

BOOK REVIEWS

H.L. Shorto, Editor: *Linguistic Comparison in South East Asia and the Pacific* (Collected Papers in Oriental and African Studies). London: School of Oriental and African Studies, 1963. 159 pp.

In 1961 a group of linguists who have done comparative linguistic research in one way or another on languages of Southeast Asia and the Pacific met at the School of Oriental and African Studies in London to discuss methods, aims, findings, and needs for future research in this area. The volume under review consists of some of the papers read and discussed at that meeting.

The book is at the same time an exciting one and a disappointing one to me. It is exciting because it marks very clearly a changing emphasis in comparative linguistic thinking, and the application of that emphasis to the Southeast Asia area. It is disappointing because several of the articles do not make much real or systematic substantial contribution toward the understanding of the Southeast Asia linguistic situation in the light of this theoretical emphasis.

The new emphasis which is uppermost in most of these papers, from the introduction by Eugénie J.A. Henderson on, is on the typological comparison of the *systems* which the languages of the area present. In the past linguistic comparative studies have been devoted primarily to the goal of reconstructing at least the sound system of a hypothetical parent language from which two or more present-day "daughter" languages are presumed to have developed. This line of research has been extremely fruitful in the Indo-European language family, and some others. It has taught us a great deal about the nature of language, of language change, etc., as well as of the relationship between some languages.

This kind of work has been done to some extent in Southeast Asia and the Pacific, most notably on Malayo-Polynesian. Much more needs to be done. There have been various hypotheses of linguistic relationship for some of the languages of the mainland,

but without all of the extensive comparative groundwork necessary to establish them on a solid footing. Some of the writers in this volume doubt that this may be fully possible in this area.

The new emphasis, however, is on comparison of another kind. Typological comparison of the kind under discussion in this book was hardly possible a decade ago on the scale and with the precision which is possible now and which will be possible in the next decade. Techniques of grammatical analysis are just now coming to the point where they are precise enough, and general enough, to make it possible to describe the grammatical structure of two languages, and to be sure that the descriptions are comparable.

This being true, it is now becoming more and more possible to take some subsystem within the grammar (such as the verb phrase), to describe its structure in a given group of languages, and then compare the descriptions to see where the similarities and differences lie. It is then further possible to group these languages according to those which share structural features, and to draw isoglosses, lines on a map, showing the zones within which certain features are held in common, and outside of which they are lacking (at least in the immediate vicinity).

To take a conspicuous example from this area, "numeral classifiers" have long been recognized as characteristic of the languages of mainland Southeast Asia. These words constitute a subclass of the "countable words" which in Thai can occur in the position after a number, as in "horse three *animals*," "go one *time*," "buy one *kilo*," "wait one *hour*." There is a whole complex of interrelated grammatical classification and construction in this part of Thai grammar, and these characteristics, with variations, are widely shared in neighboring languages, even ones considered to belong to different "families" by the earlier kind of linguistic comparison described above.

For some time in the development of linguistics it has been possible to recognize that a given language has "numeral classifiers" such as these, and it could have been possible to draw a map of the

location of the languages known to have this characteristic in Southeast Asia. It has not been possible as long to do what P.J. Honey and E.H.S. Simmonds have done in their article "Thai and Vietnamese: Some Elements of Nominal Structure Compared," (pp. 71-78 of the volume under review) where they give parallel descriptions of the word classes and syntactic arrangements involved, showing the similarities and differences. (Not possible because techniques of word classification were not sufficiently developed for languages of this type.)

What is now further becoming possible is a kind of single grammatical statement true of a given group of languages in general, with substatements at various points to show where individual languages differ from each other. This, for example, is being done by Donald N. Larson for Tagalog, Cebuano and Ilocano of the Philippines. The languages are grammatically quite similar but have many differences. He is writing a basic single set of rules, using the modern transformational theory of grammar to do so, and showing by sub-rules where individual languages differ. This is the ultimate in the typological comparison of similar languages. The purpose is not to force the languages to seem alike, but to highlight both their similarities and their differences. Until something like this is done we cannot really know how similar or how different they are.

Linguistic Comparison in Southeast Asia and the Pacific is exciting, I have said, because it points in the direction of the comparison of *systems*. The authors, although a bit self-consciously and repetitively, declare their interest in typological comparison (though none mentioned taking it as far as my example above takes it). They show a widespread interest in a new direction of research which cannot help but cast a great deal of light on the languages of the area.

The book is disappointing because some authors make no really solid comparisons, extensive enough to be more than Old Curiosity Shop collections of linguistic miscellanea. There are some impressive exceptions. I cannot mention them all, but H.L.

Shorto's "The Structural Patterns of Northern Mon-Khmer Languages" (pp. 45-61) is one. Shorto picks for comparison substructures in the languages which are large enough and significant enough to be worth comparing, not small odds and ends. Then he compares them as *systems*. He uses the three languages of Palaung, Riang-Lang, and Praok of Burma, occasionally bringing in Lawa as well. The principal systems which he compares in these three languages are syllable structure, prefixation, and pronoun structure. Charts and descriptions are both used, leading to a relatively lucid exposition.

Another writer in this volume whose work is far from trivial in the extent and thoroughness of the comparison is R.K. Sprigg, who has two papers: "Prosodic Analysis, and the Phonological Formulae, in Tibeto-Burman Linguistic Comparison," (pp. 79-107) and "A Comparison of Arakanese and Burmese Based on Phonological Formulae" (pp. 109-132). Here, however, I find the discussion much harder to follow, because of the framework of the prosodic theory and the formulae involved.

The School of African and Oriental Studies is planning another, larger conference in 1965. The representation of scholars will be larger than at the meeting from which this book comes. We wish them well, and hope that the trends begun in this volume may be very fruitfully continued.

William A. Smalley

RECENT SIAMESE PUBLICATIONS

308. *Stories of the P̄ra Ruaṅ*, นิทานพระร่วง a memento of the inauguration of the Rāma Kamhēṅ National Museum in Sukhodaya by His Majesty in January 1964, Sivaṅorn Press Bangkok 2507, copiously ill. maps, plans, pp. 123.

Before the days of historical criticism the P̄ra Ruaṅ was a national hero, whose existence was still to be proved. Sukhodaya of the P̄ra Ruaṅ was nevertheless a bye-word for all; for saga of her ruler under the name of the P̄ra Ruaṅ have long existed. Since, however, the discovery by King Moṅkut, while still a monk, of the stone inscriptions, one of which is now known as the Rām Kamhēṅ stone, the dynasty of the kings of Sukhodaya has been accepted into authentic history. We thus have Sri Indrāditya, the founder of the state of Sukhodaya by liberating his countrymen from Khmer yoke; his two sons who succeeded him, one of whom was the great warrior and administrator to whom we owe the Rāma Kamhēṅ stone inscription above mentioned and a few more kings among the latter ones of whom Sukhodaya was involved in war with the northern Thai state of Lānnā and later still with another Thai state-Ayudhyā, which absorbed Sukhodaya altogether. Further researches by scholars such as Coedès have elucidated Sukhodaya history and added to what had been known from the stone inscriptions discovered by King Moṅkut.

It is therefore praiseworthy of the Director-General of the Fine Arts Department to arrange for this collection under review of all the data-authentic or otherwise, in order that, in the words of the Director-General all available material could be at the service of scholars for due dissemination in the manner of western scholars doing the same with tales of King Arthur of the Knights of the Round Table or of King Śri Vikramāditya of India, for after all some of the evidently impossible tales may be able to rouse interest and at least give some fascination to the reader.

A glance through the contents of this collection tells us that the name of the P̄ra Ruaṅ has been applied to more than one of the kings of Sukhodaya. Thus the founder of the dynasty, his glorious son Rāma Kamhēṅ and at least the latter's son have each been referred to in one or other of the tales as the P̄ra Ruaṅ. Where these talēs refer to sources outside the country we are able to check them

to some extent by versions of foreign history such as those of the Mōn, whose hero, referred to here as Makato, after eloping from the Court of Sukhodaya with the King's daughter went to found his own kingdom of Mohtama (Martaban). The story too of the Pra Ruang going to help choosing the new site of Maṅrāi's capital at what is now known as Chienmai 'the New City', is confirmed by epigraphy which also records the assemblage of the Kings of Sukhodaya and Payao at that ceremony.

The official responsible for collecting and editing these tales for the volume under review was Dr. Yim Pāndyāṅkūra.

309. *A Report of the Archaeological Seminar on Sukhodaya in B.E. 2503*, คำบรรยายสัมมนาโบราณคดีสมัยสุโขทัย พ.ศ. ๒๕๐๓ edited and published by the Fine Arts Department, publ. as a memento of the inauguration of the Sukhodaya Museum in January 2507, Sivaporn Press, Bangkok, 2507, ill, maps, plans, pp. 303.

The volume is made up for the most part of speeches, articles, discussions on various aspects of the archaeology, history, manners and customs, chronology (including an article in English by Griswold (pp. 70-105), law, art, pottery, irrigation (including the newly discovered dam which has been identified with the 'saridbhays' of the Inscription of Rāma Kambhē), and a Siamese version of Professor S. Birasri's article on Sukhodaya, the original English of which only exists in 2 pages (p.p. 244 & 249).

310. *A Biography of the late Prayā Samantarath-burind* and some other noteworthy material in his connection, ประวัติน่ารู้ . . . พระยาสมันตรัษฎบริพัตร publ. in memory of the deceased on the occasion of the interment of his remains at the Moslem cemetery in Satul (Oct. 1963), Bangkok, 2507. pp. 122.

This interesting mine of information commencing with the customary biography of the deceased, who was educated at a Moslem mosque in Bangkok, was given by the father to the Raja of Perlis who brought him up as a step-son; and, when of a suitable age was apprenticed into the Raja's office in Perlis and later in the Siamese administration of the south where he rose to fulfil various administrative posts finally attaining to the responsible one of governor of the province of Satul, where there was and is a big Thai Moslem population. Though coming to know the deceased at the advanced age of over eighty, the reviewer cannot help adding here a personal

reminiscence of the octogenarian who was co-opted into the suite of their Majesties on their tour to the south. Though he was then something like 88 years of age he seemed agile and mentally very active; translating his Majesty's speeches into Malay first-hand with seeming fluency. He was moreover well informed and courteous and became well-liked by every one of the party from their Majesties downwards. One finds it hard to forget a scene on the return journey by train when the King suddenly entered the first-class saloon where the leading officials were accommodated, handed him a box which contained the Royal Cypher medal with an outer ring in brilliants (second class) and the aged nobleman bowing down low to receive it with tears of pleasure streaming down his face. The decoration was reserved for the higher members of the Royal Family and officials ranking as ministers.

Reading further into the contents of the volume we find lectures delivered by the aged gentleman to audiences—on the aboriginal tribes of the Peninsula, Sakai, 'Seamen' etc, the marriage customs of the south, the aim and object of the Law on Provincial Administration with regard to headmen R.S. 116 (1898), the Moslem tradition of the first man and woman on earth, condition of the Malāyū etc. The deceased gentleman was indeed an ethnologist with a knowledge of the southern peoples. In 'Condition of the Malāyū' much historical information can be gleaned dealing with the time when Indonesians professing Hinduism immigrated into the peninsula from Java and founded the city of Sijhapura (the modern Singapore), passing on to the great kingdom of Malacca which was a seat of the Indonesians from Madjapahit. His identification of this city-state with the Man-hyā of the Thai romance of Inao would confirm the reviewer's similar essay at geographical identification made in 1939. His narrative of the successive rules of the West in Malaya is clear, accurate and concise. All this indicates his wide and intelligent reading. One wonders whether however his explanation of the name of Malacca as being derived from the fruit *makhām pôm* is correct for one has been accustomed to regard the name as having been derived from the fruit called papaya—in Thai *Malakô*.

311-3. For the cremation of the remains of the late Mr. Kosit Vej-jājivā, compradore of the East Asiatic Co Ltd, recently decorated personally by His Majesty the King of Denmark when on a visit to Bangkok, there were published the three volumes noticed below:

1. *A Memorial Publication* ออนุสรณ์นายโพสิต เวชชาวีระ P'račand Press, Bangkok, 2507, pp. 209.

This consisted of the usual biography in which the honesty of the deceased gentleman comes out more prominently than other features; then messages of condolence from the family and friends, including those of H.E. P̄ra Bamrās, Minister of Health, the staff of the East Asiatic Co. and the abbot of Wat Debasirindra (pp. 1-81). There is a scientific article on rice dealing with its cultivation and trade possibilities by Dr. Sala Dasānond, Director General of the Department of Rice in the government; a short note by his son on the problem of his father's interest-RICE-whilest the same writer, Vidyu Vejjājīva, on Siamo-Danish co-operation in all aspects of the national development including that of the Siam Society which published an article in one of its journals on EARLY THAI-DANISH RELATIONS.

2. *A History of Siam's relations with Vietnam and Cambodia* รวมเรื่องเกี่ยวกับญวนและเขมรในสมัยรัตนโกสินทร์ during the period from the establishment of Bangkok as capital to the end of the fourth reign, P̄račand Press, Bangkok, 2507, pp. 264.

This consists of republished documentary matter, culled from the four volumes of the *History of Siam* by the late Čaoprayā Dibākarawong, former Minister for Foreign Affairs. The Fine Arts Dept, in sponsoring the publication, pointed out that this work has proved a widely used book of reference among scholars of history. To this is appended a history of the Vietnamese Buddhist Clergy in Siam written by His late Royal Highness Prince Damrong.

3. Amātyakul, T.: *Chino-Siamese Relations* จดหมายเหตุเรื่องทางพระราชไมตรีระหว่างกรุงสยามกับกรุงจีน with P̄rayā Mahānubhāb's *Journal in verse of a voyage to China on official mission*, นิราศพระยามหาอนุภาพไปเมืองจีน P̄račand Press, Bangkok, 2507, pp. 66.

Though thinnest of the three, this volume is highly interesting especially in view of its having been ably edited and annotated by T. Amātyakul, Chief Librarian of the Fine Arts Department. It has been sponsored by one the sons of the deceased, Nissai Vejjājīva.

The records of Chino-Siamese relations were first selected and translated in 1910 by P̄ra Čenc̄in-aksorn, the sinologist of the Fine Arts Dept in the past generation. He presented them to King Chulalongkorn. Four years later Čaoprayā Yomarāj published them as a memento of the cremation of P̄rayā Rasdānupradist, originally a Chinese miner who became coopted into the provincial administration on account of his expert knowledge of the west coast of the peninsula and its tin-mining, eventually rising to the exalted post

of Lord Lieutenant of Bhuket. In 1918 Prince Damrong included these notes in the fifth volume of his *Compendium of History*, with his own checking of its chronology and history. The popularity of this work can be gauged from the number of editions that have since appeared up to these days. In the present edition an interesting addition has been the elucidation of the hitherto unexplained Chinese term of *Kaη Mok T'üη* used as a title of the kings of Sukhodaya which is now identified with the title of *Kamrateη* of Khmer origin. These notes cover a period extending from the Yuan dynasty of China (1282) when it records the conquest by the Chinese Emperor of Burma and Vietnam and his attempt to reconcile the Siamese King down to the time of Chien Lung (1781) which would correspond with the reign of the King of Dhonburi, who sent an embassy to Peking.

A short introduction is of interest dealing with three aspects of Chino-Siamese amity (pp. 1-4), drawing attention to features of such an amity, namely: 1. Though Burma and Vietnam bordering upon Chinese boundaries had been defeated in war and duly annexed in a lose manner, Siam continued to remain independent and the Chinese Emperor never tried to interfere; 2. Court protocol of China never admitted that a sovereign other than its own was an equal of the Chinese Emperor till some western powers forced the admission out by fighting; 3. Chino-Siamese amity was founded on mutual interest. The traditional Chinese attitude of superiority gave rise to their claim to receiving tributes from missions of courtesy and their complimentary presents were often considered as tribute.

The *Journal in verse* describes the journey by sea to Canton, passing Macao of the Portuguese; it dealt with the travel of the Diplomatic mission sent in 1781 by the King of Dhonburi, the last of the items of Chino-Siamese relations translated by *Āra Čenčín-aksorn* which have been published in the same volume. *Ārayā Mahānubbhāb*, the author, was a guardsman—*tamruač*—by profession before the days when the *tamruač* became the police. He was known to have written poetry other than this work but the reviewer finds it hard to agree with the editor's valuation of it as being good poetry. His observation of the topography and people of the land is interesting and intelligent. The mission landed at Canton and proceeded by land to Peking where they had audience of the Chinese Emperor. It took them 3 months to negotiate this land route. The

author of the *Journal in verse* does not seem to have gone with the mission to Peking, remaining however at the port.

314. Atthākorn, B. & others: *Technical and Economic Co-operation*, งานวิเทศสหการ a memento of the late Field Marshal Srisdi Dhanarajata, publ. on the occasion of the cremation of his remains, Bangkok, 2507, pp. 162.

This is a collection of material dealing with aspects of the educational and scientific co-operation which foreign powers have given to the Siamese government as well as of financial help both in the form of grants and of loans at a low rate of interest. These aspects sum up the activity of the newly formed department of foreign co-operation in the Ministry of National Development. The volume has been evidently planned and edited by Minister Buñjana Atthākorn, consisting of such topics as a summary of the progress of the government's Economic Development Organization within the five-year period from B.E. 2506, followed by an article on the development of man-power of the nation for economic purposes, a scheme for broadening the scope of the Faculty of Engineering Chulalongkorn University, a scheme for an Institution of higher agricultural and engineering studies in the north-east, and a scheme for general economy. The material has been contributed to by various authors including Minister Atthākorn. The series is concluded by an interesting contribution by Abhilās Osathānond entitled "A proposed National Institute of Development Education." As to be noted from the foregoing remarks in review the volume is admittedly technical; but, since the topic concerns very much the future of the nation and its welfare, the book is worth careful study by Thai nationals.

315. *King Chulalongkorn's Official Letters*, ประชุมพระราชหัตถเลขาพระบาทสมเด็จพระจุลจอมเกล้า ๒๔๒๔ - ๒๔๒๘ from B.E. 2424 to 2429, publ. under government sponsorship for their *kathin* presentation of monastic robes in the year B.E. 2506, Government Press, Bangkok, 2507, pp. 141.

The occasion of the annual presentation of the *kathin* robes by the Prime Minister, Srisdi Dhanarajata, was taken to publish material which should prove interesting for the historian and publicist. As the preface states, there are available for publication interesting letters of King Chulalongkorn between B.E. 2424 and 2453 (1881 to the end of his reign in 1910). They give evidences of his untiring energy and deep wisdom in the performance of his

duties in the days when, there being no Prime Minister to bear the burden of routine work, the King had to decide all matters of policy as well as routine and, in order to be fully able to do it, he had to pay minute attention to every detail of the latter.

It is a curious fact that instead of being carefully kept in government archives, the correspondence—dealing with affairs of the prefecture of Bangkok—became available through the public spirit of the widow of a former Prefect of Bangkok, who 'had accumulated some 2190 pages of such material'. The dossier consists of a disjointed collection of letters from the King, as head of the government, often merely letters without the correspondence leading up to it and in some cases the King's instructions to the Minister in charge of the Bangkok Prefecture without any further indication regarding the subject matter and without anything to show its consummation. Needless to say it loses its historical value thereby. One cannot help wondering whether a reference to what remains in the Ministry's archives might supply the needed information.

In the introduction to the volume the late Prime Minister who assumed the initiative of the publication remarked upon the wonderful wisdom and understanding of the sovereign in guiding the state through difficult circumstances to realise the main aim of the time to pave the way towards the abolition of ex-territoriality which was an injustice imposed upon us (as well as on other non-western states of Asia) by western imperialism.

316. *Royal Instructions* พระราชหัตถเลขาทรงสั่งราชการในรัชกาลที่ ๕ และที่ ๖ กับเรื่องประกอบ a memento of the cremation of the late Prime Minister, Srisdi Dhanarajata, publ. under royal patronage, Pračand, Press, Bk, 2507, pp. 346.

The example of the above publication inspired the present King to sponsor another volume, which however has been culled from almost every Ministry's archives, accompanied by their respective correspondence leading up to those letters of the Kings (the fifth or sixth sovereigns of the present dynasty who were still wielding executive power as head of the government). They deal of course not only with matters of policy but also with every side of routine work in government. We thus have here among the more important and interesting matter which should be mentioned (a) dealing with the Ministry of Agriculture from 1902 to 1912 featuring the greater attention then being paid to the technique of agriculture as aparts

from the former almost exclusive concentration of land tenure; (b) reform of the Courts of Justice commencing with the amalgamation of the courts then under various Ministries of State into a new Ministry of Justice in 1883 and the creation of a Law School in 1914; (c) establishment of a national museum (1872) and the systems of national education (1881 to 1911); (d) reorganisation of the State Finance (1876); (e) successive reforms of provincial administration, consisting of redistribution of territories, the abolition of gambling, the initiative in experimenting popular representation in local government and the establishing health boards finally ending in the formation some time later of a Department of Health; and successive reorganisation of the Royal Court and a Law of Succession in 1924.

317. Sumonajāt, M.R. : Writings. สุนนชาตินิพนธ์ Sivaḥorn Press, Bangkok B.E. 2507, pp. 163 sexo.

Had there been sufficient time a bigger volume than the one under review could have been available, for the deceased, in whose memory it was published, was a writer and a historian. The present volume consists of a number of articles contributed to periodicals. The longest one (pp. 34-108) is a well, annotated discussion on the word Śyām or Siam, more especially as the name of our country. It is a good proof against the fallacy of the argument that the name had been adopted by King Moṅkut from foreign usage. The author quotes passages to prove that early Ayudhyā literature and the writings after that had been using the name for the country in plenty.

Shorter articles and letters follow, mostly culled from the late professor's magazine the "Literary Circle". "The Man from the drama of the Revolution of the 24th June 1932 who should be remembered more than others" is an appreciation of the late King Prajādhīpok who was a sincere democrat even to the extent of drafting a constitution which was sent to the Legislative Board and was never mentioned by the government which came to power by engineering that revolution. Others are an appreciation of the young King Ananda whom the author knew personally, a third on the poet Sri Prājñā (of the XVIIth century) and the last on King Chulalongkorn as an historian.