SANGAMBAENG GLAZED POTTERIES

BY

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In 1942 when traveling through the forest of Tambol On Tai, Amphur Sangambaeng, Changvad Chiangmai (ดินแดนป่าต้น อำเภอ สันทราย จังหวัดเชียงใหม่), at several places near small streams which drain into Huey Mae Lân (ห้วยแม่ลาน) and Huey Mae Phâhaen (ห้วยแม่พhasilен), I came across fragments of glazed potteries scattered profusely on the ground. At that time, however, I had no opportunity to investigate further.

In 1943 whilst visiting the village of Bân Pê Tûng, Tambol On Tai, Amphur Sangambaeng (บ้านป่าตูง อำเภอ สันทราย จังหวัดเชียงใหม่), it came to my notice that the villagers were using strange-shaped potteries in the form of bottles, vases, cups, etc., as every-day household utensils. Upon enquiry, the village chief informed me that these potteries had either been unearthed within his village of Bân Pê Tûng (บ้านป่าตูง) when digging wells, holes for posts, etc., or had merely been picked from the dry bed of a small stream called Huey Mo (ห้วยหมอ) which drains into Huey Mae Phâhaen (ห้วยแม่พhasilen).

The village chief took me to inspect a mound behind Wat Pê Tûng (วัดป่าตูง). It was about 2 meters in height and 10 meters in diameter. He said that many glazed bottles had been discovered therein. Digging in the center of the mound, I found bricks, broken glazed potteries, and lumps of hard material, presumably the hardened drippings from the glaze. It is possible that this mound is an old kiln site. There are two more places in the village of Bân Pê Tûng (บ้านป่าตูง) which may also be the sites of old kilns.
Upon my third trip to Tambol On Tai (ตั้งบอลตะเคียน), I discovered more possible sites of old kilns, thus: 2 near Huey Mo (หัวหม้อ), 3 near Huey Cham Pă Bon (หัวขามปาน), 1 near Huey Makhonam (หัวหมอกน้ำ), 2 near Huey Nam Hak (หัวน้ำชะค), and 2 near Huey Poo Laem (หัวปูแหลม). These sites are always near streams which drain into Huey Măc Phălhaen (หัวแม่палาเหย่ำ) or Huey Măc Lăm (หัวแม่لام). All sites lie within a distance of not more than 3 kilometers from one another and all are within sight of the villages of Bănn Pă Tùng (บ้านป่าตùng) and Bănn Pōng (บ้านปง).

Several specimens in almost perfect condition were given to me by the villagers. One of these was a glazed horse head, possibly a chess-man. The colors of the glaze ranged from dark brown to light brown and from greenish grey to yellowish grey. At the site near Huey Poo Laem (หัวปูแหลม), I found fragments with dark gray or black brush designs of fish, flowers, and groups of dots under the glaze.

In connection with these finds, attention is called to a dated stone inscription which could probably be used to establish the antiquity of the potteries. About 2 kilometers east of the village of Bănn Pă Tùng (บ้านป่าตùng) there is a wat, called by the villagers, Wat Chiangsaen (วัดเชียงแสน). Within this wat I found a stone inscription half buried in the ground. It is written in Sukhodaya characters, telling us about the construction of a vihāra and a vedi, and the casting of 5 bronze images of the Buddha. The inscription gives the name of the wat as Sala Kalyana Mahan-tătissùm (ศาลาคัลยานมหานติสูม). Prince Atijavānītha Pavarasiddhi (เจ้าติเจ้าพวารัสินธี), titled Măn Dăb Ruan (ม้นเดชบุเรียน), was the chief or leading donor for the foundation of the wat in the year of the Monkey, C.S. 850 (B.E. 2031, A.D. 1488). This stone inscription has now been removed to the museum of Buddhásathān (พุทธสถาน) at Chiangmai.
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Bën Pā Tiūng (บ่มป่าติุง) lies on an old trade route between Chiangmai and Lampāng which could be easily reached by automobile in the dry season. It is about 12 kilometers east of the administrative seat of Amphur Sangambaeng (อำเภอสังข์บเมือง) and about 25 kilometers from the walled City of Chiangmai.

I am reporting this find in *The Journal of the Siam Society* with the hope that some day more scientific excavation of the kiln sites by archeologists will throw light on their antiquity as compared with the already known kilns of Svargaloka, Sukhodaya and Chiangrai (Kalōng, Vieng Pā Pao).