

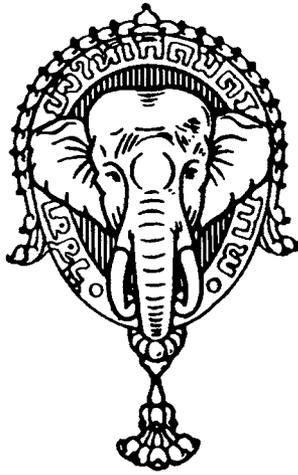
JSS

The Journal of the Siam Society



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Front cover : H.R.H. Princess Maha Chakri Sirindhorn presides over the opening ceremony of the exhibition, *Borodudur in Photographs: Past and Present*, at the Siam Society on Tuesday, 16 October 1991, at 2:00 p.m.

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Editor's Note

THANKS GO TO the Administrative Secretary, Euayporn Kerdchouay, and to the Assistant Administrative Secretary, Anothai Nanthithasana, for their continuing assistance in the production of the *Journal of the Siam Society*. A special word of appreciation goes also to Christian Bauer for his valuable help in seeing his second article on Mon epigraphy through the press. We also warmly thank Pantipa Thammanuban for her expert typing.

THE ATTENTION OF CONTRIBUTORS is specially invited to our request that, whenever possible, articles be submitted on Macintosh or IBM compatible disks, accompanied by one hard copy. For details please turn to "Information for Contributors" at the back of the issue.

THE NEXT ISSUE OF THE *JSS* will be a special one, centered around the letter of 20 December 1688 sent by William Soame to a friend in India concerning the execution of Phaulkon, the death of King Narai, and the turmoil surrounding the so-called Revolution of Siam. The letter has been preserved in the effects of the distinguished local statesman and collector, the late Mr. Prakaipet Indhusophon, and has kindly been made available to the *JSS* by his widow, Mrs. Boonkrong Indhusophon.

The issue will also include the text of a lecture, "Aspects of Siamese - French Relations in the Seventeenth Century," delivered before the Siam Society by Professor Dirk Van Der Cruysse of the University of Antwerp, and reviews of Professor Van Der Cruysse's book, *Louis XIV et le Siam*, by H.E. George A. Sioris, who at the time of his writing his review was the Ambassador of Greece in Thailand, and Professor Michael Smithies.

Ambassador Sioris has further contributed an article, "Phaulkon — A Personal Attempt at Reconstituting a Personality," which is an excerpt from his forthcoming book, "Phaulkon," written in Greek; it provides an analysis of Phaulkon's character as seen by a fellow Greek.

Other contributions include "Madame Marie Guimard," an appreciation of Phaulkon's wife by the distinguished Japanese novelist Reiko Hada, and discussions of various aspects of Ayudhya's history by Dr. Piriya Krairiksh, President of the Siam Society, Professor Charnvit Kasetsiri ("Ayudhya : Capital-Port of Siam and Its 'Chinese Connection' in the Fourteenth and Fifteenth Centuries") and Mr. Michael Wright ("Ayudhya and Its Place in Pre-Modern Southeast Asia").

Additional articles and reviews will, as is customary, range over other areas of the cultural heritage of Thailand and its neighbors.

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In This Issue

A beloved royal personality and gracious member, supporter and Vice Patron of The Siam Society Under Royal Patronage, herself a contributor to Thai scholarship and a prominent figure in the Thai intellectual world, Her Royal Highness Princess MAHA CHAKRI SIRINDHORN celebrated her third cycle birthday during the period covered by this issue, to the great happiness of all in Thailand. The most respectful and heartfelt good wishes for many happy returns of the day are humbly expressed for all of us in her typically cordial and lively fashion by BONNIE DAVIS, long-time chronicler of the Chakri Dynasty and member of our Council.

The image by the poet John Martin of the fall of a mighty pine, leaving a great gap against the sky, used by him to commemorate the passing of a great man, comes strongly to mind as the Siam Society bids farewell to the physical presence of a towering figure in the field of Thai studies, one of the most important contributors to this *Journal* and formerly a valued advisor to it, Mr. ALEXANDER B. GRISWOLD. Mr. Griswold's closest associate, his partner for many years in landmark epigraphical studies and himself another distinguished personality in the sphere of Thai scholarship, Dr. PRASERT NA NAGARA, bids adieu to his great partner in a page of warm-hearted reminiscences *in memoriam*.

The myriads who packed the Mall in front of the Smithsonian Institution in 1976 (the Honorary Editor, soon to embark for Thailand, among them) as Washington celebrated two hundred years of American independence, undoubtedly did not have the slightest idea that the stellar feature of the American Centennial Exhibition in Philadelphia a hundred years earlier had turned out to be the exhibit from Thailand. But the exhibit almost never made it to the exhibition. As it was, it got there late, but immediately was the hit of the show. LISA MCQUAIL TAYLOR, research collaborator in the Department of Anthropology of the Smithsonian's National Museum of Natural History, details the incredible complications that beset what was to have been a routine if lengthy transfer of the exhibit items half way around the world. In so doing she reveals a cast of characters worthy of a historical novel portraying intrigue failed: a great American war hero made irascible by both envy and his wounds; a most attractive figure in the person of the American appointed as Siamese Commissioner for the exhibit, a missionary who had been U.S. Consul in Siam, a trusted admirer of both King Mongkut and King Chulalongkorn, and who became the target of the war hero's bitter jealousy; the quiet wisdom of the Phra Klang of the day; and the crucial if subordinate role of the gallant captain of the sidewheel gunboat, U.S.S. Asheulot, who finally brought the goods to Hong Kong and put them aboard a merchant ship for San Francisco. The extensive

Smithsonian collections from Thailand, including recent gifts from Her Majesty Queen Sirikit, have been among the most popular at the Smithsonian. The "Centennial Celebration" itself was recreated for the American bicentennial, and has been in place for over fifteen years--still a hit after a century.

G. K. Chesterton once wrote to the effect that nothing is hotter than cold logic. MICHAEL VICKERY'S devotion to cool, meticulous and innovative logical analysis, often not free from controversy and made manifest for years in the *Journal* and a multitude of other publications, is now applied to traditional Thai cosmology, specifically in the form of the Traibhūmikathā. This work has long been considered a product of mid-fourteenth-century Sukhothai literature. Professor Vickery elaborates on his earlier conclusion that the date in the exordium and colophon of the Traibhūmikathā, whatever the age of the text as a whole, is due to an Ayutthaya period copyist working when true knowledge of Sukhothai chronology had been lost, and furthermore, that until the language of the entire text is studied comparatively with other early Thai material, no date earlier than 1778, the date at which the extant text was copied, can be accepted for its composition. Now, according to Professor Vickery, we may have to conclude that not only the colophon and exordium, but the extant Traibhūmikathā as an integrated composition, dates from after 1778 and is the work of the various commissions established by Kings Taksin and Rama I. Professor Vickery states, "This will not affect its value as a source for study of the early Ratanakosin period... but it will force serious reappraisal of [Traibhūmikathā] as a source for Sukhothai religion, politics and ideology..."

The world of spirits is still very much with us in Thailand and its Southeast Asian neighbors. Its denizens range from beneficent dryads who disclose winning lottery numbers through pranksters akin to Robin Goodfellow up to sour-tempered mischief makers who often like to cause serious trouble. Malaysia has its share of these, and retired Warrant Officer HAJI ZAIN TAJUDDIN, U.S. Army, tells a colorful story of real-life encounters with some of the more difficult of them as vividly recounted to his friend, the linguist THOMAS AMIS LYMAN, a past contributor to the *JSS* perhaps best known for his Hmong Njua dictionary and related studies.

B.J. TERWIEL takes another look at the Bowring Treaty, drafted in 1855, and the traditional interpretation given to its effects. He finds that a basic mistake is made if historians take their cue from Bowring's own words describing the treaty as having revolutionized the Thai tax system and uprooted privileges and monopolies held by the most influen-

tial personages in the state. He points out that Constance Wilson's "impressively documented overview of expenses and income" confirms that there was no Bowring-style revolution; internal taxation was allowed to continue while Siam's former protective import barriers were removed, a combination which gradually undermined many local industries. The treaty, he states, did not in fact lift tax burdens or destroy the system of tax farms and "monopolies" as is generally accepted. Professor Terwiel also notes that another basic source of error is to take 1850 as the base from which to judge the Thai economy of those times. Siam, he maintains, was in recession between 1845 and 1855, not on the rise, whereas during the 1820's and 1830's it was enjoying an economic boom.

NATALIE V. ROBINSON, who has written extensively on Sino-Thai ceramics, recalls that in an earlier article in the *JSS* she drew attention to a small group of Bencharong ceramics that does not conform in composition or decoration to the bulk of these wares. She placed this group in the Transitional period, circa the mid-eighteenth to early nineteenth centuries. Referring to pieces having similar characteristics cited by Roxanna Brown as probably from the Bat-trang kilns in Vietnam, Mrs. Robinson explores in detail the evidence for a possible relationship between the Transitional wares and those from Bat-trang, accompanying her article with copious illustrations. Transitional Bencharong ceramics, she remarks, do not fit with the finer Bencharong wares made in China. "Perhaps," she concludes, "Bat-trang may prove to be the place where some or all of them were made." Whether this proves to be true or not, at least some cultural exchange seems to have taken place between Transitional Bencharong and Bat-trang wares.

CHRISTIAN BAUER continues to update present knowledge of Mon inscriptions and their implications with the second installment of his "Notes on Mon Epigraphy," begun in our last issue (Vol. 79/1 91). Illustrations include the inscribed twelfth-thirteenth century votive tablet from Chiang Mai, courtesy of the Los Angeles County Museum of Art, and several of the Jataka plaques on the Ananda pagoda, Pagan.

Finger-marked bricks have been verified at twenty-two sites in Burma. They constitute a cultural tradition which coincides with the construction of Pyu and Mon cities in the early centuries of the Christian era and faded out only in the early Ava period in the thirteenth-fourteenth century. U

AUNG MYINT and ELIZABETH MOORE discuss their designs and the sites where they have been found. The authors conclude that the markings most likely were used to identify the villages or groups of villages that produced the bricks, presumably to facilitate confirmation to inspection authorities of the fulfillment of local production quotas in connection with large construction projects. The article includes examples of the markings used in various localities and maps of the sites where they were found.

JAMES R. CHAMBERLAIN has long been fascinated by the diversity of Tai dialects spoken in and around Khammouan Province in Laos. In 1974 he found speakers of the Tai dialect known as Mène living in a refugee camp at Pak Sap in Vientiane Province. It was only in 1990, however, that he discovered another speaker of Mène in a camp in Nakhon Phanom Province, Thailand. Work with this informant has enabled him to set forth a preliminary description of Mène, originally spoken in Nghê An (Nghê Tinh), Vietnam, together with an assessment of its historical implications.

KUMIKO YAMAMOTO has been engaged for some time in study of the Sgaw Karens of northwestern Chiang Mai Province. Her special interest has been the conceptual universe and ritual which form the bases of their social behavior and govern various aspects of their communal and individual activities. In her present paper she discusses their ethnic Guardian Deity and the role of the territorial spiritual "Owners" under a Supreme Regional "Owner." She describes the sacrificial rite performed to win the good will of the "Owners" of a territory and cites the various actions which can offend them. Mrs. Yamamoto notes that while the primary ritual unit is the nuclear family, genealogical seniority is another significant factor in religious performances.

Finally, the Bangkok-based Canadian Tibetologist, PETER SKILLING, who is engaged in the collation and editing of Tibetan texts for the Pali Text Society, presents a guide to the great Tibetan *Golden Tanjur*. He shows the structure of four *Tanjur* editions and gives a reference guide to the reprint volume number, the name of the section, the character assigned to the original volumes, or *poti*, followed by the *poti* volume number, the modern page numbers, and the Peking or Otani catalogue number. This guide will enable scholars to locate a text in the *Golden Tanjur* by referring to its Otani number.