

## BOOK REVIEWS

Blofeld, J.: *People of the Sun*, Hutchinson & Co. Ltd., London, ill. 192 pages.

The series of studies of the different types of the Siamese people have been based upon the author's observation. The way of telling is full of humour and yet widely informative and accurately indicative of the thought and feeling of the people which forms the topic of the book. The material is presented in 11 chapters, each one describing a type representative of the social structure at the present time of our people. The types have been formed by taking individuals or amalgamations of them, duly camouflaged of course to save embarrassment to individuals. Most of them can be recognised and unless the originals sadly lack humour their portrayal should give no offense whatever. What is most interesting is the presentation of the topic of the reaction of all classes of the people to the rapid transition that is going on in Siam.

This review would assume a disproportionate number of pages of our Journal were our notice to deal singly with each of these interesting sketches. It may be permissible to pick out some of them. The first type to be taken up for study is "the Prince". This is supplied by the author's intimate acquaintance with a couple which forms, under camouflage, well-educated relics of the past though still representative of the average opinion of what there was of an aristocracy which was responsible for the continuation of the nation's independent existence. In reading through the book one cannot help feeling that what passes for the reaction of a liberally educated aristocracy of yesterday towards the rapid transition to modern materialism almost coincides with

the reaction of the peasant with the difference that the former refrains from opposition for reasons of patriotism. The reaction can be gleaned from such passages as that of Old Dum's business ethics (p. 32); of the attitude towards monastic training among the educated (p. 48); of their valuation of their Buddhist religion (p. 49) which does not, unhappily, apply to the teaching and professional classes in general; of the appreciation of the arts and music (e.g. p. 70-72); of former good manners and customs which are being unnecessarily hidden away through the avid absorption of western ways (p. 73); of the contempt of the past (p. 81); of the teaching profession and their red tape especially in dress (pp. 105, 109, 115 etc.). Delightfully true to life are the random sketches of three types of women; most interesting too are the various references to mountain people and those of the hinterland.

Modern publicists from lands which have never known a monarchical form of government may wonder at the singularly successful monarchy which even now when it hardly exists except in name is still an object of real veneration among the people should ponder over what the author has to say about this in just a dozen of lines on pp. 32-33. Another topic that always comes up before an intelligent reader is the problem of Thailand versus Siam as a denomination of our country (p. 13). Another topic again, though there are no two sides to it, is the absence of any social restraint on the rights of women (p. 142) which is well set down.

From these instances of its contents the reader may, it is hoped, gain the impression that the book is a serious study which can be read without boredom and can be an accurate source of much information.

*Bangkok, 17 May 1961.*

*D.*

Yen Kiat, Bhikkhu: *Mahāyāna Buddhism*, Pārañand Press, Bangkok, 1961, 97 p.

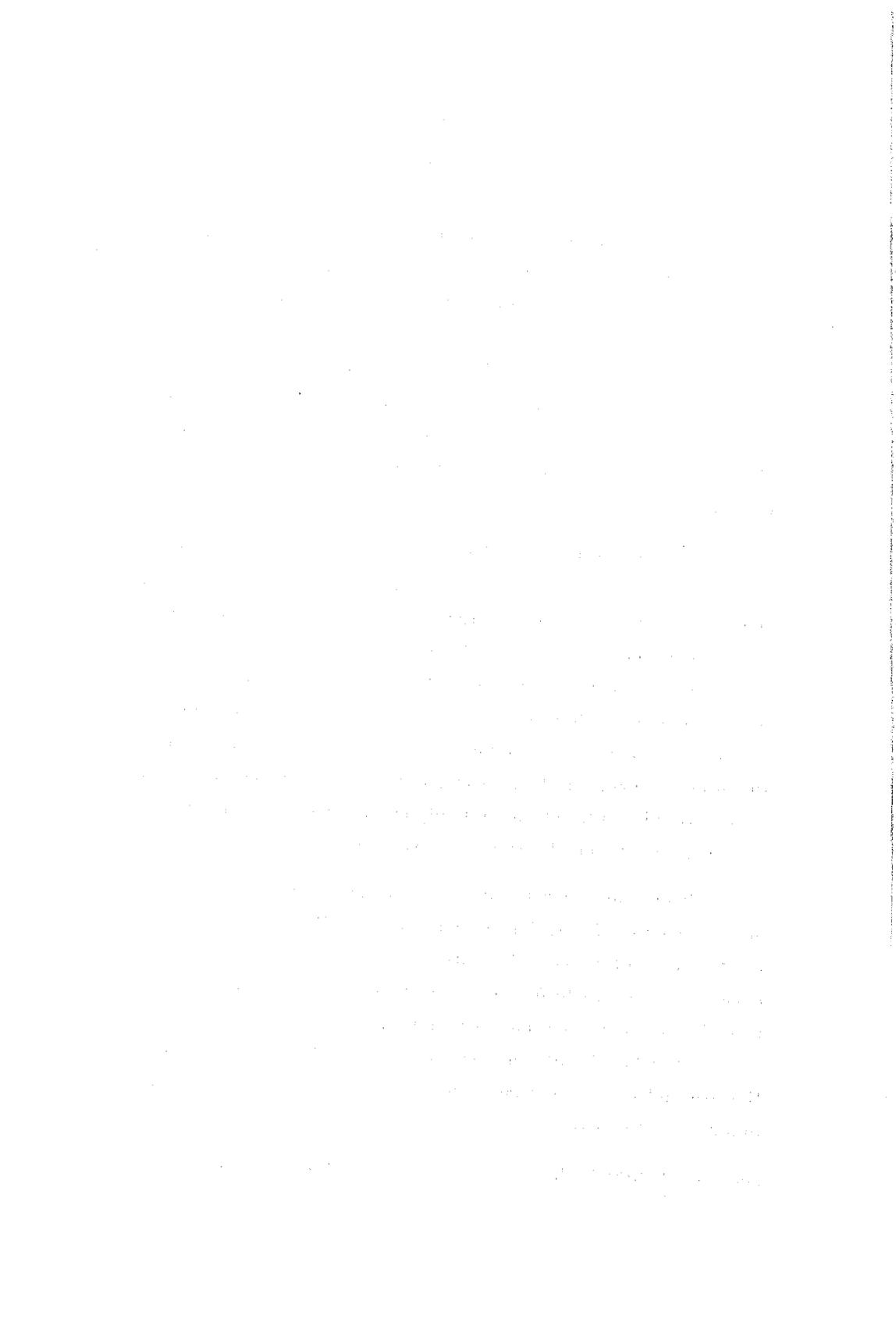
This is a treatise on Buddhism of the Mahāyāna School presented from the point of view not only of an adherent of that school of thought in general but also represents the Siamese point of view of it. Commencing with a life of the Buddha in that early period of Indian history of which the author gives us a picture, the treatise goes on to recount the history of the Buddhist religion in India, then discusses the tenets and philosophy, going on to its practices and finally its condition in various parts of the world.

It is interesting for the author's acquaintance with both the main schools of Buddhist thought and with conditions of this country. It is evident from this presentation that the main difference between the schools of thought is that while Mahāyānism lays emphasis on the institution of the Bodhisattva, or the prospective Buddha, which comes near to the Christian idea of the earthly saviour of mankind who is a sort of an emanation of God; the other school, the Theravāda, is free from divine and transcendental elements relying entirely on its philosophy of rational thinking with an emphasis on the practice of good morals.

The publication is one of the mementos of the cremation of the remains of Mr. Sanan Bunyasiribhandhu's mother, whose relative the author is. The latter in fact has had a wide experience of the world for he served in the government for some time before assuming monastic robes. Like his relatives of the Hoontrakul family he has a good working knowledge of English and is thus in a position to give qualified interpretation to a subject like this.

*Bangkok, 8 July 1961.*

*D.*



## RECENT SIAMESE PUBLICATIONS

263. *History of Wat Bovoranives* ตำนานวัดบวรนิเวศวิหาร สมัย  
สมเด็จพระสังฆราชเจ้า กรมหลวงวชิรญาณวงศ์ ทรงครองวัด King  
Mongkut Academy Press, Bangkok, B.E. 2503, ill. plan, 153 pages.

A history of Wat Bovoranives was published in 1922 in memory of His late Royal Highness Kromaprayā Vajirañāna-varoros who had been its author, dealing with the theme from the probable beginning of the institution through the incumbencies of the Ven. Vajirañāna Bhikkhu (later King Mongkut), of the late Patriarch Kromaprayā Pavares down to that of the late Supreme Patriarch Kromaprayā Vajirañānavaroros up to his death. The publication under review carries this history down further through the reigns of King Rāma VI, King Prajādhīpok, King Ananda to the present reign, during which the late Patriarch Kromaluang Vajirañānavojs presided over the destinies of the institution.

The authorship and editorial work are anonymous although one gathers it has been under the direct responsibility and guidance of the present incumbent of the monastery, who was the late Patriarch's closest pupil. The work has been sponsored by the community of the monastery of Bovoranives and published by the above-named press.

The contents are in fact a collection of items not only of the monastery's history but also of the work of the abbot, the Patriarch to whom it has been dedicated, in his capacity of Head of the Dharmayut Sect which played a prominent part at first in organising the national education and later the Buddhist University named the King Mongkut University. Attention has been paid fully to what has happened in the monastery throughout this period by way of extending education, maintaining the monastic life, contributing to the spiritual life of the nation beyond its monastic bounds. Monastic modesty has nevertheless held back much of

the potential publicity which might have been given to the good works accomplished. In the last chapter there is a summary of this work very modestly told. Among other matters in the appendix is a description of the murals in the upper walls of the assembly-hall or *bōt*, designed by King Mongkut while an abbot of the monastery during the reign of his brother, Rāma III, depicting what look like scenes of European life but really intended, each and every one of them, to be allegorical of the virtues of the Lord Buddha. In spite of their considerable age the murals are still in good condition though unfortunately hidden away in the upper reaches of the walls.

264. Chandraprabhā, S.: *Touring Wat Pō with the Department of Mines*, เทียบวัดโพธิ์กับโตหกิจ Navajāt Press, Bangkok, sexa., B.E. 2503. ill. 62 pages.

On the 11th of December 1960, there was celebrated at Wat Pō Jetubon a festival in honour of His late Royal Highness Kronsomdečpra Paramānujit, former abbot of Wat Pō Jetubon and Patriarch of the Kingdom, who besides his high position in the Buddhist Church was a great poet, when publications were given away to invited guests and also sold to the public at nominal prices. The volume reviewed here was one of them.

It is a little brochure of modest size and aim. It was described as a guide-book for children. Its contents were, however, written with scientific knowledge and enthusiasm. Dealing primarily with rocks and stone used to build the edifices and to adorn its rockeries, it shows an intelligent appreciation of the history and artistry of the monastery and of the educative value of its inscriptions. In his description of the place the author has been able to draw upon a similarly keen interest of a number of young scientists of university standing. The charm of the brochure lies in the fascinating manner of its presentation.

In the short preface written by Dr. Wijā Sressthaputra, Director-General of the Department of Mines, it is pointed out that, whereas the youth of Siam in these days of rockets knows a good deal of about the latest inventions, about buildings which soar near to the heavens, about Hyde Park and so on, very few can say that they know monuments right in our midst like Wat P<sup>o</sup>. It is with the hope of cultivating some interest in our own monuments of which we should be proud that the little brochure has been planned.

In describing the charms of Wat P<sup>o</sup>, the author quotes the late Prince Naris, acknowledged to be an artist of high rank in our days; going on to the recording of the initiative and sponsorship in the total repairs of the monastery by King Rāma III; remarking upon the surprising fact that this King seemed to have anticipated the as yet unknown sciences of Petrology, Mineralogy and Palaeontology, now the main instruments of industrial knowledge. He then goes on to lead the reader on a tour of the precincts with the keen observation of a scientist. Artistic features are by no means neglected, and here one can learn much about designs and artistic ideals.

One feature seems as yet missing. In the days of the great repairs of King Rāma III we are told by the inscriptions that it was His Majesty's intention to gather there all medicinal plants to be found in Siam. These have naturally disappeared after such long years and neglect; but for the sake of recording the all-round interest shown by Rāma III in preserving the sciences of utility it should not be insurmountable to obtain the collaboration of botanists to work out identifications of the plants mentioned as having been planted there. This fact is mentioned in the hope that future editions might include such a feature.

The tour round has been based on the versified record of repairs from the pen of the then abbot of the monastery, Prince Paramānujit, in whose honour the festival was held.

265. Paramānujit, Prince : *Versified Records of the Great Restoration of Wat P̄ra Jetubon* โคตงคณเรองปฏิตั้งขรณวัดพระเชตุพน Bangkok, B.E. 2503, ill. sexa. 100 pages.

Although these records have been published before (1929) and formed the subject of an article in JSS XXVI, 2, pp.143-170, it has been thought that a notice of this recent publication may not be out of place since it is a separate volume and not as on the last occasion an inclusive publication of all the inscriptions of the monastery. It has been tastefully got up and contains like the volume reviewed above (no. 264) a number of good illustrations. A point that should be taken up here, because my article in JSS XXVI, 2 failed to mention it, is the date of the poem beyond the fact that it was concluded in the year 1845, three years prior to the completion of the restoration.

In the last stanza of the poem it is stated that this poem was concluded late in the night of Thursday the 12th of the waxing moon of the 6th month in the year of the lesser era 1207, being the year of the snake. On referring this date to Prince Prididehya Devakul, the latter calculated it and found that the Thursday mentioned could not have been the 12th of the month but rather the 10th. The choice will have to be taken of either Thursday the 10th or Saturday the 12th. The calculation has been checked by the Prince himself with other sources including Whitaker's Almanac and an astrologer's almanack and found in agreement with his finding. From my experience in checking dates of old documents, such as the old Law Preambles, the day of the week is less liable to inaccuracy than the numerals. If it must be assumed one way or another, therefore, it would seem that we may take Thursday the 10th for the date of conclusion of the poem,

266. Ratnaveđi, The Ven. P̄ra: *Historical Items concerning the Monastery of P̄ra Jetubon and its more important effigies of the Buddha.* ย่อประวัติวัดพระเชตุพนและพระพุทธรูปสำคัญ Sivaporn Press, Bangkok, B. E. 2503. ill. sexa. 98 pages.

This is the third of the series of literature on Wat P̄ra Jetubon issued under the sponsorship of the P.E.N. Club of the Faculty of Letters in Chulālongkorn University, Bangkok, for presentation and sale on the occasion of the festival in honour of the Patriarch Prince Paramānujit in 1960. The series in well got up and well planned. Artistic pictorial records of the monastery are distributed over the three volumes.

The topic of the volume under review is a short collection of historical notices of the monuments of the monastery. Iconographic details are interesting and some of them are not to be found elsewhere.

267. Rāma VI: *Miscellaneous Articles.* ประมวลบทความพระวชิรพันธ์ รัชกาลที่หก Kruijēp Karpimē Press, Bangkok, B.E. 2504, octo. pp. 1-148.

King Rāma VI was in the habit of writing articles on public life which were duly contributed to the Press under a camouflage of authorship as was proper for protocol. Many of these contained material of scholastic value, such as the derivation of the name *Bhuket* (pp. 124-5), the titles of *Bhimukh* and *Waysan* (pp. 125-8); but the majority of them were political and social such as the one entitled *The Habit of Imitation* then prevalent among the bureaucracy who liked to ape farang ways. Had the King but known that within 10 years of his death we would get more and more involved especially in sartorial imitations as to become the laughing-stock of the west whom we imitated to the extent of wearing gloves in the extreme heat etc, one cannot imagine how the reaction would be on His Majesty's feelings of natural dignity.

One has to admit, however, that the human mind after all must needs follow a process of development through infancy when it is natural to imitate. One has to hope though that the national mentality will develop along natural lines through adolescence to maturity.

268. Rāma VI: *Material in connection with and certain raisers from his pen.* ความรู้เกี่ยวกับพระราชกรณียกิจรัชกาลที่หก และบทละครเบิกโรงเรื่องคักดาบรพ Praçandra Press, Bk., octo. 96 pages.

King Rāma VI's writings though already published for the most part always find a ready demand in the form of cremation mementos. The volume under review was dedicated to the late Momchao Pong Bhūvanāth Dvivoṅs. The selections therein contained are not often available in print and in any case have never been reviewed in our columns. They are:—

1. King Chulalongkorn's letters to his son, the Crown Prince (Rāma VI) in the form of a journal of a river trip up north. They treat of matters in connection with archeology and administration. Among the former is an interesting discussion of the site of old Kampeṅjeira and what remained of her monuments at the time of the King's visit in 1906 (pp. 1-33).

2. A memorandum on the subject of the *Forest Asūra*, Hiraññabanāsūra, a fanciful extravaganza arising out of a dream of one of the Crown Prince's suite travelling up to Chienmai in the days before the completion of the northern railways. The journey was considered by all to be quite an undertaking for it was through hills and vales which bred malaria and teemed with wild elephants and dangerous animals. The dream was to the effect that a guardian spirit appeared before the dreamer and told him that with the presence among them of such an exalted personage they

had no need to fear illness or death from which the spirit would protect them. The story appealed to the artistic mind of the Prince, who worked out of it a statue of a guardian *yaksh* which still exists and has become an object of veneration among a section of people in the Court.

3. An account of the discovery of two metallic oriflames of perhaps Khmer make in the forms of Hanumān and a Garuda which have become adopted into actual oriflames on royal standards, known as the Kapidhuj and the Garudabāha. An old bow, possibly khmer too, was also discovered in the sixth reign and presented to the King. (pp. 41-51).

4. A memorandum on the building known as the Hó (chapel) of the gold-bronze 'nāg' Buddha in the grounds of the Chapel Royal of the Emerald Buddha, which has now become a depository of cremation remains of the Royal Family. (pp. 51-55).

Then we have the curtain-raisers from the royal pen, first published in 1921. The plots were taken from Indian literature and adapted for performance along traditional classical lines of the Siamese lakon. As the royal author pointed out in the preface to the first edition, they are not translations but have been written on the basis of the original plots of Indian Sanskrit literature. They are :-

a. *The Great Sacrifice* ๑๓๓๖๑ depicting a scene in which the Creator (Brahma), wishing prosperity for all, instructs Nārada the Master of the Dance in Hindu tradition to hold a festival to which the Hindu divinities are invited. The format of the sacrifice is however one more intelligible to the average Siamese audience for the Hindu Creator commences the dedication with a recital of the Buddhist salutation to the Three Gems of the Buddhist religion. At the end of the sacrifice the 'Lord of the Mountain' leads his consort into a Tāndava dance, followed by Vishnu to the playing of a vīnā by Nārada. The presider (Brahma) then asks the seer Bharat what entertainment he had prepared for this great occasion, whereupon Bharat introduces his enter-

tainment which would in this case be whatever main piece the curtain-raiser was intended to usher in. This last feature, a play within a play, is common in Sanskrit dramatics and happens to coincide with Shakespearean tradition (e.g. *The Taming of the Shrew*).

b. *The birth of Sukrīb and Pāli*. <sup>๔</sup> <sup>๔</sup> ๗๗๕๕๒๓๓๓ The gist is that of an old hermit with a young wife by whom he had first a daughter then two sons, of whom the aged father was very fond. In a fit of jealousy the daughter bemoaned the injustice of the doting father in preferring sons of others to his own child. His suspicions being aroused, the old seer tested the parentage of his children by throwing them all into the river with a vow that his own offspring would return to him. The daughter swam back but the two sons born respectively of Indra and Sūrya jumped to the other bank and ran off, one to grow up as Pāli King of the simian state of Khidkhin and the other as his brother Sukrīb. They are represented on the stage as monkeys, the former with a green, the colour of Indra, and the latter red complexion indicating the rays of the sun.

c. *The Incarnation of the Lion-man* <sup>๔</sup> ๗๗๕๕๒๓๓๓ an episode from the *Purāna* of the god Vishnu assuming the form of the Lion-man to rid the world of the evil genius named Hiranyakasipu.

d. *How Ganeś lost one of his tusks*. <sup>๔</sup> ๗๗๕๕๒๓๓๓ Ganeś was the god of wisdom with an elephant face. Keeping watch one day before the chamber of his parents during their sleep, he gets into conflict with Rāma-of-the-axe who insists on entering the chamber at once. Ganeś loses one of his tusks in the fight. Hearing the noise Siva and his consort come out of the chamber to the surprise of Rāma-of-the-axe who becomes apologetic and a general compromise follows.

269. Nimmānheminda, K.: *Sankam'pēṅ Glazed Pottery* bilingual Sm & Engl, Konmuang Publishing Co. Ltd, Chiangmai, 1960, 19/29 pages, ill.

The volume was issued to mark the six cycles of the age of the author's father, Mr. Kee Nimmānheminda in November 1960. The Siamese version formed at first the subject of the author's lecture at the Seminar on Archeology held in old Sukhodaya under the sponsorship of the Fine Arts Department in 1960.

Recalling the article on Kālong Pottery by the late Phya Nakon Phra Rām, published in JSS XXIX, 1, 1939, in which this pottery was dated even earlier than those of Chalieu and Sukhodaya and contested in JSS XXXI, 1, 1939 by Dr. R.S. leMay who dated them about the XV or XVI centuries, which view the author supports.

K. Nimmānheminda recounts here how in 1952 he discovered accidentally a new kiln site in the commune of On-tai. district of San Kāmpēn, province of Chiangmai about 23 km from the city where he saw fragments of pottery, scattered about the forest. People living there could give no information regarding them as to the time they had been there etc, since in all likelihood these people were newcomers. The author made further survey and found altogether 83 kilns. Near a mound, he says, assumed to be an old kiln, there was a ruined monastery called Wat Chiensēn, by the bank of the stream Phāhēn. A second ruin of a monastery lies on the slope of a hill. At the former ruin he discovered a stone pillar about 1.20m high half-buried. On digging it up he found the four sides inscribed with Sukhodaya characters. The gist of the inscription was that King Sad. dhamāṅkura Mahācakkavatti Rājādhirāj of Chiangmai bestowed on the minister Atijavañāna Pavarasiddhi the title of Mūn Dāb.

rüan. In C.S. 850 (1488) the Mūn invited the community including men of Pulao to help in building a *vihāra*, a *stūpa* and a library. The monastery was called Sāikalāñnamahantārām, for which due land-permit was given by the King. Mūn Dāb-rüan invited venerable monks to take care of the *Wat*. Three years later the King gave land to the Mūn who turned it over to the *Wat*, buying slaves moreover for the institution and provided funds for construction, for making palm-leaf manuscripts and for casting images of the Master, as well as another fund as an endowment the interest of which was to go to the provision of daily food for the ten monks who were in residence there. The nobleman ended his record with a curse that whoever despoils his gift to religion should suffer hell-fire. As the author has pointed out, the King reigning in Chieṃmai in this case would be the one known as Pra Yōd Chieṃrai. The ruin is held in high veneration but only the *stūpa* remains *in situ*. Of the five images mentioned in the inscription only two remain. They are of the "lion-type". Details of the images are given but as there is an English part readers who do not read Siamese will find no difficulty in learning about them. The point that should be brought out is that the author thinks that the apparently wealthy Mūn Dāb-rüan might have utilised the slaves to work in the kilns. The people of Pulao mentioned in the inscription might have come from Chieṃsén since the latter province had a district of that name.

The main topic is made up of the following headings, which are accessible from the English part of the book: a description of the San Kampén kilns, and of the pottery; other kiln sites in north Thailand; relationship to the pottery of the Sukhodaya period. His opinion that art supremacy of Sukhodaya passed on the Lāunā rather than to Ayudhyā sounds likely.

270. Bidyalabh, Kromanun: *The Story of Rāma* and an English translation of Coedès' *Empire of the South Seas* tr. into Siamese  
 ของพระวรวงศ์เธอ พระองค์เจ้าวิภาวดีรังสิต ปู่เจ้าพระยาสุรศักดิ์มนตรี ได้ Pračand Press, Bk., B.E.  
 2504, 86 pages.

On the occasion of the cremation of the remains of his mother, Mr. Sanan Bunyasiribhandhu, proprietor of the Press, has published these reprints as a memento. The former, written for presentation to His Majesty who had it published in the memento book of His late Royal Highness Rangsit, Prince of Jainād, treats of the story of Rāma the ancient Indian hero who has become widely popular in south-east Asia and beyond. It goes into details sketching the original habitat of the story, the successive stages of its development, the story as we have it in Siam in all its versions, laying special emphasis on the one of 1789 known as the *Version of the First Reign* because this is with one exception the source of all the other versions and a short account of the story as it is found in neighbouring countries with a final chapter on its probable venue before it reached Siam.

The versions of the Epic apart, two problems present themselves in connection with the history of the tale of Rāma. The earliest story is to be found in the Buddhist *Jātaka*, perhaps in some of the other contemporaries as well, placing it obviously prior to the *Rāmāyana* of Vālmīki, which Professor Sarkar fixed as belonging to the close of the 2nd century A.D. The second problem is its migration to Siam and, in fact, south-east Asia in general. Not being aware of any definite pronouncement in any other scholarly work, it has been suggested here that the story came through the Pallava kingdom whence it crossed the seas to the southern archipelago of Śrīvijaya, whence it travelled north to Siam and Cambodia. Whilst the former country received many of the Śrīvijayan interpolations and added no doubt more of its own; the latter—Cambodia—had a closer affinity with the version that inspired the *Rāmāyana* of Vālmīki. Both these countries no

doubt received further additions both from some Indian original and other versions.

The second work included in the book is a Siamese translation of the author's English version of Coedès' *L'Empire du Mer de sud*. The English version was translated at the request of the learned savant for presentation at a lecture before the Siam Society and duly published in its journal (XXXV, pt 1). The Siamese was translated from it and has also been published privately.

Reviewing the six-century history of the insular Empire of Śrīvijaya, remarkable for her absolute control of the Straits of Malacca which meant the whole of the trade between the West and the East, Coedès made extensive use of his expert knowledge of eastern epigraphy. He sums up by saying

"This retrospection is instructive, for it shows us how a small hinduised Malay kingdom, by securing for itself, both on the islands and on the peninsula, the possession of strategic points, the importance of which aviation and the methods of modern warfare have not diminished, came to be a thalassocracy and an absolute master for six centuries of the commerce and navigation in the South Seas."

The author went on to comment:

"The lesson thus given us by the Empire of the Maharaja, King of the Mountains and Overlord of the Islands, is worth meditating."

This lecture was given in 1943 when the Japanese were in occupation of an almost identical territory, both sides of the Straits of Malacca. They were also, like all other rulers of the insular empire, with the exception of Śrīvijaya, in short-lived ownership of it.

271. Sathien Koses & Nāgapradīp: *Beliefs of Our Fellowmen*  
 สัทเทียนโคส & นัจฉกราดิพ *Prāčand* Press, Bangkok, B.E. 2503. iii, 420 pages.

The two authors are well-known in the literary world through numerous contributions, among which is this series of *Beliefs of Our Fellowmen*, which is now collected and published in a single volume of 420 pages. We do not know whether our translation of the name meets with the approval of the surviving author, Sathien Koses. The present edition is issued as a memento of Mme Soṅśri, wife of Mr. Buñwoṅs Amatyakul, on the occasion of her cremation in 1960. The series covers all the principal religions of the world and is popular in treatment though nevertheless scholastic in quality. Its great merit is the clear presentation of the wide scope of its topic, taking into account the fact of the lack of information on similar themes among the Siamese reading public.

Book I deals with Christianity, Judaism, Islam, Zoroastrianism and Jainism. Considering the deistic nature of the first three faiths, in which the identical God is worshipped, one cannot help feeling that the other two would find more suitable places in other books, such as assigning Zoroastrianism to Book II, where it would find a natural place as the faith leading up to Vedic deism and Jainism should of course find a more logical place near Buddhism. Book II, deals with "Hinduism" though including what orientalist prefer to describe as Brahmanism, which after all is but a prior phase of Hinduism. Book III is devoted to Buddhism in India in its first part; whilst its second part deals with Lamaism. Book IV has 3 parts. The first one describes religion in China; the second Buddhist Iconography and the third and fourth the later Chinese developments.

It is true that the series appeared at first in parts; but since so important a work has never been noticed in our columns and since it contains in any case valuable knowledge in a composite form for the Siamese reader for the first time, the series deserves mention here. It should be a reliable reference-book in the Siamese language.



## PUBLICATIONS OF INTEREST IN OTHER JOURNALS

### Artibus Asiae, Vol. XXII, pts 1-2, 1959.

Coedès, G.: Note sur une stèle indienne d'époque  
Pāla découverte à Ayudhyā (Siam). 9-14

Devendra, D.T.: Seventy Years of Ceylon  
Archeology. 23-40

Griswold, A.B.: Two Dated Images from the  
Shan States. 59-63

Waterbury, Florence: Reflections on Style. 193-194

Vol. XXIII, 1, 1960.

Griswold, A.B.: Notes on Siamese Art: i. The  
Lacquer Pavilion; ii. An XVIIIth  
century Ivory Cetiya; An Ayudhyā  
statuette of unique type. 5-14

### Asian Perspectives, Vol. II, no 2, 1958.

Heider, Karl G.: A Pebble-tool complex in Thailand. 63-68

### Asian Culture, Vol. I, pt 1, 1958.

Thai Van Kiêm: Influences du Champa sur la  
culture vietnamienne. 25-53

Vol I, pt 3, 1959.

Pham Viêt Tuyền: Asian Cultural Relations and the  
Evolution of National Ideology. 27-37

### Burma Research Society, Journal, XLII, 1959.

Tadaw, S.H.: The Karens of Burma. 31-40

Luce, G.H.: Notes on the Peoples of Burma in the  
12th-13th centuries. 52-74

Vol. XLII, 2, 1959.

Thaung, Dr: Burmese Kingship in History  
and Practice. 171-185

## Vol. XLIII, 1, 1960.

- Chi Hsien Liu : The Language Problem of Primitive Buddhism. 9-16
- Sukhabanij, K. : Proposed Dating of the Yonok-Chiengsaen Dynasty. 57-62
- Nimmānheminda, S. : A Chiangmai Image inscribed in Burmese & Tai. 63-66
- Nhouy Abhay : Sur l'Histoire des états compris entre l'Inde et la Chine, Birmanie, Thaïlande, Laos, Cambodge, Vietnam. 91-93

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- Sestieri, P.C. : The Guardstone and its Symbolism in Ceylon. 267-275

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Yudi, C.: Neolithic Man at Ban Kao, Kanchanaburi. 43-53

Tongkamwan, C.: Inscription at a deserted wat  
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It would be odious to pick out this or that article for special mention since they have been, one presumes from the high tone of scholarship apparent, judiciously prepared and selected. It is preferred to pick out those that might bear direct interest for Siamese culture, thus :

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| Ghoshal, N.N. : Some Aspects of Ancient Indian<br>Political Organisation | p. 223 |
| Majumdar, R.C. : Scientific Spirit in Ancient India                      | p. 265 |
| Majumdar, A.K. : Sanskrit Historical Literature<br>and History           | p. 283 |
| Venkataraman, T.K. : South India and Indian<br>Culture, 2 chapters       | p. 331 |
| Saksena, S.K.F. : Philosophie morale de l'Inde                           | p. 430 |

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| Halpern, Joel M. : Urgent Task of Research in Laos | 72-73 |
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