

REVIEWS

Archaeological Excavations in Thailand—Surface finds and minor excavations. Edited by PER SØRENSEN. Scandinavian Institute of Asian Studies, Occasional Papers No. 1. London: Curzon Press Ltd., 1988. 156 pp. with photographs and illustrations.

Almost three decades ago the Thai-Danish Expedition of 1960-62 carried out its first prehistoric studies conducted in the Kwae Noi area of Kanchanaburi Province, Thailand. The expedition was financed by a grant from the Government of Denmark. In spite of the long lapse of time since the expedition ended in 1962, it is still a welcome occasion to see more publications on the the results of the expedition being published.

This new publication is divided into four sections. Section I, by Per Sørensen, is a catalogue of the surface finds collected in 1960 during the reconnaissance in Kanchanaburi Province by the Thai-Danish Prehistoric Expedition. It is accompanied by line drawings of the selected artifacts and has a discussion and conclusions.

Section II, by the late Dr. H.R. van Heekeren, deals with an account of the excavations undertaken during 1961 in the Chande Caves, Kanchanaburi Province. It includes also a list of the excavated finds and illustrations of some of the artifacts.

Section III, also by Dr. van Heekeren, describes the subsequent excavations with illustrations of the remains of the Late Bronze Age cemetery on the bank of the River Kwai near Wang Pho known as the "Saw Mill" site in Kanchanaburi Province.

Section IV, by Sørensen, gives a detailed description, fully illustrated by line-drawings, of the four kettledrums from the Ongbah Cave, followed by an extensive discussion of the drums.

In Section I the author presents a list of 64 identified caves and several open-air sites such as Chande A and the Saw Mill site. It is unfortunate indeed that the reported artifacts in this section

were from surface finds. However, the advantages that fellow archaeologists can well derive from this report are the well-delineated drawings of the stone tools, pottery, wooden coffins, and bronze and iron artifacts. In order to make these surface-find artifacts meaningful, the author did a typological study and compared them with similar dated finds elsewhere. On stone tools the author makes one interesting conclusion: that the new types of tool emerged in the Holocene as a result of climatic changes, forcing prehistoric man to increase the number of specialized tool types such as the bifacial handaxe, which is a bifacially edge-flaked pebble. The author points out further that no surface finds from this expedition nor later published finds from Kanchanaburi Province can on present evidence be claimed to be of the Early Paleolithic, as postulated.

On the ceramic finds at Ongbah Cave two interesting pottery fragments from two different vessel types, OB.38 and OB.56, were found with painted decoration on the surface that is unknown from Thailand. The decoration has wide oblique and converging lines in red and black paint in a kind of coarse cross-hatched pattern. By comparative study the author points out that patterns painted in nearly the same fashion are known from the Cha Ching culture, Gansu Province, in China, where they are dated to Eastern Zhou, i.e. later than 771 B.C. This, according to the author, may actually indicate that the Ongbah fragments are to be ascribed to a Bronze Age/Metal Age context at Kanchanaburi dated to about the 4th century B.C., based on charcoal samples from a burnt wooden coffin, i.e. 2180±100 B.P. calibrated 240-355 B.C.

With the evidence of boat-shaped wooden coffins found in several caves in Kanchanaburi Province and the fact that they are also known in Sichuan, China, and considering further the possible relationship of the painted pottery mentioned earlier, the author proposes that it cannot be excluded that some influence had entered the area of Kan-

chanaburi from Southwestern China in the last centuries B.C.

With a rather strong view on diffusion from the north, i.e. China, the author concludes further that before the disappearance of the Hoabinhian populations from the area, the Ban Kao culture populations entered. They were probably a full (rice?) agricultural society, as reaping knives exist, both fragments of semi-lunar Chinese types with two perforations for hafting, and local copies of such, made from the shells of bivalve fresh water mussels. This, together with many other observations, indicates that these populations may have ultimately originated in China, probably somewhere in the South China vacuum between the first appearance of rice agriculture at He Mu Du in the first half of the 5th millennium B.C., and the late 3rd millennium appearance in Western Central Thailand when the climate was suitable for rice agriculture.

In Section II, the author describes the excavations of the two caves at Chande, and the conclusion is that little has been learned to increase knowledge of the Hoabinhian except for more evidence of its geographical spread. In the first cave the author describes the findings as "Mesolithic Hoabinhian" assemblages which are very uniform in character and can be looked upon as a continuation of the Lower Paleolithic chopper/chopping tool complex of the Far East. The difference between the two cultures, according to the author, is caused by the fact that the monofacially flaked pebble tools tended to become smaller and better finished as time went on.

What appears to be contradictory to Sørensen's interpretation in Section I is the interpretation made by van Heekeren in Section II in the belief that the fact that this culture (Mesolithic Hoabinhian) survived so long shows not only that the people were well adapted to this kind of life, but also that neither climate nor fauna underwent major changes at the termination of the Pleistocene. Sørensen

proposes that there were climatic changes during the last millennium of the Late Pleistocene and first millennium of the Holocene. These changes led Sørensen to postulate the increment of the number of specialized tool types found in the Kanchanaburi area. On dating, though van Heekeren did not produce any C-14 dates from his excavations, it appears that he dated the "Mesolithic Hoabinhian" culture in the late Pleistocene, whereas Sørensen dated the "Hoabinhian" by comparative data as Holocene.

The neolithic burial in the second cave produced a conical object and a *pi* stone ring, both made of yellow-white chert, and a unique flat lance-head made of slate. The author concludes that the objects belonged to the same culture as those found in the neolithic cave burials at Sai Yok, Kanchanaburi Province, where he had no hesitation in identifying them as a local version of the Lungshanoid of China.

In Section III the excavation at the Saw Mill site revealed two phases in the occupation of the site: an upper stratum belonging to the historical period, and a lower stratum which was ascribed to the Bronze Age. Bronze artifacts found are one socketed axe and a series of conical bells with a metal loop on top. Both types are known from the classical Dong-Son site, and the bells also from Sa-Huynh in Vietnam. In addition, an earthenware container with a lid decorated with a geometrical pattern, probably used for secondary burial, was found. With the existing data the author came to the conclusion that the Saw Mill site at Wang Pho discloses a diffusion of Sa-Huynh and Dong-Son cultures.

In Section IV the author describes the four fragmentary kettledrums, OB. 86, OB. 87, OB. 88 and OB. 89, found at Ongbah Cave, as surface finds. Due to the many variations of Heger I type existing, the author proposes that the postulated typology of the Pre-Heger I drums discovered in Yunnan, Vietnam and Thailand most likely represent nothing but a local Yunnanese variation of Heger I drums with limited further extensions into Southeast Asia from ca.

400 B.C. to A.D. 200. The author stresses further that the drums of Heger I type do not constitute a chronological continuum in development, but seven chronological groups, which, except for the C groups, are largely contemporaneous. Also, the Heger original Type I is insufficient as reference to the variety of drums known today. It is now certain, according to the author, that they constitute local or regional groups, based on two different schools of decoration, i.e. the saw-tooth pattern and the comb-tooth pattern.

Despite the major surface find status of the artifacts presented, the entire book has a positive academic interest, especially among prehistorians of Southeast Asia. However, there are some unsettled problems concerning the clarification of terminologies such as "Mesolithic Hoabinhian," "Hoabinhian," and "Bronze Age" in Southeast Asia. With new prehistoric archaeological data emerging in Thailand, perhaps the old or present classifications and terminologies should be reviewed or revised. This applies also to the postulated diffusionistic view of Southwestern China's infiltration into the Kanchanaburi area. If the postulated view has some tendency to be true, then perhaps more studies should be concentrated on the search for and implications of a possible route or routes and the distribution of the similar "diffusionistic artifacts" found in Thailand.

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A Culture in Search of Survival: The Phuan of Thailand and Laos. SNIT SMUCKARN AND KENNON BREAZEAL. Yale University Southeast Asia Studies, (Monograph Series 31. New Haven: 1988. 279 pp. US\$ 15.

Dr. Breazeale, a historian at the East-West Center, Hawaii, and Dr. Snit, an ethnic Phuan and anthropologist at The National Institute of Development Administration, Bangkok, have put to-

gether this volume on the nineteenth century history and twentieth century survival in Thailand of the Phuan, thus making it the third publication, to judge from the bibliography, to appear on this minority Lao group originally occupying a vaguely defined upland area centring around Chiang Kwang, between Luang Prabang in Laos and Vinh in Vietnam.

The origin of the people in this region is glossed over, probably for want of facts, and the scene is set at the end of the eighteenth century of an independent farming community with their own princes forming a rather ill-defined "state" trading in forest products and silk. The geographical situation dictated the political polarity, torn between allegiance to Vientiane and Vietnam, with a divided succession seeking aid from opposing parties.

The Thai attack on Vientiane in 1827 and the subsequent demolition and depopulation of the city made the court in Bangkok heir to Phuan submission on the Lao side. Hué from the 1830s increased its expansionist tendencies and tried to assert its influence in upland areas. The Thais set out to extend their own influence in the region and at the same time remove as many of its people to settle in the northeast plateau on the right bank of the Mekong; communities of Phuan also arose in the central valley near Lopburi and in the Prachin area.

In a complex political situation, the Phuan state was reestablished in the 1850s, but the appearance of the Ho marauders in 1869 together with French colonial expansionism in the 1880s led to the end of the Phuan in their homeland. This was made final in 1893 with the Franco-Thai treaty of October, under which Siam renounced all claims to the left bank of the Mekong.

The extremely complex moves of the different parties throughout this period form the first part of this volume and were presumably mostly authored by Dr. Breazeale. The detail is considerable but never overwhelming, and he tells a fascinating story well. The plight of the transported Phuan in 1876, taken captive into Siam, was miserable and

commented upon by European diplomats at the time. It was the French threat to claim extraterritoriality for all descendants of the Lao that caused a change in attitude in Bangkok and the abolition of war-captive and descendant status.

The second half of the book, the shorter of the two, is a straightforward analysis of a contemporary Phuan community at Ban Mi, in Lopburi province. It has all the apparatus of contemporary sociological research, complete with a table of forbidden marriage patterns, statistical tables and opinion surveys, ending with autobiographical sketches of five elderly Phuan in the district who had made good. A better balance could have been obtained if some women had been asked to supply their life stories and also some who had not done so well.

The description of the contemporary Phuan, however, makes one wonder in what way they differ at all from the Thai (or for that matter the Lao), except in their assertion of their Phuan-ness. They have a slightly more vigorous spirit world, but so do many Thais away from urban centres. Only language clearly marks them out, and that is inevitably in decline (though mention is made of a recent association to promote the language). Assimilation, as with another hard-working, upright and usually successful rice-farming community, the Mon, is clearly inevitable.

There are two rather unsatisfactory maps to locate the Phuan state and the places mentioned in the book (the point is made in the text that the Thai commissioners often did not know where the watershed of the Mekong lay to divide Thai and Vietnamese areas of influence; if they used these maps they would be no further enlightened). This and the absence of a genealogical table of the Phuan princes are the only drawbacks to the first part of the book, the text of which is excellent. The second half does inevitably leave one with a feeling of *dēfā lu*, for anthropological studies of minority communities in the region are not lacking. All in all, the volume is valuable and physically very well pre-

sented, though it deserves a stiffer cover.

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Upālipariṣcchāsūtra. Ein Text zur buddhistischen Ordensdisziplin. Aus dem Chinesischen übersetzt und den Pāli-Parallelen gegenübergestellt. Herausgegeben von H. BECHERT. VALENTINE STACHE-ROSEN. Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch - Historische Klasse. Dritte Folge 140. Göttingen: Vandenhoeck und Ruprecht, 1984. 104 pp., 14 plates.

Fragmente des Dharmaskandha. Eine Abhidharma-Text in Sanskrit aus Gilgit. SIGLINDE DIETZ. Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch - Historische Klasse. Dritte Folge 142. Göttingen: Vandenhoeck und Ruprecht, 1984. 104 pp., plates.

Zur Schulzugehörigkeit von Werken der Hīnayāna-Literatur. Erster und zweiter Teil. HEINZ BECHERT, editor. Symposien zur Buddhismusforschung, III, 1, 2. Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch - Historische Klasse. Dritte Folge 149, 154. Göttingen: Vandenhoeck und Ruprecht, 1985, 1987. 434 pp.

These three highly important contributions to the study of Buddhism have been published recently under the auspices of the Academy of Sciences at Göttingen and under the editorship or at the initiative of H. Bechert, Göttingen.

The *Upālipariṣcchāsūtra* appeared only after the untimely death of V. Stache-Rosen (1925-1980), and was prepared for the press by H. Bechert. A couple of years ago in a brief note printed in "Buddhism in Ceylon and Studies on Religious Syncretism in Buddhist Countries" (Symposien zur Buddhismusforschung, I), Göttingen 1978, the author was able to identify this text, which is preserved in Chinese translation

only, as being based on a lost Pāli original, which again most probably belonged to the Vinaya literature of the Abhayagirivihāra school corresponding to the Parivāra. This discovery is of much consequence for the study of Buddhism, as for the first time a text of the otherwise lost canonical scriptures of this school could be traced, which once had an important place in the history of Buddhism in Ceylon and beyond, before the teachings of the Māhavihāra tradition were finally raised to the status of orthodoxy in the 12th century A.D. This volume contains an introduction, a German translation of the Chinese text together with parallels from the Parivāra of the Māhavihāra Vinaya, and a facsimile of the Chinese text itself.

The *Dharmaskandha* is a philosophical text most probably belonging to the *abhidharma* literature of the Mūlasarvāstivāda school as S. Dietz was able to demonstrate. Before fragments of this text were unearthed from what might have been a ruined *stūpa* at Naupur near Gilgit (North Pakistan), the *Dharmaskandha* was known in Chinese translation only. Earlier, these fragments, preserved in Ujjain today, were edited rather carelessly in India in 1975 after they had been identified by J. Takasaki, and were attributed erroneously to the Sarvāstivāda school at first. Now Dr. Dietz has reedited these fragments with utmost care. Moreover, she describes in a lengthy introduction the fragmentary manuscript of the 7th(?) century A.D., discusses both language and script, and traces the Chinese parallels. The edition of the fragments is followed by a concordance to the Chinese translation and to the previous Indian edition, and finally by an exhaustive index. Regrettably, however, the facsimiles at the end of the book are hardly readable, which is the only shortcoming of this otherwise fine piece of scholarship. It may be added that in the meantime further folios from the Gilgit manuscripts have been identified by Kazunobu Matsuda as belonging to this text: *Newly Identified Sanskrit Fragments of the Dharmaskandha in the Gilgit Manuscripts*, Kyoto 1986.

While the first two books under review thus provide new and valuable primary material for the study of Bud-

dharma, the third one contains the proceedings of a symposium held at Göttingen in 1982 on the occasion of the 85th birthday of E. Waldschmidt (1978-1985), the late doyen of German Buddhologists. The topic of this symposium was "the attribution of Hīnayāna literature to different schools." In the first volume of the proceedings this topic is discussed in 17 papers, of which 14 are in German and three in English, preceded by an assessment of E. Waldschmidt's contribution to Buddhist studies by H. Härtel, a former pupil of Waldschmidt and retired director of the Indian Museum at Berlin (West). The first eight articles try to develop ways and means for attributing certain texts to certain schools. Here, O. v. Hinüber, Freiburg, tries to demonstrate how linguistic data, especially the terminology of the *vinaya*, may help to trace the school by which a text was used. Closely connected are the articles by G. v. Simson, Oslo, on stylistic criteria, and by L. Sander, Berlin, on the distribution of the word *pariśad/parśad* in (Mūla) Sarvāstivāda texts from Gilgit. G. Roth, Göttingen, and J. W. de Jong, Canberra, who contributed to the volume though he did not participate in the conference, both try to elucidate the problematic term *madhyuddeśika* and its variants found at the beginning of the Mahāvastu, a Mahāsāṃghikalokottaravāda Vinaya text, without any definite result: "intermediate recitation (??)," which might refer to the language of that school. Both these articles and the survey of "Japanese Studies on the Schools of the Chinese Āgamas" by E. Mayeda, Nagoya, are in English. Further, C. Vogel, Bonn, and D. Seifort Ruegg, Hamburg, contribute to the subject by evaluating Tibetan sources relevant to the classification of Buddhist Hīnayāna texts according to schools.

The second part of the first volume comprises three articles devoted to the study of single texts: S. Dietz, Göttingen, discusses the attribution of the Gilgit fragments kept at Ujjain, among others the Dharmaskandha (see above), to the Mūlasarvāstivāda school. Bhikkhu Pāsādika, Göttingen, investigates canonical quotations in the Abhidharmakośabhāṣya, and Ch. Tripathi, Berlin, traces

Saṅgītisūtra-Ekottarāgama parallels.

The third part is devoted to Buddhist narrative literature: D. Schlingloff, München, deals with the tradition of the Śyāma (Pāli: Sāma)-Jātaka in Buddhist art, while J.-U. Hartmann, Göttingen, discusses the Avadānaśataka, and A. Mette, Münster, treats the Padmāvātī-Avadāna together with a fragment of the Candraprabha-Avadāna, both found among the Gilgit manuscripts. More general deliberations on narrative literature and Buddhist schools may be found in the article by M. Hahn, Marburg. Lastly, S. Lienhard, Stockholm, describes various aspects of the Buddhist community in Nepal, and K. T. Schmidt, Saarbrücken, discusses the possibility of ascribing to specific schools Buddhist texts in the Tocharian language found in Chinese Turkestan.

The second volume contains only one rather long article by L. Schmithausen, Hamburg, on canonical and post-canonical material of the Mūla (Sarvāstivāda) schools, written in German with an English summary. Comprehensive indexes to all contributions are found at the end of this volume.

Thus going far beyond a mere survey of research on the interrelation of Buddhist texts and schools, the articles collected in these volumes greatly advance our knowledge of this subject. Therefore this book together with its predecessor on "The Language of the Earliest Buddhist Tradition," reviewed in JSS 70.1982.162foll., are to be considered as indispensable tools of present-day as well as future research on many varied aspects of Buddhism.

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Etude historique et critique du livre de Simon de la Loubère "Du Royaume de Siam," Paris 1691, MICHEL JACQ-HERGOUALCH. Paris: Editions Recherche sur les Civilisations, 1987. 647 pp. No price given.

Perhaps the trouble with having people paid to do nothing else but research, as the French have, is that they feel obliged to justify their existence in much print. The most recent reissues of La Loubère in English (which, both of 1986, published in Bangkok and in Singapore, do not make Jacq-Hergoualch's bibliography of the work) both reproduced the 260 pages of the original and each made do with five pages of introduction. This present volume has 103 pages of preamble, 463 pages of heavily annotated text, and 77 pages of referential material. Given that the book is of A4 size, it is literally weighty at 1.8 kilograms (4 pounds).

It is interesting to note that this is the first new edition of the text in French since 1714, but one needs to stress that it is not an historical reprint, unlike the English versions of Wyatt of 1969 or Villiers of 1986. The whole volume has been entirely reset, with rather poorly defined copies of the original illustrations inserted at appropriate places and broken up from the original plates. Since none of the original page breaks are indicated, this has the disadvantage of not allowing one to know where the original stopped and started and precisely what changes have been made to the original text. We are told that spelling has been systematically modernised, as well as punctuation, that names of persons have been made uniform, that place names and proper names having nothing to do with Siam have been modernised, and some italicisation has been added. In some quarters this would be considered as textual tampering, and a happier solution would be that adopted by the Siam Society itself in its reprint of Caron and Schouten in 1986, namely keeping the original as is, in a sepia reproduction, and adding relevant footnotes on each page (the Caron and Schouten volume was 16mo, which made this easy; the French publisher is obviously not afraid of size, and could have kept a page of the original on one side with notes facing). Astonishingly this new French edition has numbered sections within each chapter; there is no indication in the editor's "Avertissement" that he has added these, and one's first

reaction is to think that the English translator, one A.P. Gen, whose version came out in 1693, was guilty of mispresenting the text. A more likely explanation is that the original gloss has been incorporated in the text, and numbers added by the assiduous Jacq-Hergoualc'h. If so, this is definitely tampering with the text.

There is little worth saying at this late stage about the original text itself, except that on each re-reading one is surprised at La Loubère's thoroughness, general accuracy and relative lack of bias. Jacq-Hergoualc'h has occasionally helpful notes pointing out where the author contradicts himself, or where he is wrong, as in saying there was no silk in Siam, indicating a passage from Gervaise showing that silk was indeed produced in the country. But all too often the notes are excessively pedantic or quite unnecessary; there is no point in saying in a note that La Loubère was right about there being three seasons in Siam, or that Batavia was an important Dutch trading centre which became the federal capital of Indonesia (incidentally, he missed his cue here, for this last well-known fact appears at the second entry in the text for Batavia). The descriptions by the editor in notes about mangoes, pineapples and coconuts are more extensive than in the original but add nothing to them, other than their Latin names. The information about the Princess Queen of Siam, which forms a footnote of half a page, with quotes from Chaumont and Gervaise, is not essential to the text, and more properly could have been removed to an appendix, particularly as very little is known about her. This is not to say that all the footnotes are useless, just that there are far too many of them and they are for the most part far too long. Nothing is more tenacious than professional deformation, Cocteau reminds us, and academic footnoting scores high on any scale of professional deformation.

There is actually one entire chapter without a single footnote, and that is the very long and boring "Réflexions sur les règles indiennes." The editor excuses himself, saying that "some parts in Vol. II of the original hardly inspired us." He deserves sympathy, for much of the

second volume of the original is of no interest at all to the modern reader wanting to have a description of late 17th century Siam. One can see here the advantages of a selective edition, which would omit these original fill-ups about Chinese chess, magic squares and Ta-probane.

The academic apparatus where the text ends is hefty but not without value. There is an annotated bibliography of the works referred to by La Loubère in his text, a bibliography of the different editions of La Loubère's main work, a bibliography of biographies of La Loubère, a general bibliography, a glossary of units of measurement used in the Ancien Régime, an index of names of persons, a separate index of geographical names, an index of non-French words, a list of maps, plans and figures, and lastly, in the curious French tradition, a table of contents.

There is also much critical apparatus at the beginning of the book. Jacq-Hergoualc'h gives us a list of important dates, a conventional list of abbreviations, and a series of chapters in, respectively, the historical background to the book, a biography of La Loubère to the point of his becoming ambassador to Siam, an account of the embassy itself, a biography of La Loubère after his mission, and a study of La Loubère's literary works. By far the most important and relevant is that dealing with the embassy proper, for Jacq-Hergoualc'h has privileged information. He draws extensively on hitherto unpublished material, letters from the court to the intendant at Brest, letters from Desclouzeaux (in Brest) to the Marquis de Seignelay (the Minister of the Marine), numerous letters from the impossible Tachard to Paris saying everything bad that he possibly could about La Loubère to whoever might read him (his patrons included the king's confessor, the Père de la Chaise), and above all, he quotes extensively from Céberet's still unpublished account of his joint mission with La Loubère. This material been known about for a long time; Lanier referred to it in his *Etude historique sur les relations de la France et du Royaume de Siam de 1662 à 1703* of 1883. These texts, above all Céberet's, throw important new lights on

the mission and the way it was conducted. Jacq-Hergoualc'h makes quite clear that, though La Loubère may not have been ideal as an ambassador, his position was made untenable by the collusion between Tachard and Phaulkon, with the former having the effrontery to imply he was the real ambassador and if La Loubère wished to complain about his treatment, Tachard would ensure that the King of Siam would not receive him as ambassador and he would suffer many difficulties. This enormous volume finds its justification in the thirty pages on the actual embassy itself, drawing on this hitherto unpublished material.

This reviewer admires the work of Jacq-Hergoualc'h and envies his position as a "chercheur" which allows him to be paid to study what he wants, but feels that the interests of scholarship would have been better served by a less ponderous presentation of a new French edition of La Loubère's classic on Siam, and above all the publication in entirety, and without excessive commentary, of vital texts of the period. Céberet is only one; Jacq-Hergoualc'h, in his entries in the "Etudes" section of the catalogue of the three hundred years of Franco-Siamese relations in Paris in 1986, indicated there exists a hasty translation into French of a text in Siamese emanating from the Siamese ambassadors describing to Phaulkon their mission of 1686-7, and Wannee Pooput in the same volume indicated that an original copy in Siamese of the account of this embassy had recently been located in Paris. Scholars have a duty to the world at large to ensure these hitherto unpublished texts are published. Similarly, scholarly institutions like the Siam Society have a duty to ensure that long unavailable texts are reissued: considering just the late 17th century period, there is a regrettable absence of any recent edition, in English or French, of Gervaise (an English translation of which appeared in Bangkok in 1929), and no more recent edition than the 1740 translation of Forbin in English.

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