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The Siam Society.

(Founded 1904).

For the Investigation and Encouragement of Arts, Science and Literature in relation to Siam and neighbouring Countries.

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Rules of the Siam Society.

I.—Name and Objects.

1.—The name of the Society shall be The Siam Society.

2.—The objects of the Society shall be the investigation and encouragement of Art, Science and Literature in relation to Siam and neighbouring countries.

a. For this purpose the Society will convene meetings, at which papers bearing on the objects for which the Society is formed will be read, or lectures given.

b. Such papers shall, if they are accepted by the Council, be published in a Journal, and the authors of them may, by permission of the Council, republish them in a separate form.

c. A further purpose shall be the formation of a Library of books and manuscripts bearing on the objects of the Society, and of an Ethnological Museum.

II.—Membership.

3.—Members shall be classed as Ordinary, Honorary, and Corresponding Members. Both ladies and gentlemen shall be eligible as members of the Society.

4.—Ordinary members shall pay an annual subscription of Ticals 20, payable in advance on the 1st January of each year. Members shall be allowed to compound for life membership of the Society on payment of Ticals 240.

5.—Honorary Members shall pay no subscription, and the Council shall have power to reduce or remit subscriptions in special cases.

6.—On or about the 30th June of every year the Honorary Treasurer shall prepare a list of those Members whose subscriptions for the current year remain unpaid, and such persons shall be deemed to have resigned their Membership. But the operation of this rule, in any particular case, may be suspended by a vote of the Council of the Society. No member shall receive a copy of the Journal or other publication of the Society until his subscription for the current year has been paid.
7.—Candidates for admission as Members shall be proposed by one and seconded by another member of the Society, and if agreed to by a majority of the Council shall be deemed to be duly elected.

8.—Honorary and Corresponding Members must be proposed for election by the Council at a general meeting of the Society.

III.—Officers.

9.—The Officers of the Society shall be:
   A President.
   Three Vice-Presidents.
   An Honorary Secretary and Librarian.
   An Honorary Assistant Secretary.
   An Honorary Treasurer.
   Six Councillors, the number of whom may be increased.

These Officers shall hold office until their successors are chosen.

10.—Vacancies in the above offices shall be filled for the current year by a vote of the remaining Officers.

IV.—Council.

11.—The Council of the Society shall be composed of the Officers for the current year, and its duties shall be:

   a. To administer the affairs, property and trusts of the Society.
   b. To elect ordinary members, and to recommend Honorary and Corresponding members for election by the society.
   c. To decide on the eligibility of papers to be read before general meetings.
   d. To select papers for publication in the Journal.
   e. To select and purchase books and manuscripts for the Library, and any other objects for the Museum.
   f. To present to the Annual Meeting at the expiration of their term of office a Report of the proceedings and condition of the Society.

12.—The Council shall meet for the transaction of business once a month, or oftener if necessary. At Council meetings five Officers shall constitute a quorum.

13.—The Council shall have authority, subject to confirmation by a general meeting, to make and enforce such bye-laws and regulations for
the proper conduct of the Society's affairs as may, from time to time, be expedient.

V.—Meetings

14.—The Annual General Meeting shall be held in January of each year,

15.—General Meetings shall be held, when practicable, once in every month, and oftener if expedient, at such hour as the Council may appoint.

16.—At Ordinary General Meetings of the Society eleven, and at the Annual General Meeting fifteen, members shall form a quorum for the transaction of business.

17.—At all Meetings, the Chairman shall, in case of an equality of votes, be entitled to a casting vote in addition to his own.

18.—At the Annual General Meeting, the Council shall present a Report for the preceding year, and the Treasurer shall render an account of the financial condition of the Society. Officers for the current year shall also be chosen.

19.—The work of Ordinary General Meetings shall be the transaction of routine business, the reading of papers approved of by the Council, and the discussion of topics connected with the general objects of the Society.

20.—Notice of the subjects intended to be introduced for discussion by any member of the Society should be handed in to the Secretary before the Meeting.

Visitors may be admitted to the Meetings of the Society, but no one who is not a member shall be allowed to address the Meeting, except by invitation or permission of the Chairman.

VI.—Publications of the Society.

21.—A Journal shall be published, when practicable, every six months. Four of the Officers, appointed by the Council, shall form the committee of publication, charged with the editing of the Journal and the preparing of papers for publication in the same. One of the members of such Committee shall be appointed presiding officer.

The Journal shall comprise a selection of the papers read before the Society, the Report of the Council and Treasurer, and such other matter
as the Council may deem it expedient to publish. Papers or communications presented to the Council may be in any of the following languages, viz. English, French, German, or Siamese.

22.—Every member of the Society shall be entitled to one copy of the Journal. The Council shall have power to present copies to other Societies and to distinguished individuals, and the remaining copies shall be sold at such prices as the Council shall, from time to time, direct.

23.—Twenty-four copies of each paper published in the Journal shall be placed at the disposal of the Author.

24.—The Council shall have power, with the consent of the Author, to sanction the publication, in a separate form, of papers or documents laid before the Society, which have not previously been published in the Journal, if in their opinion practicable and expedient.

VII.—Amendments

25.—Amendments to these Rules must be proposed in writing to the Council, who shall, after notice given, lay them before a General Meeting of the Society. A Committee of Resident Members shall thereupon be appointed, in conjunction with the Council, to report on the proposed Amendments to the General Meeting next ensuing when a decision may be taken, provided that any amendment to the Rules which is to be proposed by such Committee to the General Meeting shall be stated in the notice summoning the meeting.
CONTENTS.

ORIGINAL CONTRIBUTIONS.

The Aims of the Society: by O. Frankfurter, Ph. D. ... ... 1
The Foundation of Ayuthia: by H. R. H. Prince Damrong ... 7
On Siamese Proverbs and Idiomatic Expressions: by Colonel
G. E. Gerini, M. R. A. S. ... ... ... ... 11
Notes Laotienes: by Pierre Morin ... ... ... ... 169
On the Menam Mun and the Provinces in the East: by Phya
Praja Kitkarachakr ... ... ... ... 175
King Mongkut: by O. Frankfurter, Ph. D. ... ... 191

NOTES, ETC.

The Foundation of the Society ... ... ... ... 209
Ordinary general meetings—First ... ... ... ... 211
" " " Second ... ... ... 217
" " " Third ... ... ... 219
" " " Fourth ... ... ... 221
Report and Accounts for 1904 ... ... ... ... 223
Meteorological Records ... ... ... ... 225
To Contributors ... ... ... ... 228
The Society does not admit any responsibility on its part for the views expressed by the contributors individually. In transliteration each author has followed his own system.
The Aims of the Society.

By O. FRANKFURTER, Ph. D.

Perhaps in discussing the aims of the Society, I am, as the Siamese saying has it, "selling cocoa-nuts to the gardener." But everyone who has tried to go deeper into questions connected with the history, literature, science, art, or economic conditions of Siam, has seen his path hampered, and this must be taken as my excuse for this undertaking. It is a foremost aim of this Society to smooth the way; by the publication of our Journal and by the discussions in our meetings to furnish everyone with the material on which to base his conclusions. I consider that we are the workmen to collect the materials on which the master builder may at some future day erect the edifice, in the shape of an encyclopedic work on Siam.

Many, of course, are the obstacles which beset our way. The known history of Siam, as a political entity, only dates back as far as 1350, the foundation of Ayuthia by the Chiengrai dynasty. From that date we can in a rough way trace the history up to our own times. We have in the Phongsavadan, as written by Soudet Phra Boromanujit, a beacon, so to say; and we may in some instances supply missing links from the history of neighbouring countries and other documents. But this labour has scarcely been commenced, if we except such works as Anderson's "English Intercourse with Siam in the Seventeenth Century" and Lauier's "Etude Historique sur les Relations de la France et du Royaume de Siam de 1662 à 1703," and Sir Ernest Satow's "Intercourse between Japan and Siam in the Seventeenth Century." But in all these books the "cultuurhistorische" element, as the Germans call it, is missing, the element which gives life to the dry bones, the element which we can trace in literature and folklore, in the threefold division of the Traived—the Rajasat (art of Government), the Horasat (astronomy), and the Nitisat (rules of conduct)—and in the folklore tales as they have been edited in Siamese, but not, unfortunately, generally accessible, with the exception of, for
instance, short notices appearing in Bastian's book, and in Benfey's "Orient und Occident."

It should be our duty to help in collecting the chronicles, where all this can be found, and necessarily the question of the bibliography arises. The excellent work of Satow is known to all who are interested in Siam; but since its publication some 20 years have elapsed, and during this time many books, good, bad and indifferent, have been published, monographs have appeared in Journals, and books have turned up which were unknown to the compiler. In other cases the bibliography must be corrected as an apparent reference may be misleading. Thus "Ed. O'Farrell, Siam au Vingtième Siècle" is mentioned, a highly promising title; but it is only a skit the scene of which was laid by the author; for reasons perhaps known to himself, in Siam. The portraits in Hansleutner's "Gallerie der Nationen, Stuttgart, 1796," which is not mentioned by Satow, were taken from La Loubère; but from preconceived ideas the faces of the people are painted black, while a Queen of Siam appears in what might pass muster as a European Court dress and her complexion is white. And by the way, how hard such errors die is made apparent from Schlegel's "Siamese Studies"; starting from the theory of Siam meaning black, he argues that the conquerors of Siam must have been white, or, as it is now the fashion to say, Aryan. Again Satow marks with a sign of interrogation the "Voyage des Ambassadeurs de Siam en France." But the book exists, was formerly frequently quoted, and is in part interesting reading, although it is written more in honour of Louis XIV. and his Court than as a relation of the doings of these Ambassadors.

Of Siamese literature we appear to have only the bibliography contained in Pallagoix' "Grammatica Linguæ Thai," and comprehensive as it appears to be it requires revision. We require a real catalogue raisonné, and to edit such a one should certainly be one of the aims of the Society.

A closer study of the various dialects of the Thai languages is desirable, including all the dialects spoken from the frontiers of Yunnan down to Singora. Hand in hand with these studies should go those of an epigraphical nature. It would be interesting to trace in detail the connection of the different alphabets in which the Thai languages are written; for here also we can see that all these alphabets appear to be a modification of some Indian alphabet, and that
the materials used in and for writing, account for the difference in the characters.

In close connection with these studies are of course those of an archaeological nature. We ought to try in giving a description of the monuments, not over numerous it is true, to trace the gradual development, the influence which led to the modification of style from the Brahmanic art to Buddhist art, and I am sure we should be able to arrive at historical conclusions of no mean value, especially if we take into consideration the statues of the Buddha, their varying features, their connection with the Hindu Gods. The same may be said of the coinage of Siam, though there might be great difficulties inasmuch as up to recent years no date was shown on the coins.

What enormous influence the Aryan India had on the neighbouring countries in the South and East, is shown by Professor Kuhn in his excellent monograph on the subject (Munich, 1901). This we can trace in Siam, in historic times, in the collection of laws, while at the same time we can in many instances elucidate obscure points in Indian laws by that of Siam. This is seen in the law on domestic institutions, marriage and divorce, and in the law on debts where we find the well-known Indian maxim that for a claim wrongfully entered double the amount has to be paid to the accused. In the law on slavery, too, we find the same seven kinds of slaves as in the law-book of Manu, and this in spite of the fact that the recession of Siamese law was made only at the beginning of last century. We can trace the curious custom to mark a place where spirits are sold, by a red flag, to the Laws of Manu, where the same custom is mentioned. All this will necessarily soon be a thing of the past, and it is for us to see that these records are kept.

Indian influence again we can trace in the often misunderstood expressions, "Savo Rajasombatti," "Kin Muang." They are survivals from the time the Aryas conquered India; for the conquered were the food, the king and the nobles were the eaters. So it is laid down in the Rig Veda, as is shown by Professor Weber in the Rājasūya (Berlin 1893). It is curious to note too that in Siamese law, theoretically at least, a higher position is reserved for the Brahman, for which, unless we proceed historically, no raison d'être exists. We still have for the Minister of State (Senapati) a name which properly signifies a General, and that this was the original meaning we can learn from the Rajaniti, and also in the
expression as it occurs in the title of the Ministers of State having an arm of might (Parakramabahu).

The Thai calls the Chinese his younger brother, and his language has affinities with that of China. The Burman also calls the Chinese his relation, but no affinity of language seems to exist, though both Burman and Siamese were immigrants into their present homes. The Thai is himself considered a Mleccha. But who they were, or who the autochthones were, whom the newcomers drove away, must be a matter of speculation until we find archaeological remains to serve as a basis of history. There are amidst the Thai population now living in Siam tribes whose language and manners are different from those of the surrounding populations. To a certain extent we can trace the wanderings of the Thai race from the South of China to what is now called the Menam Chao Phya valley. How far such a mixture of people and race has taken place, is best shown in the names of the different populations. For us at the present time "Yuen" means Annamese; but the Lao of the North designate themselves by the name of the "Thai Yuen"; and the Annamese of Annam are called the "Keo." And Camoens, it may be recalled, says:

See how in distant wilds and wolds lie pent
The self-styled Gueons, salvage folk untamed;
Man's flesh they eat, their own they paint and sear,
I randing with burning iron—usage fere.

This again would lead us to an investigation of the economic conditions of Siam. The sources for this are not very numerous, especially if we take into consideration that the population of Siam is an agricultural one, and that trade in former years was a sort of revenue in the hands of the Government, entirely new conditions being brought about by the treaties. We should be interested in finding what means were adopted to create the supply of coined money, how copper tokens of \( \frac{1}{4} \)th and \( \frac{1}{6} \)th of a fuang were created to do away gradually with the cowries. More interesting even is the attempt which was made to create a gold coinage, of which one now meets with specimens at very rare intervals. An investigation into these economic conditions will necessarily lead to an enquiring into the agricultural conditions and the natural produce of the soil, while meteorological observations carried on for a number of years should be published. All this might perhaps lead the enquirer to ask about
the distribution of the people, which I take it, was originally determined by their capacity to cultivate the soil. In this connection too it would be interesting to enquire into the relations of the old titles, Phan, Mun, Khun, Hluang, and the new titles of Indian origin Phra (vara, excellent) and Phya (vayyas, more excellent)

The origin of the industries, handicrafts and arts is well worth studying. On the gold and silver worker's art and handicraft nothing seems to have been published; and it is interesting to find that in countries so wide apart as Russia and Siam the same kind of work is produced, though it would appear by different methods. Similarly with painting, sculpture and the potter's art. It is now known that the so-called Swankhalok porcelain was made in Siam; whether other kinds of porcelain were ever made in Siam is doubtful, no kilns having been found. We know that porcelain was painted in Siam in recent years, but that most of it was prepared in China for the Siamese market. About the symbolical character of the designs, by which Chinese as well as Siamese porcelain is distinguished from the porcelain of Europe, we have no very definite notions. Whether we shall ever be able chronologically to fix the date of the different specimens in the absence of distinguishing marks, appears doubtful. But to go deeper into the subject, even if we are liable to make mistakes, is well worth while in this fascinating study.

The history of arms and weapons is also one which requires elucidation — how far they were emblems of rank, in the same way as the vessels given to noblemen as a mark of their dignity.

A word might be said, too, of music and theatricals. Certainly Mr. Warington Smyth, in his book, gives some specimens; in old books we have the specimens given by Gervaise and La Loubère; in more modern times Ellis has written about it; and last but not least Professor Stumpf in his "Tonsystem und Musik der Siamesen" has produced certainly the most important essay on the subject. But we want more, and a comparative study in connection with theatrical performances, the ordinances governing such performances with regard to dress and with regard to the sex of the performers, and also in connection with the instruments used, would be highly interesting.

The field is far from exhausted, and in conclusion I may be allowed to point out that "Facies non omnibus una, nec diversa
"tamen qualem decet esse sororum" characterises the civilisation of all people, whether they live in the north or the south, the east or the west. And furthermore as Goethe says:——

Wer sich selbst und andre kennt, wird auch dies erkennen
Orient und Occident sind nicht mehr zu trennen.
The Foundation of Ayuthia.

By H. R. H. PRINCE DAMRONG.

There is an old city to the south-west of Suphanburi (Suvarnapuri) near the range of mountains which form the boundary between Mianang Suphan (Suvarnapuri) and Kanchanaburi. The river which ran near the city was called the Nam Chorakhe Suphan; but at the present day it is dried up in places and is shallow and is consequently not navigable.

The city is called by the people Mianang Thao U Thong (the city of King U Thong) and there is a tradition that Thao U Thong reigned over this city until an epidemic broke out and the people died in great numbers. He then abandoned the city and turning to the East looked out for another place to establish the capital, but the epidemic did not abate. He then crossed the Suphan (Tachin) river to escape the ravages of the epidemic, and even at the present time near the Suphan river there is a place called "Thao Thao U Thong" i.e. the crossing of King U Thong.

On a journey which led me up to Mianang Thao U Thong in 1904 I found it to be an old walled city, with several ponds dug near it, and it gave me the same impression as the old city of Sukhothai. In the city itself were numerous remains of brick moulds which clearly showed, that they were the remains of old temples, and there were also some temples which showed the form of a Chedi. I also found several old statues of the Buddha, and images of Hindu Gods the workmanship of which was similar to those found in Phra Prathom Chedi. From enquiries made of the people, I also was able to obtain some old coins which were dug up some years before and which showed the emblem of a conch-shell in the same way as the coins found in Phra Thón. This would lead to the conclusion, that the town would be contemporary with the old city of Phra Prathom Chedi, and much earlier than the present town of Suphanburi. But some of the chedis appear to be of more
recent origin and would appear to date from the time of Ayuthia, and the remains in Muang Thao U Thong would therefore date from two different periods. This city appears to have been one of the capitals of old Kings, and as the course of the river deviated, it was necessary to dig wells to use in the dry season for water supply. The want of water continued, so that an epidemic arose and rendered existence in that place impossible, and it was therefore necessary to abandon the city and to remove to another place. This, I suppose, is the origin of the tradition, that the city was abandoned on account of an epidemic.

It may not be out of the way to recall the fact that there were many cities, abandoned in this way; so for example the old city of Sukhothai. Even in recent history we have an example of a town being abandoned in this way. When in 1867 King Mongkut went to Phitsanulok (Vishnuloka) by the Aggarajvoradej, a large steam yacht with two funnels, he was able to proceed up the Phichit river. At the present time this river is so shallow that it cannot be used for navigation, and it became therefore necessary to remove the town to the new river bed at Klong Rieng.

It is known from the Phongsaradan (Vamsāvatāra) by Somdet Phra Borommanjīt that a king by name of Phra Chao U Thong (King U Thong) established the capital in Ayuthia in 1850. The old city of which I have been speaking is called the city of King U Thong, (or Thao U Thong or Phra Chao U Thong), and the question arises, are there two Kings of the same name or only one. The annals relate that U Thong came down from Thepanakhon (Devanagara) south of Kampheng Phet, and it is related, that he got his name from the fact that he was sleeping in his youth in a golden cradle. Of Phra Chao U Thong that is all that is known, and we are otherwise dependent on hypotheses.

In old inscriptions such as that of Sukhothai, Suphan is called Suvarnabhūmi and not Suvarnapuri. Now the word U may be translated as cradle or as origin. Thus we speak of U Nam origin of water, and of U Khao origin of rice, as the two necessaries of life for founding a settlement. If we therefore translate the Siamese name U Thong, by Suvarnabhūmi, we mean by it the origin of gold. The King therefore who reigned over that city, was the Thao (of) U
Thong or Chao (of) U Thong, in the same way as a person is called the Phra Chao (of) Krung Sri Ayuthia, or Chao (of) Chiangmai without reference to his personal name; he is simply called the Chief of Mueang U Thong.

Attention may be further called to the fact, that U Thong is situated in the middle of two towns, that to the west being called Kanchanupuri and that to the east Suvarnapuri; the translation of these names is Gold City. In old records we only have the name of Suvarnabhumi, (the origin of gold), and we may therefore presume that Suphanburi and Kanchanaburi were established in later times because Suvarnabhumi had to be abandoned.

The question therefore arises, are we to presume that Thao U Thong was also the founder of Ayuthia. We have to take into consideration, that when Phra Chao U Thong abandoned Suvarnabhumi, on account of an epidemic, he went straight to the east towards Ayuthia, which is only at a distance of three days, and he would not encounter any of the difficulties which he would have done, if he had come with his people from Mueang Thephanakhon (Devanagara).

We know from history that Ayuthia was an old city, which existed before the advent of Phra Chao U Thong; he, however established the capital there, and assumed the name of Somdetch Phra Ramadhipati. From this fact we may assume that before he came to Ayuthia, he must have had another title, and been known as Phra Chao U Thong because he was then King of U Thong.

It is recorded in history that in the reign of Phra Chao U Thong the States from Nakon Sawan to the north were dependent States. If Phra Chao U Thong came from Thephanakon, which is near to Mueang Kampheng Phet and Mueang Phichit and north of Nakon Sawan, which are only at a distance of one or two days each, how can we assume that all these places were dependent States? How can we assume that followed by a large number people and passing through these States, he should not have found any inconvenience? Suppose, however, that Thao U Thong came from Mueang Suphan, this would be more in accordance with actuality than to assume an immigration from the North. It may be assumed that when Chao U Thong established his capital at Ayuthia, he could not remove all the people from his old residence, and Khun Huang Phagnua, the
elder brother of the Queen Consort, remained in his old residence, where, in having to look after his own interest, he was appointed Phra Paramara to administer the old city.

Müang Suvarnapurī may have been established at the same time as Ayuthia. Phra Hamesuen the King’s son was made Governor of Lopburi, in the north, which is near to the dependent States, to look after them. All this seems to speak for the statement that Phra Chao U Thong came from Suvarnabhūmi and not from Devanagara.

I have only one more word to add. If the theory which I have put forward with regard to the establishment of Ayuthia as a capital is correct, it does not in any way militate against the well-established fact that the Thai race came from the North.

The ancestors of Phra Chao U Thong had certainly once established their capital at the city of Tritung or Pèp, a little below Kampheng Phet on the western bank of the river, and perhaps they established another city known as Devanagara, the position of which is said to be a little lower down on the eastern bank. But instead of immigrating direct to Ayuthia, there are reasons, as I have explained, to assume that they have come down to Suphan or even more south and remained there for generations before the capital was established at Ayuthia.
On Siamese Proverbs and Idiomatic Expressions.

By COLONEL G. E. GERINI, M.R.A.S., M.S.S.

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 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.

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. * Indeed, it should be stated for truth's sake that Siamese

* 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 T'hai or Siamese Language," Calcutta, 1828.) This is the only proverb figuring in that work. Colonel Low quoted it later on in his essay "On Siamese Literature" that appeared in the Asiatic Researches, vol. XX (p. 373 ).

In his "Grammatica Linguae Thai," Pallegoix merely gives nine proverbs, eight of which are repeated, in translation only, in his "Description du Royaume Thai ou de Siam," vol. I, pp. 401-402. In his "Dictionarium Linguae Thai" he quotes some two or three more.

More or less accurate translations of nine maxims, mostly from Prah Rhuang's work are supplied in the "Siam Repository" for 1872, pp. 108, 121 and 191. This sums up about all Western labour in this particular field, with the exception of the work alluded to in the note at foot of next page.
proverbs have formed the object of a special essay by Professor Lorgeou, while still Consul for France in this capital many a year ago; * 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.

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 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 civilization has largely influenced both the character and modes of thought of populations of the Thai race, chiefly after they entered the Mi-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 ethnological 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 Guide," has from time immemorial been the model after which
Siamese writers of metrical compositions have fashioned their aphoristic productions.*

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 “Milindapañha,” and other popular works of the voluminous Ballistic 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 Phraha Rang” or “Baññat Phraha Rang” (สุพทสิท พกรส or บัญญาทิต พระร่วง) i.e. the “Maxims— or Precepts—of King Rang,” on account of their authorship being ascribed to the potentate of that name who reigned at Sukho-thai—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 Mè-Nam to the sea of the Straits and from the Salwin to the Middle Mè-Không; the creation of the first Thai alphabet, and the birth of a national literature. The well known inscription

* See “Vajiranān” 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 Phyā Sri Sunthon Vohār (Noi).
erected at Sukhôthai 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 of its own power and confident in the future, proclaims its glorious achievements and expresses its new feelings and aspirations. The Memoirs of Lady Nobamū, one of the most brilliant ornaments of King Rûang’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 Rûang’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 hall-mark 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 Râng" 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, naïve 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 Siám, ranged under the generic designation of "Sup'hāsīt" ["Subhāsīt," from the Pāli "Su-bhāsīto" and Sanskrit "Su-bhāsīta," 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 "Sup'hāsīt" 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 out 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 recitation. A glance at the examples subjoined will, better than any description, illustrate the points brought forward above.

6.—Summary survey of Phrah Riang's maxims.

Taking first, in order of antiquity, the proverbs of Phrah Riang; 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:—

"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" (ไท) 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 find 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.

Fiety 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 teites aut perfice.” Attempt not or accomplish thoroughly.

* Cf. “Ut sementem feceris, ita et metes”: As you have sown so shall you reap (Cicero). Also, “Chi non semina non raccoglie”: Who sows not reaps not (It. Prov.); etc.
Prudence:

กิตร ล่ำ ลั่น จึง เจริญ อย่า เริ่มแรก จง ช่าง ระยบ อย่า ถอด อย่า ชะงัก เลือ อย่า กระชาก อาจ เลื่อน อย่า คู่ ถูก ห้า ผูก

Frugality:

สอง เท่า อย่า มัก กิน

Concord and fellow-feeling:

อย่า ผล เยี่ยง กว่า แตก มี กิตร อย่า เยี่ยง ห้อง สำหรับ เที่ยง มี เสีย

Chet เยี่ยง ไก่ นก กระ ทา พบ ขุน หลวง มา กิน

Polity and diplomatic cunning:

หิ่ง ห้อย อย่า แข่ง ไฟ พบ ศักทร์ แรก ปรากฏ ไสย

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.
Eatables that are costly don’t covet.
Don’t imitate the China cup which, once broken, cannot be welded up again;
But follow the example of “Sam-rit” bronze, which, even when shattered is not yet gone. *
Imitate the hen and the [francolin] partridge,
Which [when discovering food] lead on their young to share in their pasture.
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].

* 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.”
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, *

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

Don’t love the noon more than the sun. [cp. the Italian: “Se il sol mi splende, non e’ la 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 to 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, 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 as much his enemy 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

* In common use this is amplified into: ไป ตี ยุ ให้ กา คิน.

ขา กิน ขี้กิ่ง กิ่ง กิ่ง, “You 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 persecuter and take revenge upon him.
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 Râhang's well known sayings to other Siamese proverbs 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:

By running too fast one is liable to stumble; by stooping too low one may lose his balance.

By mere shunting the wings may be caught in the trap; but by withdrawing altogether, only the tail will.

A birdless tree?—a barren tree.

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.]

The smallest grain of pepper is nevertheless pungent to chew. [Meaning that noble blood always evidences its virtue and power].

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].

* Cfr. the French: "It faut perdre un vêrôn 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: กิน เข้า ต้นไม้ รกไก่ กัด correspondingly.
“To negotiate the porridge without [burning one’s palate by] broaching its centre,” alluding to the notorious fact that tact and patience win where brutal rashness fails.

Another very typical and pretty saying is:

ไม่ ต่าง หนัง ยังต่าง ปัคแดง. The joints (knots) on the same stem are nevertheless unequally spaced;
ฟี้ แผล นิ่ง ยัง ต่าง ใจ So, even brothers are of different minds.

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

ทำ นา อย่า เลื่อน เหมือง When working paddy fields don’t omit the canal for irrigation;
เข้า เมือง อย่า เลื่อน บุน นาง When in town don’t neglect the dignitaries.

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

คัด พวก อย่า ให้ คน When cutting down rattans don’t leave the sprouts;
ฆ่า พ่อ อย่า ให้ ลูก When killing the father don’t spare the offspring.

We find this old maxim quoted in the local Annals * 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.

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 Prān,
For mosquitoes Sukhọthai, and for fever Bāng-tāphān [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 Lāu women:

They don the "Sin" skirt [a kind of striped "Sarong"] and eat milipeds.

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, Mōns, 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 Siām in 1687: "I could not get a Siāmese 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 Siāmese 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 Siāmese songs well must be laid to 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 Siāmese proverbs evincing most striking resemblances with those of the West, will, in fact, conclusively prove that Siāmese thought runs, on the whole, in grooves very similar and at times absolutely identical with our own. If the same cannot 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 Siāmese and Western languages. But even when differences occur in either sense or phraseology between a Siāmese 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 Siāmese people.

* "Historical Relation of the Kingdom of Siam," English transl., London, 1693, t. 1, p. 60.
† "Narrative of a Residence in Siam"; London, 1852, p. 229.
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 Siānese 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 Siānese and a Malay proverb, due mostly to the same cause. But in cases where actual borrowing appears indisputable, there can be but little doubt that it has taken place from Siānese 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 Siānese 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 Siānese customs, institutions, etc. were introduced to the Malay people.

The only neighbours to whom the Siānese may be indebted for certain portions of their proverbial lore would seem to be the Mõn-Khmër, the former masters of the country; and on this score it should be very interesting to compare Siānese 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 Siām has held over Kamboja, during which period the country last named, having entirely lost her own ancient civilization, turned to adopt that of the Siānese which was,

* See for an instance of Siānese proverbs borrowed by Malays, the Journal of the Straits Branch R. Asiatic Soc., No 11 (June 1888), p. 55, No 125; and below, under section 10.
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 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 Lāu 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 Lāu. On similar lines, when a collection of both Mōn and Khmēr proverbs shall be available, it will be possible to determine the paternity of many a Khmēr saying from its occurrence in Mōn. 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.

Siamese Sayings.

ข้า ๆ ไง หา หา สอง เล่ม ละ
Slowly and gently you will nicely obtain two jungle-knives [instead of one only].

สิบ ปาก จ่า ไม่ เท่า ตา เหมา,
สิบ ตา เลน ไม่ เท่า มือ กะ
Ten mouths stating [one thing] are not as good evidence as one eye seeing it; nor are ten eyes seeing [one thing] equal to a single hand feeling it.

European Equivalents.

Slow and steady wins the race (Lloyd).

Everything comes if a man will only wait (Disraeli).

Seein's believin', but feelin's the naked truth (Scotch Prov).

Trust as little as you can to report, and examine all you can by your senses (Johnson).
Siamese Sayings.

ไข่ ไป กะทะ ทับ หิน
The egg colliding with a stone.

ขู่ กวาง กลาง หนอย
To buy a buffalo in a pool.

หนี เชือ อับ จรเข้; ขวัน คืนไม่, ประวัต เกณ
Running away from a tiger but to fall in with a crocodile; to climb up a tree and find there a wasp's nest.*

เรา มาท้วย หัว ไป ราช ชเวลสมนุ,
We bring head up from a city.

เรา มาท้วย หัว ไป ราช ชเวล
To take dry coconuts for sale to the gardener, or toilet powder to the palace ladies.

สัมเบี้ย ไก่ ผึ้ง, ยี่สิบห์ ไก่ ผึ้ง ผู้
Ten cowries are within hand's reach; but twenty are too far removed.

เลี้ยง ลูก เสือ; ลูก crocodile, or a venomous snake.

European Equivalents.

The iron pot and the earthen pot. The earthen pot must keep clear of the brass kettle.

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. "In segetem spicas ferre" (Ovidius).

A bird in the hand is worth two in the bush. Il vaut mieux un tiens que deux l'aurs.

"Colubrum in sino fovente."

To cherish a serpent in one's bosom.

* 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 Journal of the Straits Branch of the R. Asiatic Soc. No. 1, p. 97; and No. 2, p. 155.
Siamese Sayings.

ต้มหมู ส้มดูแล ต้มธากร ต้มราง
Little is spent with difficulty; but much, with ease.

อย่า เร่ง โจ้ ให้ ก้า กิน
Don’t pull out the guts [i.e. intimate sorrows and troubles] for crows to feast upon.

หนาม ชอบ เอา หนาม แบง
If a thorn pricks you, use a thorn to draw it out. *

โรก มาเบน กระเจิง ไปเท่า เห่าเท่าเงิน
Diseases come by mountains, and leave by driblets [lit: in bits of the size of a loose or of a clothes-vermin].

เรา เดิน ตา หน่อย ให้ หลั่ย หมายมา
In a land of blinkards, endeavour to wink like them.

ฝ่าฝ่า หญิง เท่หอน นี่ กลืน บินไปบิน
The female heart is as unstable as water rolling on a lotus leaf. †

European Equivalents.

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.

Misfortunes never come singly.

Quam Romæ fueris, Romanovivite more.”

Do in Rome as the Romans do.

“Varium et mutabile semper Fœmina.” (Virgil). Woman is inconstant.

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

* This may, as likely as not, be a reminiscence of the saying, quoted in the Panchatantra, lib. IV, II, (p. 279 of Lanceray’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.”

† 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, Journal, Straits Branch R. A. S., No. 2, p. 152).
Siamese Sayings.

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

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

คมตาเสีย, ครอบเช่ากักรางวัลจง
Beware of squint-eyed persons and of buffaloes with outspread horns.

CLASS B—SAYINGS CORRESPONDING WORD FOR WORD, OR VERY NEARLY.

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

ขนมแก้วหมาด
To cast gems before monkeys. †

European Equivalents.

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.

With parsimony a little is sufficient (Seneca).
Frugality is an estate.

To cast pearls before swine (Jesus).

* 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.

† 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 Journal of the Sir, Br. R. A. S., No. 11, pp. 65 and 78].
Siamese Sayings.

สุนัข (or หมา) วับ อย่า วับ ชอบ
If a dog bites you, don’t bite him in return.

หมา เหมา ก็ ไม่ กัด
A dog when barking does not bite.

แมว ไม่ อยู่ หมู เริง
While the cat is away the mice make merry.

ไก่ หาย ซิ่ง คั่ย ผล
After the kine are gone the enclosure will [naturally] be put up.

น้ำ นักจ้าง ไป เพิ่ม น้ำ สาระ
Bringing additions of dew to the sea.

หน้า เหนื่อย ไร สิ้น
Face of doe and tiger-like heart. *

ใจ ก้า เชิง เบื้อง หน้า เชิง
One’s own entrails prove worms to one’s self.

ใด้ มาด ภัก หาย
With over greediness wealth vanishes.

ตา บอด จง ตา บอด อี๋ ตา บอด
The blind leads the blind, and then the blind quarrels with his leader.

European Equivalents.

If a donkey brays at you, don’t bray at him.

If an ass kicks me, shall I strike him again? (Socrates).

A dog that barks does not bite.

When the cat’s away,
The mice will play.

To shut the stable-door after the kine are gone.

Carrying water to the sea.

Cara de angel, corazón de demonio. (Spanish Prov.)
Boca de mel, coração de fel (Portuguese Prov.)

On n’est jamais trahi que par les siens.

He who grasps at too much holds fast nothing.
Grasp all, lose all.

If the blind lead the blind, both shall fall into the ditch (Hebrew Prov.)

* This seems to me superior to the more verbose Chinese saying: “A smiling tiger; on his lips honey, in his heart a sword.”
Siamese Sayings

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

Handsome features, but no fragrance to smell.
[lit. to the olfactory kiss obtaining among the people of these countries].

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

Even a horse, though he has four feet, will stumble.

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

* 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. Journal, Straits Branch R. Asiatic Soc., No. 2, p. 136.

† 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 Journal, Str. Br. R. A. S., 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 Journal Str. Br. R. A. S., No. 11, p. 55, entry 125].

European Equivalents.

“Ne puero gladium.”
Intrust 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 four-footed animal [or, an elephant] will stumble; so will the scholar. (English Prov.)

“Errare humanum est.”
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 Hindú literature, may be said to be practically unknown in this country. * In this, as in other respects, 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.
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.

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>เที่ยง หนาม</td>
<td>A spine or thorn.</td>
</tr>
<tr>
<td>ไฟ ฟาย</td>
<td>A straw fire.</td>
</tr>
<tr>
<td>ไฟ คุม รถ</td>
<td>A slow fire; a smouldering fire.</td>
</tr>
<tr>
<td>ซ่อน เซิน</td>
<td>To conceal the end of the thread.</td>
</tr>
<tr>
<td>ก้อง ห่วง or ก้อง หวัง, ก้อง ทรัพย์ เมน ค่า</td>
<td>To hold the tail (or rudder); or, To hold the tail or rudder, to steer the stern; to be [or to hold] the handle.</td>
</tr>
<tr>
<td>ดัน ไม่ มี กระดูก</td>
<td>Boneless tongue.</td>
</tr>
<tr>
<td>ดัน กระดูก</td>
<td>Tongue of a monitor lizard (which is forked).</td>
</tr>
</tbody>
</table>

A rebel. A traitor.
A spitfire. A flashy outburst of passion or activity. *Brutum fulmen*. All flash in the pan.
To hide one's game.
To assist and direct from behind the scenes. To uphold. Wire-pulling. To pull the wires.
Not keeping one's own word.
Literal translation.  Meaning implied.

เสือป่า แมว เข้า
Tigers in the jungle, and
แมว คู่ๆ ขึ้น
cats in ambush.
เหนือ ลม
to exalt one's self
ไม่ กล้า ดักกล้า
above the wind.
กั้น เท้า
Not to be afraid even to
สะเด้า สะเดา
the extent of half a
สะเด้า สะเดา ให้
hair.
ข้า สอง เขา
To build or lay a bridge
ทำความ ลบ
for.
คอม พัด
Servant of two masters.
เสริม กระมาด
Compliable or cringing
To dedicate a platter of
อัป แพต
mind.
อัป แพต อย
A fawner, a cringer.
เนื้อ กระมาด
To dedicate a platter of
อบเล่น ต่อ
oblations to evil spirits
อัน อย
in order to appease
ออก
them.
แม่ ควาย
To put or fasten upon
ไม่ ดูมหัศจรรย์
the head [like, e. g.,
เจ้า ควาย
a plaster].
ร่าง ควาย
Go and wear it upon
การ
your head.
มา (or เจ้าน) เจร
Worker [lit. 'lord'] of
กรรม
"karma" [here = mis-
ผู้ผัน (or เจร) เจร
chief].
Perpetrator [lit. 'lord']
of sin (or, wrath).

Meaning implied.

Military scouts and piquets.
To raise one's self into
the seventh heaven.
Not to be in the least
afraid.
To bridge over a diffi-
culty for somebody
else. To procure an
introduction to.
To pave a way to some-
boby else.
A double-faced knave.
A turn-coat.
A sycophant. An in-
triguer. A mean
flatterer. A spaniel.
A fawning fellow.
To give a sop. To give
a sop to Cerberus.
Take it with you and
make it a cap
for your pate. *
Accursed, blasted, or
dashed, (d—d) thing.

* In the new edition of Pallegoix' Dictionary, revised by Bishop
Voy, Bangkok, 1896, p. 961, the expression แม่ ควาย 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 แม่ ควาย 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 return-
ing some thing.
Literal Translation.

To float away on a raft [as, e. g., impurities or unlucky things].

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.

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

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 thrust one's own carrying stick between those who carry the pig [suspended to a pole].

Meaning Implied.

To cast away a useless thing. To get rid of a bore or of a vexing preoccupation.

As easy as kissing my hand.

Easy going. Taking matters in an easy way.

Also; One to whom things look as capable of being performed with the greatest ease, without labour or exertion.


Crying before you are hurt.

To make a clean sweep.

To keep a second string to one's bow. Not to uncover all one's batteries. To conceal part of one's plans or mind.

The forces are unequal to the task.

To meddle with other people's business.
B—MODERN IDIOMS.

Literal Translation. Meaning Implied.

To dig and spread out To expose. To go to the
the earth [as a hen bottom of one thing
does]. To lay hold of a thing
by the root.

To go to the root of
things.

To cut off all [the bonds To cut off. To part with.
of] attachment [to a To give up. To give
person or thing] up in despair.

To have to rub the belly. To have nothing to eat.
with water. To dine with duke
Humphrey.

Quicksilver. A restless individual.
Il a lé diable au corps.

Dissolving like salt falling. Vanishing like a soap
- line into the water, bubble.

A screech owl. A night thief or hat
- snatcher in the streets.

A horned owl.

The side shaft of a [bul
- lock, or buffalo] cart.

A celestial nymph. A Lais, or Lesbia.

A rambling hag selling A glib-tongued and
wind.

A sharp-tongued and
chicaning woman.

Lit. “Mushroom-head,” A blockhead.
the head of a rose nail
[which is very hard
and can stand a lot of
hammering at].

[ 38 ]
<table>
<thead>
<tr>
<th>Thai</th>
<th>English and Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ทาง ร่ม</td>
<td>To spread the umbrella open.</td>
</tr>
<tr>
<td>ใน</td>
<td>To dress [the lower part of the body].</td>
</tr>
<tr>
<td>เหลิง เจริญ, เหลิงแม่</td>
<td>To career madly away like [frightened] kittens.</td>
</tr>
<tr>
<td>เป็นลม</td>
<td>It is mere wind.</td>
</tr>
<tr>
<td>เปน เหมา</td>
<td>It is but clouds.</td>
</tr>
<tr>
<td>เปบ โคม ลอย</td>
<td>It is a balloon [lit. ‘A lamp floating in the air,’ meaning an air-balloon].</td>
</tr>
<tr>
<td>พระ ทานผ้า ชาย</td>
<td>To present with a flowered chintz.</td>
</tr>
<tr>
<td>หัว ยา นักก์</td>
<td>To give [one who is crack-brained] snuff-drug [in order to clear his head of craziness].</td>
</tr>
<tr>
<td>ปาก คลอง สระ</td>
<td>The mouth of Khlong San creek [in Fāng-kök, where is the lunatic asylum].</td>
</tr>
<tr>
<td>เปลี่ยนพินพานหมาย</td>
<td>To change the musical performers (or musical band).</td>
</tr>
</tbody>
</table>

To monopolize for one’s self, preventing others from sharing in some advantage. Exclusivism.
To plume one’s self. Borrowed plumes. Also: Interested favo-uritism, or kicking-up-stairism on behalf of unworthy menials and subordinates.
Vain elation of mind. Wild conceit.
Wild flights of imagination.
Moonshine.
Empty show.
A bubble; a sham; a humbug.
To cause one to receive a flogging with rattans. [In allusion to the motley appearance of the back of one who has experienced such a punishment].
To helleborise [a madman].
To dose with hellebore (figur.)
Beotia, Bedlam.
To change the whole show.
Literal Translation.  

Dried up face.  

Emaciated so as to be sought after by the vultures [which devour dead bodies].  

The surface getting spoiled.  

Large surface (floor, or ground).  

Wooden head.  

Do. do.  

Son of the wind.  

Son of [a happy] union.  

A phenicopter.  

A maynah bird.  

Khó-kha-la-su.  

Meaning Implied.  

Thin and shrivelled-up face caused by disappointment and sorrow.  

To lose one’s self-control. To get angry. To burst into a great rage.  

Head as hard as wood, like that of rowdy vagrants used to affrays. A rough. A riotous fellow.  

A man of low extraction. “Filius terrae.” A man of noble blood, or high birth. A confirmed gabbler, unable to hold his tongue and keep a secret. A parrot (fig.). One who repeats by rote, or as a parrot does. A Cataian.  

This jocular formula has a pendant in Europe in the “four P’s” (Palmer, Pardoners, a Poticary, and a Peddler) disputing as to which could tell the greatest lie,—in Heywood’s play “The Four P’s” (A. D. 1520).
<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 Si-</td>
</tr>
<tr>
<td></td>
<td>sysphian 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.</td>
</tr>
<tr>
<td>Like making an oblation of a platter of food to the</td>
<td>'Tis as easy as lying (Shakespeare).</td>
</tr>
<tr>
<td>ghosts.</td>
<td>Like giving a sop to Cerberus.</td>
</tr>
<tr>
<td>Like a ghost without substance or a leaf platter</td>
<td>An empty show. An unserviceable thing or individual.</td>
</tr>
<tr>
<td>without frame.</td>
<td>A bogus.</td>
</tr>
<tr>
<td>Like bringing up a water monitor wasting the curry.</td>
<td>Wasted time and labour.</td>
</tr>
<tr>
<td></td>
<td>&quot;A lavar la testa all’ asino si perde il ran-</td>
</tr>
<tr>
<td></td>
<td>no ed il sapone” (ital. prov.)</td>
</tr>
<tr>
<td>Losing the personal brightness as if being possessed</td>
<td>Wasting away and losing gaiety as if possessed with a</td>
</tr>
<tr>
<td>with a ghost.</td>
<td>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>
</tbody>
</table>

* The monitor lizard is considered a very unlucky animal; if it enters a house it is an ill-omen.

† The ฝาย is the ghost of a woman dying while pregnant in-child-birth. The explanation given of the term in Pallegoix’s dictionary is, as usual in such cases, incorrect.
Literal Translation.  

Like the copper concealed [in a counterfeit silver coin] which, with exposure, becomes stained [with oxidation].

Starving like a dog.  

Like a broken tree, whose cherished fruits wither.

Though possessed with a mouth, it is useless, like that of a turtle or a shell-fish [which lack the faculty of speech].

Like bartering Bārūs [or, refined] camphor for common salt.

Like raising [or pretending to raise] a log with a splinter.

Like the dumb man dreaming in sleep, [who is unable to tell what he has seen in his dreams].

Like a maimed man without hands getting a finger-ring.

Showing up its spots.

Starving like a church mouse.

Said of one talking nonsense, or unable to plead his own cause.

A foolish bargain.

A task beyond one's own forces.

Said of one unable to put down in writing his thoughts or experiences.

Said of one who does not know to make a good use of the valuables he possesses.

*This very popular adage occurs cited in the annals of Ayuthia, vol. I., p. 150 (date, rectified, 1590).
Literal Translation. Meaning Implied.

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.]

Like the self-conceited frog...who attempted to swell up to a size equal to that of the bull.

Like the little bird who challenged "Garuḍa" [the mythical king of the feathered tribes] to flight.

An Icarians attempt, bound to end in failure.

11.—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 Indū literature or based on incidents related in the "Avadānas," "Jātakas," and other popular stories formerly current in India. The field of literary allusions—confined mostly to classical Indū 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 untrodden 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

* Both these apologies also occur in the Annals of Ayutthia, vol. I., pp. 72-73 (date, rectified, 1564).
places, thus producing a sort of "Siamese Reader Manual," 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. ภาณุ เกณฑ์ เหมือน กีก กลับ แร่ ทับ เหลือง—"Foolishness, like a locust entering the fire."—This saying, corresponding to our "To court destruction", is frequently met with in Indic literature, from the Ramāyaṇa (Sundara-kānda) * down to the Pancatantra † and later works.

2. ภาพ เทิด เที่ยง เข้า เติบ หลี—"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 ต๊ะปั้น, is made either of plaited rattans or grass blades, thus forming when dried a readily inflammable object].

3. ปลา หมา คาบ เฟอร์ ปรากฏ — "The Mō fishes lost their lives on account of their mouth [i.e., greediness, gluttony]." This very common saying refers to a Jātaka story ‡ 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 transference, but were, one after another, eaten instead by the crafty heron.

4. ชีวะ شاب ชาติ ปายส์ หอวน—"The sugar cane, though insipid at the beginning, becomes sweet towards the end." Here is an adage recurring in the Pancatantra § and, doubtless, also in earlier Indic literature.

† Lib. I., 2, 9; lib. III., 5; lib. IV., 8, etc. (pp. 19, 75, 231, 299, etc. of Lancereau’s transl.).
‡ "Baka Jātaka," the No. 38 of Fausboll's ed. This well-known story also occurs in the Pancatantra, lib. I., 8.
§ 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. ʧuːŋ serialization ʧaŋ ʧaŋ, nɛ̌ː o ʧaŋ ʧuŋ ʧaŋ ʧaŋ k k ʁeːŋ k k
bɛŋ k k, nɛ̌ː o ʧaŋ ʧuŋ ʧaŋ k k ʁeːŋ k k ʁeːŋ k k k — “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!
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 Indā
“Avadānas.”

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 rôle 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 expe-
rience differ from ours. Here subjoined are a few instances both
of the dissimilarities and coincidences above referred to, some being
re-quoted from the list of idiomatic expressions already given.

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

2. Ass, or jackass, ɲn, owing to its not being indigenous
to the country, is replaced in folk-sayings by the buffalo, ɲɔŋŋ.

* It is also known, under a somewhat different form, in Annam.
See Landes’ “Contes et Légendes Annamites,” in *Excursions et Reconnaı̈s-
sances*, vol. XI, fasc. 25, pp. 248–44.
which latter thus represents ignorance and all the other unattractive qualities that we sum up in the term 'assinity.'

3. The parrot, as the type of repetition by rote or servile imitation, becomes in Siamese the ณธุน ท้อ or Maynah bird.

4. The snake, งู, as the incarnation of evil, ingratitude, etc., becomes, as a rule, a งูเหี้ยร, 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, สัตว, remains likewise the embodiment of uncleanliness, grossness and brutality; while

7. The dog, เด้อ, 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, นก; and

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

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

11. The crocodile, งูจักร, 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, เลอ, the type of meekness.

13. The monkey, เลือ, 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 folk-lore by the peacock, นกยูง, 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, นกกระสา, 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, นกจะ, which is withal the ideal of grace and
chasteness.

17. The nightingale and the sky-lark, 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, นกนกี, or the cuckoo, นกนกี.

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, นกขา, 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, นกนกี, is the type of lascivious-
ness and sexual indulgence.

21. The carpenter bee, นกขี้ฝูง, 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, งูเขียว, notorious for its frequent
chirping, typifies slander and gossip, "Gecko mouth," ปากงูเขียว,
means a bitter tongue.
23. The water monitor, นกกุ้ย, is regarded as a most abject, unlucky, and useless creature.

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

25. The fox, หมา หนู งา นก, our embodiment of cunning, although existing in the jungles of Siâm, is replaced in folk-sayings by the fishing tiger cat, นก นก นก, commonly known as the 'master of trickery,' เทร แหย。

26. The rhinoceros นก, scarcely appears in folk-sayings except in conjunction with the tiger, in the idiom นก นก นก, นก นก นก. "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 หมา louse, or ไหม clothes-moth, used to denote anything diminutive.

28. The mouse, หมา, is also, as with Malays, suggestive of tiny size, and thus corresponds, in metaphorical speech, to our 'dwarf' or 'pygmy.' So children are commonly designated หมา พ้อ หมา, and เทร หมา, which is rather a familiar term of endearment and conveys the same meaning as our "little ones." * 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,"

* The term หมา is recorded as having been used by King Phraé Buddha-lót-lá when addressing his son, the future King Mahā Mongkut, while yet a boy. "ก หมา มีนึก พ้อหมา" 'Is it good or not, my dear little mouse?' (See No. 15 of the bibliography in Appendix A, below, section II—p. 103).
p. 72, that in German children are addressed as "Mäuschen," i.e. 'little mice,' much in the same way as in Siamese. In Siâm as in Malaya, however, the connotation 'mouse' is applied, besides to animated beings, also to plants and inanimate objects of a peculiarly diminutive variety. *

29. The elephant, 过程当中, besides being the type of strength and wisdom, is suggestive, on account of its size, of something enormous. The term过程当中, when used in such an allegorical sense, is accordingly the antonym of佛山, and corresponds to 'gigantic,' 'colossal,' 'elephantine' or 'mastodonic.' 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 Siânese 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 rôle and character ascribed to such creatures in the opinion of the Siânese. 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 Siânese 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 Siânese 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,' or 'fruit,' of money. Among Siânese it is

* See the Journal of the Straits Branch R. A. S., No. 30, p. 34, for the analogous Malay applications of the terms 'mouse' (tikus) and 'elephant' (gajah) to plants, creepers, etc.
not yet a 'fruit', but is conceived as being still at the blooming stage
of a 'flower', jsonp. More fully it is expressed as jsonp liu 'flower of
cowries,' while in Malay it is denoted much in the same style as 'bunga
wang,' i.e. 'flower of money.' In Mōn it is more uninvitingly con-
ceived as 'oit sōn'='faeces of silver' (i.e. money); while in Khmōr it
becomes 'kār-prak,' i.e. 'the labour of silver,' meaning the outcome
of the work (investment, etc.) of money. But even among the va-
rious branches of the Thai race there are variations, for while the
Lāu of Northern and North-eastern Siăm call interest, with but slight
difference, 'dok-ngōn,' 'flower of silver' (i.e. money), their kinsmen
of Burmā, the Greater Thai, or so-called 'Shāns', owing doubtless
to the influence exercised upon their modes of thought by the Moṅ,
the former masters of the country, render the same expression
as 'khī-ngōn' (faeces of silver) which is merely a translation of the
Mōn one. As the Siāmese and Lāu terms differ from all those
employed by their neighbours *—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 Siāmese 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 neigh-
bouring 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 ex-
tremely brief time I was enabled to devote to its preparation as

* Chinese, Annamese, Burmese, etc. also included, who all have
different modes of expressing the term 'interest.'
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 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 unfrequently 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 role 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 imaginously 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 Sup'hāsit (Subhāsit) 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 Subhāsit literature, I have accordingly thought it advisable to class the works relating thereto under two heads, vi., I—Proverbs proper, including adages, maxims, precepts, etc.; and II—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.

I.—COLLECTIONS OF PROVERBS, MAXIMS, ETC.

1. คุณ คิด พระ  الوحيد, or, ปัจจุบัน พระ  الوحيد—"The Wise Sayings of King Rāng," or "The Precepts of King Rāng." The authorship of this work is traditionally ascribed to the potentate of that name who reigned at Sukhāthai between A. D. 1257-1300 circa. 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. ภักดี—"Lokaniti," or "Guidance to Mankind," a metrical work in the Pāli language introduced from India, which has formed the prototype for most Siamese compositions of a similar character subsequently produced. It is divided into seven "kaṇḍas" or chapters, six of which have been printed in a somewhat mutilated form in the "Vajiraṇāṇī" 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. ภัษฎาภักดี—"Lokaniti in verse," a Siamese metrical translation of the above, printed collaterally with the Pāli text in the same magazine. Author of this translation seems to be the Phya Sri Sunthoṇ Vohān (Sundara-vohāra) Nōi (1822-1891).
4. โคน โคนติ—"Lukanit in verse," another metrical translation of the same work into Siamese, by Prince Kroma-somdech Dec'hadisön (Tejátsara), a son of king Phutta-löt-lá the second reigning sovereign of the present dynasty, who lived A.D. 1793-1859. This translation was printed in the Vajiranāṇ magazine, vol. II, fasc. 8, C. S. 1247 [A. D. 1885.], pp. 136-175.


6. อิสารานุ — "Iṣaraṇāṇa's Maxims," a metrical composition consisting of proverbs and useful maxims, by the Reverend Iṣaraṇāṇa, 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.

7. วัจเรานุ สุกฮิต—"Vajiranāṇ Subhāsit" a collection of maxims, mottoes, etc., for the most part in verse, consisting of contributions from 293 members of both sexes of the Vajirānaṇ 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. โกง สุภัตติ พระ วัง—"Versified Maxims of Phrah Rûang," a paraphrase in verse of the wise sayings of King Rûang, each maxim being dealt with in a separate stanza of four lines. By คุณ ประเสริฐ ธนารักษ์ พิภพ (พี)—Khûn Prasôt Aksoranit (Phe). Published in the Vajirañâañ magazine for R. S. 114—A. D. 1895, pp. 1795-1802, 1889-1900; and for R. S. 115—A. D. 1896, pp. 1795-1998, 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. สุภัตติ ๓๕๐ ชิ้น—"One hundred and fifty Precepts," in metrical form, by the Buddhist monk Maha-Joti (มะหาโอจี) of the Râjapûrna monastery (รหูรัฐวรมาน) more popularly known as Wat Lîeb, in Bângkôk city. Printed in the year R. S. 119—A. D. 1900, 1 vol. in 16mo., 8 pp., of which the precepts proper only occupy five, the rest being taken up by a moral exhortation appended as a conclusion by the author.

II.—Moral Teachings and Rules of Deportment.

1. ปารี ต่อน น้อง—"King Bali's advice to his younger brother." This metrical composition, based on an episode of the Râmâyana, canto IV (Kiskindhyâ-kânda), in which Bali, the king of the monkey tribes, falls wounded to death by an arrow of Râma, purports to be the admonitions given by the defeated potentate to his younger brother Sugrîva 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 ปารี ต่อน น้อง which I find in the Siamese grammar composed for King Nârâî by his Chief Astrologer (Pîyâ Horâdhîpati) from Sukhôthai. But whether such a work is still extant or not, I am unable to say.

2. ปารี ต่อน น้อง—A similar composition by นาย สิวะกิริ ปิย์ศา (อุ่น) Nâi Narinrî Dhibet (In), a highly esteemed poet who wrote under the third reign (A. D. 1824—1851).
3. พระสุนนี่น้อย—A similar work by a monk named Yasara
(พระสุนนี่ยอร์), 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.

4. ภูมิปัญญาสอนเด็ก—"Admonitions to Children," a metrical
work by Prince Dec'hadison (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.

5. ภูมิปัญญาไท, เป็นกำลังหนาย—"Instruction to Women,"
by that Prince of modern Siamese poets Khun Sunthon (Phu),
ชูณ์สุนธ (ฟุ), who died towards 1860 A. D. It contains chiefly
rules of deportment and sound practical advice from a Siamese point
of view. One of its editions, issued in R.S. 120=A D. 1901, covers
46 pages, small 8vo. An earlier one, from the Rev. S. J. Smith’s
Printing Office, is dated C.S. 1250=A. D. 1888. A rather free transla-
tion of the first eight pages of this work appeared in the "Siam
Repository" for 1872, pp. 111-112 under the title of "Siamese
Lessons to Woman," being reprinted from the "Siam Weekly Adver-
tiser" of November 16th, 1871.

6. ดัคก์ี รักษา—"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. ไกปญาสูนนีย์—"Queen Kriṣṇā’s advice to her
sister," by an anonymous writer, apparently from the time of
Ayuthia. Queen Kriṣṇā, though plurally married to no less than
five princes, could get on very well with the whole of them; but her
sister Chiraprabhā although possessing only one husband found it
impossible to agree with him. Disconsolate she unbosomed herself
to her elder sister Kriṣṇā who, with the experienced advice she gave
her, managed to re-establish peace and happiness in her home. This
work, purporting to be Krishna'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 "sala" 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.

8. ฤๅษี บุญมา [sic for ฤๅษีบุญมา] ซื่อ ณิษฐา ภิกษุ—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.


10. ภักดี หัก มาร—"Vibhek's advice to his son." Phiphek (ไพภักดี Vibhek) is the corrupt form that Vibhiṣaṇa has assumed in Siamese versions of the famous Indu epic, the Rāmāyaṇa. Vibhiṣaṇa was younger brother to Rāvana, the rākṣasa king and ruler of Lankā (in Ceylon). Owing to his having spoken too freely, and straightforwardly 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.* On the point of bidding adieu to his wife and son he gave the younger 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-c'ha (มหาราช) an official formerly attached to the Second King's (พญา) Palace. One of its editions in print appeared in R.S. 118 = A.D. 1899, which fills 13 pages in small 8vo.

11. สมัยที่ หา โค สม (ซันที่ โคสม)—(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.


13. สุภาสิก ขัต ญา—"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, comprises 13 pages in small 8vo.

14. ฉวางใจวาร, สุภาสิก สอนหัก ขัง อย่าง—"C'ha-sanghovād. 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, 34 pp. small 8vo.

15. เหง่ สุภา ตีคิ บท—"Four moral dissertations," by the late Chāu Phiyā Mahindr, เจริญมาหิคาร คือกิริ จึง (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 "ห่น ดี ขาบ พะกี"—Printed at the R. Printing Office C. S. 1237 (= A. D. 1875); 105 pp. in large 8vo.


17. กุมารวัฒนา เบญ สุภาพิศึกสอน เอก—"Kumārovāda, instructions to the young," by the Rev. On, a Buddhist monk (พ่อ ณ อนัน) 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, in small 8vo, 64 pp.
13. ishops ดอบ ดับซู — "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, 40 pp. in small 8vo.

19. ษา ศัก 桴 ข้อ — "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, in small 8vo., 48 pages.


22. สนา ศัก มะน — "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 pp.

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. 1353—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 Rûang, 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 I’hô, monastery in Bângkôk City, during the third reign of the present dynasty. This recension was engraved, like many other texts and treatises of science and folk-lore, on marble slabs and encased in the walls and pillars of one of many the salás or kiosks adorning the inner courtyards of that famed monastery. * 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 establishments. I may add, for completeness’ sake from a bibliographical point of view, that a paraphrase in verse of 130 of King Rûang’s precepts has been published in the Vajiraññān magazine for R. S. 114-15 (= A. D. 1895-6), see above, p. 44. 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.

* Many of such kiosks have, since several years, fallen to ruin; but the inscribed slabs were picked up from amongst the débris 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 “pêle-mêle” condition of the slabs, I could not, as I should have wished, collate the texts at hand with the one inscribed on them.
Introduction.

Once upon a time when King Rhang was reigning over the realm of Sukhōthai, 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.

* 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.

[ 60 ]
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.

(1) O. has: ให้หว่า สำนัก มอง โฉนด ไฉน which is clearer.

(2) O. อย่า ให้ สอง แกร่ง ทำ

(3) O. อย่า แก้ แกร่ง ทำ

(4) O. อย่า โขม ทำ บุญ

(5) อย่า ประจำ ผู้ ทำ ละ เลย has here the old predicative sense of to abandon, to forsake, to relinquish.

(6) O. อย่า ศัก อย่า นอน ไฉน when the enemy comes on do not be remiss.
11. โปร เรือน ทาน อยา นั้น นาน
12. ควร เรือน ทาน เรื่อง ก็ค (1)
13. อยา นี้ วิช ทาน อยา ใหญ่
14. อยา ไม่ อยา หา ฟัน ซึม
15. ที่ รัก อยา ดู ศูนย์ (2)
16. ปุฏฐ กัมภีร์ อยา รู้ รัก
17. สร้าง ภูท อยา รู้ ใจสิ่ง
18. อยา ใคร ถ้า กลับ ทดลอง
19. เขิน เรือน รถ ทาง คาม
20. ว่าน คุณ อยา ค่า ใหญ่ (3)
21. เวลา คุณ โปร อยา หาน
22. กบ ชุ่ม ผิว อยา โทษ
23. โทษ คน ผิด รำเพิง (4)
24. อยา คุณ ถึง โทษ ทาน (5)

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.
Do not contemn those whom thou lovest.
Establish friendship indissoluble.
Build up good works unremittingly.
Do not credit the talk of mellifluous speakers.
When hauling a boat on shore, lay bilge-ways for it.
Being a man, do not give thyself airs.
With thy own dependents do not be hot and hasty.
While associating with magnates do not scrimp.
Ponder on thy own faults, and
Do not think on the faults of others.

(1) 0: ควร เรือน ทาน ให้ เรื่อง ก็ค
(2) ณ ที่ รัก อยา ดู ศูนย์
(3) ว่าน คุณ อยา ค่า ไว้ ใหญ่
(4) โทษ คน ผิด ก็ค รำเพิง
(5) อยา ถ้า คุณ โทษ ทาน

Same sense as above.
Do not contemn those who love thee.
Being a man do not elate.
Same sense as above.
25. หัวหน้าพื้นตักเอาผล
Sow and thou shalt reap.

26. เดี่ยว คน ตักกินสังน
Foster thy fellowmen, and thou shalt benefit by their energies.

27. อย่าจงจงเลงอยู่ (อย่าจงจง)
Do not oppose thy superiors.

28. อย่าไม่คนไข้เกินคิว (1)
Do not elate beyond measure [or, beyond thy own station].

29. แก่ทาง อย่าเกินเบ็ดช้อ (2)
If going forth on travel do not set out alone.

30. น้ำเชียว อย่าขวางเรือ (3)
If the current be swift, do not place thy boat athwart.

31. ถ้าริมเลื่อนลงประพฤติเร่งระดมคิดพื้นไฟ (4)
By the tiger's den be on thy guard, and be solicitous about fuel and fire.

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

33. อย่าประมาทท่านผูก (5)
Do not contemn respectable people.

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

35. ผู้เบาดังงงค่าความ
The admonitions of the aged keep in mind.

(1) O.: อย่าให้ใจจง คน
Do not cause the populace to abhor thee.

(2) " เดี่ยวคนอย่าไปเบ็ดช้อ
Same sense as above.

(3) " สายน้ำเชี่ยวอย่าขวางเรือ
In a swift current don't place thy boat athwart.

(4) " ให้ระมัดพื้นไฟ
Be careful [about providing] fuel and fire.

(5) " มีสินอย่าชอบสว่าง
Being wealthy, do not mention it.
36. ที่ ชะเมา หม่น อย่า เลี่ยงเกือก
In thorny or spiky places do not go without shoes. (1)

37. ทำ รู้สึก ไว้ กับ คน
Protect thyself with fences and hurdles.

38. คน รัก อย่า ดูง ไช
Do not blindly rely upon those whom thou lovest.

39. ที่ มี ภัย พึง หลบ
Where there is danger keep off,

บิด คน ใกล้ ข้า อย่า คุณ (3)
Hasten out of the way.

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

41. อย่า นิ ปาก กว่า คน
Do not talk more than what is fitting.

(4) อย่า นิ ปาก กว่า รัก ทรัพย์
Love thyself more than treasures.

42. รัก คน กว่า รัก ทรัพย์
Do not accept suspicious [or troublesome] things.

43. อย่า ให้ รับ ของ เขยิ
(5) รักคน,สงวนแทน,ให้ รัก

 คน กว่า ทรัพย
In danger hasten to clear out.

(1) O.: Cp. 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.

(2) ที่ ภัย เร่ง ตะบน หลบ
Where there are many wings [i.e. winged creatures] do not hasten.

(3) บิด ไม่ ดู อย่า คุณ
Do not use a sharp tongue in re-proving thy fellow men.

(4) อย่า นิ ปาก กว่า ผ่า คน
Love thyself, guard thyself, and fondle thyself more than wealth.
44. หนึ่ง งาม ตา อยู่ ป่อง  (1)  What pleaseth thy sight do not covet.

45. ขยัน ลูก ท่าน อย่า รับ  (2)  Do not accept in deposit things [of unknown origin].

46. ที่ ทัพ จง มี ไส้  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 แรก เลื่อน ใกล้ กลา (3)  Avoid unbeaten tracks in the jungle.

49. ครู บาน สอน อย่า โกรธ  Do not resent the admonitions of thy teachers.

50. โทษ คน ฝิ่น ฟ้า วุ่น  Be conscious of thy own faults and their deserts.

51. ดู เสีย ดิน, อย่า เสีย ศักดิ์ (4)  Sacrifice wealth rather than honour.

52. ภักดี, อย่า คุณ เกียรต์  Be devoted and not touchy (peevish, waspish)

53. อย่า เบิด เสียด แก่ มิตร  (5)  Do not vex thy friends.

(1) O.: หนึ่ง งาม ตา อยู่ ป่อง—Don’t utter what thou clearly perceivest [is better left unsaid]. Other texts have: หนึ่ง งาม อย่า ป่อง—What looks pretty to thee do not covet.

(2) O.: ขยัน ลูก ท่าน อย่า รับ—Accept in deposit only what is becoming.

(3) O.: อย่า พัน เพื่อน ระดา—Lose neither head nor heart. As regards the above, cf. the Western proverb: “Keep the common road and you are safe.”

(4) O.: ดู เสีย ดิน, สงวน ศักดิ์—Forsake wealth, but guard honour.

(5) ภักดี, อย่า คุณ เกียรต์—Do not bear ill-will to those who are faithful to thee. N. B. เกียรต์ above is a Lāu word meaning ‘to get angry’; while เกียรต์, รั้งเกียรต์ is Khmēr: “to take in ill part,” “to take offence.”

(6) O.: อย่า คุณ เทิด เกียรต์ มิตร  Do not exceed in anger towards friends.
54. ที่ผิด, ซื่อสัจ คือ คอม (1)
55. ที่ ซับ, ซื่อสัจ ของ (1)
56. อ้า ซอย ของ รัก มิตร (2)
57. ซับ ซีริก, มัก ยาง ราค (3)
58. พูด ลัทธิ, ปาก ปรามาใสย
59. ความ ใน อย่า ใจ เข้า (4)
60. อาะ มัน เมะ เมียง นึก (5)
61. กิจ ครอบ ครัว ทุก เมื่อ (6)
62. พึ่ง มัน เผื่อ หอ ญาติ (7)

When others err, gently admonish them.
Give honour to whom honour is due.
Do not ask for what thy friends cherish.

[Long] Intimacy wearies and [ultimately] leads to estrangement.

When meeting an enemy talk affably with him.
Thy inner thoughts [or feelings] do not disclose to others.
Do not get intoxicated [except with what is noble]. (lit., Do not always be infatuated).
Always reflect thoroughly.
Be generous towards thy own kinsmen.

(1) O. has ที่ instead of ที่ at the beginning of the sentence.
(2) "" "" ที่ซับ (comrades) instead of มิตร (friends)
(3) "" "" อย่า ซื้อดิน ซื้อ ของ รัก ซัก—Do not borrow valuables.
As regards the above of the Western proverb: “Familiarity breeds contempt.”
(4) "" "" อย่า ใน กิจ ครัว นัก—Behave in private [or inwardly] as thou dost in public [or outwardly]. ห่อ ตับ อย่า ใส่ ห่อ—Spear and sword do not keep far removed from thy person.
(6) "" "" กิจ ทุก งาน ทุก เมื่อ—Always think [and act] to the point. (Or, Do ever consider matters conformably to circumstances).
(7) O.: "" "" อย่า ลืม ปอง ทาง ชัย ดี—Do not turn away from the path of righteousness.
อย่า ลืม หมื่น ล่าย พร พร—Do not be in earnest for what is unwholesome [lit., for what is likely to cause thee infirmities].
63. จง รู้ ที่ กติก, ที่ หาย (1) Know where to be prudent and where to be bold.
64. หน ผัส อย่า สด ผี ส อย่า หยดมิตร ไม่สัม (2) With the bad do not do ill, and do not tie bonds of friendship.
65. เมื่อ พบ, พึง ตอบ (3) When spoken to, make a point of replying.
66. จง นบ นบ ผู้ ใหญ่ (4) Obey thy superiors.
67. ขวาง ไย แหม่ หลัก หลบ (5) When a [furious] elephant comes rushing along get out of his way.
68. สุนัจน ลบ อย่า ลบ ลบ ลบ (6) If a dog bites thee, do not bite him in return.
69. อย่า ชอบ กิจ ควบกก อยา (7) Do not be envious.
70. เสรง ตาม คัม (8) Talk to the point.

(1) O. has: ให้ มี etc.
(2) "อย่า ชอบ เป็น มิตร ไป มา -- Do not make them thy own companions.
(3) O.: เตรียม จง ตอบ กับ, ให้ ตอบ ก็ยิ่ง คัม ผู้ คัม Discourse of matters fully, and reply only as much as is befitting to thee.
(4) O.: ให้ ผู้ ผู้ใหญ่ Associate with thy superiors (or elders)
(5) "ขวาง ไย แหม่ หลัก หลบ—When an elephant comes rushing along, hide and crouch. Some texts have: ขวาง ไย แหม่ เธียด หลบ—practically same sense as above.
(6) O.: หามา ลบ อย่า ลบ ค่ำ หามา—Same sense as above, but couched in more vulgar language.
(7) O.: อย่า ทิ้งยา ไม่ หาม—Do not bear malevolence to thy fellow-men.
(8) O.: โสม ขาน เหี่ยน แต่ ยุกค์—Learn only what is proper [or, befitting].
71. อย่า ปลูก ผี กลาง ถนน (1)
Don’t wake up ghosts along the highways.

72. อย่า ปลาง เรื่ัน ต่างถิ่น (2)
หล้าน นิว หาญ ฉาย มวล อย่า (3)
Do not be anxious to learn the Black Art, in order to hasten the destruction of others.

73. อย่า ชด เยี่ยง ก็ย่า เต็ม ติค (4)
จง ชด เยี่ยง จันทน์รัก เอก มี เถี่ยง (4)
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.

74. ดู ระยิ อย่า โง่ ไก่ (5)
Do not [blindly] rely upon thy wife and children.

75. ทาภัย ใน อย่า น้า ตก
ทาภัย ตก อย่า น้า เฉ่ (6)
Intimate matters do not spread out; and do not bring outward gossip indoors.

(1) Cfr. 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.

(2) ต่างถิ่น, 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.

(3) O. has นัก มือ ยิบ instead of นัย มือยิบ; same sense.

(4) O. has the negative ไม่ instead of มิ in both these sentences.

(5) O. has ดู ระยิ ยิ่ง, etc. — i. e. “While thy wife and children are present,” etc.

(6) O. has ไฟ, i. e. “fire,” figuratively “tribulations,” “torments.”
76. ชวย เข้า คุณ กิ่ว ทรัพย์ (1) ช่วยนำสั่ง พระอง (2)  
Stand by thy sovereign until death, and assist thy chiefs efficiently.

77. ชอง เฟง อย่า มัก กิน  
Eatables that are costly do not covet.

78. อย่า ยิน ค้า คุณ โอกาส  
Do not listen to the talk of greedy people.

79. โอป ย้อม เอา ไม่ คุณ (3)  
Win other people's hearts.

80. อย่า ยง เหมื่อง แก่ ใกล้ (4)  
Do not take a short-sighted view of events.

81. ทาน ให้ อย่า หมาย ใหญ่ (5)  
Towards thy rulers do not mean harm.

82. คุณ ใกล้ ให้ เฮงคุณ  
Be lenient to the dull-witted.

83. สอง คุณ ย่อ คือ หูหรู  
Praise teachers while they are present; subordinates after their work is done; and friends when absent.

84. ดูยน อย่ำ อย่า สำเร็จใน  
Do not praise wife or children while present, for their blushing will put thee to shame.

*(1) O. has: ชน กิ่ว ราช instead than ชน กิ่ว ราช; same sense  
(2) " " ช่วย มาให้ คำเมื่อ พระอง—Cooperate with thy chiefs with all thy own forces.  
(3) O,: ก่อ โอป ย้อม เอา ไม่ คุณ—Endeavour to win the hearts of thy comrades; and อย่า พัน เพื่อน แก่ คุณ—Do not lose thy self-control with others.  
(4) Several texts have ใกล้, "far," instead of ใกล้, "near," or "short-sighted view."  
(5) O. has: ทาน ให้ instead of ทาน ให้—same sense.*
85. อย่า ชั่ง ครู ชั่ง มิตร (1)
86. ไม่ อย่า เจ็บ เขา เอา เจ็บ ชอบ
87. นอบ แกน ก่อ ผู้เล่า
88. เห็น ดอก อย่า วาง ใส่ (2)
    ระวัง ระปิด ม่า หลบ
89. เขียน ผู้ร่ำ, กำคบ สอง ไถ
90. อย่า ตรู่ ใครจะ เลื่อง นิค
91. ผู้ นิด ปลิดไป ล้วง (3)
92. ช้าง คน โกร ธาตร์ (4)

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.
Keep weapons by thy side.

(1) O. adds here the following sentences absent in the modern recensions.
นัก สิทธิ์ เลือ, อย่า คุ ค่า
ใส่ ยื้อ ถ้า, ควร ค่า
พบ ยา ยื้อ, อย่า คุ ภัก
ตูก เลือ เคียง คอม ค่อย กิม

(2) O. has: อย่า นอน ไค i.e. do not be remiss, do not blindly rely.

(3) ที่ นิด ปลิด เลี้ยง ล้วง

(4) O.: ทรง ทอด คน อย่า หมา — Keep spear and sword close at hand, instead of boasting [thou canst do without them];

พระ บูรพา ผ่าน
จะ ลุก ตาม เมื่อ ตาย หลัง
จะ ไป ขับ เมื่อ ตาย มี
จะ เลี้ยง อย่า ขยัน สนุก

Don’t yield to the charms of pleasant cities or palaces [otherwise thou wilt neglect more weighty matters].
93. เจริญ สรรพ ยุทธ อย่า ทาง จิต — Do not trust entirely to weapons.

94. กิด ทุกข์ ใจ สงสาร (1) — Be mindful of the misery of life [lit. of continued existence, through the cycle of transmigration].

95. อย่า ท่าน ทรง รัฐ ผิด (2) — Do not carry out what [thou perceivest] has been wrongly planned.

96. กิติ ชอบ มี อย่า ที่ ชอบ (3) — Endeavour to search out what is right.

97. ใส่ ตอบ, อย่า เสีย แก่ (4) — In replying do not waste words (or talk nonsense).

98. คน ตาย อย่า ว่าม รัก (5) — Do not fall in love with the artful.

99. พุทธ พบ ผู้ ทานัก (6) — Foster thy own kinsfolk.

100. บุก เข้า งวง หัว ตน — Surround thyself with strength.

(1) O. : ว่า พึง ทุกข์ สงสาร — Ponder on sorrows of continued existence. [That is, so as to be able to take the right path leading to the cessation of re-birth.]

(2) O. : อย่า ตาย ท่าน กบฏ มิตร — Dare not do what is wrong.

(3) O. มิตร ใส่ ถาม หา กบฏ ชอบ — If in the wrong inquire about what is right.

(4) O. ใส่ ตอบ, อย่า เสีย แก่ — 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.

(5) O. คน ฆ่า อย่า รัก ใคร — Do not affect the wily.

(6) Both these sentences are omitted in O.
101. ขยี้ที่สัก ไร่ นก กระดาษ ทา (1)
      ทา คุก หน้านั้น มา กิน

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

102. ระมัด ระบิบ อย่า ฟัง คำ (2)

Do not listen to idle rumours.

103. การ จะทำ อย่า ค่วน ได้ (2)

Do not do things hurriedly.

104. อย่า ใช้ กิน บั้ง บท (3)

Don’t send people on an errand without full instructions [lit,
with inexplicit orders].

105. ทุก ไหน คุณ หัว ยืน ซ้าย
      ล่าก ชอง รัก ก็ น้อ ไม่

Requit the benefits of others when they are in distress, and
be affectionate to whatever they entrust to your care. *

106. แต่ ร่า ให้ อย่า ทรมาน

In the royal presence do not be haughty.

107. ภักดี ด้วย อย่า เกียรติ (4)

Be devoted, and not slothful.

108. เค้า เกียด อย่า เกียด คอบ

To thy king do not return wrath for wrath.

(1) O. puts these two sentences as follows:

เขี้ยว ไข่ ที่สัก ไร่—Imitate the hen clucking her chickens

_dst หน้านั้น มา กิน อยู่—and descendants to come and feed.

(2) O. substitutes: ภักดี ด้วย อย่า ทำ —Do not destroy

the foundation [or, core] of what is firmly established.

(3) This sentence may be taken to mean also: Do not employ

shallow-lettered persons.

* This sentence, if taken separately, may also mean: “Entrust cher-

ished things to those in whom you have full confidence;” but it seems

connected with the preceding one, of which apparently it forms the

sequence.

(4) O.: จง ภักดี ด้วย ผล เกียรติ—practically same sense.
Obey sincerely [lit. with real purity of heart].
Do not undermine others with thy tongue.
Do not offend (lit. 'hew') others with (cross) glances.
Do not inculpate others on mere hearsay.
Do not provoke, by mimicking him, thy teacher to inveigh against thee.
Do not utter falsehoods.
Don't trust men without honour.

(1) O.: อย่า เทิ่ม ครู ที่ คำ—Do not excite the teacher while he scolds thee.

(2) O. adds here the following sentences:

ครู ผา อย่า ผ่า นัก—If the teacher rebukes thee, do not complain he is too severe.
ที่ pół สะดวก, อย่า ก้ม—With thy superiors in acuteness of intellect, do not act rashly.
น้ำ ปุ่ม นัก, ผัก เป็น คุม—Water, too much stirred, will get turbid.
ลม พัด นัก, หัก พ เราไม่—Wind blowing too strongly overcomes and breaks the tree.
เธอ ให้, ให้ จง พอ ศักดิ์—When giving [making donations] give according to thy own rank.
ก้า ช่า ท่าน, ช่า พอ ใจ—When addressing a request to a person ask only what is unlikely to displease him.
ทยา ใน จง คิด ถ้าจะบอก—Thy meaning [or, ideas] thou shouldst utter forth,
ทยา นอค จง คิด สร้างเลิศ—and leave it to others [or, the public] to praise thee [or, to appreciate them].
เมิน ใจ, จน ฟัง จง—Listless unconcern thou shouldst check.
116. อย่า กล่าว เหลื่อม ความ มิให้ (1)

117. อย่า กล่าว มิให้ คน รู้ (1)

118. ทำ สอง, อย่า สอง กบ

119. ความ ชอบ ค่า ไป ไม่ ได้ (2)

120. ทรง พระ ใจ ที่ ไม่ มี (2)

121. เหมา หา ชอบ ต้อง มิให้ (3)

122. กิต แฉะ ค้าง เจรจา

123. อย่า นินทา ทำ หนึ่ง (4)

124. อย่า กิน ยก ยอน คน (5)

125. คน คน อย่า คุ้ม บก

126. ปลูก ไม้สร้าง ทวี ส่วน (6)

Do not saddle thy faults upon others. [Or, do not throw the responsibility of thy own faults upon others also].

Do not befriend itinerant persons.

Do not presume to teach those who teach thee.

What is righteous enshrine in thy mind.

Wherever thou goest be on the alert.

Requit friends with kindliness.

Reflect before you speak.

Do not slander thy fellow-men.

Do not elate thyself with praise of thy own self.

Don't despise the poor.

Make friends with all.

(1) อย่า กล่าว เหลื่อม ความ มิให้ —Do not spread [or, propagate] error.

อย่า กิต กรมฝน— or ['meantly'] attempt to evade [the consequences of] thy own.

(2) เว่ รั่ว ไร ที่ ไม่ บำร —Be earnestly cautious in the jungle.

(3) รั่ว พิจารณา พินิจ —Know how to investigate and decide [or, settle] a point.

(4) อย่า นินทา ทำ ผู้ หนึ่ง —Do not be lustful towards thy fellowmen [or, do not lust after others; do not conceive lust for others].

(5) อย่า สนนโยบาย, ยก บาน —Do not puff up nor exalt thy own self.

(6) ปลูก ไม้สร้าง ทวี ส่วน —same sense as above.
127. ตระกูลคนจะกรานบบ (1)
     I honour thy own family (lineage).

128. อยาจับฉันแก่คน
     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. ทานวั้นคนจบ
     Requite love with love.

130. ทานนอบคนจบแทน
     What is to be jealously guarded
     guard it well.

131. ความแทนให้ประโยชน์

132. ผ่ากระชังอยู่ เพลิงจุ้น
     Royal blood, fire, and snake,
     do not undervalue.

133. ห่างหัวอย่าแพ้ไฟ
     If fiery, don’t vie with fire.

134. อย่าปองกาดอย่าทำ
     Do not hatch mischief towards
     thy sovereign.

135. อยาแม่หัวแพร่แผนก
     Do not be too impetuous; thou
     wilt soon break.

136. อย่าเข้าแถวจ้างช้าง
     Do not assist the elephant in
     carrying his tusks.

137. อยาชอบกังขุนมา
     Do not oppose those in power
     [lit. the noblemen, or digni-
     taries].

(1) O.-เร็งเร็งก้าวหน้า—Be quick at learning and quick at revere-

(3) " ผ่ากระชังอยู่ เพลิงจุ้น—Royal race is like fire or snake.

(3) " ห่างหัวเงา มักจะแตก—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.”

(4) อย่าชอบอ่างน้ำขุนมา—Do not boast of being a noble;

man.
138. ปาง มี ชมิ, ท่าน ช่วย (1) ปาง บัญญ ท่าน ชิง ชัง, (2)

139. นี้ จะ บัง, บัง จร บับ

140. นี้ จะ บับ, บับ จร หมิน

141. นี้ จุน, จุน จุน ตาย

142. นี้ จะ หมาย, หมาย จร แตก

143. นี้ จะ แตก, แตก จุน กระ สำง (3)

144. ยรา รัก ห่าง ภรรยา ชิด (4)

145. กิจ ช่าง นารี, ยรา คุ เบา (4)

146. ยรา กิน เข้า ทาน ทาน ลึก (4)

147. เหม่า เขา ศึก ระวัง ท่าน (4)

148. เป็น ทาน, ทรยัม ความ ร

จง ยัง ผู้ ๆ มี ศักย์ (5)

When in power, all are ready to help us; but when we are in distress they treat us with scorn.

If conceal thou must, conceal completely.

If grasp thou must, grasp firmly.

If squeeze thou must, squeeze to death.

If aim thou must, aim unswerving.

If clear thyself thou must, do it until full light is made.

Do not cherish what is aloof more than what is near thee.

Use forethought, and do not make light of the future.

Do not give importance to the surface more than to the deep-lying core.

When going to war be on the alert.

Being a plain man thou must learn, far more than those in high stations.

(1) O.: ปาง ท่าน ชมิ, ท่าน ช่วย—When thou art in favour, they are ready to assist thee. Cf. "Felicitas multos habet amicos"

(2) O.: ปาง ท่าน บัญญ ท่าน ชึง—When downfallen all hate thee.

(3) Here O. adds the two following sentences:

บ้า จะ วาง, วาง จร ถิง—If laying anything, lay [or, bury] it deep-down, เกิดธน ท่าน นี้ก รู, สะ เยีย ท่าน—lest others may discover it to thy own ruin.

(4) Omitted in O. Some texts have: กิจ ช่าง หานก, ยรา คุ เบา—Pay attention to the weighty, and not to the light side [of a question].

(5) O.: ให้ยิ่ง ผู้ เหลม หลัก—far more than those who are talented.
149. อย่า กล่อม น้า ใด่
Do not play the sluggard; that is bad.

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

151. อย่า ดี ปลาก น้า ไทร (1)
Do not strike at fish in front of the basket trap. [i.e. Do not dismay them while they are meekly coming in].

152. ใด้ อย่า เบ้า, จง หนัก (1)
Don't be light headed, but steady.

153. อย่า ดี ผู้นิกร ห่ม เอน (2)
Do not beat the dog to make him stop barking.

154. ข้า เก้า รำย, ดิน เอา
If an old servant wrongs thee, bear patience.

155. อย่า รัก เภิร กว่า แม่ (3)
Don’t love the louse more than the hair.

156. อย่า รัก สาม กว่า น้า (4)
Don’t love wind more than water.

157. อย่า รัก ก้า กว่า เลื่อน (5)
Don’t prefer the [picturesque] grotto to thy own dwelling.

158. อย่า รัก เลื่อน ตี กว่า ควัน สาม
Don’t cherish the moon more than the sun.

(1) Omitted in O.

(2) O. : อย่า ดี หมำ ยัน หนอน เอน —Do not strike a dog which is barking.

(3) อย่า รัก เภิร ดี กว่า แม่
(4) อย่า รัก สาม ดี กว่า น้า
(5) อย่า รัก ก้า ยง กว่า เลื่อน
same sense as above.
CONCLUSION.

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.

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

- He who follows these righteous principles will ever attain to happiness;
- for they have been composed in order to enable all living creatures to gain happiness and prosperity.
APPENDIX C.

INITIAL LIST OF SIAMESE PROVERBS, SAWS, ETC.

With a view to start a list of Siamese proverbs and idiomatic phrases, I subjoin here the principal sayings quoted in the course of the preceding pages apart from those of King Râuang, 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. วัจ หมัก มักลิม, ตำมผักกำยง

By running too fast one is liable to stumble; by stooping too low one may lose his balance.

2. รู สมก แปน มัก, ฝนรุ่น หลัก กเปน ยาง

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].

A birdless tree?—a barren tree.

3. ผักไม่, ไม่มี ไผ่

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].

4. ชาย เข้า เผลิกก, หญิง เข้า ลำก

The tiniest grain of pepper is nevertheless pungent to chew [i.e. noble blood always makes its virtue manifest].

5. พักไทย เมด นิด เดียว เลียว ยัง รู้

Having killed the buffalo [for food] don’t grudge the season-ing. [i.e. don’t begrudge the outlay necessary for carrying an enterprise to completion].

6. นำ ควาย ย้ำ เสี่ยง ตาย พัก

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

7. รัก หมอก, ย้ำ กั้ว ที่มัก (1)

(1) This forms a couplet with the preceding, along with which it is frequently quoted.
8. กิน เข้า ต้ม, อย่า กระที่อม กกลาง

9. ไม่ ค้า หูง ยัง แม่ ปั้น ยิ้ง
   และ น้อย ยิ่ง หาง ใกล

10. ทำ นา, อย่า เสีย เหงี้ยง

11. เขาโมยง, อย่า เสีย ชีวนาง (1)

12. ตัก หวย, อย่า ไว หมวด
    ฆ่า พ่อ, อย่า ให้ ลูก (2)

13. เดิน กุย, กระจก ปราณ,
    ยัง ใส่ หม้าย, โช บ้าง ท่าน

14. หญิงกวนANKAคำ, กินกังกิก (3)

15. ขาดี ควนน กวาง กวาง โพธิ์ ทวม
    ควน, ไม่กิน ข้าว (4)

16. ฆ่า ใด ให้ พวก ส่อง เล่น งาม

When about to negotiate a dish of [boiling hot] porridge, do not rashly attack it at the centre [but get gently at it from the outer rim].

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

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

When in town do not neglect the dignitaries.

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

For tigers Kui, for crocodiles Pran, for mosquitoes Sukho-thai, and for [jungle] fever Bang-tap'han.

Lau women don the Sin skirt [a sarong with horizontal stripes] and eat millipeds.

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

With patience thou wilt easily obtain two jungle knives.—“Slow and steady wins the race.” (Lloyd).

(1) This forms a couplet with the preceding.
(3) A skit occurring in the popularัน ช่าง ชุน ละม่ำ play.
(4) ” ” in popular performances of theพระธัญ-มะนิก play.
17. ดีบ ปาก อยู่, ไม่ เห่ ตา เห็น; ดีบ ตา เห็น, ไม่ เห่ มือ กล้า 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. ไข่ ไป กระแทบ หัน 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. มี ลาย กลาง หนัง To buy a buffalo in a puddle.—“To buy a cat in a bag.” “To buy a pig in a poke.”

20. ฟัน ทอง กลาง ถนน To buy gold in the street [i.e. where it cannot be tested]—same sense as the preceding.

21. หู เหลี่ยม, ประ ชะเมา 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.”

22. เสาร์ ประจำ หัวใจ ไป เช้า ถวาย แก่ ผู้ To take coconuts 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 senetem spicos ferre” (Ovidius).

23. หัวแมว กิน แมว, ยิ่ง พิภพมี หมา Ten cowsries are, within hand’s reach; but twenty are too far removed. “A bird in the hand is worth two in the bush” Il vaut mieux un tiens que deux l’auras.

* This forms a couplet with the preceding.
To bring up a tiger cub, a young crocodile, or a venomous snake. *Colubrum in sino fovery*. To cherish a serpent in one’s bosom.

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

Don’t pull out the entrails [*i.e.* intimate troubles] for crows to feast upon.

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

If a thorn pricks thee, use a thorn to draw it out.—“Similia similibus curantur.” Like cures like. “Un clou chasse l’autre.”

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.”

While in a land of blinkards, endeavour to wink like them. —“Quum Romae fueris, Romanus visce more.” Do in Rome, as the Romans do. “When you go to Rome, do as Rome does.” (St. Ambrose of Milan).

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

“Varium et mutable semper Foe-mina.” (Virgil)

Woman is inconstant.

“La donna è mobile Qual piama al vento.”

(Opera “Rigoletto.”)
31. เขาเปิดมาขึ้นต่างไก่, จะพัง
แปลเสียงได้หรือ?
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. เขาเนียหนูไปช่วย (or เพิ่ม)
เนียช้าง
To take the flesh out of mice
in order to fatten the eleph-
ant. [i.e. despoil the poor
in order to fatten the mighty].
"To rob Peter to pay Paul."

33. หนานชาเช็ค, คุณชาเกี่ย, ระวัง
จนคือ
Beware of squint-eyed persons
and of buffaloes with out-
spread horns.
"Ceux qui sont marqués en B
[viz. Borgne, Boitex, Bossu,
etc.] ne valent rien."
"Nin segnato da Dio fu mai
buono" (Ital. Prov.)
"Cave ab signatis"

34: รู้กินยังเป็นเผื่อน; มีรู้กินยังเสียม
หาย (1)
With frugality even a little goes
a long way; but without it,
all soon vanishes.
"Frugality is an estate."

35. ยินแกวให้แก่สิง
To cast gems before monkeys.
"To cast pearls before swine." (Jesus).

36. สูบานขับซูบขับตอบ — or in a more vulgar form:
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).

(1) The second part of this saying is sometimes varied into: รู้
กินยังเสียมหาย — without parsimony thou wilt lose also thy coat.
(2) See No. 68 of King Râng's maxims above.
37. หมา เห่า กี่ ไม่ กัด
A dog that barks does not bite. "Barking dogs seldom bite."

38. แมว ไม่ ยอม หน แรง
When the cat is absent, the mice make merry.
"When the cat's away, The mice will play."

39. โค หาย, คั้น ล้อม คลอก
After the kine are gone the enclosure is put up.
"To shut up the stable-door after the kine are gone."

40. เขา น่า ต่าง ไป เพิ่ม น่า ส่าการ
Bringing dew to superadd to the sea.
"Carrying water to the sea."

41. น่า เนีย ใจ เติบ
Face of doe and tiger-like heart.
"Cara de angel, corazón de demonio (Spanish Prov.)
"Boca de mel, coração de fél" (Portuguese Prov.)

42. ใส่ ถวิ เงา, เป็น หนอน เงา
One’s own entrails are worms to one’s self.
"On n’est jamais trahi que par les siens."

43. โหน มหาก, ทาย หาย
With over-greediness one’s fortune vanishes.
"He who grasps at too much holds fast nothing." "Grasp all, loose all."

44. โหน นัก, มัก ตัน ตาย (1)
Excessive cupidity leads to self-destruction.

45. ตา บอด ดู ถ้าย บอด, เหลว ตา
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.)

(1) This forms a couplet with the preceding.
46. อย่าให้เด็กเล่นมีด เล่นฟ้า
Don't allow children to play with knives or cutters. "Ne puero gladium." "Intrust not a boy with a sword."

47. งามแต่หนา รูป บุษบกไม่หอม
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. บุษบกไม่งาม ขึ้นไม่สูง (1)
Like an overripe fruit [that still is] sour within.

49. ถ้านำลายทับพร้าวใส่ (หรือทับ)
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. ดีเท่า (หรือ ซิ่ง ดีเท่า) พลาด
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. ถ้าหย่างไม่ถึงน้ำ
The pole (for pushing the boat) does not reach down to the water. [The means are unequal to the task]

52. หนุ่มเขาหาม เขาหามไปสอด
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. เขานำสบท้อง
To rub the belly with water [i.e. to have nothing to eat]. "To dine with duke Humphrey."

(1) This forms a couplet with the preceding.
54. เพราะ ทาน แม่น ลาย
To present with a flowered chintz [i.e. to cause one to receive a flogging with rattans, thus getting a mottled or striped back.]

55. ไห ยา นักจักร
To give snuff-drug [to one who is crack-brained] "To hell-borise" (fig.)

56. โละ ละ ละ สะ
A C타ian. One of "The four P's" brotherhood. (See above p.30 of this paper).

57. เหมือน กิ้ง กา วัน แก่ เขา
Like running a mortar up hill. [A very hard job].

58. สาว กับ ลิ้น ลิ้นก้าร
Like a Ceylonese tongue. [A glib-tongued fellow].

59. ง่าย เหมือน สับ บัตร
As easy as smoking a cigarette. "As easy as kissing my hand." "'Tis as easy as lying" [Shakespeare].

60. เหมือน เสียะ กระ บาศ ผี
Like making oblation of a platter of food to the ghosts. "Like giving a sop to Cerberus."

61. ทุ่ง มี ไม่ มี มี ส้าร, กระ บาศ ไม่มี มี ซิบบ์
Like a ghost without substance or a leaf platter without rim. "A bogus."

62. เหมือน เสียง เถย, เสีย น่า แกลง
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.].

63. เหมือนทองแดงแกง แม่ แอน ราศ
Like the copper [in a debased coin] which, with exposure, becomes stained [by oxidation]. "Showing up its spots."
64. ถด เหมือน หมา
ถด เหมือน สัตว์

Starving like a dog.

Starving like a tiger. "Starving like a church mouse."

65. เหมือนต้นหญ้า ถูก รักษา กิน ไม่ รักษา เช่า

Like a broken tree, whose cherished fruits wither.

Like bartering Bārūs camphor with salt. (To make a foolish bargain).

66. เหมือน เอา พิมพ์เรียนไป แลกเกิดอย่าง (1)

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].

67. เอา แก้ว ไป แลก บัตร

Like a dumb person dreaming in sleep.
[Unable to tell his own experiences].

68. เหมือน ไม่ ข้าพเจ้า คิด ไม่ ชู้

Like a maimed man without hands getting a finger-ring. [Incapable or unable to make a good use of one's own valuables].

69. เหมือน คน ไป นอน ผ่าน

Like the rabbits who attempted to find out the depth of the sea by wading through it [and perished]. (Self-conceit, presumptuousness). (2)

70. เหมือน คน ฝ่าย คดื้อ ได้ แหย่

Like the little bird who challenged Garuḍa [the mythical king of the feathered tribe] at flight. (An Icarian attempt). (2)

71. เหมือนกระดาษหย่อน น่าหมา ซึมทิ

(1) This adage is cited in the annals of Ayuthia, vol. I, p. 150.

(2) Both these apologues are cited in the annals of Ayuthia, vol. I, pp. 72–73.
73. คัม ตุก ถูก แม่

To impress, by mishap, on the mother a kiss intended for the baby [in her arms, or lap].

74. อย่า แสบ ไม่ ทับ ทวน

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

75. คิด จริง นั้น คุณ เลย;
ทุ่น ก็ เลือ. จริง นั้น คุณ แม้

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.

76. ด้วย นั้น อยู่ ในอก นูน อยู่ ไม่ใจ

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 เหนื่อน น้ำ คิด กระบอก;
ไม่ เหนื่อน กระบอก ตก น้า ไม่

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. เข็น นั้น นอย ร้อย เร้า ซ้าย

A needle with a small eye should be threaded slowly. [The little (or, lowly) ones should be taught gently and patiently].

79. คุณ ตั้ง ลาภ อย่าง เต็ม สนุก
นั้น ไม่ ชวน ตั้ง เต็ม ยาว

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. แมคกน ลาม ดนตรี

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

แมคกน ลามกน ปราณ ทน

Even if three baskets of hog plums were flung at him, he would yet remain unhurt [i.e. he would yet manage to get off scot-free with his artful misrepresentations].

81. เหมือน กระบี่ ใน พระบูร

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. เหมือนน้ำหนัก (or หน้ายืด, สว่างฟ้า)

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)

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(1) This is a less contemptuous form of the expressions พระบาท, น้อยพระบาท, หน้าทรง, viz. "skimmer", and "face of a skimmer", which are severe insults. The พระบาท is a fine-looking and ornamented ladle, usually mother-o'-pearl inlaid; whereas พระบาท is a wooden or brass skimmer and not a "coconut spoon" as Pallegoix's dictionary, s.v., has it. The coconut ladle is called กระบี่, and not พระบาท. It is interesting to notice that the term พระบาท (tawak or, as he spells it, tawac) is already put on record, in the sense of an insult, by La Louberre in 1687. (See his "Historical Relation of the Kingdom of Siam"; London, 1693, p. 166). From พระบาท, has taken rise the act of ใบพระบาท i.e. "to make the gesture of the skimmer" which consists in bending one arm upward, with the palm of the hand turned inwards and the fingers folded, so as to represent the skimmer.
If fond of eating fish go to Boraphet. (1)

If liking to find the king easily [or, to enjoy pleasure in the king's train] go to Lopburi. (2)

In thy presence he says Phlaý [the fruit of Diospyros kaki, imported from China, which is sweet to the taste]; but behind thy back he says Takó, [the fruit of Diospyros decandra, which has a bitter taste].

"Face-flatterer and back-biter."
(Tennyson).

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.

(1) I.e. पङ भरप्शि, a famed marsh lying north-east of Pak-nam Pho, a few miles away from the left bank of the นารี river with which it is connected by a creek. In the middle of it rises the hillock called เจ้าตูน, 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.
87. ก้าว ถว จ่ บ น จ า ไล น (1) 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. หนั ท ถ้า วั ง ไป หา ท แอบ To quit a commodious place for a strait one.

89. เหมเข กระ ดูก ต่ ก นว่า เนี่ย Preferring the bones to the flesh (i.e. flatterers to true friends.) “Catch not at the shadow and lose the substance.”

90. เนี่ย ไม่ ได้ กิน. หนัง ไม่ ได้ The flesh I did not eat, the skin I did not spread (on the floor) to sit up 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 & reward].

91. จ ubar บัด ร ข อ ง ก รัง, จ บ ว่า จริง 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. ซื่ว ผ คว ช น ณ โย When buying a fabric thou must examine the stuff. [it is made of].

93. ไม่ สาม, จึง ก็ ยิ่ง งาม Wait until a tree has fallen to skip it.

(1) This adage already occurs in the annals of Ayuthia, vol. L, p. 206.
Having drunk the water of the Châu Phýa (i.e. of the Băng-kök river). (Means: having fallen into agreement or sympathy with Siamese ways and ideas).

Bolding 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.

Preferring those for whom we feel attachment and discarding others equally, or better, qualified. Favoritism; nepotism; interested partiality.

1.—literally: A Farang (guava fruit) from the Băng-sâu-thong gardens (in Khlong Môn, many of which are owned by Europeans). (1)
2.—figuratively speaking: A Farang (or more or less Europeanized Siamese) from Băng-sâu thong. (i.e. native of the country).

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)

(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 guayava in Siâm, but he says that it was then known to the Siamese as "Louk Kiac," by which he evidently means the fruit of the ātap palm.
99. มั่น มาก จึง มั่น ทำ
มั่น สร้าง แก่ จึง มั่น บุว

100. เธิงซัง หนาน หนู (more vulgar, ซัง) ซาง

101. ช่าง สาร, เล่ง เหล่า,
ทึง ช้า เก่า แค่ เสมย ราว
ขย่า ใด ไร้ ใด นัก
102. ควบ ขี่ ขี่ ป่า พง ม้า,
ธุก กลุ่ม สนุก พง กา ยาก,
ขุน ช้าย ฟัน สนุก กระจาย,
ขุน เขยง ใด พง ซูน นาง
103. ปาก หวาน, กิน เปรื่อง
104. ดู เย่ง ยั่ง ยัง มั่น แหวน ท่า บาง
105. จง ตก เรูกกระชั้น บกยักษ์ ซิ่นท่า;
แม่น ด้วย เสียกิ่งวาดฝน เสือ

It is because of there being birds that there are nooses and snares;
It is because of there being crystalline ponds that there are lotus blossoms.

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

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

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

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

Look at the peacock: he still has bright eyes left in his tail feathers (as tokens of his noble origin). (1)

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. (i.e. there is a taint of fierce and treacherous blood in them, which may tell at any time). (2)

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(1) This is from the สุภาพสิต ตั้งชื่อ หนัง (See No.5, p. 45 above).
(2) This is from the นิทรรศ บกยักษ์ (See No. 6, p. 43 above).
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? (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 blows it in a lowe" (flame).

Being under the sky, why shouldst thou be afraid of rain? (Being a citizen, why shouldst thou shirk from thy civil duties?)

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 (and you have sinned enough wherewith to) die a thousand times a day.

A dog barking at dried plantain leaves [when falling to the ground with noise],

"A dog that bays the moon."

"I'd rather be a dog and bay the moon" (Shakespeare, Jul. Caes., iv, 3).

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.

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(1) This is also from the Siamese.

(2) From a popular barcarole—("เพง เกี๋ยวผี"). The expression

"ฝน ตก ไม่ ทั่ว ทั้ง นั้น" is also employed independently to mean that favours do not rain down equally from on high; rewards are not dispensed equitably, etc.
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."

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.

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

To strike a snake and only break his spine. [The snake being yet alive will follow his persecutor and revenge himself upon him]. (=To breed a feud to no purpose).

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).

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(1) This is in allusion to the fact that buffaloes and elephants void large quantities of dung. Thence the (Khmer-derived) expression អាូ គោ បុរី (for អាូ គ្មង បុរី) corrupted into អាូ គ្មង បុរី meaning, lit., "buffalo dung"; but actually, "Much but worthless."

(2) See note at foot of p. 12, above.
116. คอย ให้ พระ ศรี ธรรม มหาสิทธิ

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. คอย ให้ น้ำ บางกอก แห้ง

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

118. เมื่อ วัน มี เข่า, เท้า มี หนวด, ที่แกวด มี หูผี.

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. เขา แทน จันทร์ ไป แล้ว เบริง (1)

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 Mahā-jāt, etc., in a play-actoristic style, accompanying the recital with all sorts of antics].

120. เหมือน วุ่น เหมือน มัน ไม่, ให้ เห็น เท่า จุ

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.

(1) The term เบริง, omitted in foreign dictionaries of the Siamese language, means ghee and, by extension, any fatty or oily substance. It is the Khmer word preng—fat, oil.
121. ท่า เบ่ ณ ไน เม็ก (1) To conceal the keen blade in the scabbard. "Hiding his light under a bushel." "An iron hand in a velvet glove." (Charles V.).

122. กระ ถูก สำ สาทิ, มาระยาระ สำที (2) 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. ฝิ่ง คว 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 ถึง (3) No sooner has the mouth spoken than the hand reaches out (i.e. hits, or strikes the blow).

125. จัก หัว, แต่ ดูบ หลัง Stroking your back after having illiped your head. (A kiss after a kick).

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(1) This expression already occurs in K. L. Hāwat’s “Memoirs,” p. 81.

(2) This is one of the half-dozen or so lot of sayings quoted in Pallegoix’s dictionary, where it is mistranslated: "Nobility is known by the birth and probity by morals" (see s. v. ณ ใด)

(3) คำที่ 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. Hāwat’s Memoirs, p. 47. ปาก ว่า ก็ มือ ก็ ถึง also occurs in วง นิ น, fasc. I.
126. พระ ดุย ไม่ สวย; or, คุณ ไม่ รู ท่า.

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).

127. เก็บ น้า ตาย, ตาย ปก ล้, ชอบ ผู้ ซ่น.

To gather up other people's spittle or breath. [To pick up other people's utterances or effusions].

To exalt one's self above the wind. "To raise one's self into the seventh sky."

128. เอา ด้วย ซ่น เหมือน สม (1)

Not afraid even as much as half a hair.

When catching fish, seize them by the head. "Seize the bull by the horns".

129. ไม่ กลัว ลีก เท่า ก้าน เกม (2)

He who wrongly acts and wrongly plans,

Gets caught and perishes in his own net [lit., bow-net].

"Caught in his own trap."

130. ขับ ปลา, ให้ กุ้ม หัว.

Like a bird with two heads. "Double faced"; duplicity.

131. ทำ ผิด, กิด มิ ชอบ,

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].

เข้า ตอบ ลาย เงิน.


(2) Ibid., p. 77.

(3) This adage is already quoted in the "Chronicle of Northern Siam," as being an old one in about the middle of the fourteenth century.

(4) Both these are culled from historical memoirs of the seventeenth century.
134. รัก ๆ ให้ ต้น ๆ กิด ๆ ให้ กาย If he loves thee, heartily requite his affection; but if he betrays thee, bring about his destruction.

135. เป็น ประทุศ หนึ่ง พ่อแม่ หา แต่ ติอิ He is like a big basket (such as used to store paddy in) besmeared (on the outside) with cow-dung. [== Big and useless]. * "Grosse tete et peu de sens."

136. โต เTEE พ่อ As big (and stout) as a huge paddy basket. [== Big but worthless. As big-bellied as as a cask]. *

137. ปลา เว้า หรือ กลิ้ง บัว Pickled rotten fish [a Lâu relish] wrapped up in the petals of a lotus flower. [== A vile thing in a fine wrapper]. 

138. ตับ ดื่น คำ ไม่ เเทม นา บน Ten [kinds of] wares [or, sorts of merchandise for sale], are not worth one fertile paddy-field.

139. ทำ นา บน หลัง ถนน 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 extort- ate].

* พ่อ 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 คอก is a still bigger circular enclosure used for similar purposes.

† Cf. the Lâu proverb No. 3, Appendix D, below. ปลา รา is the malodorous concoction made from half putrefied pickled fish, of which the Lâu 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 élite.
140. 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 nimi- um 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.

141. If the mother be a witch, when on the point of death she must spit [in the month] of her child, so that it may thereby receive in heirship the power of witchcraft possessed by her,*

142. [Beware of] dwarfish Thai, dusky Chinamen, fair complexioned Mōn, and tall Lān.

* Spoken by King Phraḥ Buddha Lōt-lā (r. 1809-1824) according to the หม่อมราชวงศ์ พระยา พระวาร or สามสิบ ดี ชัย by Chāu Ph'yā Mahindr, p. 103. (See Appendix, A, II, No. 15, p. 47 above). 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.
143. To play the [role of the] wicked Nawâb.

144. The mahout dies[killed] by elephants; the crocodile tamer by crocodiles; and the snake-charmer by serpent bites.

145. To teach the crocodile to swim, [or] teach to eat with the right hand 

146. To pray the gods—and devils.

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

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

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* This alludes to the villain of the "Siri Vijaya Jâtaka" (ศรีวิจัยяд), a well-known spurious Buddhist Birth-story of Lâu origin. The villain, an exceedingly wealthy but roguish individual, is surnamed Seṭthî Phâlô (เซที่ภัล), 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 Seṭthî Phâlô" for "to behave perversely." This already occurs quoted in Khân Lâang-Hâwat's Memoirs, p. 48, under a date corresponding to A. D. 1687.
149. เสาร์ เป็น มังก์ กี่, เสาร์ จากัน
เป็น มังก์

150. เน่ยผา แก่ แก่, แก่ ไม่
นั่ง เป็น เนื่อง อยู่

151. บากว่า ปรารา ใส่, หัวใจ เขิน

The lips [lit. mouth] talk most affably; but the heart is bent on cutting your throat. Cf. No. 41 above.
The lips [mouth] say: Oh! no; but in his heart he plots to cut your throat.

[a variant of the above in the poem  각 ไว้ อยู่, ทำ ไว้ นั่ง.]

This adage dates back to the days of junk trade with China when Royal Siamese trading junk s bore the figure of a Chinese dragon painted on the head, and that of a phœnix depicted on the stern.

† 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 เนื้า Ngōh, i.e.

"woolly-haired") in the Malay Peninsula; the Ch'ang or Khā Ut. (ช่าง ข่า บำรุง) on the East coast of the Gulf; and the Phi-pā (พี่ ป่า) in the North of Siam. The latter are said to be tree dwellers; the Pörr or Eastern Ch'ong; 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 Búa myth, and to identify the tribe that has given rise to it.

§ A new versification of the old  หนักร้า นี้ story, by King Phra Mah Buddhajot la; composed about the beginning of the nineteenth century.
152. ผง นก เข้า ปาก

To fling the javelin into the bush
[= to strike at random, un-
concerned as to whether the
mark will be hit or not, met-
aphoric for carelessness, utter
negligence in dealing with a
matter].

†

To partake of food in the even-
ing. [=To behave dishonestly
in secret, when others cannot
see. Hence, “to take a bribe
in secret”].

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

Seeing an elephant dung, to
imitate it. [=To ape the
doings of those in high sta-
tion, 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 periti’ (Phædrus).

154. พราว มุหาร สถิต พอง;
or,
พราว มุหาร สถิต พอง

155. เหง มังกร ซิ่ง ๆ ตาม;
or:
เหง มังกร ซิ่ง ๆ ตาม มังกร;
or:
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เหง ม analogous to the public’s contempt.
[=To elate above one’s own
rank; to be over ambitious].

156. เหง เข้า วิ ถนน หาม

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].

* I find this saw in a Siamese official report dating from A.D. 1801.
† From the same report of 1801. To take food after mid-day is
forbidden to devotees who have taken the religious vows, such as
Buddhist monks, novices, etc.; thence the origin of the saw.
157. ไม่ ดี ที่ ตาย ถ้า ไม่ ตาย แม่น

If the end of one's life 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).

158. ให้ ทำ นรา กัน ตาย ไม่ เปรียก;

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 ง่าย; ชาย พยัญ

A pretty girl can be easily found; but braves are rare.

160. หนังสือ เนื้อ ลีม ดี ไม่ หมอง

Like a boat foundering in a pond; the valuables in it are not lost [as they can always be recovered.]

* This might be dubbed a doubly-historical saw. It is first recorded as having been uttered by the great King Naraë (r. 1658–1688) in connection with an escapade of one of his nine old crusty pages, Phuen by name, and now Chamat Rajanaë and second in command of the R. Body-guard, 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 Khmer 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 Krakham Rajasema, was in his turn pardoned on an analogous plea, and only the guilty lady was punished by being expelled from the King's household.

† Adage recorded as quoted by King Phrah Nang Klau in 1838.
A monk flocked before the funeral pyre. ["A tyro, a greenhorn."]

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. 180 above.

Satiated, kina, 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."]

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."]

* 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 (Sāmaṇera or Nen) on the very day of cremation, so as to procure “merit” to the deceased. Such a step is termed: မန်းမှူး မှန် (မိန်းမှူး, မြန်မှန်) "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: မိန်းမှူး, မြန်မှန် "He has been ordained, at cremation."; and the expression is figuratively applied to shallow-lettered people and is commonly used to denounce a tyro, a greenhorn. It already occurs in မြန်မှူး, circa 1700.

† The saws so marked are culled from the versified story of မြန်မှူး composed about A. D. 1700.
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.]

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 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.]

* All saws so marked are culled from the versified story of the Saw, composed about A. D. 1700.

† 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."

† Op. No. 115 above.
A husband eating off his wives; and: A wife eating off her husbands. [Said of a husband that buries several wives and of a wife burying several husbands]. *

Don’t enter a married lady’s house while her husband is absent. [For trouble is sure to ensue to the intruder].

To build a house over stumps.

To build a house above stumps.

To erect a mansion with the eyes shut.

[=To court a lady already engaged, wedded to others, or who, though living separately from her husband has not yet been formally divorced. Such an act is sure to bring misfortune on the intruder]. †

* Among other instances, a governor of Nakhon-Nayok during the third reign (1824-1851) was nicknamed เจ้า กิน กิน เมีย, or พระยา ปู่ นาภาน กิน เมีย, 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.

† To build a house over a place uncleaned from stumps is considered highly offensive to the genii loci or tutelary deities of the soil (เจ้า จาร์ ที่ มี พบกับ ที่ อิ่ม ไม่ และ ดิน) Hence it is considered very unlucky, and the practice is deprecated. It is only wild tribes, with simple notions that do so. Cp. for instance above, note to No. 150.
This jocular, saw which, as we are going to see, originated in the Ch'haiya district, is a wide-sweeping one, taking in a good portion of the Malay Peninsula. The 虎 or Bo-tree headland, is a sandy spit or tidal islet in front of Ch'haiya town, by the left bank of the river, where trading boats occasionally moor and people go a-hunting or a-fishing. There are no dwellings, but only a sâla 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 unbecoming, 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 Ch'haiya, a rather unruly district at some periods. The wider application to other districts as well, was probably the work of some one desirous of lightening the burden of the ascension cast on his fellow-countrymen, by causing the people of other districts to bear a share of it.
173. ณัฐ ไม่ กิน หญ้า ย้าย ข้าม เขา

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.

174. ฉะ ณัฐ หญ้า ต้อง ณัฐ แม่;
ฉะ ณัฐ ให้ แม่ หญ้า ณัฐ ถึง 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. ช่าง นกสูงใส่, ช้างใน ไอ้ฟอง

Splendid without but empty within. [Like the apples of Sodom: lovely externally, but within full of ashes.]
"Like the apples on the Dead Sea shore,
All ashes to the taste."—Byron.

176. ณัฐ ต่อ สด ของ เขา เปล่า ๆ

To fasten a weight to his neck to no purpose. [=To burden unnecessarily with a thankless task].

177. เธา ซิวินธ์

Master of life [and death].—The King [as being the arbiter of life and death of his own subjects].

178. ณัฐ واب ให้ ณัฐ; ณัฐ ณัฐ, ให้ ณัฐ

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.

* These are culled from papers of H. M. the late King Mongkut.
† An allusion to v. 90 above.
179. ไม่ จระเข้ ที่, ถ้า กว่า ให้ ปลา
น้ำ หนัก น้ำ

Better to be bitten by a crocodile
than nibbled at by a petty sine
fish [=Better to be scolded
by a superior than to be
tutored by a dependant or an
inferior to us in station].

To swim towards the crocodile.
[=When there is no other
way of escape, better to take
refuge with the mighty, how-
ever perverse and cruel they
be than to suffer total ruin].

Of water one can sound the
depth, but the human heart
is unfathomable.

[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 ex-
posed.

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.)

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].

* About the smallest kind of river fish.
By making too much noise the Tukkë 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.

Old king Three-eyed, the doting fool, will in due course behold a beloved descendence. [Said of besotted old men having children or descendants who cannot possibly be legitimate].

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.

* The popular belief about the house Tukkë (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 Tukkë 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.

† 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.
188. เนื้อ นิ่ม, หัว รูมัน *

All right, the patties are welcome. [Agreed; the matter is settled. The girl's hand is granted].

189. หนามยิ้ม ไม้ กลาง บาน

To form designs upon the tree in the forest.
[Disappointment is likely to follow, as some one else may, in the mean time, cut down the tree for his own use].
"Never fry a fish till it's caught."

190. ซ่าว เล็ก นั้น หัว คน, เตา ใบ บุวบุก

To screen an elephant's carcass with a lotus leaf. [Adducing frivolous arguments in justification for an enormous fault].

191. ทำ แกะ บน ปลาย ไม้

To cast the fish-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, ใบ ของ แกง

To pour off the chillie sauce in order to go in for the currie. [=To give up a little job (or petty situation one holds) for the sake of a more profitable one].

* Said to be a corruption of the Lāu phrase ใหม, ใ, หัว หมาน!

The ใหม หมาน are Lāu patties made of minced meat, pork, fish, etc., seasoned with pepper and ginger, with the addition of a pinch of the inevitable Plā Rā (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 or 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."
193. คุม บุตร ชิง มือ

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. คุม หน้า ปร ชมภร;
    คุม เขา ปร น้ำ 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 some one or other. Having his hands tied by considerations of an opportunistic or sectarian nature.]

195. หมิง เดิม เจ็บ เนื้อ

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 ซึบตา ตา เหลื่อง

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. ตันหน้า ตา บอด

[Human] passion (attachment) is blind.

The talented does delicate, slow work; whereas the ignorant has to drudge on in anguish.
The astute \[workman\] only carries the gables (or trusses); while the simpleton carries the posts. *

The tree growing outside the clump attains a larger size. [=A lad not under the control of parents or guardians is bound to elite and fool at pleasure].

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

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

\textit{Si vis amari, ama.} (Seneca).

"The only way to have a friend is to be one". (Emerson).

It is like painting the figure of a tiger wherewith to scare the kine. [=Vain intimidation. Useless threats].

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.

* 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).

† Culled from the Bangkok Annals, 3rd reign (1824-1851) by Chān P'hyā Dibakarawongse (1812-1870).
205. อย่า เลย หนอน บิด ใส่ *

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. เม่า งาม บุก 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. ติ่ง ดู จูบ, เย็บ 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. —

ติ่ง จูบ = to shut one's opponent's optics by a blow. To inflict a black-eye.

208. ดิน ปัก, ด้วย ต้น; ดิน ปัก, คน ตัน ไม.

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.

* 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 Laosian 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. เขา พล, ซิ่ง พล; พนม มา ยิน นิม.

(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.].)

* This is in allusion to a laughable incident that occurred in connection with a practical joke played by King Kham Fú of Ch'ieng Sén 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
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]. * [= Absence of active co-operation spoils the game].

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."

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 made became—as the chronicler remarks—proverbial throughout the Lão 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".

* Allusion to two Ch'hieng 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:—Khun King rup laai sey gat'ta, thun lal thim do; thun lai rup sii twa tang hauong ca'; thun ca' thim do; sey ben buan nan do'w' wua 'tha ca', 'tha ca', 'tha ca'; thun nong, thun nang pem tawu nang en. "Khun Lang fought in the direction of Ch'hieng Khlu, 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."
3. The [malodorous] Plā-Rā- candiment, if wrapped up in lālang grass, The grass blades acquire a nasty putrid smell. [Contact with the wicked spoils the good ones].

† This is, in reality, but the Sīamese form of a saw popular throughout the Lāu country, of which I have been unable to learn the precise wording. As quoted here it occurs in the second stanza of the ขันกลาย ดอกหญก จา ดอก (See above, p. 43, No. 4). It does not, however, occur in the original (Pāli) text of the Lokānātī, of which the Sīamese 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-thadipant" (fasc. I, leaf ka) which says:

"Pūtimaccha sadisā hi bālā. Pūtimacchabandiśutta saḍiso tām sevako, Viṁśūnam chaḍḍanīyatam ca jīgucchaniyatafica 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 Dhammapadathakathā (commentary to the Dhammapada) where it is said (in the Tissathera vatthu, or tale of Tissa-thera):

"Kodham sākāta dhiurām viya, pūtimacchadini viya ca kusādi hi, panappunam vedetvā upanayhanti."—Angār incessantly harpooned, fastened to one's self like a yoke to the cart (shaft), is like putrid fish wrapped up in Kusa grass" (the หนู นก of the Sīamese, regarded as very clean, and used in all Brahmanical ceremonies).

Evidently, the Pūtimaccha or "putrid fish" alluded to in the passage just quoted, was rendered by the early literati of this country as ปลา รำ the well known Lāu relish already explained (see above, note † to p. 89).

As regards the famous Buddhist ethical treatise Mangalatthā-dīpaṁ, so far practically unknown to western scholars, I may remark here that it was composed in Pāli at O'hieng-Māi by the learned monk Sirimangala-Thera (whose original laic name was ปุล, or Uru, according to other accounts), in C. E. 886, year of the Monkey (—A. D. 1324). It is a most scholarly commentary on the well-known Mahāmangalā sutta, every stanza of which is illustrated by numerous parables, tales, etc., gleaned from the whole field of Buddhist literature.
A single cross bow (or, gun) does not kill an elephant.
"Kein Baum fällt auf den ersten Schlag." (No tree falls at the first blow)—German Prov.

The confirmed rambler, if unable to go a-rambling feels uneasy;
The confirmed lounging 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.

The unfortunate [however well and wisely he may talk] finds no listeners;
Even if he tries angling [he would find that] the fish will not bite and will disdain his bait.

Pauper ubique jacet. (Everywhere the poor man is despised)—Ovidius.
"The wretched have no friends"—Dryden.

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-Khun while yet a prince, in C. E. 1183–1821; and the somewhat modified title was appended to it of Maingaladipani, مینگالادیپانی. About one half of it was printed and issued in three 8° 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.
Don’t soil the tree-shade that has been hospitable to thee; if 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].

The wealthy who lend their money away are not esteemed [because money lent is difficult to recover in case of want];

Neither are those whose knowledge has merely been gathered from [palm-leaf] books.

“I 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.

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

* All the saws so marked are culled from a popular Lāu ethical treatise called ปุ๊ พALTHAK, a *grandfather’s teachings to his grandchildren*. A translation of it into English is desirable, and it cannot fail to prove extremely interesting, as the work in question forms the most reputed manual of apothegmatical lore for the Eastern Lāu country it being not only widely read, but learnt by heart throughout the land, from Phrae, Bang in the North to Ubon in the South.

† 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.
Don't add fuel to a spreading fire.
“Don’t pour oil on the fire.”

Elephant in rut should be given a wide berth.

Be vigilant on enemies as thou would’st be on jewels.

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

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

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

To have a slothful wife is [as troublesome a task] as having to catch a hog and to put it in the sty;

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 fæmina, fumus.”

* See note * on the previous page.
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. † Or else, he may have some weapon concealed behind].

* From the collection of สุมาลี soap письм, in verse, from Chiang-Mai (see p. 43 above, No. 10).
† In past days of rattan memory the back was, in this and neighbouring countries, a man’s judiciary certificate of repute. Singlets and coats were sedulously donned by those who could not boast of a clean one; just as, after foot-wear 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 MÔN PROVERBS.

Although the extensive and so far untouched field of Môn 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 "Rajādhīrāj." * 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 Môn 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 Môn refugees that settled in Siâm 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

* ฉันท์ฉิม เจ้า ราชสีห์, published at Dr. Bradley's printing office, Bângkâo, in C. E. 1242 = A. D. 1880; 562 pp. roy. 8vo. Only 20 of the 24 books of which the Siamese translation consisted have been seen the light therein; the publisher having been unable to procure the last four. The translation was done by a staff of Môn and Siamese literati under the superintendence of H. E. the Foreign Minister Hong, เจ้า พรวาน พราง ทอง (หมู่), 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 though but little accurate translation of the work had been made sometime before that for the Second King, with which his elder brother King Phra Phra Buddha Yot-fâ 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.
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 popular throughout the Moñ 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 Moñ 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 that, 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. * In this respect it may be ranked on a par with the Chinese San-kuo Chih (vulgo Sam-kok, สามก๊ก), 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.

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 location 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 unmistakably Mōn by origin, from their occurrence in the text at respectably early dates when inverse borrowing could hardly be expected to have taken place. On the other hand, there are distinct enough traces of either

* 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 Pegwan King P'heñia Nūn, or Rājādhīrāj, 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 Chāu P'hyā Mahindr (see p. 47, 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.
Siamese or Lāu 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 Moṅ 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 Moṅ 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 Rājadhirāj 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 Moṅ 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 Moṅ text is supplied wherever necessary.
(d) Finally, a few popular Moñ 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 Moñ 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 Moñ 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 Moñ 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, or the life of the now flickering Moñ 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, 1893) founded on the above, represent so far the only available outillage for the study of the Moñ 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 Moñ proverb, saw, or motto is to be found therein.

However, several missions have of late been established among the Moñs both on what was formerly Peguan territory, and in Siam. So there in reason to hope that the following rather meagre list may soon be considerably added to through the exertions of other gleaners. In any case, it will serve quite its purpose if it will contribute in making the Moñ people and a by no means insignificant
department of their literature better known, besides attracting atten-
tion 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. တော ဟာဝိ စီး ချီ နမ်း နီး;  When cutting down rattans
don't leave the thorns and
sprouts; when killing the fu-
ther don't spare the offspring.

(p. 40—A. D. 1294-1313) *

* The Mon original corresponds word by word, except that
သျှုး သီး, thorns and sprouts, is inverted into သီး သျှုး, kaloi thele,
as required by the genius of the language. The saying is, it will be seen,
practically identical with the one quoted above (p. 14; and p. 70, 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 P'harô orWererô of Martaban
(who died A. D. 1313) and assert that this personage uttered it when
having his two nephews (the sons of Taräbyä) 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 p. 113, note), 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.
I do not certainly consider crows to be better than swans \[\text{"To be fully aware on which side real worth lies"}\].

Like one drawing a picture with his hands and effacing it with his feet. \[\text{"Destroying one's own work, or one's own pets"}\].

Like a line rolling on a horse's back. \[\text{"Unstability; dangerous position"}\].

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. \[\text{"Unable, or powerless, to effect one's designs"}\].

It is of some interest to point out that a similar adage also occurs in the West, to the effect: *Stultus, qui, patre eocius, liberos relinguat*: "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.

This and the next two sayings are literal translations of the original. The Harpasa 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, p. 37, No. 16. The above saw about crows and swans is a reminiscence from Indā literature.

\[\text{†}\] Spoken by Pheñia Nūa, 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 Māraṇī.

\[\text{‡}\] This saw is imitated from Buddhist literature. It occurs, for instance, in the commentary to the "Dhananapāda" where, however, kumbhanda (a kind of pumpkin) is mentioned instead of a line.

\[\text{§}\] On such a hobby ascribed to hares, cf. p. 37 above. The suggestion comes, of course, from Indā literature.
6. เบี้ยม กอน ศิรช์ ชุมมา สัน, ณ ฯ ฯ

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

7. เขา ทอง แต้ว แม่น ไล่ แกลก กับ

To barter gems with beads [= to make a foolish bargain].

8. เขา พิน เสน ไล่ แกลก กับ เลย

To barter precious camphor with salt. [same sense as preceding]

9. เขา เหล่า ไล่ แกลก กับ กระตุก

To barter flesh for bones. [same sense as above].

10. ข้า ซ้าง กัน หนัก ใจ จ่อ เขา งาะ

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

11. เบี้ยม บรรณ วา ช้าง, ช้าง บอก

Like elephant tusks which, once they have grown forth, do not retract. [= So should one’s word, once given, be kept].

12. บรรณ ถว บรรณ เหล่า เหล่า

Like one striking the colled body of a Nāga king (serpent chief) with a sledge hammer. [= Like a viper being trodden upon. To burst into a fit of rabid anger].

* Cf. the rabbit apologue, Supra, p. 77, No. 71.

† Both these sayings thus turn out now to be the prototypes of the two Siamese ones quoted above on p. 77, under the Nos. 67 and 66 respectively. In the original No. 8 is couched in a far more concise form: “Phummeson sliat be” camphor bartered for salt.

‡ Cf. No. 81, p. 81 supra.

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

(p. 278—A. D. 1406) *

14. 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].

(p. 295—A. D. 1477)

15. Finding himself in straits, like the king [of chess] about to be put in check.

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

(p. 298—A. D. 1407) †

* The original has palot p’mot = หัก ไพ (to extinguish the fire), instead of หัก ไพ = to break or stay the fire. As regards the second part of the simile, it is practically identical with No. 30 of King Rûang’s maxims (see p. 53 above), and not unlikely it has been borrowed therefrom. It must be remembered, in fact, that Wererô or P’harô, 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 Rûang at Sukhôthai 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 Sukhôthai, Phûrah Rûang’s maxims became well known to the Moûs, and some of them found ready adoption among that people.

† Not yet traced. The Siamese translation continues the parallel for several lines, introducing a description of the process of checkmating. But the local lettered Moûs 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 Moû 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 remaining part of the assertion it seems impossible to admit that the Poguan people could remain unacquainted with such a world-wide known game that spread among all neighbouring nations. The case is nevertheless curious, and deserves a thorough investigation.
16. งู turnout งู เช่น ดำ อยู่ ให้. It's like painting the figure of a
tiger wherewith to scare the
kine.
(p. 299—A. D. 1407) *

17. อุปรมาน งู turnout หนัง นก กับ
ขว้าง; ถ้าประทาน พลาด ผิด ลง
ผีเสื้อ ใคร ก็ จง ตั้ง แก่ ความ
นิ้วหาก เมื่อ น่าน
(p. 309—A. D. 1408) †

18. หน้า อ่อน, ก็ ต้อง เลา หน้า
หู แห้ง เมื่อ ป่าง
(p. 310—A. D. 1408) ‡

* Identical with No. 203, p. 104 above. It is difficult to decide
here as to whether the saying originated in Pegu, or in Siam. In Mon
it runs: "Top ṭōng khōy rāb kīa ko kīa p'hair."

† The original reads: Kāla kochem wō tā thenék toi: "when the
bird having forgotten (all about) the snare." The Siamese มั่น
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
lightest pressure, so that the stick, when straightening back, pulls the noose
tight round the bird's feet or neck. The Peguan thenék is constructed
on the same principle.

‡ Practically identical with the adage quoted on pp. 20, and 72;
(No. 27) above, which we have shown to be of Indū origin.
19. มั่น จว. หา ซั้คิร์ที่ มี ตากสิน รุป ชั้น งาม ให้ ยิ่ง กว่า นาง อุตสิระน บ จว. ได้ คั่ง ความ ปราบก นะ; แต่ จว. หา ฆ่า ทหาร มี มือ เขม. เขม ถุง .stem. ทหาร อินทร์ น. หา ยัก นัก; ไล่ เข้า ฆ่า ทหาร มาก กว่า ซั้คิร์ (as above) *

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

20. เชน พิมเส้น มา สะกัด กิ้บเกี่ยบ; เชน เ.publish. มา สะกัด หนัง (p. 326—A. D. 1416) †

To barter precious camphor for salt; or the flesh for the hide.

* Spoken by King Ṛajādhiraṇa upon hearing that his famous hero Ṣrōha 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 king's 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 Ṛajādhiraṇa became proverbial among the people, who condensed them into the saw, "Phrēa kyi klāi luā, kraāh menung kwot tōa klāi luā saum wât." A pretty woman can readily be found, but brave is rare; corresponding to no. 159 (p. 94) above. It will thus be seen that the latter is unquestionably of Moṅ 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 Narāi 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 Śiām.

† As regards the first part of this saw, see No 8, p. 120 above.
21. Beset by resentment as by a shadow following the body in every one of its paces.

(p. 342—A. D. 1410) *

22. To swim for refuge to a crocodile.

(p. 346—A. D. 1410) †

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].

(p. 399—A. D. 1412)

24. With war, it's like with an egg - impossible to foretell whether the latter is [to hatch forth a] male or female, or whether the former is [to end in] victory or defeat: Incerti sunt exitus bellorum. (The results of war are uncertain). — Cicero.

(as above) ‡

25. It is said that the Monis all harbour each seven stink in their belly, [= i.e. they are of a very pernicious nature].

(p. 405—A. D. 1430) §

* Imitated from Buddhist literature. "... nam sukham anvehi cha va annapāyint," "happiness follows him like a shadow that never forsakes him", occurs in Dhammapada, 2.

† Identical with No 180, p. 100 above. Here, again, it is difficult to decide as to the origin. The Mon text runs: "Topp'ma c'ong n'eh mebōtī dāk lub kla kyam" which corresponds verbatim.

‡ Not yet traced in the original.

§ This is, in reality, a Burmese skit on Mon treachery, quoted by the Burma king at the above date. Several pernicious tricks played by the Moons on the Burmese are only 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 Temple Dangos, et dona ferentes, and other well known adages.
26. อย่ามา เทิดขึ้น หนี คุก มา พับ

Running away from the enemy
but to fall in with a tiger;

climbing up a tree but to find
there an adder.

Hæc urget hæpus, hæc canis. (On
one side a wolf, besets you, on
the other a dog).—Horace.

Invidit in Scyllam qui vult vi-
tare Charybdim. (He falls into
Scylla in struggling to escape
Charybdis).

27. เหลียน หลวง ตก ที่ อยู่ ไม่ ผิด

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.

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.]

28. ตุ๊ง ไถ่ นี้ นั้น อาช ฟัง ศัก

(p. 410—A. D. 1420)

29. อ้าย แพร ชาต หญ่าย แพรกร

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

(p. 420—A. D. 1421)

* Cf. No. 1 on p. 71 above.

† The original has merely: “Nong chair k’mak paroh kharu,”
‘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 Moñ the invective runs:
“A lówe, thakau khýa khachib, poñiñi ob thôp!”
30. โกรา ยัง นั้น อยู่ประมาณ พระยา
น่าร้ายอยู่ มี ฟิ้มิ์ นี้ ผู้ เข้า ไม่
ท่อน มักเกล่ง ขนด กี่ยมโกร่า

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

(p. 423—A.D. 1421) *

31. โกรา ยัง นั้น รำ กับ ดุลศร
เจ้า ไป เลี้ยง พะรอกก

He [the king] became wroth just as if an arrow had pierced into his ear.

(p. 430—A.D. 1421)

32. ดุลศร แรกเริ่ม อยู่ เลย แกล้ เช่น
ยัง มี กัลธิง อยู่
แค่ ปากแกล้ เว้า บน ขน หนัง แค่
พบ หาย กาย เว้า หนัง

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]

(p. 432—A.D. 1421)

33. ตุ๊จ หนัง มันดง นั้น หาน ดุลศร
แสงเด็ก ไม่ บิน เล่ม ขาด เข้า
ไป หา; ท่าน พริบตา จะ เป็น

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

(p. 439—A.D. 1421) †

* Practically identical with No. 12, p. 120 above.
† Cp. the saying about the locust above, p. 34.
Like a brinjal sour just enough to match the saltiness of the Pla-Rā; so that it is impossible to taunt the brinjal with being too astringent in taste because the Pla-Rā is salt in its turn; or to taunt the Pla-Rā 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.)

* Here, I believe, are traces of either Lāu or Śiāṃse influence, although it be true that Pla-Rā is also known among the Moṅ, the Burmese, and the Khṃers. The Lāu term it ป่า ฉนุษ (ปาฉนุษ), Pā-Dèk (=Plā Dēk); the Moṅ "Phārok" (but, more specifically, Phārok ka, "Fish Phārok"); the Khṃers "Prohok" (Prahuk); the Malays "Blachān"; and the Burmese "Ngā-pī" (=but, more specifically, Toung-tha Ngā-pī, "Fish-paste;" or Dhameng). In the Moṅ, Khṃer and Malay designations, the initial syllable Pha, Pā, and Blā, possibly represents the Lāu and Śiāṃse word Pa or Plā = "Fish". The Burmese one, Ngā-pī "Salted fish," has no doubt suggested the Śiāṃse term นิป Kapi, which is, however, applied to a similar kind of paste made from sea-aquils or very small sea-shrimps called [مص] Khọi, in Śiāṃse. This is the Burmese Tien-tea, the Moṅ Phārok Kh'méang, and possibly the Khṃer Phā-ak. It is, of course, unknown to the Lāu, who are too far removed from the sea to procure the prime materials necessary for its preparation.

In Yule's "Hobson-Jobson" (2nd ed., London, 1903, p. 51, s. v. Balacchong) is an interesting article on blachān which is, however, somewhat incomplete and partly incorrect. Crawford is quoted therein à 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 Ngā-pī and blachān 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
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.

the *Nilak-mam,* "Salt-fish water," so relished by the Annamese and not disdained even by some old European residents in French Indo-China, just like some of the White Baboons 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" (op. *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, 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 Ngä-pi (i.e. the paste made from fish, or Lâu Plà-Rà) was the Venetian jeweller Gasparo Balbi, in the course of 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 it" ("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 Băng Plà-sot) 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 hundreds 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 P’harok; and the shrimp paste he had occasion to notice, is what is specifically termed *P’harok Khémámg* by the Moça. Hamilton’s spelling is more correct than the form *Prock* used by Sonnerat half a century later.
36. เหมือน พบ สอง บ้า, ชายา สอง เואר; หา คราว ไม่
(p. 451—A. D. 1423)*

37. ถักสน ช้าง ศิล, ต่อ เมื่อ ซี จึง
จะรู้ ไว้ ศิล;
มา ศิล ใต้ เขา ผิว ตื้น หลัง คุก
ก่อน, จึง จะรู้ ไว้ ศิล;
พักผ่อน ทุกระดับ ศิล ถ้า ชายา ซ้อน
ลง กรรม หา ศรี, จึง จะรู้ ไว้ ศิล;
ทอง พลุ ลงไป ซี ตื้น บ้าง ศิล
ถ้า ก่อน จึง จะรู้ ไว้ ศิล;
ลั่นวัต รูป งาม, ถ้า พร้อม ตั้งย
ถักสน กิระ ยา มหาบารมี ต้อง
อย่าง, จึงควร นำบั้ง งาม; ถ้าจะ
ให้รู้ ราช ช่วยให้สัมผัส กับ ก่อน
ก่อน, จึง นำบั้ง ถือ ไว้ แม่ ไอ纱
ช่วย; ถ้าโปร่ง ต้อง ทดสอบ ให้
สัมผัส บุญบารมี ก่อน, จึง นำบั้ง
(p. 453—A. D. 1423)†

Like carrying a load [suspended from a pingo pole] in two at a time, or serving two masters: it is unbecoming.

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 woman 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.

* The original reads: "Kha chhia nai bā," 'To take refuge and eat [i.e. live] with two masters.'

† The whole passage is, more or less, an imitation of verse 97th of the Lokanāti; but peculiarly so in the sentence numbered 3. above, which corresponds verbatim to the Pāli: "pasamseyya......raṇa paratāgataṁ
sūrah;" 'praiseworthy is the brave (only) after having returned (from battle)'.

[ 139 ]
38. चुर्मना दृष्टि हुने ता झों किन धुङ्गा ली (p. 466—A. D. 1428) *

39. विषय वेजवाम प्राप्त वुम्बुना हुनु; घर विशिष्ट पहलाई हुनु । लागू यु नि मसले ते हुहा जुन झुङ्ग दुई ।

Like a swan (Hamsa) finding himself in a flock of crows or a stately lion entering a herd of tigers.

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 still earlier imitation from the the Lokaniti occurs in a Burmese inscription at Pagan dated C. E. 770—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 visamicchāhū” (Cf. “Inscriptions of Pān, 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 Dhammapadatathakatha, or commentary to the Dhammapada. As it is well-known the authorship of that commentary is commonly ascribed to the celebrated divine Buddhaghosa, his 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.

* This simile appears to have been immediately derived from the first verse of the twenty-fourth stanza of the Lokaniti, which reads: “Hamsa majhe na kakanam, sīho günstam na sathate.” “A swan in the midst of crows, a lion among cattle, do not look beautiful.”

† Not yet traced in the original. The saw has a Siamese ring about it: Cp. No. 4, p. 69 above. In the text it is stated to have been uttered by the queen of Burma while trying to persuade her daughter to marry.
40. พัง ปรากฏ ก็ ย่อม เสีย กำลัง ผล ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิด ผิ...
44. Like having gone up to heaven in life.

[=To be the recipient of an unexpected boon].

Cf. the Ital. "Toccare il cielo col dito," 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 Mois residents. For such I could not help giving the original context in Roman characters hoping it may somehow assist in tracing them among other Mois speaking communities.

45. Toa bā, hmea ka poi. †

To [attempt to] seize three fishes with the two hands. [=Grasp all, lose all]. "Qui trop embrasse, mal étreint."

46. Khudait kang khyua niah mua ran nhat, niah bā nhat chut. When a crow seizes a blade of grass [fancying] nobody sees him, he is nevertheless seen by two at least. [=Althogh an evil deed is perpetrated when no one is present, it is nevertheless seen by deities above].

* This saying is also current among the Siamese.

† Cp. No. 193, p. 103 above, which also exists under the same form among the Mois: "Rōb ka toa bā," 'to grasp at fish with both hands at a time'; but whether borrowed from the Siamese or not, I am unable to say.
47. Awái chob sàng pʰēta kéang dìek. 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.

48. Kun ŋiaḥ hō rok, pauk kasok ko patoĩn. * Not having required the benefits received, its feathers were plucked off with the aid of ashes. [Said of ungrateful people].

49. Smoĩn Kʰob, Smoĩn Kʰob! pʰaru nāi mib, kh’māi pʰyāḥ 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. Niaḥ mūa chía pōng, pōng klom nē ot; bót hō chāb pāĩn. 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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* 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 dénouement of this story much resembles that of two Jātakas (Kapota Jātaka, Nos. 42 and 375 of Faureboll’s edition), where a greedy crow has its feathers pulled out in punishment.

† 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. Mōit kō chia ka Krāng, pām chêang kanot krōit *  
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. Mōit kō chia kok kēa; pām chēa kēatā wūit.  
Wishing to feast on sparrows, he went to net them in the nether regions. [same sense as the preceding].

53. Taupp'mā ūōng m'nil k'dop thōh ka, p'heta thōh sung.  
He is like a man with the head of a fish and a serpent tail. [=Face-flatterer and back-biter].

54. Taupp'mā ūōng ūāh tōī kyām ko khleā kahlāng; ha kob kō.  
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].

* 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, p. 102 above.

The Chinese have a similar one: “To climb a tree to catch a fish” which seems, however, to mean ‘talking much and doing nothing.’
ADDENDA ET CORRIGENDA.

p. 14, bottom—See about the origin of this adage: Appendix E, No. 1, and remarks appended thereon (p. 118).

p. 20, third saying from top.—See Appendix E, No. 18 (p. 122).

p. 20, bottom note—See p. 72, No. 30. I should have recollected at the time being that 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:

"Vārī 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"; Suttanipāta, 391 ("without clinging......like a water-drop on a lotus"); 625; 812; etc.

p. 32, second saying from bottom.—This saw appears to have been taken from the 37th stanza of the Lokanīti, the second verse of which says:

"Mūgo 'va supinām passām, kathetum pi na uissahe,"

'Just like a dumb man, who is unable to tell what he has seen in dream.'

p. 34, No. 4.—I have since found the same adage in the Lokanīti, stanza 159th:

"Pabbe pabbe kamenacchu, vīseṣa rasa aggato:

Tathā sumettiko sādhū; viparīto 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-willer; whereas that of the wicked is the reverse."

It will be seen that the saying tallies perfectly with the one quoted in the 1st story of lib. II of the Pācanaṭṭa (p. 149 of Lancereau's transl.); so it may derive from an older source than either the latter work or the Lokanīti, which it would be interesting to identify.
p. 37, No. 16.—The swan is also regarded as swifter in flight than even the peacock, as shown by the following passage from the Suttanipāta, 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, p. 37), 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."

p. 38, No 24.—However the turtle is also taken as a type of dullness. 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 who endeavours to mask his own wickedness, is compared to a tortoise secreting its limbs: "Gyhex kumma 'vaangani."

p. 43, No. 4.—A new and properly revised as well as reintegrated edition of this valuable ethical work has been recently issued (1904) under the title of ןיבמהא עגונמה תבננ יבגניא by the local Education Department * (ןיבמהא עגונמה תבננ יבגניא) in the useful collection of Siamese classical authors (ןיבמהא עגונמה תבננ יבגניא) initiated of late for the use of students. The work comprises—as stated at the end—408 stanzas which, through the painstaking endeavours of the editors, could be traced out in full. All earlier editions merely exhibit the text in a corrupt and mutilated form. The treatise is not a real translation of the Pāli Lokaniti, but a free imitation of it. For, while containing maxims drawn from that work, it also introduces matter borrowed from elsewhere. Again, as pointed out in the editorial preface, it is not the original work of Prince Dec’hadison, but merely an improvement by the latter upon an older poetical compilation which doubtless dated back to the days of Ayuthia and has now probably gone lost. Prince Dec’hadison’s rifacimento was completed on the 29th January 1835.

* ןיבמהא עגונמה תבננ יבגניא, פרוצרו במרותניר עגונמה תמוי שוקית הנילא
ןיבמהא עגונמה תבננ יבגניא, פִּידע הַיּוֹלָה יְהוָה, יְהוָה, יְהוָה.
p. 43, No. 6.—The Rev. Isarañ̄ya was a Mom Châu Prince descended from the Second King (Wang Nā)'s family.

p. 44, No. 12.—After this two new entries should be made of popular Lāu books of maxims that have since come to my notice, viz.:


No. 14.—ห้าง สงคราม ขวา, Lān son Pū, "A grandchild's teachings to his grandfather", a counterpart to the preceding, in two palm-leaf books, MS.—see remark to p. 110, footnote * in these Addenda.

p. 44, No. 2, (sect. II.).—Nāi Narindr Dhibet (In) wrote under the first (1792–1809) reign, and not under the third. He was a หน้า เป็น or upper class page attached to the Second King's household. Nāi 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.

p. 45, No. 3.—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 พระมาหาราช, Phra Mahā-yaśarā. This is evidenced by the fact that, at the close of the poem, he says of himself:

“สันนา เว พระ มาหาราช,
สนน ชั้น บาท มุทติ วั่น บุก
'A composition of ours, Phra Mahā-yaśarā,
Who are an official attached to the Pavara [ i.e. Wang Nā] Palace?'

Hence the great probability that, as suggested above, it is here again a question of Nāi Narindr Dhibet (In) himself, who may have been promoted later on to the post of Phra Mahā-yaśarā. I have not yet seen the version of the พระมาหาราช ascribed to Nāi 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.
p. 45. No. 7—The authorship of this earlier version of استعمال

is ascribed, almost by common consensus, to พญา หว่า,
P'hyuā 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 ทั้งๆ ค้า โดย นั้นที่ at the beginning of the same reign, on the
occasion of the consecration of certain drums made fromหน้า
(Melanorrhoea sp.), and he is possibly the same P'hyuā Trang of whom some
half dozen of เพียง ยาล or erotic poems are still preserved as fairly
good specimens of that style of composition. His version of คริษฐา's
teachings was engraved, as we have pointed out (p. 46), on marble slabs
at Wat Pho. Quite recently it was ably edited and published under the
supervision of the local Education Department; but, strange to say,
it's authorship is, in the preface, ascribed to Prince Paramānūjīt, the fa-
mous Archbishop of that reign. This oversight is doubtless due to the
fact that the prelate in question composed also in his turn, a few years
later, another poem on the same subject. This I have not yet seen, but
it is described to me by persons who have had occasion to read it, as being
a quite distinct work from the preceding. That the Wat Pho and the
newly published version of คริษฐา cannot come from the Right Rev.
P'hrāh Paramānūjīt's pen, is made evident from the very outset of the
poem where the author alludes to himself in the following strain:

๑• แต่ คุ้ม อยู่ นี้ ศรี โพ้นน และ ประมวล ษา ราช จิตรภูมิ ตั้ง
๒• ให้ ทิ้งขี้มัก กลั่น ศรีบุญ สุภาพสุกิจวัสดี แต่ผูกนั้นท่าพระดินแปล
๓• แปลก แปลก แปลก พจน์ เพียง เขี่ย ดักนัส บรรยาย ขาว ชุมชนวิบาย

ประเทศไทย

๔• ไป ipi เสื้อ ปะ เสื้อ สมาน มูล ประภาส ฮิโยทระคณา ปราสาทกิจ

ทรงผู้

๕• ก้า ดีนท์ กลั่นนำน นั้น พระเจ้า ไโยก้า เซอ กษัตริย์ สักเต็จ

พระ ปราสาทกิจ ฮิโยทะรน ทรง นินฟ์—pp. II +27 +3, small 8vo.
6. From me, who will sing this lay in accordance with the royal command

7. Of unfolding Kiśuṭā's useful maxims in chanda metre;

8. The style and wording will considerably differ from those of other bards, for this is simply the effusion of a plain man from the country,

9. And cannot therefore be compared to the masterpieces of savants in the capital."

Now, how can it be believed that the Prince-Priest Paramāñujit, a most distinguished member of the Royal Family, born in Bangkok and who, for the masterly elegance and terseness of his poems, may justly be called the Siamese Horace, would refer to himself in such an odd manner posing in the garb of a man from the country, an unpolished provincial? It would be simply absurd. There can be no doubt, therefore, that the earlier version of Kiśuṭā (No. 7) is the work of Phya Trang; and it follows that in our list on p. 46 we must insert another entry between Nos. 7 and 8, which we might provisionally call No. 7a, destined for the Right Rev. Phraṇ Paramāñujit's version. It should be added that both this and Phya Trang's are in Chanda metre (i.e., metre measured by syllables) after the Indī classical model (Aksaracchandhā), which enables them to be easily distinguished from such compositions as, e.g., No. 8, written in योग व्यतिक्रम, i.e., in ordinary octosyllabic verse.

p. 48—A new entry should be added, numbered 23, for the following treatise that had escaped my notice when compiling the list:

23. गुरु ताम जने—पले सुवासित स्वयं इ—“The three-storied umbrella: maxims for the education of the heart,” by रुद्रसेनराग (रम), since promoted to the title of नवं प्रवर्तक राजा, who completed the work on the 2nd August, 1894. The title of “three-storied chattrā (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 A. D. 118=A. D. 1899, in small 8vo., 45 pp. 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 Rājādhirāj referred to on p. 115.

p. 57, No. 67.—Cf. No. 11 in appendix D. (p. 111). The Lokanāti contains a somewhat similar passage in stanza 88 which reads:

"Singānāni paññāsa hatthena, satena vājīnaṃ vajjē,
Hatthisandanti sahasena, desacāgena dujjanaṃ."

"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.—Vājī, "a horse" (Skr. Vājin); and Hatthisanti, "a tusker-elephant," not in Childers.

p. 58, No. 72.—An identical precept is contained in the Suttanipāta, 927 : “Let him [the monk] not apply himself to practising the Āthabhaṇja [-veda].” Professor Fausböll translates “practising (the hymns of) the Āthabhaṇa-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 Pāli Dhammasutta introduced of old from Pekō into Siam, Āthabhaṇike 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. 29).

p. 65, No. 132.—Cf. Lokanāti, stanza 134: “Rāhuno...aggi 'va,"
"[The courtier should understand that] a King is like fire."

p. 69, No. 4.—Cf. No. 39 in appendix E, p. 130.

p. 71, No. 21. — " .. 26 " .. 125.

p. 72, No. 27. — " .. 18 " .. 122.

p. 72, No. 28.—A more striking parallel to this is to be found in the Italian Proverb: “Ill luck comes by pounds and goes away by ounces.” Cp. 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).

p. 72, No. 30.—See remark on bottom note to p. 20 in these Addenda.

p. 77, Nos. 66, 67.—See Nos. 8 and 7, respectively, in appendix E, p. 120.

p. 77, No. 69.—See note to p. 33 in these Addenda.

p. 77, No. 71.—Cf. No. 6 on p. 120.

p. 78, No. 73.—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 a grass-widow, or otherwise flattering her in order to enter into her good graces.
p. 79, No. 82, and note (1). The saw comes either directly from the Dhammapada, or indirectly by way of the Lokānti. In the Dhammapada, stanza 64, it is said:

"Yāvajīyam pi ce bālo—paṇḍitāṁ payirupāsati,
Na so dhamman vijāṇati—dabbi sūparasāṁ yathā."

'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 Müller 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, Kātechou, and akin vocables which Childers (Dict. s. v.), 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 Indā ideas of etiquette; and to this day they are forbidden for that purpose to the Buddhist priesthood,—at any rate in Siām. It will be seen, moreover, that by translating the concluding passage of the stanza quoted above, in the same manner as Max Müller, it loses much of its force. Whereas, if we substitute "stirrer" or "ladle" in the place of "spoon," and "sauce" or "curry" for "soup," 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 24th of the Lokānti 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 "payirupāsati." The same it does in the next stanza (25th) which is, with the same slight variant but a word for word repetition of stanza 65th 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 or 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, .WaitFor (p'haoc'chant from Pa'livjant)" which is done in the same manner, but with the palm of the hand turned inwards, and conveys a respectful significion, in a similar manner as beckoning with the hand as a salute or farewell bidding, is with us. N. B.—"inwards" in last line but one of footnote to p. 79 is a misprint for "outwards."

p. 18, No 89.—Cf. No. 9 in appendix E, p. 120.

p. 82, No 97.—It would have been more correct for me to say "are owned by descendants of Europeans," who are mostly descended from old Portuguese settlers.

p. 72, note †—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. Cp., e. g. Eugenius Philalethes' "Brief Natural History," 89; as well as the following Shakespearean passage: "The elephant hath joints, but none for courtesy; his legs are for necessity, not for flexure" (Troilus and Cressida, act III, sc. 3—1602).

p. 94, No. 159. — Cf. No. 19. in appendix E, p. 133.

p. 96, No. 166.—The saw originated also from the fact that children of noble blood are supposed to have complexions of a golden-yellow hue. Such feature is part of the oriental ideal of beauty.

p. 101. No. 185.—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 Moans, 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, orderid, is still under such an accusation among the Annamese,—and the accounts of early missionaries to Siâm, Tachard among others, speak of it with deep awe, while Turpin tells us that “ses griffes sont si pénétrantes qu’il les garde 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.


p. 105, No. 208.— , , 40 , , , p. 131.

p. 109, footnote—In so far as I am aware, the 1st volume only of the Pāli text—under the title of พระพุทธปริศนา, “Mangaladipani”—has appeared. It was issued by the Mahā Makuṭa Rājavidyālaya Press in R. S. 119—A.D. 1900.

p. 110, No 8—This saying, I now find, comes bodily from the 13th stanza of the Lokanāti, which runs:

“Poṭṭhakesu ca yam ‘sippam,—parahatthe ca yam dhanam ;
Yathākice 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 Pāli context makes the meaning of its derived. Lau counterpart clearer; and therefore the translation we have given of the latter on p. 110 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 Läu people also, largely under contribution.

p. 110, footnote *—It has, since penning this note, come to my knowledge that the popular Läu treatise referred to, has a counterpart in another booklet titled 

It is "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.

p. 111, No. 11.—See remark to p. 53, No. 67, in these Addenda.

p. 113, footnote.—I should have added that the original work is similarly termed by the Moòs "Saïha "ithiréache"." (=Siha adhiraja, or Sihadhiraja) after the title of reign (Siharaja) assumed by Phèśiñ Naś at his accession. But this popular designation of the annals in question is, no less than the Siamese one, a misnomer.

**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 on pp. 3-4 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 national 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 Läu and Moò, the high importance will have become apparent, of being able to trace such sayings back to some well ascertained date in the history or 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 Khmör 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 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."

Abbreviations:  p. = page;  l. = line;  t. = top of page;  b. = bottom of page;  r. = right-hand column;  lf. = left-hand do.;  fn. = foot-note.

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<thead>
<tr>
<th>p.</th>
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<tr>
<td>12</td>
<td>14</td>
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<td>21</td>
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<td>48</td>
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<td>b. 1353</td>
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<td>14</td>
<td>b. p. 44.</td>
<td>p. 44, No. 11.</td>
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<tr>
<td>61</td>
<td>1</td>
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</tr>
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<td>62</td>
<td>8</td>
<td>t. lf. ท่าน</td>
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</tr>
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<td>2</td>
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<td>6</td>
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<td>102</td>
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<td>7</td>
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<td>5</td>
<td>b. lf. ลือน</td>
<td>เลือด</td>
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<td>114</td>
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<td>122</td>
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<td>9</td>
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<td>8</td>
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<td>129</td>
<td>10-11</td>
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<td>1</td>
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<td>10</td>
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</tbody>
</table>
INDEX.

Absence, 59, 97,
Actions, 78, 87, 88, 93,—action, 129.
Adder, 125
Adjudant bird, 133
Admonitions, 53, 55, 56, 60
Aerial travelling, 104
Affection, 62, 65, 66, 67, 89
Age, old, 63 —Aged people, 53, 60.
Aim, 10, 66
Air, 52
Alpinia galangas, 102
Ambition, 52, 93,
Ambush, 26
Anger, 12, 30, 55, 108, 120, 126
Angling, 109
Animals, characteristics ascribed to,
in Siâm, 35, 40, 119
Annals, various local, 14, 32, 88, 112, 113-117, 118, 128, 132, 134
Annamese, 40, 128, 143—folk-tales, 35
Apologies, 35, 34, 77.
Arboreal-dwelling tribes, 92
Army, 55
Arrow, 126
Aryan Maitreya, the next Buddha, 86
Ashes, 133,
Asian Researches, 1
Ass, 35, 143,—in human form, 142.
Assistance, 66,
Astrologers, 44, 60
Atharva Veda, Athhabaṇa Veda, 58, 140
Attachment, 22, 82, 103, 135
Avadānas, 4, 33, 35
Axe, 131
Ayuthia (Ayuddhya) annals, 32, 33, 48, 70, 77, 81, 134.
Back, 76, 87, 89, 93, 100, 106, 112, 119, 129,
Back-biting, 80, 134
Bait, 109
Bâlbi, Gasparo, 128.
Bâlî, the monkey chief, 44, 45
Balloon, 29
Bamboo, 14, 78, 100
Bàn-Don district, 98
Bâng-kok annals, 14, 70, 104, 118
Bâng-kok river, 82, 86 —“drinking:
its water,” 82.
Bâng Piâ-soi district, 128
Bâng Sâu-thong gardens, 82
Bâng Taphân district, 15, 70
Barcarole, 84
Barking, 12, 22, 67 74, 84 98
Barter, 32, 77, 86, 120, 128
Basket, 79, 89, 133
Bat, 35,
Battle, 107, 129.
Beads, 77, 120
Beard, 88
Beak, 126
Beauty, 23, 55, 75, 94, 105, 129, 142
—type of, 37.—queen of, 105.
Bedding, 110
Bee, the carpenter, 37
Behaviour, 56
Belly, 23, 75, 124 —big-bellied, 89
Beloved, 53,
Benefits, 62, 110, 133
Betel chewing, 84
Betrothal, 102
Beware, 21, 60
Bibliography of Siamese Subhâsit
Literature, 42-48, 137-139, 143
Bilge-ways, 52
Bird, 13, 33, 69, 77, 83, 88, 98, 122, 143
Birth, 87, 110
Bit, horse, 106
Biting, 22, 57, 73, 74, 91, 95, 98, 100, 109
Blachan, Balachong, 127, 128
Black Art, 58,
Black-eye, 105
Blade of grass, 132.—Blade, the
keen, 87
Blame, 63, 127, 128
Blind, 22, 74, 103, 133
Blinkards, 20, 72
Blood, 11, 13, 65, 69, 88, 142
Boast, 10, 60, 65, 91, 101, 109
Boat, 11, 52, 53, 94, 98, 121
Boldness 57, 128
“Boneless tongue,” 25
Bones, 81, 120
Books, 110, 143
Borap'het berry (Cocculus verrucosus), 80
Borap'het marsh, 80
Bow-het, 83
Bowring, Sir John, 105
Brains, 76, 131
Braves, 94, 123, 129
Breach, 85
Bribe taking, 93
Bridge, to lay a, 26
Brilding a horse by the tail, 106, 107
Brinjal, 127
Bronze, 11, 58
Brothers, 14, 70
Bubble, 29
Buddha, the next, 86, 90
Buddhaghosa, 109, 130
Buddha Löt-lä, King, 38, 90, 92
Buffalo, the water, 13, 19, 21, 35, 69, 71, 73, 85
Bulletin de l’Athénée Oriental, 2,
Bulling, 51
Burma and the Burmese, 40, 113, 117, 124, 127, 130
Burying, 66, 97
Bush, 93
Buyer, 83
Bàx, a quasi-mythical savage tribe, 92, 142

Calladium leaf, 20
Camphor, 32, 77, 120, 123
Canals, 14
Carelessness, 93, 122
Cart, 28
Caste, 87
Cat, 22, 26, 29, 74, 78, 83
Cattle, 130
Caution, 64
Caviare, 128
Ceylon, 46—“Ceylonese tongue,” 31, 76
Character, 129
Characteristic marks on forehead and palms of the hands, 131
Charms of various localities, 60, 79
Chasteness, 37
Châu P’hyä Dipakarawongse (Khâm) the historian, 104
Châu P’hyä Mahindr (Wan-P’heang) 47, 90, 115.
Châu P’hyä P’hrajb Khlang (Hôn), the famous writer, 113.
Châu P’hyä River (=<Băng-kok Riv.), 82
Ch’aiyä district, saying about, 98
Checkmating, 121
Cheese, 128
Cherished things, 56, 62
Chess, game—unknown in Pegu?—121
Chicken, Chickling, 62, 125.
Chief, 9
Ch’ieng Mai, 105, 112
Ch’ieng Mai chronicle, 106
Ch’ieng Sên, 106
Ch’ieng Tung chronicle, 107
Children’s Pāli dictionary, 140, 141
Children, 14, 23, 38, 45, 47, 48, 58, 59, 60, 75, 78, 83, 90, 96, 99, 101, 131, 134, 140, 142
Chillie-sauce, 103
China and the Chinese, 40, 92, 131, 134
China cup simile, 11, 58
Chinese Proverbs—see Proverbs, Chinese
Chinese—Siâmesé sayings about the, 15, 90, 98
Chin-chok (Hemidactylus, var. sp.), 37, 83, 142-3
Chintz, flowered; to receive a present of, 29, 75
Chong tribe, 92
Chronicle of Northern Siam, 88
Cigarette, 31, 76, 89
Clearing one’s self, 66
Clouds, 29
Cocculus verrucosus, 80
Cock, 21, 73, 125
Cock-fighting, 48, 125
Cocoa nut, 19, 71
Companions, Comrades, 8, 56, 57, 59, 96, 104
Concealing, 66, 87
Concord, 11
Contempt, 52, 53, 64
Co-operation 59, 107
Copper, 32, 76
Corpses, 58
Courtier’s Companion, 45
Courtship, 97
Covetousness, 9, 51, 55, 59, 74
Coward, 78
Cowries, 19, 40, 71
Crab, the king, 37
Cradle, 134
Crane, 34
  “gigantic (Grus antigone), 126
Crawford, John, 127
Cremation, 95
Cringing, 26
Crocodile, 15, 19, 36, 70, 71, 72, 83, 91, 100, 121, 124, 143
Crocodile charmer, 91
Cross bow, 78, 109.
Crow, 12, 20, 34, 36, 67, 72, 85, 96, 100, 119, 130, 132, 133.
Crow, the hen-, 36.
Crying, 27
Cuckoo, 37, 96
Cunning, 38
Curry, 31, 76, 102, 141
Cyprinus Rofita, etc., a river fish, 134

Danger, 54, 94
Dash, 65
Davids, Prof. T. W. Rhys, 141
Death, 15, 84, 90, 94, 95, 99
Decchadorn, Prince, 45, 136
Deer, 22, 36
Defeat, 124
Demeanour, 87
Dependents, 52, 100
Deposits, 55
Descendants, 62, 101 — descent, 87
Devil 90, 91 —devilish nature, 36.
Devotees, Instructions to, 48
Devotion, 9, 55, 62
Dew, 22, 74
Dhammaceti, king of Pegu, 131.
Dhammapada, 12, 34, 108, 124, 130, 135, 136, 141
Dhammapada, atthakathā, or commentary to the, 108, 119, 130,
Dhammasattra, the Pali, of Pegu and Siam, 140.
Dignitaries, 14, 65, 70—see also
Magnates.

Diospyros dodecandra, 80
  kaki, 80
Diplomacy, 11
Disappointment, 30, 102
Disease, 20, 56, 72
Disputes, 51
Distress, 62 66, 98
Disturbing, 58
Divulging, 58
Doe, 22, 74
Dog, 12, 22, 32, 36, 57, 67, 73, 74, 77, 84, 98
Donations, 63
Down 126
Downfallen 66
Dragon, 92
Dreaming and Dreams, 32, 77, 135
Drums, 138
Dub grass, 125
Duck, 21, 73, 119
Dull-witted, 9, 59, 125
Dumb, 32, 77, 92, 135
Dung, 85, 89, 93
Duplicity, 36, 83, 124

Ear, 27, 126
Eating, 27, 75, 91, 93, 141
Education Department publications, 136, 138
Effrontery, embodiment of, 36
Egg, 19, 71, 91, 96, 133
Elation, 10, 26, 29, 52, 53, 64, 88, 93, 104, 110
Elders, 57
Elephant, 1, 11, 21, 28, 39, 57, 65, 78, 75, 83, 85, 91, 93, 95, 102, 109, 111, 120, 129, 142
Elephant-riding, 91
Enemy, 8, 11, 12, 51, 56, 60, 111, 125
Entrails, 22, 72, 74, 105
Envy, 57, 64, 93
Erotic poems, 138
Errand, 62
Error, 23, 56, 69, 64, 85, 127
Eurasians, sayings about, 87
Europeans, 15, 70, 82
Events, 59
Evidence, 18
Evil-doer and doing, 57, 88, 132
Evil, incarnation of, 36
Evil spirits, 26
Excursions et Reconnaissances, Cou- 
chinohne Francaise, 35, 128
Existence, continued, 61
Expenditure, 20, 72
Eye, 18, 27, 55, 71, 97, 105, 131
Fabric, woven, 81
Face, 22, 23, 30, 31, 75, 80, 103, 134
Failure, 83, 65
Faithful, 55 — faithfulness, 101
Family, 9, 14, 65, 87
Familiarity, 56
Fan, long handled, 142
Farang (Frank, European), 82, 87
"fruit, 82
Father, 14, 70, 119
Faults, 10, 52, 55, 56, 60, 64, 102, 127
Tausbii, Professor V., 140
Tavour, 66,
Favouritism, 82
Favours, 84
Fearlessness, 26,
Feathers, 83, 126, 133
Feelings, inner, 56, 123
Fellow-feeling, 11
"men, 9, 10, 51, 53, 54, 64, 91, 112
Ferocity, types of, 26
Fend, 86
Fever, jungle, 70
Finger-ring, 32, 77
Fmot, L. 145
Fire, 8, 11, 25, 53, 55, 58, 65, 111,
121, 126, 140
Fire-fly, 11, 65, 131
Fisch, 12, 34, 67, 80, 88, 100, 102,
103, 105, 109, 127, 128, 132, 134
"-paste, 88, 108, 127, 128
Iishing-net, 88, 102,
— fishing trap 12, 134
Flesh, 21, 81, 88, 120, 123
Floating away, 27
Flogging, 76, 112
Fly, the little, 33, 126
Food, 11, 31, 59, 75, 76, 78, 93, 58,
141
Fool and Foolishness, 51, 141, 142
Foot, 86, 105, 119, 131
Forehead, marks on, 131
Forethought, 66
Fortune, 74, 105
Foundation, 62, 66
Four-footed animal, 28, 75
Fox, 38
Fragrance, 23, 75, 79
Frankfurter, Dr. O., 38
Friends, 12, 55, 56, 59, 60, 64, 104
Friendship, 10, 52, 57, 104, 135
Frog, 79, 101
Frugality, 11, 21, 73
Fruit, a, 75
Fuel, 53, 111
Funeral pyre 95
Fury, 65
Future, 66
Gab, Gabbler, 30, 36, 76
Gable, 104
Gambling, 48
Gardener, 19
Garon, garum, 127
Garuda, 33, 77
Gecko verticillatus—see Tuk-kö
Gems, 21, 73, 77, 111, 120
Generosity, 56
Genii loci, 97
Ghee, 86
Ghosts, 31, 58, 76, 78
Gifs, 54, 69, 128, 133
Gigantic, 39
Glances, cross, 9, 63
Gods and godlings, 91, 131, 132
Gold, 71, 96, 129 — golden comple-
xion, 143
Gossip, gup, 37, 57, 88
Grace, gracefulness, 23, 37
Grand-children, 110, 111, 143
, -father, 110, 111, 143
Grasping, 10, 61, 66, 103, 132
Grass, 108, 125, 132
Gratitude, 62
Greediness, 22, 34, 50, 74, 103, 132,
133
Greenhorn, 95
Groom, 83, 106, 107
Grotto, the picturesque, 67
Guava fruit, 82
Gun, 109
Guts, 20
Hag, 28
Hair, 26, 67, 88
Hamilton, Capt. Alexander, 128
Hammer, 126 — sledge-hammer, 120
Hand, 18, 19, 32, 61, 71, 77, 82, 87, 91, 93, 102, 103, 118, 125, 128, 132, 142.
Handful, 61
Handle, 25
Hare, 37, 77, 119
Harm, 69, 60, 131
Hastiness, 52, 54, 106
Haaswell, Rev. J. M., 117, 121
Hatred, 60, 66
Haughtiness, 62
Head, 26, 28, 30, 38, 55, 87, 88, 95, 104, 110
Hearsay, 63
Heart, 9, 20, 22, 55, 59, 74, 78, 92, 100, 129
Heaven, 78, 132
Hell, 78, 94
Helleborine, 29, 76
Hemidactylus or little gecko, see Ching-chok
Hen, 11, 62, 86
Heroes, 94, 123
Heron, 34
Ha, the water monitor, 31, 38, 73, 76, 124
Hide and flesh, 123
Hog, 27, 86, 111
Hog-plum, 79
Holavijai-khari poem, 92
Home, 52, 67
Honey, 80
Honour, 9, 55, 56, 63, 65
Horns, 21, 73, 86, 88, 140
Horse, .06, 107, 119, 129, 140
House, 52, 67, 85, 97, 104, 111
—house building, 85, 97, 104
Humbug, 29
Humility, 10
Hurry, 62, 106, 107
Husband, 37, 97 —husband “eating,” 97
Hydroaurus salvator — see Ha and Monitor, water.

Idioms, Siamese, 24-33, 41
Ignorance, Ignorant, 103
Il-will, 55, 57, 60
Importance, 66
Inconstancy, 20
Indifference, 63, 107

Indú civilization, influence of, in Siām, 8, 141
Indú early immigrants into Siām, 3
literature, 24, 33, 34, 96, 120
proverbs, 6—see also under Proverbs
Infatuation, 56
Inferiors, 52, 59, 67, 100
Ingratitude, 36, 99, 110, 133
Insolence, 60
Instructions, 62
Interest, terms employed to denote, 39, 40
Intimacy, 56
Intimate matters, 58
Intoxication, 56
Investigation, 64
Iron, 88, —iron-chain marks, 112
Irrigation, 14, 70
Isarãñana, Prince, and his maxims, 43, 83, 84, 137.

Jātaka stories, 4, 23, 34, 91, 96, 133
Javelin, 93
Jewels, see Gems
Joints, internodes, 14, 34, 70, 78, 135
Joking, 69 —practical jokes, 106-7, 138

Jungle, 55, 64
Junk trade, 92

Kaki fruit, 80
Kamboja, 4, 5, 17, 18, 128 —Siamese influence on, 18
Kanjä smoking, 48
Kapri, 127, 128
Karma, 26
Kedah, 98
Kelantan, 92
Kham, the Rev., 48
Kham Fù, king, 106
Khā Ut tribe, 92
Kholong Sān creek, 29
Khām, 17, 18, 30, 40, 55, 86, 127, 145.
Proverbs — see Proverbs
Khām, 17, 18, 30, 40, 55, 86, 127, 145.
Proverbs — see Proverbs
Khām, 17, 18, 30, 40, 55, 86, 127, 145.
Proverbs — see Proverbs
Khām, 17, 18, 30, 40, 55, 86, 127, 145.
Proverbs — see Proverbs
Kindness, Kindliness, 9, 64, 104
Kine, 22, 74, 95, 99, 104, 122
King, 59, 62, 80, 89, 140 — of chess, 131
Kinsmen, 66, 61, 65, 103
Kiss, the olfactory Eastern, 23, 75, 78, 140
Knee, 103
Kneelless tribes, 92, 142
Knife, jungle, 18, 28, 51, 70, 75, 131
Kriṣṇa, Queen, and her teachings, 45, 46, 137-139
Kui district, 15, 70
Kuśa grass, 108

Labour lost, 12, 31, 134
Ladle, 79, 141, 142
Lakhon, Ligor (Nagara śrī Dharmanirāj), 30
Lālang grass, 108
La Loubère, M. de, 16, 79, 82, 101
Landes, A., 35
Lasciviousness, 37
Lāu chronicles, 106, 107
" influence on Peguan literature, 106
Lāu language and literature, 40, 55, 91, 106, 107, 110, 127, 137, 143, 144.
Lāu people and country, 2, 18, 40, 43, 89, 90, 108, 110, 143
Lāu proverbs — see Proverbs, Lāu.
Lāu — Siamese sayings about Lāu men and women, 15, 70, 90
Lawa tribes, 107
Laying a foundation, 66
Learning, 51, 57, 65, 66, 143
Leg, 92, 103, 142
Leniency, 59
Liars, 30, 76, 79 — lies, 63, 81
Life, 61, 85, 99, 141 — span of, 84, 94
Light, Lightness, 66
Light-headness, 67
Lime, slacked (hydrate of lime), 84
" fruit, 119, 183
Lion, 150
Lips, 27, 80, 92
Listening, 62, 109
Litter, 93
Little, a, 72, 73
Liver, 101, 142
Lizards, house, see Ching-chok and Tükke

Load, 129
Loans, 110, 143
Locust, 34
Log, 82, 77
Lokanāth, a Pāli ethical treatise, 3, 42, 108, 129, 130, 135, 136, 140, 141, 143, 144
Lokanāth, Siamese translations and imitations, 42, 43, 108, 136
Lop'bhrui, 80
Lorgeou, Professor E., 1.
Lotus-flower, 79, 83, 89 — petals, 89, " leaf, 20, 72, 102, 135
" pond, 79, 83
Lounger, the, 109
Louse, 20, 38, 67
Love, 10, 12, 52, 53, 54, 61, 65, 67, 89, 94
Love, of self, 9
Low, Colonel James, 1.
Loyalty, 9, 59.
Luang Phatthanaphong (Thim), a librettist, 139.
Lūk Sūa Khō story, 92
Lust, 64

Magnates, 14, 52, 65, 70, 83, 98, 100.
Mahā Joti, the Rev., 44
" - Maṅgala Sutta, 108
Mahat Chă, a Siamese author, 46
Mahout, 91
Maimed, 77
Malay Peninsula, 92, 98, 137

" — influence of Siamese rule on the, 17.
Malay Proverbs — see Proverbs, Malay
Malaya, 39, 128
Malays, 40 — Siamese sayings about, 15, 98
Man, 13, 39, 52, 66, 69, 84, 87, 88, 96, 130
Maṅgala-dipan, 109, 143
Maṅgalathina-dipan, 108, 109
Manners, 87, 98, 129
Marksmanship, 91
Marriage, 102
Marsden, W., 128
Martaban, 118, 121
Master, 26, 83, 106, 129
Max Müller, Prof. E., 141.
Maxwell, the Hon. W. E., 19, 20, 23.
Maynah bird, 30, 36

92
Meaning, 63
Means, 75, 98
Meekness, 36, 98
Memoirs, historical, 87, 88, 91.
Merchandise, 89—Merchants, 84
Mercifulness, Mercy, 9
Merman, 134
Milinda Pañhā, or Questions of King
Milinda, 4
Millipede, 15, 70
Mimicking, 63, 93
Mischief, Misdeeds, 26, 65, 100
Misery of life, 61
Moñ faith, 124
" language and literature, 40, 113,
116, 117
Moñ people—see also Peguans, 17,
90, 113, 117, 124, 127
Moñ proverbs—see Proverbs, Peguan
" refugees in Siâm, 113
" Burmese saying about, 124
" Siamese sayings about, 15, 90
Money, 40 — money lent, 110, 143
Mongkut, King, 38, 99
Monitor-lizard (Varanus), 25, 86
" water (Hydroaurus salvator),
31, 88, 73, 76, 124
Monks, 86, 92, 140, 141
Monkey, 21, 31, 36, 124
Moon, 12, 37, 67, 119
Mortar, 31, 76
Mosquito, 15, 70
Moth, clothes, 38
Mother, 78, 90, 99, 140
" in-law, 133
Mouse and mice, 21, 22, 35, 38, 73,
74, 78
Mouth, 18, 27, 32, 37, 63, 87, 90, 92,
141, 142, 143
Much, 72, 85
Music and Musicians, 29, 134
Nāga, 120, 126, —see also Serpent
and Snake
Nāi Narindr Dhibet (In), a Siamese
poet 44, 137
Nails, finger, 103
Nails, iron, 28
Nakhon Nayok district, 97
Nâng Kiaw, King, 94, 109
Nâng On, a Siamese story, 87
" Uthai, " 95, 95
Nârâi, King, 44, 80, 94, 123
Nawāb, the wicked, 91.
Neale, F. A., 16
Needle, 78
Negrito tribes, 92
Net, fishing, 88, 102
Ngā-pi, 127, 128
Ngōh—Negritos, 92
Niti, or ethological literature,
Siamese, 3
Nobamâs, lady; her Memoirs, 5
Nobility, Noble blood, 13, 30, 69,
83, 142
Noble man, 65
Noose, 83, 122
Norodom, King of Cambodge, 128
Nose, 103
Novice, 93, 95
Nâuab mâm, the Annamese condi-
dment, 128
Nymph, celestial, 23
Obedience, 9, 57, 63
Oblations, 26, 31, 76
On, the Rev., 47
Opium smoking, 47, 48
Opposition, 65
Orchestra, 29
Orders, 62
Ordination, Buddhist, 95
Ox, 35, 95, 99, 100, 104, 122, 130, 134
Owl, 28, 37
Pâ-Dîk, 127—see Plâ-Râ.
Paddy, 13, 69, 89, 130
" fields, 14, 70, 89
Pagan, anc. Burmese capital; inscrip-
tion, 130
Pain, 27
Palace ladies, 19, 71, 94
Pâli language and literature, 34, 42,
108, 109, 129, 130, 140, 141, 143,
Pallegoix, Bishop J. B., 1.
" Dictionary, 26, 31, 58, 79, 87
Palm-leaf books, 110, 143
Palms of the hand, 79, 131, 142
Pancatantra, 4, 11, 20, 34; 186
Paper, 89
Paradise bird, 37
Paramânujit, Prince Archbishop, a
famous poet, 183-189
Parrot, 36
Parrot, 30, 36
Partridge, the francolin, 11, 62
Passion, 103, 123, 126
Patience, 67, 70
Patti, 102
Peacock, 37, 83, 136
Peas, 81
Peewisheesness, 55
Pegu and Pegauns,—see Moû—112, 118, 122, 128, 130
Pegu, annals and history of, 113, 118, 123, 132, 144
Pegu city, 121
" Dhammasatta, in Pali, 140
Pepper, 13, 69
Perfidy, 124
Perseverance, 18
Perversity, the, 57, 91, 104, 108, 135
136, 140
P'harok, 127, 128
Pheelâ Núa, the famous Pegaun
King, 115, 119
Phenicopter, 30, 36
P'hî Pâ, a savage tribe, 92
P'hîlôî, a moralist writer 47.
Phiênix, 92
Phongsâwân Nûa, 83
P'hrai A'phai-măn, a play, 70
" Mahâ-yaśara, a writer, 45, 137.
" Rûang, King, and his maxims,
4, 5, 6, 8-13, 42, 44, 49, 68, 121
P'hî Yû Horâdhîpati, the earliest
Sîamese grammarian, 44.
" Sri Sunthorn Vôhûr (Noi), 4, 42
" Tâk (Sin), King; and his sons, 14.
" Trang, a poet, 187, 189
Physicists, 60
P'icture, 104, 119, 122
P'iety, 10
Pig, 27, 36, 75
Pillow, 110
P'ing pole, see Pole, carrying
P'inkerton, John, 128.
P'iquéts, 26
Plants, 39
P'lâ-Rû, a Lâu relish, 89, 102, 108,
127
Plantain leaves, 84, 102
Plaster, 26
Plays, Sîamese, 115, 139
Plumage, Plumes, 29, 133
Pole, carrying, 27, 75, 129
" pushing, 27, 75
Polity, 11
Ponds, 79, 83, 94
Pool, 19, 121
Poop, 92
Poor, 9, 64, 95, 109
Puâl or Por tribe, 92
Porridge, 14, 70
Posts, house, 104—burning post, 124
Pot, 19
Pouparlers, 120
Tower, 66
Practice, 100
Praise, 59, 63, 64
Prân district, 15, 70
Prasôt Aksorânt (P'hî), Khun, 44
Precedent, 51
Presence, 59, 62
Pride, 9
Priest, 84
Princes, 9
Princesse Theatre, the late, in Bâng-
kok, 115, 139
Prôhok, 127
Property, 51
Protection, 54
Proverbs,—Burmeese, 124
—Chinese, 6, 12, 17, 22,
134.
—Indû, 6
—Khâm, 17, 18, 40, 85
—Lâm, 2, 18, 43, 102, 106-110, 148.
— coincidences with
foreign proverbs, 107.
— collections, 110, 137,
143.
— initial-list, 106, 110,
137.
— Malay, 6, 7, 17, 19, 20,
21, 28, 39, 40, 127.
—Pâli, 3, 4, 42, 108, 129,
130, 141, 143.
—Peguan or Moû, 17, 18,
40, 113.
" coincidences with
foreign proverbs,
115, 118, 119.
120, 122, 130,
131, 132.
Proverbs.—Pégau, initial list of, 118—134.
—Siamese, a neglected subject, 1.
" cautions to be observed in collecting them, 3.
" characteristics of, 6; 41; 61.
" coincidences with foreign proverbs, 15-23, 59, 115, 118; 120, 121, 122, 123, 124, 130, 131, 132, 140.
" collections of, 4, 42.
" ethnological, 15, 82, 87, 90, 98.
" historical, 14, 94; 118.
" importance of, 2, initial list of, 69, 105.
" monograph on, 2, preceding lists of, 1.
" specimens, 18-35, 108.
" topographic, 15, 80.

Rámâyāṇa, 84, 44, 46
Rambling and Ramblers, 55, 109
Rashness, 14, 63, 126
Rattans, 14, 70, 76, 82, 112, 118
Rāvaṇa, 46
Reaping, 10, 53
Rebels, 15, 25
Re-birth, 61
Rebuke, 63
Reflection, 11, 56, 64
Regret, 85
Reliance, 54, 58, 60, 64—see Trust
Relinquishment, 61
Replying and Replies, 57, 61
Requests, 63
Resentment, 124
Respect, 9, 10, 60, 65, 82
Retaliation, Revenge, 60, 85
Revue Indochinoise, 145.
Reward, 84
Rhinoceros, 88, 82
Rice, 13, 14, 69, 91, 130, 133
Right, righteousness, 10, 51, 56, 59, 60, 61, 64, 90
Road, 55; 101
Roaring, 38, 82
Roquefort cheese, King of Cambodia's equivalent for, 129
Royal blood, 11, 65
Rūang, King of Suhkóthai—see Phrañ Rūang.
Rudder, 25
Rulers, 59, 62, 65
Rumours, 62
Running, 13, 69
Ruse, 27

Sage, 60
Saint, 90
Salt, 28, 32, 78, 120, 128, 127
Salutation, 91, 142
Sámanera, or Non, 95
Sanctus bronze, 11, 59
Sandalwood, 86
Sanskrit literature, 3, 4
Savages, 92
Sabbard, 87
Scholar, 23, 75
Score, 63
Society, 26
Scrapping, 52
Sea, 22, 33, 74, 77, 93
Sea, eagle, 37
Seasoning, 13
Seat, 52, 81, 110
Second King, 94, 113, 118, 123, 137
Seducer, Seductions, 37, 100
Self-control, to lose, 30, 59
" love, 54
", praise, 10, 64
", respect, 9
Seller, 83
Semang, a Negrito tribe, 92
Serpent—see Snake
Servants, 9, 26, 67, 83
Serving two masters, 26, 129
Sēthī Phālō (Bālo), the wicked nawāb, 91
Sexual indulgence, 37
Shade, 109
Shadow, 81, 124
Shaft, side—of a cart, 28
Shallow-lettered persons, 62, 95
Shāns, 40
Share, 9, 11, 54
Shell-fish, 82
Ship, 121, 133—ship-wreck, 94, 133
Shoes, 54, 112
Shore, 133
Short-sightedness, 59
Shrimps and shrimp-paste, 127, 128
Shunning, 13, 57, 140
Shunting, 13, 69
Sīām, Gulf of, 128
Siam Repository, 45
Siam Weekly Advertiser, 45
Siāmese,—literary allusions, 33
—librettist, 139
—medicine, 49
—moral treatises, 44, 48, 139
—nation, people, 5, 93
—plays, 101, 115, 139
—poetry, 16, 138, 139
—proverbs—see Proverbs, Siāmese
—puns,—see Puns, Siāmese
—Reader Manual, need for a, 34
—sayings about their own selves, 90
—songs, 16
—theatricals, 115
—thought, peculiarities of, 7, 16, 142
Sickles in the belly, 124
Silver, 40
Similes, list of, 31-33, & passim, 119-122
Sin, 26, 84
Sin skirt, the Lau, 15, 70
Siri-maṅga-la Thera, 108
Siri-vijaya Jātaka, a spurious Buddhist birth-story, 91
Sitting, 52, 81, 110
Skimmer, 79, 141-142
Skin, 81
Skirt, 15, 27, 70
Sky, 23, 75, 84, 88
Slander, 9
Slave, 53, 125
Slip, 1, 23, 75, 105, 110, 122, 131
Sloth, 51, 62, 67, 111
Slow and steady, 18
Smōṅ Nagor-Indr, a Peguan hero, 128
Smouldering fire, 25
Snake, 11, 12, 19, 36, 65, 67, 72, 83, 85, 86, 91, 95, 101, 120, 125, 126, 134, 142, 143
Snake-charmer, the, 91
Snare, 83, 122
Snuff, 29, 76
Soldiers, 123, 129
Songs, 18, 133
Sonnerat, Mr., 128
Sore-back, 100
Sorrows, 20, 61
Sour, 75, 83, 127
Sovereign, 59, 62, 65
Toys, 134
Tracks, unbeaten, 55
Traitor, 25, 89
Trang-districts, 137
Transmigration, 61
Trap, 12, 67, 88, 134
Travelling, 53, 78
Treachery, 91, 124
Tree, 13, 19, 32, 63, 69, 71, 77, 78, 81, 102, 104, 105, 111, 125, 134
Tree-dwellers, 92
Tribulations, 58
Trickery, 88, 91, 98, 133
Trifling, 66
Troubles, 20, 58, 72
Trousers, 15
Trust, trustfulness, 63, 101
Trust, 12, 81
Tulaba, Geokó verticillatus, 101, 142, 143
Turmeric, 84
Turpin, M., 143
Turtle—see Tortoise
Tusker, 83, 140
Tusks, 11, 65, 120
Tyro, 95
Udder, 86
Umbrella, 29—state, 139
Uncleanness, embodiment of, 36
Unconcern, 63, 98, 107
Underground travelling, 104
Undertaking badly planned, 61
Unfortunate, the, 109
Unstability, unsteadiness, 38, 72, 119
Unwholesome, 56
Usage, 51
UXiorous husband, 37
Vagrants, 64, 110
Vajiratí̄ magazine, 4, 42, 43, 44, 46, 49
Valuable, 50, 91, 143
Varanus—see Takue and Monitor lizard.
Vermin, 20
Vexation, 55
Vibhána (Vibhēka, Phiphēka), 46
Victory, 90, 124
View, 59
Vigilance, 8, 51, 60, 85, 111
Virtue, 10
Voice, 88, 82
Vulnerability, 88
Vulture, 30
Wang-nā (Second King), 94, 113, 118, 137
War, 8, 66, 124
Warnings, 60
Wasp, 19, 71
Waspsishness, 55, 60
Wasted labour and time, 12, 31, 134
Wasting words, 61
Wat Lieb (Rājapuṇṇa monastery), 44
"P'hō (Jetavana vihāra), 46, 48, 138
"Yaṇa-navā, 48
Watchfulness, 8, 60, 64, 65, 66
Water, 12, 20, 27, 28, 63, 67, 71, 75, 78, 81, 100, 104, 185
Way, 54
Wealth, 8, 10, 22, 51, 53, 55, 101, 183
Wearing apparel, 112
Weapons, 56, 60, 64, 88, 112
Weathercock, 38, 136
Werero or Pharō, king of Martaban, 118, 121
Wife, 58, 59, 60, 83, 85, 97, 111, 130
"—"eating," 97
Wiles, Wily, 61, 96, 98, 100, 104, 107
Wind, 12, 20, 28, 30, 63, 67, 88
Wings, 13, 54, 69
Winking, 20, 72
Wisdom, Wise, 39, 141
Wiskers, 86
Witch, 90
Witchcraft, 58, 90, 140
Withdrawal, 60
Woman, 13, 20, 28, 36, 45, 46, 69, 70, 72, 83, 84, 94, 99, 100, 105, 123, 129, 130
Words, 61, 87, 100, 120, 131
Work, 10, 52, 81, 95, 103, 104, 119
Workman, 103, 104
Worm, 22, 74, 105
Wretch, 36, 62, 124, 126, 131
Wretcher, 109
Wrong, 10, 51, 60, 61, 88, 100, 112
Yule, Col. Henry, 127, 128
Zither, the Péguan (Kyān = 'crocodile'), 134
Notes Laotiennes.

PAR M. PIERRE MORIN.

BA SI ou SU KUAN.

Ces deux expressions ont à peu près la même signification. Le BA SI est offert aux mandarins d'un rang élevé, lorsqu'au contraire, les notables, et même les gens du peuple, peuvent être honorés par le SU KUAN. Dans certaines circonstances, lorsque les génies familiers ont été injuriés par la violation d'une coutume, le maître de la maison offre lui même un SU KUAN aux génies et le coupable rembourse les frais.

Revenons au BA SI:

Au début de l'année ou aussitôt que le passage d'un haut fonctionnaire est annoncé, ou bien encore, lorsque pour une raison quelconque, les indigènes veulent témoigner de leur attachement à un mandarin, ils se réunissent et se concertent au sujet de l'organisation de la fête. Un jour feste est choisi, à l'exclusion du Mardi du Jeudi et du Samedi. L'invitation est faite au fonctionnaire que l'on veut honorer afin qu'il ait le temps de préparer la réception en tuant un porc.

Au jour dit, les femmes et les jeunes filles placent dans des vases en cuivre ou en argent, du riz, quelques bananes, quelques friandises et parfois un poulet bouilli. Le tout est recouvert, avec plus ou moins d'élegance, d'un bouquet monté sur lequel sont placés quelques bougies de cire. Quelques brins de coton sont enfin attachés ou au pied du vase ou dans le bouquet.

Les organisateurs de la fête, qui sont presque toujours des vieillards, se rendent dans la maison où le BA SI sera célébré pour y préparer la salle commune.
Une natte ou un tapis et un oreiller sont disposés pour le maître de la maison auprès duquel, à droite et à gauche, prendront place les anciens, face aux vases fleuris. De l’autre côté des offrandes, vis à vis de ce groupe, le chanteur attendra pour commencer une improvisation, souvent en l’honneur du plus notable des assistants. Les femmes, les jeunes filles, les jeunes gens entourent ces groupes principaux.

Un coup de gong est donné; après quelques instants consacrés à l’allumage des bougies de cire, un des notables se fait attacher au poignet un bouquet de fleurs. Il commence, dès que chacun est entré, une invocation dont le sens que nous avons pu noter au cours d’une de ces cérémonies, est le suivant :

Voici les plus belles choses de la langue sainte.

Aujourd’hui, jour faste,
jour de bonheur,

nous connaissons la pensée de Dieu.

Aujourd’hui, jour faste,
le bonheur scintille

comme l’étoile au ciel.

Tous les hommes sont heureux,
car l’eau sort en jets des sources.

Aujourd’hui, jour faste,
les guitares aux trois cordes

célébrent la beauté (du jour.)

Le bruit du tonnerre,
au commencement de l’année,

faisait prévoir ce jour heureux.

Phya In et Phra Me Thai

ont déclaré ce jour faste.

Cent nations le célèbrent.

Les trente génies maîtres de la beauté
disent que ce jour est faste.

Les trente règles du chiffre,
les astronautes,
les astrologues,
les plus beaux couples,

ceux de droite, ceux de gauche,
Puis, s'adressant plus particulièrement au maître de la maison:

Je te souhaite de devenir
de plus en plus puissant,
ferme comme la corne de cerf,
résistant comme la dent du sanglier,
comme la corde (en rotin)
qui retient l'éléphant sauvage,
comme vingt liens de rotins,
qui attacheraient une palissade.
Oublie les douleurs.

Sois aussi grand que le Khao Khai Lat (montagne du paradis.)

Sois pur
comme la lune en son plein,
et beau comme un trône d'or.

La reine des oiseaux
a dit elle-même : Le jour est faste.

Maintenant,
ous tous ensemble,
avons recherché des fleurs parfumées,
les fleurs du matin,
les fleurs aux senteurs persistantes,
la fleur du tamarinier,
la fleur du merisier,
les fleurs de la forêt.
Les productions du sol
ont servi à préparer nos offrandes,

Tous nos parents, proches ou éloignés,
hommes et femmes,
se sont partagés la tâche.
Tous ils viennent présenter les souhaits solennels.

Maintenant,
nous, humblement tous ensemble,
invitons votre esprit,
s'il est absent en quelque lieu,
à revenir aujourd'hui.

Nous te souhaitons
bœufs, buffles, éléphants, chevaux,
jusqu’au nombre de cent mille.
Que ta maison soit trop étroite
pour contenir les lingots d’or et d’argent que nous te souhaitons.
Que chacun vienne à toi
comme l’eau qui coule.
Sois comme la lumière du midi.
Sois le premier du monde.
Nous te souhaitons une longue existence.
Que ton visage soit beau.
Que tu sois heureux, sans pensées amères.
Que les mauvaises choses s’éloignent de toi.
Nous voulons encore te souhaiter
de voir autour de toi en te reveillant
des objets précieux.
Que ton mérite augmente
comme le nombre de tes serviteurs.
Que chacun connaisse ton bonheur pour s’en réjouir.
Voici ce que nous espérons.

Puis le même vieillard, ou un de ses voisins, prend dans un des
vases un brin de coton auquel il fait un nœud. Il s’approche alors
du maître de la maison qui lui tend la main, la paume renversée. Il y
place quelques fleurs, deux bougies de cire et un peu de riz ou un
œuf. Puis il se prépare à lui lier le poignet en disant à peu près
ec: 

Ce coton vient du paradis où il a été préparé par les anges
Posé sur le rouet,
il a été filé par les habitants qui lui attribuent
la valeur d’un millier d’or,
car on dit qu’il est beau comme la pierre précieuse,
comme le diamant.
Le maître du ciel
a ordonné de tresser trois fils.
J’y songe en m’inclinant pour te lier le bras.
Attachant le bras droit, je te souhaite
cent mille rizières.
Attachant le bras gauche, je te souhaite
dix mille villages.
   Si ton esprit est dans le pays noir,
qu'il revienne,
ou dans les pays lointains,
qu'il revienne.
   Tu n'auras point de fièvre,
point de douleurs d'entrailles.
   Oublie tous les maux.
   Dors et repose-toi dans ta chambre,
   Que la maison de ton héritage
puisse contenir même des éléphants.
   Vis jusqu'à la plus grande vieillesse dans la paix.
   Que ton âge
soit de cent ans, de mille ans.
   Voilà ce que nous souhaitons pour toi.

A ce moment on remet au notable qui vient de lier le poignet
un plateau sur lequel on a placé deux verres d'alcool et un bouquet
de fleurs. Il prend quelques gouttes du liquide qu'il jette tout
autour de lui en disant :

   Toutes les qualités de ce jour, en font un jour faste.
   Je prends l'alcool pour asperger chaque endroit.
   Au point où il tombera les anges t'assisteront.
   S'il tombe vers le soleil couchant,
tu trouveras, en creusant, une coudée d'or.
   Si c'est au soleil levant,
tu trouveras l'argent brillant.
   Que les génies des grands monts
te donnent l'or et l'argent ;
sans qu'il puisse jamais te manquer.
   Tu auras la corne précieuse
du rhinoceros.
   Tu auras des vaches et des bœufs rayées,
   Tu auras des gongs de neuf poignées.

   A ce moment
les éléphants à défenses t'entoureront,
la femme aimée sera à ton côté.
   Tu auras des bagues d'or,
des pierres précieuses.
L'alcool tombant de toute part
t'assurera la plus grands place parmi les hommes.
Voici nos vœux.

A ce moment le maître de la maison fait apporter les viandes préparées et pendant qu'il boit le verre d'alcool qui a servi à l'aspiration, les bouquets sont enlevés des vases qu'ils recouvrèrent et placés dans la maison

On prend alors un repas au cours duquel les fruits et les friandises apportées par les assistants sont partagés. Pendant que l'alcool circule, le chanteur commence une improvisation qui fera l'objet d'une autre note.

Bangkok, 17 Avril, 1904.
(On the Menam Mun and the Provinces in the East.)

Geographical Position.

Nature of the River.
พิมพ์ที่แม่น้ำโขงมากกว่าเสียสิ่งที่แม่น้ำโขงย้อมจะได้เห็นแม่น้ำ
คินในฝั่งขวาเน้นแนวที่ซึ่งคิดเลื่อนกันไปตามธรรมชาติที่พินแม่น้ำคินดังกล่าวที่กั้นย้อมประคบ
ดอยหนินเขามณีนผิวเขามั่นน้ำมูดแดงแกวแกวทรงหลายนั้นเป็น
ทานแม่น้ำกว้างมีเคราะห์และหาทินหาทรายงามหลายแห้ง
เมื่อยามแห้งน้ำคินมีที่เนาะสีบางแห่งที่เปลือกนั้นกระ
สดแม่น้ำเน้นใกล้ชิดย้อนไม่เชี่ยวน้ำแค่แม่น้ำแห้ง

Boats and Vehicles used (bullock carts.)

เรือมากตามธรรมชาติสองเมืองนั้นใช้ชนส่วนใหญ่เป็น
ใส่ดDOCทรัพย์คุ้นน่าเดงคุ้นแล้วเพราะไม่เป็นเรือใหญ่ที่กั้นน้ำ
คุ้นกว่า2เศเอกเรือที่ใช้ในแม่น้ำนั้นเป็นเรือมากที่ชูแตกเบ้า
ดอยนั้นไม่ใหญ่หว่าเรือฟายเรือคลายเรือข้าแต่เรือเปลือ
แห้งเรือนเรือใช้พายแล้่งเรือพ่นเรือนราวหว่าเคราะห์ชมนี่ไม่เรือนนั้น
ที่คินถูกน้ำกีดออกไปเดินในลำแม่น้ำโขงที่ดีดช่วงเอี่ยวไม่เหมือน
มักเป็นดูกบนหอย2ชั้นเรือนกั้นโขงแลกกันกลืนเรียนก้าดีด
บุ่งประทานเรือนนักท่านเรือนประทาน2ค่อนมีงบนาบปกครองเป็น
รองที่ยักร้อยเก็บออกจากเรือได้จ่ายอย่างพอประมาณทางบกนั้นใช้
เกณฑ์ราชเทียมด้วยโอเป็นพันเกณฑ์ถึงบกนั้นบางแต่เนิ่น
พอเนื่องเพราะไม่กระบอกมากมากทำานานใช้กระเบื้องในการใช้
แต่การผลิตเรือไม่ใช้ใช้กระเบื้องย้าเหยียดทางกรุงเทพฯใช้
ไม่2ชั่วโมงแรกเขตก่อนท่านพากย์เรือให้ทานอาหารแต่ในทุกหมู่
นั้นเหยียดจะได้แบ่งย่างทางกรุงเทพฯไม่ใช้กระเบื้องย้ายบางแล้ว

[176]
The Soil.

ที่ดิน ใน บริเวณ แม่ หนานน์ เบง กินทรaby แต มีที่ ๆ เป็น
kินตาส ดิน เหมียว บ้าง บาง แห่ง การทำนา ปลูก เข้า ไม่สู่ งาม

Salt Fields.

ที่ดิน บาง แห่ง เบง ไม่ยัง เกลือ กิ้ว เบง ดิน เกม จน ถึง ซุก บุย
ได้ น้ำเค็ม ราษฎร์ ได้ กิ้ว เมีย เบง เกลือ ทราย หาดต่ออาศัย มีรบคือ
พวน คล้ายเกลือ ส้มูก ที่ ๆ เกลือ เกลือ นิ้ว มีหลาย ต่ำบ ทราย ใน แขวน
เมือง ปลูก ราชชำนี แสบร่อย เมือง ยิ่ง ImageSharp ราช scrimmage ชื่น ติ่ง อยู่ สำ น้ำ
ซึ่งแล้ว แยก ล้วง เทศีย์ แห่ง แม่ม้ายุ่น ๆ ทำ เที่ยว ใกล้ ฝัง แม่ หนานน์ เเบง
ท้องทุ่ง โดย สาน มีเนิน แล้ว บ้า ไม่เบง ทำ บัน ๆ

Climate and Nosology.

สาเศรษฐี บ้านนั้นเมือ ท้องทุ่ง วัย กิ้วชน จัด ภูภูมิอากาศที่หาจับจ้อง
ตามพื้น แกร่ง กว่า ที่ กรุง เทว ฯ พระเทวาน์ที่ ดูภูมิ นิ้ว หลาส มากกว่า
กรุง เทว ฯ ความ เศียร ใช้ มี แต่ ไป คำบส ที่ ใกล้ ที่นิน คง แต่ ใน คำ
บัด บ้าน เมือง ที่ ติ่ง อยู่ ตาม ทาด ท้องทุ่ง นั้น ความ ใช้ ไม่ ใคร่ มี

Inhabitants, Thai and Suai.

ราชภูริ ใน ประเทศนิ้ว ใน บ้านบุบบัน นั้น มี คน สาก ไทย สาว
แล้ว สาด ตื้น ที่ เรียก ถ้า เขมร บ้า ตก บ้าน นั้น

The Suai the Autochthones.

พวก สวาย คน ต้าซื้อง ชาวพเจ้า เห็น ถ้า ไปเย็นพันเดิมชอง
บ้านประเทศนี้ แต่ พวกไทย คนฟัง จัด แลวเผื่อ หลาย คง มาใหม่
กั้ยใน 100 ปี มา นั้น
Nature of the Language; relations with Cambodian and Peguan.

Dialects of the Suai.

Mode of obtaining their livelihood.

Thai dwelling places.
Foundation of Thai Cities.

Muang Surindri's History and Situation.

Antiquities Found There.

Hindoo Traditions.
ตัวอย่างความคิดเห็นว่า บทเรียนไม่ได้ย่งตัวได้ จนถึงที่บ้าน ทำพยากรณ์

จะมีแดด แต่ จะมีฝน เมื่อ 6 โมง นั้น แต่ใน 11 โมง นี้

เรื่อง เมื่อ คือ ทำ รับ คุณ ภายใน เป็น วิ่งวิ่ง หลัง จะ แม่น ศิลปะ

แนะให้เรียนกัน อย่าง ทำการ ล้อลาก ได้ ทำเรื่อง ล่าล่า

เพราะ

ก่อนหน้านี้ ศิลปะ ไม่ได้ ทำ จึงที่รัก เท่านี้ สร้าง เมื่อ กำลัง

ต้องมา ให้ เท่านี้ รามา ยิ่ง แม่น เช่น สิ่งมิือนี้ และหนึ่ง ศิลปะ ที่ไม่ได้ เล่า ให้ เท่านี้ ทำ เรื่อง

เรื่อง แต่ก่อน ทำ ทำ หรือ เจ้า

เรื่องนี้ ที่พังกัน ชีวิต เพื่อ ลักษณะ แล้วก่อน เท่านี้ ทำ

ทำ ร่างกลับ แต่ไม่รู้ ที่ธุรกิจ นี้ ได้ ทำ เรื่อง

เรื่องนี้ ทำ สุนั่น อย่าง เหล่านี้ ไม่ ทำ

ก็จะ คุณ ทำ เหล่านี้ ไม่ ทำ

เกล้า เธวานุช ชุมชน นี้ ทำ เหล่านี้ ไม่ ทำ

บาล ศิลปะ

ให้ เลือก

เกล้า เท่านี้ ทำ เลือก

ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่านี้ ทำ เท่า
ใน ที่ ดี เมือง คุรินทร์ โปร ทาง หิ่ง คาน ออก แล กวน ออก ลึกลับ ถ้า เมือง ถูก แฝง เมือง ถึง อัน ไห้ พยายาม ดำ ผ่าน เมือง คง 2 นิ้ว ปาก เรา กิน คง สำคัญ น้ำ นิ้ว ปาก ล่าง ดี ขึ้น บ้าน แฟ้ม ลาย บ้าน ซื้อ ดำ แม่น นี้ กิน บ้าน หนึ่ง ดี เมือง รัตนบุรี เหล่านี้ ขึ้น บ้าน ที่ ใกล้ จึง บ้าน ชือ ตลาด แตก กัน พวก ล่าง เรา นี่ แต่ โบราณ มา เลย ขึ้น สบิ่น ของ ปาก น้ำ ซ่อน พล ผ่าน ล่าง เรา นี่ กิน ไห้ ฉัน นี่ เมือง ไห้
Legend of the White Elephant.

คำ หนัง มี ล่าง เมื่อ **3** ล่าง พลิก ผ่า จาก กรุง ศรี อยุธยา

มา ทาง ดง หาพ่อ เมื่อ พิมาย แล้ว เราย มา อยู่ คง ทาง ห้วง ทับ ทัน

มา เริ่่ม ใช้ ถัง เริ่ม ไป ใช้ ทอง ที่ มาย บ้าน เพราะ ทอง กับ พวก

พ่อ ช่วย กัน ให้ ร้อง ขับ ได้ ช่วง เริ่ม หนึ่ง ไป ทาง ที่สิ่ง นั่น อยู่ ไป

อยู่ ใน อง อา จะ ห้าม โอน ใคร ใคร ที่นับ นั่น มา ก็ หนึ่ง เพราะ

กิบ บุบ หนึ่ง ตรง ใคร รู้ ขับ กัน พวก มา พ่อ อยู่ ที่ร่วมไม่ โอกาส

ใช้ ของ ที่ต่าง ๆ ไป ไม่ ได้ ถาม ให้ ความ ถูก เบื้อง ต้น ของ ช่วง เริ่ม

มา ทาง ช่วง ทางสุ่ง ได้ ชื่น พระพุทธา นั่น นั่น ก็ ถึง คง อา จะ กิบ คั่น เลือก

นั่น เพราะ กิบ นั่น จึง ได้ ตั้ง ทาง จะ ทาง ระยะ จะ ทาง พ่อ ที่นั่น

ให้ ตาม ไป จน กระทั่ง ศรี อยุธยา ครับ เพราะ กิบ นั่น ได้ ช่วง เลือก กลับ

ไป แล้ว รู้ นั่น มี ชื่น หมาย บ้าน ดิน ทาง ที่นั่น ผ่าน อา ผ่าน พระ กิบ

อยุทธยา มี ของ บรรณา การ คือ ทาง คง จัด ให้ บื้ว หรือ ไม่ อา จะ ห้า

หนึ่ง ทาง ระยะ จะ ให้ ไม่ สิ่ง คือ ทาง พ่อ ที่นั่น ได้ เจาะ 2 ตัว ไหน ๑

ให้ น้ำ ล้วง สง่า โอน ให้ สง่า เลือก เล่อน เพราะ กิบ นั่น ได้ ศัก ยก

เอ่ย แล้ว ที่นั่น บรรณา การ เล่น ตรง ถึง ให้ ทาง คง เล่น

ที่เจ้า เลย ถึง กัลบ บุรี ศรี นคร อา จะ

ให้ ทาง ระยะ จะ เล่น ที่เจ้า

เมื่อ กัน ที่นั่น กิบ ใคร แล้ว เล่น ให้ ตรง เมื่อ เมื่อ ตรง คง ยาง

ให้ ตรง เลย เลย กัน ที่ เลย บ้าน สำหรับ ทาง เกย

ให้ ตรง เมื่อ กัน ที่ เลย กับหน้าจึง

ให้ นั่น เลย แต่ ไม่ปรากฏ

[182]
History of the Thai Immigration from the Sibsong Chu Thai.

แต่พญาคำคาน ตั้งแต่ียงไทยได้ยกมาจุดเมืองแห่งหนึ่ง ในอินเดีย
เพื่อเจ้าไท ลงมาตั้งเมืองขึ้นก็คือนครหงซาง พระบางเปนที่นั้นมา
จนได้ขยายลงมาตั้งเมืองจนฟื้นคืนอย่างใหญ่ที่ผ่านไป
มีเหตุผลที่มาในแรกตั้งนี้พจสมีปรากฏใน พญาคำคาน เมืองศัก
ภาคซึ่งตรงกับเมืองปัจเจียในเมืองสิบสี่สหรัฐเริ่มต้นได้ 1050 ปีแล้ว เมื่อ
ที่นั้นถึงก็คงจะเป็นแต่ที่ทำเลเป็นคงเหมือนด้วยแม่น้ำเชียง채บร้อย
ที่มีแม่น้ำซ้ายแม่น้ำใจในบั้งต้นนี้มีเหตุที่มาทางจะได้
ขยายลงมาตั้งเมืองขึ้นก็ตามที่นี้มีความเห็นพญาคำคานเมืองนคร
ศรีบวชชัยภูมิ ตรงนี้เจ้ามาขยายลงมาเมืองพระนคร เกิดในยุคนี้จน
เต็มที่ก็นั้นยังมีพระพุทธปรามิทั้งหลายเรียกว่าพระสุร โพธิ์
เสียบ เพราะเหตุท่าน เสด็จอยู่ในอาณาจักรในสมัยนี้พระสุร โพธิ์
ก็มีพระพุทธะอยู่ในศักดิ์ศรีทางมาแลวปัจจุบันนี้ พระสุร โพธิ์
ก็มีพระพุทธะอยู่ในศักดิ์ศรีทางมาแลวปัจจุบันนี้ พระสุร โพธิ์
ก็มีพระพุทธะอยู่ในศักดิ์ศรีทางมาแลวปัจจุบันนี้ พระสุร โพธิ์
ก็มีพระพุทธะอยู่ในศักดิ์ศรีทางมาแลวปัจจุบันนี้ พระสุร โพธิ์
ก็มีพระพุทธะอยู่ในศักดิ์ศรีทางมาแลวปัจจุบันนี้ พระสุร โพธิ์
พระมุข พวกลดวั อิค โอ้ เหี่ยวๆ ตาม มา ไม่ไหว กทพหัณ เม่น หลัง อยู่
ตาม ราช ทาง เดียว ราช กัน ไป คน พวกลนนนนน ยัง ปรากฏซึ่งเรียกกว่า
ส่วน บรรยาย สิ่งนี้ พระมุข ใจเหล่ มิต กับ พวกลดวั กบุรพะการ์ที่ไป ตั้งอยู่
นาน ได้นั้น กับ พวก คงไป ตั้ง อยู่ ที่ เทศาม โซ โอ้ ข้าง หวัง ได้กัน
แนะ ศิลป ที่ ชื่น ตั้ง เพลง แหม่ แหม่ ใน บ้านพิบูลนนนน ภูมิ หลัง ก็ได้
รับ ความ กระทั่ง ขณะ ของพวกลดวั ทันอยู่ไม่ได้ ท่านพระมุขสิ่งพวก
คงว่า สะพาย หนัง เซมาสลับ มา ทาง เรือ ตาม ลำ แม่น้ำ โอ้ ข้าง มา ตั้ง อยู่
ที่ ตั้งเป็น ที่ทำการ ศึกษาราชได้ 1088 ปี ท่านพระมุขใจเหล่มิต คงให้
ไป เสัญ เจา หน้า บรรยาย มาจาก บ้านลึก พน ลำ ใส่ลง สองนนน ราศร
วิเศษ ให้ เป็น เจา นคร คำ ปากกัก ทาง น้ำ เจาะ ลำยร ศิริ สมุทร
พุทธ ราช ถัง กุด คงมีอง ใช้ 15 ปี ก้ ก่อ ไว้ เจา โอ้ กุมาร
ราช ธุร ได้ เป็น เจา คงมีอง เขียน บิดา คือ มา จน กับ
จุฑาท่าราช 2378 ปี กองทัพ ไทย ยกไป ปล้ ไป รื่ ไว้ เมืองนคร คำปากกัก ศิริ ศิริ
บ้าน อิค กรร บิบ อุ้ม โรก ธรรม เหลือ
เมือง จุฑาท่าราช ไป เป็น เจา เมือง แซ่ อุปรารยา เมือง อินยิบ อิน
บ้าน บ้อง อิน ท่าราช 2380 ปี กองทัพ กระ เป่า ๆ ยกไป ปล้ ไป ศิริ
เมือง เหลือ คันห่าน ดอก ทำ อานา เขตร สมุทร ราชกิจการล้าน ศิริ ได้
แม่ แพร่  ulong  долго มาก ด้วย ใน ภาพ แฝง คัน ข้าง ที่ศิริ ได้ นน มาก ชน

Foundation of towns and their history in modern times.

ต่อ นี้ ไป จะ ได้ กล่าว ด้วย มุด เหตุ ที่ ได้ ศิริ เหมือน คำว่า ๆ ใน
มณฑล ค้น อดะ ตาม ที่ นั้น ชื่อ เหมือง ปรากฏ ใน แผน ที่ บั้นบัน นน

[ 184 ]
เพียง แต่ ความรู้ ที่เกิดขึ้น เมื่อที่ไหน ได้ ตั้ง ดี ชัย เมื่อใด เพราะเหตุ เรื่อง ตาม ความคิดมี ขอ ความคิด จึง ฉันใจ กล่าว ค้อยไป นี่

เมื่อปี มาจะ ตั้งในกำแพงๆ ที่ศักจะสำเร็จได้ 3/๔ ถึง ไม่มี หรือที่กั้น ไประดับ หรือ ทำ นา ข้าว แปลง นา บ้าน ปาก กระจาดเปนที่พระ อุทุม เจ้า เจ้า เมื่อ รักษาเป็นบ้าน ปาก กระจาด ข้าว เป็นเมื่อ กระจาดแปลง โคใหญ่ ที่ นา ข้าว แปลง ได้มี ความชอบ ข้าว อาหาร กระจาด ทำ ไทย ไปได้ เหรียญ ค่อนทาน คึงได้ นี้ เมื่อนี้ เหรียญ โค้ ข้าวเมื่อนี้ หนัง แตก คริ้ง นั่น น่า

ครั้น ก็เห็น เช่น จุฬาราษี ไร้ ๓๐๔ นิ้ว เหตุ กล่าว เกิดชื่นในแกร่ง จึงผู้จะ ครั้น กรู ที่หนึ่ง ข้าว นา ข้าว หรือ ตรัง บ้านertz อยู่ ที่ เมื่อก่อ หรือ ด้วย คุณ วิเศษ สัญญ์ ลง ขาน เขียน เราเล่า บาน กอน ทำ ข้าว มา ต้ม เมื่อก่อ เครื่อง คำประกาศ เจริญ คุณ คำประกาศ มีคุณ อักษร บอก น่า ตรัง เพลง ไปรัก เกลาเรา ให้ สำนัก ก่อนทำ ข้าวไป ช่วย ปราม พบ ซ่อม ก่อนทำไทยไปยันไม่เห็น กิ้ง พบ ซ่อม เข้า ตี เมื่อก่อ เครื่อง เครื่อง คำประกาศ ได้ เจริญ คุณ คำประกาศ ถึง .dense ยิ้ม พบ ซ่อม ยำ ก้าว ข้าว มา กิ้ง ป้า มา เพราะมุล

ขณะนี้ ท่ามาผ่านข้าวอยู่บ้านสีทางกัน ทางที่พระมหากิ่งผ่านน้ำช้างเปนที่พระประจุ สร้างราชูบานบ่อและสมัยก้าวลงไป รวมตี กองทำฟักซ่อมที่คับแค่ น้ำกับข้าวของ อนาคตเขียนปรามผ่านพระมุด กองทำฟักซ่อมแตก อยู่น้ำ นายเขียนแก้วหน้าสูบทากิ่งในดี รวมฟักก้องทำไทยไปกิ้ง ได้จัดการปรามเขียน พบซ่อมเรียนแล้วก็
มาก ท่าน เลย น่า ท่าน ที่ค พระยาท่าน ก้า ผู้ มี ความชอบ ลงมา
บทบาทแก่ เรา คืบ พระยา โปรด เข้า สอง คืน ท่าน
อยู่ วิจัย ราชฐาน งาน เจ้า นคร คุ้มภักดี แล้ว ให้ ยก บ้าน บ่อย
และ ตรัสถึง บ้าน เมื่อ ผ่าน ผ่าน เมื่อ บุตร ราชฐาน ตั้ง ท่าน
ที่ค พระยา เข้า ที่พระยา ราชฐาน เจ้า เมื่อ บุตร ราชฐาน ให้
ท่าน ก้า เข้า บุคคล เมื่อ บุตร ราชฐาน ที่ค มี เมื่อ บุตร ราชฐาน เปลี่ยน
ไม่ เลย แม่นี้ พระ มั่น ครั้ง ว่า พระภิกษุ 310 เพิ่ม บุคคล
พระนครมหาเทพ บ้าน เมื่อ แสดง ใน เกาะ คอน ใช้ เรื่อง เล่น ด่าน ขาย ขาย
และ ทาน แพะ จะ เกือบ ข้า ให้ 4000 เศษ ไป ครั้ง อยู่ บ้าน ราคา บาง
เงิน น่า เข้าถึง ซึ่ง โปรด เก้า เรา ให้ คืน บ้าน ราคา บาง เรื่อง แสดง
ถึง ให้ ยก มุข เข้า ที่พระนคร มหาเทพ เข้า เมื่อ แสดง เป็น ผู้
ครั้ง อยู่ มา เข้า พระ วิจัย ราชฐาน งาน เจ้า นคร คุ้มภักดี
พิรวด ทำให้ บุตร ฯ พระภิกษุ 310 เปลี่ยน ให้ เข้า หน้า นี้ บ้าน เจ้า นคร
คุ้มภักดี ครั้ง หน้านั้น ราชฐาน เมื่อ ใช้ ไม่ เดิม ใด อยู่ ได้ บัง บั้น เข้า
นคร คุ้มภักดี หน้า นี้ ราชฐาน เมื่อ ใช้ ซึ่งไป อาศัย บัง พระพรหม
ราชฐาน เล่น บุรี กำหนด เมื่อ บุตร ราชฐาน บ้าน เข้า มาuebas ข้าว
ก็ ทาน แล้ว ทาน บ้าน เพาะมา เสน่ำ ทาน บ้าน เพาะ
ความ ทราบ บ้าง ตาม ทุก
ทรัพย์ ซึ่ง โปรด เข้า เรา ให้ คืน บ้าน ลัทธิ ไป ด้าน น่า พระสิ่ง ข้าม
บ้าน เมื่อ ใช้ ราชฐาน ครั้ง ราชฐาน เมื่อ ใช้ เข้า ที่พระสุต ราช
ราชฐาน เล่น เมื่อ พิรวด แล้ว ให้ คืน บ้าน กฎเมื่อข้าม บ้าน เมื่อ
ชม ราชฐาน ครั้ง ท่าน ก้า บุรี แล้ว เมื่อ บุตร เข้า ที่พระเหตุผล ศาสตร์
เมื่อ เมื่อมิตร แล้ว ให้ คืน บ้าน เหลือ คง ใน ด้าน น่า เหลือ ข้าม บ้าน
เมือง ดูครานภูมิ ด้วย เขา เมือง เบิ้นที่พระราษฎรวางยา คืน กรุงเทพ เมือง ทั้ง นี้ ให้ ดิน พร้อม กัน ใน ปี จุฬาภรณ์ ๑๔๒๐ ปี จุฑะ ถึง ศาก สิ่ง นั้น ให้ เบิ้นน้ำ สมา เมือง ครช นคร เขา เป็น เมือง ราชบุรี เพิ่ม นาม เจาเมือง เบิ้น พระนคร นคร ถึง ให้ คง เบิ้น เมือง จัน เมือง นคร ราชบุรี ที่ มานาน ถึงนี้

ศากะธารา ๑๔๒๐ เตกุล หลัก อาหมา ลำเดือด ใจ เลี้ยง ลงสมุน กำลัง ข้า ยา บรา ด้วย เมือง นคร ซับปักศัก ไว้ เขา นคร จันทราศัก หมา น้อย หนึ่ง ไป ซึ่ง กรม มักแดง ครั้ง หนึ่ง พระยา นคร ราชสิมา (ท้องถิ่น) ออกไป
ศัก ราชสำนัก อยู่ เมืองใจ ไป แก่ กองทัพ ให้ พระศรี อรรครชาด เมืองใจ ยกระดับ ไป ที่ กองทัพ บุกแรก หนึ่งไป จาก เมือง นคร จับศัก ก็ที่ ชายลำเดือด ใจ หนึ่งไป ซึ่ง ที่ เขา ดิน ยามไปปลาย น้ำ เชือนาม แกล้ง เมือง อธยาภูมิ กรุงเทพฯ ให้ พระยา สมา จามมากยิ่ง (บด่อม) ยกกองทัพไปปรามปราบพวกเขารบ ศัก อายำลำเดือดใจ เลี้ยงให้ แล้ว ทรงพระกรุณาโปรดเกล้า ให้ ราชการ สมบูรณ์ เมือง เจียรภูมิ เบิ้น เจ้า นครเจริญ ศัก บ้านเมืองที่ ให้ _ROMAN_

ศก.

ร่มเกล้าที่ ๒ กรุงเทพฯ ศักหนึ่ง Đức ให้ ร่มเกล้าที่ ๓ เมืองจุฬาภรณ์ศักได้ ๑๓๐๐ เข้า ยืนเมือง เจียรภูมิ แต่ เขาได้ เมือง นคร จับศัก เบิ้น บุกแรก เขาไป แล้ว กองทัพ ออก เท้ายดี เมือง ท้อง กรม เมือง ต่าง เมือง ศัก สิ่งอื่น เบริ่ง อุดม เมือง เบิ้น ราชศัก ได้ เสริม เทควงธาตุ เขา เมือง เบิ้น ราชการนั้น เขา เมือง ศัก สิ่งอื่น เบริ่ง อุดต่าง หนึ่ง เขาไปแล้ว เบริ่ง ศรีบนนั้น เขา เมือง เบิ้น ศัก

ศัก เข้า แย่ง แย่ง กวาดพล เมือง ออกด้วย ท้อง ศัก ระ ท้อง ศัก ราชบุรี
บ่อย แม่ ที่ว่า ซึ่ง คง อยู่ บ้าน จากนั้น แย่ แม่ พระ ศรี กษัตริย์ เมื่อ ฤทธิ์ หรือ ไม่ เพื่อ คง ที่ ที่ กรุงเทพฯ ซึ่ง เขา พระยา ราชสิทธิ์ ยก ขึ้น ไป ทาง ข้าง โอ ถึง เมื่อ ฤทธิ์ กอง ที่ ว่า ก็ แยก หนึ่ง ไป แม่ ทหาร ให้ ตาม จับ ตัว เขา อยู่ ได้ แต่ ปรับ ปราม บวก ลบ แล้ว บอก ข้อ ราชการ มา ระดึงเท้าหง. คั่ง ทรง พระ กรุณาโปรดเกล้าฯ ให้ เลือก ยศ เขา เมื่อ ฤทธิ์ ขึ้น แปล พระยา ฤทธิ์ กษัตริย์ ศรี ภคิยา อันนั้น ยก เมื่อ ฤทธิ์ ยก ขึ้น ถึง เมื่อ ขึ้น เมื่อ ขาด ราชสิทธิ์ มา ให้ ขึ้น ทรง เท้าหง แล้ว ให้ แยก เลือก โอ ถึง ขึ้น แปล เมื่อ ฤทธิ์ ขึ้น ทรง พระ กรุณาโปรดเกล้าฯ ใหม่ แปล พระ อภิ ราชสิทธิ์ เขา เมื่อ ขึ้น คน 3,000 เกียรติ ถึง เมื่อ หนึ่ง แปล เมื่อ ฤทธิ์ อภิ ดัง ท่า เลือก แปล พระ เลขา เขา. เมื่อ ฤทธิ์ อภิ กลุ่ม คน 300 ถึง บ้าน คำ ทอง ห้อง เลือก คำ ทอง ใหม่ ถึง ทัว ร้าน เลือก พระ อภิ ราชสิทธิ์ เขา เมื่อ กลุ่ม คน 300 ยก เมื่อ คง เมื่อ ฤทธิ์ สวม แปล เมื่อ ขึ้น เมื่อ คำ ทอง ใหม่ ยก เมื่อ อภิ ดัง ขึ้น ทรง เท้าหง ถึง เขา เมื่อ เลือก ที่ พระ ราชสิทธิ์ แล้ว ยก เมื่อ สวม แปล ขึ้น เมื่อ เลือก ซึ่ง คำ ทอง เลือก คำ ทอง ราชสิทธิ์ นั้น เหล่า เมื่อ ขึ้น พูด ขึ้น เมื่อ เลือก ชื่น นั้น คง ชน พระ オンライン ซึ่ง พื้น บน ใบ พิมพ์ราชรัฐ 130.

กราน คั่ง นั้น มา เมื่อ เขา พระยาราชสิทธิ์ ยก ขึ้น แปล เขา เพื่อ ยาย ภิกษุ แห่ง เลือก แปล เขา เพื่อ พระ เป็น บั้น พระ สะ רים กับ บูชา ใน ตนเอง บูชา ตำแหน่ง เลือก นั้น ภายใน ที่ ว่า บ้าน นี้ กำหนด ให้มี เมื่อ การ diğiniz นั้น เมื่อ เลือก เลือก เมื่อ เชื่อม รวม เมื่อ นั้น บวช เมื่อ ว่า เมื่อ ก้า-เกิด เมื่อ คำ มวน เมื่อ พ่อ เมื่อ พลาน เมื่อ ชุม พระ เมื่อ ควร เมื่อ พ่อน เมื่อ พลัง เมื่อ พลัง พ่อ เมื่อ พ่อน ให้ ครอบครัว เขา มา ครั้น นั้น มีเงื่อน
放开 ที่พื้นที่ราษฎร ๒๖๖๙ คืน โปรด เกี๋ย ให้ ตั้ง พระ ค่า ก่อน หลาย คราว เมื่อ ค่า ที่ บัญ พระ ตุ๊กคร้าน ภักดี เจ้า เมื่อ ทาง ข้อมูล คุณ คราว ๒๕๙๑ คืน ที่ อุปถัมภ์ หลาย คราว เมื่อ ค่า หน่วย บัญ พระ คราว ตุํกคร้าน ภักดี เจ้า เมื่อ แขน ธนาคาร คุณ คราว ๒๒๖๔ คืน ที่ ราชบัฏ สาย น้ำ ที่ บัญ พระ คราว ๒๒๖๔ คืน ที่ ราชบัฏ สาย น้ำ ที่ บัญ พระ คราว ๒๒๖๔ คืน ที่ ราชบัฏ หน่วย บัญ พระ คราว ๒๒๖๔ คืน ที่ ราชบัฏ หน่วย บัญ พระ คราว ๒๒๖๔ คืน ที่ ราชบัฏ หน่วย บัญ พระ คราว ๒๒๖๔ คืน ที่ ราชบัฏ หน่วย บัญ พระ คราว ๒๒๖๔ คืน ที่ ราชบัฏ หน่วย บัญ พระ คราว ๒๒๖๔ คืน ที่ ราชบัฏ หน่วย บัญ พระ คราว ๒๒๖๔ คืน ที่ ราชบัฏ
จำ จำหวัง หวัง เมือง ที่ ยอด ซื้อ แม นี่ ไตร่ ฉัน ใน สร้าง เดี๋ยวกัน ครั้น
ณุณ์ แปลสิ่งที่แปลก ๆ ก็ไม่ร้าย ไปรษ ให้ตร็ บ้าน กระ สิ่ง เป็น
เมื่อ เท่า เวลา ตัง นัก เมื่อเป็นพระ ถนน ที่ก็ เจร เมื่อเช้า ต่า
เช่า ในผู้ เดียว นี่ เจ้า พระยา บัคนทรี เข้า มี หนังสือ บอก
สิ่ง ตั้ว หยุด ซิบ쩍 มาบาง ต้อง เมื่อ ครับ สรรพสภาก บัน หยุด คำว่า
กรมราช ลง ธุร์ เข้า มา กรุงเทพฯ ว่า คน ที่ ฮ่อง นี่ มี ความ
ชม ใน ราชบพ สิ่งรวม ครับ ทรง ทรงการณ์ โปรด ตั้ว หยุด ซิบ쩍 เป็น
ที่ พระศรี ตุ่ม เจร เมื่อเช้า สดุยาบา บ้าน หน้า แห่ง น่า โอมใหม่ แต่
เมื่อ เซซ ขุน ถึง กรุงเทพฯ ยก บ้าน นคร ขัน เป็น เมื่อ มีพระ ครา
หลังจานบุก เบื้องในข่ามก็ เจ้าอง มีพระ ให้ ขัน เมื่อธุร์
ครับ ครับ นี่ ยิน แต่ มา จน ถึง ราชบพ สิ่งบูรณ์ นี่ หรือ เมื่อท้อง
เหล่า นี่ เกิด ผู้ กฎหมาย มาขัน ต่าง เมื่อ กิ่ง ท้อง บอง
ขอ ครั้ง เมื่อขัน เกิด เมื่อขัน คน ขัน โอมใหม่ ขุน หลาเมื่อ ขอ เมื่อ
สดุยาบา ขอ ครับ เปา ธุร์ไม่แตก ขัน เป็น เมื่อ ครับ ครับ ขัน
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ประ ศรี กิ่ง บบางวัน ผูน แบ่ง เมื่อ ครับ นารา ประสัก ครับ บัง หัวใจ
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ท่าง เป็น ครับ ขัน บ้าน เมื่อท้อง ครับ ขัน บัน ขัน

[ 190 ]
KING MONGKUT.

BY DR. O. FRANKFURTER.

On the 17th October, 1804, the King known in history as King Mongkut was born of Somdet Phra Buddha Löt La and Somdet Phra Sri Suriyendramat. His father, who held at that time the position of Chao Fa Krom Luang Isara Sunthon, was born in 1765, being the son of the founder of the Chakri dynasty, Somdet Chao Phya Mahakrasatriya Suk, afterwards known as Somdet Phra Buddha Yot Fa. Ayuthia had been destroyed by the Burmans and the capital established in 1767 on the left bank of the Menam Chao Phya at Dhanaburi by Khun Luang Tak. To his energy Siam owed her renewed existence as a political entity. Khun Luang Tak reigned for 15 years in Bangkok, Dhanaburi, but became demented and was deposed, and in 1782 Somdet Chao Phya Mahakrasatriya Suk by the will of the nobles and people was raised to the Royal Throne. As King he continued the work which he had commenced in the reign of Khun Luang Tak as his chief adviser and general.

These were troublesome times in Europe. The chief colonial Powers were engaged in warfare, and Siam, free from outward political influence, was enabled to shape its own destiny, and when after a reign of 26 years Somdet Phra Buddha Yot Fa died in 1809, his son Phra Buddha Löt La succeeded him on the throne, which he occupied up to 1824. His name will always be remembered as that of one of the best, perhaps the very best Siamese poet, and we shall not be very far wrong, if we ascribe the forcible and plain language used by King Mongkut to the influence of his father. Also during his reign Siam was free from outward troubles. The political relations which existed for centuries with Portugal were renewed; and in his time the Vice-Roy of India sent an embassy under Crawford to enter into relations with Siam. That this embassy led.
to nothing was perhaps due to the negociator, who can scarcely have been considered successful in his relations with Annam: but regard must also be had to the time in which the embassy fell and to the instructions he received in relation to the internal policy of Siam. Phra Buddha Löt La died in 1824. The part which Chao Fa Mongkut played during the reign of his father was necessarily little conspicuous; but it is curious to note that the first event related in his life, after the bathing ceremony was performed (1812) and before even the hair-cutting ceremony, was that he was sent with his uncle Somdet Chao Fa Krom Luang Phitaks Montri to receive the Peguans who had taken refuge in Siam and who settled afterwards in Prathumthani and Nonthaburi. More conspicuous throughout the reign of Phra Buddha Löt La was his eldest son Krom Műn Chesdabodindr born in 1787. It was due to him that a conspiracy which broke out on the accession of Somdet Phra Chao Löt La was suppressed. It was he who during the whole reign of his father had charge of the Department of Foreign Affairs.

After the Napoleonic wars were over the attention of Europe was once more directed to the East. In 1819 the first war between Burma and Great Britain broke out: Burma, the hereditary foe of Siam, was defeated and had to buy peace by ceding a province, and was thus practically excluded from the seashore. It was clear that another factor had arisen in far Eastern Asiatic politics; that China was no longer the paramount power, a position which she tried to maintain and to usurp. This was clearer yet when in 1824 a Treaty was made between Great Britain and the Netherlands defining, as it would be called now, their sphere of influence, and possessions, in the far East. The responsible statesmen of Siam recognized this fact, and we shall not at this distance of time be far wrong if we partly attribute the election of Krom Műn Chesdabodindr as King of Siam in preference to Chao Fa Mongkut thereto.

The Prince Chao Fa Mongkut was only twenty years of age and had just entered the Priesthood when his father died. It was necessary that a strong experienced hand should be at the head of affairs; and such a one undoubtedly Krom Műn Chesdabodindr was. He had gained experience in Government work under his father; he was first to again recognize the fact that the system
of isolation could no longer be maintained, and thus we find that under his reign the Burney treaty with Great Britain was concluded in 1826.

Chao Fah Mongkut remained in the priesthood during the whole reign of Phra Nang Klao, the name by which Krom Mün Chesdabodindr is known in history. New ideas were brought to him; formerly surrounded by the strictest Court etiquette, he was now brought into contact with that most democratic institution the Buddhist priesthood. Averse to caste and recognizing no other merit than that brought about by one's own deeds, the receptive youth laid here the foundation of the principles by which he was guided when he was called to the Throne. King and Royalty were no longer for him exalted beings; all were the servants of the State; all were to be considered by the acts they had done and by the fruit of these acts, in strict agreement with the tenets of Buddhism. His life in the Priesthood also showed him the necessity of education. The policy of self-sufficiency and isolation were for him things of the past, and when he was called to the Throne he put into practice, first and foremost amongst the Royal family, what he had learnt in unrestrained intercourse with others, that the basis of the State lies in education, and that only by education could those who were called upon to govern, influence the governed classes. He recognized that if Siam wanted to take a place amongst the world-nations, it could only do so by adapting its own institutions to those of other nations and especially those of the western world. In the priesthood he likewise found a field for his energy.

During the troublesome time following the conquest of Ayuthia by the Burmans the doctrine and practice of Buddhism had lost much of its pristine purity, and Khun Luang Tak especially during the last years of his reign tried to interfere with it. It was no doubt also one of the reasons for his deposition that he claimed control over the Priests and claimed in regard to them for himself a position to which he was not entitled. Learned priests there have always been in Siam: whilst at no time priests were allowed to interfere in worldly affairs or control them. As long as they were in the priesthood, any interference of the temporal authorities in the ecclesiastical Government was resented. The Chakkrī dynasty as soon as it came to the throne showed by its
enactment its endeavours for the purity of the doctrine: it is known that deputations had previously been sent from Ceylon to Ayuthia to get from Siam the Buddhist ordinances as it was rightly considered that the doctrine was there preserved in its purest form as Siam was free from outward influence. One of the first acts of Phra Yot Fa was the convocation of a council for the recension of the Tipitaka and the building of a special hall in the Wat Phra Keo to preserve it—the Ho Phra Samud Mandira Dharma. Chao Fa Mongkut when he entered the priesthood took his duties in full earnest and during the whole time he was in it, up to the time he was called to the throne, he studied the tenets of Buddhism. By his own work he influenced the doings of others. He was the spiritual adviser of all who came to see him. He followed in all respects the precepts of the Vinaya and in his numerous pilgrimages, he always travelled on foot, without any large retinue. He was accessible to all and what he had practised in the priesthood, he practised also when he was called to the throne. Whilst in the priesthood he became the founder of the Dhammayut sect, and it is curious to note that whilst it was more orthodox in going back to the original precepts of Buddhism, it was in fact more liberal. Unitas, Charitas, libertas were the governing rules of this sect. Whilst in the priesthood he acquired by personal intercourse with the followers of other creeds and with missionaries, an insight into foreign creeds and it was perhaps due thereto, that when the treaties with foreign powers were made the principle of perfect toleration and liberty of conscience was once more embodied in them. The leisure he had in the priesthood he employed in historical and linguistic studies. The numerous little edicts on grammatical questions, on archaeological matters, etc. which were issued during his reign although signed by others were due to his initiative, and to him was due the publication of the Phongsavadan by Somdet Phra Borommanuchit, which gives the history of Siam, in a concise form from the year 1350 up to the destruction of Ayuthia. From his own hand we have an English grammar and the brief Notices of the History of Siam written in English, and further numerous notices on obscure points of ancient history, archaeology and tradition, which in any serious study cannot be neglected. The time he spent in the priesthood showed him the need of Siam for further development.
as in his position, free from political restraint, he could judge for himself by his intercourse with persons of other nationalities. It was therefore natural that during the last years of the reign of Phra Nang Klao he was consulted by what might be considered the young Siam political party. The Burmese war had shown that the East could no longer shape its policy independently from the rest of the world. China, which for years had been considered by the countries of the far East as their natural protector and master, had failed in its policy of isolation and had to admit for trade and intercourse representatives of the West. It is of course unnecessary to enquire whether the special causes which led to the so-called opium war with China could be justified: the war must be considered from a historical standpoint, as one to break down the impossible policy of isolation.

The attempts of foreign nations to establish intercourse with Siam had not at that time led to any appreciable result. The attitude of Siam might be considered a passive one: it was not adverse to intercourse, but on the other hand it certainly did nothing to encourage it. The early treaty negociated by Capt. Burney whilst establishing relations could not lead to any result, as the trade privileges given to China made competition impossible and the rules under which trade had to be carried on, were partly vexatious owing to the numerous monopolies. The treaty therefore remained a dead letter. The mission of Sir James Brooke fell at a very inopportune time, and probably the Raja, who had carried all before him in other parts of the East, did not in his dealings with Siam show sufficient tact. Nor can the attempt made by the United States to enter into treaty relations be considered serious. The Plenipotentiary sent was not a persona grata. The foreign relations were thus practically at a standstill under Phra Nang Klao. At the end of the reign numerous monopolies had been established and vexatious restraint had been put on internal trade.

Phra Nang Klao died in 1850, and as no provision could be made by him to appoint a successor the choice of the Ministers naturally fell on the eldest son of Phra Buddha Löt La, the Chao Fa Mongkut, to succeed him. Great was the joy of the people when the announcement of the election of King-
Mongkut became known: flowers were brought to him from all and
sundry: it was felt instinctively that the Prince Priest would as
King take an interest in the welfare of his people as he had done
when he was in the priesthood. There were few foreigners at the
time of the accession of King Mongkut in Bangkok: but from the
few records left, we can see that his accession was hailed with
universal satisfaction. Great things were expected from the King
and it is not too much to say that, without outward pressure, these
expectations were fulfilled. It is known that in the Burney treaty,
1826, a heavy measurement duty was levied on ships in lieu of Cus-
toms duties: that the export of rice was forbidden, that is to say
only if a three years supply of grain was in the country permit for
export was granted, just as was the case in Burma: that teak could
not be exported and the import of opium was made a crime. There
were besides numerous monopolies: the rights which the people
enjoyed in former times regarding rights on fisheries were, owing
to religious scruples, curtailed in the reign of Phra Nang Kla. By
a proclamation issued in the commencement of the year 1853 all
this was altered. The measurement duty was reduced; opium was
made a monopoly; fishery taxes, and therewith the right of the
people to trade, were again introduced. This proclamation is the more
curious as certainly a great deal of opposition was made by Chinese
and others in whose hands the trade was. The population of Siam is
mainly agricultural and the feudal system militated against the
people engaging in trade: therefore opposition to this measure was
even to be expected from those who, as the future has shown, were
benefited by it.

The next step was to embody in Treaties the principles by
which the intercourse with foreigners would be regulated. By these
treaties Siam is governed to-day in its relations with foreign powers,
and it is no mean praise to the statesmanship of the negotiators
that they are workable even now after nearly fifty years. One
might have wished that certain distinctions had been drawn with
regard to the extraterritorial rights. It is of course easy to criticize:
but we should never forget the conditions prevailing at the time.
Steamship navigation was, as far as Siam is concerned, in its infancy.
The sailing-boats which came to Bangkok in the Monsoon were at
the same time traders. There arrived in 1850, 332 vessels carrying 937,800 piculs to the value of £541,375. Of these vessels only 2 with a capacity of 10,400 piculs belonged to English Merchants, and 2 with a capacity of 8,000 piculs to American Merchants. We can thus not wonder that in the Penal Clause of the Treaties the ship was made responsible for a breach of Customs Regulation. The 3% import duty levied since that time also appears inadequate as regards present conditions: but it was the duty levied on produce coming from China: and China held in the estimation of the Government in former times a high rank. It is known that from olden times foreigners in Siam were allowed to live according to their own laws and customs: but the persons administering these laws were appointed by the King. Thus we find in the Treaty made at Louvo on the 10th December 1835 that “cases amongst the Christian converts shall be adjudged by a mandarin specially designated for the purpose.” We find amongst the officials of the Ministry for Finance, which had charge of foreign affairs, the Krom Tha Sai and the Krom Tha Khwa as having charge of foreign settlers in Siam: when the Treaties were made the European powers had scarcely any colonies from which immigrants came to Siam. It could not enter the mind of the negotiators that persons whose religions, laws and customs were similar to those of Siam should be exempt from the jurisdiction of Siam and liable to alien laws.

But whilst the Treaties were thus made by the officials, the statesmanship of the King was shown in the personal relations on which he entered with the negotiators, Sir John Bowring, Charles de Montigny, and others. Throughout his reign we find thus, if we may say so, a democratic trait in all negotiations. He was not averse to making known his views by publication, and in his reign the Official Gazette was first issued. It was the communication “of the King to the nobles and people regarding Government affairs, in order that they may conform to them.” Whilst he could not all at once break down the official etiquette existing in all countries of the far East, he, in his personal intercourse, made himself free from it; he willingly fell in with the claims of the French Treaty regarding the help and facilities to be given to savants: he had, whilst in the priesthood, seen what a mine of knowledge remained unexplored, and whatever
books were published in his reign were due to his initiation or even issued with his help. The records of foreign travellers written in his time amply bear witness. His own language was always forcible and to the point; he was averse to squeamishness. He knew, of course, Pali well: but he deprecated the use of Pali words when a Siamese conveyed the same meaning, and when only to show overlearnedness such Pali word was used. He hoped that the users of such words would become bald: and he characterized the whole tendency with the expressive word Uttari (supernatural), and it is known that to pretend to supernatural knowledge is considered in the Buddhist commandment a deadly sin.

The life he led in the priesthood naturally affected the King's ideas of his kingly office. The king did not feel himself a being apart from others: more democratic notions prevailed. It is known that according to Chinese and Indian notions and customs the sanctity of the King is so great that he cannot be seen by profane eyes. The different questions connected with the audience of foreigners in the far East have all their origin in these notions. When the King showed himself in the street, the people had to go out of his way: they were driven away by attendants: they had to keep their houses and shops closed and one of the first laws renewed when the present dynasty came to the throne was one having reference thereto. It is related in old books that when at the ploughing ceremony the representative of the King came in procession, the people had to have their shops and stalls closed, as otherwise the mock King would confiscate the things thus exposed for sale. De Vliet relates that in his time the noble vested with this authority got about three catties, a sum which of course represented a much higher value than at the present time. In the proclamation having reference to this question the king relates that in the reign of his father, a woman who intended looking at the King's procession was hit in the eye by an arrow shot by one of the lictors. Being informed of it the King at once had enquiries made and compensation paid to her. There was no safety, King Mongkut went on to say, for the King in the people hiding themselves from him. He would like to see his people so that he might have a chance of addressing them and meet those with whom he
was acquainted. The old law was therefore repealed: the householders themselves were made responsible for the good order in the street and they were told to make obeisance to the king every one according to the custom of his nation. Like in other proclamations he showed himself the Educator of his people, and thus had sown the seed which gave to the people consciousness of themselves.

The new laws and customs he had introduced were, of course made necessary through altered conditions, but that he recognized these new conditions at once shows his wisdom. The number of persons from foreign countries were few, and the only foreigners who came in great numbers were the Chinese, related both by race and language. Malloch mentions that between 1840-1850 the immigration of Chinese was at the rate of 15,000 annually, and this rate has been constantly increasing, whilst in the time of Phra Narai there were 3,000 settled permanently. Of other nations we find mostly those who took refuge in Siam to escape persecution in their own country. Here they found liberty of religious belief and soon formed part of the people with whom they easily intermarried, just as the prisoners of war did who had been brought to Siam in former years.

A new condition of things had arisen with the Treaties. It became necessary to provide for the new wants. The existing coins were not sufficient, now that foreigners wanted to buy the products of the country. The merchants had on their part to create a demand for the products of other countries: for the monopolies had this time really ceased, and it is curious how the wants of the population gradually changed and adapted themselves to the new conditions of things.

The original money tokens were cowries: of silver money we find the bullet or rather shell shaped ticals and it does not appear that in previous reigns the smaller coinage was regularly issued. In the commencement of the reign we find bullet shaped silver pieces of Ticals 2 and Tical 1 and a salüng and a füang. This was gradually replaced by the flat coinage consisting of pieces of Ticals 2, Tical 1, ¼ Tical and ¼ Tical and a bronze coinage. It is interesting to note the attempt made to establish this coinage and do away with cowries. 800 cowries were worth 1 füang, which would appear to have been the silver coin in general use, although smaller bullet shaped
silver coins are met with. It is said that a woman could buy her provisions in the market with 5 cowries, so that it became necessary to make the smallest coins issued of that value. This was the solot (Pali, solasa) i.e. one sixteenth of a fuang; its double was the att (attha) one eighth of a fuang. Solots of the King’s reign can scarcely be found: they were locally manufactured: but the metal used was so base that edicts had to be issued forbidding their being counted on hard boards. In the beginning of the reign edicts had also to be issued that foreign coins should and could be accepted: still people were unwilling to take them and Mexican dollars had to be stamped with the Royal Arms to give them currency. To this scarcity of coins was perhaps due the provision of the Treaty that §3 Mex. should be accepted as Ticals 5 and other foreign coins as the Rupee and guider in proportion.

To remove the scarcity of money, gold coins were issued—the thot (dasa), phit (visati) and phatding (batimsa) 10, 20 and 32. The names indicated that 10, 20 or 32 of them were equal to one catty (80 ticals), and consequently the thot was equal at that time to one Pound sterling. These gold sovereigns did not, it seems, meet with much approval, which after this length of time one may regret, as certainly it would have done away with the ever present question of exchange.

Other provisions of the Treaty had also to be made known to the people. This was above all the case in regard to the new law adopted in allowing the export of rice. The permission to export rice was justified by stating that the money to be derived from the export duty would be used for road-making, but that everyone was at liberty to refuse selling paddy if he apprehended scarcity, and that, moreover, if a scarcity was to be apprehended the export of rice would be prohibited. This measure was, as is known, resorted to several times in the reign of King Mongkut. Experience has shown that the prohibition of the export of rice in years of dearth is no remedy, and this measure has in more modern times not been resorted to.

It has been often made a reproach that the chief export of Siam is rice; but perhaps it is well to remember that the country is best adapted for its cultivation, that it is
the best paying article inasmuch as complete failures of the crop never occur. It is the staple food of the country: but it never formed a monopoly, and as soon as its export was allowed the cultivation of other articles was given up. Of other tropical products sugar has been cultivated in Siam only since the end of the eighteenth century, whilst tobacco has only been grown since the beginning of last century. Furthermore the feudal system and monopolies prevented people from cultivating other products: for pepper, for instance, the grower was paid 8 ticals per picul, and it was sold by the Government for 12 ticals. Cardamons, Ivory, Gamboge, Turtle eggs, Agila and Sapan woods were some of the monopolies. All these monopolies were given up during the reign of King Mongkut but the rules by which taxes had to be paid in kind were only abolished during the present reign, when for all kinds of "suai," contributions in kind, the tax of "Kha Rajakan" was substituted.

It was also due to the feudal system and in execution of the clauses of the Treaty, which permitted foreigners to take into their service Siamese in every capacity whatsoever, that the King issued proclamations allowing and explaining to his people the rules by which they were allowed to take service, that he pointed out to them the benefit they might derive therefrom, and how they ought to take service. It is, however, unfortunately also true that this feudal system led to the insertion of the clauses of the Treaty, which were onerous and impracticable, as to rights of servants in the employ of the foreigners. We may also ascribe to this system the clauses in the Treaty regarding the settlement of cases between foreigners and Siamese, a clause which has now become a dead letter.

It is known that in 1808 under the reign of Phra Buddha Yot Fa the laws as they were then existing had been collected and according to them justice was administered. Modifications had been made to them in previous reigns and it was especially in the reign of Phra Nang Klao that by a curious application of the Law of redemption most of the barbarous punishments as they were laid down in the Statute books were abolished. The reign of King Mongkut might be considered as regards legislation also a personal one, inasmuch as most of the new enactments were due to his initiative.
It is recorded that the King came out every Wan Phra to receive the petitions of the people, a right which in some form or the other the people enjoyed from olden times. The King examined the petition himself: he formed his opinion on the justice of the claims: the proverbial delays of the law were abolished by stringent regulations couched in strong, cutting and incisive language: he pronounced in Siam the maxim that all were equal before the law and the judges were instructed to take all cases into consideration: he broke down the assumed or real privileges of the nobles and princes to give refuge to run-away evil-doers, and to him Siam owes the first steps made for the abolishment of slavery.

The old law regarding slavery is based, as is well known, on the Indian Law which allowed the money master to refuse the redemption money tendered to him by the slave at harvest time and at other times when his labour might be wanted. This was based on the maxim that the slave was created for work just as the fruit of the field was for consumption. In a special case brought before him the King laid down the law that money tendered for redemption must at once be accepted, and the judges who assisted the money master in evading the law were made liable to severe punishment.

The status of woman was also raised by him. A petition was handed in by one Amdeng Chan stating that, without her knowledge, her name had been inserted in a slave paper by her husband. The King ordered the law books to be searched about the rights of the husband over his wife. The law was clear that the husband had such a right. This led the King to make the characteristic remark that in such a case only the male was a human being, the female a beast of the field, and he had the law so amended that for the intended sale of the wife by her husband the consent of his wife was necessary. In the same enactment the right of the parents to sell their children was limited to the time before they had reached the age of fifteen, and he had other opportunities of showing his sense of equity.

In amending the old law of abduction the King also raised the status of woman. A woman, one Amdeng
Hnu had presented a petition to the King, in which she set forth that her parents wanted to compel her to marry a man, although she was in love with another man with whom she had had intercourse. She gave in the petition all necessary details of the harsh treatment she had undergone and the King ordered that if the facts were as related, she should be given to the husband she loved. The husband, however, had to ask for pardon and had to pay compensation to the parents. In the decision on the case the King goes on say: "It appears that the parents sell their daughter 'as if she were to enter a mousetrap.' If this is the case let it be laid down the parents are not owners of their children in the same way as the owners of the cattle and elephants may put a price on them and sell them: or like the money master who has a slave with a fixed value and may sell him for such fixed value. If the parents are in distress, so that they are obliged to sell their children, they may only do so if the children agree, or if the children only agree to be responsible for a part of the indebtedness they can only be sold for such a price." The old law to the contrary was abolished.

Amongst other laws, which show a new departure, mention must be made of those affecting the Priesthood. He reminded them, and laymen, of their duties as members of the Buddhist community. As in all things, the King does not mince matters: he calls a spade a spade: he plainly shows what abuses have crept into the practice of the priesthood: he says that many only enter the priesthood to lead an idle life: he does not wish the priest to become the laughing stock of earnest people: he forbids the introduction in the ceremony of extraneous matters of a frivolous character apt to lead to profanity. He makes the laymen responsible for the misdoings of the Priest, inasmuch as he makes them liable to punishment, if they, knowing and seeing abuses, do not inform the ecclesiastical authorities thereof.

The King recognized the baneful influences gambling, opium smoking and drinking had on his people. Sir John Bowring informs us in his diary how much he regretted that he could not comply with the wish of the King to have provisions inserted in the Treaty restricting the import of spirits. The King, as is well known, tried in the Treaty with France in 1867 to make some provision regu-
lating the import of spirits: and we may take as proof the wording of article XX of the French Treaty of 1857 stating that Frenchmen were at liberty to trade in all merchandise, which upon the signature of the present Treaty shall not be the object of a formal prohibition or a special monopoly." Both opium and spirits were at that time special monopolies: and whilst in the English Treaty provisions were made only as regards the trade in opium, the King hoped that also spirits might in the French Treaty be included in "trade liable to special restriction." It is well known that only in the Treaties made with all foreign powers in 1883, during the present reign, the abuses of the spirit trade were remedied.

How keenly the King felt the evil influence of opium on his people, is also shown by the fact that he ordered that those of his Siamese subjects who smoked opium should wear the Chinese queue and dress, and should be liable to pay the Chinese poll tax, a tax which, apparently at that time, carried in the way it was levied, contempt with it.

Already in previous reigns the time for which people had to lend their service, as an outcome of the feudal system, to the state, had been reduced: and under King Mongkut they were no longer called upon to perform work which might be done by paid labour, as part of the work they owed to Government. Thus the waterways constructed during the reign were made by free labour, and these waterways were numerous, and their planning shows a true understanding of the wants of the country.

Whilst the King altered many of the customs in a democratic sense he showed to the nobles he created his solicitude. One of the most significant and imposing ceremonies is the drinking of the water of allegiance. Nobles and people pledge in it their faith to the King. In former days the King himself did not take part in it. Under the King, Mongkut this was changed, and whilst the princes, nobles and people pledged their faith to the King, the king pledged his to them. He also gave to his nobles and the Chiefs of the outlying provinces and territories titles appropriate to their rank, and whilst allowing them in the territories under their care liberty
of action with regard to local matters, he took care that the general laws of the kingdom were respected, especially those which were made necessary by the new conditions.

Most characteristic as showing the way in which the King considered his position, is a proclamation he issued when about to start on a journey to the Provinces. He left the care of the State to his brother Somdet Phra Pin Klao, who was enjoined to consult with the King's brothers and sons, and with the nobles on all matters affecting Government. For every possible contingency provisions were made, and he was especially anxious that his absence from the capital should not be made the pretext of delaying law cases or claims made by either his own subjects or by persons under foreign jurisdiction. He gave also instruction what should be done about ratifying the Treaties with Denmark and the Hanseatic Republics. As to his own position he goes on to say:—"If one of the officials or one of the people should complain against the King of Siam, let such complaints be accepted: let orders under the seal of the Rajawong Powar Sthan be issued to all Ministers and the Lady officials inside the palace, let them give evidence about the case and let judgment be given. If such evidence is not sufficient or not clear, let a letter be addressed to us as King and we will reply according to truth."

The reign of 17 years was thus filled. He found in his reign time for everything, and certainly not the least remarkable part in it was that, besides entering into treaty relations with the countries of the west, he sent to them on various occasions Ambassadors to help on these relations. He appointed Consuls in the chief commercial cities to watch over commercial interests, and by taking a conspicuous part in the Paris Exhibition of 1867 he drew the attention of Commerce to the possibilities of Siam as a trading centre. Nothing affecting affairs of state or private individuals escaped him: that he was a true friend is shown by his private correspondence with foreigners, as far as it has been made public: whether this publication was always made with tact and discretion, or whether it did not partly at least constitute a breach of confidence, we have no business to enquire. In his outbreaks of temper, in his cutting remarks and witty sayings he showed himself a man.
He died, as is known, after having invited many foreign savants to Wua Wan to witness the total eclipse of the sun which took place on 18th August 1868.

He came back from this trip suffering from jungle fever. The King never doubted that he would die and his last thoughts were for the welfare of his Kingdom. We have the death bed scene described to us by his faithful attendant Chao Phya Mahindr. To show that he was perfectly conscious he conversed in English, he read the famous stanzas on death in Pali he had composed, and according to the testimony of Phya Sri Sunthon Vohrn they were faultlessly written. He gave instructions, or to speak more correctly, he made known his wishes as to the future of the kingdom: and these were carried out and Siam entered on the new reign prosperous. He died, as he wished it should happen, on his birthday on the full moon day of the 11th month.

Certainly it is too early and would be premature to give a final judgment on a historical character like King Mongkut. In his reign Siam may be said to have passed from the middle ages to modern times, to use a locution which is perhaps misleading. What European countries were allowed to accomplish gradually, Siam by circumstances had to accomplish within a few years and these changes were not brought about by pressure of the people, but by the governing classes who had to educate the people to these new conditions: the governing classes themselves were sometimes averse to changes, lest such should interfere with their privileges, and then it was the King who guided them. It was the spirit of the liberal absolutism of Frederick the Great which guided King Mongkut in his reign. That the new order of things was brought about from within may be accepted as an omen that it is a permanent order.

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Note.—This paper was intended to have been read at a meeting to be held on the 100th anniversary of the birth of King Mongkut, but for various reasons had to be postponed.

In preparing the paper the following publications were principally made use of:
Crawford, John: Journal of an Embassy from the Governor-General of India to the Courts of Siam and Cochin-China; London, 1828.


Bastian, Dr. Adolf: Reisen in Siam im Jahre 1863; Jena 1867.


State Papers of the Kingdom of Siam, London 1886.

Aitchison, C. N.: Collection of Treaties, Engagements and Sun-nuds; vol. i; Calcutta, 1862.
The Foundation of the Society.

A meeting of those interested in the objects of this Society was held in the Oriental Hotel, Bangkok, on February 26th, 1904. Mr. Hamilton King was asked to take the chair, and Dr. O. Frankfurter to act as secretary. Among those also present were Mr. A. d'Abaza, Mr. W. R. D. Beckett, Mr. R. Belhomme, Mr. E. Bock, Mr. M. E. F. Baird, Dr. Beyer, Mr. G. Coates, Mr. Th. Collmann, Mr. A. Cecil Carter, Dr. Dekyser, Mr. G. Dauphinot, Mr. L. Diemer-Hansen, Mr. F. H. Giles, Colonel Gerini, Rev. Canon Greenstock, Dr. H. Campbell Hight, Mr. J. Homan van der Heide, Mr. J. W. Hinchley, Mr. M. Inagaki, Mr. E. St. J. Lawson, Mr. T. H. Lyle, Dr. T. Masao, Dr. G. B. McFarland, Mr. W. H. Mundie, Mr. P. Petithuguenin, Phya Prajakich, Phra Phaisan, Dr. E. Reytter, Mr. C. H. Ramsay, Colonel Schau, Mr. C. Sandreczki, Mr. P. Mackenzie Skinner, Mr. R. Sheridan, Mr. G. Schulze, Mr. C. Thorne, Mr. F. G. Trayes, and Mr. W. J. F. Williamson.

The first resolution proposed was to the effect that those there assembled should form themselves into a society for research and investigation in matters appertaining to Siam, the more specific name and object of which association should be set forth in a set of rules to be adopted later.

This was proposed by Mr. Beckett, seconded by Mr. Coates, and agreed to.

Mr. Beckett next moved that the gentlemen there assembled who should signify their intention of signing such rules when adopted, and of paying the sum later agreed on as the annual subscription, should constitute the foundation members of the Society.

This was seconded by Mr. Williamsson, and carried, Mr. Skinner suggesting that the list of foundation members should not be confined to those actually present.

The question of electing a President and Hon. Secretary of the permanent organisation was then taken up. The Chairman pointed out that Mr. Coates might fairly be described as the father of the new society.
and suggested that he should be asked to accept the presidency. Mr. Coates, however, said he intended shortly to go to Java and so would be prevented from attending at the outset. The President elected should be here to help on the society, and he suggested Mr. Hamilton King or Mr. Beckett.

Mr. Bellhomme proposed that Mr. Beckett be appointed President of the Siam Society. This was seconded by Mr. Williamson and at once adopted.

For the post of Hon. Secretary and Librarian Mr. Giles proposed Dr. Frankfurter. Mr. d'Abaza seconded, and this was also agreed to unanimously.

After proposing a vote of thanks to Mr. Hamilton King for his services, the President then took the chair and thanked the meeting for electing him.

The rules already drawn up and printed by a provisional committee were next discussed at some length, and were finally adopted.

The remaining officers were afterwards elected as follows: Vice-Presidents, Colonel G. E. Gerini, Mr. Frank H. Giles, and Dr. E. Reytter; asst. Hon. Secretary, Mr. W. H. Mundie; Hon. Treasurer, Mr. W. J. E. Williamson; Members of Council, Mr. A. d'Abaza, Mr. J. Ferrando, Mr. J. Homan van der Heide, Dr. T. Masso, Phya Frajakieh, and the Rev. Père Schmitt.

The meeting then adjourned after those present had enrolled themselves as members.
Ordinary General Meetings
of the Society.

(1904)

First General Meeting.

Minutes of the first ordinary general meeting held at the Bangkok United Club on the 7th April, 1904, at 9 p. m.

The President, Mr. W. R. D. Beckett, took the chair. In opening the proceedings he informed the members of the changes that had taken place in the Council since the meeting at which it was elected, viz. the appointment of Mr. A. Cecil Carter as Honorary Treasurer in place of Mr. Williamson, who had found himself unable to take up the duties, and the appointment of Dr. Poix as a councillor. He further announced that on the invitation of the Council, H. R. H. the Crown Prince of Siam had been graciously pleased to accept the honorary post of Patron of the Society, and H. R. H. Prince Damrong the honorary post of Vice-Patron. This announcement was received with applause, and later in the evening the satisfaction of the members was expressed by the passing of a formal vote of thanks to their Royal Highnesses, on the motion of the President.

The President afterwards submitted on behalf of the Council the names of Chao Phya Bhaskarawongse, the Right Rev. Bishop Vey, Sir Ernest Mason Satow, Sir George Scott, Mr. W. J. Archer, M. Lorgeou, Geheimrat Bastian and M. Pavie, for election as honorary members; and the names of Mr. James McCarthy, Mr. H. Warington Smyth and Mr. G. C. B. Stirling for election as corresponding members.

Approved.

Dr. O. Frankfurter then read a paper on the aims and objects of the Society.

Mr. Hamilton King suggested the advisability of having resumés of papers distributed beforehand, as it was in many instances, without such a guide, difficult to follow the Lecturer.

Colonel Gerini said he might call attention to some points of detail in order to emphasise what had been so ably set forth in the paper.
as to how much there was still to be done in the field that lay before the Society. Especially he wished to point out that everyone might be able to contribute to this work. To take first History and Archaeology, one of the first things should be to have a list of all the antiquarian remains existing in the country. Such a work could only be accomplished if every one, especially those living up-country, sent accurate and detailed information regarding the ruins of ancient monuments, etc. and inscriptions they might come across. In that way in the course of time it might be possible to have an extensive list of inscriptions and other antiquities. The Pavie Mission had collected some 40 or 50 inscriptions from different parts of the country, and these had been translated by Père Schmitt. But there were many more which had not been reproduced, and, he was confident, far more than was so far known. One of their members, Mr. Bourke, had recently discovered a very important inscription at Takua-Pa, in the Malay Peninsula, which in his (Col. Gerini's) opinion belonged to the third or fourth century A.D. That was in a district where no inscription had been found before and he was firmly convinced that many more could be brought to light in looking through antiquarian remains. When inscriptions were found the best thing was to take a squeezing. Then again, though it was not very easy to come across them, all members might on occasion help also in finding old chronicles and pagoda histories. These were not entirely to be relied upon, but there was always a foundation of truth to be got after proper examination.

In ethnology a very wide field opened up, for practically nothing was known of the races inhabiting Siam—apart, of course, from the Siamese. There were many races whose very names were hardly known. For example he had heard but recently of a tribe living up the Kambor river and some on the hills of Nakhon Nayok—the Khâ Ut—who were so far entirely unknown to science. Other better known but still interesting examples were the Karens in the P'hejburí province, the Karens and Karangs in Rājburí province, and in the North the Lavâ and the Khmuh. If members helped by taking vocabularies and photographs of such tribes much useful information might be acquired.

Again very few anthropometric measurements had been taken so far. And those taken had been for the most part among the people on the coast where there was a mixture of different races, so that it was almost impossible to classify the facts that had been ascertained. It would be of interest if such measurements were taken up country in the recesses of the valleys where the Thai race especially had preserved some-
thing of its original purity. So far as the wild tribes were concerned we had no measurements at all.

Useful work might be done too in noting other characteristics, such as the blue spots on the sacro-lumbar region of the body. These had only been noticed a few years ago; but already they were said to be distinctive of the Mongolian race. That might be going too far without more extensive observations, and certainly there should be an investigation to see if all the wild tribes had these spots.

Then there was folklore and there were the sciences. As to botany for example, he believed there were few plants here of which the species had been determined, and he hoped the society would have contributions on that topic from its botanist members and officials of the Forest Department.

The Rev. Dr. E. P. Dunlap stated that the botany of the country was investigated by Dr. Bradley in former years but unfortunately all his materials had been lost. He went on to point out the interest that would attach to a collection of agricultural and other implements, which for the most part were unknown in Bangkok. As to the less well known tribes mentioned, he had himself had experience of the Ch'ān Nam, a people who were leading a gipsy life towards the Burmah side; and he knew there were 4 or 500 of dwarf people hidden away in the interior of Ch'aiyā province. They had no houses, and their only cooking utensils were green bamboo joints.*

The Rev. John Carrington pointed to the similarity of the soil two-thirds of the way up to Khôrāt, to that in the great pepper growing district of Trang; and suggested that the former might also be made a pepper district. Travelling all over the country he had been struck by the fact that the Siamo-Laos people were a very plain folk and very susceptible to the reception of anything that is good. And really the universal characteristic of the people of this country was their gentleness and their kindness.

* These people are Semang Negritos, and have been cursorily alluded to in H. Warington Smyth's "Five Years in Siam," vol. II, pp. 76-77. He erroneously calls them Sakāi, having mistakenly inverted the generally accepted meaning of the two ethnological terms Sakai and Semang. Here is a most interesting opening for members of the Siam Society having occasion to travel through the Ch'aiyā district. Photographs of most characteristic types of this tribe, vocabularies, and if possible other information as to their customs, beliefs, etc., should be taken as soon as possible and laid before the Siam Society.—G. E. G.
Dr Trumpf gave a detailed account of the differences he had observed between the Lào and the Lü in the C'hieng-Kham and Thù Pâ district, and also some notes on the hill tribe known as the P'hi Pâ (ㄕ ㄩ厝) in the same part of the country. The Lào and Lü, he said, differed in dress, stature, and complexion. Their dialects were different, as were also the arms they bore, and the Lü children seemed to have distinctive games. The Lü were richer than the Lào; they had better houses, and they were also much prouder. They would not work on Government service unless they were forced. The P'hi Pâ so far as he could gather, had no houses and no dress. They hunted with spears, having no fire-arms.

In closing the discussion the President touched on a number of the points raised. He gave an instance of what might be done in the way of preserving old documents that were disappearing in out of the way places. The documents he referred to were found, riddled with white ants, in an old cave, near a steep bank of the Mê-P'ching (C'hieng-Mai River); he had them translated and they were proved to refer to important historical events. With regard to the P'hi-Pâ or Phi-Thong-Niêng referred to by Dr. Trumpf, the President said he had been close to them in the P'hayûu district. They lived in the forests under the sun-dried banana leaf. Their food was meat principally, but they went down to the bazaars of the towns to beg or buy rice. They never, however, brought down their women or children. A surprising thing was that they knew a large number of dialects. They knew certainly Burmese, Lào, Siamese and Karen.

As to the red soil referred to by Mr. Carrington, he believed it extended from the Tonlé Sâp to the lower range of the Khôrât hills. The rice grown on it had a red colour and was not very tasty.

He might add to what had been said about the Lü in Northern Siam that Lü caravans came regularly from C'hieng Rung (Kiêng Hung) in the Sib-song P'han-nâ. Lü, he took it, was the original dialect of Siamese; at any rate he found he could understand it very much better than he could understand Lào.

He agreed with Dr. Dunlap as to the desirability of a collection being made of the agricultural and other implements used by the people, and the particulars given by Dr. Trumpf regarding the dress of the people in the north had reminded him that an interesting collection might be made for the Siam Society's museum of the costumes of the various tribes as well as of their instruments, arms, etc.
A vote of thanks was accorded to Dr. Frankfurter for his paper, and the meeting then adjourned.

**Additional Note.**

On the congenital spots in the sacro-lumbar region appearing on infants of coloured races.

As my reference to the blue spots that have been observed on the sacro-lumbar region of infants, of Mongolian extraction especially, seems to have aroused no little interest among those present at the first ordinary general meeting of the Siam Society, I take the liberty of subjoining here with a few more remarks in elucidation of this important subject. The reason of its being as yet comparatively unknown to the general public is that its discovery is quite recent, and merely goes back some twenty-two years, when Dr. Baedz, the eminent anthropologist so well known for his researches on the races of Japan and the Far East in general, first called attention to the occurrence of such spots on Japanese new-born children. It was in December, 1902, while at the Hanoi Congress and in the course of a lecture given by Dr. Baedz himself on the Races of Eastern Asia, that I first learned of the peculiar somatic characteristic in question, and had the advantage of becoming acquainted with its main features through a look at the many photographs exhibited by the lecturer in illustration of his theme.

In the sacral region—the eminent anthropologist then pointed out—and often all over the trunk of new-born infants of the Eastern Asian races, peculiar blue spots occur which disappear in the course of the next few years. Similar spots are invariably absent in children of the pure white race. Their presence thus evidences an admixture of coloured blood, even when every other sign of intercrossing has disappeared, as such spots are then still traceable. This fact is well known to Brazilian women. [See *Compte Rendu* of the "Premier Congrès International des Études d'Extrême Orient, Hanoi 1903," p. 102] (a) In a paper contributed by him to the Berlin Anthropological and Ethnological Society in 1901, Dr. Baedz drew attention in still greater detail to the phenomenon of the

(a) According to a popularly accepted notion that I have often heard repeated here in the East it seems that the coloration of the nails peculiar to persons of Eurasian blood, persists the whole life long. But perhaps this characteristic is not invariably so easily detected as the spots alluded to.
blue spots, and expressed the view that it forms the most important and powerful distinctive mark separating the Mongol race from others. [See "Verhand. der Berlin Gesellschaft für Anthrop., Ethnol., and Urgesch.," 1901, pp. 166-189 and 202-220.]

Almost contemporaneously Mr. Deniker, the author of several well-known publications on anthropology, presented a paper on the same subject to the Paris Anthropological Society. ["Les taches congénitales dans la région sacro-lombaire considérés comme caractère de race"—in Bulletin et Mém. de la Soc. d’Anthrop. de Paris, 1901, pp. 274-281]. Therein the author points out that the presence of the blue spots in question has been observed in the Japanese, while it is totally absent in the Ainu. It has further been ascertained in Chinese by Matignon; in Tagals (Philippines) by Collignon; in Malays by Kohlbrugge and Ten Kate; in Annamese and Siamese by Chemin; and lastly, in Eskimos by Søren Hansen. Mr. Deniker sees in such spots a characteristic distinctive mark of the race which he vaguely terms "Indonesian." Such generalisations are, however, too premature until investigations on a larger scale are prosecuted all over at least the Far East, and it becomes precisely known among what and how many races and tribes the phenomenon occurs. (b)

In the face of the foregoing facts, it will be evident to everyone how important it is to extend such researches as soon as possible to the wide geographical area and the so varied ethnographical field coming within the scope of the Siam Society.

G. E. GERINI.

(b) I point out with pleasure that being unable to obtain access to the two original publications last referred to, I have availed myself, for these remarks, of the able notice that appeared on them in Bulletin de l’École Française d’Extrême Orient, t. II, p. 92, Hanoi, 1902. I find, however, the subject briefly touched upon in Dr. Deniker’s recent volume "The Races of Man"; London, 1900, p. 51.
Second General Meeting

The second general meeting of the Siam Society took place at the Bangkok United Club on the evening of Wednesday 11th May, 1904. Mr. W. R. D. Beckett (President) was in the chair.

In opening the proceedings, the President submitted the names of Taw Sein Kho (Rangoon), M. Finot (Hanoi), and Dr. Brandes (Batavia), recommended by the Council for election as corresponding members. Their election was agreed to.

The President then said the Hon. Secretary had received a couple of letters which he should like to lay before the meeting. H. R. H. Prince Damrong had written acknowledging the vote of thanks accorded him at the last meeting. In this letter his Royal Highness said: "It will always give me pleasure to render you such assistance in the aims you have in view as I have in my power." (applause). Then Chao Phya Bhaskrsawongse wrote to say that he would be very pleased to accept the position of an honorary member. He also added he was willing to put his library at the disposal of any member who wished. He had a very good library of Siamese literature, and it was an excellent offer he had made.

Continuing the President said that the next business was Prince Damrong's paper, and he was sure they were all very grateful to his Royal Highness for the very great assistance he has rendering the Society in giving it a paper so early in its career, since no one knew Siam better than he did. The paper was written originally in Siamese, and, at the Prince's request, had been translated by Dr. Frankfurter.

Mr. A. Cecil Carter then read the English translation of his Royal Highness's paper "On the foundation of Ayuthia."

At its conclusion, Colonel Gerini said he agreed on the point that was raised, that very likely King U-thong did not come down straight from the north, because there was another piece of evidence which he had observed in Ayuthia. We had different accounts about the foundation of Ayuthia; at least he had occasion to see three or four of these accounts, and all agreed in the fact that when King U-thong founded Ayuthia he came down opposite the southern side of the island. All accounts agreed that when he came with his army to Nong San he stopped on the southern bank of the river; and at the place where he stopped he erected a temporary pavilion until the building of the city on.
the island opposite was completed. That place was called "Tamnak Wieng-lek" but it is not generally known now where this place is. Afterwards King U-thong founded a temple Wat Phutthai-sawan at this place Wieng-lek. Now he (Col. Gerini) had been to see for himself and the site of this temple is on the south bank of the river flowing round the city, on the south side of the latter. Col. Gerini had himself no independent evidence on which to criticise the views so ably advanced by Prince Damrong. But if the King U-thong came from Thepha-nakhon he must have come down by the banks of the Sup'han river. If he had come down by the present branch of the river he would have met with great opposition from the dominant power that had Sukhōthai as a centre. The Sup'han river is now a very insignificant watercourse but in olden times it was far more important. The most ancient site of a capital of Siām we have evidence of was near where P'hra Phathom-chedi is now. In those days the river was far important and more to the west.

Mr. A. Chute Carter said it seemed to him that rather too much stress had been laid on the fact that when King U-thong founded the city of Ayuthia he took up his temporary residence on the south bank of the river opposite the island. If he came from the north, having seen a good place, it seemed more natural that he should encamp to the south of it, than that he should come from the south, stop, and send his people on ahead of him to build the city. They had been told that the fact that King U-thong made his temporary residence to the south was evidence that he came from the south. Personally Mr. Carter thought it was evidence that he came from the north, that he came through the place, saw it was good, and had a city built on the site he had already surveyed.

Two old coins and a signet ring (found at P'hra Phathom and Sup'han) had been sent by Prince Damrong, and were examined by those present with considerable interest.

Colonel Gerini then read his paper on "Siamese Proverbs and Idiomatic Expressions."

At its close on the motion of The President a unanimous vote of thanks was passed to H. R. H. Prince Damrong and Colonel Gerini for their very interesting and learned papers.
Third General Meeting.

The third ordinary general meeting of the Siam Society was held at the Bangkok United Club on the evening of Monday the 27th June, 1904. The President (Mr. W. R. D. Beckett) was in the chair.

In opening the proceedings the President said the first business was a paper which M. Pierre Morin had been good enough to contribute on certain characteristics of the Lào people up in Wieng-Chan. M. Morin was up there as a Resident of the second class, for several years, and had acquired a very intimate knowledge of the people and their customs. His paper dealt with the ceremony "Ba Sri," which is called by the Siamese "Tham Kwan," or "Sao Kwan" by people of lower rank.

Mr. A Cecil Carter read a résumé of the paper which he had prepared in English.

In M. Morin's absence his paper was then read by M. Petithuguenin.

P'hyä Prajakich gave some account of the same ceremony in Lower Siam.

The President afterwards said he had next to call on P'hyä Prajäkich to read his paper on the Mœnän Mūn and the Provinces in the East. In 1891, he had himself the pleasure of meeting P'hyä Prajakich at Ubon. P'hyä Prajakich was second Commissioner there under Prince Bijit at that time, and he resided in the Ubon district for some three years, so that he was giving them a paper on a subject about which he had knew a good deal.

P'hyä Prajakich read his paper in Siamese, and afterwards exhibited some Hindoo figures from Muang Surindr.

The President then said that if any gentleman had been in that part of the world, the basin of the Nam Mūn more especially, they would be glad to learn how he found the country. Mr. Giblin was there in 1894 or 1895, and he (the President) was there in 1891; if there were any others present he thought the meeting might hear their experience. The whole district was of great interest, having been sandwiched in between a Hindooized population to the south and Buddhist Thai tribes advancing from the north. The forts of Nakhon Wat were repeated at Pathai-Saman, but were more irregular. The arches, which are characteristic of them, were formed from blocks of iron ore. These places were called Prasâd and the only practical interpretation, he thought, was "castle"—
a place of refuge for the people at times when the whole country was at war. * They had beautifully arched galleries underground which could have been used only for refuges, and he took it they formed castles for the people and the Chows who exercised dominion over them. The wonderful part of these Prásād was the curious form of arched stone formation; each stone was whole, and they must have been pulled up by ropes. The iron ore was dug out of the moats that surround the castles, and the form of architecture was after the same style as at Nakhon Wat. With regard to the Hindoo figures that are found Prince Bijit had a theory that these images were left by the Hindoo fugitives who came up from Angkor Wat when they were expelled by the Chāms from the Champā country. † If so, they left these images all along this whole range, for the figures had been dug up in large numbers, but none have been found north of the Nam Mūn. Then there was a theory that the Kamooos and Khās are a remnant of the old Hindooocized population whose ancestors built Nakhon Wat.

The Nam Mūn itself was an interesting river, but very difficult to go down in the dry weather—in that respect it is in fact very much like the Mē Ing. There is a drop of 50 feet into the Mē-Khong, but except in the high water the current is almost imperceptible owing to the high barrier of rocks. When he was there a steamer was running from Thā-Cheng, and if that barrier of rock could be exploded navigation might be very much facilitated. As it was, a steamer was still running and doing rather well from a business point of view. Thē country was sandy, flat and uninteresting; the carts were very slow and dreadful; the road itself passed to the north of the Nam Mūn. There was a sparse jungle of scrubby trees, but the country was generally very flat. The water was not good to drink—it was so stagnant and fish so numerous that it was not sweet—and the people drink well water.

He had, by the way, never seen women coolies before his visit to that district. It was women who brought his luggage

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* The real castles or forts are the constructions termed Banthai, P‘thhai, etc. Prásād properly means "palace" or princely residence.—G. E. G.

† The fact, as evidenced by the ancient inscriptions of Kamboja is, however, that the country above alluded to lay within the area of the Kambojan kingdom at the time of its grandeur. Thus the buildings and the images in question have undoubtedly been erected on the spot by the Khmērs.—G. E. G.
from Khemarit to Ubon, and they proved quite as good as men. The
country was good for cattle breeding, but was only slightly developed
at present. It required developing in many ways.

Mr. Giblin said he was so much impressed by what he had seen at
Nakhon Wat that he had no thought for anything else. But he was
struck by the fact that the towns were far apart, with very few villages
in between. There was cultivation all round the towns, but the interior
part seemed very desolate, though that no doubt was to be attributed
to the question of water and the time of the year he was there. He
passed though Sangkhā, Khukhan, Surindr and Buriram.

On the motion of the President a vote of thanks was accorded
to M. Morin and Pīhyā Prajakich for their interesting papers and the
trouble they had taken.

The meeting then terminated.

Fourth General Meeting.

The fourth ordinary general meeting of the Society was held
at the Bangkok United Club on Thursday the 5th January, 1905, the
business of the evening being a paper on King Mongkut by the Hon.
Secretary, Dr. O. Frankfurter.

The President, Mr. W. R. D. Beckett, was in the chair, and, in
introduction, said Dr. Frankfurter had prepared a paper which dealt
with one of the most famous of the Siamese Kings, one whom all of
them had read about in Bowring’s “Siam” and elsewhere. This paper
was originally intended to have been read on the 17th October, 1904, on
the occasion of the centenary of the late King’s birth, but for various
reasons it had to be postponed.

Mr. A. Cecil Carter then read Dr. Frankfurter’s paper.

On the discussion being opened, Dr. T. Heyward Hays gave
further particulars about one or two points of interest in connection with
the reign of King Mongkut. He pointed out that till the reign of King
Mongkut’s predecessor vaccination was absolutely unknown in Siam.
In 1833-39, when Dr. Bradley was here, there was a terrible scourge of
small-pox. Dr. Bradley was an intimate friend of Chao Fa Mongkut
then still in the temple, and he pointed out the value of vaccination.
Shortly after Chao Fa Mongkut came to the throne, and allowed Dr.
Bradley to vaccinate the prisoners. The results were good, vaccination
became more general, and thousands of people were saved. Now
vaccination is gladly accepted even by the commonest people. But it was owing to King Mongkut's democratic open-mindedness that it became general in Siam; and but for him it might have been delayed for years.

Dr. Hays also touched on the interest attaching to the total solar eclipse which happened at the end of the reign, and which was visible to the greatest advantage from Siamese territory. The occasion was one which greatly attracted the attention of the King, who studied the whole matter for himself, and it was at his invitation that the scientists of the world came out to Siam to see the eclipse.

The Rev John Carrington, who arrived in the country in 1869, gave further interesting particulars with regard to the now obsolete coins of the last reign. He also touched on the various figures of interest in the missionary world in the time of King Mongkut, including Dr. Bradley, Mr. Caswell, Mr. Jones, Dr. House and Mrs. McFarland.

The President moved a very hearty vote of thanks to Dr. Frankfurter for his interesting paper, and at the same time appealed to the members for papers. It was not an easy thing to write a paper on Siam, he admitted, owing to the difficulty experienced in putting one's hand on the information one wanted. They therefore felt all the more greatly indebted to Dr. Frankfurter for his able paper.

The vote of thanks was cordially passed, and the meeting terminated.
Report For 1904.
[Presented to the First Annual General Meeting
Held on January 33rd, 1905.]

The Siam Society was constituted on the 26th February, 1904, and in accordance with its statutes the Council appointed at that meeting have now to retire from office, and it is their duty to give to this meeting a report of their stewardship.

On the 31st December, 1904, there were 134 names on the list of members, and some few more have been added since that time. Of those 134 members, 103 might be considered original members inasmuch as they entered their names before the first general meeting, which took place on the 7th April, 1904.

The aims of the Society, the investigation and encouragement of art, science and literature in relation to Siam and neighbouring countries, have been steadily kept in view, and with the consent of the general meetings honorary and corresponding members in Siam and foreign countries have been appointed to further these aims. The Council are happy to say that they have received much encouragement in their work by His Royal Highness the Crown Prince having accepted the post of Patron of the Society and by His Royal Highness Prince Damrong having accepted that of Vice-Patron. In addition indeed to having in various ways encouraged the aims of the Society the Vice-Patron was good enough to have read at our second general meeting a paper on the foundations of Ayuddhya.

The Council are also happy to announce that they have received much support from the Ecole Francaise d’Extrême Orient who have sent them through Professor Finot the fourth volume (issued this year) of their Bulletin, while Dr. Brandes, of Batavia, has sent the Rapporten van de Commissie in Nederlandsch Indië voor oudheidkundig onderzoek op Java an Madoera,—2 vol. 1901 & 1902—issued by the Batavian Association of Art and Science. The Editor of “Buddhism” has likewise sent three numbers of his journal. And these form up to now the very small nucleus of the Library. The honorary and corresponding members have accepted their nominations in cordial letters of acknowledgement, and the Council have pleasure in recording their appreciation of the flattering notices the Society has received from other learned Societies, such as the Royal Asiatic Society, the Società Asiatica Italiana, etc., and in periodical publications.

The first volume of our Journal, which will be sent in exchange, will be in the hands of our members at an early date and in it will be published the papers read at the four general meetings which have been held up to now. As members have already been informed, the
Council have received promises of other contributions, and they once more venture to appeal to all to assist them in contributing papers to the Journal.

During the year the Council held regular meetings at which various questions relating to the aims of the Society were discussed. All suggestions made were taken into consideration and if they were not able to carry all of them into effect the Council trust that at a future day they may come into force in a modified form. This is more especially the case with regard to the publication of papers.

The Council are happy to announce that Dr. Poix joined them in the course of the year, in accordance with the statutes. Heer Homan van der Heide left in June for Europe. They have to deplore the loss by death of the Reverend Father F. J. Schmitt. Amongst the not very numerous scholars in this special sphere of knowledge he occupied a foremost place, and it was an honour to this Society that he accepted a place on the Council. He had promised to read before us a paper on the "Origines thaïes," and he always regretted that his numerous other duties did not make it possible for him to attend the Council meetings. It may not be generally known that when he returned last from Europe, unfortunately not cured of the disease to which he succumbed, he remained several months in Singapore for the purpose of studying Malay, which he had not had an opportunity of studying before. His memory will always be cherished by the Siam Society, as it will by all other scholars.

O. FRANKFURTER,
Honorary Secretary.

ACCOUNTS FOR 1904.

<table>
<thead>
<tr>
<th>Dr.</th>
<th>Or.</th>
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<tbody>
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<td>------</td>
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<td>100 Subscriptions at 20 Tcs.</td>
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<td>Balance</td>
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</tr>
<tr>
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(Sd.) A. CECIL CARTER,
Honorary Treasurer.
## Monthly Abstract of Meteorological Observations.

**IN 1902.**

<table>
<thead>
<tr>
<th>Month</th>
<th>Highest Shade temperature</th>
<th>Lowest Shade temperature</th>
<th>Mean temperature</th>
<th>Rainfall in inches</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
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<td>76.82</td>
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<tr>
<td>February</td>
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</tr>
<tr>
<td>March</td>
<td>102</td>
<td>70</td>
<td>84.8</td>
<td>1</td>
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<tr>
<td>April</td>
<td>98</td>
<td>73</td>
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<tr>
<td>May</td>
<td>102</td>
<td>73</td>
<td>85.88</td>
<td>3.15</td>
</tr>
<tr>
<td>June</td>
<td>100</td>
<td>74</td>
<td>86.56</td>
<td>2.99</td>
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<tr>
<td>July</td>
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<tr>
<td>August</td>
<td>98</td>
<td>74</td>
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<td>6.91</td>
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<tr>
<td>September</td>
<td>97</td>
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<td>82.43</td>
<td>16.64</td>
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<tr>
<td>October</td>
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</tr>
<tr>
<td>December</td>
<td>95</td>
<td>69</td>
<td>81.2</td>
<td>0.8</td>
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Annual mean temperature: 82.93.

Total rainfall: 46.52
Monthly Abstract of Meteorological Observations.

IN 1903.

<table>
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<th>Month</th>
<th>Highest Shade temperature</th>
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<th>Rainfall in inches</th>
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</thead>
<tbody>
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<td>83·7</td>
<td>0·3</td>
</tr>
<tr>
<td>March</td>
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<tr>
<td>May</td>
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<tr>
<td>December</td>
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<td>71·5</td>
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<td><strong>52·48</strong></td>
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### Monthly Abstract of Meteorological Observations

#### IN 1904.

<table>
<thead>
<tr>
<th>Month</th>
<th>Highest Shade temperature</th>
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<th>Rainfall in inches</th>
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</thead>
<tbody>
<tr>
<td>January</td>
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<td>53</td>
<td>73.97</td>
<td>—</td>
</tr>
<tr>
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<tr>
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</tr>
<tr>
<td>December</td>
<td>96</td>
<td>56</td>
<td>76.3</td>
<td>0.1</td>
</tr>
</tbody>
</table>

Annual mean temperature 81.6

Total rainfall 59.481

By

H. CAMPBELL HIGHET, C. M., M. D., D. P. H.

Principal Medical Officer,

Local Government Department,

Bangkok.
To Contributors.

N.B.—An enormous mass of valuable information can rapidly be collected through the co-operation of every one. No special training is in most instances required, nor special facilities or leisure for inquiry. Many facts fall under the eye of the ordinary observer which go lost to science, simply through their not being jotted down and communicated for publication. It is from an extensive collection and co-ordination of such facts that science can draw the largest benefit and often make extraordinary strides. Every casual observer, even if not interested in the subject, can help by simply noting down such facts as fall under his knowledge on a slip, and forwarding this for insertion in the Correspondence or Notes and Queries rubrics, which it is proposed to start in this Journal. Those possessing inclination and facilities for inquiry can assist in various ways, either by writing papers, monographs, translations of native works or of rare accounts of Siâm, etc. that have appeared in not generally known foreign languages; or by taking plans, sketches, photographic views, squeezings of inscriptions, and forwarding them to the Siam Society. As one often feels in doubt as to the selection of a subject, the following alphabetical list is appended of.

Subjects in special relation to Siâm and her Dependencies upon which Contributions are invited to the Journal of the Siam Society.

 Aboriginal races and tribes.
 Agriculture; methods, implements, festivals.
 Alchemy, philtres, etc.
 Alimentation; foods, anthropophagy, geophagy, etc.
 Amulets, charms, talismans.
 Ancient cities and monuments of Siâm: descriptions, plans, views.
 Animals, domestic; pets; animal worship.

Annamese in Siâm: history of their immigrations; statistics, customs, etc.
 Anthropology, and anthropometric measurements.
 Archaeology.
 Architecture: characteristics of, origin, history.
 Arms of offence and defence: description, etc.
 Arts and sciences.
 Astrology, horoscopes, etc.
Ballads and songs.
Bells, temple: description, ornamentation, use, etc.
Bibliography: lists of MSS. or native printed works.
Biographies and anecdotes of Siamese celebrities.
Birds and bird nests.
Birth customs.
Black Art.
Boats and boat building.
Botany; history of botanic investigation in Siam.
Brâhmanism and Brâhmans in Siam.
Bronze castings: composition of alloys used in statuary, drums, bells, gongs, etc.
Buddhism; tenets, rites, influence of; Buddhist schools, temples, literature; statues of the Buddha, relics, foot prints, etc.
Burmese in Siam.
Business.
Calendar.
Canals, artificial (Khlongs); history of, life on, etc.
Carving: ivory, wood.
Castes and clans.
Cattle: rearing, diseases, etc.
Ceremonies: State, agricultural, domestic, and ceremonial customs.
Châms in Siam: history of their immigrations, statistics, customs, etc.
Children and babes; child-birth ceremonies; children’s games, rearing of children.
Chinese in Siam.
Chronology.
Commerce: local, foreign.
Communications: roads, tracks, rivers, canals.
Country life and customs.
Courtship.
Cremation ceremonies.
Currency, old and new: money, cowries, tokens, etc.
Customs: local, traditional.
Dances: ceremonial, superstitious, etc.
Demonology, spirit worship.
Disease and sickness: superstitions ancient.
Domestication and rearing of animals.
Dramatic and pantomimic art.
Dress and costumes.
Drums, bronze and wood: their uses in rites, their decorations.
Dyeing and dyes.
Education, local methods of; influence of foreign ones; monastic and laic educational systems.
Elements, sun, moon, stars, comets, shooting stars, eclipses; superstitions about.
Elephant: albino, etc.; elephant hunts.
Embroidery in gold, etc.
Enamels and enamelled ware.
Engineering works; engines, machines of local make: description, history, etc.
Ethnography, Ethnology.
Etymology of words, names, toponyms, etc.
Eurasians.
Evil Eye: superstitions about.
Family Life; Family Rule, Family Property, etc.
Fauna and Flora.
Fermented drinks of native make.
Festivals and festival customs.
 Fisheries; fish curing methods and establishments; baiting.
Folklore, Folk tales, Hero tales.
Food, Foodstuffs, and native methods of cookery.
Footprints, sacred (P'hrâh Bât).
Foreigners and foreign settlements in Siam: Chinese, Châms, Mons, Khmârs, Malays, Annamese, Tavoyers, Burmese, Hindoo, etc.
Forests and Forestry.
Fruits and flowers: floral decorations, etc.
Funereal customs: cremation, etc.; mourning.
Furniture, household; types of native.
Games and gambling.
Geography: physical, political; Topography; Cartography.
Geology.
Goblindom: ghosts, phantoms, shadows, elves, gnomes, fairies.
Gongs: methods of manufacture; ornamentation, uses.
Grammatical notes on Siamese, Lāu, Moṅ, and other languages or dialects spoken in the Kingdom of Siām.
Graphic Arts.
Guides: Excursionist.
Guards and Trade Combinations.
Habitations: arboREAL, on piles, lake and river dwellings, boats, floating houses.
Hindoo in Siām.
History, general and local; sources of.
Home life.
Household, from the roof-tree to the hearth-stone and threshold: superstitions, etc.
Hunting, trapping, and game.
Industries, local: boat building, wood and ivory carving, enamelling, lacquering, mother-of-pearl inlaying, gold and silver ware, pottery, weaving, dyeing, paper making, embroidery, etc.
Inscriptions: Thai, Khmēr, Sanskrit, Pāli, etc.; photos, squeezings, and translations of same.
Insects: butterflies, silkworms, edible kinds, etc.
Intercourse between Siām and other nations.

Jewels and Jewelry: make, superstitions, etc.
Jingles.
Jurisprudence; Justice and Judges.
Khlongs and Khlong life.
Khmērs in Siām.
Kites and Kite flying.
Lacquer wares.
Language and literature: Siamese and Lāu.
Lāu country and people: history, customs, etc.
Laws: translations, of old Siamese and Lāu; unwritten laws and customary observances.
Legends: place-legends, hero-legends, etc.
Love and lovers; love songs.
lusus naturae: albinoes, twins, hairy children, etc.
Magic and Magicians: dress, instruments, rites, etc.
Malay península, Siamese dependencies on: description, history, ethnography, dialectal peculiarities.
Malays and Javanese in Siām.
Man: the body from his head to his feet; superstitions about.
Manners and Customs.
Maps and Itineraries, ancient and modern.
Marriage customs: the bridegroom, the bride; exogamy and endogamy.
Materia Medica: lists of native simples, nostrums, etc.
Matriarchal customs, survivals or traces of.
Means of Existence.
Medicine and surgery: native practice of; influence of foreign, and history of its introduction into the country (vaccination, etc.)
Metallurgy and Mineralogy.
Meteorological observations in various parts of the country.
Mines, superstitions and customs among; native methods of working.
Moans in Siâm: history of their immigrations; statistics; language; customs; occupations, etc.
Monasteries and Monks, Buddhist; life in.
Morality, social morals.
Music and Musical instruments: specimens of musical compositions, tunes, songs, etc.
Mythology, Buddhist and local.
Nàga worship, motives of ornamentation, etc.
Names and Nicknames: lists of, explanation of, etc.
Navigation.
Negritos and Negrito-descended tribes.
Neolithic and paleolithic implements: superstitions about.
Novels: translations, summary of plots, etc.
Numismatics: coins, medals, seals, porcelain tokens, cowries and other kinds of currency.
Nursery customs, Nursery rhymes, Occupations: household and outside.
Omens, presages, pronostics, etc. Ordeals.
Ornamentation. Ornithology.
Painting and Painters.
Pali MSS.; Pali works composed in the country.
Paper, native; manufacture; folding books.
Parents and relatives: relationship.
Perfumes and perfumery, local.
Photos of localities and objects of antiquarian interest.
Planting and Harvesting Ceremonies.
Plays: translations of, summary of plots of, etc.
Ploughing Festival.
Poetry.
Politeness: peculiarities of native, and formulae of.
Political Constitution and Administration.
Polyandry and Polygamy.
Pony, the Siamese.
Posts and Telegraphs: history of their introduction into the country; postage stamps, etc.
Pottery, Siamese and Lâu; porcelain; glazed ware; earthenware; porous do.
Prehistoric implements, stations, skulls, etc.
Printing in Siâm and Lâòs: lists of locally published works; history of the local Press.
Productions: mineral, vegetable, animal, and industrial.
Property: family, communal, village; individual, etc.
Proverbs, saws, parables, etc.
Railways: history of their introduction into the country.
Rain and Rainmaking ceremonies.
Relationship, degrees of; and of filiation.
Religion and the semblances of spirit worship, fetishism; serpent, crocodile, and tree worship.
Reviews of works relating to Indo-China.
Riddles.
Saws, old and local.
Sculpture and statuary.
Sea, ships, sailors: superstitions about.
Secret Societies.
Singing and songs: amatory, rural, epithalamic, etc.
Slavery: former condition of; effects of abolition of, etc.; Slave-hunting.
Spinning and weaving.
Social Life.
Social Organization: tribal, patriarchal, matriarchal, etc.
Sorcery and exorcism.
Sports, Pastimes, Recreations.
Statistics of Census, Manners, Customs, Diseases, Births and Deaths, etc.
Statues of Buddha: the most celebrated ones; various types of.
Stimulants and narcotics: fermented drinks, hemp, opium, betel-nut, etc.
Superstitions connected with Material Things.
Taboo, traces or survivals of.
Tattooing: designs, beliefs in connection with, etc.
Temples and spires: types of, disposition, decoration, etc.
Theatricals: performances, actors, mise-en-scène, etc.
Topography, local—of districts, etc.
Toponyms: transcription, lists, etymology, etc.
 Totems and totemism.
Trade: inland, overland, sea-borne, and foreign.
Trade routes: description, history, etc.
Traditions, oral or written.
Translations of Siamese and Lāu Works, whether historical, literary, technical, religious or otherwise.
Translations of Foreign Works into Siamese: bibliographical lists of, criticism, etc.
Translations of old or rare accounts of Siām into English, especially from the Dutch, Portuguese, and Chinese languages.
Transport, especially inland, on rivers and canals.
Trapping: methods, implements, ceremonies.
Travels: journals of, notes on trips and excursions, photos of landscape views, etc.
Travellers, the old Western; their accounts of the country.
Tree worship: superstitions about trees, the felling of them, their influence; Tree-gods and spirits; tree-burial; tree-dwelling.
Tribes, lists of: tribal organization, customs, etc.
Village; village life; village communities.
Vocabularies: especially of each wild tribe; of provincial dialects; of technical terms; etc.
Vocal music.
War dress, weapons, songs, rites, methods of warfare.
Wats, Siamese and Lāu, and their inmates.
Weapons: description, superstitions about, methods of manufacture.
Weaving, woven fabrics.
Weights and Measures.
Winds: legends about, etc.
Witchcraft.
Woman, the Siamese and Lāu: social condition, characteristics, influence of.
Worship.
Writing: methods and implements for; alphabets; ideography.
Zoology: history of zoological investigation in Siām.

G. E. GERINI.
Vice-President S. S.