

## BOOK REVIEWS

Burma Research Society, *Fiftieth Anniversary Publications No. 2*. Selections of articles from the *Journal of the Burma Research Society* (History and Literature). Rangoon, 1960.

There is special merit in the publication of an anniversary volume which reproduces the outstanding articles from the journal of a learned society. The files of these journals are often not easily accessible to students abroad or, when accessible, are frequently incomplete. This becomes especially unfortunate in the case of the journals of learned societies in Southeast Asia since in recent years this area has come to attract increasing attention in Europe and America. In 1954 the Siam Society undertook a 50th anniversary publication in two volumes, which were followed by a series of volumes each devoted to articles related to a given subject.

The year 1960 was the 50th anniversary of another distinguished learned society in Southeast Asia. The Burma Research Society has consequently undertaken to publish a series of anniversary volumes incorporating outstanding articles which have appeared in its *Journal* over the past half century. The present volume is the second of the series and is devoted to contributions on the history and literature of Burma. The selections are most gratifying and include the names of such well known figures in Burmese studies as J. S. Furnivall, D. G. E. Hall, G. H. Luce, Pe Muang Tin, and Maurice Collis whose popular histories and delightful fantasies have done so much to arouse interest among Western readers in the colorful and vibrant life of Southeast Asia.

Early European intercourse with Burma occupies a large position in the volume. Attention is drawn at once to John L. Christian's interesting article on the little known subject of Denmark's activities in Burma and the Nicobar Islands in the 17th and 18th centuries. Furnivall recounts early Portuguese contacts through the adventurous travels of Duarte Barbosa, while Hall describes on the basis of material from the Batavia *Dagregisters*

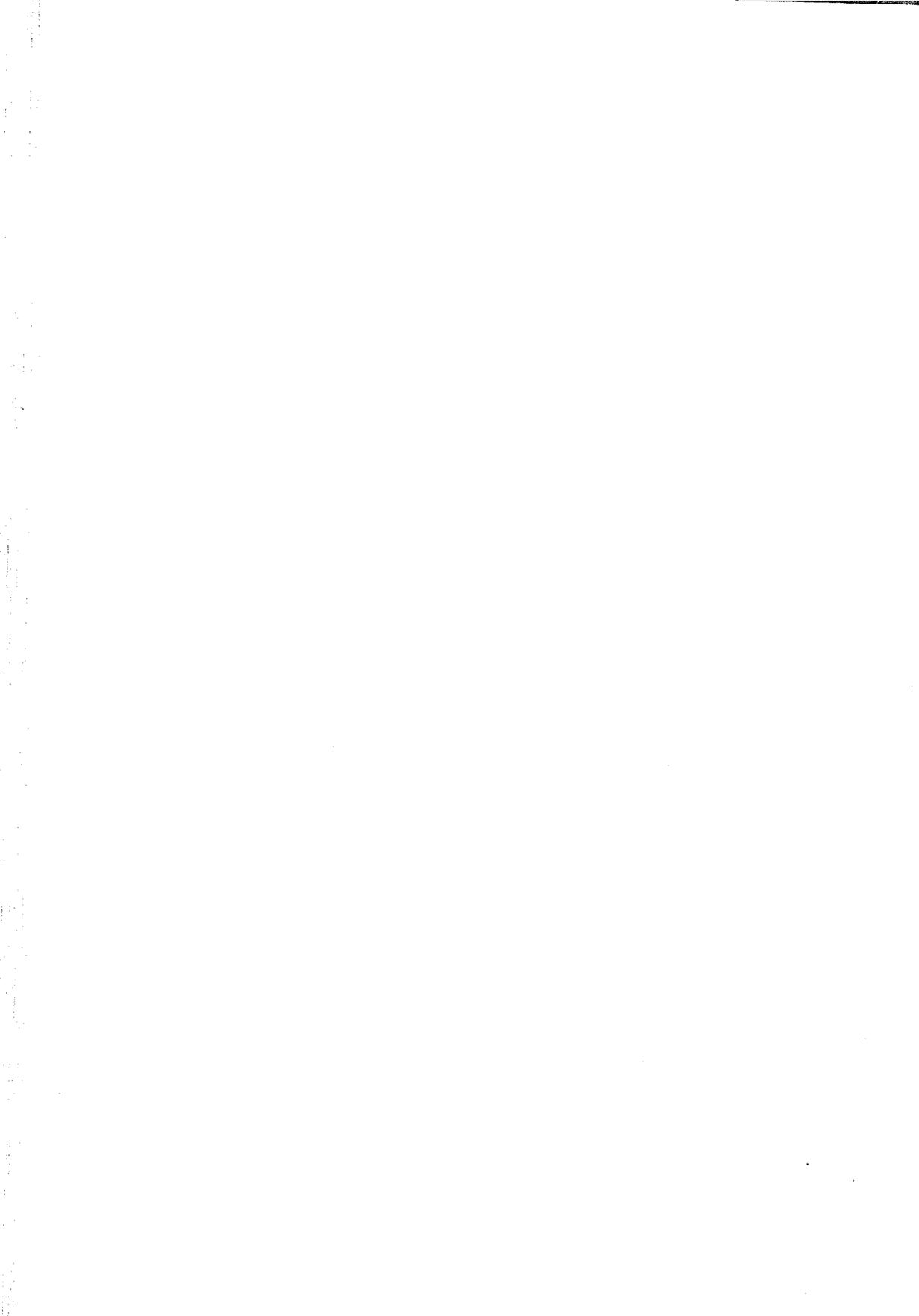
Dutch relations with Arakan and Burma. Hall was one of the first scholars to make extensive use of this invaluable source for the history of Southeast Asia in the 17th century, a source which was later exploited so effectively by T. Volker in his two absorbing studies of the Dutch East India Company's trade in Far Eastern ceramics. Muang Kaung has further contributed to the subject of European intercourse through two articles on Christian missionary activities in Burma. Collis, in collaboration with San Shwe Bu, has also touched on Burma's foreign relations by a study of early coinage in an article entitled "Arakan's Place in the Civilization of the Bay." Under this somewhat misleading title, however, we discover, together with Collis' article on a 16th century Arakanese poem, that fertile source of historical drama which later inspired his memorable account of the adventures of Friar Manrique in Arakan, *The Land of the Great Image*.

A different aspect of early foreign contacts with Burma, or more properly with Southeast Asia, is presented in Luce's erudite analysis of the many references to this area in early Chinese sources. This ambitious undertaking originally constituted Parts II and III of volume XIV of the *Journal*, and with its lavish reproduction of the Chinese ideographs used in the transliteration of Southeast Asian place and personal names and cited for the purpose of interpreting obscure passages of the original texts, this lengthy article is the outstanding contribution to the anniversary volume. Luce provides not only a valuable guide to the scattered and often ambiguous references to Southeast Asia found in the various dynastic histories and other Chinese writings, but he collates this data with material from the works of early Greek, Roman and Arabic writers and assesses the various interpretations of these sources by modern orientalists. In addition to Chinese references to Burma itself, the reader will find a wealth of information on the early movements of the Thai peoples into Southeast Asia, and the history of Čampā, Fu-nan, Dvāravatī, Kambujadeśa, and such shadowy kingdoms as P'an-p'an and Tāmbraṅga. The study also throws much light on the early trade routes used by the Chinese and Arabs.

Luce contributed a number of other articles of note to this volume. His study on the ancient Pyu of Burma also makes full use of Chinese sources, and his heavily documented article on early economic life in Burma contains a mine of philological information pertaining to the names of flora and fauna and the terms employed for the products, customs and economic pursuits of the early Burmese. Economic matters of a much later age are discussed by Furnivall in his history of the revenue system in Tenasserim.

Art and archaeology are treated rather sparingly in this volume, but the two illustrated articles by Luce on the greater and lesser temples of Pagān are especially rewarding. Burmese literature, on the other hand, receives substantial treatment. Pe Muang offers a translation of a 12th century inscription from the Shwegugyi Pagoda at Pagān, together with a study of women and one of Buddhism as revealed in the Pagān inscriptions. He also has a short essay on the Burmese novel. Literature is further discussed in the translation of some Burmese proverbs by Po Byu, and the contribution of J. A. Stewart on the Burmese drama. Finally, the article by C. A. Cuttriss on early newspapers will undoubtedly awaken the nostalgia of Old Burma Hands with its references to such English language publications as the *Pegu Gazette*, the *Akyab Commercial News* and the *Moulmein Advertiser*.

*Charles Nelson Spinks*



## RECENT SIAMESE PUBLICATIONS

272. *Aniruddha in verse*, อนิรุทธคำฉันท์ concorded by Dr. Hrid Rūagṛiddhi, & annotated by Dr. Dhanit Yūṓo, Sivāṓorn Press Bangkok, B.E. 2503. 136 pages.

273. *Samudraghosa in verse*, ต้มพร โฆษคำฉันท์ concorded by Miss Kulasabya Chünruṓróé and Dr. Hrid Rūagṛiddhi, Sivāṓorn Press Bangkok, B.E. 2503. ill. 279 pages octo.

The Fine Arts Department, especially its Director-General, should be congratulated on achieving the publication of these old gems of literature, one of which and a part of the other being among the few relics of the literature of Ayudhyā which have survived to our days. The credit is not only due to the fact that the old gems have been republished and thus ensured for the future but also for the further fact that both of them have been subjected to careful concordance and enterprising editing.

The reason of our taking these two works together in review is their similarity of plot and nature. They are both what we may call metrical romances so common to the mediaeval world anywhere. A comparison of the two works is here appended.

The heroes, Aniruddha and Samudraghosa, go out hunting in the forest; the former meets with wild game adventures and the latter takes part in an elephant hunt; they both spend the night under trees in the forest, in the one case a banyan and the other a Pó tree; the genii of those venerable trees effect a magic trance of deep sleep over them and carry them to the chambers of beautiful damsels—Usā, Princess of Sonipura in the former and Bindumati Princess of Romyanakon in the other; the inevitable happens in both cases after which the heroes are carried back to their couches under the trees. Waking up, all four are disconsolate pining for their mates of the dream. Both the ladies send their confidantes out to make sketches of possible young men who could have come to them in dreamlike reality; and they are found. Aniruddha is later disco-

vered in Usā's chambers by her father; a fight ensues; the father is vanquished but forgiven. Samudraghosa also has to fight a number of competitors for the hand of his lady-love and of course wins over them.

The affinity ends here as also the story of Aniruddha. The other story however goes on to the acquisition of a magical sword by the hero with which he is enabled to fly through the air and see the sights and supernatural animals of the wildernesses of the Himālayas. Here the author of this part of the story—Prince Paramanjit gives full rein to his romantic imagination of a supernatural world in which elephants of aristocratic breeds and other wonderful denizens of the forest are brought on to the stage. It may be mentioned here in passing that such a world of wild fauna has been preserved pictorially in the murals of the Repository of Wat Pó, over which the author ruled as chief abbot at the time of the third reign restoration and it must have been his initiative which brought these interesting murals into being. It has only just occurred to the reviewer that if these murals could have been reproduced and thus kept an undying record of the poet's fertile imagination in this volume it would be a happy decoration to an already artistic volume of Siamese romance of olden days.

Having given a summary of the plots of the romances, it is now time to turn to the more prosaic problem of their origins. Did they have anything in common? The romance of *Aniruddha* was written by Sri Prāj according to tradition which need not be questioned. The story seems to have existed and referred to during the later periods of Ayudhyā and when King Rama I effected his extensive reconstruction he wrote out a text for the dance-drama which followed the old story in outline but changed the name of the hero to *Unarut*. The Ayudhyā version of *Aniruddha*, however, has been traced to such an old origin Sanskrit Vishnu Purāna. Although it seems a far cry from even Ayudhyā to that venerable Bible of the Hindus, yet the names correspond in a remarkable manner. The hero in the Purāna and in the Ayudhyā romance was *Aniruddha* and has been modified in the Bangkok period to *Unarut*;

the heroine was Usā, daughter of Bāla, King of Sonipura in the Ayudhya romance who in the *Purāna* was Usā, daughter of Bāna, King of Sonitapura; whilst in *Unarut* she is Usā daughter of Bāla, King of Ratnā. The confidante in the *Purāna* was Citralekhā; in the Ayudhyā work Bicitrālekhā; and Subhalaksh in *Unarut*. The state of the hero was Dvarakā in the *Purāna*; Dvāravati in the Ayudhyā romance and Naroṅgā in *Unarut*.

The differences are not difficult to explain. The literary world of Ayudhyā was not only chronologically nearer to the traditions of India but might have had more relationship therewith than we are able to imagine. By the time of the first reign of Bangkok very few literary connections survive and the knowledge of the Sanskrit classics were practically nil.

Turning now to authorship. As had been pointed out above, the author of *Aniruddha* was Sri Prāj, a young and brilliant poet of the Court of King Nārāi of Ayudhyā (1656-1688). He misused the King's favour and was sent away to Nakon Sri Dharmarāj, where again he misused the governor's protection and was put to death by the latter.

The authorship of the latter poem was remarkable in that it was three men who contributed to the work, one after an other. It is recorded in the latter part of the poem, the one written by Prince Paramānujit, that at first King Nārāi instructed the Court Preceptor to write it as a text for the shadow-play. In the initial section the Preceptor indicated his division of the whole story into four parts (p. 19); but only wrote almost to the end of the second where he left off in the middle of the tale. It has been surmised that he might have been taken ill and died. King Nārāi himself took up the task and continued the story a little but again left off for no given reason. His diction, it should be noted, was not at all inferior to that of the professional poet. It was not till the third reign of the Chakri dynasty of Bangkok that the story was resumed under circumstances which should be of interest to reproduce in translation, thus:—

“Invited by younger brother, Kromamün Kraisaravijit and Pra Sombatibāl to resume the poem which had been left unfinished for ages,

"I set out to accede to their wishes. They however died soon after.

"The work remained in abeyance for some two years for my spirits were low with bereavement and my enthusiasm left.

"Then cousin Krom Wongsā implored for a resumption.

"Finally, ashamed to admit the lack of Siamese poetic inspiration, I summoned energy and wrote the work to its conclusion . . . . for the glory of our gracious sovereign

" . . . . and finished it in the year of the cock, Chulasakarāj 1211, on Sunday the fifth of the waxing moon of Karttika . . . ."

This story of Prince Paramānujit differs in one respect from the writings of the Ayudhyā poets in that it has been drawn, according to Dr. Yūḥo, from the *Paññāsa Jātaka*. His diction is, as usual, full of beauty and rhythmic sonance though not absolutely correct in the light of the rules of prosody. A comparison of the texts of Ayudhyā with the *Paññāsa Jātaka* may be found in appendix 8 (pp. 276 etsqq). It was a happy thought of the editor to include reproductions of the murals of Wat Dusit depicting the story of Samudraghosa, as also the biographies of the authors of Samudraghosa, the first one of which by Dr. Yūḥo has been very well written.

The cremation last April of the remains of His late Highness Prince Vivadhanajai was the occasion for the publication of a number of memorial volumes, some of which were purely technical and others of more general interest. All tending to preserve for posterity records of his accomplishments. It is proposed here to give more attention to the ones dealing with more general aspects than to the technical treatises which are given nevertheless short mention.

274. *Biography of Prince Vivadh*, พระประวัติ พระบรมวงศ์เธอ พระองค์เจ้าวชิรมนไชย sponsored by the Ministry of Finance, Government Lottery Press, Bangkok, B.E. 2504. 93 p.

After a short preface Mr. Sunthorn Hongsladārom contributes a well summed up eulogy of the deceased as being a *good listener* who never failed to give every attention to what is said to him; a

*good speaker* whose sensible and humorous touches are appreciated both at home and abroad; a *fairminded man* of forbearance who faced all situations without flinching before adversity; and a *modest and contented man* of simple habits. The biography itself has been written by M.R. Kukrit Pramoj, his colleague at one time in the Ministry. It is, as may be expected, written with sympathy and understanding, revealing to the reader the clever son of an able father, who was one of the most trusted of King Chulalongkorn's ministers and incidentally a Minister of Finance like Prince Vivadhana himself. The deceased lived in childhood with his aunt and sister in the inner palace and was thus familiar with the King and his Court. It has been said that the boy was so clever that at an early age he was able to memorise the lengthy Pali title of the King and was rewarded with a neck pendant usually given to the King's children of the highest rank. He was then sent to be educated in England at an early age, finally went up to Cambridge University where he got second class honours in the Tripos of History and received his B.A. degree. He then entered the service of the Government in the Ministry of Finance, in which after a brilliant career as Director General in turn of each of the more important departments, such as the Revenues, the Customs, Excise finally becoming Comptroller-General and then Under-Secretary. The deceased became Minister of Finance when there was no longer any objection to members of the Royal Family being given a portfolio in the Cabinet. He was also sent abroad on several occasions notably to represent Siam at meetings for the conclusion of peace at the end of the Second World War. Prince Vivadhana was the originator of the Bank of Thailand and also Governor of the International Monetary Fund in which work he was constantly connected. Another piece of work was the United Nations Korea Rehabilitation which kept him in that country for a short time. Prince Vivadhana's final position in the state was as a Privy Councillor.

The biography is followed by texts of the Royal Proclamation raising him to the rank of Pra-ongčao, of a shorter biography, of notes on his work in various capacities in the Ministry of Finance and in the International Monetary Fund.

275. *The Writings of Prince Vivadhanajai*, พระนิพนธ์บางเรื่องของพระวรวงศ์เธอ พระองค์เจ้าวิวัฒนไชย sponsored by the Thai Tanu Bank Ltd., 2504. 70 p.

Besides the biography and text of the Royal Proclamation raising Prince Vivadhanajai to the rank of *Pra-ongca*, already mentioned in the above review, this volume is made up of a number of items, such as a diary and random notes, but mostly of speeches in the composition and delivery of which the deceased excelled. Of the diaries the one of his visit to Japan in 1942 is told with humour and shows keen observation. A short talk on Exchange and the International Monetary Fund present a usually involved subject with humour and clearness.

276. *Addresses*, พระตำราฐของพระวรวงศ์เธอ พระองค์เจ้าวิวัฒนไชย of the Governor for Thailand of the International Monetary Fund at meetings of that Fund and the International Bank for Reconstruction and Development (1949-1959), sponsored by the delegations under his leadership at those meetings, Chuanpimj Press, Bangkok, 2504. 59 p. and.

277. *Lectures on Finance Law*, กฎหมายการคลัง sponsored by his colleagues of the Privy Council, Sivaporn Press, Bangkok, 2504. 71 p. and

278. *Items of Finance and Revenue*, ประมวลค้ำปราคาฐยาคฐ sponsored by the Department of Revenues Aksorasān Press, Bangkok, 2504.

The above three publications have been grouped for review on account of the technical nature of their contents, which would not demand a great deal of interest of the average general reader of the Journal. The first consists of a number of addresses which give an insight into the policy and working of the international bodies mentioned.

The second publication is made up of a series of lectures on Finance Law delivered by the deceased at the University of Dharmaśāstra.

The third book contains passages from speeches by the Prime Minister touching on finance and economics; lectures on Finance Law at the University as noticed in the above (277); and an interesting précis by the deceased of the scheme of national economic development.

279. *Vivadhanajai Memento*, วิวัฒนาการธนาคารแห่งประเทศไทย sponsored by the Bank of Thailand, Sivāporn Press, Bangkok, 2504. 436 p.

This bulky volume consists of an intimate eulogy of the late Prince, who was the Bank's first Governor and promoter from the outset (1942-46). It deals chiefly with his life and work (pp. 48-128) which should be read by all who are interested in the financial history of Siam. It also contains an interesting and clear-worded memorandum by the late Prince on the establishment of a central bank in this country (pp. 1-71), giving a draft of the law then proposed to be issued with an explanatory note on the draft, a memorandum on the need to compel banks to establish and maintain reserves in the central Bank and an unfinished memorandum in English on establishing the Bank. Further memoranda herein are one on the Control of Exchange (pp. 75-92), on the Control of Credit (pp. 93-131), on the Control of Commercial Banks (135-174) on stability of the value of the *baht* (176-275) and on Currency (276-end).

As all this informative material, generally couched in the simplest language in the style peculiar to this writer, is yet highly technical, it is not proposed to comment at any length in this non-professional journal of ours, beyond giving the above summaries.



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## OBITUARY

### **Mr. Charles Martin Anderson**

*Siam Society Council Member—1950*

It is with sincere regret that the Siam Society must record the passing of Mr. Charles Martin Anderson, former member of the Council, whose sudden and untimely death occurred on July 31, 1961 in India, the result of an automobile accident. He is survived by his wife and two daughters residing in England.

An officer in the British Foreign Service, Mr. Anderson was born on July 1, 1918 in England. He was appointed a Probationer Vice-Consul in Bangkok in October, 1939. After serving in a number of posts he returned to Thailand in March, 1949, as First Secretary and was Chargé d'Affaires, a.i. of the British Embassy during 1949 and 1950. He was appointed a member of the United Kingdom's delegation to the United Nations in June, 1951 and lived in New York until 1953 when he was appointed to Luxembourg. He was transferred to the British Foreign Office in 1956 and promoted to Counsellor. In 1959 he was seconded to the office of the High Commission of the United Kingdom at New Delhi. Following the State visit of Her Majesty the Queen of England to India in 1961, Mr. Anderson was made Commander of the Victorian Order.

Mr. Anderson was greatly interested in the Thai language which he spoke and wrote with ability. He was elected a member of the Siam Society in 1949 and a member of the Council in 1950.