

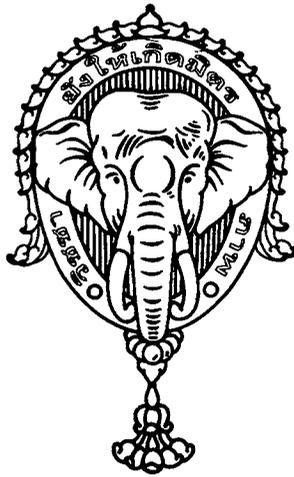
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In This Issue

Dr. PIRIYA KRAIRIKSH, President of The Siam Society under Royal Patronage, continues to reanalyze the dating of the monumental structures remaining today in Ayudhya. His method is in the main to compare the monuments still existing there with their depictions in early charts and maps and to cross-check with the descriptions of them written by early foreign visitors. He has thus concluded that the monuments hitherto identified as belonging to the period 1350-1488 actually assumed their present form in the eighteenth century (see *JSS* Vol. 80.1). Dr. Piriya now reanalyzes the three great stupas in Wat Phra Sri Sanphet, the Victory Chedi of King Naresuan the Great, and Wat Yai Chai Mongkhon, and concludes that their remains which are still visible are also more recent than traditionally thought. (The third and concluding part of this reanalysis will be published in a future issue of the *JSS*).

The degree of information contained in indications of the date chosen for some event or ceremony as mentioned in commemorative stone inscriptions is usually sufficient for historians to determine that date with certainty, provided that there are no problems of legibility. But if such problems exist, Northern inscriptions sometimes carry astronomical data that can be useful as adjuncts to determining the date accurately. This is where the computer comes in. J.C. EADE looks at Wat Si in Phayao, and shows in a specific case how the computer can be an indispensable tool in fixing dates with precision.

While echoing criticism of the now dormant land and development movement, PHILIP VON MEHREN and TIM SAWERS note that if the movement is to continue in any form, explication of the central tenet of the causal interaction between law and development is necessary. Their vehicle for explication is a case study comprising an original history of the development of land law in Thailand and proceeding from the conceptual basis of Max Weber's typology of legal systems. The authors contrast the Weberian explanation of the evolution of Thailand law with alternative analyses based on the Marxist and World System theories of social change. The article includes original translations from the ancient Thai Law of the Three Seals, the only translations from this law into any language.

The issue continues its exploration of problems of law in Southeast Asia with a study by U AYE KYAW of religion and family law in Burma, the only country in the family of nations where "Buddhist Law" has become family law. U Aye Kyaw reviews in detail the history of attempts by the British to cope with the laws and customs of Buddhists, Hindus, Mohammedans and Christians in innumerable acts and charters, with special attention given to the interrelationships of Buddhist law, Burmese customary law, and the British legal system.

PETER SKILLING contributes to the current scholarly interest in the Footprints of the Buddha by making available a number of lists from Tibetan and Central Asian sources of the symbols on the body or on the feet and hands of a Buddha. He reviews the lists known in Thailand and those published in the West, from the early Dutch travelers to the present day. He then presents five lists in Tibetan with Sanskrit and English equivalents, and also lists from Kyzil and from Tocharian fragments. The lists are cross-referenced and compared.

Christian missionary organizations, both Catholic and Protestant, encounter the problem of how to determine clearly the perspective of the people they wish to help. So how do the people to whom the missionary organization wishes to do good—to raise their economic sights, for example—change a negative thinking process into one in which they are willing to try out new ways? R.A.F. PAUL WEBB cites specific examples of how "progress," amidst its various definitions, can be achieved: how the power of rapacious rice brokers can be overcome, or how the constant fear of evil spirits can be understood so that "love can cast out fear." The basic lesson to be learned is that a "bottom up" approach must be used in which the traditional outlooks of the people can be perceived and understood, with patience as the watchword.

MICHAEL WRIGHT focuses on the complexities and seeming contradictions of Siamese religion, in which Buddhism, Hinduism and Animism interrelate at a number of levels. Whereas a Westerner, considering the historical Buddha as a philosopher, might be baffled by an apparently flagrant misinterpretation of Buddhism given its admixture of Hindu deities and the placatory offerings of Animism, Mr. Wright perceives in Siamese religion a pattern of mutual support in which each religion accommodates the others, resulting in a wise telling of a tale which is available to both intellectuals and farmers alike—a system that works, extending across the spectrum of society.

Noting the rise in popularity over several decades of spirit mediumship in urban areas of northern Thailand, MARJORIE A. MUECKE discusses the paradoxical aspects of a ritual she once witnessed in Chiang Mai wherein some monks actually consulted female mediums regarding a problem in orthodox belief. This event, demonstrating the subordination of a male to a female and a state religion to a folk cult, raises questions about the validity of assumptions concerning the social and moral supremacy of orthodox Buddhism over folk religion and of maleness over femaleness in orthodox Theravadin societies. Moreover, the monks consulted the mediums because they were not sure whether the concept of reincarnation was true or not, a surprising doubt to find in the uppermost level of orthodox Buddhism. The observations made by Dr. Muecke regarding the syn-

cretism of Thai religion are related to those of Michael Wright in his article in this issue.

Addressing another aspect of animism, MARY L. GROW discusses *lakhon chatri*, one of Thailand's oldest extant forms of dance-drama, which still is performed in Petchaburi province as a spirit offering. She reviews *lakhon chatri* performers prior to King Rama IV's dance-drama edict and takes note of the rise of woman *lakhon chatri* performers. All of the women she interviewed felt that the dance-drama tradition offered them opportunities for training that they never would have had otherwise, and recognized their life in the *lakhon* as personally rewarding, even to the point of being a bit glamorous.

JAMES L. TAYLOR discusses the forest monastic tradition in pre-reform Chakri Siam and the declining status and relative position of forest monks in the hierarchy and structure of the early Chakri Sangha. He provides a history of the early administrative system of the Sangha from the mid-fourteenth to the eighteenth centuries, examines the role of wandering monks, peri-urban monasteries, and meditation, and refers to the nineteenth-century wall paintings at Wat Somanat which show reform monks meditating on the theme of "foulness." The extension of far-reaching reforms around the turn of the century embroiled the forest monks in the tensions and aspirations of King Chulalongkorn's national program of unification.

In a paper read in 1990 at the third conference of the European Association of Southeast Asian Archaeologists, VIRGINIA M. DI CROCCO suggested that the development of lead glazing on ceramics in Myanmar/Burma was associated with ancient mining at Bawzaing in the Shan State, and further suggested the minting of silver coins from the silver content of the lead ore mined there. She then turned to Professor KAZUO YAMASAKI, Mr. YUICHI KUNO, and Professor H. SHIRAHATA for technical analysis at institutes in Japan. This shows that "lead slags" from Bawzaing have lead isotope ratios similar to those of plaques of Mara's army in Pegu, white opaque glazed ceramic sherds from Pagan, and white opaque glazed wares with green designs found in the Tak area of Thailand. In addition, the present paper gives evidence that silver coins with the *bhaddapitha* and *sriwatsa* symbols certainly were struck from silver mined at the Bawzaing mines—in operation circa the sixth-eighth century A.D.—and that coins with the rising sun and *sriwatsa* symbols were made of silver from Bawzaing as well.

"In drinking wines and spirits there is [a case entailing] expiation." This dictum is unequivocal, and there are numerous such precepts and prohibitions in the Tripitaka regarding the consumption of alcoholic beverages. Yet from time immemorial there is a propensity in human nature for greedily indulging in intoxicating drink. KLAUS WENK shows how the Buddha's precept and its transgression have been treated as a specific subject in Thai literature, citing instances in the poetry of Sunthon Phu, the *Kamnoet Phlai Ngam*, King Mongkut's legal pronouncements, and the poems of Angkhan Kalyanaphong.

GEORGE A. SIORIS, formerly a member of the Council of the Siam Society and Ambassador of Greece in Thailand, now Ambassador of Greece in Japan and a Corresponding Member of the Siam Society, takes as his inspiration the statement of Goethe that "Every national Literature feels at times the need to turn itself to abroad." Noting several examples of this tendency in Southeast Asia, such as that of the Ramayana in Siam and other countries of the area, and its reverse in the effect of Siam on a multitude of foreigners such as de Bèze, Choisy, Pallegoix, La Loubère, Chaumont, Ernest Young, Carl Bock, E.W. Hutchinson and Mouhot among others, he extrapolates from these examples to the cultural dialogue between Japan and the West. Specifically, he examines the works of Pierre Loti, Lafcadio Hearn, Wenceslau de Moraes and Endo Shusaku.

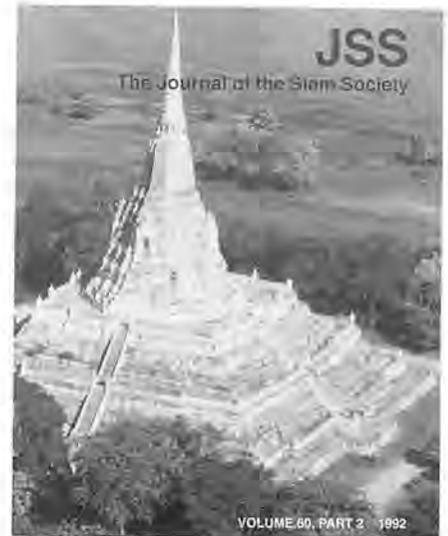
TERRY F. MILLER tells the story of the problems inherent in establishing a foreign musical ensemble in alien territory, with specific reference to the coming of Thai classical music to Kent State University in Ohio. While Thai classical ensembles had existed off and on in the United States since the 1960s, the arrival at Kent State in 1978 of Professor Kovit Kantasiri, chairman of the Faculty of Music at Chulalongkorn University and an instrumentalist in the classic Thai style, furnished an opportunity that the university immediately seized upon. Dr. Miller relates the development of the Kent State Thai ensemble once a set of instruments was obtained, and discusses the pedagogical difficulties of teaching methods of performance that depend largely on oral tradition to students accustomed to Western notation. Maintaining the instruments properly was an obstacle; another was the difficulty of preserving the continuity of the ensemble in an environment where the players constantly changed. The players, however, "continue to nurture a rare and perhaps exotic musical plant in an academic greenhouse where more and more students are being exposed to one of the world's most charming musical flowers."

NATALIE BECQUIGNON studies traditional Thai massage from an ethnologist's point of view, showing what rules govern the practice of the massage in a country where the act of touching a person is subject to strict constraints. Diagrams illustrate the various kinds of taboos, depending on who is being massaged by whom. The paper includes a case study of a young woman who receives a therapeutic massage from an elderly masseuse. The training of masseuses, the objectives of massage and the different functions of masseurs and masseuses are discussed.

The Aslian languages are Austroasiatic languages spoken in West Malaysia and southernmost Thailand, mostly in the mountainous jungles of the center and north. They are grouped into three branches, Jahaic, Senoic and Semelaic. Sufficient data on Aslian kin terms exist to enable ROBERT J. PARKIN to identify in this body of lexis a number of cognates common to two or more branches of Aslian, as well as Malay loan words. Lists of cognates and loans are given with appropriate reference to the various subgroups.

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SECTION I

DATING THE PAST

