The Italian Girolamo Emilio Gerini was born in 1860 and came to Siam in the 1880s to teach at Phra Chulachomklao Military Academy. He was given the Siamese title of Phra Sarasatrabalakanda. He “was a keen amateur archaeologist, linguist, historian, and anthropologist, writing on most of these subjects, so that he soon became a friend of Prince Damrong.” (Warren, 2004). He attended the first meeting of the Siam Society in 1904, becoming its first vice-president, and the first issue of its Journal contained the lengthy and erudite article on Siamese proverbs and idioms reproduced here. He had already published in 1893 the definitive work Chulakantamgala: the tonsure ceremony as performed in Siam, dedicated to Crown Prince, later King Vachiravudh. Also in 1904 his chapter on ‘Siamese archaeology, a synoptic sketch’ appeared in the composite work edited by A. Cecil Carter, The Kingdom of Siam, published in New York and London on the occasion of the Louisiana Purchase Centenary. The second issue of the Journal of the Siam Society in 1905 contained his equally impressively researched article ‘Historical Retrospect of Junk Ceylon Island’, reprinted by the Society in 1986 in Old Phuket. He left Siam in 1906 and was given a farewell dinner by Society members, but his retirement was short. He died of malaria contracted in the jungles of South-East Asia in 1913, but not before publishing in 1909 a massive work with the Royal Asiatic Society and the Royal Geographical Society in London, Researches on Ptolemy’s Geography of Eastern Asia (Further India and the Indo-Malay Archipelago), and editing the catalogue of the Siamese Pavilion at the Turin International Exhibition in 1911.

1. A neglected subject

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

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1 Addenda and corrigenda to and misprints in the original have been incorporated in the text and the index and diacritics in proper names and quotes omitted. Punctuation has been slightly amended.
No one before the late Bishop Pallegoix ever attempted to present anything like a list of common Siamese sayings. But even then, the proverbs that the prelate just referred to gives in his “Grammatica Linguae Thai,” in his dictionary, and in his description of Siam, are so few in number as to fall short of a bare dozen, and furthermore they do not appear to have been invariably selected among the best. Such an exceedingly meagre list is what has formed for later writers the store to draw upon in their turn; hence, it is no wonder they have but seldom and sparingly put it under contribution.\footnote{The Siamese adage as regards the liability of both elephants and men to slip or stumble is adopted as a motto by Captain (afterwards Colonel) James Low on the front page of his grammar (“A Grammar of the Thai or Siamese Language,” Calcutta, 1828.) This is the only proverb figuring in that work. Colonel Low requoted it later on in his essay “On Siamese Literature” that appeared in the Asiatic Researches, vol. XX (p. 373).}

Indeed, it should be stated for truth’s sake that Siamese proverbs have formed the object of a special essay by Professor Lorgeou, while still Consul for France in this capital many a year ago,\footnote{E. Lorgeou, “Suphasit Siamois,” in the Bulletin de l’Athénée Oriental for 1881-82.} however, as I have had no access to his monograph I am unable to form an estimate as to the mode and extent of treatment the fascinating subject has received therein. With this single exception, I am not aware of any particular study on Siamese proverbs having so far appeared in European languages.

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

\subsection*{2. Importance of Siamese proverbs}

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

The importance of having a collection such as is here referred to undertaken and carried on as thoroughly and speedily as possible cannot be overrated, and will by itself appeal in all its manifold bearings to every one interested in the study of the people of this country. For it is principally through an investigation of such neglected fragments of local wisdom and precious documents of worldly lore—rightly defined by Lord Bacon as the index of “the genius, wit and spirit of a nation”—that we can arrive at an adequate knowledge of the people’s character, gain an insight into their modes of thought and peculiar ways of life, and acquire a better understanding of certain of their manners and customs, of which proverbs often present so life-like a picture not to be found elsewhere. As art is the mirror of pathos and aesthetical refinement, I should be inclined to say that so are proverbs a mirror of the national character and ethical development. It is in them that we can see reflected at its best the people’s heart, as well as some peculiar processes of psychical and intellectual evolution which they often reproduce in their successive phases, forming so to speak, a serial documentary history of the inner nature of the people as well as of its outer explications. A most fascinating study, on the absorbing interest of which I need dwell no further.

3. Cautions to be observed in their collection

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

The Sanskrit and Pali literatures, so rich in aphoristical and apophthegmatical lore, in precepts and rules of conduct, have naturally contributed largely in forming the bulk of choice Siamese sayings, especially such as appear in the “Niti” or ethological literature of the country. To give but an example, I find it
stated by a good native authority, that the Pali treatise known by the name “Lokaniti” 
i.e. “The World’s Guide” or “Mankind’s Guides,” has from time immemorial been the model after which Siamese writer’s of metrical compositions have fashioned their aphorismic productions.¹

One must therefore exercise no little discrimination in gleaning proverbs and akin locutions from the local literature, for it is in the majority of instances quite likely that such sententious sayings have been drawn from either Sanskrit or Pali sources, such as, for instance, the two great Indu epics, the “Avadanas” or legends and sacred stories, the “Pancatantra” or the “Jataka,” the “Milindapanha,” and other popular works of the voluminous Buddhistic literature.

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

4. The oldest Siamese collection of proverbs

Among the collections of old proverbial lore extant in local literature and most widely diffused all over the country, the one best entitled to be regarded as genuinely Siamese, nay Thai, is that going by the name of “Suphasit Phrah Ruang” or “Bannat Phrah Ruang” (¥Ý£ë $æ – â£$ô r – —$µ $x – â£$ô) the “Maxims—or Precepts—of King Ruang,” on account of their authorship being ascribed to the potentate of that name who reigned at Sukhothai—the first capital of an united and independent Siam—during the latter half of the thirteenth century.

It is to this justly famous ruler that the country owes its redemption from the secular Kambojan domination; its original constitution into a vast autonomous empire extending from the upper reaches of the Me-Nam to the sea of the Straits and from the Salwin to the Middle Me-Khong; the creation of the first Thai alphabet, and the birth of a national literature. The well known inscription erected at Sukhothai shortly after the close of his reign in or about 1300 A.D. is the earliest epigraphic monument in the Thai language and in the new writing devised for it, in which the recently freed people, conscious

¹ See “Vajiranan Magazine”, 1st series, vol. II, fasc. VII. 6th month of R.S. 1247 (=April-May 1885 A.D.), p. 60. On this and following pages six of the seven chapters (or cantos) of the Pali original are printed, parallel with a metrical translation into Siamese by the late Phya Sri Sunthon Vohar (Noi).

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of its own power and confident in the future, proclaims its glorious achievements and expresses its new feelings and aspirations. The Memoirs of Lady Nobamas, one of the most brilliant ornaments of King Ruang’s court, though considerably retouched and interpolated later on, probably also received their first redaction during the same reign, and there can be but little doubt that “King Ruang’s Maxims” not only belong to the same period, but are the work of the monarch himself to whom they are traditionally ascribed and in whose mouth they are put. Despite their having more than once suffered modifications, they still bear, as will be seen directly, more than one hallmark of authenticity both in the archaic language in which they are framed and the spirit of manly independence that breathes through them, which is quite the characteristic of the age; while they are couched in that terse, laconic form prevailing in the inscriptions of the period, which has seldom been surpassed after that, except in sententious poetry of the highest order.

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

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

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

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

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

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

### 6. Summary survey of Phrah Ruang’s maxims

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

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

§ ¶a §o ¬ Ñ¬à" § “...Being a freeman don’t associate with slaves,”

which has about it a dim ring of the “Civis Romanus sum” and at the same time reminds us of the proud utterance of the Roman matron while bathing in the presence of a slave. The saying is quite characteristic of the age when it is said the title of “Thai” (§o ¬) or “Free” was first adopted by the race that has since ruled this country.

Frequent wars were, however, still required in order to maintain the position gained against the machinations of wily, if not always powerful rivals; hence it comes that we fine a series of precepts urging the necessity of vigilance both in time of hostilities and in peace as a protection against treachery.
In the presence of the enemy do not be remiss;
When in war guard thyself;
Have fire in readiness with the troops, and
a companion with you when going about; etc.

Pride and honour are impressed in such maxims as:
Love thyself more than treasures;
Sacrifice wealth rather than honour;
which last, by the way, airs the Gaelic proverb: “Honour is nobler than gold.”

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

Loyalty and devotion to one’s superiors:
Stand by thy princes until death;
Assist thy chiefs efficiently.

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

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

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

Humility:
If well off don’t boast of thy own wealth.
Don’t elate higher than thy own station.
Don’t stultify thyself with praise of thy own self.
Refrain from teaching those who teach thee.
On Siamese Proverbs and Idiomatic Expressions

Piety and virtue:

Build up good works unremittingly.
Establish friendship indissoluble.
Requite love with love.
Return respect for respect
Adopt only what is right and reject what is wrong.
Think of thy own faults, and not of others’.
Sow and you shall reap; foster your fellow men and you shall reap strength from them.

Steadfastness in purpose:

When grasping, grasp firmly;
When squeezing, squeeze to death;
When aiming, aim unswervingly.
(cf. “Certum pete finem”: Aim at a definite end).

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

Prudence:

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

Frugality:

Eatables that are costly don’t covet.

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1 Cf. “Ut sementem feceris, ita et metes”: As you have sown so shall you reap (Cicero). Also, “Chi non sea ina non raccoglie”: Who sows not reaps not (It. prov.); etc.
Concord and fellow-feeling:
Don’t imitate the China cup which, once broken, cannot be welded up again; But follow the example of “Samrit” bronze, which, even when shattered is not yet gone.¹

Imitate the hen and the (Francolin) partridge, which (when discovering food) lead on their young to share in their pasture.

Polity and diplomatic cunning:
If firefly, don’t vie with fire.
Talk affably with an enemy (i.e. so as not to arouse his wrath and to make him believe that our resentment is over).

Don’t strike at fish in front of the trap (i.e., so that they may not take fright and run away).

Don’t beat a dog to make him stop barking (i.e., lest he wouldn’t bark when thieves come).

Don’t knock down snakes for crows.²

Don’t love wind more than water (i.e., the less useful more than the indispensable).

Don’t love the moon more than the sun. (cf. the Italian: “Se il sol mi splende, non curola luna” :—If the sun shines on me, I care not for the moon).

It will be seen, from the above few specimens, that we have here a valuable code of maxims and rules of conduct generally inspired with sound practical sense, although not soaring to the sublime heights of the ethical treatises of the West or, for that matter, even of Buddhistic literature in the East—such as,

¹ This looks very suspiciously like an imitation from the maxim appearing in the “Pancatantra,” lib. II, I (p. 148 of Lancereau’s transl.) : “Similar to an earthen pitcher, the wicked is easy to shatter and difficult to reunite, whereas the virtuous, like unto a golden pitcher, is difficult to shatter and easy to reunite.”

² In common use this is amplified into: “Don’t knock down the snakes for (the benefit, of) the crows, and the crows after having fed on them off they go to their nests.” The meaning is “Labour lost; a thankless task,” or: “The game is not worth the candle”; although it rings something like our “Drawing the chestnuts out of the fire for others.” The game is in fact, a dangerous one, for any snake that has not been thoroughly killed is believed to follow up his persecutor and take revenge upon him.
for instance, the “Dhammapada”—where a man is taught to overcome evil by good and anger by love, to speak the truth, to pity or love his enemy as much as he would his own friend, and so forth. On the other hand it will be noticed that although some homely expressions do now and then occur, the phraseology is in most instances less vulgar than in Chinese proverbs. Compare, for example, the Siamese equivalents quoted above for “What you do, do well,” or “Attempt not or accomplish thoroughly,” with the crude mode of expressing the same idea: “If you kill a pig, kill him thoroughly.”

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

7. Other Siamese proverbs

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

วิ่ง หนัก มาก ล้ม, นอน นัก มาก ขย
By running too fast one is liable to stumble; by stooping too low one may lose his balance.

รู้ หลบ ก็ เป็น ปิก, แม่น รู้ หลี ก็ เปน หาง
By mere shunting the wings may be caught in the trap; but by withdrawing altogether, only the tail will.

นก ไร, ไม่ โหด
A birdless tree?—a barren tree.

ชาย เข้า เปลือก หญิง เข้า สาร
Males are paddy, and females hulled rice. (Meaning that men can take root and settle by themselves in life, whereas women are not self-supporting).

พริก ไทย เม็ด นิด เตียว เตี้ยว ยัง ร้อน
The smallest grain of pepper is nevertheless pungent to chew. (Meaning that noble blood always evidences its virtue and power)

ฆ่า ควาย อย่า เลีย ลาย พริก
Having killed the buffalo (for food) don’t begrudge the spices or seasoning. (Meaning: don’t regret the outlay entailed in carrying an enterprise to completion)¹

¹ Cf. the French: “Il faut perdre un véron pour pêcher un saumon”: We must lose a minnow to catch a salmon.
Don’t rashly attack the (dish of) boiling-hot rice porridge (at the centre), but get at it gently (by a round about way).

This last is a most characteristic and well known proverb, which has given rise to the saying: "แก่นั้นเป็นนาเกลือ มันกระทุ่มอย่างนั้น แต่.." "สูงไสวอย่างนั้น แต่.." "ต้องน่ำออกไปให้ถึงศูนย์ของข้าว ที่จะน้ำนี้" alluding to the notorious fact that tact and patience win where brutal rashness fails.

Another very typical and pretty saying is:

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

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

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

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

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

We find this old maxim quoted in the local Annals¹ to the king who founded the present dynasty, in support of the political expediency of doing away with Phya Tak (his predecessor)’s sons lest they might give trouble later on. The stern though not altogether unsound advice was, however, not followed—times had changed—with the result that Phya Tak’s sons became one after the other conspirators or rebels and had in due course to be done away with just the same.²

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

**For tigers Kui, for crocodiles Pran,
For mosquitoes Sukhothai, and for fever Bang-taphan (are famed).**

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

² See Appendix E, no. 1, about the origin of this adage.
They don the “Sin” skirt (a kind of striped “Sarong”) and eat millipedes.

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

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

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

8. Coincidences with foreign proverbs

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

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

The few specimens subjoined, taken at random among a large number of Siamese proverbs evincing most striking resemblances with those of the West, will, in fact, conclusively prove that Siamese thought runs, on the whole, in grooves very similar and at times absolutely identical with our own. If the same cannot

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so generically be asserted of the manner of expressing it, it is no less true that the instances in which the agreement in the wording is strictly literal are numerous enough as to prove intensely surprising in view of the wide divergence commonly held and known to exist to a considerable extent in genius and mechanism between the Siamese and Western languages. But even when differences occur in either sense or phraseology between a Siamese proverb and its European counterpart, it is yet extremely interesting as well as instructive to observe how practically the same idea has been worked out and expressed among these ethnically so far removed nations. Hence, why I said that it is in their folk sayings that we may best study the character and modes of thought of the Siamese people.

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

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

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

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

9. Instances of coincidence with Western proverbs

CLASS A—THE SAME IDEA DIFFERENTLY EXPRESSED

<table>
<thead>
<tr>
<th>Siamese Sayings</th>
<th>European Equivalents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(Lloyd).</td>
</tr>
<tr>
<td>³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ 祉</td>
<td>Everything comes if a man will only wait</td>
</tr>
<tr>
<td></td>
<td>(Disraeli).</td>
</tr>
<tr>
<td>³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ 祉</td>
<td>Seein’s believin’, but feelin’s the naked truth</td>
</tr>
<tr>
<td></td>
<td>(Scotch prov.)</td>
</tr>
<tr>
<td>³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ 祉</td>
<td>Trust as little as you can to report, and examine all you can by your senses</td>
</tr>
<tr>
<td></td>
<td>(Johnson).</td>
</tr>
</tbody>
</table>

Journal of the Siam Society Vol. 93 2005
Siamese Sayings

The egg colliding with a stone.

To buy a buffalo in a pool.

Running away from a tiger but to fall in with a crocodile; to climb up a tree and find there a wasp’s nest.\(^1\)

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

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

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

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

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

If a thorn pricks you, use a thorn to draw it out.\(^2\)

European Equivalents

The iron pot and the earthen pot.

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

Out of the frying pan into the fire.

Carrying coals to Newcastle.

Bringing earthen vessels to Samos or bats to Athens.

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

Il faut mieux un tiens que deux l’auras.

“Colubrum in sino fovere.”

To cherish a serpent in one’s bosom.

Penny wise and pound foolish.

Il faut laver son linge sale en famille.

One’s filthy linen should be washed at home.

“Similia similibus curantur.”

Like cures like.

---

\(^1\) The first part of this saying also occurs among Malays: “Freed from the mouth of the crocodile only to fall into the jaws of the tiger”; “To fall into the jaws of the tiger after escaping from the mouth of the crocodile”.—See nos. 50 and 157 of Maxwell’s collection in the J.S.B.R.A.S. no. 1, p. 97; and no. 2, p. 155.

\(^2\) This may, as likely as not, be a reminiscense of the saying, quoted in the Pancatantra, lib. IV, II (p. 279 of Lancerau’s transl.). “Let the wise destroy a stinging enemy by means of a pungent enemy; a harassing thorn by means of a thorn, for his welfare.” See Appendix E, no. 18.
Siamese Sayings

Diseases come by mountains, and leave by driblets (lit. in bits of the size of a louse or of a clothes-vermin).

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

The female heart is as unstable as water rolling on a lotus leaf.¹

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

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

Beware of squint-eyed persons and of buffaloes with out-spread horns.

European Equivalents

Misfortunes never come singly.

“Quum Romæ fueris, Romano vivite more.”

Do in Rome as the Romans do.

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

Woman is inconstant.

La donna è mobile, Qual piuma al vento. (Opera “Rigoletto”).

To put round pegs into square holes.

The wrong man in the wrong place.

To rob Peter to pay Paul.

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

Ceux qui sont marqués en B.

(Borgne, Boiteux, Bossu, etc.) ne valent rien.

Niun segnato da Dio fu mai buono (Ital. prov.).

“Cave ab signatis.”

¹ This comparison rests on the fact that a drop of water falling upon a lotus leaf invariably rolls off. The Malays have a similar saying “Rolling off, like water on calladium leaf”; but the simile is used in speaking of one who will pay no attention to advice. (See Malay Proverb no. 140 in Maxwell’s collection, JSBRAS., no. 2, p. 152). See Appendix C, no. 30.

The graceful simile in question is widely made use of in Buddhist literature whence it doubtless was introduced into Siamese and also, though under a somewhat modified form, into Malay. The sense in which it is employed in Buddhist texts is, absence of clinging, of attachment; as e.g., in Dhammapada, 401: “Vari pokkhapatte ‘va.........na limpati’ ‘Like water on a lotus leaf.......does not cling (or adhere).’ Cf. also st. 336 of same work, “to fall off ....like water-drops from a lotus leaf”; Suttanipata, 391 (“without clinging.........like a water-drop on a lotus”); 625; 812; etc.
### CLASS B—SAYINGS CORRESPONDING WORD FOR WORD, OR VERY NEARLY

<table>
<thead>
<tr>
<th>Siamese Sayings</th>
<th>European Equivalents</th>
</tr>
</thead>
<tbody>
<tr>
<td>With parsimony a little is sufficient (Seneca).</td>
<td>Frugality is an estate.</td>
</tr>
<tr>
<td>To cast pearls before swine (Jesus).</td>
<td></td>
</tr>
<tr>
<td>If a donkey brays at you, don’t bray at him.</td>
<td></td>
</tr>
<tr>
<td>If an ass kicks me, shall I strike him again? (Socrates).</td>
<td></td>
</tr>
<tr>
<td>A dog that barks does not bite.</td>
<td></td>
</tr>
<tr>
<td>When the cat’s away, the mice will play.</td>
<td></td>
</tr>
<tr>
<td>To shut the stable door after the kine are gone.</td>
<td></td>
</tr>
<tr>
<td>Carrying water to the sea.</td>
<td></td>
</tr>
<tr>
<td>Bringing additions of dew to the sea.</td>
<td>Cara de angel, corazon de demonio. (Spanish prov.)</td>
</tr>
<tr>
<td>Boca de mel, coração de fel (Portuguese prov.)</td>
<td></td>
</tr>
</tbody>
</table>

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

2 The Malay corresponding sayings are decidedly inferior to the Siamese. Here they are: “Like a monkey which has got a flower,” and, “To give things to monkeys.” (nos. 182 and 251 in the JSBRAS., No. 11, pp. 65 and 78).

3 This seems to me superior to the more verbose Chinese saying: “A smiling tiger; on his lips honey, in his heart a sword.”
On Siamese Proverbs and Idiomatic Expressions

Siamese Sayings

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

With over greediness wealth vanishes.

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

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

Handsome features, but no fragrance to smell.

He who spits towards the sky gets it back in his own face.¹

Even a four-footed animal [or, an elephant] will stumble; so will the scholar.²

European Equivalents

On n’est jamais trahi que par les siens.

He who grasps at too much holds fast nothing.

If the blind lead the blind, both shall fall into the ditch.

“Ne puero gladium.”

Entrust not a boy with a sword.

La beauté sans vertu est une fleur sans parfum.

Beauty without grace is a violet without smell.

Chi sputa contro il vento si sputa in faccia (Italian prov.)

Even a horse, though he has four feet, will stumble (English prov.)

“Errare humanum est.”

¹ This saying occurs in almost identical form among Malays: “To spit in the air and get it back in one’s own face.” With them, however, it means: To speak evil of his own family or relations is an injury which recoils upon the speaker himself. See no. 61 in Maxwell’s collection. JSBRAS., no. 2, p. 136.

² Although this saying has often been quoted (see, e.g., p. 1 of the present paper), the fact has ever been overlooked that it corresponds word for word (with the exception of the term “horse,” replaced by “elephant” in one variant of the Siamese version) with the English proverb transcribed opposite it above.

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

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

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

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

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

The Siamese language ill lends itself to puns; hence these “jeux d’esprit” forming the delectation of our “intellectuels” and also relished in this very Far East by the ‘Celestial’ literati and frequently met with in classical Indu literature, may be said to be practically unknown in this country. In this, as in other respects, Siamese still lags a long way behind the highly developed languages of both China and India; although the growing tendencies towards refinement just referred to as characteristic of its present phase, afford pleasant prospects for its future possibilities.

1 The only Siamese pun I ever came across, so far as I can now remember, is the one about guava fruits and Europeans referred to below in Appendix C, no. 97.
Here subjoined, then, are a few specimens of the expressions alluded to, the list of which might be considerably increased by a search through current literature and the parlance of the day. The same caution should, however, be exercised as we have pointed out while on the subject of proverbs, in order to avoid including sayings borrowed from the literature of the neighbouring nations, especially India. In drawing up the following list I have endeavoured to group the sayings under the three different heads of (A) old idioms, (B) modern idioms, and (C) similes.

A. OLD IDIOMS

<table>
<thead>
<tr>
<th>Literal Translation</th>
<th>Meaning Implied</th>
</tr>
</thead>
<tbody>
<tr>
<td>† ' ᵃتحر</td>
<td>A spine or thorn. A rebel. A traitor.</td>
</tr>
<tr>
<td>ᵃتحر</td>
<td>A straw fire. A spitfire. A flashy outburst of passion or activity.</td>
</tr>
<tr>
<td>' ᵃتحر</td>
<td>A slow fire; a smouldering fire. Unceasing activity.</td>
</tr>
<tr>
<td>' ᵃتحر</td>
<td>A slow fire; a smouldering fire. Long nurtured resentment. Sulkiness.</td>
</tr>
<tr>
<td>' ᵃتحر</td>
<td>To conceal the end of the thread. To hide one’s game.</td>
</tr>
<tr>
<td>' ᵃتحر</td>
<td>To hold the tail (or rudder); or, To assist and direct from behind the scenes.</td>
</tr>
<tr>
<td>' ᵃتحر</td>
<td>To hold the tail or rudder, to steer the stern; to be (or to hold) the handle. To uphold. Wire-pulling. To pull the wires.</td>
</tr>
<tr>
<td>' ᵃتحر</td>
<td>Boneless tongue. Not keeping one’s own word.</td>
</tr>
<tr>
<td>' ᵃتحر</td>
<td>Tongue of a monitor lizard (which is forked). A double-tongued person.</td>
</tr>
<tr>
<td>† ᵃتحر</td>
<td>Tigers in the jungle, and cats in ambush. Military scouts and piquets.</td>
</tr>
<tr>
<td>ᵃتحر</td>
<td>To exalt one’s self above the wind. To raise one’s self into the seventh heaven.</td>
</tr>
<tr>
<td>ᵃتحر</td>
<td>Not to be afraid even to the extent of half a hair. Not to be in the least afraid.</td>
</tr>
</tbody>
</table>
In the new edition of Pallegoix’ Dictionary, revised by Bishop Vey. Bangkok, 1896, p. 961, the expression ฆฃ ฆฃ is ascribed the sense: “To have the eyes bigger than the belly”, corresponding to that set forth in the German proverb: “Die Augen sind weiter als der Bauch.” I am unable, however, to find evidence as regards such being the meaning that ฆฃ ฆฃ has among the Siamese. The only one sense I have noticed is that given above implying vexation and contempt, the locution being used when one has been repeatedly worried about giving away or returning something.

---

1 In the new edition of Pallegoix’ Dictionary, revised by Bishop Vey. Bangkok, 1896, p. 961, the expression ฆฃ ฆฃ is ascribed the sense: “To have the eyes bigger than the belly”, corresponding to that set forth in the German proverb: “Die Augen sind weiter als der Bauch.” I am unable, however, to find evidence as regards such being the meaning that ฆฃ ฆฃ has among the Siamese. The only one sense I have noticed is that given above implying vexation and contempt, the locution being used when one has been repeatedly worried about giving away or returning something.
**Literal Translation**

™ ýi รก จ

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

---

As above; and, with the end of the skirt untucked and trailing on the ground, go to town.

À "ÀィÀ ウ"

Thick for the eyes and ears.

---

It is a dense matter for both eyes and ears.

Crying before one feels the pain.

To sweep until smooth (or clean).

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

The pole (for pushing the boat) does not reach down to the water.

---

To keep a second string to one’s bow. Not to uncover all one’s batteries.

To keep second strings.

The forces are unequal to the task.

---

To meddle with other people’s business.
### B. Modern Idioms

<table>
<thead>
<tr>
<th><strong>Literal Translation</strong></th>
<th><strong>Meaning Implied</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>ถ่ายถ่าย</td>
<td>To dig and spread out the earth (as a hen does).</td>
</tr>
<tr>
<td>ถ่ายถ่าย</td>
<td>To cut off all (the bonds of) attachment (to a person or thing).</td>
</tr>
<tr>
<td>ถ่ายถ่าย</td>
<td>To have to rub the belly with water.</td>
</tr>
<tr>
<td>ถ่ายถ่าย</td>
<td>Quicksilver.</td>
</tr>
<tr>
<td>ถ่ายถ่าย</td>
<td>Dissolving like salt falling into the water.</td>
</tr>
<tr>
<td>ถ่ายถ่าย</td>
<td>A screech owl.</td>
</tr>
<tr>
<td>ถ่ายถ่าย</td>
<td>A horned owl.</td>
</tr>
<tr>
<td>ถ่ายถ่าย</td>
<td>The side shaft of a (bullock, or buffalo) cart.</td>
</tr>
<tr>
<td>ถ่ายถ่าย</td>
<td>A celestial nymph.</td>
</tr>
<tr>
<td>ถ่ายถ่าย</td>
<td>The side shaft of a (bullock, or buffalo) cart.</td>
</tr>
<tr>
<td>ถ่ายถ่าย</td>
<td>A celestial nymph.</td>
</tr>
<tr>
<td>ถ่ายถ่าย</td>
<td>A sharp-tongued and chicaning woman.</td>
</tr>
<tr>
<td>ถ่ายถ่าย</td>
<td>Lit. “mushroom-head,” the head of a rose nail (which is very hard and can stand a lot of hammering at).</td>
</tr>
<tr>
<td>ถ่ายถ่าย</td>
<td>To spread the umbrella open.</td>
</tr>
<tr>
<td>Literal Translation</td>
<td>Meaning Implied</td>
</tr>
<tr>
<td>---------------------------------------------</td>
<td>--------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>บย่ำ (To dress (the lower part of the body))</td>
<td>To plume one’s self. Borrowed plumes.</td>
</tr>
<tr>
<td></td>
<td>Also: Interested favouritism, or kicking-up-stairism on behalf of unworthy menials and subordinates.</td>
</tr>
<tr>
<td>ภีษ (To career madly away like (frightened) kittens)</td>
<td>Vain elation of mind. Wild conceit. Wild flights of imagination.</td>
</tr>
<tr>
<td>งิ (It is mere wind.)</td>
<td>Moonshine.</td>
</tr>
<tr>
<td>งิ (It is but clouds.)</td>
<td>Empty show.</td>
</tr>
<tr>
<td>งิ (It is a balloon (lit. ‘a lamp floating in the air,’ meaning an air-balloon))</td>
<td>A bubble; a sham; a humbug.</td>
</tr>
<tr>
<td>ช่ (To present with a flowered chintz)</td>
<td>To cause one to receive a flogging with rattans. (an allusion to the motley appearance of the back of one who has experienced such a punishment).</td>
</tr>
<tr>
<td>ยัง (To give (one who is crack-brained) snuff-drug (in order to clear his head of craziness))</td>
<td>To helleborise (a madman). To dose with hellebore. (figur.)</td>
</tr>
<tr>
<td>สบ (The mouth of Khlong San creek (in Bangkok, where is the lunatic asylum))</td>
<td>Beotia, Bedlam.</td>
</tr>
<tr>
<td>ฟ้ (To change the musical performers (or musical band))</td>
<td>To change the whole show.</td>
</tr>
<tr>
<td>ฟ้ (Dried up face.)</td>
<td>Thin and shrivelled-up face caused by disappointment and sorrow.</td>
</tr>
<tr>
<td><strong>Literal Translation</strong></td>
<td><strong>Meaning Implied</strong></td>
</tr>
<tr>
<td>------------------------</td>
<td>--------------------</td>
</tr>
<tr>
<td>¥Ểื่่ะะ ’ะ ะ ’ะ “ะ ะ</td>
<td>Emaciated so as to be sought after by the vultures (which devour dead bodies).</td>
</tr>
<tr>
<td>æ †È-</td>
<td>The surface getting spoiled. To lose one’s self-control. To get angry.</td>
</tr>
<tr>
<td>æ ‼ ∏ å</td>
<td>Large surface (floor, or ground). To burst into a great rage.</td>
</tr>
<tr>
<td>∵ ∏ ∏</td>
<td>Wooden head. Head as hard as wood, like that of rowdy vagrants used to affrays.</td>
</tr>
<tr>
<td>∵ ∏ ∏ ∏ ∏ ∏ ∏ ∏</td>
<td>As above A rough. A riotous fellow.</td>
</tr>
<tr>
<td>¥ ŭ i</td>
<td>Son of the wind. A man of low extraction. “Filium terrae.”</td>
</tr>
<tr>
<td>¥ ŭ a - i</td>
<td>Son of (a happy) union. A man of noble blood, or high birth.</td>
</tr>
<tr>
<td>° ∏ ∏</td>
<td>A phenicopterus. A confirmed gabbbler, unable to hold his tongue and keep a secret.</td>
</tr>
<tr>
<td>° ∏ ∏</td>
<td>A maynah bird. A parrot (fig.). One who repeats by rote, or as a parrot does.</td>
</tr>
<tr>
<td>¥ ∏- ∏</td>
<td><em>Kho-kla-la-su</em> A Cataian.</td>
</tr>
</tbody>
</table>

*(N.B. This is a logogram made up of the initial syllables of: Khorat, Khamen (the Khmer country, i.e., Kamboja), Lakhon (i.e., Nakhon Sri Dhammaraj or Ligor), and Suphan; these being the localities whence, according to popular opinion, come the most arrant liars). This jocular formula has a pendant in Europe in the "four P’s" (palmer, pardonner, a poticary, and a pedlar) disputing as to which could tell the greatest lie—in Heywood’s play “The Four P’s” (A.D. 1520)*
## C. SIMILES

<table>
<thead>
<tr>
<th>Literal Translation</th>
<th>Meaning Implied</th>
</tr>
</thead>
<tbody>
<tr>
<td>Like running a mortar up-hill.</td>
<td>A very hard job. A difficult task. A Sisyphian labour.</td>
</tr>
<tr>
<td>Like a Ceylonese tongue.</td>
<td>Gab. A glib-tongued fellow.</td>
</tr>
<tr>
<td>As easy as smoking a cigarette.</td>
<td>As easy as kissing my hand. 'Tis as easy as lying (Shakespeare).</td>
</tr>
<tr>
<td>Like making an oblation of a platter of food to the ghosts.</td>
<td>Like giving a sop to Cerberus.</td>
</tr>
<tr>
<td>Like a ghost without substance or a leaf plattem without frame.</td>
<td>An empty show. An unservicable thing or individual. A bogus.</td>
</tr>
<tr>
<td>Like bringing up a water monitor wasting the curry.¹</td>
<td>Wasted time and labour. “A laver la testa all’ asino si perde il ranno ed il sapone” (Ital. prov.)</td>
</tr>
<tr>
<td>Losing the personal brightness as if being possessed with a ghost.²</td>
<td>Wasting away and losing gaiety as if possessed with a vampire.</td>
</tr>
<tr>
<td>Monkey-like face.</td>
<td>Sullen mien.</td>
</tr>
<tr>
<td>Sitting motionless, with folded arms, like a monkey.</td>
<td></td>
</tr>
<tr>
<td>Like the copper concealed (in a counterfeit silver coin) which, with exposure, becomes stained (with oxidation).</td>
<td>Showing up its spots.</td>
</tr>
</tbody>
</table>

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¹ The monitor lizard is considered a very unlucky animal; if it enters a house it is an ill-omen.
² The ⁰ æ ⁹ is the ghost of a woman dying while pregnant or in childbirth. The explanation given of the term in Pallegoix’s dictionary is, as usual in such cases, incorrect.
<table>
<thead>
<tr>
<th><strong>Literal Translation</strong></th>
<th><strong>Meaning Implied</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Starving like a dog.</td>
<td>Starving like a church mouse.</td>
</tr>
<tr>
<td>Like a broken tree, whose cherished fruits wither.</td>
<td>Said of one talking nonsense, or unable to plead his own cause.</td>
</tr>
<tr>
<td>Though possessed with a mouth, it is useless, like that of a turtle or a shellfish (which lack the faculty of speech).</td>
<td></td>
</tr>
<tr>
<td>Like bartering Barus (or, refined) camphor for common salt.</td>
<td>A foolish bargain.</td>
</tr>
<tr>
<td>Like raising (or pretending to raise) a log with a splinter.</td>
<td>A task beyond one's own forces.</td>
</tr>
<tr>
<td>Like the dumb man dreaming in sleep, (who is unable to tell what he has seen in his dreams).</td>
<td>Said of one unable to put down in writing his thoughts or experiences.</td>
</tr>
<tr>
<td>Like a maimed man without hands getting a fingering.</td>
<td>Said of one who does not know to make a good use of the valuables he possesses.</td>
</tr>
<tr>
<td>Like the rabbits who attempted to find out the depth of the sea (which they could not do, their legs being too short for the purpose, and perished drowned in consequence).</td>
<td>Like the self-conceited frog who attempted to swell up to a size equal to that of the bull.</td>
</tr>
</tbody>
</table>

1 This very popular adage occurs cited in the annals of Ayuthia, vol. I., p. 150 (date, rectified, 1590).
2 This saw appears to have been taken from the 37th stanza of the Lokaniti, the second verse of which says: “Mugo’ va supinam passam, kathetum pi na ussahe,” ‘Just like a dumb man, who is unable to tell what he has seen in dream.’
3 Both these apologues also occur in the Annals of Ayuthia vol. I., pp. 72-73 (data, rectified, 1564).
Like the little bird who challenged “Garuda” (the mythical king of the feathered tribes) to flight.

An Icarian attempt, bound to end in failure.

II. Instances of borrowed sayings, and literary allusions

In order to give an idea of the difficulty of discriminating between genuine Siamese and foreign imported sayings, I shall now give a few instances of adages, similes, etc., borrowed from Indu literature or based on incidents related in the “Avadanas,” “Jatakas,” and other popular stories formerly current in India. The field of literary allusions—confined mostly to classical Indu works—now and then met with in Siamese literature and sometimes found in the colloquial in daily use among the people, is so far an entirely untrdden one, and should receive earnest attention at the hand of scholars. For it is an undeniable fact that passages occurring in local literary productions and even in the vernacular, do often prove absolutely unintelligible to the average foreign resident on account of the allusions they contain to incidents, stories, and traditions with which he is unfamiliar as they belong to the folklore of either India or Indo-China. The difficulty here referred to is exactly the same as would be experienced by a Siamese, unacquainted with our classical and historical literature, in understanding the productions of our modern writers, or even some of the articles of our newspapers. It would, accordingly, be highly useful, if some competent hand set about to collect such allusions into a handbook, as has been done in China and other places, thus producing a sort of “Siamese Reader Manual,” [sic] which would go a good deal towards clearing the way for Western readers who take an interest in the local language and literature. The opportunity for such a book may easily be judged from the few specimens here submitted.

1. ความ เจ้ามา หมีอน ตัก กัดแท่น เข้า ตับ เหลือง—“Foolishness, like a locust entering the fire.”—This saying, corresponding to our “To court destruction,” is

1 Both these apologues also occur in the Annals of Ayuthia vol. I., pp. 72-73 (date, rectified, 1564).
frequently met with in Indu literature, from the Ramayana (Sundara-kanda)\(^1\) down to the Pancatantra\(^2\) and later works.

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

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

4. ยื้อนต้นจิตปลายนาน—“The sugar cane, though insipid at the beginning, becomes sweet towards the end.” Here is an adage recurring in the Pancatantra\(^4\) and, doubtless, also in earlier Indu literature.\(^5\)

5. ตุ่งต้อพวกต่างควร, เมื่อว่า เขาผูละนก ก็แสดงตน เป็นนก, เมื่อ เขาผูละนก ก็ร้องเสียงตุ่งต้อ—“Like the bats which, when among birds declared themselves to be birds, and when among mice uttered sounds like mice.”—

“Je suis oiseau, voyez mes ailes!

\(^1\) Chapt. 85 (vol. III., p. 123 of Gorresio’s transl.; Milan, 1870).
\(^2\) Lib. I., 2, 9; lib. III., 5; lib. IV, 8, etc. (pp. 19, 75, 231, 299, etc. of Lancereau’s transl.).
\(^3\) “Baka Jataka,” the no. 38 of Fausbøll’s ed. This well-known story also occurs in the Pancatantra, lib. I., 8.
\(^4\) Lib. II., 1. “As with the sugar cane, beginning from one end and proceeding [to chew] one internode after the other the juice gradually becomes sweeter to the taste, so is the friendship of the virtuous,” etc.
\(^5\) I have since found the same adage in the Lakaniti, stanza 159\(^{th}\) : “Pabbe pabbe kamenacchu, viseasa rasa aggato : Tatha sumettiko sadhu; viparito ca dujjano.” As the sugar cane acquires a superior flavour at each successive internode as one proceeds from the tip towards the base, so does the friendship of the well-wisher: whereas that of the wicked is the reverse.” It will be seen that the saying tallies perfectly with the one quoted in the first story of lib. II of the Pancatantra (p. 149 of Lancereau’s transl.); so it may derive from an older source than either the latter work or the Lokaniti, which it would be interesting to indentify.

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On Siamese Proverbs and Idiomatic Expressions

Je suis souris; vivent les rats!”—(La Fontaine, lib. II, fab. 5). Here is a saying based on a well-known fable that like many others has travelled from India both to the West and East, spreading all over Indo-China. It comes from the Indu “Avadanas.”

12. Role and characteristics ascribed to animals

It may be worth while, before leaving this subject of Siamese proverbs, to devote a few words to the very interesting point of the role and characteristics ascribed in the imagery of Siamese folk-sayings to the various beings of the brute creation, and to notice the differences as well as the few coincidences occurring in this respect with Western literature. Some of such dissimilarities arise, as a matter of course, from the considerably diverse fauna found in these tropical countries in respect to that common in our temperate climes; nevertheless it will be seen that not infrequently the same animal is, among these populations, made to typify a foible or other idiosyncrasy quite different than with us. In either case these disparities in the valuation of the characteristics of the various animals prove extremely interesting as affording to us an insight into the peculiar aspects in which Eastern thought and experience differ from ours. Here subjoined are a few instances both of the dissimilitudes and coincidences above referred to, some being re-quoted from the list of idiomatic expressions already given.

1. The ox, โข, is—as with us—the type of stupidity or dullness; but our

2. Ass, or jackass, ละ, owing to its not being indigenous to the country, is replaced in folk-sayings by the buffalo, ควาย, which latter thus represents ignorance and all the other unattractive qualities that we sum up in the term ‘asinity.’

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

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

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

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

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1 It is also known, under a somewhat different form, in Annam. See Landes’ “Contes et Légendes Annamites,” in Excursions et Reconnaissances, vol. XI, fasc. 25, pp. 243-44.
7. The dog, หมา, acquires a far more unattractive character than with us, it being considered destitute of almost any good quality or redeeming feature, except that of devotion to its master.

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

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

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

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

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

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

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

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

16. The type of beauty, found with us in the peacock, is for the Siamese the swan, นก งูสวัด, which is withal the ideal of grace and chasteness.1

17. The nightingale and the skylark, our impersonation of sweetness of song, far from finding in Siam their counterparts in the gorgeously feathered bulbul delighting her jungles, are replaced by either the paradise bird, นก กระะเบียน, or the cuckoo, นก กระว้า.

1 The swan is also regarded as swifter in flight than even the peacock, as shown by the following passage from the Suttanipata, 220; “...the crested bird with the blue neck (the peacock) never attains the swiftness of the swan.”

As regards the hobby of vieing with the sun ascribed by the Siamese to the peacock (see no. 14, above), it would seem that in Buddhistic literature it is instead (or likewise) attributed to the swan, judging from the following sentence in the Dhammapada, 175 : “The swans go on the path of the sun, they go through the ether by means of their miraculous power.”
18. The owl, symbol with us of philosophical lucubrations, and a bird of evil omen, has become, as we have seen, a byword for the performers of the less noble nocturnal exploits of hat-snatching and street thieving.

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

20. The sparrow, นก กระ จอก, is the type of lasciviousness and sexual indulgence.

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

22. The homely gecko, ชิง จก, notorious for its frequent chirping, typifies slander and gossip. “Gecko mouth,” ปาก ชิง จก, means a bitter tongue.

23. The water monitor, ฉก, is regarded as a most abject, unlucky, and useless creature.

24. The turtle, เต่า, has no typical characteristic ascribed; but “turtle-head,” หัว เต่า, is the designation applied to one subject to often change his mind, and whose word cannot be depended upon.1

25. The fox, หมา ชิง จก, our embodiment of cunning, although existing in the jungles of Siam, is replaced in folk-sayings by the fishing tiger cat, เลือ ปลา, commonly known as the ‘master of trickery,’ เจ้า เลือ.

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

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

28. The mouse, หนู, is also, as with Malays, suggestive of tiny size, and thus corresponds, in metaphoric speech, to our ‘dwarf’ or ‘pygmy.’ So children are commonly designated หนู, ฟ้า หนู, and เจ้า หนู which is rather a familiar term of

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1 However the turtle is also taken as a type of dumbness. The expression “turtle (more correctly ‘tortoise’-) head” for a ‘weather cock’ or fickle person, doubtless originated from the habit of the tortoise of often retracting its limbs within the carapace and then protruding them out again. In the Lokaniti, stanza 76, the perverse person who endeavours to mask his own wickedness, is compared to a tortoise secreting its limbs: “Guyhe kumma ‘va angani.”
endearment and conveys the same meaning as our “little ones.” 1 From a passage of Shakespeare it appears that the same term was used in a like manner even for fully grown people: “Pinch wanton on your cheek, call you his mouse”; and Dr. Frankfurter notices in his “Elements of Siamese Grammar,” p. 72, that in German children are addressed as “Mäuschen,” i.e. ‘little mice,’ much in the same way as in Siamese. In Siam as in Malaya, however, the connotation ‘mouse’ is applied, besides to animated beings, also to plants and inanimate objects of a peculiarly diminutive variety.2

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

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

Already highly interesting in itself such an inquiry would become the more intensely so, if conducted on comparative lines so as to bring face to face with Siamese idioms the congener ones of the neighbouring nations and show what figures of speech have been resorted to by them to express the same idea. Take for instance the word ‘interest’, of ‘fruit’ of money. Among Siamese it is not yet a ‘fruit’, but is conceived as being still at the blooming stage of a ‘flower,’ ดอก. More fully it is expressed as ดอก เมีย ‘flower of cowries,’ while in Malay it

1 The term เอเชี ย is recorded as having been used by King Phrah Buddha-löt-la when addressing his son, the future King Maha Mongkut, while yet a boy. “¥’ ติ ผู้; ติ เอเชี ย ‘Is it good or not, my dear little mouse?’ (See J.S.B.R.A.S., no. 30, p. 34, for the analogous Malay applications of the terms ‘mouse’ (tikus) and ‘elephant’ (gajah) to plants, creepers, etc.

2 See the J.S.B.R.A.S., no. 30, p. 34, for the analogous Malay applications of the terms ‘mouse’ (tikus) and ‘elephant’ (gajah) to plants, creepers, etc.
is denoted much in the same style as ‘bunga wang,’ *i.e.* ‘flower of money’. In Mon it is more uninvitingly conceived as ‘oit sŏn’ = ‘faeces of silver’ (*i.e.* money); while in Khmer it becomes ‘kār-prak,’ *i.e.* ‘the labour of silver,’ meaning the outcome of the work (investment, etc.) of money. But even among the various branches of the Thai race there are variations, for while the Lau of Northern and North-eastern Siam call interest, with but slight difference, ‘dok-ngŏn,’ ‘flower of silver’ (*i.e.* money), their kinsmen of Burma, the Greater Thai, or so-called “Shans”, owing doubtless to the influence exercised upon their modes of thought by the Mon, the former masters of the country, render the same expression as ‘khi-ngŏn’ (faeces of silver) which is merely a translation of the Mon one. As the Siamese and Lau terms differ from all those employed by their neighbours¹—except the Malays who probably adopted the locution from them—we must conclude that the idiom ‘flower’ or ‘flower of cowries,’ ‘flower of silver,’ etc., is of genuine Thai origin and belongs to the primeval speech of their race.

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

13. Conclusion

With this sketch, necessarily imperfect, owing to the extremely brief time I was enabled to devote to its preparation as well as to the necessity of not trespassing the limits of space conceded to an ordinary paper, I venture to hope nevertheless to have succeeded in some measure to direct attention to the possibilities offered by a study of Siamese proverbs and idiomatic phrases, and to demonstrate how vast and interesting is this so far almost untrodden field. If these pages will stimulate inquiry and lead to our being put in possession at some not far distant date of a fairly extensive collection of genuinely Siamese adages and idioms current in the various parts of the country, I shall deem

¹ Chinese, Annamese, Burmese, etc. also included, who all have different modes of expressing the term ‘interest.’
the object of this paper to have been completely attained. Meanwhile, I consider myself fairly justified in concluding, from the fragmentary evidence adduced above, that “Sense, shortness, and salt,” the long acknowledged ingredients of a good proverb, are all but absent in Siamese folk-sayings, and in many an instance no less conspicuous than in the choice bits of proverbial lore of the highest civilized nations. Last but not least of the refreshing impressions derived from a study of them is the somewhat unexpected one of finding therein the very condemnation, in the most explicit and poignant terms, of certain foibles with which the Siamese have been from time to time more or less unjustly credited by Western writers.

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

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

APPENDIX A

Bibliography of Siamese Subhasit Literature

As remarked above, the Siamese include under the name of Suphasit not only proverbs proper, but also every sort of moral teachings and rules of conduct and deportment. In attempting for the first time to give here subjoined a bibliography of Siamese Subhasit literature, I have accordingly thought it advisable to class the works relating thereto under two heads, víz., 1—Proverbs proper, including adages, maxims, precepts, etc., and 2—Ethical treatises, consisting of rules of conduct and deportment and manuals of politeness. Being a first attempt in its line, the present bibliographical sketch is necessarily incomplete, and it is therefore to
be hoped that those who take an interest in the subject will supply the names and
descriptions of such works as may have escaped the attention of the compiler of
this first list.

1. Collections of proverbs, maxims, etc.

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

2. โลกนิติ—“Lokaniti,” or “Guidance to Mankind,” a metrical work in the
Pali language introduced from India, which has formed the prototype for most
Siamese compositions of a similar character subsequently produced. It is divided
into seven “kandas” or chapters, six of which have been printed in a some
what mutilated form in the “Vajiranan Magazine” (the journal of the homonymous
society and library), vol. II of the small 8vo edition, C.S. 1247 (= A.D. 1885),
fasc. 7, pp. 60-86.

3. โลกนิติในแบบ—“Lokaniti in verse,” a Siamese metrical translation of
the above, printed collaterally with the Pali text in the same magazine. Author of
this translation seems to be the Phya Sri Sunthon Vohant (Sundara-vohara)
Noi (1822-1891).

4. โลกนิติในแบบ—another metrical translation of the same
work into Siamese, by Prince Kroma-somdech Dechadison (Tejatisara), a son of
King Phutta-lot-la the second reigning sovereign of the present dynasty, who lived
A.D. 1793-1859. This translation was printed in the “Vajiranan Magazine”, vol.
II, fasc. 8, C.S. 1247 (A.D. 1885.), pp. 136-175.1

1 A new and properly revised as well as reintegrated edition of this valuable ethical work has been
recently issued (1904) under the title of ยุทธภูมิ of Prince Dechadison’s rifacimento was
dated back to the days of Ayuthia and has now probably gone lost.

Prince Dechadison’s rifacimento was completed on 29 January 1835.
5. Lokanit, Subhasit Thai—“Lokanit, Subhasit Thai.” Another metrical translation of the Lokaniti into Siamese, by an anonymous author. First printed by the Rev. S. J. Smith, 1872, 1 vol. small 8vo, 56 pp.

6. Isaranana’s Maxims,” a metrical composition consisting of proverbs and useful maxims, by the Reverend Isaranana, a Buddhist monk living under the fourth reign of the present dynasty (A. D. 1851-1868) and said to be of royal descent. Various editions in print are extant of this work. One dated 1899 comprises 14 pp. small 8vo.1

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


11. Versified Maxims of Phra Ruang,” a paraphrase in verse of the wise sayings of King Ruang, each maxim being dealt with in a separate stanza of four lines. By Khun Prasot Aksoranit (Phe). Published in the Vajiranan Magazine for R. S. 114 = A. D. 1895, pp. 1795-1802, 1889-1900; and for R. S. 115 = A. D. 1896, pp. 1995-1998, 2089-2094, 2190-2192, 2286, 2352-55, 2446-49. Only 130 maxims have thus been treated, out of some 170, and the publication of the remainder has never been made since.

12. One hundred and fifty precepts,” in metrical form, by the Buddhist monk Maha-Joti (Wat Lieb, in Bangkok city. Printed in the year R. S. 119 = A. D. 1900, 1 vol. in 16mo., 8 pp., of which the precepts proper

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1 The Rev. Isarananya was a Mom Chau Prince descended from the Second King (Wang Na)’s family.
only occupy five, the rest being taken up by a moral exhortation appended as a conclusion by the author.

Two new entries should be made of popular Lau books of maxims that have since come to my notice, viz:

No. 13. Pu son lan, “A grandfather’s teachings to his grandchild,” in two palm-leaf books, ms.¹

No. 14. Lan son Pu, “A grandchild’s teachings to his grandfather”, a counterpart to the preceding, in two palm-leaf books, ms.²

2. Moral teachings and rules of deportment

1. पु सन नं—“King Bali’s advice to his younger brother.” This metrical composition, based on an episode of the Ramayana, canto IV (Kiskindhya-kanda), in which Bali, the king of the monkey tribes, falls wounded to death by an arrow of Rama, purports to be the admonitions given by the defeated potentate to his younger brother Sugriva to whom he handed over the care of the kingdom before passing away. An old redaction of this treatise appears to have been extant in Ayuthia since the seventeenth century A. D. judging by an acrostic on पु सन नं which I find in the Siamese grammar composed for King Narai by his chief astrologer (Phya Horadhipati) from Sukhothai. But whether such a work is still extant or not, I am unable to say.

2. पु सन नं—A similar composition by नाई नरिङ्द्र धिबेट (In), a highly esteemed poet, who wrote under the first reign (A. D. 1782-1809).³

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¹ See Appendix D, no. 8, note 1.
² Ditto.
³ He was a अङ ये ति · थ or upper class page attached to the second king’s household. Nai Narindr Dhibet is merely the title borne by one of such officials; In was the name of the poet who held that position. He is probably one and the same person with the next.

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3. .Priority  หนังสือ—A similar work by a monk named Yasara (พระ มาหาร ยรศารา), of which various editions have appeared in print. One of these, dated R. S. 119 = 1900, comprises 11 pages in 8vo. The title of this work might be rendered “The Courtier,” as it consists, in fact, of rules of conduct and admonitions on court etiquette, etc.¹

4.  ฎวงสิริทิ  ตอนแรก—“Admonitions to children,” a metrical work by Prince Dechadison (A. D. 1793-1859). Various reprints of it exist, of which one was made in R. S. 119 = A. D. 1900, comprising 43 pages. It contains very sensible and useful advice.


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

7.  ฎวงสิริทิ  ตอนหลัง—“Queen Krisna’s advice to her sister,” by an anonymous writer, apparently from the time of Ayuthia. Queen Krisna, though plurally married to no less than five princes, could get on very well with the whole of

¹ The author here referred to was not a monk, but an official attached to the second king’s palace, where there is a post the holder of which bears the title of แคร์ พระหายาสรา. This is evidenced by the fact that, at the close of the poem, he says of himself:

‘A composition of ours, Phrah Maha-vasara,
Who is an official attached to the Pavara [i.e. Wang Na] Palace.’

Hence the great probability that, as suggested above, it is here again a question of Nai Narindr Dhibet (In) himself, who may have been promoted later on to the post of Phrah Maha-vasara. I have not yet seen the version of the แคร์ ascribed to Nai Narindr Dhibet (In), and I am therefore unable to tell whether this (no. 2) is a distinct work from the other (no. 3). But the probability is, until no. 2 turns out to be a quite separate work, that nos. 2 and 3 are one and the same composition, due to the pen of the same writer who has borne at different periods two different titles.
them; but her sister Chiraprabha although possessing only one husband found it impossible to agree with him. Disconsolate she unbosomed herself to her elder sister Krisna who, with the experienced advice she gave her, managed to re-establish peace and happiness in her home. This work, purporting to be Krisna’s teachings, may thus be called “The Palace Lady’s Manual,” and forms a counterpart to no. 3 above. The original version was engraved in a slightly revised form on marble slabs encased in the walls of one of the “salas” or kiosks of the Jetavana monastery in the city (popularly known as “Wat Pho”). It was since printed several times, e.g. once by Smith in C. S. 1236 = A. D. 1874, in small 8vo., 17 pp.1

1 The authorship of this earlier version of "f... " ð  åðôås ascribed, almost by common consensus, to æ “ ø Phya Trang, i.e. one of the governors of Trang (W. coast Malay Peninsula) under the early part of the third reign (1824-1851), who passed to posterity owing to his being a very accomplished poet. He also wrote some poems ÿ..." ñ " å at the beginning of the same reign, on the occasion of the consecration of certain drums made from ð; å “(Melanorrhoea sp.), and he is possibly the same Phya Trang of whom some half dozen of æ ø or erotic poems are still preserved as fairly good specimens of that style of composition. His version of Krisna’s teachings was engraven, as we have pointed out, on marble slabs at Wat Pho. Quite recently it was ably edited and published under the supervision of the local Education Department; ñ " ð æ ø æ -ø æ ø ø ø ø ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø æ ø
8. เทวิ ประตัม — [sic for ประตัม] สอน ชนินธุ ภคินิ — A modern version of the same work by an anonymous author. Published R. S. 119 = A. D. 1900, 35 pp. small 8vo. The metre runs more smoothly than in the older work.

9. คำ อัISTER สอน หญิง — "Instructions in verse to women," by an anonymous writer, apparently from the time of Ayuthia. Printed in the "Vajiranan Magazine" for R. S. 119 = A. D. 1900, no. 72, pp. 817-834.

10. พิภ젝 สอน บุตร — "Vibhok's advice to his son." Phiphek (พิภ젝 Vibhek) is the corrupt form that Vibhisana has assumed in Siamese versions of the famous Indu epic, the Ramayana. Vibhisana was younger brother to Ravana, the raksasa king and ruler of Lanka (in Ceylon). Owing to his having spoken too freely, and straight-forwardly told some crude truths to his brother and sovereign, he fell in disgrace with the latter and had to leave the kingdom, passing on to Rama's side.¹ On the point of bidding adieu to his wife and son he gave the youngsters wise advice on the line of conduct he should follow for his welfare. This, in an expanded form, is what constitutes the present work, the author of which is Mahat-cha (มาหาต ชา) an official formerly attached to the second king’s (วี น้า) palace. One of its editions in print appeared in R. S. 118 = A. D. 1899, which fills 13 pages in small 8vo.

11. สุภาษิต คำ 老婆 (อย่างใหม่) — (New) "Maxims in verse," a series of 198 stanzas of four lines each containing admonitions and rules of conduct in various circumstances, by an anonymous writer. Published in R. S. 108 = A. D. 1889, in small 8vo, 67 pages.

12. พ่อ บ้าสาย สอนลูก — "A widower’s teachings to his children," by a writer calling himself simply Phloi (พลอย) Published in R. S. 117 = A. D. 1898, in a booklet in small 8vo, 48 pages.

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

14. ฉลังไวดามา, สุภาษิต สอน หา ยา — "Cha-sanghovad. Admonitions to six classes," by an anonymous writer. The six classes of persons addressed are the young, the middle-aged, and the old-aged of both sexes. Printed in R. S.119 = A. D. 1899, small 8vo, 34 pages.

¹ See “Ramayana,” “Sundara-kanda,” chapt. 87-89 of Gorresio’s transl.

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15. เชื่อว่า สุภาษิต สืบ(descend) — “Four moral dissertations,” by the late Chau Phya Mahindr, เจ้าพระยา ระพีพ และ ศรีสุวรรณ (1821-1895). The book consists of four essays on moral instruction, as on union, concord, etc., told partly in prose and partly in verse. The author gave the book the sub-title of “พระราช ไตรม พระศรี.” Printed at the R. Printing Office C. S. 1237 (= A. D. 1875); large 8vo, 105 pages.


17. บุญสวัสดาบท เบื้อง สุภาษิต สอบ เล็ก—“Kumarovada, instructions to the young,” by the Rev. On a Buddhist monk (พระ ครู ฮัสดน) The teachings are meant for boys residing as students in monasteries, and bear on manners, behaviour, etc. Printed in R. S. 119 = A. D. 1900, small 8vo, 64 pages.

18. สุภาษิต สอบ สิบรุห์—“Instructions to the faithful,” by an anonymous writer. The book sets forth rules of conduct for devotees, novices in the holy orders, etc. Printed in R. S. 120 = A. D. 1901, small 8vo, 40 pages.

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

20. สุภาษิต ปาริชญา—“Book of Admonitions,” by the Rev. Kham (พระ คาม) of the Yana-nava monastery (วัดเยน นาวา), Bangkok. It consists of a series of sprightly skits on gambling, opium and kanja smoking, spirit drinking, cock-fighting, etc. Printed in R. S. 120 = A. D. 1901, small 8vo, 42 pages.

21. แม่หน้าายสอนลูก—“A widow’s teachings to her children,” by an anonymous writer. Printed in R. S. 120 = A. D. 1889, small 8vo, 16 pages.

22. สุภาษิต ขี้หน้า—“Exhortations to drunkards,” by an anonymous writer. It sets forth very forcibly the evils of excess in spirit drinking, and warmly appeals to people addicted to it to abandon the practice. Printed in R. S. 114 = A. D. 1895, in small 8vo, 34 pages.

23. นักรสารานิพนธ์—เบื้อง สุภาษิต สอบ ไอย—“The three storied umbrella : maxims for the education of the heart,” by ธนศร หลงรักษา (ทิน) since promoted to the title ofหลวง พาณฑพ ภักดี, who completed the work on 2 August 1894. The title of “three-storied chattra (state umbrella)” was adopted for it in view of the fact that the maxims contained therein are grouped under three degrees, viz., ordinary, medium, and superior. The book is, in substance, not one of proverbs but a didactic moral treatise. Printed in R. S. 108=A. D. 1889, evidently an error for R. S. 118=A.D.
1899, small 8vo., 45 pages. The author is well known as the quondam librettist for the now disappeared Princes Theatre, for the stage of which he adapted many a play. Among others may be mentioned his adaptation of the Rajadhiraj referred to in a note in Appendix E.

It will be seen that the works included in the above bibliographical sketch are mostly modern, nay quite recent. Although there can be no doubt that during the period when the Siamese capital stood at Ayuthia (A. D. 1350-1767) many more similar works must have existed, they seem to have got lost through the sack of that capital, or become too rare to be now readily accessible. It is sincerely to be hoped that those who may possess any such works or information about them will kindly forward short notices of their titles, authorship, and contents, for insertion into a supplement to the present bibliography.

APPENDIX B

Text and Translation of King Ruang’s Maxims

As already noticed on a preceding page, several recensions exist of the collection of maxims ascribed to King Ruang, which present not a few variants, although mostly of a slight enough character. One of the best known recensions is that made at the time of the foundation of the Jetavana, vulgo Wat Pho, monastery in Bangkok city, during the third reign of the present dynasty. This recension was engraved, like many other texts and treatises of science and folklore, on marble slabs and encased in the walls and pillars of one of the many salas or kiosks adorning the inner courtyards of that famed monastery.\(^1\) In the text and translation subjoined I have followed what purports to be a copy taken from the recension in question, which, for brevity’s sake, I shall conventionally distinguish as (P.). This I have, however, collated with several mss. of an older recension (O) which may as likely as not represent the text in its original or quasi-original form, and have noted the variants appending them in notes at the foot of each page. The printed versions are all more or less incorrect and teem with gross orthographical errors as well as with misprints, both features which seem to be inseparable from the publications in the Siamese language issued by most local privately-owned

\(^1\) Many of such kiosks have, since several years, fallen to ruin; but the inscribed slabs were picked up from amongst the debris and put by awaiting an opportunity to transfer them to a more suitable place, as the texts they contain (on native medicine, astrology, folk-lore, etc.) are very valuable and form collectively a very curious library. Owing to the present “pele-mele” condition of the slabs, I could not, as I should have wished, collate the texts at hand with the one inscribed on them.

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establishments. I may add, for completeness’ sake from a bibliographical point of view, that a paraphrase in verse of 130 of King Ruang’s precepts has been published in the “Vajiranan Magazine” for R. S. 114-115 (= A. D. 1895-6), see Appendix A, no. 11. The author of this metrical composition has dealt with the sentences of the precepts taking them one by one, as if each sentence were a whole precept in itself, a course which to my belief is somewhat open to criticism. Far from following such a rule of thumb method, I have in the text and translation subjoined grouped together such sentences as seemed to me parts of the context of one and the same precept.

**Text (P.)**

**Translations**

**Introduction**

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

**Preamble**

1 O. has a different preamble, as follows:

The sovereign who aspired to omniscience (i.e. to the attainment of Buddhahood), having gained a thorough knowledge of all things, devoted a portion of his extensive lore for the instruction of mankind. Let his teaching be followed unswervingly.
The Precepts

Study while still of tender age.

Pursue wealth when mature.

Thy neighbour’s property do not covet.

Do not foment disputes.

Conform to old precedent (i.e. to long established usage).

Adopt what is right and reject what is wrong.

Refrain from doing foolish things.

Do not bully thy fellowmen.

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

In the presence of the enemy do not be remiss.

Do not tarry long at other people’s homes.

Of the management of thy own home think in earnest.

Do not sit close to thy superiors (in age or in rank).

Do not push thy ambitions higher than thy own station.

1 O. has: ให้ หา ดิน คือ น เฝี่ยม ไกกุ which is clearer.

2 O.: อย่า ให้ แล้ว ทรัย์ พาล

3 O.: อย่า ร้าน แก่ ความ

4 O.: จ ไว้ ตาม ระ รอบ

5 เลย has here the old predicative sense of to abandon, to forsake, to relinquish.

6 O.: ข้า ศึก มา อย่า บิน ใจ

7 O.: การ เรียน ตัว ให้ เรอบ ศึก

Defer the pursuit of wealth to a maturer age.

Do not defraud thy fellowmen of their property.

Do not be slothful in (attending to) matters.

What you say, say according to rule.

When the enemy comes on do not be remiss.

Same sense as above.

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On Siamese Proverbs and Idiomatic Expressions

The Precepts

15. ที่ รัก อย่า ดู อุก
Do not contemn those whom thou lovest.

16. ปลูก ไมตรี อย่า รู้ ร้าง
Establish friendship indissoluble.

17. สร้าง ภูติ อย่า รู้ ไหร
Build up good works unremittingly.

18. อย่า ได้้ คำ คุณ พอลด
Do not credit the talk of mellifluous speakers.

19. เข็น เรือ ทอด ทาง แน่น
When hauling a boat on shore, lay bilge-ways for it.

20. เบื้อง คน อย่า ทำ ใหญ่
Being a man, do not give thyself airs.

21. เร้า คน ใหญ่ อย่า ใหญ่ ฟุ่ม
With thy own dependents do not be hot and hasty.

22. คุณ ชู บาง อย่า ใหญ่
While associating with magnates do not scrimp.

23. ใหญ่ คน ภูติ รักพี่
Ponder on thy own faults, and

24. อย่า คน ดี ใหญ่ ไทย ทำ
Do not think on the faults of others.

25. หว่าน พิษ จัก อยาก ผล
Sow and thou shalt reap.

26. เลี้ยง คน จัก กิน แรง
Foster thy fellowmen, and thou shalt benefit by their energies.

27. อย่า ขัด แยง จุ้นใหญ่ (อย่า ขัด แยง)
Do not oppose thy superiors.

28. อย่า ไอ้ ดิน ใจ เกินสัตย์
Do not elate beyond measure (or, beyond thy own station).

29. เดิน ทาง อย่า เดิน เบี้ยว
If going forth on travel do not set out alone.

30. น้า เขี่ยว อย่า ขาด เรือ
If the current be swift, do not place thy boat athwart.

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1. O. : คน ที่ รัก อย่า ดู อุก ได้้
2. O. : เบื้อง คน อย่า ทำ ใหญ่
3. O. : ใหญ่ คน ภูติ รักพี่
4. O. : อย่า คุณ ใหญ่ ไทย ทำ
5. O. : อย่า ไพ่ ข้อ คุณ
6. O. : เลี้ยง คน ใหญ่
7. O. : สมัคร น้า เขี่ยว อย่า ขาด เรือ

Cf. no. 13 in Appendix E.
The Precepts

31. By the tiger’s den be on thy guard, and be solicitous about fuel and fire.

32. Being a freeman (Thai) do not associate with slaves.

33. Do not contemn respectable people.

34. If well off do not boast of thy own wealth.

35. The admonitions of the aged keep in mind.

36. In thorny or spiky places do not go without shoes.

37. Protect thyself with fences and hurdles.

38. Do not blindly rely upon those whom thou lovest.

39. Where there is danger keep off, Hasten out of the way.

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

41. Love thyself more than treasures.

42. Do not accept suspicious (or troublesome) things.

1 O. : ไระ ระ ระ ระ

2 O. : ไม่ ใต้ ใต้ ใต้

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

4 O. : ที อยู่ อยู่ อยู่

5 O. : อยู่ อยู่ อยู่ อยู่

6 O. : อยู่ อยู่ อยู่ อยู่

7 O. : รักษา รักษา รักษา รักษา

Be careful (about providing) fuel and fire.

Being wealthy, do not mention it.

In danger hasten to clear out.

Where there are many wings (i.e. winged creatures) do not hasten.

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

Love thyself, guard thyself, and fonder thyself more than wealth.
On Siamese Proverbs and Idiomatic Expressions

The Precepts

44. เห็น งา ตา อย่า ประ งก — What pleaseth thy sight do not covet.
45. ของ ผัก ทาน อย่า รับ — Do not accept in deposit things (of unknown origin).
46. ที่ พ่อ จง มี ใจ — With the army let there be fire (and light) in readiness.
47. ที่ ไป จง มี เพื่อน — When going about, have a companion with you,
48. ทาง แหว บุญ โกล คลา — Avoid unbeaten tracks in the jungle.
49. คู่ บา สนอง อย่า โกย — Do not resent the admonitions of thy teachers.
50. โทน คิด พิจ รู้ — Be conscious of thy own faults and their deserts.
51. สืบ เรีย ฮว อย่า เรีย คำติ — Sacrifice wealth rather than honour.
52. ทัก ติ อย่า ตูล เรีย — Be devoted and not touchy (peevish, waspish)
53. อย่า เบีย สิ่ง แต่ มิตร — Do not vex thy friends.
54. ที่ ติด ช่วย เรียน คอบ — When others err, gently admonish them.
55. ที่ ชอบ ช่วย ยก อย — Give honour to whom honour is due.
56. อย่า ขอ ขอ ช่วย มิตร — Do not ask for what thy friends cherish.

1 O. : เห็น เติม ตา แล้ว อย่า ปรากฏ—Don’t utter what thou clearly perceivest (is better left unsaid). Other texts have: ตื่น งา ตา อย่า ประ — What looks pretty to thee do not covet.
2 O. : ของ ผัก ตรา จง รับ—Accept in deposit only what is becoming.
3 O. : อย่า หัน ผี วิ่ง ระ — Lose neither head nor heart. As regards the above, cf. the Western proverb: “Keep the common road and you are safe.”
4 O. : ตื่น เรีย ฮว สนอง คำติ — Forsake wealth, but guard honour.
5 O. : ทัก ติ อย่า กล เกีย — Do not bear ill-will to those who are faithful to thee. N. B. เรีย คำติ above is a Lau word meaning ‘to get angry’; while เกีย, รับเกีย is Khmer: “to take in ill part,” “to take offence.”
6 O. : อย่า ขอ แสน คำติ แต่ มิตร — Do not exceed in anger towards friends.
7 O. has ที่ instead of ที่ at the beginning of the sentence, as does no. 55.
8 O. has เพื่อน (comrades) instead of มิตร (friends).
The Precepts

57. ชอบ คิด, มาก จาง มาก¹
(Long) intimacy wearies and (ultimately) leads to estrangement.

58. พน สัตว์ ปาก ปรามใจ
When meeting an enemy talk affably with him.

59. ความ ใจ อย่า โยง เย่า²
Thy inner thoughts (or feelings) do not disclose to others.

60. อย่า มัว แม่ เมื่อ นิ่ง³
Do not get intoxicated (except with what is noble), (lit., Do not always be infatuated).

61. คิด ตรง ตรง หู หิว เมื่อ⁴
Always reflect thoroughly.

62. พิ่ง ฝน เพื่อ ต่อ ฏีติ⁵
Be generous towards thy own kinsmen.

63. ลง รู้ ที่ คลาด, ที่ หาย⁶
Know where to be prudent and where to be bold.

64. คน แพลง อย่า พาลง คิด
With the bad do not do ill, and do not tie bonds of friendship.

65. เมื่อ ฟ้าทิ, พิ่ง ตอบ⁷
When spoken to, make a point of replying.

66. ลง นับ นอย ผู้ใหญ่⁸
Obey thy superiors.

¹ O. : อย่า มิเนิ่น ทอง ขอ หา สถาน—Do not borrow valuables. As regards the above cf. the Western proverb: “Familiarity breeds contempt.”

² O. : จ่าย ไม่ คิด ผู้ ยัก—Behave in private (or inwardly) as thou dost in public (or outwardly). คิด ตาม อย่า ใจติ—Spear and sword do not keep far removed from thy person.


⁴ O. : คิด ความ ตาม รูปร เมื่อ—Always think (and act) to the point. (or, Do ever consider matters conformably to circumstances).

⁵ O. : อย่า เนื่อง ความ ธรรม—Do not turn away from the path of righteousness. อย่า หัก หนัก ซึ่ง ชุด มิตร Do not be in earnest for what is unwholesome (lit., for what is likely to cause thee infirmities).

⁶ O. has : ให้ รู้, etc.

⁷ O. : อย่า เอา เนื้อ มิตร ไป นา—Do not make them thy own companions.

⁸ O. : จง จง รับ ชอบ, ให้ ตอบ ชื่น แต่ ผู้ สน—Discourse of matters fully, and reply only as much as is befitting to thee.

⁹ O. : ให้ หมู่ ผู้ช่วย—Associate with thy superiors (or elders).
On Siamese Proverbs and Idiomatic Expressions

The Precepts

67. คชคำ โล แล่น หลีก หลบ
When a (furious) elephant comes rushing along get out of his way.

68. สุวาน ขบ อย่า ขบ ตอบ
If a dog bites thee, do not bite him in return.

69. อย่า กบป จิตร ฤดูร่ำ
Do not be envious.

70. เจรจา ตาม คดี
Talk to the point.

71. อย่า ปลุก ฝี กลาง คลอง
Don’t wake up ghosts along the highways.

72. อย่า ปะ ปะ เรียน อาธรรม
Do not be anxious to learn the Black Art, in order to hasten the destruction of others.

1 O. ตมั่นใจ ติม ติม—When an elephant comes rushing along, hide and crouch. Some texts have ตมั่นใจ ติม ติม—practically same sense as above. Cf. no. 11 in Appendix D. The Lokaniti contains a somewhat similar passage in stanza 88 which reads:
"Singanam pannasa hatthena, satena vajinam vajje,
Hatthidantim sahassena, desacagena dujjanam."
"Shun (dangerous) horned animals at fifty cubits’ distance, (rushing) horses at a hundred;
Tuskers at a thousand; but forsake the place entirely before the wicked.”
N. B.—Vaji, “a horse” (Skr. Vajin); and Hatthidanti, “a tusker elephant,” not in Childers.

2 O. ตมา ขบ อย่า ขบ ต่อ มะรา—Same sense as above, but couched in more vulgar language.

3 O. ตมา รีทาย แม่ ทำหมา—Do not bear malevolence to thy fellow-men.

4 O. ตมา อGam เรียน แต่ ผู้ใจ—Learn only what is proper [or, fitting].

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

6 อาธรรม, a term—naturally—misunderstood in Pallegoix’ dictionary, means the Atharva Veda and, more specifically, incantations and magical practices: in a word, the art of sorcery.

7 O. has ติม ติม instead of ติม ติม: same sense. An identical precept is contained in the Suttanipata, 927: “Let him [the monk] not apply himself to practising the Athabbana [-veda].” Professor Fausböll translates “practising (the hymns of) the Athabbana-veda” (Sacred Books of the East, vol. X, part II, p. 176); but there can be no doubt that magic, sorcery, is directly implied. In the Pali Dhammasatta introduced of old from Pegu into Siam, Athabbanika forms the 25th head of dispute, and includes all practices connected with the Black Art. (See Laws of Siam, 5th ed., 1879, vol. I, p. 20)
The Precepts

Do not imitate the China cup which, once broken, cannot be recomposed; But follow the example of Samrit bronze which, even when shattered, is still useful.

Do not (blindly) rely upon thy wife and children.

Intimate matters do not spread out; and do not bring outward gossip indoors.

Stand by thy sovereign until death, and assist thy chiefs efficiently.

Eatables that are costly do not covet.

Do not listen to the talk of greedy people.

Win other people’s hearts.

Do not take a short-sighted view of events.

Towards thy rulers do not mean harm.

---

1 O. has the negative ป 1 instead of ถ in both these sentences.
2 O. has ถูก เมีย ทั่ง, etc.—i.e. “While thy wife and children are present,” etc.
3 O. has ไฟ, i.e. “fire,” figuratively “tribulations,” “torments.”
4 O. has: จน อิส ตาย instead than จน ตัว ตาย; same sense.
5 O. has: อาหาร นาย ให้ คื่น แพร่—Cooperate with thy chiefs with all thy own forces.
6 O.: ของ ป่อ อย่า ใจ คือน—Endeavour to win the hearts of thy comrades; and อย่า พิน เผื่อน แก่ ส่าน—Do not lose thy self-control with others.
7 Several texts have ไกล “far,” instead of ใกล้, “near”, or “short-sighted view.”
8 O. has: ท่าน ให้ instead of ท่าน ให้—same sense.
§ The Precepts

Be lenient to the dull-witted.

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

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

Do not hate either teachers or friends.

Reject what is wrong, and adopt only what is right.

Incline thyself to the aged.

When entering or leaving a place don’t do it with perfect confidence, but guard thyself on both front and rear.

Beware of him who abhors thee, as he will surely harm thee.

Don’t be too often waspish.

If in error cast it off and destroy it.

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1 O. adds here the following sentences absent in the modern recensions:
   "When the sage admonishes thee, do not be insolent to him."

2 O. has: "do not be remiss, do not blindly rely."

3 O. has: "If at fault, purge thyself of it at least in part. Some texts have: if in error cast it off and destroy it."
The Precepts

92. ข้าง ตน ไว้ อาวุธ — Keep weapons by thy side.
93. เครื่อง สรรพ ยุทธ อย่า วาง จิต — Do not trust entirely to weapons.
94. คิด หุบ โน สงสาร — Be mindful of the misery of life (lit. of continued existence, through the cycle of transmigration).
95. อย่า ทำการ รี ที่ ผิด — Do not carry out what (thou perceivest) has been wrongly planned.
96. คิด ขน คน ชาย ที่ ชอบ — Endeavour to search out what is right.
97. โต้ ตอบ อย่า เสีย คำ — In replying do not waste words (or talk nonsense).
98. คน ช่า อย่า ร่วม รัก — Do not fall in love with the artful.
99. พระ พวก พื้น ฟันฟุก — Foster thy own kinsfolk.

1 O. : วาง พวก ฐาน อย่า วาง — Keep spear and sword close at hand, instead of boasting (thou canst do without them); So that, in the event of the enemy’s coming, thou mayest make a stand, and retaliate upon him in due course.
2 O. : รับ ฟัน หุบ สงสาร — Ponder on the sorrows of continued existence. (That is, so as to be able to take the right path leading to the cessation of re-birth).
3 O. : อย่า ทำ ผิด — Dare not do what is wrong.
4 O. : ได้ ตอบ นี้ ความ ชอบ — If in the wrong inquire about what is right.
5 O. : โต้ ตอบ อย่า เสีย คำ — On getting as much as can be grasped with both hands together, do not relinquish the simple handful. N. B. This is an excellent example of the curt style obtaining in Siamese proverbs, offering compressed and tersely put in a few monosyllables what requires the double or even the treble number of words of a Western language to express.
6 O. : ช่า อย่า รัก — Do not affect the wily.
7 Both these sentences 99 and 100 are omitted in O.

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100. ปรุง เอา แรง หัว ตน
Surround thyself with strength.

101. ชะง่ เชียง ใกล่ แรก ทะลา
Imitate the hen and the (francolin) partridge, which (when discovering food) lead on their young to pasture.

102. ระเบียบ ระเบียบ อย่า ฟัง คำ
do not listen to idle rumours.

103. การ จะ ทำ อย่า ตวน ได
Do not do things hurriedly.

104. อย่า ใช คน ปั้ง บท
don’t send people on an errand without full instructions (lit. with inexplicit orders).

105. ทั้ง แทน คุณ ท่าน เมื่อ ยาก ผ่าน ของ จัก จง พอ ใจ
Requite the benefits of others when they are in distress, and be affectionate to whatever they entrust to your care.

106. เล่า หัว ได อย่า ทะเล
In the royal presence do not be haughty.

107. ภักดี จง อย่า เกียรติ
Be devoted, and not slothful.

108. เจริญ อย่า เจริญ ตอบ
To thy king do not return wrath for wrath.

109. นบ นอน ใจ โล สุทธิ์
Obey sincerely (lit. with real purity of heart).

110. อย่า ชู คุณ ด้วย ปาก
Do not undermine others with thy tongue.

---

1 O. : puts these two sentences 102 and 103 as follows:

เอียง ใกล้ แรก ทะลา—Imitate the hen clucking her chickens.

ลูก ทะเล นา กิน อยู่—and descendants to come and feed.

2 O. substitutes: ความ มี ก้าว ขึ้น อย่า ทำ—Do not destroy the foundation (or, core) of what is firmly established.

อย่า ชู อย่า รับ ไว—Suspicious things don’t accept.

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

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

5 O. : จง ภักดี อย่า หล่อ เกียรติ—practically same sense.
The Precepts

111. อย่า ทำ คุณ ด้วย ตา
Do not offend (lit. ‘hew’) others with (cross) glances.

112. อย่า พวก ด้วย หู
Do not inculpate others on mere hearsay.

113. อย่า เลียน ครู เลียน คำ¹
Do not provoke, by mimicking him, thy teacher to inveigh against thee.

114. อย่า รัก กล่าว คำ คด²
Do not utter falsehoods.

115. คน ทรัยศ อย่า เชื่อ
Don’t trust men without honour.

116. อย่า แฝง เลือ ความ ผิด³
Do not saddle thy faults upon others. (Or, do not throw the responsibility of thy own faults upon others also).

117. อย่า ยุก มีตร คน จร
Do not befriend itinerant persons.

118. ท่าน สอน, อย่า สอน ตอบ
Do not presume to teach those who teach thee.

119. ความชอบ จ้า ใส่ใจ
What is righteous enshrine in thy mind.

¹ O.: อย่า เลียน ครู ถึง คำ—Do not excite the teacher while he scolds thee.
² O. adds here the following sentences:
ครู ว่า อย่า ว่า นัก—If the teacher rebukes thee, do not complain he is too severe.
ที่ หลัก แหลม, อย่า ตระ—With thy superiors in acuteness of intellect, do not act rashly.
น้ำ ปั่น นัก, มัก แปล สม—Water, too much stirred, will get turbid.
ลม พัด นัก, ทัก แฝง โน—Wind blowing too strongly overcomes and breaks the tree.
จะ ใส่, ให้ จง พอ ศักดิ์—When giving (making donations) give according to thy own rank.
ถ้า จง หัก, จง พอ ใจ—When addressing a request to a person, ask only what is unlikely to displease him.

² O. adds here the following sentences:

³ O.: อย่า ได้ เพรียว ความ ผิด—Do not spread (or, propagate) error,
อย่า คิด ความ ผิดผล—(or meanly) attempt to evade (the consequences of) thy own.

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120. ระวัง ระวัง ไว้ ที่ ไป มา
Wherever thou goest be on the alert.

121. แอน ตา ตอบ ต่อ มี ตร
Requit friends with kindliness.

122. คิด แล้ว จึง เจรจา
Reflect before you speak.

123. อย่า นินทา ทาน ผู้ อื่น
Do not slander thy fellow men,

124. อย่า ดี ยก ขึ้น ตน
Do not elate thyself with praise of thy own self.

125. คน จง อย่า ดู ถูก
Don’t despise the poor.

126. ปลูก สื่อ ทั่ว ชน
Make friends with all.

127. ทรง ถูก ตน จง ค่า นับ
 Honour thy own family (lineage).

128. อย่า จับ สิ่ง แก่ คน
Do not depend on what other people say; (also: Do not take other people’s statements as absolute, nor do not too lightly discredit them).

129. ทาน รัก, ตน จง รัก ตอบ
Requit love with love.

130. ทาน นอบ, ตน จง นอบ แทน
Return respect for respect.

131. ความ แทน ให้ ประหยัด
What is to be jealously guarded guard it well.

132. เผ่า บรรณภักย์, เพลิง ปุ
Royal blood, fire, and snake, do not undervalue.

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1. O. : เงื่อน ระวัง ไว้ ที่ ไป มา—Be earnestly cautious in the jungle.
2. O. : รู้ วิจารณ์ คิด—Know how to investigate and decide (or, settle) a point.
3. O. : อย่า นินทา ทาน ผู้ อื่น—Do not be lustful towards thy fellowmen (or, do not lust after others; do not conceive lust for others).
4. O. : อย่า ยืน เที่ยง, ยก ตน—Do not puff up nor exalt thy own self.
5. O. : ปลูก สื่อ จง ถ้า ผู้—same sense as above.
6. O. : เงื่อน รู้ เงื่อน ค่า นับ—Be quick at learning and quick at reverencing.
7. O. : เผ่า บรรณภักย์, เพลิง ปุ—Royal race is like fire or snake. Cf. Lokaniti, stanza 134 : “Ranno......aggi ‘va,” ’ (The courtier should understand that) a king is like fire.’
The Precepts

133. ถ้าอย่า แย่งไฟ  If firefly, don’t vie with fire.

134. อย่า แย่งปั้น ต่อหัว  Do not hatch mischief towards thy sovereign.

135. อย่ามักหัว, พลันแตก²  Do not be too impetuous; thou wilt soon break.

136. อย่า เชี้ยว แยกยา ข้าง  Do not assist the elephant in carrying his tusks.

137. อย่าออก ก้าง ซุน นาง²  Do not oppose those in power (lit. the noblemen, or dignitaries).

138. ปัน มีชอบ, ทานช่วย³  When in power, all are ready to help us; ปัน ป่วย ทาน ชิง ช้าง⁴ but when we are in distress they treat us with scorn.

139. ถ้าบัว, ปั้น จึงสับ  If conceal thou must, conceal completely.

140. ถ้าชุบ, ชั่ว จึงหนัน  If grasp thou must, grasp firmly.

141. ถ้าดัน, ดัน จนตาย If squeeze thou must, squeeze to death.

142. ถ้าหมาย, หมาย จงแท้ If aim thou must, aim unswervingly.

143. ถ้าแก้, แก้ จนกระจาย⁵ If clear thyself thou must, do it until full light is made.

1. O.: หัว นัก, นัก จะแตก—Too much dash is likely to end in failure (or, lead to wreck).
   The actual sense is, practically, “A too violent pull breaks the rope” or in Italian: “Ogni soverchio rompe il coperchio.”

2. O.: อย่า แย่ง ย้าง ว่า ซุน นาง—Do not boast of being a nobleman.

3. O.: ปัน สน ยอน, ทานช่วย—When thou art in favour, they are ready to assist thee. Cf. “Felicilas multos habet amicos”.

4. O.: ปัน ป่วย ทาน ชิง—When downfallen all hate thee.

5. Here O. adds the two following sentences:
   ถ้าวาง, วาง จ้อง—If laying anything, lay (or bury) it deep down,
   เกลียก ทาน นิกฐุ—If others may discover it to thy own ruin.

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144. อย่า รัก ห่าง กว่า ซิด
Do not cherish what is aloof more than what is near thee.

145. คิด ช้าง น้ำ, อย่า ดู เบา
Use forethought, and do not make light of the future.

146. อย่า ดือ เอา ดีน กว่า สีก
Do not give importance to the surface more than to the deep-lying core.

147. เมื่อ ข้า ศึก ระวาง ตน
When going to war be on the alert.

148. เบ่น คน เรียน ความ รู้
Being a plain man thou must learn, far more than those in high stations.

149. อย่า มาก ง่าย มิต
Don’t play the sluggard; that is bad.

150. อย่า ดี งู ให้ แก่ กา
Do not knock down snakes for crows.

151. อย่า ดี ปลา น่า ไทร
Do not strike at fish in front of the basket trap. (*i.e. Do not dismay them while they are meekly coming in).*

152. ใจ อย่า เบา, จง หนัก
Don’t be light headed, but steady.

153. อย่า ดี ซุนษ์ย์ หาม เหน่า
Do not beat the dog to make him stop barking.

154. ข้า แก่ ร้าย, อด เอา
If an old servant wrongs thee, bear patience.

155. อย่า รัก เทา กว่า แห
Don’t love the louse more than the hair.

156. อย่า รัก ลม กว่า น้ำ
Don’t love wind more than water.

157. อย่า รัก ดำ กว่า เรือน
Don’t prefer the (picturesque) grotto to thy own dwelling.

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1 Omitted in O. Some texts have: คิด ช้าง หนัก, อย่า ดู เบา—Pay attention to the weighty, and not to the light side (of a question).

2 O. : ได้ อย่าง ผู้ แสวง หลัก—far more than those who are talented.

3 Omitted in O.

4 O. : อย่า ดี หนา ดิน แหวน เท่า—Do not strike a dog which is barking.

5 O. : อย่า รัก เตา ดี กว่า แห

6 O. : อย่า รัก ลม ดี กว่า น้ำ

7 O. : อย่า รัก ดำ ยิ่ง กว่า เรือน

{ same sense as above. }
Don’t cherish the moon more than the sun.

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

APPENDIX C

Initial list of Siamese proverbs, saws, etc.

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

1. วิ่ง หน้า แม็กซิม, ลำน้ำแม็กซิม
   By running too fast one is liable to stumble; by stooping too low one may lose his balance.

2. ฉัน ลุย กี่ เป็น ปีก, แม่น รู้ หลัก
   กี่ เป็น ทาง
   By mere shunting it may be wings (i.e. the wings may be caught in the trap); but by withdrawing altogether it will be only tail (i.e. the tail only will be caught).

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

ข้าพเจ้า มี โค การ ท้าทาย—He who follows these righteous principles
จะ ถึง ความ ศุข ทุก เมื่อ—will ever attain to happiness;
เพื่อ แต่ ให้ ได้ สรรพ สิ่งผ้า—for they have been composed in order to enable all living creatures
ให้ ถึง ศุข สวัสดิ์ และ—to gain happiness and prosperity.

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3. นก ไร้, ไม่ ได้คด

A birdless tree?—a barren tree.

4. ชาย เซ้า, แปลงก, หญิง เซ้า สาร

Males are paddy and females hulled rice
(i.e. men can take root and settle in
life by themselves, whereas women
are not self-supporting). Cf. no. 39 in
Appendix E.

5. พี่ก ไทย เม็ด นิด เติม เหี่ยว ยัง ร้อน

The tiniest grain of pepper is neverthe-
less pungent to chew (i.e. noble blood
always makes its virtue manifest).

6. ฆ่า ความ อย่า เลี้ยง ตาย พี่ก

Having killed the buffalo (for food)
don’t grudge the seasoning (i.e.
don’t begrudge the outlay necessary
for carrying an enterprise to comple-
tion).

7. รัก หยอก, อย่า กลัว หยิก¹

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

8. กิน เซ้า ดัม, อย่า กระโหลก กลาง

When about to negotiate a dish of (boil-
ing hot) porridge, do not rashly attack
it at the centre (but get gently at it
from the outer rim).

9. ไม่ ล่า หรือ ยัง ต่าง ปล้อง ที่ แล นิ่อง ยัง ต่าง ใจ

Joints (knots) though on the same stem
are nevertheless unequally spaced; so
even brothers are of different minds.

10. ทำ นา, อย่า เลี้ยง เหมือง

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

11. เข้า เมือง, อย่า เลี้ยง ชุมนุม²

When in town do not neglect the digni-
taries.

12. ตัด หวย, อย่า ไว้ หน่อ ฆ่า พอ, อย่า ไว้ ลูก³

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

¹ This forms a couplet with the preceding, along with which it is frequently quoted.
² This forms a couplet with the preceding.
13. เสื้อ กุญ, จรเข้ ปราดาน ยุง ลูไก่ ยืด, ใช้ บาง ตะพา
For tigers Kui, for crocodiles Pran, for mosquitoes Sukhothai, and for (jungle) fever Bang-taphan.

14. หญิงสาวผู้มีลูกสิน, กินก็ถือ¹
Lau women don the Sin skirt (a sarong with horizontal stripes) and eat millipedes.

15. ข้า_CTRL+M+Oตั้ง ตาม ตัว, ไม่กล้าตาย²
Europeans don trousers flapping about their persons, and fear not death.

16. ข้าๆ ได้ พวก สอง แน่ม งาม
With patience thou wilt easily obtain two jungle knives.—“Slow and steady wins the race” (Lloyd).

17. สิน ปาก วา, ไม่ เท่า ตา เห็น; สิน ตา เห็น, ไม่ เท่า มือ คล้ำ
Ten tongues (lit., mouths) asserting are not worth one eye seeing; nor are ten eyes seeing equal to a single hand feeling (one thing).—“Trust as little as you can to report, and examine all you can by your senses” (Johnson).

18. ไข้ไข้ กระ ทะ ดิน
The egg coming into collision with a stone. “The iron pot and the earthen pot.” “The earthen pot must keep clear of the brass kettle.”

19. ข้อ ipay กลาง หนอน
To buy a buffalo in a puddle.—“To buy a cat in a bag.” “To buy a pig in a poke.”

20. ข้อ ทอง กลาง ถนน³
To buy gold in the street (i.e. where it cannot be tested)—same sense as the preceding.

21. หนี เสื้อ, พระ จรเข้ ขัน ตัน ไม่, พระ รัง แทน
Running away from a tiger but to fall in with a crocodile; climbing up a tree but to find there a wasp’s nest.

“Out of the frying pan into the fire.”
Cf. no. 26 in Appendix E.

¹ A skit occurring in the popular ขัน ขัง ขัน แหม่ play.
² A skit occurring in popular performances of the พระ ยั่งยอ ผาก มณี play.
³ This forms a couplet with the preceding.
22. เอา มาฟ้าว้ หัว ไป ขาย ขาว สวน เอา แป้ง นกาม ไป ขาย ขาว วัง
   To take cocoanuts for sale to the gardener, or toilet powder to the palace ladies—“Carrying coals to Newcastle.” “Bringing earthen vessels to Samos, or bats to Athens.” “In segetem spicas ferre” (Ovidius).

23. สิบเบ็งไกลมือ ซื้อ ซื้อไกลมือย้นก
   Ten cowries are within hand’s reach; but twenty are too far removed. “A bird in the hand is worth two in the bush” II vaut mieux un tiens que deux l’auras.

24. เสื้อสุกเสื้อ มัน ผู้หลงเชื้อ ยอสแปลง
   To bring up a tiger cub, a young crocodile, or a venomous snake. “Colu-brum in sino fovere.” To cherish a serpent in one’s bosom.

25. เสื้อ น้อย เสื้อ มาก เสื้อ น้อย เสื้อ มากมาย
   Little is spent with difficulty; but much, with ease.—“Penny wise and pound foolish.” A little goes a long way...etc.

26. อย่า ลาว ใส่ ให้ กา กิน
   Don’t pull out the entrails (i.e. intimate troubles) for crows to feast upon.

   “Il faut laver son linge sale en famille.” One’s filthy linen should be washed at home.

27. หนาม ยก, เอา หนาม บัง
   If a thorn pricks thee, use a thorn to draw it out.—“Similia similibus curantur.” Like cures like. “Un clou chasse l’autre.” Cf. no. 18 in Appendix E.

28. โรค มา เนาม ภู เหา โป เท้า เหา เหมื่อง
   Diseases come in mountains and leave in dribblets (lit., in bits of the size of a louse or of a clothes - vermin).—“Misfortunes never come singly.”

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1 A more striking parallel to this is to be found in the Italian proverb : “Ill luck comes by pounds and goes away by ounces.” Cf. also the English one: “Misfortunes come on wings and depart on foot”; and the Shakespearian: “When sorrows come, they come not single spies, but in battalions,” (Hamlet, IV, 5).
29. While in a land of blinkards, endeavour to wink like them.—“Quum Romae fueris, Romano vivite more.” Do in Rome, as the Romans do. “When you go to Rome, do as Rome does.” (St. Ambrose of Milan).

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

“Varium et mutabile semper Foemina.”

Virgil

Woman is inconstant.

 (“La donna è mobile Qual piuma al vento.”

Opera “Rigoletto”)

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

“To put round pegs into square holes.”

“The wrong man in the wrong place.”

32. To take the flesh out of mice in order to fatten the elephant (i.e. despoil the poor in order to fatten the mighty).

“To rob Peter to pay Paul.”

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

“Ceux qui sont marqués en B (viz. Borgne, Boiteux, Bossu, etc.) ne valent rien.”

“I have a sign that has never been good” (Ital. prov.)

“Cave ab signatis”.

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

“Frugality is an estate.”

35. To cast gems before monkeys. “To cast pearls before swine.” (Jesus).

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1 The second part of this saying is sometimes varied into: “If the fool giveth thee stones—without parsimony thou wilt lose also thy coat.”
36. ถ้าวาน ชน อย่า ชน ตอบ—or in a more vulgar form:
หมา ชน, อย่า ชน ต่อ หมา
If a dog bites thee, don't bite him in return.
If a donkey brays at you, don’t bray at him.”
“If an ass kicks me, shall I strike him again?” (Socrates).

37. หมา เห่า ถึง ไม่ กัด
A dog that barks does not bite. “Barking dogs seldom bite.”

38. แมว ไม่ อยู่, หนู เริง
When the cat is absent, the mice make merry.
“When the cat’s away, the mice will play.”

39. โค หาย, จึง ส้ม คอก
After the kine are gone the enclosure is put up.
“To shut up the stable-door after the kine are gone.”

40. เอา น้ำ ต้าง โป ยิ่ง น้ำ สาคร
Bringing dew to super-add to the sea.—
“Carrying water to the sea.”

41. น่า เนื้อ, ใจ เสือ
Face of doe and tiger-like heart. “Cara de angle, corazón de demonio (Spanish prov.)
“Boca de mel, coração de fel” (Portuguese prov.)

42. ใส่ ตัว เอง, เป็น หนอง เอง
One’s own entrails are worms to one’s self.
“On n’est jamais trahi que par les siens.”

43. โถก มาก, ล่าบ หาย
With over-greediness one’s fortune vanishes.
“He who grasps at too much holds fast nothing.” “Grasp all, loose all.”

44. โถก นัก, มัก ตัว ตาย
Excessive cupidity leads to self-destruction.

1 See no. 68 of King Ruang’s maxims above.
2 This forms a couplet with the preceding.
45. ตาبوت สูง ตาبوت แล้วตาبوت เย็น คนสูง (or สู่ สูง)  
The blind leads the blind, and then the blind quarrels with his leader.  
“If the blind lead the blind, both shall fall into the ditch.” (Hebrew prov.)

46. อย่าให้เด็กเล่นมีด เล่นพระ  
Don’t allow children to play with knives or cutters. “Ne puero gladium.” “Entrust not a boy with a sword.”

47. งามแต่สูง ฐานไม่หอม  
Handsome features, but no fragrance to smell (the substitute for the Western ‘kiss’).  
“La beauté sans vertu est une fleur sans parfum”. “Beauty without grace is a violet without smell.”

48. สูงไม่หอม ซ้ายในผัด 1  
Like an overripe fruit (that still is) sour within.

49. ถ้าน้าลาย รัด พ้า ใส่ (or สูง) หน้า ตัว เอง  
He who spits towards the sky gets it back into his own face.  
“Chi sputa contro il vento si sputa in faccia.” (Ital. prov.)

50. สีเท้า (or ข้าง สีเท้า) รู้ พลาย นักปราณญ รู้ พลัง  
Even a four-footed animal (or, an elephant) will stumble, so will the scholar.  
“Even a horse, though he has four feet, will stumble.” (English prov.)  
“Errare humanum est.”

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

52. หมู่ เขา หา มี เอา คามไปสด  
To thrust one’s own carrying pole between those who carry the pig (suspended to a pole).  
To meddle in other people’s business.

53. เอาน้ำ สูบ พ้อ  
To rub the belly with water (i.e. to have nothing to eat). “To dine with duke Humphrey.

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1 This forms a couplet with the preceding.
<table>
<thead>
<tr>
<th>Number</th>
<th>Thai</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>54.</td>
<td>สวมผ้าลาย</td>
<td>To present with a flowered chintz (i.e. to cause one to receive a flogging with rattans, thus getting a mottled or striped back.)</td>
</tr>
<tr>
<td>55.</td>
<td>ให้ยาแม่ดู่</td>
<td>To give snuff-drug (to one who is crack-brained) “To helleborise” (fig.)</td>
</tr>
<tr>
<td>56.</td>
<td>โคชะละสู</td>
<td>A Catanian. One of “The four P’s” brotherhood (see section 10 B above)</td>
</tr>
<tr>
<td>57.</td>
<td>เหมือนกลิ่นครกชั้นภูเขา</td>
<td>Like running a mortar up hill. (A very hard job).</td>
</tr>
<tr>
<td>58.</td>
<td>รางกับลีนลังกา</td>
<td>Like a Ceylonese tongue. (A glib-tongued fellow).</td>
</tr>
<tr>
<td>59.</td>
<td>ถ่ายเหมือนสุบบูฟี่</td>
<td>As easy as smoking a cigarette. “As easy as kissing my hand.” “’Tis as easy as lying” (Shakespeare).</td>
</tr>
<tr>
<td>60.</td>
<td>เหมือนเสี้ยกระบาดได้</td>
<td>Like making oblation of a platter of food to the ghosts. “Like giving a sop to Cerberus.”</td>
</tr>
<tr>
<td>61.</td>
<td>ดูจริงไม่มีสารกระบาดไม่มีขอบ</td>
<td>Like a ghost without substance or a leaf platter without rim. “A bogus.”</td>
</tr>
<tr>
<td>62.</td>
<td>เหมือนเสี้ยงเหี้ยวเสี้ยวน้ำแย่ง</td>
<td>Like bringing up a water monitor; it is wasted curry. (Wasted time and labour). “A laver la testa all’ asino si perde il ranno ed il sapone” (Ital. prov.)</td>
</tr>
<tr>
<td>63.</td>
<td>เหมือนทองแดงแผ่นฟ้าเป็นราศี</td>
<td>Like the copper (in a debased coin) which, with exposure, becomes stained (by oxidation). “Showing up its spots.”</td>
</tr>
<tr>
<td>64.</td>
<td>อัตตราเย็นหมาอัตตราเย็นเสื้อ</td>
<td>Starving like a dog. Starving like a tiger. “Starving like a church mouse.”</td>
</tr>
<tr>
<td>65.</td>
<td>เหมือนต้นทากุ้กช้างก็มักจะเข้า</td>
<td>Like a broken tree, whose cherished fruits wither.</td>
</tr>
</tbody>
</table>
Like bartering Barus camphor with salt. (To make a foolish bargain).

To barter gems with beads (same sense as the preceding).

Like attempting to raise a log with a splinter. (A task beyond one’s forces).

Like a dumb person dreaming in sleep. (Unable to tell his own experiences).

Like a maimed man without hands getting a finger-ring. (Incapable or unable to make a good use of one’s own valuables).

Like the rabbits who attempted to find out the depth of the sea by wading through it (and perished). (Self-conceit, presumptuousness). Cf. no. 6 in Appendix E.

Like the little bird who challenged Garuda (the mythical king of the feathered tribe) at flight. (An Icarian attempt).³

To impress, by mishap, on the mother a kiss intended for the baby (in her arms, or lap).⁴

Don’t dig up a tree making it fall upon thee. (Don’t overthrow what will crush thee by its fall).

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

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¹ This adage is cited in the annals of Ayuthia, vol. I, p. 150. See no. 8 in Appendix E.
² See no. 7 in Appendix E.
³ Both these apalogues are cited in the annals of Ayuthia, vol. I, pp. 72-73.
⁴ The saw also means: “Kissing the baby touches (i.e. favourably affects) the mother.” In this connection it is said of one practising the osculatory process upon the baby of grass-widow, or otherwise flattering her in order to enter into her good graces.
76. สภาวะ อยู่ ใบอักษร แรก อยู่ ใบไม้ To gain heaven or hell lies within our breast and heart (*i.e.* It depends on our thought and actions to go to either place).

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

77. ไม่ เหมาะ น้ำ ตัด กระบอก; ไม่ เหมาะ กระบอก, ใส่ น้ำ ไม่มี To cut a bamboo joint (to use as a bucket), without seeing any water; to bend the crossbow before seeing the squirrel. (To act prematurely).

78. เหมาะ กัน น้อย, ร้อย เข้า ห้า A needle with a small eye should be threaded slowly. (The little or lowly ones should be taught gently and patiently).

79. คน ซื้อ ตลาด ต้อง เติม ล้น คนไม่ ครั้นตาม ต้อง เติม ยาย A coward cannot travel very far (because he is afraid of ghosts, etc.); but a man who is not indolent can push on a long way.

80. มากกอ สาม ตะกร้า A triple basket of hog plums (= an arrant liar) N.B. This is an elliptical form of the saw:—

มากกอ สามตะกร้า ป่าไม้ ถูก Even if three baskets of hog plums were flung at him, he would yet remain unhit (*i.e.* he would yet manage to get off scot free with his artful misrepresentations).

81. เหมือน กบ อยู่ ใน สระ บัว Like frogs in a lotus pond (*i.e.* they don’t feel the fragrance of the lotus blossoms, nor do they appreciate the charm of the place). *Asinus in unguento.*
82. หม้อคีมปี้ (or ตะเวก, สะเวก)  Like a ladle (which holds food but does not work for it and is always greasy). (Applied to a loafer, parasite, or useless and untidy person).\(^1\)

\(^1\) This is a less contemptuous form of the expressions สกินู, สกินู หนัก สกินู, viz. “skimmer”, and “face of a skimmer”, which are severe insults. The สกินู is a fine-looking and ornamented ladle, usually mother-o’-pearl inlaid; whereas สกินู is a wooden or brass skimmer and not a “cocoanut spoon” as Pallegoix’s dictionary, has it. The cocoanut ladle is called ควานะ, and not สกินู. It is interesting to notice that the term สกินู (tawak or, as he spells it, touac) is already put on record, in the sense of an insult, by La Loubère in 1687. (See his “Historical Relation of the Kingdom of Siam”; London, 1693, p. 166). From สกินู, has taken rise the act of ให้ สกินู i.e. “to make the gesture of the skimmer” which consists in bending one arm upward, with the palm of the hand turned outwards and the fingers folded, so as to represent the skimmer. The saw comes either directly from the Dhammapada, or indirectly by way of the Lokaniti. In the Dhammapada, stanza 64, it is said:

“Yavajivam pi ce balo—panditam payirupasati,
Na so dhammam vijanati—dabbi suparasam yatha.”

‘A fool, even though he be associated with a wise man all his life-long,
Will perceive the truth as little as a ladle perceives the taste of curry.’

Here Professor Max Muller translated: “as little as a spoon perceives the taste of soup” (“Sacred Books of the East,” vol. X, part I, p. 20), which conveys a considerably different idea to the European reader. For Dabbi, Katacchu, and akin vocables which Childers (Dict.), and Rhys Davids (“Sacred Books of the East,” vol. XX, pp. 100, 290) took to mean spoons, are not so in the European sense, i.e. of conveying liquids and food to the mouth; but ladles or stirrers, used either to dish or serve out food, or to stir food in the cooking pots and pans. I believe that with the exception of little spoons made of precious materials for the administration of medicines, no spoons were ever used of old in India and neighbouring countries for taking food to the mouth. This would be contrary to Indu ideas of etiquette; and to this day they are forbidden for that purpose to the Buddhist priesthood—at any rate in Siam. It will be seen, moreover, that by translating the concluding passage of the stanza quoted above, in the same manner as Max Muller, it loses much of its force. Whereas, if we substitute ‘stirrer’ or ‘ladle’ in the place of ‘spoon,’ and ‘soup’, for ‘curry’; in agreement with local culinary usages, the passage acquires a far more impressive significance, this being to the effect that the ladle or stirrer, although remaining long in contact with the curry (which is spiced) does not feel its flavour. Evidently, this was the meaning the author of that passage intended to convey.

Stanza 24 of the Lokaniti repeats verbatim the same passage, with the only exception of a trifling variation in the tense of the verb at the end of the first verse which it gives in the form “payirupasi.” The same it does in the next stanza (25) which is, with the same slight variant but a word for word repetition of stanza 65 in the Dhammapada.

The passage in question discloses to us the exact figurative sense of the term Dabbi, ‘ladle,’ ‘stirrer,’ or ‘skimmer’ as well as of its even ruder variety, the Siamese Tawak. And that sense is: one unable to appreciate of perceive what is good, and for whom improvement from his base mental and moral condition is past all hope; in a word, a rank fool, or confirmed jackass. Hence it is that the term Tawak, especially, is held among Siamese so offensive as to be proscribed in polite conversation, as well as in literary composition. It is, indeed, when used invectively, far more opprobrious than our ass, fool, or dolt.

As regards the “gesture of the skimmer,” it has its antithesis in the “gesture of the long handled fan, พัคชี” which is done in the same manner, but with the palm of the hand turned inwards, and conveys a respectable signification, in a similar manner as beckoning with the hand as a salute or farewell bidding, is with us.
83. อยาก กิน ปลา อยู่ บรประเทศ
If fond of eating fish go to Boraphet.¹

84. อยาก ตาม เลื้อย ให้ ได้ ตี,
ไป อยู่ ลพบุรี
If liking to find the king easily (or, to enjoy pleasure in the king’s train) go to Lopburi.²

85. ต่อ หน้าวางผลิบ, ดับหลังว่าตะโพ
In thy presence he says *phlab* (the fruit of *Diospyros kaki*, imported from China, which is sweet to the taste); but behind thy back he says *tako*, (the fruit of *Diospyros dodecandra*, which has a bitter taste).

“Face-flatterer and back-biter.” (Tennyson).

86. น้ำ นั้้ง ห้า ริม ยี ปาก;
His lips are smeared with honey; but what he says after thy back is turned is hard to gulp, like *Boraphet* berries (the fruit of *Cocculus verrucosus* which, from its very bitter properties, is used in medicine). *Mel in ore, verba lactis, Fel in corde, fraus in factis.*

87. กว่า ถ้า จะ สุก, บา ไหม³
By the time the peas (beans, or groundnuts) are roasted, the tilseed will be burnt. (*i.e.* ere all is in readiness the opportunity will have passed).

“Too late for the fair.”

88. ริ้น ห้า กว้าง, ไป หา ห้า แอบ
To quit a commodious place for a strait one.

¹ I.e. บ้าน บางที่ยี่, a famed marsh lying north-east of Pak-nam Pho, a few miles away from the left bank of the ทะเล ไทยู่ river with which it is connected by a creek. In the middle of it rises the hillock called เกาะ อาทิตย์, and its waters teem with fish of many kinds, while birds attracted by the rich spoil flock about in large quantities. During the fishing season it is frequented by numbers of fishermen, when it is well worth a visit.

² This saw must have originated from the time when King Narai made Lopburi his country residence, whence he started on frequent boating and hunting excursions.

³ This adage already occurs in the annals of Ayuthia, vol. I., p. 206.
89. เหมาะๆ ถูก ดี กว่าเท่า เนื่อง

Preferring the bones to the flesh (i.e. flatterers to true friends.) “Catch not at the shadow and lose the substance.” Cf. no. 9 in Appendix E.

90. เนื่องไม่ได้กิน เหนื่องไม่ได้รองนั้น เอากระดูก Alamofireล็อค หรือ เนื่องก็ไม่ได้กิน เนื้อ ก็ไม่ได้รองนั้น เอาแต่กระดูก Alamofireล็อค คอ ตัน

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

91. ฉันปวดที่ก็ร้อง ฉันปวดที่กล้า

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

92. ขี้ผ้า ต้องศูนเสื้อ

When buying a fabric thou must examine the stuff (it is made of).

93. ไม่แล้ว ซึ่งค่อยย้าย

Wait until a tree has fallen to skip it.

94. กินน้ำแม่น้ำเจ้าพระยาแล้ว

Having drunk the water of the Chau Phya (i.e. of the Bangkok river). (means : having fallen into agreement or sympathy with Siamese ways and ideas).

95. ถือหมาย ห้ามตัวเย่ง

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

96. เลือกที่รัก มักที่ขี้

Preferring those for whom we feel attachment and discarding others equally, or better, qualified.

Favouritism; nepotism; interested partiality.
97. ฝ้าย บาง แซ่ อง

1.—literally: A farang (guava fruit) from the Bang-sau-thong gardens (in Khlong Mon, many of which are owned by descendants of Europeans, whose ancestors were Portuguese).¹

2.—figuratively speaking: A farang (or more or less Europeanized Siamese) from Bang-sau-thong (i.e. native of the country).

98. อย่า ร้อง เรด, เสียง เลือ

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

99. มี นก จึง มี แท ว

It is because of there being birds that there are nooses and snares.

มี สาร แก้ว จึง มี บัว

It is because of there being crystalline ponds that there are lotus blossoms.

100. เลี้ยงขัง, กินหนู (more vulgarly, ยิ้ม) ข้าง

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

101. ข่าง สาร, แกล ฏ เทา.

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

เท้า ข่าง แก้ แกล เมย รัก

อย่า ใส่ ไว ใจ บาก

102. เจ้าวิ่ง เลือ ก็ ฟัง ปาก.

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

ลูก ก้า พร้า ฟัง ตา ยาย.

ผู้ ชื่อ ฟัง ผู้ ยาย.

คน เชื่อ ใจ ฟัง ชู นาง

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

¹ Called the farang fruit because introduced into the country by Europeans from its original home, which was America, early in the seventeenth century. In 1687 La Loubère noticed the guava [guava] in Siam, but he says that it was then known to the Siamese as “Louk Kiac,” by which he evidently means ลูก จา, i.e. the fruit of the atap palm.
104. ดู เยี่ยง ขยับ ยัง มี แก้ว ที่ วาง ทาง, Look at the peacock: he still has bright 
eyes left in his tail feathers (as tokens 
of his noble origin).\(^1\)

105. จง จำ เรียกร้อน บอก ชื่อ ท้า; แมว ตัว เล็ก เท่ากับว่านั้น อา เสีย The house-lizard (ching-chok, or gecko), 
is taunted with being a land crocodile; 
so is a kitten said to be the tiger’s little 
uncle. (\textit{i.e.} there is a taint of fierce 
and treacherous blood in them, which 
may tell at any time).\(^2\)

106. หญิง ขึ้น ขยับ ปู; ประหมูล ปู ไหน จะ พัน ชะล แถ ตัว แหล่ง นี้ Women are like turmeric and men like 
lime; when brought into contact with 
each other, how is it possible to 
prevent the pink coloration of the 
mixture? (\textit{i.e.} their combination, 
alluding to the lime employed in 
betel chewing, which is coloured pink 
by means of turmeric).

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

107. อยู่ ได้ ฝาก หรือ; จะโปร กลัว ฝน? Being under the sky, why shouldst thou 
be afraid of rain? (Being a citizen, 
why shouldst thou shirk from thy civil 
duties?)

108. พูด กับ พอค้อง, ถาม ยิน หมื่น ปี; 
พูด กับ พอใจ ใคร, ตาย วัน ละ 
พัน ห้ \(3\) Listen to the merchant, and (he will 
flatteringly tell you) you have yet ten 
thousand years to live;

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

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\(^1\) This is from the สุ้ว่า ดิน สะสม หญิง. (see no. 5, Appendix A above).

\(^2\) This is from the อิสร ญาต (see no. 6, Appendix A above).

\(^3\) This is also from the อิสรญาต.
109. หมาท่าไปดองแห้ง
A dog barking at dried plantain leaves (when falling to the ground with noise).
“А dog that bays the moon” “I’d rather be a dog and bay the moon.” (Shakespeare, Jul. Caes. iv, 3).

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

111. มากชั่วควาย; หลายชั่วช้าง
Plenty of buffalo dung; heaps of elephant excrement!
(Plenty of things, or men, but good-for-nothing.) “Non multa, sed multum.” (Not many things, but much). “Pondere, non numero.”

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

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

114. ดีอยู่ให้หลังทักษ์ (3)
To strike a snake and only break his spine.
(The snake being yet alive will follow
his persecutor and revenge himself,
on him = to breed a feud to no
purpose).

1 From a popular barcarole (เพลง เหงือก). The expression ฝนตกไม่ท่าฟ้า ท่าน is also employed independently to mean that favours do not rain down equally from on high; rewards are not dispensed equitably, etc.

2 This is in allusion to the fact that buffaloes and elephants void large quantities of dung. Thence the (Khmer-derived) expression ถิ่น กะบี (for akh krabei) corrupted into อีจส์ ป้อง meaning, lit., buffalo dung”; but actually, “much but worthless.”

3 See section 6.
115. To make a breach just sufficient for one’s self, and save only one’s own skin. (To look after one’s own safety, leaving the others in the lurch).

116. Wait until Arya Maitreya (the next Buddha) shall attain Buddhahood (and come to enlighten the world). “Ad Graecas kalendas”—Suetonius. (At the Greek calends; i.e., never). “At latter Lammas.”

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

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

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

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

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1 The term បេឃូង omitted in foreign dictionaries of the Siamese language, means ghee and, by extension, any fatty or oily substance. It is the Khmer word ព្យែង=fat, oil.
121. ท่า เปน คม ไน สีก¹

To conceal the keen blade in the scabbard. “Hiding his light under a bushel.” “An iron hand in a velvet glove” (Charles V).

122. ตรงกล ส่อ ชาดิ, มะระเถร ส่อตัว²

Descent (or, the family) reveals the caste (lit., birth), but demeanour proclaims the man.

“Manners make the man.”

“Vultus est index animi.” The countenance is the index of the mind.

123. ผึ้ง ชื้น นก

A guano farang; or, bird-fertilized European germ (in allusion to germs transplanted by birds to foreign countries through their excrement).

This is a disparaging term applied to Eurasians, corresponding to our “Half-caste,” “Chee-chee,” and “Lip lap.”

124. ปาก ว่า, มือ ถึง³

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

125. ยก หัว, แล้ว สูบ หลัง

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

126. พราง ดุริยะ ไม่ คอ: อย, ทรัพ ไม่ ร้อย ทำ

The Sun does not wait. The Solar orb does not tarry. “The sun-steeds of time, as if goaded by invisible spirits, bear onward the light car...” (Goethe)—“Tempus, fugit.” “Fugit irreparabile tempus” (Virgil).

¹ The expression already occurs in K. L. Hawat’s “Memoirs,” p. 81.

² This is one of the half-dozen or so sayings quoted in Pallegoix’s dictionary, where it is mistranslated: “Nobility is known by the birth and probity by morals.”

³ ได้ ที แล้ว, ปาก ว่า มือ ถึง—Whenever getting an opportunity, action immediately followed after the word (lit. “no sooner had the mouth spoken than the hand reached, or struck.”)—K. L. Hawat’s Memoirs, p. 47 ปาก ว่า ที มือ ถึง also occurs in ภาษา ถิ่น, fasc. I.
127. เก็บ น้ำ ลาย, อาว ปาก, ของผู้อื่น
To gather up other people’s spittle or breath. (To pick up other people’s utterances or effusions).

128. เอา ตัว อื้น เหนือ สม
To exalt one’s self above the wind. “To raise one’s self into the seventh sky.”

129. ไม่กล้า ลัก เทา ถึง เกษาร
Not afraid even as much as half a hair.

130. จับ ปลา, ให้ คุณ หัว
When catching fish, seize them by the head. “Seize the bull by the horns”.

131. ท่า ดอก, ติด มี ชอบ เล่า ลอบ ตาย เอง
He who wrongly acts and wrongly plans, Gets caught and perishes in his own net (lit., bow-net). “Caught in his own trap.”

132. เหมือน คน เบี้ย งน ของ ศิริษะ
Like a bird with two heads. “Double faced”; duplicity.

133. เอา ไป ได้ กิน เหล็ก กิน ไหล ที่ ไหน มา; แปน ชาย เหมือน กิน
Where has he ever eaten iron?—he is a man just like ourselves. (*i.e.* He is not of iron, but of flesh, and therefore vulnerable to weapons).

134. รักๆ ให้ สนิท ติดๆ ให้ ตาย
If he loves thee, heartily requite his affection; but if he betrays thee, bring about his destruction.

135. เบื้ ประตู หนึ่ง พ่อม หา ภูแลโค
He is like a big basket (such as used to store paddy in) besmeared (on the outside) with cow-dung. (=big and useless). “Grosse tête et peu de sens.”

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2 Ibid., p. 77.
3 This adage is already quoted in the พระตำราเบื้ or “Chronicle of Northern Siam,” as being an old one in about the middle of the fourteenth century.
4 This and the next are culled from historical memoirs of the seventeenth century.
5 พ่อม is a big-bellied basket made of plaited bamboo laths and besmeared on the outside with cow-dung in order to protect it from the invasion of insects, and also to prevent the paddy stored in it from falling out through the interstices. The แต้ม is a still bigger circular enclosure used for similar purposes.
136. โต้ เท่า พอม
As big (and stout as a huge paddy basket (= big but worthless. As big-bellied as as a cask).\(^1\)

137. ปาล่า ร้า ห่อ กลิ่บ บัว
Pickled rotten fish (a Lau relish) wrapped up in the petals of a lotus flower. (= a vile thing in a fine wrapper).\(^2\)

138. สิบ สิบ ดำไม่ เท่า นำ ชูน
Ten (kinds of) wares (or, sorts of merchandise for sale), are not worth one fertile paddy-field.

139. ทำ นา บน หลัง คน
To cultivate paddy-fields on the peoples’ backs (= to live at other people’s expense, or by the fruit of their labour. To be exactious or extortionate).

140. อัต โต้, เปน พระ, ชนะ เป็น แม่
By restraint one may become a saint (or a Buddha); but by overcoming righteousness (i.e. right by might) he turns into a devil (= restraint leads to sanctity, but victory (or success) to devilry). “Success tempts many to their ruin”—Phœdrus. “Fortuna nimium quem fovet, stultum facit” (Fortune makes a fool of him whom she favours too much).—Publius Syr.

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

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\(^1\) See previous note.

\(^2\) Cf. the Lau proverb no. 3, Appendix D, below. ปาล่า ร้า is the malodorous concoction made from half-putrefied pickled fish of which the Lau people are so fond. It forms the staple condiment for their food. Petals of the lotus flower are used as wrappers for cigarettes made in the country, and for other articles intended for the fashionable classes and the elite.
141. If the mother be a witch, when on the point of death she must spit (in the mouth) of her child, so that it may thereby receive in heirship the power of witchcraft possessed by her.  

(Beware of) dwarfish Thai, dusky Chinamen, fair complexioned Mon, and tall Lau.

142. To play the (rôle of the) wicked Nawab.

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

143. To teach the crocodile to swim, (or) teach to eat with the right hand

= “To teach one’s grandmother to suck eggs.”

144. To pray the gods—and devils. “To light a taper to God and another to the Devil.”

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

1 Spoken by King Phrah Buddha Lot-la (r.1809-1824) according to the พระเจ้า พระže or สุขิลสิล หรี by Chau Phya Mahindr, p. 103. (See Appendix A, 2, no. 15). It is commonly believed in this country that such is the way by which witches transmit their occult powers to their descendants; and it is held that unless they do so at their life’s end, they would be doomed to die a slow, excruciating death.

2 This alludes to the villain of the “Siri Vijava Jataka (ศรี วิจิณ ชาติกา) a well-known spurious Buddhist birth-story of Lau origin. The villain, an exceedingly wealthy but roguish individual, is surnamed Setthi Phalo (Setthi Balo), i.e. “the perverse chetty (or nabob)” on account of the knavish tricks he plays upon his fellow-men. One of these is, for instance, to accuse one of wilful intent to rob after having invited him to his house. Hence the above saw: “to act like the Setthi Phalo” for “to behave perversely.” This already occurs quoted in Khun Luang Hawat’s Memoirs, p. 48, under a date corresponding to A. D. 168) circa.

3 Lit., “to take handfuls of cooked rice with,” etc. Only the right hand is used for such a purpose, the left being deemed unclean.
148. ฉ้อ ชื่อ ข้า, ช่าง ยิ่ง ปืน

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

149. เอา หัว เบน มัง ฤ, เอา หัว เบญ มั่นกระ

To mistake the prow for the stern, and the poop for the dragon head (= to jumble wilfully or not; to confound one thing with another).¹

150. เหมือน คน เบื่อ, คน ไป

Like a Bua savage or a dumb man (= Speechless, unable to utter a word).

151. ปาก ว่า ปรา โค, หัว ใจ เชื้อ คด

Sitting silent like a Bua savage.²

ปาก ว่า ไม่, แต่ จิต คิด เชื้อ คด

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

ปาก ว่า ไม่, แต่ จิต คิด เชื้อ คด

(a variant of the above in the poem หลีปักษ์, คำรัศ. fasc. I.) ³

¹ This adage dates back to the days of junk trade with China when royal Siamese trading junks (สหหา) bore the figure of a Chinese dragon painted on the head, and that of a phœnix depicted on the stern.

² Allusion to a legendary savage tribe the members of which have the lower limbs rigid, not articulated; that is are devoid of knees so as to be unable to bend the legs. They are said to be black in complexion, extremely shy, and unable to speak; also, to live on trees, somewhere in Northern Siam, and in the Malay Peninsula at the headwaters of the Kelantan River. Some Siamese think they are a species of animals; others believe they are human beings. The legend has, doubtless, originated from some exaggerated account of negrito or Negritoid tribes, such as the Semang (who are, however, more usually termed แวด Ngoh, i.e. "woolly-haired") in the Malay Peninsula; the Chong or Kha Ut (กะ พู, ชำ ดุ) on the east coast of the Gulf; and the Phi-pa (บี ป่า) in the north of Siam. The latter are said to be tree dwellers; the Pörr or Eastern Chong though not exactly living on trees, are wont to erect their huts on tree stumps; and some of the savage tribes in the Malay Peninsula are said to have arboreal habitations.

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

The absurd fiction as regards the absence of knee joints in Bua savages, may be compared to the old western legend about elephants which were held to have no knees. Cf., e. g. Eugenius Philalethes’ “Brief Natural History,” 89; as well as the following Shakespearian passage: “The elephant hath joints, but none for courtesy; his legs are for necessity, not for flexure” (Troilus and Cressida, III, sc. 3—1602).

³ A new versification of the old ฤุกิช โค story, by King Phrah Buddha Lot La; composed about the beginning of the nineteenth century.
152. ฝุ่ง โหก เข้า จา

To fling the javelin into the bush (≡ to strike at random, unconcerned as to whether the mark will be hit or not, metaphoric for carelessness, utter negligence in dealing with a matter).\(^1\)

153. กิน เข้า ค่า

เข้า เคย กิน เข้า ค่า ไว้ มาก แล้ว

To partake of food in the evening (≡ to behave dishonestly in secret, when others cannot see. Hence, “to take a bribe in secret”).\(^2\)

154. พระสมุทร ตี ฟ่อง; or,

พระมหา สมุทร ตี ฟ่อง

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

155. เหล่า ข้าง ขึ้น ต้า; or;

เหล่า อ้าง ขึ้น ต้า ข้าง; or;

เหล่า อ้าง ขึ้น ขึ้น ต้า ข้าง. ดูด หัก ได้ (less polite form).

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

‘Inops, potentem dum vult imitari perit” (Phœdrus).

156. เหล่า เขา ขึ้น ต้า ต้า; เหล่า ตาม ผัก รัด กัน;

ให้ คน หยาม ไม่ คิด เจีย ตน

ไม่คิด เจียตน ให้คนหยาม

Seeing one riding on a litter, to grasp one’s rump with three hands (from envy),

Instead of endeavouring to moderate one’s self;—thus arousing the public’s contempt (= to elate above one’s own rank; to be over-ambitious).

157. ไม่ เดิน ที่ ตาย ถึง ไม่ ตาย; แม่

จะ เข้า ที่ อับ จน ถึง ไม่ จน

If the end of one’s life span has not yet come, he shall not die; even if he goes into the thickest of danger he shall not come to grief. (A fatalistic saw).

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\(^1\) I find this saw in a Siamese official report dating from A.D. 1801.

\(^2\) From the same report of 1801. To take food after midday is forbidden to devotees who have taken the religious vows, such as Buddhist monks, novices, etc.; thence the origin of the saw.
158. ให้ ตก ครบ ตื่น ตาย ไป เลื้อ;
ถึง เผื่อน โถ ก็ เผื่อน ไป
Let me be precipitated into hell or be overtaken by the convulsions of death; happen what will (I do not care). A common saw.
"Ut quocunque paratus".

159. หญิง งาม หา ชาย; ชาย สิ้น
ดิ่ง หา ชาย
A pretty girl can be easily found; but braves are rare. Cf. no. 19 in Appendix E.

160. เหมือน เรือ ลง ใน หนอง (ทอง จะ ตาย สูญ ไป ซึ่งไหม)
Like a boat foundering in a pond: the valuables in it are not lost (as they can always be recovered.)

161. คน บวช น่า ใจ
A monk frocked before the funeral pyre (= a tyro, a greenhorn).

162. จับ ญี้ ข้าง ชาย
To catch hold of a snake by the tail (instead of by the neck or head so that it may not turn round and bite, thereby compelling the inexperienced holder to set it free). To lay hold not fast, or by the wrong end. The reverse of no. 130 above.

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1 This might be dubbed a doubly-historical saw. It is first recorded as having been uttered by the great King Narai (r. 1656-1688) in connection with an escapade of one of his nine old trusty pages, Phuen by name, and now Chamun Rajamat and second in command of the royal bodyguard, when it was discovered he had been guilty of an amourette with one of the palace ladies. Thanks to the bravery he had previously displayed on the field, the adventurous knight was generously pardoned and became later on governor of the Khorat province.

About the beginning of the nineteenth century, a similar incident happened in the Wang-Na (“Second King”) ’s household. Thong In, the old page implicated in the intrigue, then holding the title of Phya Kralahom Rajasena, was in his turn pardoned on an analogous plea, and only the guilty lady was punished by being expelled from the king’s household.

2 Adage recorded as quoted by King Phrah Nang Klau in 1838.

3 From the custom, in the event of the death of a parent or elder relative, for a lad to enter the holy orders as a novice (samanera or nen) on the very day of cremation, so as to procure “merit” to the deceased. Such a step is termed บวช น่า ใจ: “to forsake the (sensual) world in front of the pyre.” Often the seclusion lasts a short time only—three to seven days—during which period the neophyte cannot possibly acquire any particular canonical knowledge. Hence it is said of such a man: บวช น่า ใจ “He has been ordained at cremation”; and the expression is figuratively applied to shallow-lettered people and is commonly used to denote a tyro, a greenhorn. It already occurs in บวช น่า ใจ, circa 1700.
163. วัว ยิ่ง บ กิน หญ้า 1

Satiated kine stop grazing (= even a poor man, so long as he has enough to live upon, will not care to work for wages, or to perform toilsome labour).

164. ช้าง แต่ อย่า ยุติ (ยุติ) ทาง

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

165. แม่ กา เลี้ยง ลูก นัก กระหว่า
แม่ กระหว่า เลี้ยง ลูก กา

(Like) a hen-crow rearing the young of the cuckoo, or a hen-cuckoo rearing young crows.

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

166. รูป ทอง ข้อย ซึ่ง; or,
แม่ ทอง ข้อย ซึ่ง;
พ่อ ทอง ข้อย ซึ่ง;

My hundred catties’ weight lump of gold!
(= girl or boy worth a hundred catties’ weight of gold. Terms of endearment applied by parents to children, and by husband to wife and vice versa, corresponding to our “Dearest”, “My darling,” etc., only put in a more

1 This saw and the next four are culled from the versified story of นาง หญิง composed about A. D. 1700.

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

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167. ตัด ช่อง น้อย แต่ พอ ตัว; and 
ตัด ช่อง แต่ พอ ไป

168. ผู้ กิน เมีย 
เมีย กิน ผู้

169. ผู้ ไม่ อุ่น, อาย ไป สู้ บ้าน
เรือน ทาน

170. ปลูก เรือน คร่อม ตอ; also: 
ปลูก เรือน คร่อม ตอ; 
ปลูก ต่อ หลับ ตา

Tangible and practical form, almost capable of making one believe, as it were, that they are the outcome of the train of thought prevailing in the present utilitarian age.¹

1 The saw originated also from the fact that children of noble blood are supposed to have complexions of a golden-yellow hue. Such a feature is part of the oriental ideal of beauty.

2 Cf. no. 115 above.

3 Among other instances, a governor of Nakhon Nayok during the third reign (1824-1851) was nicknamed เจ้า คุณ กิน เฉียว, ซึ่ง พระยา นาง ราชกิจ กิน เฉียว, the "Lord wife-eater;" and "The wife-eating governor of Nakhon Nayok," because no less than eight of his minor wives who had had children died before his turn came.

4 To build a house over a place uncleared from stumps is considered highly offensive to the genii loci or tutelary deities of the soil. (เจ้า ชนิน ภูมิวดาว ที่ อุ่น ใน แฉะ ติ่ง) Hence it is considered very unlucky and the practice is deprecated. It is only wild tribes with simple notions that do so. Cf. for instance above, note to no. 150.
171. นอก เมือง ใคร
ไทย เมือง ครั้ง บ้าน ตอน คน เยี่ยม

Malays of Kedah
Siamese of Ligor
Chinese of Ban-Don
Natives of Chaiya

are (like) the
dogs of the
Bo-tree
headland.

(= Artfully meek when in distress, and
unruly when satiated).

“Jeshurun waxed fat and kicked.”—
Bible.

172. นก น้อย ทำ รัง แต่ พ่อ ตัว

The little bird builds his nest just
sufficiently large to contain him (= one must live according to his
means).

“Cut your coat according to your
cloth.”

173. วัว ไม่ กิน หญ้า, อย่า ชม เหย

When an ox refuses to graze, don’t compel it to do so (lest it may kick or otherwise harm you). = Don’t force another to do a thing against his will, for harm may thereby come to you.

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1 This jocular saw which, as we are going to see, originated in the Chaiya district, is a wide sweeping one, taking in a good portion of the Malay Peninsula. The หมาแห่ หรือ Bo-tree headland, is a sandy spit or tidal islet in front of Chaiya town, by the left bank of the river where trading boats occasionally moor and people go hunting or fishing. There are no dwellings, but only a sala or rest-house. Upon it, however, live a goodly number of half-starving dogs, the descendants of animals abandoned there. Although somewhat ferocious as a rule, as soon as a boat comes and moors by the bank, they affect very meek moods, so as to curry sympathy from the new arrivals, and thus obtain fair allowances of food. But after they have got their fill they at once resume their haughty airs, and howl and bite freely at their benefactors. If the people in the boats by oversight leave any food unguarded, they have the cheek to snatch it away under their very noses. Far from such is, however, their behaviour when hungry. Hence, local wags of old came to the conclusion that although behaving unbecomingly, those animals do it wisely and craftily and only when opportunity tempts them; so that after all there is, one might say, shrewdness and method in their bad manners. Hence they concocted the above parallel which, though very bitter and caustic, originated—it should be added—in different times, and probably at first applied only to Chaiya, a rather unruly district at some periods. The wider application to other districts as well, was probably the work of someone desirous of lightening the burden of the aspersion cast on his fellow-countrymen, by causing the people of other districts to bear a share of it.

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174. ฉะ ดู หญิง ต้อง ดู แม่; ฉะ ดู ให้ แม่ ต้อง ดู ยัง ยาย
To know a girl thou should’st examine her mother;
To know her more intimately thou should’st push the inquiry back to her maternal grandmother.

175. ข้าง นอก สูง ใส่, ข้างใน แปน โครง
Splendid without but empty within. (Like the apples of Sodom: lovely externally, but within full of ashes.)
“Like to the apples on the Dead Sea shore, All ashes to the taste”—Byron.

176. ลูก คือ ของ เหา เป่าล่าๆ
To fasten a weight to his neck to no purpose (= to burden unnecessarily with a thankless task).

177. เจ้า ศิวิตร
Master of life (and death). The king (as being the arbiter of life and death of his own subjects).

178. รัก ร่วง, ให้ ลูก; รัก ลูก, ให้ ติด
If thou lovest line, tie them; if thou lovest children, beat them (when at fault).
“He that spares the rod spoils the child.” Qui aime bien, châtie bien.

179. ให้ จรเข้ กัด, ดี กว่า ให้ ปลา ชื่อ ตัด
Better to be bitten by a crocodile than nibbled at by a petty siu fish (= better to be scolded by a superior than to be tutored by a dependant or inferior in station).

180. ว่าย น้ำ เข้า หา จรเข้
To swim towards the crocodile (= when there is no other way of escape, better to take refuge with the mighty, however perverse and cruel they be, than to suffer total ruin).

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1 This and the next are culled from papers of H. M. the late King Mongkut.
2 An allusion to no. 90 above.
3 About the smallest kind of river fish.
181. น้ำ สี หนัง ได้, น้ำ ใจ หนัง ยาก;  
or: น้ำ สี หนัง ได้, หนัง น้ำใจไม่ถึง 
Of water one can sound the depth, but  
the human heart is unfathomable.

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

183. สับ รู้ ไม่ เท่า ช้านาย  
Ten (volumes of) theory are not worth  
one of practice. “An ounce of practice  
is worth a pound of preaching.” “One  
thorn of experience is worth a whole  
wilderness of warning.” (Lowell.)

184. ไม่ ใส่ งาน มัก กระบอก เจาะ  
It is the finest bamboos that are as a rule  
pierced by squirrels (= it is the  
prettiest girls that are most exposed  
to the wiles of the male sex).
By making too much noise the Tukke [gecko] unconsciously warns the green snake to come forth and gnaw its liver. (= By talking too much about his riches or boasting too much of his prowess, one will end by getting robbed or solemnly licked).

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

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The popular belief about the house Tukke (Gecko verticillatus)’s liver keeping on growing in size until the green snake comes to the rescue and gnaws at it, is a very old one. La Loubère was one of the first European travellers to notice it, when he came to Siam in 1687. He says: “What they report of a sort of lizard named Toc-quay, proceeds from an ignorance and credulity very singular. They imagine that this animal feeling his liver grow too big makes the cry which has imposed on him the name of Toc-quay, to call another insect (sic) to its succor; and that this other insect entering into his body at his mouth, eats the overplus of the liver, and after this repast retires out of the Toc-quay’s body, by the same way that he entered therein.” (“Historical Relation of the Kingdom of Siam”; London, 1693, t. I, p. 16). Owing to such a popular belief, the name Tukke is employed to scare naughty children. The mere uttering of it in their presence makes the little ones to take fright, if not even to break into tears, and behave more becomingly for the time being. The peculiar belief as regards a green snake gnawing at the Tukke’s liver seems to be confined to populations of the Thai race. In so far as I could ascertain, it does not exist among the neighbouring Mons, Khmers, or Annamese. In atonement for what misdeeds the homely gecko is supposed to have to undergo such a Promethean-like torture, I was at a loss to learn, though inclined to suspect that some legend is at the bottom of the mystery. The evidence of the old Western world as regards the gecko’s habits and character lies quite in a contrary direction. For, according to Aristotle, this animal, then termed Askalabotes, was wont to enter the nose of asses in order to prevent them from grubbing. Nor was this all: after shedding its skin, it used to make a meal of the slough. Like the toad it was reputed venomous until comparatively recent times—its lesser species, the Hemidactylus or ching-chok, งก, งก, is still under such an accusation among the Annamese—and the accounts of early missionaries to Siam, Tachard among others, speak of it with deep awe, while Turpin tells us that “ses griffes sont si pénétrantes qu’il les grave sur le verre.” As regards the unquestionable fact that the green snake enters the gecko’s mouth at certain periods, it is not without parallel in natural history. Of its not distant relative, the crocodile, Paul Lucas tells us (in his “Voyage fait en 1714”) that the humming bird and the lapwing enter fearlessly its mouth, and the creature never injures them because they pick its teeth.
186. ท้าว สาม ตา, พญ่า งาม,
นานไป จะได้ ชม ลูก รัก ¹

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

187. อย่า ไร้ใจ ทาง, อย่า วางใจ คน;
จะ จน ใจ เอง

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

188. เลย เถอะ, ท้อง หมด ²

All right, the patties are welcome (= agreed; the matter is settled. The girl’s hand is granted).

189. หนาย ไม้ กลาย ป่า

To form designs upon the tree in the forest.

(Disappointment is likely to follow, as someone else may, in the meantime, cut down the tree for his own use).

“Never fry a fish till it’s caught.”

190. ข้าง ล้ม ทัง ตัว, เรื้ ใบ ป่า ปิด

To screen an elephant’s carcass with a lotus leaf (= adducing frivolous arguments in justification for an enormous fault).

¹ Allusion to a well-known character in a popular story and play. The doting old king was exceedingly fond of a daughter of his of whom he admired and extolled the virtues. But it came to happen that the girl fell into the snares of a paramour and regaled her royal father with a grandchild of whom the besotted monarch welcomed the advent with joy.

² Said to be a corruption of the Lau phrase เลย, เลย หมด The เลย หมด are Lau patties made of minced meat, pork, fish, etc. seasoned with pepper and ginger, with the addition of a pinch of the inevitable pla ra (see above, note to no. 137), well mixed together and wrapped up first in leaves of the Alpinia galangas and then in banana leaves in which they are cooked on a smouldering fire of under ashes. Hence their name. They are used as ceremonial offerings to the parents of the girl whose hand is asked in marriage. Their acceptance signifies that the suitor’s demand is granted. From such a custom the above phrase has come to be employed in a generic manner, especially among the Siamese, to signify agreement, just as we say: “all right,” “agreed,” or “settled.”
191. ทอด แหง บ่น ปลาย ไม้ นี่ To cast the fishing-net on the stakes (= to waste time and labour in a wrong direction. To miss the mark, or do something not to the point).

192. เท น้ำ พริก, โป สาย แงง To pour off the chilli sauce in order to go in for the curry (= to give up a little job or petty situation one holds, for the sake of a more profitable one).

193. จับ ปลา สอง นิ้ว To grasp at fish with either hand at one time (= wanting to grasp too much at a time). “Grasp all, lose all.” “He who grasps at too much holds fast nothing.” “Duos qui sequitur lepores neutrum capit” (He who follows two hares is sure to catch neither).

194. ลูบ หน้า ประ จูงก, ลูบ เช่า ประ น่า แข็ง Stroke the face, and thou wilt fall in with the nose; Stroke the knee, and thou wilt fall in with the leg (= to be confronted by obstacles in every direction. Unable to deal with matters with a strong hand, for fear of offending someone or other. Having his hands tied by considerations of an opportunistic or sectarian nature).

195. หัก เล็บ, เขี้ยว เลือ Squeeze (or press hard upon) thy own finger-nails, and thou shalt feel pain (= don’t wrong thy own kinsfolk, or else afflictions will befall thee).

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

197. ตันห่า ตา บอด (Human) passion (attachment) is blind.
198. รู้ มาก, ยาก นาม; รู้ น้อย, พลอย ร้า คagu

The talented does delicate, slow work; whereas the ignorant has to drudge on in anguish.

199. ดี ทำ จั่ว; ช้า ทำ เลา

The astute (workman) only carries the gables (or trusses); while the simpleton carries the posts. ¹

200. ไม่ นอก กอ, ส้า ใหญ่

The tree growing outside the clump attains a larger size (= a lad not under the control of parents or guardians is bound to elate and fool at pleasure).

201. พบ คน ดี มี ศรี กับ ตัว; พบ คน ช้า ก็ ปราโพย ²

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

202. มัตย์ จิต, เขา ก็ มัตย์ ใจ บาง

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

Si vis amari, ama. (Seneca). “The only way to have a friend is to be one” (Emerson).

203. เหมือน เย็น เลือ ให้ ว้า กลัว

It is like painting the figure of a tiger wherewith to scare the kine (= vain intimidation. Useless threats). Cf. no. 16 in Appendix E.

204. ก็ ไม่ ได้ เท่า เที่ยน, เที่ยน บน น้ำ, ต้า ติน มาได

He does not possess the supernatural powers of travelling through the air, walking on the surface of waters, or journeying underground. (= He is no more than we are: a mere man made of about the same stuff as ourselves). Cf. no. 133 above.

¹ The gable or truss of the old fashioned Siamese palm-leaf thatched house is far lighter and easier to carry than one post (made from hard and pretty heavy wood).

² This and the next three are culled from the Bangkok Annals, 3rd reign (1824-1851) by Chau Phya Dibakarawongse (1812-1870).
205. อย่า เลี้ยง หนอน บ่อน ใส่ ¹  
Don’t rear worms that gnaw thy own entrails (= do not keep dishonest people about thee that are likely to bring about thy own ruin).

206. แม้ งาม บาด ตา  
A female beauty wounding (i.e. dazzling) the eyes (of the male sex) = An irresistibly beautiful woman. A most charming, fascinating beauty enslaving all male hearts. A queen of beauty. A Venus, or Phryne.

207. ต่อ สู้ จน เบียบ ตา  
Striking at him until his eyes were sewn up. (i.e. until the other got a black eye, or had his optics blinded). N. B.—เบียบ ตา= to shut one’s opponent’s optics by a blow. To inflict a black-eye.

208. พลัง ปาก, เสียง สิน;  
พลัง ติ่ง, ตก ติ่ง ไม่  
A slip of the tongue may cause the loss of one’s fortune;  
A slip of the foot may cause one to fall from the tree. Cf. no. 40 in Appendix E.

¹ This is more likely than not the correct original and translation of the proverb quoted by John Bowring in his “Kingdom and People of Siam” (London, 1857, vol. I, p. 285) to the following effect:—“Nourish no worms that eat timber: i. e. Be cautious in the selection of your friends.”
APPENDIX D

Initial list of Lau proverbs, saws, etc.

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

1. เจ้า ฟัง ข้า ฟัง; แผน นา ยิด กัน น้า 1
   (Chieng-Mai Chron.—date : 1340-50).

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

   1 This is in allusion to a laughable incident that occurred in connection with a practical joke played by King Kham Fu of Chieng Sen upon a pal of his, a certain Wua Hong. The former had sent two underlings of his to the latter’s house for the purpose. The trick was rather sharply resented by Wua Hong who, having discovered it just after the two royal mandatories had prudently vanished, resolved to start off at once in pursuit of the culprits in order to punish them to the full extent of their deserts. Accordingly he ordered his groom to saddle a pony with all possible despatch. But the groom, being a bosom friend of the two fugitives, sought a means of gaining time in order to help his mates; and thus, feigning confusion, he put the bridle on the pony’s croup. On being scolded by his master for his carelessness, he excused himself by saying, “Master is in a hurry, so is the servant; hence why he has bridled the horse by the tail, and caused this delay.”
   (เจ้า ฟัง ข้า ฟัง; แผน นา ยิด กัน น้า ข้า ไป แผน นา ยิด กัน น้า ซึ่ง ข้า ไป เพื่อ แผน นา ยิด กัน น้า) The crafty groom proceeded, of course, to mend matters, but by the time he had done so and his master started, the culprits had gained too much headway, so that they could not be overtaken. Through this smart guile the groom won a place in history and the reply he
2. ตก คง, ดู คง; ตก ลัง, ดู ลัง  
(Chieng Tung Chron.-date: 1262).

When the burden of the fight fell on Khong, his colleague looked at Khong; and when it shifted on to Lang, his colleague (i.e. Khong) remained inactive looking at Lang. (So the battle was lost). ¹

(= Absence of active co-operation spoils the game).

3. ปลา ร้า ผัก หัว ด้วย ไป คา ไป ที่ เหมือน คาร่า ปลา, คณะ กลับ ²

The (malodorous) Pla-Ra condiment, if wrapped up in lalang grasses, The grass blades acquire a nasty putrid smell. (= Contact with the wicked spoils the good ones).

made became—as the chronicler remarks—proverbial throughout the Lau country. It is interesting to notice, in connection with the above anecdote, that a similar expression occurs in French: *Brider le cheval par la queue*, lit. “To bridle the horse by the tail”, for “To begin at the wrong end,” which may have originated through some analogous incident. So true it is that “there is nothing new under the sun”.

¹ Allusion to two Chieng Tung chiefs: Khun Khong and Khun Lang who, whilst the one fought, the other looked on, or at any rate, remained inactive. Here is the passage in question:—ชูน คง รับ พ่าย เชียง คง, ชูน ลัง ตีม ลูก ชูน ลัง รับ ลาวะ เข้า ทาง หนอย ค้า. ชูน คง ตีม ลูก เลย แบ่ง ผู้รัก ไว้ ร้าย ทาง คง. ลูก คง ตีม ลูก เลย ดี นั้น แอน "Khun Lang fought in the direction of Chieng Khla, and Khun Lang looked on; Khun Lang rushed to attack the Lawas towards Nong Kham (‘Golden Pond’), and Khun Khong looked on unconcerned; whence originated the adage: “When Khong’s turn came, the other looked at Khong; and when Lang’s turn came, the other looked at Lang.”

² This is, in reality, but the Siamese form of a saw popular throughout the Lau country, of which I have been unable to learn the precise wording. As quoted here it occurs in the second stanza of the *ลูกนิยดี คำ ใจคลา* (see appendix A, 1, no. 4). It does not, however, occur in the original (Pali) text of the Lokaniti, of which the Siamese treatise just quoted is merely a very free and amplified version. On the other hand, it is presumably alluded to in the passage of the “Mangalat-thadipani” (fasc. I, leaf ka) which says:

“Putimaccha sadisa hi bala. Putimacchabandhapatta sadiso tam sevako, Vinnunam chaddaniyatam ca jiggucchaniyatancat patto.”

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

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

“Kodham sakata dhuram viya, putimacchadini viya ca kusadi hi, punappunam vedetva upanayhanti.”—Anger incessantly harboured, fastened to one’s self like a yoke to the cart (shaft), is like putrid fish wrapped up in *Kusa* grass” (the หยั่ง คา of the Siamese, regarded as very clean, and used in all Brahmanical ceremonies).

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4. "A single cross bow (or, gun) does not kill an elephant. "Kein Raum fällt auf den ersten Schlag."
(No tree falls at the first blow)—German prov.

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

6. Even if he tries angling (he would find that) the fish will not bite and will disdain his bait.

Evidently, the Putimaccha or “putrid fish” alluded to in the passage just quoted, was rendered by the early literati of this country as พระวิรัช, the well known Lau relish already explained (see Appendix C, 137, note. 2).

As regards the famous Buddhist ethical treatise Mangalattha-dipani, so far practically unknown to Western scholars, I may remark here that is was composed in Pali at Chiang Mai by the learned monk Sirimangala. Thera (whose original laic name was ฤกษ์ or ฤรา, ฤกษ์ according to other accounts), in C. E. 886, year of the Monkey (=A. D. 1524). It is a most scholarly commentary on the well-known Mahamangala sutta, every stanza of which is illustrated by numerous parables, tales, etc. gleaned from the whole field of Buddhist literature.

A Siamese translation of this celebrated work—which in this country is regarded quite as classical and ranked by the side of Buddhaghosa’s Visuddhimagga—was made by command of King Phrah Nang-Klau while yet a prince, in C. E. 1183=1821; and the somewhat modified title was appended to it of Mangaladipani, มะงาลดิปานี. About one half of it was printed and issued in three octavo volumes by Prince K. M. Phrom’s printing establishment in 1876-77. I am not aware whether the remaining portion has been published later on. But the original Pali text has been recently very ably edited and printed locally. Insofar as I am aware, the first volume only of the Pali text—under the title of มะงาลดิปานี, “Mangaladipani,”—has appeared. It was issued by the Maha Makuta Rajavidyalaya Press in R. S. 119=A. D. 1900.
7. ข่ม โต เอา อย่า เกียวก้าวๆ ใส่
เขียว นั้ง ต่ำ, อย่า ได้ นั่ง ลุ่ม
Don’t soil the tree-shade that has been hospitable to thee;
It of humble birth (lit. if born in the class that sits low), don’t take a high seat.
(= Don’t requite a benefit by a slight. Don’t put side on and affect a station higher than thy own).

8. มี เจ็น ให้ เขา รู้ ก็ ป่ นั้น;
มีความ รู้ อยู่ ใน ใบ ลาน ก็ ป่ นั้น
The wealthy who lend their money away are not esteement (because money lent is difficult to recover in case of want);
Neither are those whose knowledge has merely been gathered from (palm-leaf) books.
“Lend only what you can afford to lose.”
_Cave ab homine unius libri_ (Beware of a man of one book).
“A man of maxims only is like a Cyclops with one eye, and that eye in the back of his head.”—Coleridge.

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1 This saw, and nos. 8, 9, 10, 11, and 12 are culled from a popular Lau ethical treatise called _ปุ ทะ หลาน_, “A grandfather’s teachings to his grandchildren”. A translation of this into English is desirable, and it cannot fail to prove extremely interesting, as the work in question forms the most reputed manual of apophthegmatical lore for the Eastern Lau country, it being not only widely read, but learnt by heart throughout the land, from Luang Phrabang in the north to Ubon in the south.

2 This saying I now find, comes bodily from the 13th stanza of the _Lokaniti_, which runs:

_Pothakesu ca yam sippam,—parahatthe ca yan dhanam;
Yathakicce samuppanne,—na tam sippam, na tam dhanam_

“Learning which merely lies unabsorbed in books (lit. palm-leaf mss.); treasure which has passed to other hands (on loan);
Is neither learning nor treasure (to us) in time of need” (i.e. is the same as non existent or valueless to us when need of it arises).

The Pali context makes the meaning of its derived Lau counterpart clearer; and therefore the translation we have given of the latter here must be somewhat modified as follows:

“Money belonging to us, if lent to others, is no more considered (of any worth to us);
Neither is learning merely contained in our own (palm-leaf) books (and lying unabsorbed by us).”

It will be seen from this example how the _Lokaniti_ is likely to have been put, among the Lau people also, largely under contribution.

It has since come to my knowledge that the popular Lau treatise referred to, has a counterpart in another booklet titled _ปุ ทะ หลาน_, “A grandchild’s teachings to his grandfather,” which must be even more curious, and worth in any case of being made known, in part at least of its contents, to foreign readers.
9. อย่า คบ คน จร. อย่า นอน หมอน หมัน 1

Don’t associate with vagrants, or recline (thy head) on the pillow’s edge (as it might slip down and thou become injured thereby). 2

10. ไฟ ลำดึก อย่า เอา ขึ้น ฝ่าย ไป ฮ้อย

Don’t add fuel to a spreading fire.

“Don’t pour oil on the fire.”

11. ข้าง เพื่อน อย่า ให้ หลีก แต่ ไกล

Elephant in rut should be given a wide berth.

12. ของ สัตว์ ให้ ดู บาน แก้ว

Be vigilant on enemies as thou would’t be on jewels.

13. ปู่ ลี้ แย่ง หลาน หลา ข้อ จ่า

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

14. ได้ เมีย ผู้ ตี. บาน โต้ แก้ว ดูน ล่าง;

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

ได้ เมีย ผู้ ข้าง. บาน โต้ แก้ว ดูน เบียง;

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

ได้ เมีย ผู้ บิด. ผู้ เบียง. บาน ถุน หมู่ ใส่ คอก;

To have a slothful wife is (as troublesome a task) as having to catch a hog and to put it in the sty.

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

2 See note 2 above
To possess a termagant is (as painful a trial) as having to drag a tree (with its branches on) top forward.

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

“*Tria sunt damna domus: imber, mala fœmina, fumus.*”

Let your fellowman allow you to get a view of his back before he puts his coat on. (As he may have a striped back, the result of some previous severe flogging, and an index to his having committed something wrong; in which case you are warned to be on your guard about him. ² Or else, he may have some weapon concealed behind).

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¹ From the collection of สุภาพสัม สาร บันยะ, in verse, from Chiang Mai (see Appendix A, 1, no. 10).

² In past days of rattan memory the back was, in this and neighbouring countries, a man’s judicial certificated of repute. Singlets and coats were sedulously donned by those who could not boast of a clean one; just as, after footwear came into wide use, socks and shoes were eagerly resorted to by certain individuals of the lowest class in order to mask a yet more ominous certificate, viz. the marks of the iron-chain on their ankles.
APPENDIX E

Preliminary notes on Mon proverbs

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

The original of the historical work just referred to has become exceedingly rare in Pegu itself, owing to the almost total decline of the Mon language and concomitant lore there in favour of the official one, Burmese; and can only be met with on this side in scattered fragments among a mere few of the descendants of former Mon refugees that settled in Siam during the latter half of the eighteenth century and the first quarter of the succeeding one. Through the kindness of several of such privileged persons, a sufficient number of the disjecta membra could be brought together so as to practically reconstitute a good three-fourths of the whole work. A search could thus be made for the original context of the choice sayings in view, which—I am glad to say—resulted in their being for the most part found and easily identified. Where gaps occurred, the missing saws could in some instances be supplied from the memory of those who had had at some time or other access to portions not now at hand of the original work, or who had learnt by heart the sayings in question from their predecessors; for most of such bits of wisdom are quite

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1 เรื่องพระเจ้ารามอินทรา, published at Dr. Bradley’s printing office, Bangkok, in C. E. 1242= A. D. 1880; 562 pp. roy. svo. Only 20 of the 24 books of which the Siamese translation consisted have seen the light therein; the publisher having been unable to procure the last four. The translation was done by a staff of Mon and Siamese literati under the superintendence of H. E. the Foreign Minister Hon, เจ้าพระยาพระคลัง (周转), one of the foremost Siamese poets and prose writers of the second half of the eighteenth century; and was terminated in 1785. As pointed out in the preface, an earlier thought but little accurate translation of the work had been made some time before that for the Second King, with his elder brother King Phra Buddha Yot-fa expressed dissatisfaction, hence he commanded the new translation to be undertaken. Owing to the master hand of the chief editor the latter work was a true literary success, so that it ranks, in point of style and elegance of diction, as one of the very best prose productions existing in the Siamese language.

I should add that the original work is similarly termed by the Mons “Saiha thireache” (=Siha adhiraja, or Sihadhiraja) after the title of reign (Siharaja) assumed by P’henia Nua at his accession. But this popular designation of the annals in question is, no less than the Siamese one, a misnomer.
On Siamese Proverbs and Idiomatic Expressions

popular throughout the Mon folk among whom they have been circulating and handed down by oral tradition for centuries.

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

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

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

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

As regards the first point it was found out, in so far as could be judged from the specimens compared in the Peguan text and its Siamese translation, that this latter follows the original closely enough, except in rare instances when the wording is but slightly modified, to which we shall revert in due course. It follows therefore that if the work proves eminently readable, almost like a masterly planned and cleverly written novel, it is not merely due to the ability of the Siamese editors, but for a good part to the excellence and unabating interest of the original which constitutes already by itself a fascinating literary production.¹ In this respect it may be ranked on a par with the Chinese *San-kwo Chih* (vulgo *Sam-kok*, สามกโคก), although not being like this merely a historical novel, but history itself—adorned, it is true, with a certain amount of rhetorical finery as best suits the oriental taste; but devoid to a remarkable extent of the fanciful trimmings that form so prominent a feature of historical productions in these countries. The Western model to which it approaches most is, perhaps, Livy’s “History of Rome”.

¹ This feature, conjointly with the many tragic episodes and dramatic situations it contains, especially in connection with the chief figure in the work, that of the Peguan King Phenia Nua, or Rajadhiraj, which suggested the title for the Siamese version, led to the adaptation of the story for the Siamese stage. A versified version was prepared for this purpose by the direction of the late Chau Phya Mahindr (see Appendix A, 2, no. 15 *supra*) for his theatre (“Princes Theatre”). It exists in print, having been issued by the Rev. S. J. Smith’s press some 20 or 25 years ago. The play, or rather polylogy, for it consists of a series of dramas, is still performed in local theatres to this day.
With respect to the second point, the outcome is that the embellishments, variants, etc. introduced by the Siamese translators are but trifling, and merely amount to some metaphoric locution or pointed phrase encharged in now and then; which, far from vitiating the meaning or the style of the original, not unoften lends the context more relief and zest, thus testifying on the whole to the good taste and tact of the editors.

Finally, in regard to the third and last point, this proved the most interesting and fruitful of surprises. For, several sayings, that have now become so thoroughly naturalized in Siamese as to look for all the world like a genuine home product, have proved through the present inquiry to be unmistakeably Mon by origin, from their occurrence in the text at respectfully early dates when inverse borrowing could hardly be expected to have taken place. On the other hand, there are distinct enough traces of either Siamese or Lau influence in some of the more modern sayings examined. Furthermore a good portion of the specimens collected are traceable, as could be quite anticipated, to Indu classical literature, especially the Buddhist department of it.

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

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

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

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

(c) the Mon text as approximately transliterated as typographical facilities would allow, in those special instances only when divergencies were detected between the original work and its Siamese translation. The differences are in such cases pointed out, and an entirely distinct English translation of the Mon text is supplied wherever necessary.

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Finally, a few popular Mon saws are added at the end, which, though not occurring in the Peguan Annals, have been deemed entitled to citation either on account of certain resemblances they bear to Siamese ones, or of other peculiarities they exhibit.

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

Owing to Burmese domination having almost obliterated all outward traces of Mon past grandeur, literature, and language in Pegu, these subjects have failed to attract the attention they so fully deserve, and their study has accordingly thus far been neglected by scholars; while from ignorance of the pre-eminent rôle that the Mon nation played in bygone ages in the Indo-Chinese Peninsula and of the highly developed civilization it had attained, practically no effort was ever made whether in private or official spheres in British Burma to tap that most interesting field—not to say even of preserving the debris still extant of that civilization, the relics of its extensive literature, of the life of the now flickering Mon language, rapidly verging towards total extinction. The very useful Rev. J. M. Haswell’s “Grammatical Notes and Vocabulary of the Peguan Language” (Rangoon, 1874), more recently republished in enlarged and revised form by the Rev. E. O. Stevens (Rangoon, 1901), and the latter’s “Vocabulary, English and Peguan” (Rangoon, 1896) founded on the above, represent so far the only available outillage for the study of the Mon language. All the three works deserve unstinted praise and their authors the sincerest gratitude for their industry and painstaking labours—true labours of love—but as theirs are mere pioneer productions, not a single Mon proverb, saw, or motto is to be found therein.

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

1. ตัด หวาย อย่า ให้ ขนน หมอก: ฆ่า  Phó อย่า ให้ ลูก (p. 40—A. D. 1294-1313) ¹
When cutting down rattans don’t leave the thorns and sprouts; when killing the father don’t spare the offspring.

2. จะ เทน ก้า ดี กว่า ทรงฟ นี่ ก็ หา ผู ได้ (p. 130—A. D. 1386 circa) ²
I do not certainly consider crows to be better than swans (= to be fully aware on which side real worth lies).

3. เปรียบ ประตู เดี่ยว คน เเขด รูป วาด ตัว ผี่ นี้ แสดง ตัว ドラマ (p. 174—A. D. 1387) ³
Like one drawing a picture with his hands and effacing it with his feet.

4. เปรียบ ประตู ผล มานะ ถิ่น กลิ่ง อยู่ บน หลัง น้า (p. 217-218—A. D. 1388) ⁴
Like a lime rolling on a horse’s back. (= instability; dangerous position).

¹ The Mon original corresponds word by word, except that ขนน หมอก, thorns and sprouts, is inverted into ขนน หมอก, kaloit thele, as required by the genius of the language. The saying is, it will be seen, practically identical with the one quoted above (section 7; and Appendix C, no. 12) from the Siamese Annals under the impression, then, that it was genuinely Siamese. As it turns out now, however, there can be no doubt about its having originated in Pegu, for the annals of that country now under examination, ascribe the saw to king Pharô or Wererô of Martaban (who died A. D. 1313) and assert that this character uttered it when having his two nephews (the sons of Tarabya) executed for an attempt upon his life. The annals add furthermore that the saying became proverbial from that time.

Now, as we learn from the Siamese Annals (vol. II, p. 658) that it was quoted practically verbatim in 1782 by the very personage (the Second King) who was in possession of the earlier Siamese translation of the Annals of Pegu (see Appendix D, no. 15 note 2), as a time-honoured adage, there can be no question that he cited it from such a work, and that the saying is accordingly of Mon origin.

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

² This and the next two sayings are literal translations of the original. The Hamsa bird is, in reality, a wild duck or goose; but is usually taken by the Siamese to be a sort of swan. For the character popularly ascribed to it, see above, section 12, no. 16. The above saw about crows and swans is a reminiscence from Indu literature.

³ Spoken by Phenia Nua to his aunt the queen of Pegu who, having brought him up while yet a child, plotted afterwards his destruction, in concert with her paramour Marahu.

⁴ This saw is imitated from Buddhist literature. It occurs, for instance, in the commentary to the Dhammapada where, however, kumbhanda (a kind of pumpkin) is mentioned instead of a lime.
5. ดูจ ดี กระดาษ ขม เพราะเหตุ ได้ เหล่า แต่ รัตมี ยอด ตรงจึง จะ จับ ต้อง ถึง มี ถึง (p. 218—A. D. 1388) 1

6. เปรียบ คน ค่อน ชอบ อาเซียน จะ ซื้อ แม่ น้ำ ที่ ลึก กว้าง นั้น มี ได้ (as above) 2

7. เอา ดวง แก้ว มัน ไป แลก กับ ลูก ปิบ (p. 224—A. D. 1388) 3

8. เอา คิน เสน ไป แลก กับ เกลือ (as above) 3

9. เอา เนื้อ ไป แลก กับ กรดู (as above) 4

10. ฆ่า ซึ่ง ก็ ทรัพ ใจ จะ เอา ชำ: เจรจา ถึง หรือ จะ เอา ถ้อย คำ เปลน ที่ สำคัญ หมาย (p. 252—A. D. 1397)

11. เปรียบ ประตู ข้า ซึ่ง บอก ออก แล้ว มี ได้ หมด คืน (p. 268—A. D. 1398)

12. ประตู ดี บูรพา เอนปิน เหล็กก, หมา ดี ขนก หาง แห่ง พระยา มาปราญา (p. 275—A. D. 1406) 5

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

Like a pygmy who, with his short legs, is unable to cross a deep stream (same sense as the preceding).

To barter gems with beads (= to make a foolish bargain).

To barter precious camphor with salt (same sense as preceding).

To barter flesh for bones (same sense as above).

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

Like elephant tusks which, once they have grown forth, do not retract (= so should one’s word, once given, be kept).

Like one striking the coiled body of a Naga king (serpent chief) with a sledge hammer (= like a viper being trodden upon to burst into a fit of rabid anger).

1 On such a hobby ascribed to hares, cf. section 12, no. 15 above. The suggestion comes, of course, from Indu literature.

2 Cf. the rabbit apologue. see Appendix C, p. 77, no. 71.

3 Both this and the next saying thus turn out now to be the prototypes of the two Siamese ones quoted above in Appendix C, under the nos. 67 and 66 respectively. In the original no. 8 here is couched in a far more concise form : “Phummeson slai bo = camphor bartered for salt.”

4 Cf. Appendix C, no. 89.

5 This simile could not be traced as yet owing to a gap in the original text; but it does matter but little, as it is borrowed from Indu literature.
13. เปรียบ เหมือน หัก ไฟ หัว สม.
น่า เชี่ยว ลอง วาง เรือ
(p. 278—A. D. 1406) ¹

14. อุปมาหา ตั้ง เรือ ใหญ่ กว่า ทะเล
จับเข้า ใหญ่ กว่า หมอะไร; จะ กลับ
ภาพ ว่าย เรือ โลก ก็ ขัด วาง
(p. 295—A. D. 1407)

15. เข้า ที่ คับ แค้น เปรียบ ประดุจ
หมา กุจ จน แค้น
(p. 278—A. D. 1407) ²

16. เหมือน หนัง เขียน รูป เลือ ให้
จ้า กล้า
(p. 299—A. D. 1407) ³

17. อุปมาหา เหมือน หนัง นอก กับ
แล้ว; ภาพ ประมาณ พลาด พลาด ลง
เมื่อ ใด ก็ ขีด แก่ ความ

It is just like attempting to put out a fire
from the windward side, or to steer
the boat athwart in a swift stream.

Like a ship larger than the sea, or a
crocodile bigger than the pool, that
finds itself impeded in its movements
(= too big for his job, unwieldy on
account of its too great bulk).

Finding himself in straits, like the king
(of chess) about to be put in check.

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

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

¹ The original has *palot p’mot = ตับ ไฟ* (to extinguish the fire), instead of หัก ไฟ = to break or stay
the fire. As regards the second part of the simile, it is practically identical with no. 30 of King
Ruang’s maxims (see Appendix B), and not unlikely it has been borrowed therefrom. It must be
remembered, in fact, that Wererô or Pharô, the founder of the dynasty that had its capital first at
Martaban and afterwards at Pegu city, had been for many years the host of King Ruang at Sukhothai
of whom he wedded the daughter, as stated in the first part of the annals of Pegu under examination.
It is not therefore at all improbable that during the friendly intercourse that took place under his
reign and those of several of his descendants between Martaban and Sukhothai, Phra Ruang’s
maxims became well known to the Mons, and some of them found ready adoption among that
people.

² Not yet traced. The Siamese translation continues the parallel for several lines, introducing a
description of the process of checkmating. But the local lettered Mons I have consulted have no
recollection as to ever having met this long simile in the course of their reading, and assert that their
language possesses no terms for chess or chess-playing, the game being quite unknown in Mon
tradition. As regards the first part of the statement, it is possibly correct, as would further appear
from Haswell’s and Stevens’ vocabularies containing no such terms; but with respect to the remain-
ing part of the assertion it seems impossible to admit that the Peguan people could remain una-
quainted with such a world-wide known game that spread among all neighbouring nations. The
case is nevertheless curious, and deserves a thorough investigation.

³ Identical with Appendix C, no. 203. It is difficult to decide here as to whether the saying
originated in Pegu or in Siam. In Mon it runs: “Top nong khyu rub kla ko klea phait.”.
18. ว่า ถ้า ตี ที่ มี ลักษณะ รุ้ง ถ้า ให้ อย่าง มาก ถ้า มี ใด ตี ความ ปรารถนา แต่ จะ ถ้า ข้า ทหาร มี นี้ ขึ้น ถ้า ดู สมบัติ นั้น นั่น ข้า ทหาร นัก ใจ เไฟ รัก ข้า ทหาร นัก สาว สัตว์

(As above) 3

19. ถ้า มี ลักษณะ รุ้ง ถ้า ให้ อย่าง มาก ถ้า มี ใด ตี ความ ปรารถนา แต่ จะ ถ้า ข้า ทหาร มี นี้ ขึ้น ถ้า ดู สมบัติ นั้น นั่น ข้า ทหาร นัก ใจ เไฟ รัก ข้า ทหาร นัก สาว สัตว์

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

Women, even of far greater beauty than lady Uttala can be found at pleasure, but heroes like Smoin Nagor-Indr are rare. In our heart we are far more fond of soldiers than of women.

1 The original reads: Kala kechem wot a theneak toi: “when the bird having forgotten (all about) the snare.” The Siamese ที่ มี ลักษณะ รุ้ง ถ้า ให้ อย่าง มาก ถ้า มี ใด ตี ความ ปรารถนา แต่ จะ ถ้า ข้า ทหาร มี นี้ ขึ้น ถ้า ดู สมบัติ นั้น นั่น ข้า ทหาร นัก ใจ เไฟ รัก ข้า ทหาร นัก สาว สัตว์

The Siamese ที่ มี ลักษณะ รุ้ง ถ้า ให้ อย่าง มาก ถ้า มี ใด ตี ความ ปรารถนา แต่ จะ ถ้า ข้า ทหาร มี นี้ ขึ้น ถ้า ดู สมบัติ นั้น นั่น ข้า ทหาร นัก ใจ เไฟ รัก ข้า ทหาร นัก สาว สัตว์ is in reality a noose secured by one end at the extremity of a bent stick, and by the other to a trigger-like arrangement which springs under the slightest pressure, so that the stick, when straightening back, pulls the noose tight round the bird’s feet or neck. The Peguan ที่ มี ลักษณะ รุ้ง ถ้า ให้ อย่าง มาก ถ้า มี ใด ตี ความ ปรารถนา แต่ จะ ถ้า ข้า ทหาร มี นี้ ขึ้น ถ้า ดู สมบัติ นั้น นั่น ข้า ทหาร นัก ใจ เไฟ รัก ข้า ทหาร นัก สาว สัตว์ is constructed on the same principle.

2 Practically indentical with the adage quoted in section 9, and Appendix C (no. 27), which we have shown to be of Indu origin.

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

The very sensible words spoken on that occasion by King Rajadhiraj became proverbial among the people, who condensed them into the saw, “Phrea kye klai lua, krauh menung kwot toa klai lua saum wat,” ‘A pretty woman can readily be found, but braves are rare’, corresponding to Appendix C, no. 159 above. It will thus be seen that the latter is unquestionably of Mon origin. As regards the Siamese Second King at the beginning of the nineteenth century having repeated it (see note * at foot of p. 94 above) does no more come as a surprise, in view of his thorough acquaintance with the annals of Pegu we have already had occasion to notice. As regards King Narai having uttered the same adage at a still earlier period is, however, both a surprising and interesting fact, for it argues that even in his time Peguan history was well known in Siam.
20. To barter precious camphor for salt; or the flesh for the hide.

21. Beset by resentment as by a shadow following the body in every one of its postures.

22. To swim for refuge to a crocodile.

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

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

25. It is said that the Moas all harbour each seven sickles in their belly (i.e. they are of a very perfidious nature).

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1 As regards the first part of this saw, see no 8 above.

2 Imitated from Buddhist literature. “... nam sukhamanveti chaya va anupayini,” “happiness follows him like a shadow that never forsakes him”, occurs in Dhammapada, 2.

3 Identical with Appendix C, no 180. Here, again, it is difficult to decide as to the origin. The Mon text runs: “Topp’ma nong neh meboin daik lub klai kyam” which corresponds verbatim.

4 Not yet traced in the original.

5 This is, in reality, a Burmese skit on Mon treachery, quoted by the Burma king at the above date. Several perfidious tricks played by the Mons on the Burmese are duly recorded in the annals under examination. So Mon faith became proverbial among the neighbouring nations as Punica fides among those of the old Western world. Cf. also the Virgilian Timeco Danaos, et dona ferentes, and other well known adages.
26. ὁπότε μαθέων οὐκ ἔκ εἰπεν παρὰ ἐλείναιν, οὐχι δὲν ἐν μιᾷ ἑωρακτοῦμεν (p. 407—A. D. 1420) 

Running away from the enemy but to fall in with a tiger; climbing up a tree but to find there an adder.

Hac urgel lupus, hac canis. (On one side a wolf besets you, on the other a dog).—Horace. Incedit in Scyllam qui vult vitare Charybdim. (He falls into Scylla in struggling to escape Charybdis).

27. οὐδὲν ὑπάρχει ὑπὸ ἐνεομένῳ πάσῃ ἐνεομένῳ (p. 410—A. D. 1420)

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

28. δοξάζετε δὲν ἄνθρωπος παῖδε ἱππὸς τὸν ἔξι τὸν ἑωρακτοῦσας ἐν ἑωρακτοῦσαν ἰδέαν δὲν ἑωρακτοῦσας τὸν ἐν ἑωρακτοῦσαν ἰδέαν καὶ αὐτὸν ἑωρακτοῦσας τὸν ἐν ἑωρακτοῦσαν ἰδέαν (p. 416—A. D. 1421)

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

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

29. ἀνὴρ ἔναρχος αὐτὸς ἐναρχεῖ, πάππυρος ἄλος (p. 420—A. D. 1421)

He flew into a violent passion, like a venomous serpent chief being struck with a hammer on its coiled body.

30. ἱππότας ἔγγυται προσώπα ὑπάρχει ἐναρχαῖος ἐναρχαῖος ἐναρχαῖος ἐναρχαῖος ἐναρχαῖος ἐναρχαῖος ἐναρχαῖος (p. 423—A. D. 1421)

Cf. Appendix C, no. 21.

The original has merely: “Nong chaing k’mak paroh kharuh,” ‘like a cock developing its spurs’.

In order to grasp the full offensive meaning of the term “dub-grass breed”, it should be pointed out that dub-grass, on account of its softness is used for planting and covering lawns, where it is trodden upon by the feet of all passers-by. Hence, to be of dub-grass breed signifies to be trampled on, to be a vile slave. In Mon the invective runs: “A lowe, thakau khyua khachib, ponna ob thop!”

Practically indentical with no. 12 above.
31. He (the king) became wroth just as if an arrow had pierced into his ear.

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

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

34. Like a brinjal sour just enough to match the (saltiness of the) pla-ra; so that it is impossible to taunt the brinjal with being too astringent in taste because the pla-ra is salt in its turn; or to taunt the pla-ra with tasting too salty, because the brinjal is sour (= difficult to decide on which side to put the blame, from the fault being too equally distributed on either side. Both sides are to blame).

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1 Cf. The saying about the locust, section 11, no. 1.

2 Here, I believe, are traces of either Lau or Siamese influence, although it be true that pla-ra is also known among the Mons, the Burmese, and the Khmers. The Lau term it ปากา (ปลา แตก). Pa-Duk; the Mon “pharok” (but, more specifically, pharokka, “fish pharok”); the Khmers “prohok” (prahuk); the Malays “blachan”; and the Burmese “nga-pi” (but, more specifically, toung tha nga-pi, “fish-paste;” or dhameng). In the Mon, Khmer and Malay designations, the initial syllable pha, pra, and bla, possibly represents the Lau and Siamese word pa or pla = “fish”. The Burmese one, nga-pi “salted fish,” has no doubt suggested the Siamese term กัป (kapi), which is, however, applied to a similar kind of paste made from sea squills or very small sea shrimps called ทะเล Khoi, in Siamese. This is the Burmese tien-tsa, the Mon pharok khmeang, and possibly the Khmer pha-ak. It is, of course, unknown to the Lau, who are too far removed from the sea to procure the prime material necessary for its preparation.
35. It’s like between one bold with his tongue and another only too ready to use his hands; so that it is impossible to blame the hands with being heavy, because the tongue was bitter, or to blame the tongue with being bitter, because the hands were heavy (i.e. dealt heavy blows). Same sense as the preceding.

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

In Yule’s “Hobson-Jobson” (2nd ed.; London, 1903, p. 51, q.v. Balachong) is an interesting article on blachan which is, however, somewhat incomplete and partly incorrect. Crawfurd is quoted therein a propos of his suggestion that the condiment in question is probably the Roman garum. This I beg to doubt, as the garum or garum of the Greeks and Latins, although made, like nga-pi and blachan from fish of the Clupea family, was merely the fluid or watery sauce extracted therefrom, and not a paste. It must therefore have been practically identical with the nuak-nam, “Salt-fish water,” so relished by the Anamese and not disdained even by some old European residents in French Indo-China, just like some of the White Baboos in Malaya and sundry “European lovers of decomposed cheese” delight in blachan. Marsden, it is curious to notice, likened the condiment to caviare; but, I am inclined to believe it is only in point of exquisiteness that it can be called “caviare to the general.” The late King Norodom of Kamboja used to style it, it appears, “the Khmer Roquefort cheese” (cf. Excursions et Reconnaissances, t. XI, p. 13). Considerable confusion is wrought, not only in “Hobson-Jobson,” but also in other works treating of Far Eastern matters, anent both nga-pi and blachan. As we have just pointed out, a distinction must be made between the one variety concocted from small fish and the other obtained from shrimps. This latter even is of two kinds, one red and one brown, according to the colour of the shrimps employed, which is communicated to the paste itself. The first Western traveller to notice the Dhameng variety of nga-pi (i.e. the paste made from fish, or Lau pla-ra) was the Venetian jeweller Gasparo Balbi, in the course or his journey to Pegu (1583). He was so struck by its characteristics, that he wrote “he would rather smell a dead dog, to say nothing of eating if” (“Viaggio dell’ Indie Orientali”, Venetia, 1590; f. 125 verso). Later on Capt. Hamilton noticed the variety made from shrimps, i.e. the Siamese kapi at Bankasoy (read Bang Pla-soi) on the eastern corner of the head of the Gulf of Siam. He wrote (under the date A. D. 1727): “Bankasoy is famous, chiefly for making ballichang [blachan], a sauce made of dried shrimps, cod-pepper, salt and a sea-weed or grass, all well mixed, and beaten up to the consistency of thick mustard. Its taste and smell are both ungrateful to the nose and palate; but many hundred tons are expended in Siam and the adjacent countries.” (Pinkerton’s Collection of Voyages, vol. VIII; London, 1811, p. 476). He did not fail, while in Pegu in 1709, to notice also the same variety of the condiment there, and to jot down its native name under the form prock (op. cit., p. 422); this word, left unexplained in “Hobson-Jobson,” stands, it will now be seen, for pharok; and the shrimp paste he had occasion to notice is what is specifically termed pharok khmeang by the Mons. Hamilton’s spelling is more correct than the form prox used by Sonnerat half a century later.

1 The original reads: “Kha chia nai ba,” “To take refuge and eat (i.e. live) with two masters.”
1. In order to judge of the excellence of an elephant, one must ride it;

2. a good horse is known after having felt its back with one’s hand;

3. a brave soldier is known in action;

4. pure gold is known by rubbing it on the touch-stone;

5. a women is proclaimed:
   (a) nice only when she combines beauty with graceful manners;
   (b) exquisite after having been in contact with her;
   (c) kind-hearted only after having thoroughly tested her character.

Like a swan (Hamsa) finding himself in a flock of crows or a stately lion entering a herd of tigers.

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1 The whole passage is, more or less, an imitation of verse 97th of the Lokaniti; but peculiarly so in the sentence numbered 3. above, which corresponds verbatim to the Pali: “pasamseyya.......rana paratagatam suram,” ‘praiseworthy is the brave (only) after having returned (from battle)’.

A still earlier imitation from the Lokaniti occurs in a Burmese inscription at Pagan dated C. E. 700 = A. D. 1408 (which is presumably a mistake for C. E. 778 = A. D. 1416). It is but a variation of the 61st verse of that famous Pali treatise, beginning with: “Na visam visamicchahu” (Cf. “Inscriptions of Pagan, Pinya and Ava”; Rangoon, 1899, p. 34). I am not aware of any attempt having as yet been made towards determining the date of the Lokaniti. In these pages I have had occasion to notice more than once strict analogies between certain passages of the Lokaniti and others to be found in the Dhammapadattha-katha, or commentary to the Dhammapada. As it is well-known the authorship of the commentary is commonly ascribed to the celebrated divine Buddhaghosa, its date being thus put in the first quarter of the fifth century A. D. As I do hardly believe that the Lokaniti can have been composed before that, we would obtain approximately A. D. 425 and 1400 as the two termini between which we may, for the present, confine its date. It is to be hoped that further researches into Buddhist literature may permit of considerably reducing the limits of the period suggested above, and also of establishing the authorship of that ethical treatise, so popular from many centuries in Burma, Pegu, and Siam.

2 This simile appears to have been immediately derived from the first verse of the 24th stanza of the Lokaniti, which reads: “Hamso majjhe na kakanam, siho gunnam na sobhate.” “A swan in the midst of crows, a lion among cattle, do not look beautiful.”
39. บุษร์ เปรียบ ประดุจ พืช อัญมณี
หาไ ้ ปลูก บุญ เพราะ หน่วย
แล้ว ก็ นั่น แต่ จะ บอก นาม ดูง
ใหญ่ ฮัน ปะ;
ดุลนี้ บุษร์ เปรียบ เหมือน สัณฑ์สุข; จะไปรัย
หน่วย เพราะ ปลูก, มี อาจ เจริญ
ฮัน ได้
(p. 467—A. D. 1423) ¹

40. พลัง ปาก, ก็ ยอม เสีย แกร่;
พลัง มือ, พลัง ขวาน, มัก จะ
บาด เจริญ
(p. 473—A. D. 1424) ²

41. บุษร์ มี จักษุ, ก็ เหมือน หนัง หา
ไม่, เพราะ ปราศจาก ความ พิจาร
น้า ตรีก ตรง
(p. 515—A. D. 1480 circa) ³

42. พะระ อาภิยัฏ ไม่ แควร จะ ใครูร
ทีง น้อย
(p. 517—A. D. 1480 circa)

43. สิทธ์ เมื่อ แรก ถัง, ครั้น ญาติ
เอ แลง อาย น้า ช้าง สาย เล็ง
แล้ว, เทวายดา มาเยียน หน้า
ผา่ หมาย
(p. 553bis—A. D. 1490 circa) ⁴

A man may be compared to paddy which
when sown or planted cannot but
germinate and prosper;

but you, my child, although being a
royal daughter,....... may be likened
to husked rice which, though it be
sown or planted can no more
germinate and prosper.

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

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

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

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

¹ Not yet traced in the original. The saw has a Siamese ring about it: Cf. no. 4, Appendix C. In
the text it is stated to have been uttered by the queen of Burma while trying to persuade her daughter
to marry.

² The original differs considerably here, it being as follows: “Pain thalaung pauk wat; chang
thalaung, pauk that,” ’A slip of the tongue is exceedingly hard to recall; if the foot slips its with-
drawal (from the crack, pit, etc.) causes pain.’ The first part means, of course, that an ill
advised word, once uttered, is difficult to reclaim. As regards the entire saying, cf. no. 208, p. Appendix C.

³ This is a reminiscence from Buddhist literature.

⁴ Although spoken by Dhammaceti, the learned king then reigning in Pegu, this saying refers to
a superstition which is apparently of Chinese origin;—at any rate I have not so far heard of it in
Siam and neighbouring countries, nor met it in Buddhist literature. The Chinese appear to believe
that when one is born, the deities impress on his forehead and palms of the hands, certain characteristic
44. อยู่ประมาณต้องได้ไป วรรคชั้น เปน (p. 187—A. D. 1380) ¹
Like having gone up to heaven in life
(= to be the recipient of an unexpected boon.).
Cf. the Ital. “Toccare il cielo coldito,”
To reach up to the sky with one’s finger.

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

45. Toa ba, hmea ka poi. ²
To (attempt to) seize three fishes with the two hands (= grasp all, lose all).
“Qui trop embrasse, mal étreint.”

46. Khadait kang khyua niah mua rau nat, niah ba nat chut.
When a crow seizes a blade of grass (fancying) nobody sees him, he is nevertheless seen by two at least (= although an evil deed is perpetrated when no one is present, it is nevertheless seen by deities above).

marks and lines, by which the inner nature and destiny of the new-born may be judged. Thence, the opportunity of chiromancy, etc., enabling one to decipher those special signs and lineaments. The idea is not, of course, a new one in the West; nor are there lacking even in Buddhist and local literature references to the characteristic marks of great men, and treatises on palmistry, etc.; but the notion as regards the marks on the forehead, etc. seems to have been introduced from China.

¹ This saying is also current among the Siamese.

² Cf. no. 193, Appendix C, which also exists under the same form among the Mons: “Rob ka toa ba,” “to grasp at fish with both hands at a time”; but whether borrowed from the Siamese or not, I am unable to say.
47. Awai chob sang pheta keang diek.

Getting one’s *tail* wet when about to reach the shore
(= to have to swim for the shore when having almost reached it aboard a vessel) *Naufragium in portu facere* (To make shipwreck in port)— Quintilian.


Not having requited the benefits received, its feathers were plucked off with the aid of ashes.
(said of ungrateful people).

49. Smoin Kbob, Smoin Kbob ! pharu nai mib, khmai phyah pret. 

Lord Swan, Lord Swan! your song (high up in the air) is sweet, but your eggs are acrid (said of one bringing gifts which afterwards prove derisive or troublesome).

50. Niah mua chia pong, pong klom ne ot; bot ho chab pain.

With one hundred baskets of rice (stored in his house), the stock became exhausted although not a single grain of it ever reached his mouth
(Said of one who, though having plenty of everything, does not enjoy his wealth, leaving others to squander it).

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

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

52. Moit ko chia kok kea; pam chea keata woit.  
Wishing to feast on sparrows, he went to net them in the nether regions (same sense as the preceding).

53. Tauppma nong mnih kdop thoh ka, pheta thoh sung.  
He is like a man with the head of a fish and a serpent tail (= face-flatterer and back-biter).

54. Tauppma nong niah toin kyam ko khlea kahlang; ha kob ko.  
With him it is like playing the zither to an ox : a vain labour (= it is of no use talking to him as he can’t or won’t understand).

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

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

Before taking leave of these pages I desire to emphasize once more the importance, while collecting proverbs in these countries, to conform in so far as possible to the directions given in section 3 above. As we have seen in the course of the lists themselves we have supplied, even the greatest caution often does not prove sufficient to prevent including some foreign-derived proverb among the genuine rational ones. But such occurrences becoming restricted to a mere few cases through the exercise of a fair measure of discrimination, can never constitute a serious drawback.

From the few examples given of collateral proverbs current among the Lau and Mon, the high importance will have become apparent of being able to trace such sayings back to some well-ascertained date in the history of literature of the nations concerned, so as to obtain reliable terms of comparison wherewith to determine the paternity of the sayings themselves. It follows that, in collecting proverbs in these countries, special attention should be devoted to those occurring in historical works, or in literary compositions of a pretty well known date; and such a date, or that under which they are recorded in the former case, should be appended to each saying by way of a chronological landmark likely to assist in tracing its origin.

There is one more point as to which an even greater caution should be exercised, and that is, to make sure about the meaning, figurative or otherwise, of each particular saying before attempting to translate it into a European language. A little experience acquired in connection with the subject has taught me that a good, even thorough, knowledge of the language, is no sufficient qualification for the correct translation of a proverb—not to say of an idiomatic phrase. Not seldom it happens that one thinks he can see the purport quite clearly and rushes into translation but to find out, later on, that though he had translated correctly in so far as the letter is concerned, he was completely mistaken as regards the spirit. The moral is, therefore, when you are in doubt, or when the saying is capable of more than one interpretation, enquire from the local literati as to which is the correct one, or what is the metaphoric sense they put upon it.

I should have liked to give some specimens of Khmer proverbs as well; but apart from the fact that this paper has already attained a far larger size than originally contemplated, I notice that a study has been quite recently published on the subject by Mr. L. Finot, the late Director of the École Française d’Extrême Orient

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at Hanoi, which, though I have not yet seen, I cannot but anticipate—judging by the name of its author—to be a very valuable one, and most likely to assist in comparative researches.

So, I must needs remain content with having contributed my humble mite to the literature on the subject in the shape of this little paper, in bringing which to a close I may, despite its defects, say in some sense with Horace to possibly captious critics:

“Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.”