

## REVIEWS

Don McCaskill and Ken Kampe, editors  
*Development or Domestication? Indigenous Peoples of Southeast Asia*  
Chiang Mai: Silkworm Books, 1997, 631 pp.

As the title of this volume implies, its main aim is to challenge the classic definition of economic development as the basis of government policy in regards to the indigenous peoples of mainland Southeast Asia. Ultimately, the contributors hope to influence the development decision-making processes at all levels—international, governmental, non-governmental and grass-roots—to promote community involvement and the direct participation of the most-affected indigenous peoples.

The book emphasizes three themes. First, government policies and development projects have as many, if not more, negative impacts on the indigenous peoples for whom they are intended as positives ones. The latter are usually measured in material results, but the contributors to this volume are concerned with the long-term socio-cultural effects, something to which the editors claim the government policy makers pay too little attention.

Second, the rapid rate of socio-cultural change faced by the peoples of Southeast Asia, particularly indigenous peoples, has accelerated since the 1980's, leading primarily to the integration and assimilation of these peoples into mainstream societies at the expense of local cultures. Many of the papers here explore the role of development projects in facilitating, intentionally or not, this integration or assimilation process.

Third, and most important, indigenous peoples have had virtually no voice in planning, implementing or evaluating the projects aimed at helping them. Throughout the book the theme of providing indigenous peoples a voice at least the discourse about, but preferably the enactment of, their future repeatedly occurs. In fact, of the 26 contributors, nine are indigenous people from the five countries studied, an unfor-

tunately rare occurrence in academic studies of development.

The book is long at 631 pages and is comprised of 24 essays. Most focus on Thailand, the country that has been engaged in the development process the longest and whose indigenous peoples have therefore been affected the most. Vietnam, Laos, Cambodia and Burma are each examined as well, to lesser degrees. The issues addressed range from theoretical discussions, for example, exploring the definitions of terms such as "indigenous people" and "development," to specific problems such as AIDS, drug use and addiction, health care and civil war in Burma. The tone of the papers is similarly diverse, from very academic (articles by both domestic and foreign academics) to life histories and direct experiences of development from the perspectives of both indigenous peoples (particularly Deleu Choopah, an Akha woman in Thailand) and governmental development implementers (including a former army colonel responsible for the Center for the Coordination of Hill Tribe Affairs and Eradication of Narcotic Crops in northern Thailand, Sommart Sukhothaphathipak, and the Thai Inspector-General, Ministry of Labor and Social Welfare, Elawat Chandraprasert). As the editors note, the contributors represent a broad range of experiences and viewpoints, including those of "indigenous people, development practitioners, academics, and government officials/policy makers" (p. iv). The breadth of approaches makes the volume invaluable for those interested in understanding the complexities and impacts of development projects, although the emphasis remains strong throughout on giving indigenous peoples a voice.

While most of the articles could stand on their own in terms of assessing the specific topics they each address, the true value of this volume comes from its unique combination of these diverse perspectives. The book makes a familiar critique of economic development in the popular global/local discourse of academia.

Theoretically, it offers little new. In terms of achieving one of its main goals of giving voice to indigenous peoples, it makes a significant contribution. The indigenous people speaking here, however, still do not represent the majority of those affected by development projects, as most of them are educated and live and work, well-integrated into their nation's mainstream society. Nevertheless, including their voices and addressing not only the negative effects of development on indigenous peoples but the lack of representation in the process are major steps in the right direction for correcting these problems in both the development and academic worlds. This is a volume to which I will refer often, both in my own work and in my classes.

Susan M. Darlington

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Michael Smithies

*A Siamese Embassy Lost in Africa 1686. The Odyssey of Ok-khun Chamnan*  
Chiang Mai: Silkworm Books, 1999, pp. 126

Here is an intriguing title and a fascinating story. From the pen or, nowadays, computer, of the prolific Professor Michael Smithies comes a charming book on a subject new to most students of seventeenth century Siam. The author has translated this "long-forgotten tale" of the shipwreck of a 1686 Siamese embassy to Portugal from Father Guy Tachard's French original into his usual elegant English. The passage concerning Okkhun Chamnan Chai-chong's shipwreck comes from Father Tachard's account of his second voyage to Siam, *Second Voyage du Père Tachard et des Jésuites envoyés par le Roi au Royaume de Siam* (Paris, 1689). The author precedes this translation of Tachard with an informative and learned Introduction setting the context of the story.

The perils of a long-distance sea voyage in the seventeenth century were well-known to the Siamese of that period. After all, the first Siamese embassy sent by King Narai (1656–1688) to France had perished off the coast of Africa when the French ship on which it was travelling, the *Soleil d'Orient*, sank in 1681. That shipwreck was to lead to the sending of a

fact-finding mission in 1684. The sending of a fully-fledged French embassy to Siam in 1685 was then reciprocated by the despatch of Okphra Wisut Sunthon (Kosa Pan) and his colleagues as Siamese envoys to the court of Louis XIV. Franco-Siamese diplomatic and political relations became more tense and complex as each embassy travelled between Europe and Asia.

The relations between Siam and the Portuguese had by the late seventeenth century become more distant than they had been during the sixteenth century, although King Narai seemed sympathetic to the Portuguese throughout his reign. He loaned a substantial sum of money to the Portuguese of Macau earlier in his reign, during the 1660s, and received a Portuguese embassy led by Pero Vaz de Siqueira in 1684–1685. Although Pero Vaz de Siqueira failed in most of his objectives, including the strangely naïve request that the Portuguese be allowed to join the Siamese in the court's trade to Japan, it was still not surprising that the king should send an embassy to Portugal in 1686. The 1680s, after all, were years of intense diplomatic activity for the royal court of Siam. Embassies were received from France, Macau, Batavia, Persia, Jambi, and Johor, among others, while King Narai's own envoys travelled to most of these places. The diplomatic relations between Siam and other countries were more often than not primarily concerned with trade, and always with bolstering the personal prestige of the Siamese monarch.

As Michael Smithies' book shows, the Siamese embassy to Portugal did not get even as far as Europe. Okkhun Chamnan's "odyssey" began when the ship on which he and his colleagues were travelling was wrecked off Cape Agulhas, not far from the Cape of Good Hope. After much hardship and many adventures, including an encounter with Hottentots, the Siamese were able to reach the safe haven of the Dutch Cape colony. Professor Smithies includes three descriptions of the Cape of Good Hope, being substantial extracts from the works of Tachard, Choisy, and La Loubère. They give the reader a clearer idea of the Dutch colony, the native inhabitants of the Cape and the fauna, flora, and topography of the Cape.

This account of Okkhun Chamnan's travails in the southern tip of Africa reveals not only the

feelings and opinions of the Siamese “mandarin”, but also—as Professor Smithies points out—reflects the views of Tachard, considered a somewhat unreliable source. This Jesuit has had a “bad press” ever since the seventeenth century. In twentieth century historiography, too, he has been viewed unsympathetically, from E.W. Hutchinson’s *Adventurers in Siam in the Seventeenth Century* (London, 1940) to Dirk Van der Cruyssen’s *Louis XIV et le Siam* (Paris, 1991)—though Raphael Vongsuravatana in his *Un jésuite à la Cour de Siam* (Paris, 1992) tried valiantly to redress the balance. Tachard may indeed have added some rather Jesuitical or Roman Catholic sentiments to Okkhun Chamnan’s story as told to him, but the story reads authentically enough. That the Siamese embassy of 1686 suffered a shipwreck is an historical fact attested to not only by Tachard’s account but also by Dutch (VOC) primary sources.

The book is made extremely attractive by the inclusion, among other illustrations, of three drawings of the Siamese *khunnang* sent as envoys to the Vatican in 1688, including Okkhun Chamnan Chaichong. These coloured drawings were done by the Italian artist Carlo Maratta in Rome. Portraits of Siamese in the pre-nineteenth century period are very rare, for the simple reason that portraiture was not one of the fine arts practised in Siam. The only other known examples of Siamese personages drawn from life are the vivid engravings of Kosa Pan and the other two envoys to France in 1686–1687. Okkhun Chamnan Chaichong, Okmun Phiphit Racha, and Okkhun Wiset Phuban were all young men, compared to the envoys of King Narai to France in 1686–1687. Maratta was a very skilful artist and captured very well the intelligence and dignity of Okkhun Chamnan.

Dhiravat Na Pombejra



Robert Challe

*Journal du Voyage des Indes Orientales, à Monsieur Pierre Raymond, suivi de la Relation de ce qui est arrivé dans le royaume de Siam en 1688* [par Lieut. de La Touche]. Textes inédits publiés d’après le manuscrit olographe par

Jacques Popin et Frédéric Deloffre. Geneva, Droz, 1998, pp.477

In my article “Robert Challe and Siam” (*JSS* vol.81, pt.1,1993, pp.91–102), I lamented the fact that the account by one de La Touche of events in Siam in 1688 which Challe said he was including as an appendix to his *Journal d’un voyage fait aux Indes orientales, 1690–1691* was apparently lost. Challe considered it the best of all he had read, but it did not appear in his published text, dated 1721 (Challe died in January that year), and bearing the false imprint of Rouen (it was actually published in The Hague by de Hont).

Challe might have been prolix and something of a gossip, but even though he never set foot in Siam, he managed to obtain a considerable amount of information about events in the crucial years 1685–88, which was detailed in my article. His vignettes of the chief characters in the drama, King Narai, the “Princess Queen” Yothathep, Phetracha, Mom Pi, and especially the major French players Tachard, Desfarges, du Bruant, Céberet, La Loubère, not forgetting “the little Greek” Phaulkon and others, are extremely important in piecing together a complete picture of events. But Challe was no eye-witness.

De La Touche was. In 1687 he was sent to Siam with the French troops under General Desfarges, went with du Bruant’s contingent of troops to occupy Mergui in March 1688, was captured in the Siamese attack on the fort of Mergui in June, tortured, and sent as a prisoner to Lopburi. He was then sent to the Siamese forces to what was then called Bangkok (now known as Thonburi<sup>1</sup>) and eventually returned to General Desfarges occupying the fort on the opposite side of the river, spending some weeks towards the end of the Siamese siege there. He left Bangkok on 26 September with orders from Desfarges to look for his commander du Bruant near Mergui, and bring him the terms of the peace treaty worked out between the French and the Siamese. He arrived in Mergui on 12 October, found traces of du Bruant’s passage on nearby islands, and sailed on a French East Indies Company vessel from Mergui to Pondichery in November, arriving on 9 December.

Miracles do sometimes happen, even in the staid world of Siamese historical studies. De La

Touche's account recently turned up in the Bavarian State Library in Munich under the name of Paul Lucas, and was duly published by the Challe specialist, F. Deloffre, assisted by J. Popin. The discovery of this important text is worth recounting in detail.

Challe, who had known prison and exile for his free-thinking views (even today he is regarded by the religious right as an anticlerical atheist), circulated clandestinely in his *Difficultés sur la religion proposées au Père Malbranche*, always took great pains to hide his persona. He wrote to his journalist friends in The Hague "if my name is known to you, in whatsoever way, I implore you not to reveal it." He wrote an earlier version of his journey to the East Indies, dedicated to his uncle Pierre Raymond, but which he signed with the name "Paul Lucas". Paul Lucas was a real person, born in 1664 in Rouen and who made six journeys to the Near East, but never went to the Far East; books were said to have been written in his name (the earliest dates from 1703, long after Challe's journey to the East Indies), and doubtless Challe took advantage of this confusion.

This early version of Challe's journey is less than half the length of the later published version; the philosophical reflections, the romantic episodes, the lengthy asides, the long and important "conference with François Martin" are all absent. Obviously there are some things one does not tell one's uncle, especially one who was an advisor-secretary to the king and tax collector for the Bourbonnais region. In fact, some would consider this briefer version more readable, as an account of a journey rather than a reflection of a personality, than the later text. But Challe could not have presented his uncle with a manuscript under the name Paul Lucas; he must, argue persuasively Deloffre and Popin, have regained possession of the manuscript after his uncle's death in 1700 and added the name Lucas then.

How, though, did the manuscript turn up in Munich? It is known to have passed in the middle of the eighteenth century through the hands of Canon P. Goyet of Villefranche, where Challe stayed for a time in 1715–16. After that its pedigree is obscure, but it came into the possession of Etienne Quatremère (1792–1857), an avid collector of travellers' journals. In

opposition to the regime of Napoleon III in France, he bequeathed his collection to Maximilian II and the kingdom of Bavaria, where, logically enough, it appeared, with the De La Touche addition (which comes to 29 printed pages) under the name of Lucas. Indeed, even the La Touche text is signed, in Challe's handwriting, "Paul Lucas".

De La Touche's *Relation* . . . is precise, unaffected and detailed. It is written in the manner of a verbal account, but self-evidently in written form. It relates events, such as Madame Phaulkon's shameful expulsion from the French fort at Bangkok, as though de La Touche were an eyewitness, when he was not (he was in Mergui at the time). It also raises several questions concerning precise dates, which are often not in agreement with the published accounts (which often disagree among themselves) of Desfarges, Le Blanc, de Bèze, François Martin, Père d'Orléans, and the engineer Vollant des Verquains, or the manuscript texts of Beauchamp (BN Fr 8210) and the anonymous author of BN Fr 6105.

De La Touche is perhaps kinder to his superior, du Bruant, than he deserves, but he mercilessly details Desfarges' cowardice in refusing to advance to Lopburi to come to Phaulkon's aid, and makes clear he was responsible for returning Madame Phaulkon to her jailers in Ayutthaya, where Desfarges knew perfectly well she would be ill-treated, notwithstanding Phetracha's pledges, since he himself did not keep his word in the treaty arranged, though Kosa Pan, with the usurper.

De La Touche's account is an extremely important addition to the texts covering events in Siam in 1688. It is the only first-hand account we have of what took place at Mergui, it gives a clear narration of the unfolding drama at Lopburi when King Narai fell ill, and how Phetracha carefully plotted each move in his bid for the throne. De La Touche also has unexpected touches of humour which lighten his account.

It is to be regretted that funds to publish this text, offered in English translation to the Siam Society in April 2000, along with annotated translations of Desfarges' account of events in 1688 and also that of the hitherto untranslated Vollant des Verquains, could not apparently be found, and that a commercial publisher has now

decided to go ahead with its publication. It is not often that one comes across such a succinct, unbiased, and personally experienced account of these pivotal events hidden from the world for more than three hundred years, and it is extremely important that this be made available to the broader world of Thai scholarship.

Michael Smithies

#### Note

<sup>1</sup> The name Bangkok remains in use west of the Chao Phraya as Bangkok Noi and Bangkok Yai, two old settlements and canals there.

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Shigetomi, Shin'ichi;  
*Cooperation and Community in Rural Thailand: An Organizational Analysis of Participatory Rural Development*  
 Tokyo: Institute of Developing Economies, 1998.

In this brief publication, Shin'ichi Shigetomi has undertaken a daunting task, nothing less than a thorough examination and analysis of socioeconomic trends throughout rural Thailand over the past 40 years. He has reviewed many of the standard ethnographic sources, collected extensive new field data through village studies and surveys, and presented a stimulating analysis of how and why villagers have reacted to commercialization in the countryside. His central thesis, that innumerable villagers have mastered new, more complex skills in managing local resources, in the process moving away from traditional dyadic relationships, will stimulate much discussion among scholars and rural development specialists.

Several specific strengths of the study should be noted:

*A higher level of analysis:* Shigetomi raises the ethnographic study of rural Thailand to the national level, citing original field data from all parts of the country, and carefully considering that data in the course of analysis. Analysis varies from "classic" village case studies, for example brief histories of a cooperative store and a communal fish-raising scheme in an Isan

village; to tabulated information from extended field studies in half a dozen villages and brief surveys in more than 100 others; to tabulations of national government statistical data. The reviewer found Tables 4-2 (38 examples of "Economic Activity on Communal Land") and 4-3 (31 examples of management of "Communal Funds") to be particularly stimulating, no doubt inspiring new lines of inquiry the next time he has an opportunity to undertake village research.

*A description of the government's role:* The study offers a concise description of recent government-sponsored successes (and failures) in socioeconomic development, notably introduction in the 1970s and 1980s of savings groups, rice banks, cooperative shops and medicine-purchase co-ops. Shigetomi points out what many readers of this review are no doubt aware of, namely that these new institutions have not been universally successful. But he is able to explain how many such groups have adapted and survived over a period of years, as villagers have gradually mastered needed management skills. He also briefly describes the role of NGOs.

*An useful analytical overview:* Shigetomi offers an overview of major analytical approaches used to analyze village organization over the past 50 years, which he describes as "The dyadic theory, the tightly-structured society theory, the political economy approach, and the community culture theory". He briefly describes the strengths and weaknesses of each and promises a composite analysis that builds on and transcends these four.

*Valuable management insights:* The study describes, in broad outline, the underlying skills (compromise; motivation, enforcement, and punishment; planning and strategy development) of modern village management and demonstrates how these are applied as villagers develop new, communal schemes for mobilizing labor and managing resources.

However, precisely because Shigetomi presents extensive new data and attempts an original, comprehensive analysis of socioeconomic change, many readers will note points of disagreement or will be reminded of villager practices that seem to point in different analytical directions. Thus, for example, the reviewer has

a number of quibbles with Shigetomi's presentation:

*Absence of "the P word" and "the D word:"* The study gives substantial weight to economic factors; for example, much of the analysis focuses on the entry of commercial forces into rural life and on villager responses to the opportunities and shortcomings of the market. Shigetomi also pays close attention to cultural factors, noting for example the importance of village spirit cults in building community consciousness. There is also frequent acknowledgement of the importance of geographic factors, for example in examinations of why linear, non-nucleated villages in Central Thailand lack pre-adaptive mechanisms for community organization that are commonplace in the North and Northeast. However, Shigetomi largely ignores "the P word" politics—and "the D word" democracy. His analysis of villager organization would be strengthened substantially by acknowledging that much of the change in community management he describes has taken place in the context of (usually gradual, sometimes abrupt) political liberalization.

*Negative versus positive market forces:* Shigetomi seems to accept too readily the more extreme views of political economy analysts, who view villagers as victims of commercialization and the market who are pushed to the wall by forces beyond their control. For the reviewer, it is more appropriate to view farmers and craftsmen as relatively eager participants in the market, willing to experiment with new crops and products that can in turn provide access to an exciting new range of services (e.g., in health and education) and consumer goods (e.g., TV sets and motorcycles). Thus, while Shigetomi is inclined to perceive savings groups or fish breeding cooperatives as forms of prophylaxis against the market, the reviewer feels they are better described (and understood) as experimental entries into it.

*A missed inference:* Shigetomi does an excellent job of documenting a fundamental trend in rural Thailand, namely the emergence of new groups and mechanisms for autonomous, local management by ordinary villagers. He cites the existence of thousands (according to central government statistics) of savings groups, rice banks, and cooperative shops that were formed

in the 1970s and 1980s under government auspices, but now exist as autonomous institutions. Even more significant (to the reviewer), he cites two-and-a-half dozen examples of villages (*mubaan*) and sub-districts (*tambon*) that have begun to build up communal funds to support locally designed and implemented projects. Funding sources vary widely: diversion of a portion of temple funds for secular uses; communal fish raising projects; rents collected from communal lands; an informal tax on cooperative shop profits. But the important point is all that are drawn from communal sources and used for communal purposes, in effect replicating the functions of autonomous local governments in mature democracies. Shigetomi could have easily made the point, very relevant for Thailand in B.E. 2544, that *thousands of Thai villages are pre-adapted for democratic local governance, and can be expected to perform well under a new local government law.*

If other readers, like the reviewer, are stimulated to formulate (and test) refinements of Shigetomi's analysis or even to develop counter-theories, this study will be viewed as a major contribution to Thai studies.

Michael M. Calavan

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Luo Yongxian

*A Dictionary of Dehong, Southwestern China*  
Canberra, Australia: Pacific Linguistic, Research  
School of Pacific and Asian Studies, The  
Australian National University, 1999.

In the field of historical-comparative linguistics, dictionaries of language under study are essential. In Tai comparative linguistics, dictionaries of various Tai dialects are scarce. In some languages which have dictionaries, the dictionaries are either not available or referential. In some cases, the dictionaries are in local dialects which require a reading ability that most linguists lack; in other cases the dictionaries are not at a referential level. Dehong Tai is an example of the former case. Several dictionaries are available but they are either in Tai Nuea or Tai Nuea—Chinese, neither of which is

accessible to most Tai comparativists. *A Dictionary of Dehong, Southwest China* can be said to be the first Tai Nuea-English Dictionary. Therefore, it will certainly become an indispensable source of Tai Nuea for Tai comparativists and will be well quoted in the future.

The first comment is on the title. "Dehong" seems to be used here as an area where several dialects of Dehong Tai are spoken. This is confirmed by alternative forms given in many places. Also, because the dictionary was based on three sources, some lexical items from these sources can be from Tai Nuea dialects, rather than from Tai Nuea at Mangshi only. Thus, it is appropriate to call the dictionary a dictionary of Dehong (area). However, at the end of the book, an English-Dehong finderlist is given. Here, the Dehong used must be a dialect, presumably the dialect of Mangshi. Although it is common to use a place name to name a dialect, it is probably not appropriate here because Dehong is known as an area where not only several Tai dialects are spoken but several languages as well. If a cover term is needed, Dehong Tai or Tai Nuea may be more appropriate. There is no need to invent a new term. Besides, the compiler has mentioned that the dialects closely related to Dehong Tai are Tai Mau and Tai Nuea. This seems rather confusing because the dialect which the dictionary is based on is a Tai Nuea dialect at Mangshi. In my opinion, Tai Nuea is a cover term equivalent to Dehong Dai used by Chinese scholars. Tai Mau and Tai Nuea, including the one spoken in Mangshi, are dialects of this language.

Because the dictionary aims to give information for a comparative study of Tai, it does not attempt to include all the words in the language but only basic vocabulary and everyday words. Although the criterion for the selection of basic vocabulary and everyday words is not given, the entries included are well selected for the purpose of comparative work. Also, the finderlist at the end of the book is very helpful for looking up words. Since the intention is for comparative work, the dictionary does not give information on the grammar, collocations or situational appropriateness of the words. Examples of some word usage are given, though clearly not for appropriate use of words, but for the information of shades of meanings of the words,

useful for a comparative study. Thus, for "to weave", is given without any information as to whether it is an intransitive or transitive verb. Therefore, the dictionary users must understand the scope of the dictionary. Another observation in connection with lexical entries is that in some cases there seems to be no relation between the meanings of the words under the same entry.

Compared to the valuable contribution this volume makes to comparative work, the above comments are indeed minute.

The other important part of the book is the Introduction, where the compiler has given a brief description of the sound system, orthography, grammar and historical development of Tai Nuea. In general, the information is well given, except in some cases it is too short. For example in the case of plural pronouns; or it is not accurate. The subsection on historical and comparative perspective needs more comment. The development of Proto-Tai consonants in Dehong Tai should be considered with tone development.

The observation that Dehong Tai might be a bridging dialect between Southwestern dialects and Northern dialects agrees with my observation made long ago regarding consonant development. This should be further studied. Also, the compiler's comments on the closeness of Dehong Tai words and Phakial words needs further study, although it has been widely accepted that Tai Nuea and Tai dialects in Assam are closely related.

*A Dictionary of Dehong, Southwestern China*, is certain to become a valuable source for studies of Comparative Tai and we must thank the compiler for having sacrificed his time to produce this volume.

Pranee Kullavanijaya

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Fleur Brofos Asmussen

*Laos Roots*

Bangkok: White Orchid Press, 1997, 235 pp.  
With black and white illustrations and one map.

The motive and effective standing-point for this book occurs in 1950 when the author must have been about 22 years old. It was only then that

her mother, Irène Louise Hauff Brofos, revealed to her three children the origins of her birth, namely that she was the natural child, born in 1901 of a Lao woman named Sau Boun Mao, and fathered by their grandfather, Peter Hauff, an adventurous trader who had spent the active part of his life (from 1890 to 1928) in Indo-China, primarily in Saigon and Laos. Earlier in 1896 he had fathered another daughter, later known as "Maud Sofie Hauff", by a Vietnamese woman named Chi-Thin. Fleur Brofos refers to this revelation as a "bombshell" and she becomes determined to discover all she can concerning her part-Lao origins. Thus there develops a consuming interest in the life of her grandfather, Peter Hauff, as recorded in this book. She uses all available literary sources as well as such personal reminiscences as can be gleaned from a few survivors who had known him personally.

The book falls naturally into two parts, namely Fleur's story, which tells of many family events, including accounts of the eventual visits to Laos. The first was made by her sister, Bambi, and husband, Serge Gabriel, in 1967; this was followed by a brief visit by Fleur herself soon after Christmas 1969 accompanied by her sister, and finally a substantial visit in 1990 when Fleur was able to meet all her distant Lao relatives. These are primarily the two daughters of her grandmother, Sau Boun Mao, who had long since passed away. Both are the offspring of her local marriage to a certain Thit Phoua and thus are half-sisters of Fleur's mother. Sau Boun Mao married only after Peter Hauff's visit to Norway in 1905, when he married a Scandinavian. Having returned to Saigon with his wife, he retrieved his two daughters from Laos, namely Fleur's mother-to-be, now named "Irène Louise Hauff" and her half-sister, now named "Maud Sofie Hauff". From then on they were brought up as though they were legitimate offspring of their father. This unusual "nuclear family" of four lived for a short while in Saigon where every effort was made to distance the two daughters from their Vietnamese and Lao origins. The two girls were educated in Europe from 1908 onwards. Fleur questions in the book why her grandfather failed to bring his natural wife, Sau Boun Mao, back to Norway (instead of marrying a Scandinavian) although he subsequently brought the two girls, thus

separating the newly named "Irène Louise" from her mother for ever. As noted above, Sau Boun Mao married locally soon after his departure, having the two daughters, who were subsequently heralded as Fleur's nearest Lao relatives by this resolute young grand-daughter of his, viz the author of this book. It is she who sets about restoring the links between the adventurous years of her grandfather's youth and his later more settled life. The Scandinavian marriage produced no offspring and does not appear to have been a happy one. Peter Hauff never abandoned in his thoughts his first wife, Sau Boun Mao. If this brief résumé seems bewildering, one will realize how essential are the "family-trees" at the end of the book for following the full account.

There is an obvious conflict in Peter Hauff's life between his ready adaptability to Asian ways of life and the constraints that were placed upon him by social prejudices in Europe at the beginning of the 20th century. His close relatives at home would have found it utterly unsuitable for him to formally marry Lao wife and bring her back to Norway, but it was considered suitable to bring two daughters on the condition that they were educated and brought up as young European ladies. This had profound psychological effect upon Fleur's mother who concealed her real origins from her three children until 1950 when they were considered old enough to take the "shock". This may have been a "bombshell", but there was nothing socially scandalous for them in this matter. Fortunately ideas of racial relationships began to change during the course of the 20th century, especially after the World War II. However Fleur's mother persisted in her aloofness from everyone and everything Lao until the end of her days.

We now come to the second part of the book, certainly the most interesting, entitled "Grandfather Peter Hauff's Story". This is based upon a manuscript which Peter Hauff produced about the year 1930. In this he recorded the adventures, reminiscences and observations of his life in Indo-China, producing versions in Norwegian, English and French. In 1936 he tried to get it published in Norway with some such title as "Mekhong: A Norwegian Trader's experiences in Indo-China", but it was rejected

as concerning too remote a country to be of general interest. It is thus to the undoubted credit of Mr. Hallward Kuløy of the Orchid Press to have agreed to publish this work now that it has been worked on by Fleur Brofos Asmussen. Apart from her grandfather's manuscript, she includes other source-materials as well as many illustrations from old photographs. Peter Hauff also maintained a detailed diary of his daily doings, but regrettably this was burned by his wife, Fleur's mother, immediately after his death. This diary surely made references to his relationships with local women in Indo-China and thus to her own birth. At the same time it must have contained much more of far greater interest and its destruction is much to be regretted. Peter Hauff was a remarkable man, who as a trader and man of business, maintained an active and sympathetic interest in local life while seeing as much as he could of local places.

He was born in Norway in 1873 to a much travelled ship's captain, and after serving a business apprenticeship in London at the age of 17 to 18, he sailed from Marseilles to Saigon in 1890/91. There he found employment with a local trading company and rapidly adapted to local life. It is interesting to note that he found Malay (as throughout the Dutch East Indies of that period) the most useful language for his work rather than Vietnamese. He made a name for himself by provisioning some Russian naval ships which arrived in the harbour, for which he was paid in gold, the preferred currency of the times (and in fact still often used throughout Indo-China). He built a small house for himself between Saigon and the nearby mainly Chinese trading city of Cho Lon. He had good relationships with the French (who by 1884 had established their authority over the whole of Vietnam and Cambodia) as well as the Siamese (Thai) and Cambodian officials, with whom he made contact in the course of his trading ventures. These followed mainly the course of the Mekong River from its wide-spread delta in Vietnam for a thousand kilometres and more northwards to Laos. This river also serves as the boundary between Laos and Cambodia and further north, as the boundary between Laos and Thailand. The route up the Mekong had been opened by an exploratory French expedition lasting just over two years (5th June 1866 to 29th June

1868). The driving spirit of this extraordinary adventure was Francis Garnier, second in command, becoming the leader following upon the death of Commander Doudart de Lagrée at Hui-tse in Yunnan. For a succinct account see Milton Osborne, "Francis Garnier (1839–1873), Explorer of the Mekong River" in *Explorer of South-east Asia, Six Lives*, edited by V.T. King, OUP Kuala Lumpur 1995. This account, which records the great difficulties of ascending the Mekong, impossible to navigate in sections because of rapids and waterfalls, helps in placing the journeys of Peter Hauff in a fair perspective. On his first journey up the Mekong in April 1898, primarily to investigate the possibilities of trade, he reached as far as southern Laos. The steamer could only go as far as Kratie, whence the Sambor rapids had to be negotiated in small boats. At Stung Treng (still in eastern Cambodia) one transferred to small steamers as far as Khone. Here the French had built a railway four miles long, capable of transporting two small steamers, in order to pass the worst stretch of rapids. Thence a small steamer took one on to Kong, the chief settlement in southern Laos. Peter Hauff travelled some further 100 miles up the river by the same type of transport to Don Co, an island seemingly near Pakse as shown on present-day maps. From here he returned to Saigon, satisfied with this exploratory visit and determined to pioneer a trading venture to Laos. He found a partner in Hans Rudolf Fäesch, of Swiss nationality, and from here on the book contains excerpts from personal observations of his partner, interspersed with Peter Hauff's running account. This adds even more local interest to Hauff's second journey up the Mekong a year later, but variations in place-names make it rather more difficult to follow the text accurately. This is no fault of the author, as she can only reproduce place-names as found in her sources. At Pak Moun, (presumably the French spelling for Mun with reference to the River Mun), they set out on a subsidiary trading venture up the Mun River (written Se Moun) to Ubon Ratchathani in Thailand, where they were received by the local Thai governor. After this side-excursion they continued up the Mekong to Vientiane, the capital of Laos, arriving there three and a half months after leaving Saigon. They built a house which became the centre of

their subsequent trading throughout the whole area, eventually extending as far north as Luang Prabang. Subsequently with help of his brother in London, Hauff designed a steamer suitable for travelling up the Mekong and with long delays this eventually reached Saigon in 1902. However, the attempt to travel up the river with this vessel proved abortive. Unable to proceed beyond Khong he let it out to the French authorities and continued northwards by the normal means. From Pak Mun he made another visit to Ubon Ratchathani at the request of the French Consul there, and on his return he found himself in the midst of the turmoil and destruction of property and life caused by the so-called "Holy Men's Rebellion". This started as a form of religious protest against the modernizing changes which were then taking place in Thailand as the result of contact with the outside world. However like many popular movements it developed into an excuse for banditry and pillage. Hauff bravely continued his journey northwards to Vientiane, anxious for the health and safety of his colleague Fäesch, who proved to be ill, as well for their property at their main base of operations. He found his colleague ill and their business affairs in a bad way. Money paid out in advance for expected articles of trade was lost in the general chaos because many of their sub-contractors had either fled or been killed. As an unexpected but welcome form of compensation, he received an order from a firm in Saigon to deal with a large supply of teak timber which had been bought from the Second King of Luang Prabang. This had to be floated down the Mekong from Luang Prabang to Saigon which was an enormous task, accomplished by heroic determination. A whole chapter is devoted to this particular exploit. Presumably it assisted him financially when so much else was lost. In the midst of this operation he learned that Fäesch had died in Vientiane and all their property there had been auctioned off. This effectively put an end to the trading ventures in Laos. Hauff returned to Norway and married, as already mentioned above. When he later settled in Saigon as director of a tile and mosaic factory, there was little scope for more adventure. Thus his manuscript, as quoted in this book, concerns mainly the years 1894 to 1905.

Apart from detailed accounts of journeys up and down the Mekong, this manuscript contains interesting descriptions of local conditions, of customs and festivals as well as of the practice in Buddhism in Laos. He was a remarkable man, loyal in his personal relationships, resolute and brave, often seeking adventure for its own sake, such as his witnessing the bombardment of Santa Barbara during the Spanish-American war in the Philippines. This happened at the mere suggestion of a friend who was taking a load of rice to the island of Panay. At the same time his profound religious sensibility, more Buddhist than Christian, is evident. He visited the great Lao-style Buddhist shrine, That Phanom, at Nakhon Phanom, one of the most sacred places in Thailand, noting various legends as well as its dilapidated condition (p. 168). In fact it collapsed in 1975 but was soon restored to its now resplendent condition by the Fine Arts Department of the Thai Government. For mere interest he went to neighbouring Cambodia, already a French protectorate since 1863, and gives succinct accounts of his visits to Phanom Penh and to Angkor (Siem Reap). One might well envy the possibility of such a visit to Angkor Wat and Angkor Thom in the early 20th century, when the French authorities were beginning to interest themselves in their conservation and long before they suffered the depredations of later times (especially the period 1970 to almost the present day). He made four visits there in 1911, 1919, 1928, and 1929. He speaks well of the Cambodians whom he preferred to the Vietnamese. The tranquility of Angkor Wat and the part-ruined temples of Angkor Thom, where no trading interests were involved, seem to have exercised a permanent attraction upon Peter Hauff. He made his fourth and last visit there just before returning finally to Europe in 1929. He settled eventually in the south of France, in due course enduring like so many others the dangers and privations of the German occupation during the war years of 1940–45. He died, much impoverished as the result of the war, in France in 1951.

As an overall criticism of this book, so skillfully compiled by his grand-daughter, I note that the title of the book "Laos Roots" seems to apply mainly to her subsequent efforts to find

her Lao relatives. Interesting as this may be, it represents the lesser part of the book. There should have been at least a sub-title such as "My grand-father's life in Indo-China" or even as Peter Hauff himself wished, namely "A Norwegian Trader's experiences in Indo-China". The reviewer would certainly have preferred this as the main title.

David Snellgrove

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E. Bruce Reynolds

*Thailand and Japan's Southern Advance 1940-1945*

New York: St Martin's 1994 xvi, 334pp.

Although the academic press in North America has reviewed this work (such as by Ben Batson in the *Journal of Asian Studies*) years ago, it remains all but unknown in Thailand. Since it now seems likely that a Thai edition will be coming on the market, this is a good opportunity to introduce, albeit briefly, this substantial and informative work to Thai academia.

The author, on the faculty of the Department of History at San Jose State University, reviews Japan's relationship with Thailand during World War II. Using Thai as well as British, Japanese and American archival sources, interviewing important Americans, Japanese, and Thais, in addition to reading the pertinent literature, the author researched his complex subject authoritatively.

We are fortunate to have a scholar with these skills still active since others, such as Thadeus Flood or William Swan, are either dead or not at the moment conducting historical research. All the more fortunate it is because the author writes so skillfully that he transforms the complicated interplay of interests and personalities in Thailand during the Second World War into a comprehensible and compelling narrative. Quite surely it is the standard historical account of Thailand during the War.

This does not mean there is no room for further research. Since the completion of the author's work on this book, the Echols Collection at Cornell University has acquired

the Karl Melchers papers. Melchers, a German born in China, came to Bangkok in the 1930s. During the War he served as the agent for Transocean, a German news agency. All the wires he drafted (a few were censored, partly or entirely) from 1940-1945 were kept by him. Much useful information on Thai politics, the local expatriate community, and other matters of interest to Germany (such as nationalist politics in India) were covered in these dispatches. Following the death of his son, who had saved the collection in Bangkok, the executor of his estate sent it to Cornell.

One major theme dealt with in the book was the extent to which the Thai government accepted the Japanese effort to promote what were over-optimistically referred to as long-standing links between the two countries. In what might be compared with the emphasis placed on "Asian values" by some insular Southeast Asian leaders in the 1990s, the Japanese promoted Asian unity as an important reason for the Thais to ally themselves with the Japanese. However, as the author shows, Thailand followed a policy of flexible "bamboo" and "survivalist" diplomacy" that, although aided by fortuitous circumstances such as the early end of hostilities, resulted in a soft landing for the country at War's end. Had the British presented a more viable alternative to Thai leaders in the early-1940s, Reynolds suggests that Bangkok might not have been so accommodating to its Asian neighbors. What implications might this tradition hold for Thailand's relations with its neighbors during the aftermath of the Asian financial crisis of 1997?

Thai scholars should also look forward to Professor Reynold's next work, on the *Seri Thai* (Free Thai). Until now sources of information have been the likes of Nicol Smith's *Into Siam*. Although a lucidly written and fascinating first-hand account, *Into Siam* was written as a personal account by an OSS operative who wrote mainly from memory and without access to Japanese or American archival sources.

The study, which is about 80 per cent completed, will cover how the *Seri Thai* set up an underground network. This network reached from the highest levels of government in Bangkok, where Pridi Panomyong (code name

Ruth) operated, to the United States, where it included the Thai ambassador, M.R. Seni Pramoj and members of the Thai elite who were studying in the U.S.

Ronald D. Renard

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Alain Forest

*Les missionnaires français au Tonkin et au Siam XVIIe–XVIIIe siècles: Analyse comparée d'un relatif succès et d'un échec total.* Preface de Georges Condominas.

Livre I: *Histoires du Siam*, 462 pp.

Livre II: *Histoires du Tonkin*, 302 pp.

Livre III: *Organiser une église, convertir les infidèles*, 495 pp.

Paris: L'Harmattan, 1998.

This vast work, coming to more than 1,250 pages of closely-printed small-point text, represents virtually unchanged the state doctoral thesis of Alain Forest, presented in 1997. The first volume is divided into three parts, covering the period before the arrival in Siam of the French missionaries in 1662 (though only in the seventeenth century, not the period after the conquest of Malacca in 1511 and the appearance in the region of Dominicans, Jesuits, and other orders), aspects of Siamese history in the period, and a general history of the French mission in Siam, 1662–1782, detailing who was where and doing what. There follows what is really a fourth part, a very substantial “annex” on Franco-Siamese relations in the reign of King Narai, and the fascinating “Instructions given to the Siamese mandarins going to Portugal”, circa 1684, which take the form: “If you are asked about the King of Siam’s health, reply that he is well,” and covers in great detail such matters as the extent of the kingdom, its products, and cities.

The second volume, less substantial than the first, deals in parallel with aspects of the history of Tonkin in the seventeenth and eighteenth centuries, ending with the fall of the Trinh in 1789, followed by a detailed general history of the mission in Tonkin, 1666–1787. The three annexes are altogether less revealing than that in the Siamese volume, covering daily

life in Tonkin in 1766, a mission to the Muong of Lac-tho, and events from 1786–1793 in Tonkin. The third volume enters into philosophical and religious abstractions. The first part covers the organization of a church and the last deals with considerations on how to save souls in the two countries dealt with.

One general question, never apparently addressed, is why Cochinchina does not enter into these considerations. Efforts of the Missions Etrangères took place there, and there was a Cochinchinese Christian colony living in exile in Ayutthaya in the period under review.

In all three volumes the question of church versus state looms large. In Tonkin, with its bicephalous heads of state, the position was particularly difficult (the Vietnamese explained it away as comparable to a double-yoked egg), and as the emperor, following Chinese models as ever, was held to be the son of heaven. Christianity, with its own perceived son of heaven, was bound to be in conflict with official dogma. The missionaries in their reports stressed the great poverty of the mass of the population. The binding sense of local community was noted, as was the idea of corruption coming from the cities. The literary mandarin controlled and there was a pervasive irruption of the government in daily life (not least in checking all articles brought into the country). Some things endure.

It is the volume dealing with Siam that is likely to be of the greatest interest to readers of *JSS*. In Siam, there was, initially, no official opposition to the work of the missionaries, who were by and large welcomed by King Narai; the Siamese viewpoint, that heaven was like a royal palace with many entrances, and one could follow whatever religion one pleased to enter it, all religions being good, put paid to the French missionary monotheism and cut the ground beneath their feet. The Christian religion was held to be good by the Buddhist monks consulted by King Narai, and so was his own religion. It was only in 1731 that the few remaining missionaries were expressly forbidden to compile works concerning religion in Cambodian or Siamese scripts, to write books in which the Siamese religion were treated disrespectfully, to preach in Siamese, and Siamese, Peguans (Mon), and Lao were forbid-

den to change religion. The penalties were severe—death to the missionary superior and decapitation and impalement for those who changed religion. Indifferent tolerance was replaced by persecution, but the effect was the same: there were very few converts (an estimated nine or ten families in 1701).

Forest has a number of interesting comments to make as he ploughs through two centuries of missionary letters and records kept in the archives of the Mission Etrangères in Paris. Tachard, he notes, probably saw himself as a future superior of all missionaries in Asia. He is much kinder to the factor of the French Indies Company in Ayutthaya, Véret, than most commentators: he notes his defence of a French Huguenot, his refusal to be seduced by Phaulkon's charm, his scepticism regarding the solidity of Franco-Siamese relations and the future of the French Company's trading in Siam. Forest is also much harsher in his judgment of Mgr Laneau, Bishop of Metellopolis, whose irresolution, pusillanimity and lack of leadership are condemned, as well as his blind faith in the eventual conversion of the Siamese, against all indications to the contrary.

There are a worrying number of factual errors in these pages, which one would not expect from such an authority. So one is served with "Wales Island" (for Prince of Wales Island, or Penang), Chanthaburi is said to lie west of Ayutthaya, Beauregard (once a governor of Bangkok and Mergui) is wrongly held to be a chevalier, Forbin is said to have written a *Voyage* (he only wrote his *Mémoires*), Père Dorléans (for d'Orléans) wrote about Phaulkon, only two (not three) Tonkinese catechists are said to have accompanied Tachard to Rome in 1688, Kaempfer is held to be a Dutchman, not a German, and Forest confuses Bangkok with Thonburi (this last is perhaps understandable: in the seventeenth century Thonburi was known as Bangkok, and what is now the Bangkok side of the river was an empty marshland, where the French build their fort).

Even more troubling is the very unscholarly habit of gallicizing non-French names, so we have Jérôme de la Croix (for Jerónimo de Cruz), Sébastien de Canto and Louis de la Mère de Dieu for Portuguese missionaries from Macao: Alan Forest, that will not do!

The final volume, comparing the two mission fields covers such factors as the chronic penury of the missions, the opposing missionary approaches of the Missions Etrangères and the Jesuits (their rivalry is somewhat skated over in these volumes), the problems relating to the formation of a local clergy, the prevalence in Tonkin of ancestor cult and how to deal with it in a Christian setting, and concomitant idolatry. That was a problem in Siam in relation to the demi-god status accorded to the king, and the considerable social cohesion which Theravada Buddhism engendered in Siam. One cannot even theorize that a bit of persecution did wonders for improving the standing of the missions; indifference and persecution had the same result in Siam.

The chief problem with these three volumes is that one cannot, in the end, see the wood for the trees. One is overwhelmed by detail, by the wealth of footnotes, and cannot obtain the broad picture. The small print and the dense pages constituting all the volumes do not help. One could scarcely call these books reader-friendly, and the books are a classic reminder that a thesis does not make a book (or books). Though they offer interesting viewpoints (for example, Phaulkon's French connections possibly going back to his days in Banten), they do not offer a coherent picture. But then it could be argued that they did not set out to: this is the story of the missionary endeavour of one group of French missionaries, a tale which, some might say, has already been amply covered in Launay's three volumes, *Histoire de la mission du Siam, 1662–1811* and his two pendant books of *Documents historiques*, all published in 1920, and which were recently examined afresh by Dirk Van der Cruysse in his *Louis XIV et le Siam* (1991), soon to appear in English translation as *Siam and the West, 1500–1700*.

No bedside reading this, then, but containing many fascinating perspectives, notwithstanding occasional slips. Some might say that just for the transliteration of the instructions to the Siamese ambassadors given in 1684 they are worth having, and these certainly should be translated into English and Thai. (Quite how they came to be recorded in French for an embassy destined for Portugal is not known; the French missionaries must have had a good

connections at court, not to lay so crude a charge as spying at their doors).

Michael Smithies

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Hans Penth  
Phanphen Khriathai  
Sīlao Ketphrom  
*Corpus of Lān Nā Inscriptions, Vol. 3*  
*Inscriptions in the Lamphun Museum*  
Archive of Lan Na Inscriptions, Social Research  
Institute, Chiang Mai University, 1999, 362 pp.

The *Corpus of Lān Nā Inscriptions* is an important series that furnishes primary data for the study of the history of Northern Thailand. Earlier volumes dealt with inscriptions in the Chiang Sān Museum (Vol. 1, 1997) and the inscriptions of King Kāwila (Vol. 2, 1998). Volume 4, is devoted to inscriptions in the Chiang Mai National Museum.

The Hariphunchai National Museum in Lamphun possesses 27 inscriptions on 25 stones and one board. Eight are in Old Mon and Pāli and 19 are in Thai. The present volume presents the 19 Thai inscriptions, most dating from the 15th and 16th centuries, with one (on wood) dated to 1796. Unfortunately the Mon inscriptions could not be included because the editors were unable to obtain the assistance of experts in Old Mon. This is a reflection of a problem that one day must be faced: how will we be able to study Siam's important Mon heritage without a new generation of specialists in Old Mon? Will not history be poorer, even distorted, if Mon materials are not taken into account?

Like its predecessors, the present volume supplies a wealth of information for each inscription, including physical description, find-spot, history, previous publication including editions, translations, and references, along with photograph(s) and a map showing the find-spot. Each inscription is given a precise transcription into modern Thai letters (with necessary special symbols) and a rendering in modern Thai, both annotated.

The basic information is offered in English as well as Thai: the preface, a summary of the contents of each inscription and, in Appendix 2,

"A Brief History of the Lamphūn Museum and its Collection of Inscriptions".

The inscriptions record moments, specific social acts, in the local history of the North. Some dedication inscriptions are in a sense legal documents, in that they list the names of those who witness the dedications—usually monks and government officials, as in the Wat Khuang Chum Kāo inscription of AD 1489. The inscription—a handsome and well-preserved stone document—records the deeds of the Mahā Rācha Thewī, and is thus an example of the significant role of women in society, a role attested in other inscriptions, perforce for the elite, since by and large inscriptions are elite documents.

An inscription from Wat Phra Thāt Hariphunchai dated A.D. 1509 records the fact that the King of Chiang Mai (Phayā Kāo) and his mother had a scripture library (*phra tham montien*) built, had scriptures copied, and made a golden Buddha image. They donated gold and silver vessels to honour the scriptures, guaranteed income for the library by setting up an endowment fund and a tax, donated twelve families to care for the building and scriptures, and dedicated the merit with the wish that the two of them (*tang song phra ong*) would enjoy wealth, rank, and success beyond compare in all rebirths, enabling them to be like a wishing-tree (*kalpavṛkṣa*) and fulfill the wishes of all people and gods, that they would be able to teach the Dharma, with the ultimate aim of *mahānirodhabodhiñāṇa*. From the context this final phrase should refer to Nibbāna, although it is an unusual expression, a compound made up of *mahānirodha*, "great cessation" and *bodhiñāṇa*, "the wisdom of, or arising from, awakening". I am not convinced that the expression means "finally to become a Buddha", as given in the summary, but I am not certain what it means. Can it mean to realize an unspecified awakening (*bodhi*), which could include any of the three *bodhis*: that of a hearer (*sāvaka-bodhi*), that of a "solitary buddha" (*pacceka-bodhi*) or the ultimate and complete awakening of a Buddha (*anuttarasammāsbodhi*)? The aspirations of donors as revealed by inscriptions, whether in the North or throughout the country, although the records from the North are more extensive, merit a study in their own right. In

the inscription from Wat Pā Ruak dated 1485, the donor aspires to become an *arahant* at the time of the future Buddha Maitreya.

The authors are to be commended for their meticulous work in producing a series that make indispensable primary data available in a clear format.

Peter Skilling.

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Heinz Bechert (ed.)

Klaus Wille (compiled)

*Sanskrihandschriften aus den Turfanfunden, Teil 8, Die Katalognummern 1800–1999* (Verzeichnis der orientalischen Handschriften in Deutschland, Band X,8)

Stuttgart: Franz Steiner Verlag, 2000. x + 289 pp. Hardcover.

This is Part 8 of *Sanskrihandschriften aus den Turfanfunden*, the catalogue of Sanskrit manuscripts originally from the Turfan oasis and neighbouring sites in the deserts of Central Asia (now Xinjiang Province in China), which were retrieved by German expeditions to the region in the early 20th century and are now preserved in German collections. It is part of an ambitious and worthy project, the cataloguing of oriental manuscripts in Germany (*Verzeichnis der orientalischen Handschriften in Deutschland*), which includes inter alia Burmese, Thai, Lao, and Sinhalese collections.

The present volume gives romanized transcriptions of manuscript fragments, many so small that they have defied identification. Despite their damaged condition—there is not even a single complete folio—the manuscripts give precious information about the Buddhist literature transmitted along the Northern Silk

Route. The bulk of the identifiable manuscripts (and most of the unidentified fragments) belong to the Śrāvākayāna. They include canonical texts from the *Vinaya*, *Sūtra*, and *Abhidharma* of the Sarvāstivādins. The popularity of the study of *Abhidharma* is shown by the number of fragments from technical treatises like the *Abhidharmadīpa*, *Abhidharmakośabhāṣya*, *\*Nyāyānusāra*, and *Pañcavastuka* along with many unidentified *Abhidharma* fragments. Only a few Mahāyāna texts are represented, such as the *Prajñāpāramitāhṛdaya-sūtra* and *Vajracchedikā*. There are fragments from medical texts, identified (the classical *Siddhasāra*) and unidentified.

The catalogue proper takes up pages 1 to 159. It is followed by addenda and corrections to the preceding seven volumes (pp. 160–217). At the end of the volume are bibliographies, concordances, tables, and a list of words. The volume is a product of meticulous and exemplary workmanship.

Catalogue Number 1919, which gives the opening of a *sūtra* taking place at Rājagṛha and featuring the Venerable Bhūmika and Prince Abhaya (taking *abhayo rājaḥ* to represent *abhayo rājakumāraḥ*) brings to mind the *Bhūmija-sutta*, *Sutta* 126 of the Pāli *Majjhima Nikāya*, which opens in the same place (Pāli Rājagaha) and features Venerable Bhūmija. But in the latter, as well as in the counterpart in the Chinese *Madhyamāgama*, the name of the prince is Jayasena, so the fragment cannot be identified with certainty (although there seems to be a chance that Jayasena and Abhaya denote the same person). Catalogue Number 1950 seems to be a parallel to sections of the Pāli *Dhātusaṃyutta* of the *Samyutta Nikāya*; perhaps this could be determined by looking at Chinese parallels.

Peter Skilling

## IN BRIEF

*Ariyanuwat Suksa: Thiraluk Nai Ngan Phraratchathan Phloengsop Phra Ariyanuwat Khemchari.* [Ariyanuwat Studies: In Memory on the Occasion of the Royally Sponsored Cremation of Phra Ariyanuwat Khemchari]. Maha Sarakham: Sinakharinwirot University 1993. Thanya Sangkhaphanthanon, ed 247 pp.

Besides the institutions of higher education in Maha Sarakham, an outstanding center of learning in this province was the Buddhist monastery, Wat Mahachai. Its abbot, Phra Ariyanuwat, a native of the province, pioneered scholarly research in religious and social studies, and was one of the most respected, prolific, and creative individuals in the northeast. He cooperated with the National Library in amassing palm leaf manuscripts, lectured at Maha Sarakham's educational institutions, and was active in social work. This cremation, edited by the SEA Write award winning author, Phaithun Mikuson, who is on the Sinakharinwirot (now Maha Sarakham) University staff comprises a biography of Phra Ariyanuwat and articles about him by local scholars. They cover, for example, his role in Buddhism, academia, as the "philosopher of Maha Sarakham, and a glossary of words used in his writings.

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*Wathanatham Phathanakan Thang Prawatisat Ekalak Lae Phumipannya Changwat Roi-Et* [Culture, Historical Development, and Indigenous Wisdom of Roi Et Province]. Bangkok: Fine Arts Department 1999. Thongruang Inthong, ed 361 pp.

For some time, Roi-et's image as one of northeastern Thailand's most austere and arid regions known as "Kula Rong Hai", has been changing. Instead of being seen as among the driest areas in all of Thailand both climatically as well as culturally, Roi-et is now coming to be respected as a center of prosperity as Kula Rong Hai's fragrant rice gains nationwide attention.

To celebrate the province on the opening of a branch of the National Museum here in 1999, local authorities, including many from the Provincial Cultural Center at Satri Suksa School, prepared this comprehensive and well-illustrated work. Chapter titles include: 1 Geography, Environment, Society, 2. Historical Development, 3. Natural and Cultural Heritage, 4. Indigenous Wisdom and Technology, 5. Important People, and 6. His Majesty and Local Development. The book also was prepared in honor of His Majesty attaining the age of 72.

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*Prawatisat Sakon Nakhon.* [History of Sakon Nakhon] Sakon Nakhon: [Rajaphat Institute] Sakon Nakhon: Sakon Nakhon Provincial Cultural Center 1994. By Surat Warangrat, 135 pp.

Sakon Nakhon is located east of the Phuphan Mountains and on a large shallow lake, Nong Han. Also lying close to Ban Chiang, the province has attracted the interest of archaeologists such as Srisaka Valibhotama from the 1980s. Although one of the northeast's oldest muang (an untranslatable term combining the sense of state and city and ranging in size from a few villages to an entire country: *i.e. Muang Thai*), Sakon Nakhon's history has never been properly assessed. Surat Warangrat has in this work provided a useful start. Chapter titles include: 1. Birth of Sakon Nakhon, 2. Different Muang in Sakon Nakhon, 3. The History of Nong Han Luang and the Archaeological Site of Ban Thai Wat, 4. The Choengchum Buddha Relic and the History of Muang Sakon, 5. Trading Giants of Muang Sakon, and 6. The Coming of Catholicism to Sakon Nakhon.

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*Surin: Moradok Lok Thang Wathanatham Nai Prathet Thai* [Surin: World Cultural Heritage in Thailand] Surin: Surin Provincial Cultural

Center 1993. By Siri Phasuk, Atchara Phanurat, & Khruachit Sibunnak, 172 pp, appendices.

This work was written under the leadership of a former M.P. from Surin who was concerned over the lack of interest shown in Surin. Says the lead author: 1. Surin has a double set of walls making it unlikely it is only 200 years old (as popular historians commonly surmised), 2. the dress of Surin in its excellent locally made silk is like that of a place with a high culture, 3. the local cloth, especially its local *mutmi* (ikat) is more refined than that from elsewhere, and 4. the culture and customs are unique in the area, such as Surin being a center of elephant raising. This led to the present richly-illustrated work with the following chapters: 1. Geography, 2. Prasat of the Gods, 3. Silk-Weaving, 4. Local Silverworking, 5. Culture and Traditions, 6. Music, 7. The Kui (Suai), living in the forest. Among the two co-authors, Dr. Atchara is herself a prolific writer and presently president of the Surin Rajabhat Institute.

*Taeng Ongsongkhuang: "Liké" Nai Wathana-tham Pracha Thai* [Liké in Thai Popular Culture]. Nakhon Ratchasima: Thai Studies Anthropological Collection, Institute of Social Technology, Suranaree University of Technology 1998. By Suriya Smutkupt, Pattana Kitiarsa, & Silapakit Teekhantikun, 359 pp.

Liké (sometimes spelled Likay) is a form of popular Thai theater found throughout the country. One of its foremost students, Professor Surapone Virulrak, tells that Likay represents the marriage of an Islamic religious performance and a Buddhist funeral chant. The world, Likay, derives from *dikay*, literally meaning "the Remembering of Allah". Becoming popular in the late-nineteenth century, Likay was one of the most widely performed types of street theater in the country. However, cultural prohibitions during the premiership of Field Marshal Pibun led to its decline in urban areas. Thus it is fortunate that Achan Suriya and his team have examined its persistence in the province of Khorat as a genre for those not of the elite. As noted in the English-language abstract: "... modern Thai *Liké* reflects reality as it is experienced by ... the working class ... whose

lives are conditioned by poverty, social inequality, powerlessness, and marginality. The real world and body-oriented aspects of *Liké* ... generates laughter. ... These raw, hidden emotions and reactions should be read as signs of cultural protest."

*Raingan Kanwichai Ruang Phithikam Khong Chao Phu Thai: Suksa Korani King Amphoe Nong Sung Changwat Mukdahan* [Research Report on Rituals of the Phu Thai: Case Study in Nong Sung Sub-District, Mukdahan Province. Maha Sarakham: Maha Sarakham University 1993. By Boonyong Kettate, 134 pp.

Despite being one of the northeast's most prolific and innovative academic writers, Dr. Boonyong is hardly well known outside his immediate circle at Maha Sarakham. Having completed over a dozen book-length works, his knowledge is somehow restricted to those who study or work with him. This work, for example, is not for sale and can only be obtained from the author. The study made herein investigates rituals and the role of indigenous doctors among a Tai sub-group known as the Phu Thai who are found in the northeast and in Laos. These healers, known as *Mo Plong* and *Mo Yao*, treat illnesses that the Phu Thai believe are caused by spirits. If the healer determines that the disease is not caused by a spirit, they use medicinal herbs to treat the ailment. But if they conclude that the illness results from spirits, they will perform *Yao* rituals. Many of these ailments attributed to spirits result from a villager committing a wrongdoing, such as by violating village traditional custom. This system is thus a means for supporting the maintenance of village custom and order.

*Socio-Economic Changes of Rural Communities of the Mekong Sub-Region*. Khon Kaen: Khon Kaen University Research and Development Institute 1997. Peter Setter & Katherine Bowie, eds., 159 pp.

Since its founding almost twenty years ago, Khon Kaen University's Research and Development Institute has pioneered new research

methods in investigating the cultures and agriculture of the northeast. In 1987, it began to offer training courses to persons from elsewhere in the Mekong sub-region, a program that was expanded to comprise a Master's Degree program in Rural Development Management (MRDM). This volume is the proceedings of a meeting of persons from Cambodia, Laos, Myanmar, Vietnam, and Thailand. They met to assess the state of art of rural development, the extent to which MRDM has contributed to rural development management, and to provide a forum for former MRDM participants and others to exchange ideas. The proceedings comprise the following sections. First are policy and strategy statements from the five countries. Second are papers on rural development and socio-economic change, including case studies. Third are reports from panel discussions on development policies and socio-economic change as well as international cooperation.

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*Chitrakam Faphanang Isan* (E-sarn Mural Paintings). Khon Kaen: Khon Kaen University 1989. By Pairote Samosorn, 307 pp. In Thai and English.

Temple murals in Bangkok, such as at the Emerald Buddha Temple, and in the north of the country have long been admired, studied, and reported. Much less known are the equally intriguing and aesthetically appealing murals of northeastern Thailand. Perhaps this was because, as noted in the foreword, that Bangkok scholars did not think there were any. For example, Professor Silpa Bhirasri noted in his book, *The Origin and Evolution of Thai Murals*, that in all of the [the then] seventeen northeastern provinces<sup>1</sup>, there were only murals in Nakhon Ratchasima. Thus it is a pleasure to note the existence of this book which represents the results of a survey by Khon Kaen University's E-sarn (Northeastern) Cultural Center. Starting in 1982, this survey found mural paintings in all the provinces of the northeast, many of which are reviewed in this book. The historical context is discussed as are other types of paintings such as in caves or on rock walls. As S. Sivaraksa notes in the preface, "the society and culture are taken seriously,

plus a proper historical perspective, by not avoiding the 'Lao' aspect of it . . . thus giving a real base for understanding the North-East. What appeals to me most is the aesthetic approach and a proper treatment to common folk's culture . . . one can then trace Buddhist influences as well as those from Lan Chang and Bangkok." The main points of the book are summarized in English. Despite the long time since it was prepared, the book is all too little known. Copies still are available at the Cultural Center of Khon Kaen University.

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*Two Upland Agroecosystems in Luang Prabang Province, Lao PDR: A Preliminary Analysis*. Khon Kaen: Khon Kaen University SUAN Regional Secretariat 1990. Kathleen Gillogly et al., eds, 184 pp.

For over ten years, the Southeast Asian Universities Agroecosystem Network (SUAN<sup>2</sup>) has promoted research in farming systems in the Mekong sub-region countries. Despite the participation of many recognized scholars such as Terd Charoenwatana, Terry Rambo, Uraivan Tan-kim-yong, and Kanok Rerkasem, and the fact that many publications were produced in Thailand, SUAN's publications are little known in the region. This work is the report of a meeting on rural resource analysis held in Vientiane and Luang Prabang in 1989. In the meeting, the participants discussed studies of two lowland Lao (Lao Leum<sup>3</sup>) villages in Luang Prabang Province. The researchers used the rapid rural appraisal method, a multi-disciplinary group research approach pioneered at Khon Kaen University by such individuals as Dr. Terd, Somluckrat Grandstaff, Terry Grandstaff, and George Lovelace. The purpose of this approach was to assess rural situations more rapidly than was possible by conventional single-discipline studies. The studies represent important assessments of Lao village life at a time before much modern development work had been conducted or outside agencies had become involved in rural work in the Lao PDR. Illustrations including maps supplement the reports.

*Swidden Agroecosystems in Sepone District Savannakhet Province, Lao PDR.* Khon Kaen: Khon Kaen University SUAN Regional Secretariat 1991. George Lovelace, comp., 144 pp.

This report, also by SUAN, examines one Lao Leum and three Lao Thueng villages in the south of Laos. One, Ban Semoun, is located close to the Vietnam border along the Truong San (Ho Chi Minh) Trail and suffered from massive bombing during the American (Vietnam) War and unexploded ordnance (which indeed sometimes does explode after all) since. Most of the residents at the time were from the Tri and Bru groups. Two of the other villages, Ban Houay Loua and Ban Alang Nyai, were also mainly populated by Tri and Bru as well as another Lao Thueng group, Mang Khong. The fourth village, Ban Dong, was populated by the Phu Thai, a group also found in such northeastern Thai provinces as Nakhon Phanom and Sakon Nakhon. Illustrations and information on social systems are also provided as well as a short but useful bibliography.

*Thiraluk Poet Sun Ratchakan Changwat Nong Khai 24 Karakadakhom 2541* (Commemorating the Opening of the Nong Khai Provincial Government Center 24 July 1998). Nong Khai: Nong Khai Province 1998). 104 pp.

The rebuilding of provincial government buildings has become the occasion for several impressive publications to be prepared in recent years. Among these is that by Nong Khai, one of the smaller provinces in the upper northeast. Established in 1827 by King Rama III on the site of Ban Phai (Bamboo Village) the province's name came from a big lake south of the Mekong. Located at the end of the Friendship Highway which now extends via the Friendship Bridge into Laos, Nong Khai has enjoyed an economic boom in recent years as trade and tourism increase. This book provides ample information on the relatively little-known province through

the following chapters: 1) The Chakri Dynasty and Nong Khai, 2) Nong Khai in Times Past, 3) Before Reaching This Day: Nong Khai, 4) History of the Nong Khai Provincial Government Center. Text and photographs provide information on the culture, festivals, prominent personalities, and tourists sites in Nong Khai.

Prawatissat Thongthin Khwampenma Khong Amphoe Samkhan Nai Prathet Thai [*Local History: Background of Important Districts in Thailand*] Bangkok: Khanakammakan Nuai Kanchatngan Chaloe Phrakiat Phrabat Somdet Phrachaoyuhua [*Committee Managing the Celebration for His Majesty the King's (72<sup>nd</sup> Birthday) 1999. 4 vols (one for each region of Thailand)*]

Some scarce but important works on northeastern Thailand are published in Bangkok. One such publication was by an agency under the Ministry of Education on several districts deemed "important". Studies by various researchers were assembled into these volumes and then well supplemented by photographs. Although the quality of the research may not always be profound, useful new information is provided on such "important" districts in the northeast as Uthumphon Phisai (Sisaket), Kumpawapi (Udon Thani), That Phanom (Nakhon Phanom), Si Chiang Mai (Nong Khai), and Sikhoraphum (Surin).

#### Notes

<sup>1</sup> There were seventeen provinces when the book was compiled and nineteen at present.

<sup>2</sup> Which of course means "garden" in Thai.

<sup>3</sup> The Lao government divides the population into Lao Leum (lowland Lao, that most people consider "ethnic Lao"), Lao Theung (midland Lao, mainly Mon-Khmer groups), and Lao Soong (highland Lao, including Hmong and other such groups).

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