may be decomposed into as many separate sentences each making complete sense. But in other instances, as in Malay proverbs, the verses or couplets are antithetic, and then they cannot be sundered and quoted independently without impairing the meaning and, what is still more important, destroying all the zest of the point springing from the contrast of the ideas expressed therein. All sets of proverbs occurring in Siamese literature are without exception
arranged in metrical form; but those current in the mouth of the people are not unfrequently doggerel rhymes and even plain unso-
plicated prose. Such are, in my opinion, the adages that have most chance of proving genuine indigenous products and that best preserve the original form of reductio. A glance at the examples subjoined will, better than any description, illustrate the points brought forward above.

6.—Summary survey of Phraha Ruang's maxims.

Taking first, in order of antiquity, the proverbs of Phraha Ruang, a few quotations will suffice to give an idea of the moral they inculcate and of the picture they present of their age. For further considerations I refer the reader to the translation in full of them appended at the end of this paper (See Appendix B).

After the first few lines we come upon a precept suggestive of the novel spirit pervading that period:—


In the presence of the enemy do not be remiss;

When in war guard thyself;

Have fire in readiness with the troops, and a companion with you when going about; etc.

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Pride and honour are impressed in such maxims as:

Love thyself more than treasures;
Sacrifice wealth rather than honour;
which last, by the way, airs the Gaelic Proverb: "Honour is nobler than gold."

Examples of other precepts have been, for the purpose of easier comparison, arranged under separate headings hereunder.

Loyalty and devotion to one's superiors:

Stand by thy princes until death;
Assist thy chiefs efficiently.

Obedience and respect:

Obey your superiors (or elders).
Honour thy own family.
Don't contemn those who love thee.
Do not despise the poor.

Kindness to fellow men:

Win other people's hearts.
Be merciful to the dull-witted.
Forgive the failings of old servants.
Don't undermine others with thy tongue.
Nor hurt them with thy glances. (Cf. Ben Jonson's and Scott's 'Cutting throats by whispers.')
Don't slander thy fellow-men.

Honesty:

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

If well off don’t boast of thy own wealth.

Don’t elate higher than thy own station.

Don’t stultify thyself with praise of thy own self.

Refrain from teaching those who teach thee.

Build up good works unremittingly.

Establish friendship indissoluble.

Requite love with love.

Return respect for respect.

Adopt only what is right and reject what is wrong.

‘Think of thy own faults, and not of others’.

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

Steadfastness in purpose:

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

[ Cf. “Certum post sinem”:
Aim at a definite end ];

a set of maxims these, corresponding to our “Do nothing by halves;” or “Ne teites aut perfice;” Attempt not or accomplish thoroughly.

* Cf. “Ut sementem feceris, ita et mutes” : As you have sown so shall you reap (Cicero). Also, “Chi non semina non raccolgile” : Who sows not reaps not (It. Prov.); etc.
Prudence:

Reflect before you speak.
Don't meddle in assisting the elephant in carrying his tusks. [i.e. Don't court danger, or destruction].
If the stream be swift, don't place your boat athwart.
Royal blood, fire, and snake, Don't undervalue.

Frugality:

Eatables that are costly don't covet.

Concord and fellow-feeling:

Don't imitate the China cup which, once broken, cannot be welded up again;
But follow the example of "Samrit" bronze, which, even when shattered is not yet gone. *
Imitate the hen and the [francolin] partridge,
Which [when discovering food] lead on their young to share in their pasture.

Polity and diplomatic cunning:

If firefly, don't vie with fire.
Talk affably with an enemy [i.e. so as not to arouse his wrath and to make him believe that our resentment is over].

* This looks very suspiciously like an imitation from the maxim appearing in the "Pancatantra," lib. II. I (p. 148 of Lancereau's transl.): "Similar to an earthen pitcher, the wicked is easy to shatter and difficult to reunite, whereas the virtuous, like unto a golden pitcher, is difficult to shatter and easy to reunite."
Don't strike at fish in front of the trap [i.e., so that they may not take fright and run away].

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

Don't knock down snakes for crows, *

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

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

It will be seen, from the above few specimens, that we have here a valuable code of maxims and rules of conduct generally inspired to sound practical sense, although not soaring to the sublime heights of the ethical treatises of the West or, for that matter, even of Buddhistic literature in the East—such as, for instance, the “Dhammapada”—where a man is taught to overcome evil by good and anger by love, to speak the truth, to pity or love as much his enemy as he would his own friend, and so forth. On the other hand it will be noticed that although some homely expressions do now and then occur, the phraseology is in most instances less vulgar than in Chinese proverbs. Compare, for example, the Siamese equivalents quoted above for “What you do, do well,” or “Attempt not or accomplish thoroughly,” with the

* In common use this is amplified into: ไป เสีย ให้ กา กิน.

ทา กิน เชื่อ กี กิน คิน.  “You knock down the snakes for [the benefit of] the crows, and the crows after having fed on them off they go to their nests.” The meaning is “Labour lost; a thankless task,” or: “The game is not worth the candle”; although it rings something like our “Drawing the chestnuts out of the fire for others.” The game is in fact, a dangerous one, for any snake that has not been thoroughly killed is believed to follow up his persecutor and take revenge upon him.
crude mode of expressing the same idea: "If you kill a pig, kill him thoroughly."

A perusal of the translation in full subjoined will reveal yet other merits of the compilation which, for want of space, I have had to refrain from commenting upon in the course of this hasty survey.

7—Other Siamese proverbs.

Passing now from King Râangs well-known sayings to other Siamese proverbs current in the mouth of the people or disseminated through original local literature, here are some specimens of those gleaned by me and which I have reason to believe are genuine local products:—

**By running too fast one is liable to stumble; by stooping too low one may lose his balance,**

**By mere shunting the wings may be caught in the trap; but by withdrawing altogether, only the tail will.**

**A birdless tree?—a barren tree.**

**Males are paddy, and females hulled rice.** [Meaning that men can take root and settle by themselves in life, whereas women are not self-supporting.]

**The smallest grain of pepper is nevertheless pungent to chew.** [Meaning that noble blood always evidences its virtue and power.]

**Having killed the buffalo (for food) don't begrudge the spices or seasoning.** [Meaning: don't regret the outlay entailed in carrying an enterprise to completion].

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* Cfr. the French: “It faut perdre un véron pour pêcher un saumon”: We must lose a minnow to catch a salmon.
Don't rashly attack the dish of boiling-hot rice porridge at the centre, but get at it gently by a round about way.

This last is a most characteristic and well known proverb, which has given rise to the saying: "To negotiate the porridge without burning one's palate by broaching its centre," alluding to the notorious fact that tact and patience win where brutal rashness fails.

Another very typical and pretty saying is:

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

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

When working paddy fields don't omit the canal for irrigation; When in town don't neglect the dignitaries.

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

We find this old maxim quoted in the local Annals* to the king who founded the present dynasty, in support of the political expediency of doing away with Phya Tak (his predecessor)'s sons lest they might give trouble later on. The stern though not altogether unsound advice was, however, not followed—times had changed—with the result that Phya Tak's sons became one after the

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

I may now give an example of another class of sayings which, from their setting forth the peculiarities of certain towns or districts, I am inclined to dub "Topographic Proverbs." Here is the specimen alluded to:

For tigers Kui, for crocodiles Prān,
For mosquitoes Sukhōṭhai, and
for fever Bāng-tap'han [are famed].

This leads us on to the cognate category of "Ethnological Proverbs," dealing with the characteristics and foibles of other nations or tribes, and holding them up, as a rule, to ridicule. A couple of examples will suffice to illustrate our point. It is jocularly said of the Lāu women:

They don the "Sin" skirt [a kind of striped "Sarong"] and eat millipeds.

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

"Europeans don trousers flapping about their persons, and fear not death."

Too numerous, and not always decent enough to be quoted, are the saws current about Chinese, Malays, Mōns, and other neighbouring races.

8.—Coincidences with foreign proverbs.

I shall now come to another important feature of Siamese proverbs, which has been so far entirely overlooked, and to which I am accordingly anxious to direct attention. What I mean are the numerous and really astonishing coincidences noticeable in such sayings with those of Western nations. In this comparison, I naturally leave out such proverbs as would arouse well grounded suspicion of having been imported from India; and merely confine myself to such as, for the reasons pointed out above, we are justified in holding to have originated locally. The agreements
are so striking, not only in sense but often in the mode of expression and the wording itself, as to cause the superficial observer to wonder whether there has not been, in such cases, actual borrowing from our own proverbial stock.

It is curious to notice in this connection what La Loubère wrote after visiting Siām in 1687: "I could not get a Siamese Song well translated, so different is their way of thinking from ours." * The second part (here italicized) of this remark, endorsed as apodictic, one and a half centuries later, by that most imaginative of writers on Siamese songs, Neale, † is a fair example of the mistaken judgments that even a careful observer is sometimes apt to form on this people and country. In the case in point the difficulty in translating Siamese songs well must be laid to the door of the concise and artificial language employed in native poetry,—which so often proves a hard nut to foreign scholars,—rather than to an altogether different mode of thinking.

The few specimens subjoined, taken at random among a large number of Siamese proverbs evincing most striking resemblances with those of the West, will, in fact, conclusively prove that Siamese thought runs, on the whole, in grooves very similar and at times absolutely identical with our own. If the same cannot so generically be asserted of the manner of expressing it, it is no less true that the instances in which the agreement in the wording is strictly literal are numerous enough as to prove intensely surprising in view of the wide divergence commonly held and known to exist to a considerable extent in genius and mechanism between the Siamese and Western languages. But even when differences occur in either sense or phraseology between a Siamese proverb and its European counterpart, it is yet extremely interesting as well as instructive to observe how practically the same idea has been worked out and expressed among these ethnically so far removed nations. Hence, why I said that it is in their folk-sayings that we may best study the character and modes of thought of the Siamese people.

† "Narrative of a Residence in Siam"; London, 1852, p. 229.
While on this subject it may be worth while to point out that coincidences of a similar nature have been also noticed between Chinese proverbs and those of Europe and India; but with respect to the last named, it does not seem to me that sufficient distinction has been made between sayings introduced into China along with Indian literature and those of local growth. Agreements in sense, do occasionally exist between some Chinese and Siamese proverbs; however these, more than to actual borrowing on the part of the latter people, seem to be due to those haphazard circumstances, or psychological phenomena, it may be, owing to which the same idea springs up independently into two human brains quite stranger to one another.

Again, resemblances do now and then occur between a Siamese and a Malay proverb, due mostly to the same cause. But in cases where actual borrowing appears indisputable, there can be but little doubt that it has taken place from Siamese into Malay, rather than vice versa. And this borrowing, as I hope to demonstrate on a future occasion, has not been merely confined to a few proverbs, but was carried on wholesale in other departments of literature. The phenomenon is easily explicable from the fact that the whole of the Malay Peninsula was under Siamese sway for the two hundred and fifty years comprised between the middle of the thirteenth and the end of the fifteenth century A. D., during which period many Siamese customs, institutions, etc., were introduced to the Malay people.

The only neighbours to whom the Siamese may be indebted for certain portions of their proverbial lore would seem to be the Môn-Khmer, the former masters of the country; and on this score it should be very interesting to compare Siamese folk-sayings with Peguan and Kambojan ones. The materials for such a study are, however, still too scarce, and moreover the inquest on the Kambojan side is fraught with appalling difficulties, owing to the secular domination Siâm has held over Kamboja, during which period the country last named, having entirely lost her own ancient civilization, turned to adopt that of the Siamese which was.

* See for an instance of Siamese proverbs borrowed by Malays, the *Journal of the Straits Branch R. Asiatic Soc.*, No 11 (June 1883), p. 55, No 125; and below, under section 10.
indeed, partly a reflex of her own, with the result that Siamese laws, literature, arts, and customs were bodily transplanted on Kambojau soil. We must accordingly, at least for the present, regard the proverbs taken as a basis for our comparisons below, to be genuinely Siamese, until their title to such an origin has been disproved. When extensive collections of Lāu sayings shall have been made, it will be possible to draw neater lines of distinction, since the paternity of many a proverb as Siamese will become firmly established once it has been shown to have long been known among their more unalloyed Thai kinsmen, the Lāu. On similar lines, when a collection of both Mōn and Khmēr proverbs shall be available, it will be possible to determine the paternity of many a Khmēr saying from its occurrence in Mōn. With these remarks I now subjoin a few examples of Siamese proverbs more or less in agreement with Western ones. These are but a small part of those I have so far collected, and I have no doubt that by extending the search a good many more, presenting possibly even more striking resemblances might be met with. In order to enable the reader better to appreciate the shades of difference in both sense and wording whenever such exist, I have thought it expedient to range them under two heads, comprising in the first those that express similar thoughts in a different manner, and in the second those which correspond "verbatim," or most closely so, to European proverbs.

9.—Instances of coincidence with Western proverbs.

Class A—The Same Idea Differently Expressed.

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<thead>
<tr>
<th>Siamese Sayings</th>
<th>European Equivalents</th>
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<tbody>
<tr>
<td>ข้า ๆ ได้ พราว สอง เกล็ม งาม</td>
<td>Slowly and gently you will nicely obtain two jungle-knives [instead of one only].</td>
</tr>
<tr>
<td>สิบ ปาก ๆ ไม่ เท่า ตา เหนา</td>
<td>Slowly and steady wins the race (Lloyd).</td>
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<tr>
<td>สิบ ตา เหนา ไม่ เท่า นิ่ง ก้อน</td>
<td>Everything comes if a man will only wait (Disraeli).</td>
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<tr>
<td>Ten mouths stating [one thing] are not as good evidence as one eye seeing it; nor are ten eyes seeing [one thing] equal to a single hand feeling it.</td>
<td>Seein's believin', but feelin's the naked truth (Scotch Prov.).</td>
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Trust as little as you can to report, and examine all you can by your senses (Johnson).
Siamese Sayings.

The egg colliding with a stone.

To buy a buffalo in a pool.

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

To take dry cocoanuts for sale to the gardener, or toilet powder to the palace ladies.

Ten cowries are within hand's reach; but twenty are too far removed.

To rear a tiger cub, a young crocodile, or a venomous snake.

European Equivalents.

The iron pot and the earthen pot.

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

Out of the frying pan into the fire.

Carrying coals to Newcastle.

Bringing earthen vessels to Samos or bats to Athens.

"In segetem spicas ferre" (Ovidius).

A bird in the hand is worth two in the bush.

Il vaut mieux un tiens que deux l'auro.

"Colubrum in sino fovere."

To cherish a serpent in one's bosom.

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

เลี้ยงนก, เสียบกิน; เเปลูกบ, เสี่ยงงาย

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

อย่า ด้าว ให้ กา กิน

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

หาม่า ดอก, เตะ หาม่า มั่ง

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

โรค มาแพร่ สายๆ,ไปเท่า เหาเท่าแผ่น

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

เว้า เมื่อง ตา หดต, ให้ พิจิ ทามาก

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

นำไป หญิง เหมือน น่า กดด บานไม้บั้ว

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

European Equivalents.

Penny wise and pound foolish.

Il faut laver son linge sale en famille.

One’s filthy linen should be washed at home.

“Similia similibus curantur.”

Like cures like.

Misfortunes never come singly.

“Quum Romanæ fueris, Romano vivite more.”

Do in Rome as the Romans do.

“Varium et mutabile semper Fæmina.” (Virgil).

Woman is inconstant.

La donna è mobile,

Qual piuma al vento. (Opera “Rigoletto”).

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

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

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

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

Beware of squint-eyed persons and of buffaloes with outspread horns.

European Equivalents.

To put round pegs into square holes.
To rob Peter to pay Paul.

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

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

To cast gems before monkeys.

With parsimony a little is sufficient (Seneca).
Frugality is an estate.

To cast pearls before swine (Jesus).

* A closer literal translation is rendered impossible by the idiomatic character of the language employed here; hence the one I have attempted is considerably paraphrastic. Seneca's saying quoted opposite perhaps more exactly conveys the sense implied.

† The Malay corresponding sayings are decidedly inferior to the Siamese. Here they are: "Like a monkey which has got a flower," and, "To give things to monkeys." [Nos. 182 and 251 in the Journal of the Sir, Br. R A. S., No. 11, pp. 65 and 78].
Siamese Sayings.

If a dog bites you, don’t bite him in return.

A dog when barking does not bite.

While the cat is away the mice make merry.

After the kine are gone the enclosure will [naturally] be put up.

Bringing additions of dew to the sea.

Face of doe and tiger-like heart. *

One’s own entrails prove worms to one’s self.

With over greediness wealth vanishes.

The blind leads the blind, and then the blind quarrels with his leader.

European Equivalents.

If a donkey brays at you, don’t bray at him.

If an ass kicks me, shall I strike him again? (Socrates).

A dog that barks does not bite.

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

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

Carrying water to the sea.

Cara de angel, corazon de demonio. (Spanish Prov.)

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

On n’est jamais trahi que par les siens.

He who grasps at too much holds fast nothing.

Grasp all, lose all.

If the blind lead the blind, both shall fall into the ditch (Hebrew Prov.)

* This seems to me superior to the more verbose Chinese saying: "A smiling tiger; on his lips honey, in his heart a sword."
Siamese Sayings

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

Handsome features, but no fragrance to smell.
[lit. to the olfactory kiss obtaining among the people of these countries].

He who spits towards the sky gets it back in his own face.

Even a four-footed animal [or, an elephant] will stumble; so will the scholar. *

* This saying occurs in almost identical form among Malays: “To spit in the air and get it back in one’s own face.” With them, however, it means: To speak evil of his own family or relations is an injury which recoils upon the speaker himself. See No. 61 in Maxwell’s collection. Journal, Straits Branch R. Asiatic Soc., No. 2, p. 136.

† Although this saying has often been quoted (see, e.g., p. 1 of the present paper), the fact has ever been overlooked that it corresponds word for word (with the exception of the term “horse,” replaced by “elephant” in one variant of the Siamese version) with the English proverb transcribed opposite it above.

Malays have a similar adage: “The strong elephant stumbles and the swift tiger has to spring,” meaning: “If the elephant and the tiger sometimes blunder, how much more should faults be excusable in man.” [See No. 300 of Maxwell’s collection, in Journal, Str. Br. R. A. S., No. 3, p. 42.] However, this is merely a variant of another saying: “Although the elephant is so big and has four legs, still he stumbles sometimes,” which, as Maxwell readily acknowledged later on, is clearly borrowed from the Siamese. [See Journal Str. Br. R. A. S., No. 11, p. 55, entry 125].
10.—Idiomatic Expressions.

Although it is often difficult to draw the line between proverbs proper and what are mere metaphorical locutions or allegorical sentences, I have thought it useful to group apart here, under the above head, such short phrases as are either figurative modes of expressing thought, or instances of enigmatic parallelism.

So far, lexicographical and grammatical works on the Siamese language are singularly meagre in this sort of sayings which form by themselves alone a considerably vast and interesting field for the student whether of the language or of the character of the people. I have, however, in the specimens presented below, not confined myself solely to time-honoured expressions but have deemed it expedient to include also a few modern ones which have but recently come into use, as well as some colloquialisms frequently met with in current literature.

As may be well expected, this class of locutions keeps continually growing on with the development of the language which, compelled to keep pace with the progress made by the country and her people on the paths of civilization and refinement, gradually divests itself of its primitive simplicity, becoming every day more ornate, sprightly, and imaginative.

An acquaintance with such expressions is, accordingly, necessary for a thorough understanding of contemporary literature, as well as of the colloquial obtaining among the educated class. Many of the sayings in question, however, find favour also with the common people. A sort of what may be termed slang has grown up of late and is widely employed in fashionable circles, especially at the capital. I have, however, sought to exclude as a rule, and so far as I was able to discriminate, locutions decidedly belonging to this class.

The Siamese language ill lends itself to puns; hence these "jeux d’esprit" forming the delectation of our "intellectuels" and also relished in this very Far East by the ‘Celestial’ literati and frequently met with in classical Indu literature, may be said to be practically unknown in this country * In this, as in other respects,

* The only Siamese pun I ever came across, so far as I can now remember, is the one about guava fruits and Europeans referred to below in Appendix C, No. 97.
Siamese still lags a long way behind the highly developed languages of both China and India; although the growing tendencies towards refinement just referred to as characteristic of its present phase, afford pleasant prospects for its future possibilities.

Here subjoined, then, are a few specimens of the expressions alluded to, the list of which might be considerably increased by a search through current literature and the parlance of the day. The same caution should, however, be exercised as we have pointed out while on the subject of proverbs, in order to avoid including sayings borrowed from the literature of the neighbouring nations, especially India. In drawing up the following list I have endeavoured to group the sayings under the three different heads of (A) Old idioms, (B) Modern idioms, and (C) Similes.

**A—Old Idioms.**

**Literal Translation.**

<table>
<thead>
<tr>
<th>Siamese</th>
<th>Meaning Implied.</th>
</tr>
</thead>
<tbody>
<tr>
<td>เสี่ยง 通告</td>
<td>A spine or thorn.</td>
</tr>
</tbody>
</table>
| ไฟ พัง | A straw fire. | A spitfire. A flashy outburst of passion or activity. 
| ไฟ ส้ม ขอน | A slow fire; a smouldering fire. | Unceasing activity. Long nurtured resentment. Sulkiness. |
| ขอน เจ้า | To conceal the end of the thread. | To hide one’s game. |
| กิ้ว ทรง or กิ้ว ทรง, กิ้ว | To hold the tail (or rudder); or, To hold the tail or rudder, to steer the stern; to be [or to hold] the handle. | To assist and direct from behind the scenes. To uphold. Wire-pulling. To pull the wires. |
| ถนน ไม่ มี กระแทก | Boneless tongue. | Not keeping one’s own word. |
| ถนน ตกบก | Tongue of a monitor lizard (which is forked). | A double-tongued person. |
Tigers in the jungle, and cats in ambush.  
To exalt one's self above the wind.  
Not to be afraid even to the extent of half a hair.  
To build or lay a bridge for.  
Servant of two masters.  
Compliable or cringing mind.  
A fawner, a cringer.  
To dedicate a platter of oblations to evil spirits in order to appease them.  
To put or fasten upon the head [like, e.g., a plaster].  
Go and wear it upon your head.  
Worker [lit. 'lord' of "karma" [here=mischief]].  
Perpetrator [lit. 'lord'] of sin (or, wrath).  

* In the new edition of Pallegoix' Dictionary, revised by Bishop Vey. Bangkok, 1896, p. 961, the expression  is ascribed the sense:

"To have the eyes bigger than the belly", corresponding to that set forth in the German proverb: "Die Augen sind weiter als der Bauch." I am unable, however, to find evidence as regards such being the meaning that  has among the Siamese. The only one sense I have noticed is that given above implying vexation and contempt, the location being used when one has been repeatedly worried about giving away or returning some thing.
Literal Translation.

To float away on a raft [as, e.g., impurities or unlucky things].

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

Thick for the eyes and ears.

It is a dense matter for both eyes and ears.

Crying before one feels the pain.

To sweep until smooth (or clean).

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

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

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

Meaning Implied.

To cast away a useless thing. To get rid of a bore or of a vexing preoccupation.

As easy as kissing my hand.

Easy going. Taking matters in an easy way.

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


Crying before you are hurt.

To make a clean sweep.

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

The forces are unequal to the task.

To meddle with other people’s business.
<p>| | |</p>
<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td><strong>B—MODERN IDIOMS.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Literal Translation.</strong></td>
<td><strong>Meaning Implied.</strong></td>
</tr>
<tr>
<td>&quot;ก้าว เรีย&quot;</td>
<td><em>To dig and spread out the earth [as a hen does]</em>.</td>
</tr>
<tr>
<td>&quot;แก่ น้า ถูม ที่จิ้ง&quot;</td>
<td><em>To expose. To go to the bottom of one thing.</em></td>
</tr>
<tr>
<td>&quot;ไก่ สด ถิ่&quot;</td>
<td><em>To cut off.</em></td>
</tr>
<tr>
<td>&quot;ตัด ขา ดิ้&quot;</td>
<td><em>To cut off all [the bonds of] attachment [to a person or thing]</em>.</td>
</tr>
<tr>
<td>&quot;ตะครับ&quot;</td>
<td><em>To go to the root of things.</em></td>
</tr>
<tr>
<td>&quot;ราวแคด&quot;</td>
<td><em>To have to rub the belly with water.</em></td>
</tr>
<tr>
<td>&quot;พระแหวน&quot;</td>
<td><em>To have nothing to eat.</em></td>
</tr>
<tr>
<td>&quot;วลี&quot;</td>
<td><em>To dine with duke Humphrey.</em></td>
</tr>
<tr>
<td>&quot;เกลี้ย เบ้&quot;</td>
<td><em>Quicksilver.</em></td>
</tr>
<tr>
<td>&quot;เก็บ น้ำ&quot;</td>
<td><em>A restless individual.</em></td>
</tr>
<tr>
<td>&quot;เกลี้ย เบ้&quot;</td>
<td><em>A night thief or hat-snatcher in the streets.</em></td>
</tr>
<tr>
<td>&quot;แก่น กู&quot;</td>
<td><em>Dissolving like salt falling into the water.</em></td>
</tr>
<tr>
<td>&quot;แก่น กู&quot;</td>
<td><em>Vanishing like a soap-bubble.</em></td>
</tr>
<tr>
<td>&quot;หญิง เล่า การะ&quot;</td>
<td><em>The side shaft of a [buckle, or buffalo] cart.</em></td>
</tr>
<tr>
<td>&quot;นาง พา&quot;</td>
<td><em>A celestial nymph.</em></td>
</tr>
<tr>
<td>&quot;นาง ตุ่ยสกี&quot;</td>
<td><em>A shameless woman.</em></td>
</tr>
<tr>
<td>&quot;หญิง เล่า การะ&quot;</td>
<td><em>A Lais, or Lesbia.</em></td>
</tr>
<tr>
<td>&quot;หญิง เล่า การะ&quot;</td>
<td><em>Fille de joie.</em></td>
</tr>
<tr>
<td>&quot;หญิง เล่า การะ&quot;</td>
<td><em>A glib-tongued and shameless woman. A shrew.</em></td>
</tr>
<tr>
<td>&quot;หญิง เล่า การะ&quot;</td>
<td><em>A blockhead.</em></td>
</tr>
<tr>
<td>&quot;หญิง เล่า การะ&quot;</td>
<td><em>Lit. &quot;Mushroom-head,&quot; the head of a rose nail [which is very hard and can stand a lot of hammering at].</em></td>
</tr>
<tr>
<td>唐 伞</td>
<td>Literal Translation.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>To spread the umbrella open.</td>
<td>To monopolize for one's self, preventing others from sharing in some advantage. Exclusivism.</td>
</tr>
<tr>
<td>ผ้า ผื</td>
<td>To dress [the lower part of the body].</td>
</tr>
<tr>
<td>แมว</td>
<td>It is mere wind.</td>
</tr>
<tr>
<td>แปล สม</td>
<td>It is but clouds.</td>
</tr>
<tr>
<td>แปล แย้ม</td>
<td>It is a balloon [lit. 'A lamp floating in the air,' meaning an air-balloon].</td>
</tr>
<tr>
<td>พาร ภัง ผ้า ลาย</td>
<td>To present with a flowered chintz.</td>
</tr>
<tr>
<td>ให้ ข้า หักก</td>
<td>To give [one who is crack-brained] snuff-drug [in order to clear his head of craziness].</td>
</tr>
<tr>
<td>ปาก คอ้ ง สา</td>
<td>The mouth of Khlong Sán creek [in Bâng-kök, where is the lunatic asylum].</td>
</tr>
<tr>
<td>ปั้น ปิย พิมพ์ ลาย</td>
<td>To change the musical performers (or musical band).</td>
</tr>
</tbody>
</table>
Literal Translation. Meaning Implied.

Dried up face. Thin and shrivelled-up face caused by disappointment and sorrow

Emaciated so as to be sought after by the vultures [which devour dead bodies].

The surface getting spoiled. To lose one's self-control. To get angry.

Large surface (floor, or ground).

To burst into a great rage.

Wooden head. Head as hard as wood, like that of rowdy vagrants used to affrays.

Do. do. A rough. A riotous fellow.

Son of the wind. A man of low extraction. "Filius terrae."

Son of [a happy] union. A man of noble blood, or high birth.

A phenicopter. A confirmed gabbler, unable to hold his tongue and keep a secret.

A maynah bird. A parrot (fig.). One who repeats by rote, or as a parrot does.


[N.B. This is a logogram made up of the initial syllables of: Khórât, Khamén (the Khmár country, i.e., Kamboja), Lakhôn (i.e., Nakhôn Sri Dhammaráj or Ligor), and Sup'han; these being the localities whence, according to popular opinion, come the most arrant liars.] This jocular formula has a pendant in Europe in the "four P's" (Palmer, Pardon, a Poticary, and a Peddler) disputing as to which could tell the greatest lie,—in Heywood's play "The Four P's" (A. D. 1520).
C—SIMILES.

Literal Translation.  Meaning Implied.

Like running a mortar up-hill.  A very hard job.  A difficult task.  A Sisyphian labour.

Like a Ceylonese tongue.  Gab.  A glib-tongued fellow.

As easy as smoking a cigarette.  As easy as kissing my hand.  "Tis as easy as lying (Shakespeare).

Like making an oblation of a platter of food to the ghosts.  Like giving a sop to Cerberus.

Like a ghost without substance or a leaf-platter without frame.  An empty show.  An unserviceable thing or individual.  A bogus.

Like bringing up a water monitor wasting the curry.  Wasted time and labour.  "A lavar la testa all’ asino si perde il ran-no ed il sapone" (Ital. prov.)

Losing the personal brightness as if being possessed with a ghost.  Wasting away and losing gaiety as if possessed with a vampire.

Monkey-like face.  Sullen mien.

Sitting motionless, with folded arms, like a monkey.
<table>
<thead>
<tr>
<th>Thai</th>
<th>English (Literal)</th>
<th>English (Meaning)</th>
</tr>
</thead>
<tbody>
<tr>
<td>เทิ่มเย็น ทอง แดง</td>
<td>Like the copper concealed [in a counterfeit silver coin] which, with exposure, becomes stained [with oxidation].</td>
<td>Showing up its spots.</td>
</tr>
<tr>
<td>เทิ่มเย็น หมา</td>
<td>Starving like a dog.</td>
<td>Starving like a church mouse.</td>
</tr>
<tr>
<td>เทิ่มเย็น ทั้ง หัก, ดูกวัก ก็ แก่เย็น</td>
<td>Like a broken tree, whose cherished fruits wither.</td>
<td></td>
</tr>
<tr>
<td>ถึง มี ปาก, ฝังเขี้ยว</td>
<td>Though possessed with a mouth, it is useless, like that of a turtle or a shell-fish [which lack the faculty of speech].</td>
<td>Said of one talking nonsense, or unable to plead his own cause.</td>
</tr>
<tr>
<td>เทิ่มเย็น เสาว์ พิม</td>
<td>Like bartering Barus [or, refined] camphor for common salt.</td>
<td>A foolish bargain.</td>
</tr>
<tr>
<td>เทิ่มเย็น ไม่ ซื้อ ครั้ง ไม่ ซื้อ</td>
<td>Like raising [or pretending to raise] a log with a splinter.</td>
<td>A task beyond one's own forces.</td>
</tr>
<tr>
<td>เทิ่มเย็น กิน ไม่ ยั้ง นอน ยั้ง</td>
<td>Like the dumb man dreaming in sleep, [who is unable to tell what he has seen in his dreams].</td>
<td>Said of one unable to put down in writing his thoughts or experiences.</td>
</tr>
<tr>
<td>เทิ่มเย็น กิน ร้อง นิ่ง คือ ไม่ เห็น</td>
<td>Like a maimed man without hands getting a finger-ring.</td>
<td>Said of one who does not know to make a good use of the valuables he possesses.</td>
</tr>
</tbody>
</table>

* This very popular adage occurs cited in the annals of Ayuthia, vol. I., p. 150 (date, rectified, 1590).
Literal Translation. | Meaning Implied.
---|---
Like the rabbits who attempted to find out the depth of the sea [which they could not do, their legs being too short for the purpose, and perished drowned in consequence.] | Like the self-conceited frog who attempted to swell up to a size equal to that of the bull.
Like the little bird who challenged "Garuda," [the mythical king of the feathered tribes] to flight. | An Icarian attempt, bound to end in failure.

11.—Instances of borrowed sayings, and literary allusions.

In order to give an idea of the difficulty of discriminating between genuine Siamese and foreign imported sayings, I shall now give a few instances of adages, similes, etc., borrowed from Indû literature or based on incidents related in the "Avadânas," "Jâtakas," and other popular stories formerly current in India. The field of literary allusions—confined mostly to classical Indû works—now and then met with in Siamese literature and sometimes found in the colloquial in daily use among the people, is so far an entirely untrodden one, and should receive earnest attention at the hand of scholars. For it is an undeniable fact that passages occurring in local literary productions and even in the vernacular, do often prove absolutely unintelligible to the average foreign resident on account of the allusions they contain to incidents, stories, and traditions with which he is unfamiliar as they belong to the folklore of either India or Indo-China. The difficulty here referred to is exactly the same as would be experienced by a Siamese, unacquainted with our classical and historical literature, in understanding the productions of our modern writers, or even some of the articles of our newspapers. It would, accordingly, be highly useful, if some competent hand set about to collect such allusions into a handbook, as has been done in China and other

* Both these apologies also occur in the Annals of Ayuthia, vol. I., pp. 72-73 (date, rectified, 1564).
places, thus producing a sort of “Siamese Reader Manual,” which
would go a good deal towards clearing the way for Western readers
who take an interest in the local language and literature. The op-
portunity for such a book may easily be judged from the few speci-
mens here submitted.

1. ภูมิ เจตนา เหี่ยน ตึก กอเต้น เว้า ตับ เพียง—“Foolish-
ness, like a locust entering the fire.”—This saying, corresponding to
our “To court destruction”, is frequently met with in Indu litera-
ture, from the Ramâyana (Sundara-kânda) * down to the Pancatantra † and later works.

2. เหี่ยน ทาน ตึก เหี่ยน เว้า เกียน ถียว—“Like the crow with
a rice-pot support girt round his neck.” This is an allusion to an
apologue quoted in the commentary to the Dhammapada, where it is
related that a crow, while flying past a house in conflagration, had
the misfortune of thrusting its head through the ring shaped frame
used as a rest for a rice-pot, which had been projected up in the air
by the conflagration and was on fire, thus causing the death of the
poor bird. [Such a ring-shaped frame, called เหี่ยน, is made either
of plaited rattans or grass blades, thus forming when dried a readily
inflammable object].

3. ปลา หงวาย สาย เผ่า ปลา—“The Mo fishes lost their
lives on account of their mouth [i.e., greediness, gluttony].” This
very common saying refers to a Jataka story ‡ of fishes being enticed
by a heron (some versions say a crane) to be carried to a larger pool
better stocked with food. Blinded by their gluttony they agreed to
the transferment, but were, one after another, eaten instead by the
crafty heron.

4. ชื่อ คู มัก ปลาง หงว—“The sugar cane, though insi-
pid at the beginning, becomes sweet towards the end.” Here is an
adage recurring in the Pancatantra § and, doubtless, also in earlier
Indu literature.

† Lib. I., 2, 9; lib. III., 5; lib. IV, 8, etc. (pp. 19,75,231,299, etc.
of Lancereau’s transl.).
‡ “Baka Jatabt,” the No. 38 of Fausboll’s ed. This well-known
story also occurs in the Pancatantra, lib. I., 8.
§ Lib. II., 1. “As with the sugar cane, beginning from one end
and proceeding [to chew] one internode after the other the juice gradually
becomes sweeter to the taste, so is the friendship of the virtuous,” etc.
5. คุ๊กกี่ พอก ถึง กัด, เมื่อ ถ้า เร้า ผู้ง ผัก ก็ แท่ง ตน

เข้าผู้; เมื่อ เร้าผู้ ผ่าน ผู้ที่ วาง เสร็จ คุ๊กกี่ — "Like the bats

which, when among birds declared themselves to be birds, and when

among mice uttered sounds like mice." —

"Je suis oiseau, voyez mes ailes !

Je suis souris; vivent les rats !" -(La Fontaine, lib. II, fab. 5). Here is a saying based on a well-known fable that like

many others has travelled from India both to the West and East,

spreading all over Indo-China. * It comes from the India

"Avadānas."

12. Role and characteristics ascribed to animals.

It may be worth while, before leaving this subject of

Siamese proverbs, to devote a few words to the very interesting

point of the rôle and characteristics ascribed in the imagery of

Siamese folk-sayings to the various beings of the brute creation,

and to notice the differences as well as the few coincidences

occurring in this respect with Western literature. Some of such

dissimilarities arise, as a matter of course, from the considerably

diverse fauna found in these tropical countries in respect to that

common in our temperate climes; nevertheless it will be seen that

not infrequently the same animal is, among these populations, made

to typify a foible or other idiosyncrasy quite different than with us.

In either case these disparities in the valuation of the characteristics

of the various animals prove extremely interesting as affording to us an

insight into the peculiar aspects in which Eastern thought and expe-

rience differ from ours. Here subjoined are a few instances both

of the dissimilarities and coincidences above referred to, some being

re-quoted from the list of idiomatic expressions already given.

1. The ox, พระ หนุ่, is —as with us—the type of stupidity or

dullness; but our

2. Ass, or jackass, กระบอง, owing to its not being indigenous
to the country, is replaced in folk-sayings by the buffalo, กระบำ

* It is also known, under a somewhat different form, in Annam.

See Landes' "Contes et Légendes Annamites," in Excursions et Reconna-

sances, vol. XI, fasc. 25, pp. 243—44.
which latter thus represents ignorance and all the other unattractive qualities that we sum up in the term 'asinity.'

3. The parrot, as the type of repetition by rote or servile imitation, becomes in Siamese the มนูญ or Maynah bird.

4. The snake, งู, as the incarnation of evil, ingratitude, etc., becomes, as a rule, a งูเหลือ, poisonous snake, or viper.

5. The tiger, เต่า, besides retaining, as with us, its character of ferocity, often replaces in folk-sayings our 'demon,' or devilish nature.

6. The swine, หมู, remains likewise the embodiment of uncleanness, grossness and brutality; while

7. The dog, หมา, acquires a far more unattractive character than with us, it being considered destitute of almost any good quality or redeeming feature, except that of devotion to its master.

8. The wagtail and magpie, as the types of effrontery and purloining propensities, become the crow, นก; and

9. The jay, as the impersonation of a woman of loose character, is replaced by the female crow, นก, or นก.

10. The jackdaw, in its character of a gabbler and divulger of secrets, is substituted by the นกนก, the phenicopter.

11. The crocodile, อิระ งู, represents duplicity, and shares with the tiger and the snake the accusation of ferocity and ingratitude.

12. The innocent lamb of our apologues is replaced in Siam, in the absence of the ovine genus, by the gentle deer, เลียง, the type of meekness.

13. The monkey, ตุ้ง, far from being, as with us, a by-word for apishness and mimicry, personifies naughtiness, restlessness and
stupidity, its face being taken as the very embodiment of ugliness
and sullenness of expression.

14. Our eagle of soaring fame, unknown in the country
except in its less notable variety of the sea eagle, is replaced in
Siamese folk-lore by the peacock, นกacock, commonly credited with
the hobby of flying aloft on a level with the clouds, and with high
ideals of flirtation with no less a sublime object than the sun.

15. The timid hare, กระต่าย, on the other hand, is ascribed
similar pinings for the moon, in the contemplation of which it delights
on clear nights.

16. The type of beauty, found with us in the peacock, is for
the Siamese the swan, นางนก, which is withal the ideal of grace and
chasteness.

17. The nightingale and the sky-lark, our impersonation of
sweetness of song, far from finding in Siam their counterparts in the
gorgeously feathered bulbul delighting her jungles, are replaced by
either the paradise bird, นกนกนกนก, or the cuckoo, นกนก.

18. The owl, symbol with us of philosophical lucubrations,
and a bird of evil omen, has become, as we have seen, a byword for
the performers of the less noble nocturnal exploits of hat-snatching
and street thieving.

19. The king crab, เตี้ยงก, unknown to our climes, is in
Siamese folk lore, regarded as the type of the uxorious husband,
ever hanging by the skirts of his spouse.

20. The sparrow, นกนกนกนก, is the type of lascivious-
ness and sexual indulgence.

21. The carpenter bee ปุหะก, always on the look-out for
t fresh blossoms from which to gather the sweet pollen, has become a
byword for a Don Juan, or seducer of the fair sex.

22. The homely gecko, ตัวปู, notorious for its frequent
chirping, typifies slander and gossip. “Gecko mouth,” ปากก, means a bitter tongue.
23. The water monitor, เท่า, is regarded as a most abject, unlucky, and useless creature.

24. The turtle, เท่า, has no typical characteristic ascribed; but “turtle-head,” หัว เท่า, is the designation applied to one subject to often change his mind, and whose word cannot be depended upon.

25. The fox, หมา กัง กะ, our embodiment of cunning, although existing in the jungles of Siam, is replaced in folk-sayings by the fishing tiger cat, เสือ ป่า, commonly known as the ‘master of trickery,’ เจ้า แต่ห์.

26. The rhinoceros นคร, scarcely appears in folk-sayings except in conjunction with the tiger, in the idiom ร้อง โค, เสียง ดี. "To roar like a rhinoceros or a tiger," which means to raise the voice more than necessary.

27. The little fly or midge, representing with us smallness, is replaced by either the หมา, louse, or เต้าน, clothes-moth, used to denote anything diminutive.

28. The mouse, หนู, is also, as with Malays, suggestive of tiny size, and thus corresponds, in metaphoric speech, to our ‘dwarf’ or ‘pygmy.’ So children are commonly designated หนู, เจ้า หนู, and เจ้า หมา which is rather a familiar term of endearment and conveys the same meaning as our “little ones.” * From a passage of Shakespeare it appears that the same term was used in a like manner even for fully grown people:

"Pinch wanton on your cheek, call you his mouse;" and Dr. Frankfurter notices in his “Elements of Siamese Grammar,”

* The term หนู is recorded as having been used by King Phra Buddha-lot-lî when addressing his son, the future King Mahâ Mongkut, while yet a boy. “ติ หนู ไม่ พอหนู” ‘Is it good or not, my dear little mouse?’ (See เบื้องต่างติด ตั้ง No. 15 of the bibliography in Appendix A, below, section II—p. 103).
p. 72, that in German children are addressed as "Mäuschen," i.e. 'little mice;' much in the same way as in Siamese. In Siam as in Malaya, however, the connotation 'mouse' is applied, besides to animated beings, also to plants and inanimate objects of a peculiarly diminutive variety. *

29. The elephant, பென்சன், besides being the type of strength and wisdom, is suggestive, on account of its size, of something enormous. The term பென்சன், when used in such an allegorical sense, is accordingly the antonym of பான் and corresponds to 'gigantic,' 'colossal,' 'elephantine' or 'mastodontic.' Applied to a man it denotes a very tall and stout man. As in Malay it is applied also to plants and other objects in order to connote their large sized varieties, much in the same manner as the term "gigantea" is used by botanists. But even in Western languages examples are not wanting of an analogous application of the term, as for instance, in 'elephant' and 'double-elephant,' two large sizes of paper.

The few examples collected above of allegoric allusions to animals in Siamese folk-sayings will, I venture to hope, suffice to show how important it is, for the thorough understanding of both the colloquial and written language of the country, to know the rôle and character ascribed to such creatures in the opinion of the Siamese. The investigation might be usefully extended not only to other beings of the brute creation omitted in the above list, but also to the country flora and to inanimate objects the names or characteristics of which enter to form the basis of Siamese metaphorical expressions.

Already highly interesting in itself such an inquiry would become the more intensely so, if conducted on comparative lines so as to bring face to face with Siamese idioms the congener ones of the neighbouring nations and show what figures of speech have been resorted to by them to express the same idea. Take for instance the word 'interest,' or 'fruit,' of money. Among Siamese it is

* See the Journal of the Straits Branch R. A. S., No. 30, p. 34. for the analogous Malay applications of the terms 'mouse' (tikus) and 'elephant' (gajah) to plants, creepers, etc.
not yet a ‘fruit’, but is conceived as being still at the blooming stage of a ‘flower’, ฝ่ำ. More fully it is expressed as ดอกเบร captures flower of cowries,’ while in Malay it is denoted much in the same style as ‘bunga wang,’ i. e., ‘flower of money’. In Mônh it is more uninvitingly conceived as ‘oit sôn’ = ‘faeces of silver’ (i.e. money); while in Khmer it becomes ‘kär-prak,’ i. e., ‘the labour of silver,’ meaning the outcome of the work (investment, etc.) of money. But even among the various branches of the Thai race there are variations, for while the Lâu of Northern and North-eastern Siâm call interest, with but slight difference, ‘dok-ngën,’ ‘flower of silver’ (i.e. money), their kinsmen of Burma, the Greater Thai, or so-called “Shâns”, owing doubtless to the influence exercised upon their modes of thought by the Mônh, the former masters of the country, render the same expression as ‘khi-ngën’ (faeces of silver) which is merely a translation of the Mônh one. As the Siamese and Lâu terms differ from all those employed by their neighbours *—except the Malays who probably adopted the locution from them—we must conclude that the idiom ‘flower’ or ‘flower of cowries,’ ‘flower of silver,’ etc., is of genuine Thai origin and belongs to the primeval speech of their race.

This is but one instance, out of many a hundred, to evidence how the study of even common Siamese figurative expressions may lead to important results, not only in so far as it affords us an insight,—unobtainable otherwise—into the character and ways of thought of the people, but also from the no less interesting point of view of often enabling us to trace the limits of ethical and linguistic influence exerted upon such character and thought by the neighbouring nations as well as by the former occupants of the soil. The idioms in question are in a word, when comparatively treated, apt to form a criterion of race, since they often bear the hall-mark of their nationality printed on their very face, which a little experience and familiarity with them will enable anyone to clearly recognize.

13.—Conclusion.

With this sketch, necessarily imperfect, owing to the extremely brief time I was enabled to devote to its preparation as

* Chinese, Annamese, Burmese, etc. also included, who all have different modes of expressing the term ‘interest.’
well as to the necessity of not trespassing the limits of space
conceded to an ordinary paper, I venture to hope nevertheless
to have succeeded in some measure to direct attention to the
possibilities offered by a study of Siamese proverbs and idiomatic
phrases, and to demonstrate how vast and interesting is this so far
almost untrodden field. If these pages will stimulate inquiry and
lead to our being put in possession at some not far distant date of a
fairly extensive collection of genuinely Siamese adages and idioms
current in the various parts of the country, I shall deem the
object of this paper to have been completely attained. Meanwhile,
I consider myself fairly justified in concluding, from the fragmentary
evidence adduced above, that "Sense, shortness, and salt," the long acknowledged ingredients of a good proverb, are all but
absent in Siamese folk-sayings, and in many an instance no less
conspicuous than in the choice bits of proverbial lore of the highest
civilized nations. Last but not least of the refreshing impressions
derived from a study of them is the somewhat unexpected one of
finding therein the very condemnation, in the most explicit and
poignant terms, of certain foibles with which the Siamese have been
from time to time more or less unjustly credited by Western writers.

Such wholesome features not unfrequently concur in making
of the folk-sayings in question true handy epitomes of sound practical
as well as ethical instruction capable, if conformed with, of as much
regenerative influence upon the minds and hearts of the people, as
volumes of philosophical speculations. Thus, they undoubtedly had
their own considerable share in the education of the masses and very
likely may, if turned to good account, play a still higher rôle in
their future improvement. For it has been said by no less a keen-
sighted thinker than Thomas Carlyle, that "there is often more true
spiritual force in a proverb than in a philosophical system."

Well may, in conclusion, the Siamese go proud of their adages
and imaginious pointed idioms which depict them in their true light
of a talented, gentle, and humorous people, susceptible of yet fuller
and higher developments; characteristics, by the way, already well
evident to those who have learned to know and understand them.
APPENDIX A.

BIBLIOGRAPHY OF SIAMESE SUBHASIT LITERATURE.

As remarked above, the Siamese include under the name of Sup'hasit (Subhāsīt) not only proverbs proper, but also every sort of moral teachings and rules of conduct and deportment. In attempting for the first time to give here subjoined a bibliography of Siamese Subhāsīt literature, I have accordingly thought it advisable to class the works relating thereto under two heads, viz., I—Proverbs proper, including adages, maxims, precepts, etc.; and II—Ethical treatises, consisting of rules of conduct and deportment and manuals of politeness. Being a first attempt in its line, the present bibliographical sketch is necessarily incomplete, and it is therefore to be hoped that those who take an interest in the subject will supply the names and descriptions of such works as may have escaped the attention of the compiler of this first list.

I.—COLLECTIONS OF PROVERBS, MAXIMS, ETC.

1. ตุกขาติ พระร่วง, or, บัญญัติพระร่วง—"The Wise Sayings of King Rüang," or "The Precepts of King Rüang." The authorship of this work is traditionally ascribed to the potentate of that name who reigned at Sukhōthai between A. D. 1257-1300 circa. It includes some 160 precepts. There exist several versions with but slight variants. See the introductory note to the translation in Appendix B below.

2. โลกันติ—"Lokaniti," or "Guidance to Mankind," a metrical work in the Pāli language introduced from India, which has formed the prototype for most Siamese compositions of a similar character subsequently produced. It is divided into seven "kandhas" or chapters, six of which have been printed in a somewhat mutilated form in the "Vajirānān" magazine (the journal of the homonymous Society and Library), vol. II of the small 8vo edition, (C. S. 1247 (=A. D. 1885), fasc. 7, pp. 60-86.

3. โลกันติ ปี่—"Lokaniti in verse," a Siamese metrical translation of the above, printed collaterally with the Pāli text in the same magazine. Author of this translation seems to be the Phya Sri Sunthon Vohān (Sundara-vohāra) Nōi (1822-1891).
4. ตันานิ — “Lokaniti in verse,” another metrical translation of the same work into Siamese, by Prince Kroma-somdech Dec'hādisōn (Tejātsāra), a son of king Phutta-lōt-lā the second reigning sovereign of the present dynasty, who lived A.D. 1793-1859. This translation was printed in the Vajirānaṇ magazine, vol. II, fasc. 8, C. S. 1247 [A.D. 1885], pp. 136-175


6. ข้าวบ้าน, เป็นคำ ซึ่งแปล ซึ่งแปล — “Isarañāga’s Maxims,” a metrical composition consisting of proverbs and useful maxims, by the Reverend Isarañāga, a Buddhist monk living under the fourth reign of the present dynasty (A.D. 1851-1868) and said to be of royal descent. Various editions in print are extant of this work. One dated 1899 comprises 14 pp. small 8vo.

7. ข้าวบ้าน ซึ่งแปล — “Vajirānaṇ Subhāsīt” a collection of maxims, mottoes, etc., for the most part in verse, consisting of contributions from 293 members of both sexes of the Vajirānaṇ Literary Society and Library. A composition by H. M. the present reigning sovereign heads the series. Printed by the same Library in R. S. 108 =A. D. 1889; 1 vol. in 8vo, pp. VI—294.


11. "Versified Maxims of Phra Rüang," a paraphrase in verse of the wise sayings of King Rüang, each maxim being dealt with in a separate stanza of four lines. By Chùn Prasöt Aksoranit (P'he). Published in the Vajiranān Magazine for R. S. 114=A. D. 1895, pp. 1795-1802, 1889-1900; and for R. S. 115=A. D. 1896, pp. 1995-1998, 2192, 2286, 2352-55, 2446-49. Only 130 maxims have thus been treated, out of some 170, and the publication of the remainder has never been made since.

12. "One hundred and fifty Precepts," in metrical form, by the Buddhist monk Maha-Joti (Mahā-Joti) of the Rajapurāṇa monastery (Rajapurāṇa), more popularly known as Wat Lieb, in Bangkok city. Printed in the year R. S. 119=A. D. 1900, 1 vol. in 16mo., 8 pp., of which the precepts proper only occupy five, the rest being taken up by a moral exhortation appended as a conclusion by the author.

II.—Moral Teachings and Rules of Deportment.

1. "King Bālī's advice to his younger brother." This metrical composition, based on an episode of the Rāmāyana, canto IV (Kiśkindhyā-kāṇḍa), in which Bālī, the king of the monkey tribes, falls wounded to death by an arrow of Rāma, purports to be the admonitions given by the defeated potentate to his younger brother Sugrīva to whom he handed over the care of the kingdom before passing away. An old redaction of this treatise appears to have been extant in Ayuthia since the seventeenth century A. D. judging by an acrostic on which I find in the Siamese grammar composed for King Nārāyānī by his Chief Astrologer (P'hyā Horādhippati) from Sukhōthai. But whether such a work is still extant or not, I am unable to say.

2. A similar composition by Nāi Narindr Dhibet (In), a highly esteemed poet who wrote under the third reign (A.D. 1824-1851).
3. ผู้ที่ สอน นิยม—A similar work by a monk named Yasara (เจ้าหน้า ธารา), of which various editions have appeared in print. One of these, dated R. S. 119=1900, comprises 11 pages in 8vo. The title of this work might be rendered "The Courtier," as it consists, in fact, of rules of conduct and admonitions on Court etiquette, etc.

4. สุขศิลป์ สอน เด็ก—"Admonitions to Children," a metrical work by Prince Dec'hadison (A. D. 1793-1859). Various reprints of it exist, of which one was made in R. S. 119= A. D. 1900, comprising 43 pages. It contains very sensible and useful advice.


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

7. กุญญา สอน นิยม—"Queen Krisnā's advice to her sister," by an anonymous writer, apparently from the time of Ayuthia. Queen Krisnā, though pluraly married to no less than five princes, could get on very well with the whole of them; but her sister Chiraprabhā although possessing only one husband found it impossible to agree with him. Disconsolate she unbosomed herself to her elder sister Krisnā who, with the experienced advice she gave her, managed to re-establish peace and happiness in her home. This
work, purporting to be Kriṣṇa’s teachings, may thus be called “The Palace Lady’s Manual,” and forms a counterpart to No. 3 above. The original version was engraved in a slightly revised form on marble slabs encased in the walls of one of the “salās” or kiosks of the Jetavana monastery in the city (popularly known as “Wat P‘hō”). It was since printed several times, e. g. once by Smith in C. S. 1236=A. D. 1874, in small 8vo., 17 pp.

8. เหล ปฎิมา [sic for กฤฎีณา] สน ทิศิฏฐี กิจ—A modern version of the same work by an anonymous author. Published R. S. 119=A. D. 1900, 35 pp. small 8vo. The metre runs more smoothly than in the older work.

9. คำ ฉันท์ สน หญิง—“Instructions in verse to women,” by an anonymous writer, apparently from the time of Ayuthia. Printed in the Vajiraṅān Magazine for R. S. 119=A. D. 1900, No. 72, pp. 817—834.

10. พิษณุก่อน มุข—“Vibhak’s advice to his son.” Phip’hek (พิษณุ Vibhek) is the corrupt form that Vibhīṣaṇa has assumed in Siamese versions of the famous Indu epic, the Rāmāyaṇa. Vibhīṣaṇa was younger brother to Rāvana, the rākṣasa king and ruler of Lanka (in Ceylon). Owing to his having spoken too freely, and straight-forwardly told some crude truths to his brother and sovereign, he fell in disgrace with the latter and had to leave the kingdom, passing on to Rāma’s side. * On the point of bidding adieu to his wife and son he gave the younger wise advice on the line of conduct he should follow for his welfare. This, in an expanded form, is what constitutes the present work, the author of which is Mahat-c‘ha (มหาดชา) an official formerly attached to the Second King’s (ผู้นำ) Palace. One of its editions in print appeared in R. S. 118=A. D. 1899, which fills 13 pages in small 8vo.


* See “Rāmāyaṇa,” “Sundara-kāṅḍa,” chapt. 87-89 of Corresio’s transl.

13. ตุกทิค ข้าว—"Warnings to Opium smokers," by an anonymous author. It sets forth the evils of opium smoking and deprecates the practice in very forcible terms. Various reprints, of which one of the latest is dated R.S. 118 = A.D. 1899, and comprises 13 pages in small 8vo.

14. มะวงไวยาท ตุกทิค สอบ ชก ย่าง—"Cha-sanghovad. Admonitions to six classes," by an anonymous writer. The six classes of persons addressed are the young, the middle-aged, and the old-aged of both sexes. Printed in R. S. 119 = A. D. 1899, 34 pp. small 8vo.

15. เรื่อง ถูก ตีตี บท—"Four moral dissertations," by the late Chau Phya Mahindr, เรื่อง มหินทร กษัตริย์ ธนัง (1821–1895). The book consists of four essays on moral instruction, as on union, concord, etc., told partly in prose and partly in verse. The author gave the book the sub-title of "หนัง ตีตี ชาญ พิษภัย"—Printed at the R. Printing Office C. S. 1237 (= A. D. 1875); 105 pp. in large 8vo.


17. กุมารโวชา เผ็นถูก ตีตี สอบ เคล—"Kumārovāda, instructions to the young," by the Rev. On. a Buddhist monk (ผิว ภรา สอบ) The teachings are meant for boys residing as students in monasteries, and bear on manners, behaviour, etc. Printed in R. S. 119 = A. D. 1900, in small 8vo, 64 pp.

19. "A. B. O. Teachings," by an anonymous writer. This work consists of various moral instructions on subjects suggested by terms beginning with the different letters of the Siamese alphabet. Printed in R. S. 120=A. D. 1901, in small 8vo., 48 pages.


It will be seen that the works included in the above bibliographical sketch are mostly modern, may quite recent. Although there can be no doubt that during the period when the Siamese capital stood at Ayuthia (A. D. 1353—1767) many more similar works must have existed, they seem to have got lost through the sack of that capital, or become too rare to be now readily accessible. It is sincerely to be hoped that those who may possess any such works or information about them will kindly forward short notices of their titles, authorship, and contents, for insertion into a supplement to the present bibliography.
As already noticed on a preceding page, several recensions exist of the collection of Maxims ascribed to King Rüang, which present not a few variants, although mostly of a slight enough character. One of the best known recensions is that made at the time of the foundation of the Jetavana, vulgar Wat P'ho, monastery in Bângkôk City, during the third reign of the present dynasty. This recension was engraved, like many other texts and treatises of science and folk-lore, on marble slabs and encased in the walls and pillars of one of many the salas or kiosks adorning the inner courtyards of that famed monastery.* In the text and translation subjoined I have followed what purports to be a copy taken from the recension in question, which, for brevity's sake, I shall conventionally distinguish as (P.). This I have, however, collated with several MSS. of an older recension (O), which may as likely as not represent the text in its original or quasi-original form, and have noted the variants appending them in notes at the foot of each page. The printed versions are all more or less incorrect and team with gross orthographical errors as well as with misprints, both features which seem to be inseparable from the publications in the Siamese language issued by most local privately-owned establishments. I may add, for completeness' sake from a bibliographical point of view, that a paraphrase in verse of 130 of King Rüang's precepts has been published in the Vajirañâ magazine for R. S. 114–15 (=A. D.1895–6). see above, p. 44. The author of this metrical composition has dealt with the sentences of the precepts taking them one by one, as if each sentence were a whole precept in itself, a course which to my belief is somewhat open to criticism. Far from following such a rule of thumb method, I have in the text and translation subjoined grouped together such sentences as seemed to me parts of the context of one and the same precept.

* Many of such kiosks have, since several years, fallen to ruin; but the inscribed slabs were picked up from amongst the debris and put by awaiting an opportunity to transfer them to a more suitable place, as the texts they contain (on native medicine, astrology, folk-lore, etc.) are very valuable and form collectively a very curious library. Owing to the present "pèle-mêle" condition of the slabs, I could not, as I should have wished, collate the texts at hand with the one inscribed on them.
Introduction.

Once upon a time when King Râng was reigning over the realm of Sukhôthai, having gained a clear insight into the future, gave vent to the following enlightened utterances intended for the instruction and guidance of mankind all over the earth. Let one and all endeavour to learn them for their own personal benefit and protection, and strive never to depart from their observance.

* O. has a different preamble, as follows:

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

Let his teaching be followed unswervingly.
THE PRECEPTS.

Study while still of tender age.

Pursue wealth when mature.

Thy neighbour’s property do not covet.

Do not foment disputes.

Conform to old precedent [i.e. to long established usage].

Adopt what is right and reject what is wrong.

Refrain from doing foolish things.

Do not bully thy fellowmen.

When going to the woods don’t forget the jungle knife.

In the presence of the enemy do not be remiss.

Defer the pursuit of wealth to a maturer age.

Do not defraud thy fellowmen of their property.

Do not be slothful in [attending to] matters.

What you say, say according to rule.

When the enemy comes on do not be remiss.
Do not tarry long at other people's homes.

Of the management of thy own home think in earnest.

Do not sit close to thy superiors [in age or in rank].

Do not push thy ambitions higher than thy own station.

Do not contemn those whom thou lovest.

Establish friendship indissoluble.

Build up good works unremittingly.

Do not credit the talk of mellifluous speakers.

When hauling a boat on shore, lay bilge-ways for it.

Being a man, do not give thyself airs.

With thy own dependents do not be hot and hasty.

While associating with magnates do not scrimp.

Ponder on thy own faults, and do not think on the faults of others.

(1) O: ทำ เรื่อง คน ให้ เข้า กิ่ง

(2) คน ที่ รัก อย่า ห้า ถูก

(3) เข้า คน อย่า ทำ ใจ ใหญ่

(4) โทษ คน ให้ กิ่ง ร้า ฟ้า

(5) อย่า ค้า นิ่ง โทษ ทำน

Same sense as above.

Same sense as above.
25. ห่วงนั้่น ฟื้น ศัก อา ผล
Sow and thou shalt reap.

26. เสิ่ง หน, ศัก กิน รง
Foster thy fellowmen, and thou shalt benefit by their energies.

27. อย่าข้าม ช่วงนี้ ใหญ่ (อย่างรีหนึ่ง) (1)
Do not oppose thy superiors.

28. อย่า ใกล้ คน ให้ เกินค่าคิด
Do not elate beyond measure [or, beyond thy own station].

29. เกิน ทาง, อย่า เคิน เบื้องหน้า (2)
If going forth on travel do not set out alone.

30. น้า เขียว อย่า ขวาง เรือ (3)
If the current be swift, do not place thy boat athwart.

31. ที่ ขึ้น เขียว ขวาง ประหนึ่ง เรือ จะ มัก พิ้น ไฟ (4)
By the tiger's den be on thy guard, and be solicitous about fuel and fire.

32. คนใหญ่ใหญ่ อย่า กบ ทาง
Being a freeman (Thai) do not associate with slaves.

33. อย่า ประ มาท กำนัน ผู้ ที่
Do not contemn respectable people.

34. ม้าสิน อย่า ยอด มั่ง (5)
If well off do not boast of thy own wealth.

35. ผู้เหล่า ดัง คง ค่า ความ
The admonitions of the aged keep in mind.

(1) O.: อย่า ให้ ไกร้ ช่าง คน
Do not cause the populace to abhor thee.

(2) " เคิน หน อย่า ไป เบื้องหน้า
Same sense as above.

(3) " สำนั้น เขียว อย่า ขวาง เรือ
In a swift current don't place thy boat athwart.

(4) " ให้รถ มัก พิน ไฟ
Be careful [about providing] fuel and fire.

(5) " ม้าสิน อย่า ยอด มั่ง
Being wealthy, do not mention it.
36. ที่ ขวาย หนาม อย่า เลย เกิดก็ (1) ที่ ขวาย หนาม อย่า เลย เกิดก็ (1)
37. ทำ รัก เรียน ไว้ กัน ทาน ทำ รัก เรียน ไว้ กัน ทาน
38. คน รัก อย่า อย่าง ใจ คน รัก อย่า อย่าง ใจ
39. ที่ มี ภัย พิสูจน์ หลัก (2) ที่ มี ภัย พิสูจน์ หลัก (2)
ปลัก คน ไป ใคร่ ค่อน (3) ปลัก คน ไป ใคร่ ค่อน (3)
40. ให้ สอน อย่า มาก มาก ให้ สอน อย่า มาก มาก
41. อย่า มี ปาก ก harmony คน (4) อย่า มี ปาก ก harmony คน (4)
42. รัก คน ก่ำา รัก ทรัพย์ (5) รัก คน ก่ำา รัก ทรัพย์ (5)
43. อย่า ให้ รับ ของ เขี้ยว อย่า ให้ รับ ของ เขี้ยว

In thorny or spiky places do not go without shoes. (1)

Protect thyself with fences and hurdles.

Do not blindly rely upon those whom thou lovest.

Where there is danger keep off.

Hasten out of the way.

Do not long for more than thy own share [in profitable transactions].

Do not talk more than what is fitting.

Love thyself more than treasures.

Do not accept suspicious [or troublesome] things.

(1) O.: Cp. the Western proverb: "While thy shoe is on thy foot, tread upon the thorns." It should be borne in mind that the shoe here meant is the native one which merely consists of a sole of raw leather kept attached to the foot by a strap or string passing over it.

(2) " ที่ ภัย เร่ง หยด หลัก " ที่ ภัย เร่ง หยด หลัก
(3) " ปัก ไป ขูม อย่า ค่อน " ปัก ไป ขูม อย่า ค่อน
(4) " อย่า มี ปาก กล้า อย่า คน " อย่า มี ปาก กล้า อย่า คน
(5) " รักคน,ส่งคน, ให้ รัก รักคน,ส่งคน, ให้ รัก  คน กว่า ทรัพย์ คน กว่า ทรัพย์

In danger hasten to clear out.

Where there are many wings [i.e. winged creatures] do not hasten.

Do not use a sharp tongue in reproving thy fellow men.

Love thyself, guard thyself, and fondle thyself more than wealth.
41. What pleaseth thy sight do not covet.

42. Do not accept in deposit things [of unknown origin].

43. With the army let there be fire [and light] in readiness.

44. When going about, have a companion with you,

45. Avoid unbeaten tracks in the jungle.

46. Do not resent the admonitions of thy teachers.

47. Be conscious of thy own faults and their deserts.

48. Sacrifice wealth rather than honour.

49. Be devoted and not touchy (peevish, waspish)

50. Do not exceed in anger towards friends.

(1) O.: เหน่ เกิ่ง ดา สาวิ อย่า งา —Don’t utter what thou clearly perceivest [is better left unsaid]. Other texts have: ภู นงาม งา งายัง —What looks pretty to thee do not covet.

(2) О.: ชง สัก ค่อย ซิ่ง วิ —Accept in deposit only what is becoming.

(3) О.: อย่า พัน เพื่อน ระดับ—Lose neither head nor heart. As regards the above, cf. the Western proverb: “Keep the common road and you are safe.”

(4) О.: อย่า เลิฟ ผิด การ ศึก —Forsake wealth, but guard honour.

(5) อย่า กิน กด เกียร —Do not bear ill-will to those who are faithful to thee. N. B. เกียร above is a Lāu word meaning ‘to get angry’; while เกียร, ร่างเกียร is Khmer: “to take in ill part,” “to take offence.”

(6) О.: อย่า ก่อน เลี้ยง แก่ มิตร Do not exceed in anger towards friends.
54. ที่ ผิด, ข้อผิด เที่ยง ชอบ ชอบ (1)

55. ที่ ชอบ, ข้อ ชอบ ชอบ ชอบ (1)

56. ธุรกิจ ชอบ ชอบ รกิจ มิตร (2)

57. ชอบ ยี่ก, มั่น ยี่ก ขาด (3)

58. พบ คุณ ปาก ปราการ

59. ความ ใน ยา ใจ เยาว์ (4)

60. ธุรกิจ มั่น เหมือน มิตร (5)

61. กิจ 想了想 ภัก ทุก เมื่อ (6)

62. ผู้ มี เพื่อ คือ บุคคล (7)

When others err, gently admonish them.
Give honour to whom honour is due.
Do not ask for what thy friends cherish.

[Long] Intimacy wearies and [ultimately] leads to estrangement.
When meeting an enemy talk affably with him.
Thy inner thoughts [or feelings] do not disclose to others.

Do not get intoxicated [except with what is noble]. (lit. Do not always be infatuated).
Always reflect thoroughly.

Be generous towards thy own kinsmen.

(1) O. has ที่ instead of ที่ at the beginning of the sentence.
(2) " " เพื่อน (comrades) instead of มิตร (friends)
(3) " " ธุรกิจ เถื่อน ชอบ ชอบ มิตร—Do not borrow valuables.
As regards the above cf. the Western proverb: "Familiarity breeds contempt."
(4) " " ความ ใน กิจ คุณ นอก—Behave in private [or inwardly] as thou doest in public [or outwardly]. พวก คุณ ย่า ใกล้ คุณ—Spear and sword do not keep far removed from thy person.
(6) " " กิจ ความ คุณ ทุก เมื่อ—Always think [and act] to the point. (Or, Do ever consider matters conformably to circumstances).
(7) O. เธีย เธีย เมื่อ ทาง ธรรม Do not turn away from the path of righteousness.
เยี่ยม มั่น ข้าง ฟุ้ง พยัคฆ์ Do not be in earnest for what is unwholesome [lit., for what is likely to cause thee infirmities].
63. จง รู้ ที่ กลาด, ที่ 탭 (1)
64. คุณ พาล อย่า พาล ผิด
อย่า ศุภมิตร ไม่เครื่์ (2)
65. เมื่อ พัก, ฟัง ครับ (3)
66. จง หมา หมอบ ผู้ ใหญ่ (4)
67. ชั่ว ไง เล่น หลัก หลับ (5)
68. สุวรรณ ชน อย่า ชน สนใจ
69. อาย รอบ คิตร ฎุษยา (7)
70. เจรจา คาม กด (8)

Know where to be prudent and where to be bold.

With the bad do not do ill, and do not tie bonds of friendship.

When spoken to, make a point of replying.

Obey thy superiors.

When a [furious] elephant comes rushing along get out of his way.

If a dog bites thee, do not bite him in return.

Do not be envious.

Talk to the point.

(1) O. has: ให้ รู้ etc.

(2) " : อย่า เข้า เบื้น มิตร ไป ผา -Do not make them thy own companions.

(3) O. : เจรจา จง ระบ กล่าว, ให้ คิตร ถึง แบร โอน -Discourse of matters fully, and reply only as much as is befitting to thee.

(4) O. : ให้กับ คน ผู้ ใหญ่ -Associate with thy superiors (or elders)

(5) " : ชั่ว ไง ได้ เล่น ชน ชน -When an elephant comes rushing along, hide and crouch. Some texts have: ชั่ว ไง ได้ เล่น เตี่ยงหลับ -practically same sense as above.

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

(7) O. : อย่า หิ่งยา แก้ ทาน -Do not bear malevolence to thy fellow-men.

(8) O. : ไอ ข้าน เวียน แบร ยุกต์ -Learn only what is proper [or, fitting].
71. อย่า ปลุก ผี กลาง คืน (1) Don’t wake up ghosts along the highways.

72. อย่า ปลุก เรื่อง ofday พวกเขา (2) Do not be anxious to learn the Black Art, in order to hasten the destruction of others.

73. อย่า ตบ เท้า ถวาย เทพ ไม่ คิด (4) Do not imitate the China cup which, once broken, cannot be recomposed;

แต่ อย่า เท้าย ถวาย ใด้ เทพ มี เธีย (4) But follow the example of Samrit bronze which, even when shattered, is still useful.

74. ดูด เ mies อย่า ดง ไวด (5) Do not [blindly] rely upon thy wife and children.

75. ภัย ใน อย่า หน้า สถ ภัย นอก อย่า หน้า เว้า (6) Intimate matters do not spread out; and do not bring outward gossip indoors.

(1) Cfr. Don’t wake up the lion who is asleep. *Quieta non movere* (Don’t stir things at rest). The above precept is based on the common superstition that if a ghost or demon haunting the roads or waterways is disturbed or accustomed to receive oblations, it will grow worse and more exacting towards future wayfarers whom he will vex with his exorbitant pretences. The best course from the outset is, therefore, to leave him quiet and take no notice of his existence. The same line of conduct is suggested as regards corpses found lying about the way. These should not be disturbed lest the ghost who has his abode in them may resent the interference with his domicile.

(2) อากรรม, a term—naturally—misunderstood in Pallegoix’ dictionary, means the *Atharva Veda* and, more specifically, incantations and magical practices: in a word, the art of sorcery.

(3) O. has ผด มัจจุรี instead of ชัย มัจจุรี; same sense.

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

(5) O. has ดูด เมีย ขึ้น, etc.—i.e. “While thy wife and children are present,” etc.

(6) O. has ไฟ, i.e. “fire,” figuratively “tribulations,” “torments.”
Stand by thy sovereign until death, and assist thy chiefs efficiently.

Eatables that are costly do not covet.

Do not listen to the talk of greedy people.

Win other people's hearts.

Do not take a short-sighted view of events.

Towards thy rulers do not mean harm.

Be lenient to the dull-witted.

Praise teachers while they are present; subordinates after their work is done; and friends when absent.

Do not praise wife or children while present, for their blushing will put thee to shame.

(1) O. has: คุณก็ไม่ตาย instead than คุณต้องตาย; same sense

(2) คุณไม่ใช่คนจงพ่อง—Cooperate with thy chiefs with all thy own forces.

(3) O. : ค่อยใบบอบอ้อมเอาใจเพื่อน—Endeavour to win the hearts of thy comrades; and อย่าพ่นเพื่อนเกี้ คน—Do not lose thy self-control with others.

(4) Several texts haveไกล, "far," instead ofใกล้, "near", or "short-sighted view."

(5) O. has: ห้าวให้instead ofท่านให้—same sense.
Do not hate either teachers or friends.
Reject what is wrong, and adopt only what is right.
Incline thyself to the aged.
When entering or leaving a place don't do it with perfect confidence, but guard thyself on both front and rear.
Beware of him who abhors thee as he will surely harm thee.
Don't be too often waspish.
If in error cast it off and destroy it.
Keep weapons by thy side.

When the sage admonishes thee, do not be insolent to him.
What the able astrologer says should be kept in mind.
Respect and not contemn physicians.
The warnings of thy wife and children thou should'st consider.

Some texts have:

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

When the sage admonishes thee, do not be insolent to him.
What the able astrologer says should be kept in mind.
Respect and not contemn physicians.
The warnings of thy wife and children thou should'st consider.

(2) O. has: อย่า ผิดๆ ทำ อย่า ผิดๆ ทำ

If at fault, purge thyself of it at least in part. Some texts have:

(3) ไม่ผิดๆ ทำ

(4) O.: อย่า ผิดๆ ทำ อย่า ผิดๆ ทำ —Keep spear and sword close at hand, instead of boasting thou canst do without them;
So that, in the event of the enemy's coming, thou mayest make a stand,
and retaliate upon him in due course.

Do not yield to the charms of pleasant cities or palaces [otherwise thou willst neglect more weighty matters].

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and retaliate upon him in due course.

Do not yield to the charms of pleasant cities or palaces [otherwise thou willst neglect more weighty matters].
Do not trust entirely to weapons.

Be mindful of the misery of life [lit. of continued existence, through the cycle of transmigration].

Do not carry out what [thou perceivest] has been wrongly planned.

Endeavour to search out what is right.

In replying do not waste words (or talk nonsense).

Do not fall in love with the artful.

Foster thy own kinsfolk.

Surround thyself with strength.

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

(2) O.: อย่า ทุโณ ท่ำ ความ ผิด — Dare not do what is wrong.

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

(4) O. ให้ กอบ, อย่า เเสพ ก่า — On getting as much as can be grasped with both hands together, do not relinquish the simple handful.

N. B. This is an excellent example of the curt style obtaining in Siamese proverbs, offering compressed and tersely put in a few monosyllables what requires the double or even the treble number of words of a Western language to express.

(5) O. ค้น ข้า อย่า ราท ไตร — Do not affect the wily.

(6) Both these sentences are omitted in O.
101. นัด เสียง ให้ นก กระ ทา‌ (1)
พา ดู ขน หัว นก กิน

102. ระนอง ระนอง อย่า พัง ค่า (2)

103. กระ จะ ทา อย่า ด่วน ไถ (3)

104. อย่า ใช้ คน บัง บวก (3)

105. ทัด แทน คุณ ท่าน เมื่อ สาคร
สัก นี้ แก่ กว่า จริง พอ ไถ

106. เข้า หา ให้ อย่า ทรง�

107. กัก ตี คง อย่า เกิด (4)

108. เค้า เกิด คน อย่า เกิด รอบ

Imitate the hen and the (fran-colin) partridge, which (when discovering food) lead on their young to pasture.

Do not listen to idle rumours.

Do not do things hurriedly.

Don’t send people on an errand without full instructions [lit, with inexplicit orders].

Requit the benefits of others when they are in distress, and be affectionate to whatever they entrust to your care.

In the royal presence do not be haughty.

Be devoted, and not slothful.

To thy king do not return wrath for wrath.

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

เเสียง ให้ กุก หา ดูก—Imitate the hen clucking her chickens

ดูก หัว นก กิน อย่—and descendants to come and feed.

(2) O. substitutes:

כם แก่ กระ ทา อย่า ทา—Do not destroy the foundation [or, core] of what is firmly established.

ของ ซ้า อย่า รับ ไถ—Suspicious things don’t accept.

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

* This sentence, if taken separately, may also mean: “Entrust cherished things to those in whom you have full confidence;” but it seems connected with the preceding one, of which apparently it forms the sequence.

(4) O.; งั้น กัก ตี อย่า กด เกิด—practically same sense
Obey sincerely [lit. with real purity of heart].

Do not undermine others with thy tongue.

Do not offend (lit. 'hew') others with (cross) glances.

Do not inculpate others on mere hearsay.

Do not provoke, by mimicking him, thy teacher to inveigh against thee.

Do not utter falsehoods.

Don’t trust men without honour.

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

(2) O. adds here the following sentences:

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

ที่ หัวคณ แพร่, อย่า ตั้ง — With thy superiors in acuteness of intellect, do not act rashly.

น้ำ ปูน นก, นัก เป่น คม — Water, too much stirred, will get turbid.

ดิน พัก นัก, หัก แพร่ ไม่ — Wind blowing too strongly overcomes and breaks the tree.

จะ ให้, ให้ จง พด คักดี — When giving [making donations] give according to thy own rank.

ถ้า จะ ทัก, จง พอ ใจ — When addressing a request to a person ask only what is unlikely to displease him.

ภย ไม่ จง คิด สร้างนรก — Thy meaning [or, ideas] thou shouldst utter forth.

ภย นอก จง คิด สร้างเวิร์บ — and leave it to others [or, the public] to praise thee [or, to appreciate them.]

เมื่อ ใจ, คน ฟัง จด — Listless unconcern thou shouldst check.
Do not saddle thy faults upon others. [Or, do not throw the responsibility of thy own faults upon others also].

Do not befriend itinerant persons.

Do not presume to teach those who teach thee.

What is righteous enshrine in thy mind.

Wherever thou goest be on the alert.

Requit friends with kindliness.

Reflect before you speak.

Do not slander thy fellow-men.

Do not elate thyself with praise of thy own self.

Don’t despise the poor.

Make friends with all.

(1) O.: อย่า ใส่ เสีย ความผิด —Do not spread [or, propagate] error,
อย่า กิด ความผิดอัน —or [meanly] attempt to evade [the consequences of] thy own.

(2) O.: เสริม ระแวง ที่ ไม่ บัง —Be earnestly cautious in the jungle.

(3) " รู้ ปัจเจกบุรณฑ์ —Know how to investigate and decide [or, settle,] a point.

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

(5) " อย่า ยินยอม, ยืน คน —Do not puff up nor exalt thy own self.

(6) " ปลุก ไม่สั่ง จึง ถวัน ผู้ —same sense as above.
Honour thy own family (lineage).

Do not depend on what other people say; [also: Do not take other people's statements as absolute, nor do not too lightly discredit them].

Requite love with love.

Return respect for respect.

What is to be jealously guarded guard it well.

Royal blood, fire, and snake, do not undervalue.

If firefly, don't vie with fire.

Do not hatch mischief towards thy sovereign.

Do not be too impetuous; thou wilt soon break.

Do not assist the elephant in carrying his tusks.

Do not oppose those in power [lit. the noblemen, or dignitaries].

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(1) O.:- เร่งวุ้งวิ่งคำหนับ - Be quick at learning and quick at reverencing.

(2) ณิขาดศรีษะเพื่อถึง - Royal race is like fire or snake.

(3) พระราชศรีษะ, เพื่อถึง - Royal race is like fire or snake.

(3) หน้าหมา, มักจะแกล้ง - Too much dash is likely to end in failure [or, lead to wreck].

The actual sense is, practically, "A too violent pull breaks the rope" or, in Italian: "Ogni soverchio rompe il coperchio."

(4) ช่วยคน ถึงทาง น่า ผู้ - Do, not boast of being a noble man.
138. When in power, all are ready to help us; but when we are in distress they treat us with scorn.

139. If conceal thou must, conceal completely.

140. If grasp thou must, grasp firmly.

141. If squeeze thou must, squeeze to death.

142. If aim thou must, aim unansweringly.

143. If clear thyself thou must, do it until full light is made.

144. Do not cherish what is aloof more than what is near thee.

145. Use forethought, and do not make light of the future.

146. Do not give importance to the surface more than to the deep-lying core.

147. When going to war be on the alert.

148. Being a plain man thou must learn, far more than those in high stations.

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

(2) O. : ปาง คน ป่าย ทาน ช่วย — When downfallen all hate thee.

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

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

ถ้าดิน ทาน นิ้ว นิ้ว — lest others may discover it to thy own ruin.

(4) Omitted in O. Some texts have: กิด ดัง หนัก, ยัน ดุ เป่า — Pay attention to the weighty, and not to the light side [of a question].

(5) O. ให้ ยิ่ง ผู้ หลัง หลัก — far more than those who are-talented.
Don’t play the sluggard; that is bad.

Do not knock down snakes for crows.

Do not strike at fish in front of the basket trap. [i.e. Do not dismay them while they are meekly coming in].

Don’t be light headed, but steady.

Do not beat the dog to make him stop barking.

If an old servant wrongs thee, bear patience.

Don’t love the louse more than the hair.

Don’t love wind more than water.

Don’t prefer the [picturesque] grotto to thy own dwelling.

Don’t cherish the moon more than the sun.

(1) Omitted in O.

(2) O: ขย่า คี่ หมา ขี้ หนอน เห่า —Do not strike a dog which is barking.

(3) " ขย่า ขี้ เห่า คี่ กว่า ผม

(4) " ขย่า ขี้ ผม คี่ กว่า หน่าน

(5) " ขย่า ขี้ ยัง กว่า เสี่ยง
CONCLUSION.

Each and all of these teachings those who are wise should listen to, heed them, ponder them, and put them in practice, for they are perfectly correct in principle and the shrewd devices they unfold are all based upon experience [lit., on a selection of facts or examples]; so that they are excellent and in accordance with righteousness.

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

He who follows these righteous principles—will ever attain to happiness;

for they have been composed in order to enable all living creatures to gain happiness and prosperity.
APPENDIX C.

INITIAL LIST OF SIAMESE PROVERBS, SAWS, ETC.

With a view to start a list of Siamese proverbs and idiomatic phrases, I subjoin here the principal sayings quoted in the course of the preceding pages apart from those of King Rüang, adding moreover a few others that did not find a place therein, hoping that those who take interest in the subject will thereby be induced to contribute further additions to the present list thus soon making it sufficiently extensive. For the sake of easy reference I have deemed it expedient to distinguish each saying by a serial number which it will be advisable to continue in future lists.

1. วัง หนัก มาก มี มัก ดัง นั่น แก้ม ซุน

2. รู ซุบ ก แป้น ปก, แม่น รู หลัก ก แป้น หนะ

3. นก ไร้ ไม่ ไหค

4. ชาย เข้า เบี้ยยก, หญิง เข้า ต่าง

5. พ่อ ไทย เม็ด นิห เดียง เที่ยง ป้อง รี

6. คำถาม อย่า เสี่ยง ตาย พ่อ

7. วัด หมอก, อย่า กล้วย หัก (1)

By running too fast one is liable to stumble; by stooping too low one may lose his balance.

By mere shunting it may be wings [i.e. the wings may be caught in the trap]; but by withdrawing altogether it will be only tail [i.e. the tail only will be caught].

A birdless tree?—a barren tree.

Males are paddy and females hulled rice [i.e. men can take root and settle in life by themselves, whereas women are not self-supporting].

The tiniest grain of pepper is nevertheless pungent to chew [i.e. noble blood always makes its virtue manifest].

Having killed the buffalo [for food] don't grudge the seasoning. [i.e. don't begrudge the outlay necessary for carrying an enterprise to completion].

If fond of practical jokes, don't be afraid of being pinched.

(1) This forms a couplet with the preceding, along with which it is frequently quoted.
8. When about to negotiate a dish of [boiling hot] porridge, do not rashly attack it at the centre [but get gently at it from the outer rim].

9. Joints [knots] though on the same stem are nevertheless unequally spaced; so even brothers are of different minds.

10. When working paddy fields do not omit the canal for irrigation.

11. When in town do not neglect the dignitaries.

12. When cutting down rattans don’t leave the sprouts; when killing the father don’t spare the offspring.

13. For tigers Kui, for crocodiles Pran, for mosquitoes Sukhôthai, and for [jungle fever] Bang-tap’han.

14. Lau women don the Sin skirt [a sarong with horizontal stripes] and eat millipeds.

15. Europeans don trousers flapping about their persons, and fear not death.

16. With patience thou wilt easily obtain two jungle knives—"Slow and steady wins the race" (Lloyd).

(1) This forms a couplet with the preceding.


(3) A skit occurring in the popular ชุน ชัว ชุน แรม play.

(4) "" in popular performances of the พระ ยธิ play.
Ten tongues [lit., mouths] asserting are not worth one eye seeing; nor are ten eyes seeing equal to a single hand feeling [one thing].—"Trust as little as you can to report, and examine all you can by your senses" (Johnson).

The egg coming into collision with a stone. "The iron pot and the earthen pot." "The earthen pot must keep clear of the brass kettle."

To buy a buffalo in a puddle.—"To buy a cat in a bag." "To buy a pig in a poke."

To buy gold in the street [i.e., where it cannot be tested]—same sense as the preceding.

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

"Out of the frying pan into the fire."

To take cocoanuts for sale to the gardener, or toilet powder to the palace ladies—"Carrying coals to Newcastle." "Bringing earthen vessels to Samos, or bats to Athens." "In segetem spicas ferre" (Ovidius).

Ten cowries are within hand's reach; but twenty are too far removed. "A bird in the hand is worth two in the bush" II vaut mieux un tiens que deux l'auras.

* This forms a couplet with the preceding.
To bring up a tiger cub, a young crocodile, or a venomous snake. "Colubrum in sino fovere". To cherish a serpent in one's bosom.

Little is spent with difficulty; but much, with ease. — "Penny wise and pound foolish." A little goes a long way... etc.

Don't pull out the entrails [i.e. intimate troubles] for crows to feast upon.

"Il faut laver son linge sale en famille." One's filthy linen should be washed at home.

If a thorn pricks thee, use a thorn to draw it out. — "Similia similibus curantur." Like cures like. "Un clou chasse l'autre."

Diseases come in mountains and leave in dribblets [lit., in bits of the size of a louse or of a clothes-vermin]. — "Misfortunes never come singly."

While in a land of blinkards, endeavour to wink like them. — "Quum Romae fueris, Romano vivite more." Do in Rome, as the Romans do. "When you go to Rome, do as Rome does." (St. Ambrose of Milan).

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

"Varium et mutabile semper Fœmina." (Virgil)

Woman is inconstant.

"La donna è mobile Qual piuma al vento."

(Opera "Rigoletto'')
31. เส้า เม็ด มา ซ้น ก่าง ให้, จุ่ มั้ง แปล เสียง ได้ หรือ?
To set a duck to crow instead of a rooster; how can the quack be listened to?

32. เส้า เม็ด หนู ไป ซุกย์ (or เพิ่ม)
To put round pegs into square holes.

33. คน ตา เซ็ รก, ควัย เขา เท กษา, ะกุง ะกี่ 
“The wrong man in the wrong place.”

34. รุ้ กิน กิ่ง เนี่ย; มีรุ้ กิน กิ่ง เสี่ยง
With frugality even a little goes a long way; but without it, all soon vanishes.

35. ยืน แก้ว ให้ แก่ ดิ้น
“Frugality is an estate.”

36. สุวาน ขับ ข้า ขับ คุบ — or in
a more vulgar form:
หมาย ขับ, ข้า ขับ คุบ หมาย (2)
If a dog bites thee, don't bite him in return.
If a donkey brays at you, don't bray at him.”

(1) The second part of this saying is sometimes varied into: ไม่รู้
กิน กิ่ง เสี่ยง หมาย—without parsimony thou wilt lose also thy coat.
(2) See No. 68 of King Râng’s maxims above.
37. หมา เห่า ก็ ไม่ กัด
A dog that barks does not bite.
"Barking dogs seldom bite."

38. เมว ไม่ คุย, หนู เจริญ
When the cat is absent, the mice make merry.
"When the cat's away,
The mice will play."

39. ไก่ หาย, ซึ่ง ที้ม สอบ
After the kine are gone the enclosure is put up.
"To shut up the stable-door after the kine are gone."

40. เอา น้า ห้าง ไป เพื่ม น้า สังศาต
Bringing dew to superadd to the sea.
"Carrying water to the sea."

41. น้า เนื้อ, ไก่ เลือก
Face of doe and tiger-like heart.
"Cara de angel, corazon de demonio" (Spanish Prov.)
"Boca de mel, coracao de fel" (Portuguese Prov.)

42. ใส่ ทับ เงิ่ง, เบื้น หนอน เงิ่ง
One's own entrails are worms to one's self.
"On n'est jamais trahi que par les siens."

43. ใส่ มาก, สาย หาย
With over-greediness one's fortune vanishes
"He who grasps at too much holds fast nothing." "Grasp all, loose all."

44. ใส่ นัก, มัก ตัว ตาย (1)
Excessive cupidity leads to self-destruction.

45. ตา บอด จึง ตา บอด, แล้ว ตา บอด เถี่ยง คน จุ้ง (or, ผูก จุ้ง)
The blind leads the blind, and then the blind quarrels with his leader.
"If the blind lead the blind, both shall fall into the ditch."
(Hebrew Prov.)

(1) This forms a couplet with the preceding.
46. Don't allow children to play with knives or cutters. "Ne puero gladium." "Intrust not a boy with a sword'.

47. Handsome features, but no fragrance to smell [the substitute for the Western 'kiss']. "La beauté sans vertu est une fleur sans parfum". "Beauty without grace is a violet without smell.'

48. Like an overripe fruit [that still is] sour within.

49. He who spits towards the sky gets it back into his own face. "Chi sputa contro il vento si sputa in faccia." (Italian prov.)

50. Even a four-footed animal [or, an elephant] will stumble, so will the scholar. "Even a horse, though he has four feet, will stumble." (English prov.) "Errare humanum est."

51. The pole (for pushing the boat) does not reach down to the water. [The means are unequal to the task]

52. To thrust one's own carrying pole between those who carry the pig [suspended to a pole]. To meddle in other people's business.

53. To rub the belly with water [i.e. to have nothing to eat]. "To dine with duke Humphrey.

(1) This forms a couplet with the preceding.
54. เพรีย ทาน พร สาย

To present with a flowered chintz [i.e. to cause one to receive a flogging with rattans, thus getting a mottled or striped back.]

55. ให้ ยา นัด

To give snuff-drug [to one who is crack-brained] “To helleborise” (fig.)

56. โก ะ ะ ละ ต

A Cataian. One of “The four P’s” brotherhood. (See above p. 30 of this paper).

57. เหมือน กัง กลา ข้า หเ้ กา

Like running a mortar up hill. [A very hard job].

58. นำ ภู ติ ้ น ดู น ถัง กา

Like a Ceylonese tongue. [A glib-tongued fellow].

59. ง่าย เหมอน ฐุม บุษ คร

As easy as smoking a cigarette. “As easy as kissing my hand.” “’Tis as easy as lying” [Shakespeare].

60. เหมอน เสี้ย กระจ บ าน น

Like making oblation of a platter of food to the ghosts. “Like giving a sop to Cerberus.”

61. ผู้ ดี ไม่ มี ฝ่า ร้า กระจ บ า น ไม่มี ขอมู

Like a ghost without substance or a leaf platter without rim. “A bogus.”

62. เหมือน เสี้ย เหลื ้ ยก เสี้ย นำ ผน นาง

Like bringing up a water monitor; it is wasted curry. (Wasted time and labour). “A lavar la testa all’ asino si perde il ranno ed il sapone” [Ital. prov.]

63. เหมือนทองแดงแผง ผ้า เบีย ราก

Like the copper [in a debased coin] which, with exposure, becomes stained [by oxidation]. “Showing up its spots.”
64. อีเหมอน หมา สารเหมอนเสือ

65. เหมอนด้วยกัน, ดูสักทีมักเมา

66. เหมอน เอา ซึมซับไปแคะเหลือ (1)

67. เอาแก้ไปแคะบัด

68. เหมอนไม่ซัก กัดไม่รุ่ง

69. เหมอนกินไปเหมือนแมว

70. เหมอนกินมื้อตัวนี้ให้เหมือน

71. เหมอนกระด้ายหน่อยมากมายชิมุท

72. เหมอนมากน้อยบินแข่งพรานา

Starving like a dog.
Starving like a tiger. "Starving like a church mouse."
Like a broken tree, whose cherished fruits wither.
Like bartering Bārūs camphor with salt. (To make a foolish bargain).
To barter gems with beads. [Same sense as the preceding].
Like attempting to raise a log with a splinter. [A task beyond one's forces].
Like a dumb person dreaming in sleep. [Unable to tell his own experiences].
Like a maimed man without hands getting a finger-ring. [Incapable or unable to make a good use of one's own values].
Like the rabbits who attempted to find out the depth of the sea by wading through it [and perished]. (Self-conceit, presumptuousness). (2)
Like the little bird who challenged Garuda [the mythical king of the feathered tribe] at flight. (An Icarian attempt). (2)

(1) This adage is cited in the annals of Ayuthia, vol. I, p. 150.
(2) Both these apalogues are cited in the annals of Ayuthia, vol. I, pp. 72-73.
73. ทุก คุณ อยู่ แม่น

To impress, by mishap, on the mother a kiss intended for the baby [in her arms, or lap].

74. อย่า แสวง ไม่ ทับ ที่

Don’t dig up a tree making it fall upon thee. [Don’t overthow what will crush thee by its fall].

75. จิต จิต จิต คุณ เลย นี้
หนัก ก็ เสีย จิต จิต คุณ แม่น

It is when finding food insipid that you recognize the value of salt; it is when finding your coat gnawed by mice that you become alive to the worth of the cat.

76. สสรรค์ อสูร ใน อก นะ อยู่ อยู่ ไหน

To gain heaven or hell lies within our breast and heart. [i.e. It depends on our thought and actions to go to either place].

"In thy breast are the stars of thy fate" (Schiller).

77. ไม่ เหม่ น้ำ เกื้อก กระ บ่อก ;
ไม่ เหม่ กระ ยก ใกล้ น้ำ ไม่

To cut a bamboo joint [to use as a bucket], without seeing any water; to bend the crossbow before seeing the squirrel. [To act prematurely].

78. เช่น กัน น้อย ร้อย เอา ช้ำ

A needle with a small eye should be threaded slowly. [The little (or, lowly) ones should be taught gently and patiently].

79. คน ผี 各式各样 ต้อง เท่านั้น
cpn ไม่ ควร ต้อง เท่านั้น

A coward cannot travel very far because he is afraid of ghosts, etc.; but a man who is not indolent can push on a long way.
80. A triple basket of hog plums
(= an arrant liar). N. B. This is an elliptical form of the saw:—
Even if three baskets of hog plums were flung at him, he would yet remain unhit [i.e. he would yet manage to get off scot-free with his artful misrepresentations].

81. Like frogs in a lotus pond [i.e. they don't feel the fragrance of the lotus blossoms, nor do they appreciate the charm of the place]. Asinus in unguento.

82. Like a ladle [which holds food but does not work for it and is always greasy]. (Applied to a loafer, parasite, or useless and untidy person). (1)

(1) This is a less contemptuous form of the expressions ษ์วนกิ้น, ข้ายวนกิ้น, viz. "skimmer", and "face of a skimmer", which are severe insults. The ясь is a fine-looking and ornamented ladle, usually mother-o'-pearl inlaid; whereas ขวนกิ้น is a wooden or brass skimmer and not a "cocoanut spoon" as Pallegoix's dictionary, s.v., has it. The cocoanut ladle is called กระจาย, and not ขวนกิ้น. It is interesting to notice that the term ขวนกิ้น, (touack or, as he spells it, touac) is already put on record, in the sense of an insult, by La Loubère in 1687. (See his "Historical Relation of the Kingdom of Siam"; London, 1693, p. 166). From ขวนกิ้น, has taken rise the act of ขวนกิ้น i.e. "to make the gesture of the skimmer" which consists in bending one arm upward, with the palm of the hand turned inwards and the fingers folded, so as to represent the skimmer.
83. If fond of eating fish go to Borap'het. (1)

84. If liking to find the king easily [or, to enjoy pleasure in the king's train] go to Lop'h-buri. (2)

85. In thy presence he says Phla'J [the fruit of Diospyros kaki, imported from China, which is sweet to the taste]; but behind thy back he says Tako, [the fruit of Diospyros dacdecandra, which has a bitter taste].

"Face-flatterer and back-biter." (Tennyson).

86. His lips are smeared with honey; but what he says after thy back is turned is hard to gulp, like Borap'het berries [the fruit of Cocculus verrucosus which, from its very bitter properties, is used in medicine].

Mel in ore, verba lactis.
Fel in corde, fraud in factis.

(1) I. e. ปั้ง บรนิฟ, a famed marsh lying north-east of Pâk-nam Phô, a few miles away from the left bank of the หมู่ river with which it is connected by a creek. In the middle of it rises the hillock called เขา บุษบ, and its waters teem with fish of many kinds, while birds attracted by the rich spoil flock about in large quantities. During the fishing season it is frequented by numbers of fishermen, when it is well worth a visit.

(2) This saw must have originated from the time when King Narâi made Lop'hburi his country residence, whence he started on frequent boating and hunting excursions.
By the time the peas [beans, or groundnuts] are roasted, the tilseed will be burnt. [i.e. even all is in readiness the opportunity will have passed]. "Too late for the fair."

To quit a commodious place for a strait one.

To prefer the bones to the flesh (i.e. flatterers to true friends.) "Catch not at the shadow and lose the substance."

The flesh I did not eat, the skin I did not spread (on the floor) to sit upon; yet shall I have to carry the bones suspended to my neck? [This means: to do a work which yields no profit and leaves only a burden of troublesward].

Daring not to declare it a lie, while being aware it is all but truth. [or, In doubt about its falsity, while not sure about its truth].

When buying a fabric thou must examine the stuff [it is made of].

Wait until a tree has fallen to skip it.

(1) This adage already occurs in the annals of Ayuthia, vol. I., p. 206
Having drunk the water of the Châu P嗨 (i.e. of the B๐ng-k๐k river). (Means: having fallen into agreement or sympathy with Siamese ways and ideas).

Holding the rattan rod [the symbol of power] in his hand but to impose on his own self. This means also: to make use of threats or hands to impose respect, instead of the rattan rod—or authority—one holds.

Preferring those for whom we feel attachment and discarding others equally, or better, qualified. Favoritism; nepotism; interested partiality.

1.—literally: A Farang (guava fruit) from the B๐ng-s๐u-thong gardens i in Khlong Mออน, many of which are owned by Europeans). (1)

2.—figuratively speaking: A Farang (or more or less Europeanized Siamese) from B๐ng-s๐u thong (i.e. native of the country).

Do not roar like a rhinoceros or a tiger. (i.e. do not raise the voice more than is necessary; or, scream not for trifles)

(1) Called the Farang fruit because introduced into the country by Europeans from its original home, which was America, early in the seventeenth century. In 1687 La Loubere no iced the guayava in Siam, but he says that it was then known to the Siamese as “Louk Kiac,” by which he evidently means the fruit of the ้atap palm.
99. มี นก แข็ง มี สร้อย
มี นก แข็ง มี ป่า

100. เลื้องช่วง กินหนูพัน (more vulgarly, รัก) ช้าง

101. ช้าง ส่า, แต่ นาน เห่า,
หนัง ฆ่า แกะ แกะ เมีย รัก
ชัว ได้ ไว้ใจ หน้า

102. ช้างด้วย กิน ผง ปาก,
ดี ก่า สร้า ผง ตา ยา,
ผู ซื้อ ผง น่า ยา,
คน เขี้ย กิ้ง ผง ขัน แห้ง

103. ปาก หวาน, กิน เบรัญ

104. นุ่่น เขี้ยง ญี่ ยิ่ง มี แหวน ที่ วง หนัง,

105. จั่ง ค่า เรียกครับ ปากก์ ชิ้น ห้าง;
แมว ค้าง เล็ก เล็ก เล็ก

It is because of there being birds that there are nooses and snares.
It is because of there being crystalline ponds that there are lotus blossoms.

The elephant groom must live upon the elephant's grub (or, leavings). (i.e. servants must live of what their masters live upon).

Tuskers, poisonous snakes.
Old servants, beloved wife,
Do not trust too much.

It is the practice of the tiger to seek protection in the jungle; of orphan children in their grand-parents; of the buyer in the seller; and of distressed people in the magnates.

Sweet at the mouth and sour at bottom. (cf. No. 48 above).

Look at the peacock: he still has bright eyes left in his tail feathers (as tokens of his noble origin). (1)

The house-lizard (Ching-chôk, or gecko), is taunted with being a land crocodile; so is a kitten said to be the tiger's little uncle. (i.e. there is a taint of fierce and treacherous blood in them, which may tell at any time). (2)

(1) This is from the สุข ศึก ล้ม หนู (See No.5, p. 45 above).
(2) This is from the นิรัน บ้าน (See No. 6, p. 43 above).
Women are like turmeric and men like lime; when brought into contact with each other, how is it possible to prevent the pink coloration of the mixture? (i.e. their combination, alluding to the lime employed in betel chewing, which is coloured pink by means of turmeric).

“When the man’s fire and the wife’s tow, In comes the devil and blows it in a lowe” (flame).

Being under the sky, why shouldst thou be afraid of rain? (Being a citizen, why shouldst thou shirk from thy civil duties?)

Listen to the merchant, and (he will flatteringly tell you) you have yet ten thousand years to live;

Talk with the priest, and you will (find you have sinned enough wherewith to) die a thousand times a day.

A dog barking at dried plantain leaves [when falling to the ground with noise].

“A dog that bays the moon.”

“ I’d rather be a dog and bay the moon” (Shakespeare, Jul. Caes., iv, 8).

Rain falls, but not from every part of the sky; a coolness is diffused on the land and about the hills; but our bosoms get no refreshment.

(1) This is also from the อิศรียาน.

(2) From a popular barcarole ( เพลง เห่เว่อ ). The expression มัน ตก ไม่ ทว่า กิน นม is also employed independently to mean that favours do not rain down equally from on high; rewards are not dispensed equitably, etc.
Plenty of buffalo dung; heaps of elephant excrement!

[Plenty of things, or men, but good-for-nothing.] “Non multa, sed multum.” (Not many things, but much), “Pondere, non numero.”

If thou hast erred in the choice of a wife, thou wilt regret it thy life long; if thou hast made a mistake in the selection of a site for thy dwelling, thou wilt think of it until the house falls.

Knock down snakes to feed crows, and the crows after having had their fill will go back to their own nests.

To strike a snake and only break his spine. [The snake being yet alive will follow his persecutor and revenge himself, upon him]. (=To breed a feud to no purpose).

To make a breach just sufficient for one’s self, and save only one’s own skin. (To look after one’s own safety, leaving the others in the lurch).

(1) This is in allusion to the fact that buffaloes and elephants void large quantities of dung. Thence the (Khmer-derived) expression “buffalo dung”; but actually, “Much but worthless.”

(2) See note at foot of p. 12, above.
Wait until Arya Maitreya (the next Buddha) shall attain Buddhahood (and come to enlighten the world). "Ad Graecas kalendas"—Suetonius. (At the Greek calends; i.e., never). "At latter Lammas."

Just wait until the Bangkok river dries up. "Wait until the week which has two Thursdays" (Ital. saying).

When the snake shall have horns, the tortoise whiskers, and the monitor lizard a crest (caruncle). "... sooner earth Might go round heaven, and the strait girth of Time Inswathes the fulness of Eternity." (Tennyson)

To barter heart of sandalwood for ghee. [To seek filthy lucre by ludicrous expositions of the sacred texts. Said of monks who, in order to please their audience and obtain bountiful alms, recite some stories, e.g., the Mahājāt, etc., in a play-actoristic style, accompanying the recital with all sorts of antics].

Like a snake perceiving the udders of a hen, or a hen seeing the feet of a snake [limbs which, of course, do not exist in the animals just named]. Said of a very keen-sighted or eminently sagacious person, who can soon discover the way to get out of a difficulty. Acute in penetration, and full of resource.

(1) The term แกhee, omitted in foreign dictionaries of the Siamese language, means ghee and, by extension, any fatty or oily substance. It is the Khmēr word ព្យ—fat, oil.
To conceal the keen blade in the scabbard. "Hiding his light under a bushel." "An iron hand in a velvet glove" (Charles V.).

Descent [or, the family] reveals the caste [lit., birth], but demeanour proclaims the man. "Manners make the man," "Vultus est index animi." The countenance is the index of the mind.

A guano Farang; or, bird-fertilized European germ (in allusion to germs transplanted by birds to foreign countries through their excrement). This is a disparaging term applied to Eurasians, corresponding to our "Half-caste," "Chee-chee," and "Lip-lap."

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

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

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

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

(3) โคติ หรู บา คุ้ม นิ้ว ถึง —Whenever getting an opportunity, action immediately followed after the word" (lit. "no sooner had the mouth spoken than the hand reached, or struck." )—K. L. Häwat's Memoirs, p. 47. ปาท ว่า ถึง นิ้ว ถึง also occurs in ยาง จีน, fasc. I.
126. The Sun does not wait. 
The Solar orb does not tarry. 
"The sun-steeds of time, as if 
goaded by invisible spirits, 
bear onward the light car..." 
(Goethe)— "Tempus, fugit." 
"Fugit irreparabile tempus" 
(Virgil).

To gather up other people's 
spittle or breath. [To pick 
up other people's utterances 
or effusions].

To exalt one's self above the 
wind. "To raise one's self 
into the seventh sky."

132. Where has he ever eaten iron? 
—he is a man just like our-
selves. [i.e. He is not of iron, 
but of flesh, and therefore 
vulnerable to weapons].

127. To exalt one's self above the 
wind. "To raise one's self 
into the seventh sky."

Not afraid even as much as half 
a hair.

130. When catching fish, seize them 
by the head. "Seize the bull 
by the horns".

131. He who wrongly acts and wrong-
ly plans, 
 Gets caught and perishes in 
his own net [lit., bow-net]. 
"Caught in his own trap."

Like a bird with two heads. 
"Double faced"; duplicity.

133. "Caught in his own 
trap."
If he loves thee, heartily requite his affection; but if he betrays thee, bring about his destruction.

He is like a big basket (such as used to store paddy in) besmeared (on the outside) with cow-dung. \[=\text{Big and useless}\]. \* "Grosse tête et peu de sens."

As big (and stout) as a huge paddy basket. \[=\text{Big but worthless. As big-bellied as as a cask}\]. \*

Pickled rotten fish \[\text{[a Lau relish]}\] wrapped up in the petals of a lotus flower. \[=\text{A vile thing in a fine wrapper}\]. \*

Ten \[\text{kinds of]}\] wares \[\text{[or, sorts of merchandise for sale]}\] are not worth one fertile paddy-field.

To cultivate paddy-fields on the peoples' backs. \[=\text{To live at other people's expense, or by the fruit of their labour. To be exactious or extortionate}\].

\* พักเＲ is a big-bellied basket made of plaited bamboo laths and besmeared on the outside with cow-dung in order to protect it from the invasion of insects, and also to prevent the paddy stored in it from falling out through the interstices. The เลื้อน is a still bigger circular enclosure used for similar purposes.

\* Cf. the Lau proverb No. 3, Appendix D, below. ปะา ร้า is the malodorous concoction made from half putrefied pickled fish of which the Lau people are so fond. It forms the staple condiment for their food. Petals of the lotus flower are used as wrappers for cigarettes made in the country, and for other articles intended for the fashionable classes and the clite.
By restraint one may become a saint [or a Buddha]; but by overcoming righteousness [i.e. right by might] he turns into a devil. \(\text{[= Restraint leads to sanctity, but victory (or success) to devilry.]}\)

"Success tempts many to their ruin".
—Phaedrus. "Fortuna nimirum quem fovet, stultum facit" (Fortune makes a fool of him whom she favours too much).
—Publius Syr.

"Fortune makes him a fool whom she makes her darling."
—Bacon.

If the mother be a witch, when on the point of death she must spit [in the mouth] of her child, so that it may thereby receive in heirship the power of witchcraft possessed by her, *

[Beware of] dwarfish Thai, dusky Chinamen, fair complexioned Mōn, and tall Lāu.

* Spoken by King Ph'raḥ Buddhā Lōt-lā (r. 1809-1824) according to the หนาลัย ชาวบ พักตร์ or สุมาลักษ์ ใช้ by Chāu Ph'ya Mahindr, p. 103. (See Appendix A, II, No. 15, p. 47 above). It is commonly believed in this country that such is the way by which witches transmit their occult powers to their descendants; and it is held that unless they do so at their life’s end, they would be doomed to die a slow, excruciating death.
To play the [role of the] wicked Nawâb.*

The mahout dies[killed] by elephants; the crocodile tamer by crocodiles; and the snake-charmer by serpent bites.

To teach the crocodile to swim, [or] teach to eat with the right hand † = "To teach one's grandmother to suck eggs."

To pray the gods—and devils. "To light a taper to God and another to the Devil."

To uplift both hands podwise (i.e. with the palms joined in salutation) = To salute, to make obeisance, pay respect.

To boast of prowess in elephant riding, or of excellence in marksmanship. [=To brag of superior attainments; to be a fanfaron].

* This alludes to the villain of the "Siri Vijaya Jātaka" (ศิริวิจัย ชาติก), a well-known spurious Buddhist Birth-story of Lāu origin. The villain, an exceedingly wealthy but roguish individual, is surnamed Setthi Phâlō (เซทที่ ปะلة), i.e. "the perverse chetty (or nabob)" on account of the knavish tricks he plays upon his fellow-men. One of these is, for instance, to accuse one of wilful intent to rob after having invited him to his house. Hence the above saw: "to act like the Setthi Phâlō " for "to behave perversely." This already occurs quoted in Khun Luang Hâwat's Memoirs, p. 48, under a date corresponding to A. D. 1683 circa.

† Lit. "to take handfuls of cooked rice with," etc. Only the right hand is used for such a purpose, the left being deemed unclean.
To mistake the prow for the stern, and the poop for the dragon head. [=To jumble wilfully or not; to confound one thing with another]. *

Like a Būa savage or a dumb man [=Speechless, unable to utter a word].
Sitting silent like a Būa savage.†

The lips [lit. mouth] talk most affably; but the heart is bent on cutting your throat. Cf. No. 41 above.

The lips [mouth] say: Oh! no; but in his heart he plots to cut your throat.

* This adage dates back to the days of junk trade with China when Royal Siamese trading junks (เจ้าหน้า) bore the figure of a Chinese dragon painted on the head, and that of a phoenix depicted on the stern.
† Allusion to a legendary savage tribe the members of which have the lower limbs rigid, not articulated; that is are devoid of knees so as to be unable to bend the legs. They are said to be black in complexion, extremely shy, and unable to speak; also, to live on trees, somewhere in Northern Siām, and in the Malay Peninsula at the headwaters of the Kelantan River. Some Siamese think they are a species of animals; others believe they are human beings. The legend has, doubtless, originated from some exaggerated account of Negrito or Negritoid tribes, such as the Semang (who are, however, more usually termed ไก่ Nguô, i.e. "woolly-haired") in the Malay Peninsula; the Ch'ong or Khā Ut (ช่อง ขาว อุด) on the East coast of the Gulf; and the P'hí-pā (ปี๋ ปา) in the North of Siām. The latter are said to be tree dwellers; the Pör or Eastern Ch'ong though not exactly living on trees, are wont to erect their huts on tree stumps; and some of the savage tribes in the Malay Peninsula are said to have arboreal habitations.

It would be very interesting to investigate the origin of the Būa myth, and to identify the tribe that has given rise to it.

§ A new versification of the old บุ้า story, by King Phra Rāj Buddha Lōt lâ; composed about the beginning of the nineteenth century.
To fling the javelin into the bush
[== to strike at random, unconcerned as to whether the mark will be hit or not, metaphoric for carelessness, utter negligence in dealing with a matter].

To partake of food in the evening.
[== To behave dishonestly in secret, when others cannot see. Hence, "to take a bribe in secret"].

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

Seeing an elephant dung, to imitate it. [== To ape the doings of those in high station, or in wealthier or more powerful situations.] Seeing an elephant dung and doing like it, one may harm himself.

"Inops, potentam dum vult imitari perit" (L'Hérodrus).

Seeing one riding on a litter, to grasp one's rump with three hands [from envy], instead of endeavouring to moderate one's self;—thus arousing the public's contempt.

*= I find this saw in a Chinese official report dating from A.D. 1801.
† From the same report of 1801. To take food after mid-day is forbidden to devotees who have taken the religious vows, such as Buddhist monks, novices, etc.; thence the origin of the saw.
If the end of one's life span has not yet come, he shall not die; even if he goes into the thicknest of danger he shall not come to grief. (A fatalistic saw).

Let me be precipitated into hell or be overtaken by the convulsions of death; happen what will [I do not care]. A common saw.

"Ut quocunque paratus".

A pretty girl can be easily found; but braves are rare. *

Like a boat foundering in a pond: the valuables in it are not lost [as they can always be recovered]. †

* This might be dubbed a doubly-historical saw. It is first recorded as having been uttered by the great King Nārāi (r. 1658–1688) in connection with an escapade of one of his nine old trusty pages, Phuēn by name, and now Chamūn Rājāmāt and second in command of the R. Body-guard, when it was discovered he had been guilty of an amourette with one of the palace ladies. Thanks to the bravery he had previously displayed on the field, the adventurous knight was generously pardoned and became later on governor of the Khōrat province.

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

† Adage recorded as quoted by King Phra Nang Klaeu in 1838.
A monk frocked before the funeral pyre. [= A tyro, a greenhorn]. *

To catch hold of a snake by the tail [instead of by the neck or head so that it may not turn round and bite, thereby compelling the inexperienced holder to set it free]. To lay hold not fast, or by the wrong end. The reverse of No. 130 above.

Satiate kine stop grazing. [= Even a poor man, so long as he has enough to live upon, will not care to work for wages, or to perform toilsome labour].

Don’t pull the tail [in the endeavour to stop] an elephant who is rushing forth. [= A puny man cannot pretend to overcome a powerful one: it is tantamount to attempt staying a rushing elephant by pulling at its tail].

* From the custom, in the event of the death of a parent or elder relative, for a lad to enter the holy orders as a novice (Samañera or Nen) on the very day of cremation, so as to procure “merit” to the deceased. Such a step is termed 芭蕉 .intro  "to forsake the [sensual] world in front of the pyre." Often the seclusion lasts a short time only—three to seven days—during which period the neophyte cannot possibly acquire any particular canonical knowledge. Hence it is said of such a man: บาน แก่ 芭蕉 "He has been ordained at cremation"; and the expression is figuratively applied to shallow-lettered people and is commonly used to denounce a tyro, a greenhorn. It already occurs in นาง ฐิไทย, circa 1700.

† The saws so marked are culled from the versified story of นาง ฐิไทย composed about A.D. 1700.
[Like] a hen-crow rearing the young of the cuckoo, 
Or a hen-cuckoo rearing young crows.

[=Bringing up a child who, when adult leaves his adoptive parents or guardians and away he goes according to his liking, just like young crows reared by hen-cuckoos or young cuckoos reared by hen-crows].

My hundred catties' weight lump of gold! [= girl or boy worth a hundred catties' weight of gold. Terms of endearment applied by parents to children, and by husband to wife and vice versa, corresponding to our "Dearest", "My darling," etc., only put in a more tangible and practical form, almost capable of making one believe as it were, that they are the outcome of the train of thought prevailing in the present utilitarian age].

To cut out an opening just large enough for one's self to make his escape [leaving comrades in the lurch].

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

† Eggs of the crow and the cuckoo are much alike, almost identical; hence very often the hen-cuckoo deposits hers into crows' nests where they are hatched by the hen-crow, and vice versa. This fact is frequently alluded to in Indā literature, among others in the early Buddhist "Jatakas" (Birth-stories). It also became proverbial among the Romans, whence the saw: Astutior cocciva, "More crafty than the cuckoo."

‡ Cp. No. 115 above.
A husband eating off his wives; and: A wife eating off her husbands. [Said of a husband that buries several wives and of a wife burying several husbands].

Don’t enter a married lady’s house while her husband is absent. [For trouble is sure to ensue to the intruder].

To build a house over stumps.

To build a house above stumps.

To erect a mansion with the eyes shut.

[—To court a lady already engaged, wedded to others, or who, though living separately from her husband has not yet been formally divorced. Such an act is sure to bring misfortune on the intruder].

* Among other instances, a governor of Nakhon-Nayok during the third reign (1824-1851) was nicknamed จักรินภักดี or พระยา จักรินภักดี, the “Lord wife-eater;” and “The wife-eating governor of Nakhon Nayok,” because no less than eight of his minor wives who had had children died before his turn came.

† To build a house over a place uncleared from stumps is considered highly offensive to the genii บ่ อ or tutelary deities of the soil จักรินภักดี. Hence it is considered very unlucky, and the practice is deprecated. It is only wild tribes, with simple notions that do so. Cp. for instance above, note to No. 150.
171. คั่น ไยย ไม้ มึบ

Thai นิ่ม ดอกไม้ หน้า แหลม โพธิ์

สิ่น บ้าน ดอน

ดน ไฉเลย

Malays of Kedah (like) Siamese of Ligor (the dogs of)
Chinese of Ban-Den (the Bo-tree)
Natives of Ch'haiyâ headland.

[Artfully meek when in distress, and unruly when satiated].

"Jeshurun waxed fat and kicked." —Bible.

172. นก นิ่มย ทำ เริ่ แก้ พิ นก ด้ว

The little bird builds his nest just sufficiently large to contain
him. [One must live according to his means].

"Cut your coat according to your cloth."

* This jocular saw which, as we are going to see, originated in the
Ch'haiyâ district, is a wide sweeping one, taking in a good portion of the
Malay Peninsula. The ปูนิิง or Bo-tree headland, is a sandy
spit or tidal islet in front of Ch'haiyâ town, by the left bank of the river
where trading boats occasionally moor and people go a-hunting or a-
fishing. There are no dwellings, but only a sala or rest-house. Upon it,
however, live a goodly number of half-starving dogs, the descendants of
animals abandoned there. Although somewhat ferocious as a rule, as soon
as a boat comes and moors by the bank, they affect very meek moods,
so as to curry sympathy from the new arrivals, and thus obtain fair allo-
cances of food. But after they have got their fill they at once resume
their haughty airs, and howl and bite freely at their benefactors. If the
people in the boats by oversight leave any food unguarded, they have
the cheek to snatch it away under their very noses. From such is,
however, their behaviour when hungry. Hence, local wags of old came
to the conclusion that although behaving unbecomingly, those animals do
it wisely and craftily and only when opportunity tempts them; so that
after all there is, one might say, shrewdness and method in their bad
manners. Hence they concocted the above parallel which, though very
bitter and caustic, originated—it should be added—in different times, and
probably at first applied only to Ch'haiyâ, a rather unruly district at some
periods. The wider application to other districts as well, was probably the
work of some one desirous of lightening the burden of the aspersion
cast on his fellow-countrymen, by causing the people of other districts to
bear a share of it.
When an ox refuses to graze, don't compel it to do so [lest it may kick or otherwise harm you].—Don't force another to do a thing against his will, for harm may thereby come to you.

To know a girl thou should'st examine her mother;
To know her more intimately thou should'st push the inquiry back to her maternal grandmother.

Splendid without but empty within. [Like the apples of Sodom: lovely externally, but within full of ashes.]
"Like to the apples on the Dead Sea shore,
All ashes to the taste"—Byron.

To fasten a weight to his neck to no purpose. [=To burden unnecessarily with a thankless task].

Master of life [and death].—The King [as being the arbiter of life and death of his own subjects].

If thou lovest line, tie them; if thou lovest children, beat them [when at fault].
"He that spares the rod spoils the child."
Qui aime bien, châtie bien.

* These are culled from papers of H. M. the late King Mongkut.
† An allusion to § o. 90 above.
Better to be bitten by a crocodile than nibbled at by a petty sin.

To swim towards the crocodile.

Of water one can sound the depth, but the human heart is unfathomable.

[Like] an ox with a sore back, at the sight of a crow. [Is afraid that the crow may come to peck and tear the sore in order to search for maggots].—One who has done wrong is always inclined to suspect, even in the most inconsequent words spoken by others, veiled allusions to his misdeed, and thus lives in perpetual fear of being exposed.

Ten [volumes of] theory are not worth one of practice. "An ounce of practice is worth a pound of preaching." "One thorn of experience is worth a whole wilderness of warning." (Lowell.)

It is the finest bamboos that are as a rule pierced by squirrels. [= It is the prettiest girls that are most exposed to the wiles of the male sex].

* About the smallest kind of river fish.
By making too much noise the Tukkë unconsciously warns the green snake to come forth and gnaw its liver. [=By talking too much about his riches or boasting too much of his prowess, one will end by getting robbed or solemnly licked].

"It is the frog’s own croak that betrays him.

Old king Three-eyed, the doting fool, will in due course behold a beloved descendance. [Said of besotted old men having children or descendants who cannot possibly be legitimate].

Don’t rely too much on thy own knowledge of the road, nor put blind trust in other people’s [faithfulness to thee]; or else thou mayst find thyself in trying straits.

* The popular belief about the house Tukkë (Gecko verticillatus)’s liver keeping on growing in size until the green snake comes to the rescue and gnaws at it, is a very old one. La Loubère was one of the first European travellers to notice it, when he came to Siam in 1687. He says: "What they report of a sort of lizard named Toc-quay, proceeds from an ignorance and credulity very singular. They imagine that this animal feeling his liver grow too big makes the cry which has imposed on him the name of Toc-quay, to call another insect [sic] to its succor; and that this other insect entering into his body at his mouth, eats the surplus of the liver, and after this repast retires out of the Toc-quay’s body, by the same way that he entered therein." ("Historical Relation of the Kingdom of Siam"; London, 1693, t. I, p. 16). Owing to such a popular belief, the name Tukkë is employed to scare naughty children. The mere uttering of it in their presence makes the little ones to take fright, if not even to break into tears, and behave more becomingly for the time being.

† Allusion to a well-known character in a popular story and play. The doting old king was exceedingly fond of a daughter of his of whom he admired and extolled the virtues. But it came to happen that the girl fell into the snares of a paramour and regaled her royal father with a grand-child of whom the besotted monarch welcomed the advent with joy.
All right, the patties are welcome. [Agreed; the matter is settled. The girl’s hand is granted].

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

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

To cast the fish-net on the stakes. [To waste time and labour in a wrong direction. To miss the mark, or do something not to the point].

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

*Said to be a corruption of the Läu phrase เธ่, เธ่, ที่ว่า หมัน *

The เธ่ หมัน are Läu patties made of minced meat, pork, fish, etc., seasoned with pepper and ginger, with the addition of a pinch of the inevitable Plā Ra (see above, note to No. 187), well mixed together and wrapped up first in leaves of the Alpinia galanga and then in banana leaves in which they are cooked on a smouldering fire or under ashes. Hence their name. They are used as ceremonial offerings to the parents of the girl whose hand is asked in marriage. Their acceptance signifies that the suitor’s demand is granted. From such a custom the above phrase has come to be employed in a generic manner, especially among the Siamese, to signify agreement, just as we say: “all right,” “agreed,” or “settled.”
To grasp at fish with either hand at one time. \(=\) Wanting to grasp too much at a time. “Grasp all, lose all.” “He who grasps at too much holds fast nothing.” “Duos qui sequitur lepores neutrum capit” (He who follows two hares is sure to catch neither).

Stroke the face, and thou wilt fall in with the nose; Stroke the knee, and thou wilt fall in with the leg. \(=\) To be confronted by obstacles in every direction. Unable to deal with matters with a strong hand, for fear of offending some one or other. Having his hands tied by considerations of an opportunistic or sectarian nature.

Squeeze (or press hard upon) thy own finger-nails, and thou shalt feel pain. \(=\) Don’t wrong thy own kinsfolk, or else afflictions will befall thee.

The blind pretending to have seen for himself. \(=\) There is nothing worse than the blind, who having heard a report, repeats it with conviction as if he had actually seen for himself taking place the facts alleged.

Human] passion (attachment) is blind.

The talented does delicate, slow work; whereas the ignorant has to drudge on in anguish.
199. ดี หน้า ควิ; ชั้ว หน้า เล่า

200. ไม่ นอก ข้า, ลำ ไห้

201. ตน ตน นี้ สร้าง บั้ว

202. มั่น ใจรื่น, เข้า ถึง มั่น ใจ บาง

The astute [workman] only carries the gables (or trusses); while the simpleton carries the posts.

The tree growing outside the clump attains a larger size.

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

Be kind [or, friendly] to others, and they will in their turn be kind to thee. [ Or: Show a friendly disposition towards others, and they will do the same towards you.]

Si vis amari, ama. (Senec). "The only way to have a friend is to be one". (Emerson).

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

He does not possess the supernatural powers of travelling through the air, walking on the surface of waters, or journeying underground.

* The gable or truss of the old fashioned Siamese palm leaf thatched house is far lighter and easier to carry than one post (made from hard and pretty heavy wood).

† Culled from the Bāngkok Annals, 3rd reign (1824-1851) by Chān P'hyā Dibakarawongse (1812-1870).
Don't rear worms that gnaw thy own entrails. [ = Do not keep dishonest people about thee that are likely to bring about thy own ruin].

A female beauty wounding [i. e. dazzling] the eyes [of the male sex] = An irresistibly beautiful woman. A most charming, fascinating beauty enslaving all male hearts. A queen of beauty. A Venus, or Phryne.

Striking at him until his eyes were sewn up. [i. e. until the other got a black eye, or had his optics blinded]. N. B. = ปะกิล = to shut one's opponent's optics by a blow. To inflict a black-eye.

A slip of the tongue may cause the loss of one's fortune; A slip of the foot may cause one to fall from the tree.

* This is, more likely than not, the correct original and translation of the proverb quoted by John Bowring in his "Kingdom and People of Siam" (London, 1857, vol. 1, p. 235) to the following effect: — "Nourish no worms that eat timber: i. e. Be cautious in the selection of your friends."
APPENDIX D.

INITIAL LIST OF LAU PROVERBS, SAWs, ETC.

Being wholly unequipped for this task which, I may incidentally remark, exorbitates the range contemplated for the present paper, I shall limit myself merely to quote here such saws as I can recall having met with in the course of my readings of Lau MSS, chiefly historical. This I am induced to do with the twofold object in view of not only offering fairly old specimens of Lau sayings of undoubted genuineness and, in some instances, of an ascertained date, but also of having a start made towards the compilation of a bulky enough list of similar fragments of Laosian lore, to the carrying on of which task it is to be hoped all those possessing better facilities for inquiry and opportunities for collection may readily contribute. I trust that the few specimens here subjoined may furnish a fairly good idea as to the importance of having this initial list increased as soon as possible, and convince the reader that it cannot but prove highly interesting and well repay the trouble spent in its compilation. So, may further research be stimulated thereby, for the field lies so far untried and offers full scope to more than one maniple of willing labourers.

1. เหล่าพร้อม, ว่าพร้อม; ท่านมายิน

* น่านาน (C’hieng-Mai Chron.—Date: 1340-50).

The master is in a hurry, so is his groom; and thus the latter thrusts the bit into the pony’s backside. [=“What is done in a hurry is never done well.” Festinatio tarda est (Haste is tardy.) “The more haste the worse speed.” etc.].

* This is in allusion to a laughable incident that occurred in connection with a practical joke played by King Kham Fü of C’hieng Sen upon a pal of his, a certain Wua Hong. The former had sent two underlings of his to the latter’s house for the purpose. The trick was rather sharply resented by Wua Hong who, having discovered it just after the two royal mandatories had prudently vanished, resolved to start off at once in pursuit of the culprits in order to punish them to the full
2. When the burden of the fight fell on Khong, his colleague looked at Khong; and when it shifted on to Lang, his colleague [i.e., Khong] remained inactive looking at Lang. [So the battle was lost].

[= Absence of active cooperation spoils the game.]

extent of their deserts. Accordingly he ordered his groom to saddle a pony with all possible despatch. But the groom, being a bosom friend of the two fugitives, sought a means of gaining time in order to help his mates; and thus, feigning confusion, he put the bridle on the pony’s croup. On being scolded by his master for his carelessness, he excused himself by saying, “Master is in a hurry, so is the servant; hence why he has bridled the horse by the tail, and caused this delay.”

The crafty groom proceeded, of course, to mend matters, but by the time he had done so and his master started, the culprits had gained too much headway, so that they could not be overtaken. Through this smart guile the groom won a place in history and the reply he made became—as the chronicler remarks—proverbial throughout the Lão country. It is interesting to notice, in connection with the above anecdote, that a similar expression occurs in French: “BriRer le cheval par la queue,” lit. “To bridle the horse by the tail,” for “To begin at the wrong end,” which may have originated through some analogous incident. So true it is that “there is nothing new under the sun.”

* Allusion to two Chhieng Tung chiefs: Khun Khong and Khun Lang who, whilst the one fought, the other looked on, or at any rate, remained inactive. Here is the passage in question:—

Khun Lang fought in the direction of Chhieng Khla, and Khun Lang looked on; Khun Lang rushed to attack the Lawas towards Nong Kham (‘Golden Pond’), and Khun Khong looked on unconcerned; whence originated the adage: “When Khong’s turn came, the other looked at Khong; and when Lang’s turn came, the other looked at Lang.”
The [malodorous] Pla-Ra condiment, if wrapped up in lalang grass, The grass blades acquire a nasty putrid smell. [Contact with the wicked spoils the good ones].

† This is, in reality, but the Siamese form of a saw popular throughout the Lāu country, of which I have been unable to learn the precise wording. As quoted here it occurs in the second stanza of the สรีลีด โพธิ์มต์ คำ โคสึง (See above, p. 43, No. 4). It does not, however, occur in the original (Pali) text of the Lokaniti, of which the Siamese treatise just quoted is merely a very free and amplified version. On the other hand, it is presumably alluded to in the passage of the “Maṅgalatthadīpani” (fasc. I, leaf ka) which says:

“Puṭimaccha sadisa hi bāḷa. Puṭimacchabandha-patta sadiso tama sevako, Viśñūnam chaddaniyatam ca jīgučchaniyatana patto.”

“Verily, the perverse are like putrid fish. He who associates with the perverse, is like the leaf in which putrid fish has been wrapped up; he is both loathed and rejected by the wise.”

On the whole it is very probable that all such sayings are derived, directly or not, from a passage in the Dhammapadatthakathā (commentary to the Dhammapada) where it is said (in the Tissa-thera vattthu, or tale of Tissa-thera):

“Kodhan sakāṭa dhūram viya, puṭimacchadini viya ca kusādi hi, punappunaṁ vedetvā upanayanti.”—Anger incessantly harboured, fastened to one’s self like a yoke to the cart (shaft), is like putrid fish wrapped up in kusa grass” (the วัภิริยา of the Siamese, regarded as very clean, and used in all Brahmanical ceremonies).

Evidently, the Puṭimaccha or “putrid fish” alluded to in the passage just quoted, was rendered by the early literati of this country as ปลา ร้า, the well known Lāu relish already explained (see above, note † to p. 89).

As regards the famous Buddhist ethical treatise Maṅgalattha-dīpani, so far practically unknown to western scholars, I may remark here that is was composed in Pāli at C’hientz-Mài by the learned monk Sirimaṅgalagā-Thera (whose original laic name was จ. Ru; or Uru, according to other accounts), in C. E. 886, year of the Monkey (—A. D. 1524). It is a most scholarly commentary on the well-known Mahāmaṅga-la sutta, every stanza of which is illustrated by numerous parables, tales, etc. gleaned from the whole field of Buddhist literature.
1. A single cross bow (or, gun) does not kill an elephant.
"Kein Baum fällt auf den ersten Schlag." (No tree falls at the first blow)—German Prov.

5. The confirmed rambler, if unable to go a-rambling feels uneasy;
The confirmed loungers not having his usual rest is liable to fall sick;
The indigent, if not boasting of being a person of means may pine himself to death.

6. The unfortunate [however well and wisely he may talk] finds no listeners;
Even if he tries angling [he would find that] the fish will not bite and will disdain his bait.

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A Siamese translation of this celebrated work—which in this country is regarded quite as classical and ranked by the side of Buddhaghosa's Visuddhimagga—was made by command of King Phra Nang Khao while yet a prince, in C. E. 1183 =1821; and the somewhat modified title was appended to it of Mangaladipani, นับปัจจุบัน ที่ไปนี้. About one half of it was printed and issued in three 8vo volumes by Prince K. M. Phrom's printing establishment in 1876-77. I am not aware whether the remaining portion has been published later on. But the original Pali text has been recently very ably edited and printed locally.
7. Don’t soil the tree-shade that has been hospitable to thee; If of humble birth [lit. if born in the class that sits low], don’t take a high seat. [=Don’t requite a benefit by a slight. Don’t put side on and affect a station higher than thy own].

The wealthy who lend their money away are not esteemed [because money lent is difficult to recover in case of want]; Neither are those whose knowledge has merely been gathered from [palm-leaf] books. “Lend only what you can afford to lose.”

*Cave ab homine unius libri. (Beware of a man of one book. “A man of maxims only is like a Cyclops with one eye, and that eye in the back of his head.”)—Coleridge.

8. Don’t associate with vagrants, or recline [thy head] on the pillow’s edge [as it might slip down and thou become injured thereby].

* All the saws so marked are culled from a popular Lāu ethical treatise called ທໍ່ນານ ໝາຍາ, “A grandfather’s teachings to his grandchildren”. A translation of it into English is desirable, and it cannot fail to prove extremely interesting, as the work in question forms the most reputed manual of apopthegmatical lore for the Eastern Lāu country it being not only widely read, but learnt by heart throughout the land, from Luang PhraPhaBāng in the North to Ubon in the South.

† Put into Western parlance this would read: “Don’t lie near the edge of the mattress as thou might tumble down while asleep.” This caution is in this country naturally limited to the pillow, as bedding is by the common people laid as a rule on the floor, so that there is no risk of tumbling down bodily.
10. ไฟ ตาม ดุก อย่า เอา ติด ให้ อย่า

Don’t add fuel to a spreading fire.
“Don’t pour oil on the fire.”

11. ช้าง เฟือน ย้อย ให้ หลีก แต่ ไกล

Elephant in rut should be given a wide berth.

12. ชอบ สัตว์ ให้ คุ้ม ป่าน แก้ว

Be vigilant on enemies as thou would’st be on jewels.

13. ปุ่ง แซว ชะว้า พวกนั้น เล่า จา

What grandfather has taught the little grandchildren should treasure up in their heart.

14. ให้ เมื่อ มี ดี ป่าน ได้ แกว ศูนย์

The possession of a good wife is equivalent to that of a gem raising up the level of the house’s ground floor;

ให้ เมื่อ มี ช้าง ป่าน ได้ แกว ศูนย์ เรียน;

To be blessed with a talented wife is tantamount to the acquisition of a gem adding lustre and wealth to the household;

ให้ เมื่อ มี บิด ผู้ เปีย ป่าน

To have a slothful wife is [as troublesome a task] as having to catch a hog and to put it in the sty;

กู หนู ใส่ คอ;

To possess a termagant is [as painful a trial] as having to drag a tree [with its branches on] top forward.

ให้ เมื่อ มี บก สอง ป่าน แก้ว

“A good wife and health are a man’s best wealth.”

ไม่ ทาง ปายน

“Tri a sunt damn a dom us: im ber, mala femina, fumus.”

* See note * on the previous page.
Let your fellowman allow you to get a view of his back before he puts his coat on. [As he may have a striped back, the result of some previous severe flogging, and an index to his having committed something wrong; in which case you are warned to be on your guard about him. † Or else, he may have some weapon concealed behind].

* From the collection of คัลล์ สาร แซว, in verse, from จิ้ง-มั่น (see p. 43 above, No. 10).
† In past days of rattan memory the back was, in this and neighbouring countries, a man's judiciary certificate of repute. Singlets and coats were sedulously donned by those who could not boast of a clean one; just as, after foot-wear came into wide use, socks and shoes were eagerly resorted to by certain individuals of the lowest class in order to mask a yet more ominous certificate, viz. the marks of the iron-chain on their ankles.
APPENDIX E.

PRELIMINARY NOTES ON MŌN PROVERBS.

Although the extensive and so far untouched field of Mōn proverbs lies quite without the province of the present paper, I have deemed it both useful and interesting to offer hereunder a list of such aphoristical sayings as occur in the Annals of Pegu, so far only known to the public, especially of this country, through the Siamese translation published of them under the rather very incorrect title of "Rajadhīrāj." * It will be seen from the sequel that the introduction of this new and apparently heterogeneous subject-matter is not without its justification, for it is far more closely connected with what precedes than one would expect.

The original of the historical work just referred to has become exceedingly rare in Pegu itself, owing to the almost total decline of the Mōn language and concomitant lore there in favour of the official one, Burmese; and can only be met with on this side in scattered fragments among a mere few of the descendants of former Mōn refugees that settled in Siam during the latter half of the eighteenth century and the first quarter of the succeeding one. Through the kindness of several of such privileged persons, a

* พ่อผู้เจ้า (พ่อผู้เจ้า) published at Dr. Bradley's printing office, Bangkok, in C. E. 1242—A. D. 1880; 562 pp. roy. 8vo. Only 20 of the 24 books of which the Siamese translation consisted have seen the light therein; the publisher having been unable to procure the last four. The translation was done by a staff of Mōn and Siamese literati under the superintendence of H. E. the Foreign Minister Hōn, เจ้าพระยาพ่อผู้เจ้า (เจ้าพระยาพ่อผู้เจ้า), one of the foremost Siamese poets and prose-writers of the second half of the eighteenth century; and was terminated in 1785. As pointed out in the preface, an earlier though but little accurate translation of the work had been made sometime before that for the Second King, with which his elder brother King Pīrah Buddha Yot-fā expressed dissatisfaction, hence he commanded the new translation to be undertaken. Owing to the master hand of the chief editor, the latter work was a true literary success, so that it ranks, in point of style and elegance of diction, as one of the very best prose productions existing in the Siamese language.
sufficient number of the *disjecta membra* could be brought together so as to practically reconstitute a good three-fourths of the whole work. A search could thus be made for the original context of the choice sayings in view, which—I am glad to say—resulted in their being for the most part found and easily identified. Where gaps occurred, the missing saws could in some instances be supplied from the memory of those who had had at some time or other access to portions not now at hand of the original work, or who had learnt by heart the sayings in question from their predecessors; for most of such bits of wisdom are quite popular throughout the Moñ folk among whom they have been circulating and handed down by oral tradition for centuries.

I need not add, since it will clearly appear from the sequel, that the inquiry proved eminently fruitful of results, so as to fully repay the time and labour spent upon it. The chief reasons that had prompted me to undertake it were the following:

1. To test by such specimens the general accuracy of the translation, and find out whether the original had been faithfully adhered to, or else only slackly rendered; and if so, to what an extent;

2. To discover whether any embellishments in the shape of *bons mots*, etc., had been introduced by the accomplished editors with a view to improve upon the original and make the production more readable and attractive;

3. Finally,—and this was by far the most important reason—to decide as to the paternity of such sayings quoted in the text, that are current, practically *verbatim*, both in Moñ and Siamese, by ascertaining their exact old tenor in the former language and the dates at which they are referred to in the work in question; so, as to obtain fairly reliable terms of comparison and a pretty accurate gauge wherewith to determine the question of priority in favour of the one or the other side.

As regards the first point it was found out that, in so far as could be judged from the specimens compared in the Peguan text and its Siamese translation, that this latter follows the original closely enough, except in rare instances when the wording is but slightly modified, to which we shall revert in due course. It follows therefore
that if the work proves eminently readable, almost like a masterly planned and cleverly written novel, it is not merely due to the ability of the Siamese editors, but for a good part to the excellence and un-abating interest of the original which constitutes already by itself a fascinating literary production. * In this respect it may be ranked on a par with the Chinese San-kwo Chih (vulgo Sam-kok, สังกขา), although not being like this merely a historical novel, but history itself—adorned, it is true, with a certain amount of rhetorical finery as best suits the oriental taste; but de-void to a remarkable extent of the fanciful trimmings that form so prominent a feature of historical productions in these countries. The Western model to which it approaches most is, perhaps, Livy's History of Rome.

With respect to the second point, the outcome is that the embellishments, variants, etc. introduced by the Siamese translators are but trifling, and merely amount to some metaphoric locu-
tion or pointed phrase enchased in now and then; which, far from vitiating the meaning or the style of the original not unoften lends the context more relief and zest, thus testifying on the whole to the good taste and tact of the editors.

Finally, in regard to the third and last point, this proved the most interesting and fruitful of surprises. For, several sayings, that have now become so thoroughly naturalized in Siamese as to look for all the world like a genuine home product, have proved through the present inquiry to be unmistakeably Moñ by origin, from their occurrence in the text at respectably early dates when inverse borrowing could hardly be expected to have taken place. On the other hand, there are distinct enough traces of either

* This feature, conjointly with the many tragic episodes and dramatic situations it contains, especially in connection with the chief figure in the work, that of the Peguan King P'heña Núa, or Rajadhiraj, which suggested the title for the Siamese version, led to the adaptation of the story for the Siamese stage. A versified version was prepared for this purpose by the direction of the late Chán P'hyá Mahindr (see p. 47, No. 15 supra) for his theatre ("Princes Theatre"). It exists in print, having been issued by the Rev. S. J. Smith's press some 20 or 25 years ago. The play, or rather polylogy, for it consists of a series of dramas, is still performed in local theatres to this day.
Siamese or Lau influence in some of the more modern sayings examined. Furthermore a good portion of the specimens collected are traceable, as could be quite anticipated, to Indic classical literature, especially the Buddhist department of it.

All such features will appear the more evident to the reader from a perusal of the comparative list of sayings appended below, and of the remarks subjoined thereto. Accordingly, it is here only necessary to add a few words in explanation of the method adopted in the preparation of the list.

Lack of Moñ type made it impossible to present each saying in its original vesture; while dearth of a sufficient variety of Roman type and diacritical marks wherewith to render the very complicated Moñ sounds in their various shades precluding on the other hand from giving the said sayings in such a romanized form as might allow of their being readily understood, it was thought better to omit the transliteration altogether as practically useless, except in a few cases which will be specified directly. Accordingly, I decided to submit:

(a) the Siamese translation of each saying, accompanied by the reference to the No. of page in the local edition of the Rajadhiran where the passage occurs, and by the date A.D. at which it is mentioned in the context;

(b) an English translation of each particular specimen with brief remarks as to its meaning, the probable source whence the saying was derived whenever borrowing appears to have occurred; and critical observations on the Siamese translation of it as well as comparative notes on parallel or similar sayings in Siamese, when such are known to exist;

(c) the Moñ text as approximately transliterated as typographical facilities would allow, in those special instances only when divergencies were detected between the original work and its Siamese translation. The differences are in such cases pointed out, and an entirely distinct English translation of the Moñ text is supplied wherever necessary.
Finally, a few popular Moñ saws are added at the end, which, though not occurring in the Peguan Annals, have been deemed entitled to citation either on account of certain resemblances they bear to Siamese ones, or of other peculiarities they exhibit.

With these premises and reservations I make bold to submit this initial list of Moñ proverbs, saws, etc. which is unquestionably the first of its kind ever placed before the public.

Owing to Burmese domination having almost obliterated all outward traces of Moñ past grandeur, literature, and language in Pegu, these subjects have failed to attract the attention they so fully deserve, and their study has accordingly thus far been neglected by scholars; while from ignorance of the pre-eminent role that the Moñ nation played in bygone ages in the Indo-Chinese Peninsula and of the highly developed civilization it had attained, practically no effort was ever made whether in private or official spheres in British Burma to tap that most interesting field—not to say even of preserving the debris still extant of that civilization, the relics of its extensive literature, or the life of the now flickering Moñ language, rapidly verging towards total extinction. The very useful Rev. J. M. Haswell’s “Grammatical Notes and Vocabulary of the Peguan Language” (Rangoon, 1874), more recently republished in enlarged and revised form by the Rev. E. O. Stevens (Rangoon, 1901), and the latter’s “Vocabulary, English and Peguan” (Rangoon, 1890) founded on the above, represent so far the only available outillage for the study of the Moñ language. All the three works deserve unstinted praise and their authors the sincerest gratitude for their industry and painstaking labours, -true labours of love—but as theirs are mere pioneer productions, not a single Moñ proverb, saw, or motto is to be found therein.

However, several missions have of late been established among the Moñs both on what was formerly Peguan territory, and in Siām. So there in reason to hope that the following rather meagre list may soon be considerably added to through the exertions of other gleaners. In any case, it will serve quite its purpose if it will contribute in making the Moñ people and a by no means insignificant
department of their literature better known, besides attracting attention to the possibilities that lie in store for the student of the Mon language and the searcher after the valuable relics that are still left of its extensive literature which it would be tantamount almost to a crime not to save from the utter destruction impeding upon them.

INITIAL LIST OF MON PROVERBS, SAWs, ETC.

1. ตัด หนาม อย่า ไม้ หนาม หน่อ;  When cutting down rattans, don’t leave the thorns and sprouts; when killing the father don’t spare the offspring. 

* The Mon original corresponds word by word, except that หนำหน่อ, thorns and sprouts, is inverted into หน่อ หนำ, kaloit thele, as required by the genius of the language. The saying is, it will be seen, practically identical with the one quoted above (p. 14; and p. 70, No. 12) from the Siamese Annals under the impression, then, that it was genuinely Siamese. As it turns out now, however, there can be no doubt about its having originated in Pegu, for the annals of that country now under examination, ascribe the saw to king Pharó or Weeró of Martaban (who died A. D. 1313) and assert that this personage uttered it when having his two nephews (the sons of Tarābyā) executed for an attempt upon his life. The annals add furthermore that the saying became proverbial from that time.

Now, as we learn from the Siamese Annals (vol. II, p. 658) that it was quoted practically verbatim in 1782 by the very personage (the Second King) who was in possession of the earlier Siamese translation of the Annals of Pegū (see p. 113, note), as a time-honoured adage, there can be no question that he cited it from such a work, and that the saying is accordingly of Mon origin.
I do not certainly consider crows to be better than swans [="To be fully aware on which side real worth lies ".

Like one drawing a picture with his hands and effacing it with his feet.

[="Destroying one’s own work, or one’s own pets ".

Like a lime rolling on a horse’s back. [="Unstability; dangerous position ".

Like hares which, when contemplating the moon, can see the radiance of its disc, but are unable to reach up to it and seize it. [="Unable, or powerless, to effect one’s designs ".

It is of some interest to point out that a similar adage also occurs in the West, to the effect: *Stultus, qui, patre coiso, liberos relinquat:* "He who kills the father and leaves the children is a fool;" which once more exemplifies the analogy in drift existing between Eastern and Western thought.

* This and the next two sayings are literal translations of the original. The Hansa bird is, in reality, a wild duck or goose; but is usually taken by the Siamese to be a sort of swan. For the character popularly ascribed to it, see above, p. 37, No. 16. The above saw about crows and swans is a reminiscence from Indic literature.

† Spoken by P'heña Núa to his aunt the queen of Pegu who, having brought him up while yet a child, plotted afterwards his destruction, in concert with her paramour Marahú.

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

§ On such a hobby ascribed to hares, cf. p. 37 above. The suggestion comes, of course, from Indic literature.
6. Like a pygmy who, with his short legs, is unable to cross a deep stream. (same sense as the preceding).

7. To barter gems with beads [= to make a foolish bargain].

8. To barter precious camphor with salt. [same sense as preceding]

9. To barter flesh for bones. [same sense as above].

10. The elephant is killed for the sake of its tusks; so pourparlers are held in order to obtain some definite pledge.

11. Like elephant tusks which, once they have grown forth, do not retract. [= So should one's word, once given, be kept].

12. Like one striking the coiled body of a Nāga king (serpent chief) with a sledge hammer. [=Like a viper being trod- den upon. To burst into a fit of rabid anger].

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

† Both these sayings thus turn out now to be the prototypes of the two Siamese ones quoted above on p. 77, under the Nos. 67 and 68 respectively. In the original No. 8 is couched in a far more concise form: “Phummeson slāi bō” = camphor bartered for salt.

‡ Cf. No. 83, p. 81 supra.

§ This simile could not be traced as yet owing to a gap in the original text; but it does matter but little, as it is borrowed from Indū literature.
13. It is just like attempting to put out a fire from the windward side, or to steer the boat athwart in a swift stream.

14. Like a ship larger than the sea, or a crocodile bigger than the pool, that finds itself impeded in its movements. [=Too big for his job. Unwieldy on account of its too great bulk.]

15. Finding himself in straits, like the king [of chess] about to be put in check.
16. เหมือน หน่วง เขียน รูป เลือง ให้ มี

วัต กลับ
(p. 299—A. D. 1407) *

It's like painting the figure of a tiger wherewith to scare the kine.

17. อยู่ประมา เหมือน หน่วง นิ้ว กับ

เว้น ถ้าประมาท พลัด พลัง ลง

เมื่อ ใด ก็ จะ ิ้ง แก่ ความ

ผิดหาย เมื่อ นิ้ว
(p. 309—A. D. 1408) †

As a bird with the noose: if he be careless as to slip into it, he shall inexorably perish forthwith.

18. หนาม ยกน, กิ คือ เสา หนาม

ขิน แห้ง นิ้ว ปั๊ง
(p. 310—A. D. 1408) ‡

If a thorn sticks into the flesh, a sharp thorn must be used to draw it out.

* Identical with No. 202, p. 104 above. It is difficult to decide here as to whether the saying originated in Pegu or in Siām. In Moū it runs: "Top ūŋg khyū rūb kla ko klēa p'hait.'

† The original reads: Kāla kechem wōt ā thenāk toi: "when the bird having forgotten (all about) the snare." The Siamese ฉว is in reality a noose secured by one end at the extremity of a bent stick, and by the other to a trigger-like arrangement which springs under the slightest pressure, so that the stick, when straightening back, pulls the noose tight round the bird's feet or neck. The Peguan thenāk is constructed on the same principle.

‡ Practically identical with the adage quoted on pp. 20, and 72 (No. 27) above, which we have shown to be of Indū origin.
Women, even of far greater beauty than lady Uttala can be found at pleasure, but heroes like Smōin Nagor-Indr are rare. In Our heart We are far more fond of soldiers than of women.

To barter precious camphor for salt; or the flesh for the hide.

* Spoken by King Rajādhīrāj upon hearing that his famous hero Smōin Nagor-Indr, governor of Taik-kulā, had become smitten with love for lady Uttala, one of the royal concubines, and that when the signal for the attack on the enemy was given he remained inactive with his troops, overcome as it seemed, by his passion. The gallant king did not hesitate one moment; and having declared his mind with the words above quoted, sent lady Uttala in gift to the hero. But the latter politely declined to receive the beautiful present, saying that his passion had been a mere feint in order to test the king's inner feelings; and having expressed his admiration for the noble character of his sovereign and his increased devotion for him, he instantly set out to fight, attacking the enemy with more than his usual vigour.

The very sensible words spoken on that occasion by King Rajādhīrāj became proverbial among the people, who condensed them into the saw, "P'hreā kyē klāi lūa, krauh menang kwot tōa klāi lūa saum wāt," 'A pretty woman can readily be found, but braves are rare,' corresponding to No. 159 (p. 94) above. It will thus be seen that the latter is unquestionably of Moń origin. As regards the Siamese Second King at the beginning of the nineteenth century having repeated it (see note * at foot of p 94 above) does no more come as a surprise, in view of his thorough acquaintance with the annals of Pegu we have already had occasion to notice. As regards King Narāi having uttered the same adage at a still earlier period is, however, both a surprising and interesting fact, for it argues that even in his time Peguan history was well known in Siām.

† As regards the first part of this saw, see No 8, p. 120 above.
21. Beset by resentment as by a shadow following the body in every one of its postures.

22. To swim for refuge to a crocodile.

23. Like a monkey perched on a burning post during the rainy season. (= Grim, from finding one's self in a very awkward situation, with almost no chance of escape).

24. With war it's like with an egg: impossible to foretell whether the latter is to hatch forth a male or a female, or whether the former is to end in victory or defeat.

25. It is said that the Môis all harbour each seven sickles in their belly, [i.e. they are of a very perfidious nature].

* Imitated from Buddhist literature. "... nam sukhavanveti châyä 'va anupâyini," "happiness follows him like a shadow that never forsakes him", occurs in Dhammapada, 2.
† Identical with No 180, p. 100 above. Here, again, it is difficult to decide as to the origin. The Môi text runs: "Topp'ämâ nöng ênh meboôm daik lub klâi kyüm" which corresponds verbatim.
‡ Not yet traced in the original.
§ This is, in reality, a Burmese skit on Môi treachery, quoted by the Burma king at the above date. Several perfidious tricks played by the Môis on the Burmeses are duly recorded in the annals under examination. So Môi faith became proverbial among the neighbouring nations as Punic fides among those of the old Western world. Cf. also the Virgilian Timéo Danaos, et dona ferentes, and other well known adages.
6. Running away from the enemy but to fall in with a tiger; climbing up a tree but to find there an adder.

Hac urgel lupus, hac canis. (On one side a wolf besets you, on the other a dog).—Horace.

Inredit in Scyllam qui vult vitare Charybdim. (He falls into Scylla in struggling to escape Charybdis).

He is like a chickling in the hollow of our hand; which will perish whenever we choose to strangle it. [=To be in one's power, without chance of escape].

Like a game cock having just developed his maiden spurs and already defeated all his adversaries; whenever he hears a cock-crow is bound to reply and forthwith rush out to the fray, no matter how restrained he be [=Like a war horse on hearing the sound of the charge, etc.]

Vile serf, of dub-grass breed and dull intellect! (an insult.)

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* Cf. No. 21 on p. 71 above.
† The original has merely: "Nong chaing k'mak paroh kharuh," "like a cock developing its spurs".
‡ In order to grasp the full offensive meaning of the term "dub-grass breed", it should be pointed out that dub-grass, on account of its softness is used for planting and covering lawns, where it is trodden upon by the feet of all passers-by. Hence, to be of dub-grass breed signifies to be trampled on, to be a vile slave. In Mo'n the invective runs: "A lowe, thakau khyüa khachib, poñña ob thöp!"
30. He flew into a violent passion, like a venomous serpent chief being struck with a hammer on its coiled body.

31. He [the king] became wroth just as if an arrow had pierced into his ear.

32. Like a crane (Grus antigone) which has dropped its main feathers, to whom only the beak and talons remain as the only protection, together with just sufficient down to cover its body. [=Reduced to impotence, deprived of one's assistants or means of offence]

33. Like a little fly unacquainted with the flame which rashly flies into it, and in less than a wink is reduced into im-palpable powder.

* Practically identical with No. 12, p. 130 above.
† Cp. the saying about the locust above, p. 34.
Like a brinjal sour just enough to match the [saltiness of the] Plā-Rā; so that it is impossible to taunt the brinjal with being too astringent in taste because the Plā-Rā is salt in its turn; or to taunt the Plā-Rā with tasting too salty, because the brinjal is sour. [=Difficult to decide on which side to put the blame, from the fault being too equally distributed on either side. Both sides are to blame.]

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

In Yule’s “Hobson-Jobson” (2nd ed.; London, 1903, p. 51, s. v. Balashong) is an interesting article on blachan which is, however, somewhat incomplete and partly incorrect. Crawford is quoted therein à propos of his suggestion that the condiment in question is probably the Roman garum. This I beg to doubt, as the garon or garum of the Greeks and Latins, although made, like Ngā-pi and blachan from fish of the Clupea family, was merely the fluid or watery sauce extracted therefrom, and not a paste. It must therefore have been practically identical with
It's like between one bold with his tongue and another only too ready to use his hands; so that it is impossible to blame the hands with being heavy, because the tongue was bitter, or to blame the tongue with being bitter, because the hands were heavy [i.e. dealt heavy blows]. Same sense as the preceding.

the *Nitak-mam*, "Salt-fish water," so relished by the Annamese and not disdained even by some old European residents in French Indo-China, just like some of the White Baboos in Malaya and sundry "European lovers of decomposed cheese" delight in blachan. Marsden, it is curious to notice, likened the condiment to caviare; but, I am inclined to believe it is only in point of exquisiteness that it can be called "caviare to the general." The late King Norodom of Kamboja used to style it, it appears, "the Khmèr Roquefort cheese" (op. *Excursions et Reconnaissances*, t. XI, p. 13). Considerable confusion is wrought, not only in "Hobson-Jobson," but also in other works treating of Far-Eastern matters, anent both ngà-pi and blachan. As we have just pointed out, a distinction must be made between the one variety concocted from small fish and the other obtained from shrimps. This latter even, is of two kinds, one red and one brown, according to the colour of the shrimps employed, which is communicated to the paste itself. The first Western traveller to notice the Dhameng variety of Ngà-pi (i. e. the paste made from fish, or Lāu Plà-Rā) was the Venetian jeweller Gasparo Balbi, in the course of his journey to Pegu (1583). He was so struck by its characteristics, that he wrote "he would rather smell a dead dog, to say nothing of eating it" ("Viaggio dell' Indie Orientali"; Venetia, 1590; f. 125 verso). Later on Capt. Hamilton noticed the variety made from shrimps, i. e. the Siamese Kapi at Bankasoy (read Bāng Plà-soi) on the eastern corner of the head of the Gulf of Siam. He wrote (under the date A. D. 1727): "Bankasoy is famous, chiefly for making ballichang [blachan], a sauce made of dried shrimps, cod-pepper, salt and a sea-weed or grass, all well mixed, and beaten up to the consistency of thick mustard. Its taste and smell are both ungrateful to the nose and palate; but many hundred tons are expended in Siam and the adjacent countries." (Pinkerton's Collection of Voyages, vol. VIII; London, 1811, p. 476). He did not fail, while in Pegu in 1709, to notice also the same variety of the condiment there, and to jot down its native name under the form *Prock* (op. cit., p. 422). This word, left unexplained in "Hobson-Jobson," stands, it will now be seen, for Pharok; and the shrimp paste he had occasion to notice, is what is specifically termed *Pharok Kh'mèbang* by the Mois. Hamilton's spelling is more correct than the form *Prok* used by Sonnerat half a century later.
36. यहूदियन तब लोग बोल, जाना सोंग जानी; हा करने नहीं।
(p. 451—A. D. 1423) *

37. लक्षणम राग ती, ती नै, में ती सुनी जानी जानी दुःख माती की न है नहीं।
फक्त उदाहरण तत्काल, जिस मात्र यहूदियन तो, सुने तरीके के, जिन जी रह जानी दुःख माती की न है नहीं।
थों नहीं संभव सूची, जितने जानी दुःख माती की न है नहीं।
फक्त उदाहरण तत्काल, जिस मात्र यहूदियन तो, सुने तरीके के, जिन जी रह जानी दुःख माती की न है नहीं।
सिर रुप रागम, बांध प्रवृत्त तरीके
लक्षण होरा मुक्तफर तरीके नयां, चंगकर फुस्कर दुःख माती की न है नहीं।
थों जी रह जानी दुःख माती की न है नहीं।
किस्में नहीं गोभी नहीं मो इस रहि नयां; गाँव की लिये लिये वी प्रवृत्त तरीके
सिर रुप रागम, बांध प्रवृत्त तरीके
(p. 453—A. D. 1423) †

Like carrying a load [suspended from a pingo pole] in two at a time, or serving two masters: it is unbecoming.

1. In order to judge of the excellence of an elephant, one must ride it;
2. a good horse is known after having felt its back with one's hand;
3. a brave soldier is known in action;
4. pure gold is known by rubbing it on the touch-stone;
5. a woman is proclaimed:
   (a) nice only when she combines beauty with graceful manners;
   (b) exquisite after having been in contact with her;
   (c) kind-hearted only after having thoroughly tested her character.

* The original reads: "Kha chi:n nai bā," 'To take refuge and eat [i.e. live] with two masters.'
† The whole passage is, more or less, an imitation of verse 97th of the Lokantī; but peculiarly so in the sentence numbered 3. above, which corresponds verbatim to the Pāli: "pasamsseyya......raṇa paratāgatadvīpaṃ suṇaṃ," 'praiseworthy is the brave (only) after having returned (from battle)"
38. Like a swan (Hamsa) finding himself in a flock of crows or a stately lion entering a herd of tigers.

39. A man may be compared to paddy which when sown or planted cannot but germinate and prosper; but you, my child, although being a royal daughter, may be likened to husked rice which, though it be sown or planted can no more germinate and prosper.

A still earlier imitation from the the Lokaniti occurs in a Burmese inscription at Pagan dated C. E. 770—A. D. 1408 (which is presumably a mistake for C. E. 778—A. D. 1416). It is but a variation of the 61st verse of that famous Pāli treatise, beginning with: "Na visami..." (Cf. "Inscriptions of Pagan, Pinya and Ava"; Rangoon, 1899, p. 34). I am not aware of any attempt having as yet been made towards determining the date of the Lokaniti. In these pages I have had occasion to notice more than once strict analogies between certain passages of the Lokaniti and others to be found in the Dhammapadathakatha, or commentary to the Dhammapada. As it is well-known the authorship of that commentary is commonly ascribed to the celebrated divine Buddhaghosa, its date being thus put in the first quarter of the fifth century A. D. As I do hardly believe that the Lokaniti can have been composed before that, we would obtain approximately A. D. 425 and 1400 as the two termini between which we may, for the present, confine its date. It is to be hoped that further researches into Buddhist literature may permit of considerably reducing the limits of the period suggested above, and also of establishing the authorship of that ethical treatise, so popular from many centuries in Burma, Pegu, and Siam.

* This simile appears to have been immediately derived from the first verse of the 24th stanza of the Lokaniti, which reads: "Haniso majhane na kâkanah, sâho gunna na sobhate." "A swan in the midst of crows, a lion among cattle, do not look beautiful."

† Not yet traced in the original. The saw has a Siamese ring about it: Cp. No. 4, p. 69 above. In the text it is stated to have been uttered by the queen of Burma while trying to persuade her daughter to marry.
40. พิสูจน์ ปทุม ถ้า ข้อม เลี้ยง กาย; พิสูจน์ มรกต พิสูจน์ ซวาน มัก จะ

บกพร้อม (p. 473—A. D. 1424) *

41. ถึง มัก ศักดิ์ กิจ เฉพาะ หนึ่ง หา

ไม่ เพราะ ปรากฏจาก ความ ฟัง

เรา ธีร ทรง (p. 515—A. D. 1480 circa) †

42. พระ อาทิตย์ ไม่ ควร จะ โคจร

หิ่ง ห้อย (p. 517—A. D. 1480 circa)

43. ยิ่ง นั้น ฉัน เร้น ภิกษุ รูป

เข้า งิ้ว จำนำ ชั่ว พระราช แต่ที่

และ เทพสุภาพ มา เที่ยว หน้า

ของ หมาข์ (p. 553 bis—A. D. 1490 circa) ‡

A slip of the tongue [lit. mouth] may spoil the whole game (or business); a slip of the knife or axe is likely to cause severe injury.

Though having eyes they are of no use to him [lit. he is like being devoid of them]; for he lacks brains.

The sun should not feel wroth at a fire-fly.

When new-born children have been bathed and purified by their relatives, the celestials descend to impress characteristic marks on their foreheads.

* The original differs considerably here, it being as follows: “Pain thalahung pauk wat; chüng thalahung, pauk that.” ‘A slip of the tongue is exceedingly hard to recall; if the foot slips its withdrawal (from the crack, pit, etc.) causes pain.’ The first part means, of course, that an ill advised word, once uttered, is difficult to reclaim. As regards the entire saying, cp. No. 208, p. 105 above.

† This is a reminiscence from Buddhist literature.

‡ Although spoken by Dhammaceti, the learned king then reigning in Pegu, this saying refers to a superstition which is apparently of Chinese origin;—at any rate I have not so far heard of it in Siám and neighbouring countries, nor met it in Buddhist literature. The Chinese appear to believe, that when one is born, the deities impress on his forehead and palms of the hands, certain characteristic marks and lines, by which the inner nature and destiny of the new-born may be judged. Thence, the opportunity of chiromancy, etc., enabling one to decipher those special signs and lineaments. The idea is not, of course, a new one in the West; nor are there lacking even in Buddhist and local literature references to the characteristic marks of great men, and treatises on palmistry, etc.; but the notion as regards the marks on the forehead, etc. seems to have been introduced from China.
44. ကြားနိမ့်ကြား ဝါ စိုက် သောပို လူနာ လျင်မြေ နေသည် Like having gone up to heaven in life.  
(=To be the recipient of an unexpected boon].  
Cf. the Ital. "Toccare il cielo coldito," To reach up to the sky with one's finger.

Thus far with the list of aphoristical and metaphoric sayings culled from the annals of Pegu. It should be pointed out, however, that these gleanings do by no means exhaust the flosculi senten·tiarum of that work, for there are yet many plums to be plucked out by the diligent reader; while many passages drawn wholesale or imitated from Buddhistic literature have been designedly skipped over as irrelevant, when making the above collection. It now remains only to add by way of example, some specimens of popular sayings gathered from the mouths of local Moñi residents. For such I could not help giving the original context in Roman characters hoping it may somehow assist in tracing them among other Moñi speaking communities.

45. Toa bā, hméa ka poi. † To [attempt to] seize three fishes with the two hands.  
[=Grasp all, lose all]. "Qui trop embrasse, mal étreint."

46. Khadait kāng khyāa niāh mūa rāu niat, niāh bā niat chūt. When a crow seizes a blade of grass [fancying] nobody sees him, he is nevertheless seen by two at least.  
[=Although an evil deed is perpetrated when no one is present, it is nevertheless seen by deities above].

* This saying is also current among the Siamese.
† Cp. No. 193, p. 103 above, which also exists under the same form among the Moñi: "Rōb ka toa bā," 'to grasp at fish with both hands at a time'; but whether borrowed from the Siamese or not, I am unable to say.
47. Awai chob sang p'hêta këang diek. Getting one’s tail wet when about to reach the shore. 
[ rotary to swim for the shore when having almost reached it aboard a vessel] Naufragium in porta facere (To make shipwreck in port). —Quintilian.

48. Kun ñîa hî rok, pauk kasok ko patoîn. * Not having requited the benefits received, its feathers were plucked off with the aid of ashes. [ Said of ungrateful people].

49. Smöîn K'bob, Smöîn K'bob! p'haru nîi mib, kh'mai p'hyah pret. † Lord Swan, Lord Swan! your song [ high up in the air] is sweet, but your eggs are acid. [ Said of one bringing gifts which afterwards prove derisive or troublesome].

50. Ñîaî múa cháî pöng, pöng klom nê ot; bot hô cháî pëin. With one hundred baskets of rice (stored in his house), the stock became exhausted although not a single grain of it ever reached his mouth. [ Said of one who, though having plenty of everything, does not enjoy his wealth, leaving others to squander it].

* From a popular story in which an adjutant bird having proved ungrateful to its master, was turned out from the latter’s house, and on reaching the market street, the people there pulled out its feathers, having first rubbed their hands in ashes, in order to obtain a better grip on the slippery plumage. The dénouement of this story much resembles that of two Jataka (Kapota Jataka, Nos. 42 and 375 of Fausboll’s edition), where a greedy crow has its feathers pulled out in punishment.

† Allusion to another popular story, where a certain individual, wishing to obtain by fraud a favour from his blind mother-in-law, brought her a present of what he pretended were swan’s eggs. In reality, they were simply peeled limes which, the blind old woman, judging merely from touch, took to be what they were represented to be. However, when she began to eat them, on finding them acid, she became aware of the trick played upon her, and uttered the above exclamation.
Wishing to partake of *Cyprinus* fish, he climbs with his funnel-shaped trap to look for it on the top of a silk-cotton tree.

Wishing to feast on sparrows, he went to net them in the nether regions. [same sense as the preceding].

He is like a man with the head of a fish and a serpent tail. [=Face-flatterer and back-biter].

With him it is like playing the zither to an ox: a vain labour. [=It is of no use talking to him as he can’t or won’t understand].

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* The *Cyprinus* is an excellent river fish. A Siamese king’s extreme fondness for it passed into history (see annals of Ayuthia, p. 450). One variety, the *Cyprinus Rohita*, is rose finned and rose tailed. Images of it are usually hung above infant cradles and used as toys for children. As regards the saying, cf. No. 191, p. 102 above.

The Chinese have a similar one: “To climb a tree to catch a fish” which seems, however, to mean ‘talking much and doing nothing.’
ADDENDA ET CORRIGENDA.

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

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

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

"Vāri pokkhapatte 'va......na limpattī"

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

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

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

"Mūgo 'va supinanam passam, kathetum pi na ussehe,"

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

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

"Pabbe pabbe kamenacchu, visesa rasa aggato:

Tathā sumettiko sādhu ; viparīto ca duggano."

'As the sugar cane acquires a superior flavour at each successive internode as one proceeds from the tip towards the base,' So does the friendship of the well-willer: whereas that of the wicked is the reverse."

It will be seen that the saying tallies perfectly with the one quoted in the 1st story of lib. II of the Pancatantra (p. 149 of Lancereau's transl.); so it may derive from an older source than either the latter work or the Lokaniti, which it would be interesting to identify.
p. 37, No. 16.—The swan is also regarded as swifter in flight than even the peacock, as shown by the following passage from the Suttanipāta, 220: "...the crested bird with the blue neck (the peacock) never attains the swiftness of the swan."

As regards the hobby of vying with the sun ascribed by the Siamese to the peacock (see No. 14, p. 37), it would seem that in Buddhistic literature it is instead (or likewise) attributed to the swan, judging from the following sentence in the Dhammapada, 175: "The swans go on the path of the sun, they go through the ether by means of their miraculous power."

p. 38, No 24.—However the turtle is also taken as a type of dullness. The expression "turtle (more correctly 'tortoise') head" for a 'weather cock' or fickle person, doubtless originated from the habit of the tortoise of often retracting its limbs within the carapace and then protruding them out again. In the Lokaniti, stanza 76, the perverse who endeavours to mask his own wickedness, is compared to a tortoise secreting its limbs: "Guyhe kumma 'va angāni."

p. 43, No. 4.—A new and properly revised as well as reintegrated edition of this valuable ethical work has been recently issued (1904) under the title of ภักดี โลโกนิ้ คำโลกิ้ง by the local Education Department *(กรมศึกษาราชการ) in the useful collection of Siamese classical authors (คินทร์วัฒน์พิพพนิั) initiated of late for the use of students. The work comprises—as stated at the end—408 stanzas which, through the painstaking endeavours of the editors, could be traced out in full. All earlier editions merely exhibit the text in a corrupt and mutilated form. The treatise is not a real translation of the Pāli Lokaniti, but a free imitation of it. For, while containing maxims drawn from that work, it also introduces matter borrowed from elsewhere. Again, as pointed out in the editorial preface, it is not the original work of Prince Dec'hadison, but merely an improvement by the latter upon an older poetical compilation which doubtless dated back to the days of Ayuthia and has now probably gone lost. Prince Dec'hadison's rifacimento was completed on the 29th January 1335.

* ภักดี โลโกนิ้ คำโลกิ้ง, พระเจ้า พระมหากษัตริย์กรม ดีมิคส์ พระมหาคีริศ ทรงช่วย ช่วยแก่ ภิกษุ กัจจ รัก ๑, ค.ศ. ๑๓๓
p. 43, No. 6.—The Rev. Isarahi was a Mom Chau Prince descended from the Second King (Wang Nā)'s family.

p. 44, No. 12.—After this two new entries should be made of popular Lāu books of maxims that have since come to my notice, viz:—
No. 14.—หลาน สอน ปู่, Lān son Pū, “A grandchild's teachings to his grandfather,” a counterpart to the preceding, in two palm-leaf books, MS.—see remark to p. 110, footnote * in these Addenda.

p. 44, No. 2,(sect. II).—Nāi Narindr Dhibet (In) wrote under the first (1782-1809) reign, and not under the third. He was a หนึ่ง เผรี or upper class page attached to the Second King’s household. Nāi Narindr Dhibet is merely the title borne by one of such officials; In was the name of the poet who held that position. He is probably one and the same person with the next.

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

"จะเช่น เรา พระ มาหา ยสระ,
แต่ชีว บชาย ผูกกม วัง บัว
'A composition of ours, Phraḥ Mahā-yaśara,
Who are an official attached to the Pavara [i.e. Wang Nā] Palace.'

Hence the great probability that, as suggested above, it is here again a question of Nāi Narindr Dhibet (In) himself, who may have been promoted later on to the post of Phraḥ Mahā-yaśara. I have not yet seen the version of the พระ มาหา ยสระ ascribed to Nāi Narindr Dhibet (In), and I am therefore unable to tell whether this (No. 2) is a distinct work from the other (No. 3). But the probability is, until No. 2 turns out to be a quite separate work, that Nos. 2 and 3 are one and the same composition, due to the pen of the same writer who has borne at different periods, two different titles.
p. 45. No. 7—The authorship of this earlier version of  กฤษณา  �สอน นั้ง is ascribed, almost by common consensus, to พระยา หงษ์ P'hyā Trang, i.e. one of the governors of Trang (W. coast Malay Peninsula) under the early part of the third reign (1824—1851), who passed to posterity owing to his being a very accomplished poet. He also wrote some poems  สงคราม ที่ นั้นที่ at the beginning of the same reign, on the occasion of the consecration of certain drums made from ไม้ วัก (Melanorrhina sp.), and he is possibly the same P'hyā Trang of whom some half dozen of เพลง รัก or erotic poems are still preserved as fairly good specimens of that style of composition. His version of ขริสนา's teachings was engraved, as we have pointed out (p. 46), on marble slabs at Wat P'ho. Quite recently it was ably edited and published under the supervision of the local Education Department; but, strange to say its authorship is, in the preface, ascribed to Prince Paramānujit, the famous Archbishop of that reign. This oversight is doubtless due to the fact that the prelate in question composed also in his turn, a few years later, another poem on the same subject. This I have not yet seen, but it is described to me by persons who have had occasion to read it, as being a quite distinct work from the preceding. That the Wat P'ho and the newly published version of ขริสนา cannot come from the Right Rev. Phrah Paramānujit’s pen, is made evident from the very outset of the poem where the author alludes to himself in the following strain:

๕ แต่ คุณ มี ซุ่น นิพนธ์ ยุนส์ บาน บรรณาภรณ์ แห่ง ราชโยจารย์ คำสัจ
๖ ให้ ทรงซึ่งอุทัย ภูษณาสุภาษิตสัทิติ แสงซึ่งที่รัฐธรรมนูญ ภูปราย
๗ เปล่า เปล่า แต่ง พจน์ เผร ช้าง ลัทธิยาน บรรณาภรณ์ ชาว ธนบุรีภำย ประกาศ
๘ ไป ขย แซม บัน เสือ ตันนาน มุ่ง ประกาศ โยธะยานนา ประชัย ทวารัต

* คำ นี้ทั้ง ภูษณา ฮสอน นั้ง. พระยา โอวาทแยง กรม ศิลป์ค์ พระ ปรมาภูริท กิจ นิพนธ์ ทรง นิพนธ์—pp. II + 27 + 3, small 8vo.
6. From me, who will sing this lay in accordance with the royal command

7. Of unfolding Krishnā's useful maxims in chanda metre;

8. The style and wording will considerably differ from those of other bards, for this is simply the effusion of a plain man from the country.

9. And cannot therefore be compared to the master-pieces of savants in the capital.'

Now, how can it be believed that the Prince-Priest Paramāṇujit, a most distinguished member of the Royal Family, born in Bangkok and who, for the masterly elegance and terseness of his poems, may justly be called the Siamese Horace, would refer to himself in such an odd manner posing in the garb of a man from the country, an unpolished provincial? It would be simply absurd. There can be no doubt, therefore, that the earlier version of Krishnā (No. 7) is the work of Phya Trang; and it follows that in our list on p. 46 we must insert another entry between Nos. 7 and 8, which we might provisionally call No. 7a, destined for the Right Rev. Phrah Paramāṇujit's version. It should be added that both this and Phya Trang's are in Chanda metre (i.e. metre measured by syllables) after the Indā classical model (Aksaracchandaḥ), which enables them to be easily distinguished from such compositions as, e.g., No. 8, written in ง่อน แปล, i.e. in ordinary octosyllabic verse.

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

23. The three storied umbrella: maxims for the education of the heart, by ชัยภูมิศิลปินทร์ (รัตน์) since promoted to the title of คุณภูมิศิลปินทร์, who completed the work on the 2nd August, 1894. The title of "three-storied chattrā (state umbrella)" was adopted for it in view of the fact that the maxims contained therein are grouped under three degrees, viz., ordinary, medium, and superior. The book is, in substance, not one of proverbs but a didactic moral treatise. Printed in R. S. 108—A. D. 1889, evidently an error for A. D. 118—A. D. 1899, in small 8vo., 45 pp. The author is well known as the quondam librettist for the now disappeared Prince Theatre, for the stage of which he adapted many a play. Among others may be mentioned his adaptation of the Rājādhīrāj referred to on p. 115.
p. 57, No. 67.—Cf. No. 11 in appendix D. (p. 111). The Lokaniti contains a somewhat similar passage in stanza 88 which reads:

"Singānaṁ pāññāsa hattthena, satena vājīnām vajje,
Hatthidantīn sahassena, desaṅgena dujjanam."

"Shun [dangerous] horned animals at fifty cubits' distance,
[rushing] horses at a hundred;
Tuskers at a thousand; but forsake the place entirely before the wicked."

N. B.—Vājī, "a horse" (Skr. Vājin); and Hatthidanti, "a tusker elephant," not in Childers.

p. 58, No. 72.—An identical precept is contained in the Suttanipāta, 927: "Let him [the monk] not apply himself to practising the Āthabbaṇa [-veda]." Professor Fausböll translates "practising (the hymns of) the Āthabbaṇa-veda" (Sacred Books of the East, vol. X, part II, p. 176); but there can be no doubt that magic, sorcery, is directly implied. In the Pāli Dhammasatta introduced of old from Pegu into Siām, Āthabbanikā forms the 25th head of dispute, and includes all practices connected with the Black Art. (See Laws of Siām, 5th ed., 1879, vol. I, p. 20).

p. 65, No. 132.—Cf. Lokaniti, stanza 134: "Rañño......aggi 'va,"
‘[The courtier should understand that] a King is like fire.'

p. 69, No. 4.—Cf. No. 39 in appendix E, p. 130.
p. 71, No. 21.—", , 26 ,, ,, ,, 125.
p. 72, No. 27.—", ,, 18 ,, ,, ,, 122.
p. 72, No. 28.—A more striking parallel to this is to be found in the Italian Proverb: "Ill luck comes by pounds and goes away by ounces." Cp. also the English one: "Misfortunes come on wings and depart on foot"; and the Shakespearian: "When sorrows come, they come not single spies, But in battalions," (Hamlet, IV, 5).

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

p. 77, Nos. 66, 67.—See Nos. 8 and 7, respectively, in appendix E, p. 120.
p. 77, No. 69.—See note to p. 33 in these Addenda.
p. 77, No. 71.—Cf. No. 6 on p. 120.
p. 78, No. 73.—The saw also means: "Kissing the baby touches [i. e. favourably affects] the mother." In this connection it is said of one practising the osculatory process upon the baby of a grass-widow, or otherwise flattering her in order to enter into her good graces.
p. 79, No. 82, and note (1). The saw comes either directly from the Dhammapada, or indirectly by way of the Lokaniti. In the Dhammapada, stanza 64, it is said:

"Yāvajívam pi ce bālo—p añditam payiṟūpāsatī,
Na so dharmam vijaṇatī—dabbi sūparasam yathā."

'A fool, even though he be associated with a wise man all his life-long,
Will perceive the truth as little as a ladle perceives the taste of curry.'

[Here Professor Max Müller translated: "as little as a spoon perceives the taste of soup" ("Sacred Books of the East," vol. X, part I, p. 20), which conveys a considerably different idea to the European reader. For Dabbi, Kaṭacchu, and akin vocables which Childers (Dict. s. v.), and Rhys Davids ("Sacred Books of the East," vol. XX, pp. 100, 290) took to mean spoons, are not so in the European sense, i.e. of conveying liquids and food to the mouth; but ladles or stirrers, used either to dish or serve out food, or to stir food in the cooking pots and pans. I believe that with the exception of little spoons made of precious materials for the administration of medicines, no spoons were ever used of old in India and neighbouring countries for taking food to the mouth. This would be contrary to Indian ideas of etiquette; and to this day they are forbidden for that purpose to the Buddhist priesthood,—at any rate in Siam. It will be seen, moreover, that by translating the concluding passage of the stanza quoted above, in the same manner as Max Müller, it loses much of its force. Whereas, if we substitute 'stirrer' or 'ladle' in the place of 'spoon,' and 'sauce' or 'curry' for 'soup,' in agreement with local culinary usages, the passage acquires a far more impressive significance, this being to the effect that the ladle or stirrer, although remaining long in contact with the curry (which is spiced) does not feel its flavour. Evidently, this was the meaning the author of that passage intended to convey].

Stanza 24th of the Lokaniti repeats verbatim the same passage, with the only exception of a trifling variation in the tense of the verb at the end of the first verse which it gives in the form "payiṟūpāsi." The same it does in the next stanza (25th) which is, with the same slight variant but a word for word repetition of stanza 65th in the Dhammapada.
The passage in question discloses to us the exact figurative sense of the term Dabbi, 'ladle,' 'stirrer,' or 'skimmer' as well as of its even ruder variety, the Siamese Tawak. And that sense is: one unable to appreciate or perceive what is good, and for whom improvement from his base mental and moral condition is past all hope; in a word, a rank fool, or confirmed jackass. Hence it is that the term Tawak, especially, is held among Siamese so offensive as to be proscribed in polite conversation, as well as in literary composition. It is, indeed, when used invectively, far more opprobrious than our ass, fool, or dolt.

As regards the "gesture of the skimmer," it has its antithesis in the "gesture of the long handled fan, विहु (phace'hanî, from Pali vijant)" which is done in the same manner, but with the palm of the hand turned inwards, and conveys a respectuous signification, in a similar manner as beckoning with the hand as a salute or farewell bidding, is with us.

N. B.—"inwards" in last line but one of footnote to p. 79 is a misprint for "outwards."

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

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

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


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

p. 101. No. 185.—The peculiar belief as regards a green snake gnawing at the Tukké's liver seems to be confined to populations of the Thai race. In so far as I could ascertain, it does not exist among the neighbouring Moës, Khmers, or Annamese. In atonement for what misdeeds the homely gecko is supposed to have to undergo such a Prometheus-like torture, I was at a loss to learn, though inclined to suspect
that some legend is at the bottom of the mystery. The evidence of the old Western world as regards the gecko's habits and character lies quite in a contrary direction. For, according to Aristotle, this animal, then termed Askalabotes, was wont to enter the nose of asses in order to prevent them from grubbing. Nor was this all: after shedding its skin, it used to make a meal of the slough. Like the toad it was reputed venomous until comparatively recent times—its lesser species, the Hemidactylus or Ching-chok, is still under such an accusation among the Annamese,—and the accounts of early missionaries to Siam, Tachard among others, speak of it with deep awe, while Turpin tells us that "ses griffes sont si pénétrantes qu'il les grave sur le verre." As regards the unquestionable fact that the green snake enters the gecko's mouth at certain periods, it is not without parallel in natural history. Of its not distant relative, the crocodile, Paul Lucas tells us (in his "Voyage fait en 1714") that the humming bird and the lapwing enter fearlessly its mouth, and the creature never injures them because they pick its teeth.


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

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

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

"Poṭṭhakeṣu ca yan sippam,—parahatthe ca yan dhanam ;
Yathāvikce samuppanne,—na taṁ sippam, na taṁ dhanam"

"Learning which merely lies unabsorbed in books (lit. palm-leaf MSS.); treasure which has passed to other hands (on loan);
Is neither learning nor treasure (to us) in time of need." [lit. is the same as non existent or valueless to us when need of it arises].

The Pāli context makes the meaning of its derived Lāu counterpart clearer; and therefore the translation we have given of the latter on p. 110 must be somewhat modified as follows:

"Money belonging to us, if lent to others is no more considered [of any worth to us];
Neither is learning merely contained in our own [palm-leaf] books [and lying unabsorbed by us]."
It will be seen from this example how the Lokaniti is likely to have been put, among the Lau people also, largely under contribution.

p. 110, footnote *—It has, since penning this note, come to my knowledge that the popular Lau treatise referred to, has a counterpart in another booklet titled ҳўҳи қўшқў "A grandchild's teachings to his grandfather," which must be even more curious, and worth in any case of being made known in part at least of its contents, to foreign readers.

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

p. 113, footnote.—I should have added that the original work is similarly termed by the Moofi "Saiba thirâche" (Sihâdhirâja, or Sihadhirâja) after the title of reign (Siharâja) assumed by P'hefnia Nûa at his accession. But this popular designation of the annals in question is, no less than the Siamese one, a misnomer.

Closing Remarks.

Before taking leave of these pages I desire to emphasize once more the importance, while collecting proverbs in these countries, to conform in so far as possible to the directions given on pp. 3–4 above. As we have seen in the course of the lists themselves we have supplied, even the greatest caution often does not prove sufficient to prevent including some foreign-derived proverb among the genuine rational ones. But such occurrences becoming restricted to a mere few cases through the exercise of a fair measure of discrimination, can never constitute a serious drawback.

From the few examples given of collateral proverbs current among the Lau and Moofi, the high importance will have become apparent, of being able to trace such sayings back to some well ascertained date in the history or literature of the nations concerned, so as to obtain reliable terms of comparison wherewith to determine the paternity of the sayings themselves. It follows that, in collecting proverbs in these countries, special attention should be devoted to those occurring in historical works, or in literary compositions of a pretty well known date; and such a date, or that under which they are recorded in the former case, should be appended to each saying by way of a chronological landmark likely to assist in tracing its origin.

There is one more point as to which an even greater caution should be exercised, and that is, to make sure about the meaning, figurative or otherwise, of each particular saying before attempting to
translate it into a European language. A little experience acquired in connection with the subject has taught me that a good, even thorough, knowledge of the language, is no sufficient qualification for the correct translation of a proverb—not to say of an idiomatic phrase. Not seldom it happens that one thinks he can see the purport quite clearly and rushes into translation but to find out, later on, that though he had translated correctly in so far as the letter is concerned, he was completely mistaken as regards the spirit. The moral is therefore: when you are in doubt, or when the saying is capable of more than one interpretation, enquire from the local literati as to which is the correct one, or what is the metaphoric sense they put upon it.

I should have liked to give some specimens of Khmûr proverbs as well; but apart from the fact that this paper has already attained a far larger size than originally contemplated, I notice that a study has been quite recently published on the subject by Mr. L. Finot, the late Director of the École Française d'Extrême Orient at Hanoi, * which, though I have not yet seen, I cannot but anticipate—judging by the name of its author—to be a very valuable one, and most likely to assist in comparative researches.

So, I must needs remain content with having contributed my humble mite to the literature on the subject in the shape of this little paper, in bringing which to a close I may, despite its defects, say in some sense with Horace to possibly captious critics:

"Si quid novisti rectius istis, Candidus imperti; si non, his utere mecum."

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MISPRINTS

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

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