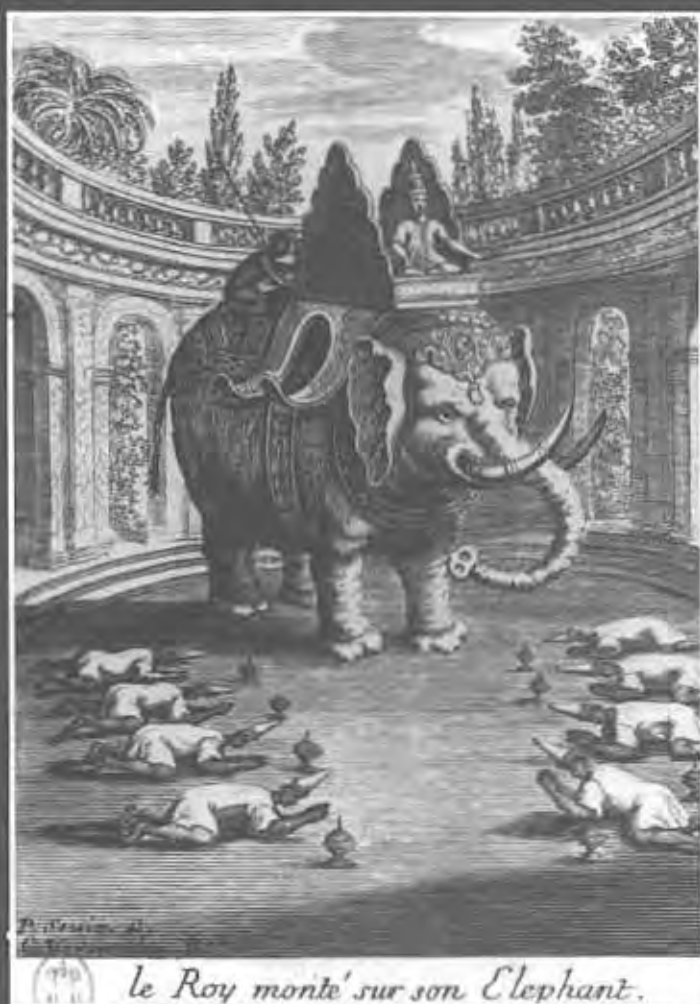


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The Journal of the Siam Society

THE JOURNAL OF THE SIAM SOCIETY
founded in 1904

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Since the Society launched the *Journal* in 1904, it has become one of the leading regularly issued scholarly publications in the Greater Mekong Region. The *Journal* is international in outlook, carrying original articles of enduring value in English, Thai, French, and German. The Society also publishes the *Natural History Bulletin*.

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Yunnanese in Thailand: Past and Present

HE PING

Among the Chinese or the minority people in Thailand, Yunnanese is one of the most remarkable communities. Ethnically Yunnanese includes Han and Hui (Muslim), and most of them, especially the new immigrants in recent decades, can still speak Yunnanese dialects. This paper is to give a comprehensive introduction, based on the information reported by scholars and recent field work by the author in Chiang Mai and Chiang Rai, to the origin, the past and the present of this special immigrant group in Thailand.

Revenue Document from Thai-Occupied Kengtung

ALAN D. CAMERON and KENNETH G. CLAIRS

Two articles merged into one that appeared in the *Burma Peacock*, are reprinted here. One portion of the merged article presents information on a revenue document executed in Kengtung (Chiang Tung) when it was under the Thai administration during World War II. The other portion puts the document discussed into the wider context of Thailand's position during the War.

The Chiang Mai Campaign of 1787-1788: Beyond the Chronicular Account

TUN AUNG CHAIN

The official Myanmar chronicle, *Hmannan Mahayazawindawgyi* (Glass Palace Chronicle) was prepared by court historians to tell the great deeds accomplished during each reign. In this tradition, the *Hmannan Mahayazawindawgyi* thus describes the Chiang Mai Campaign of 1787-1788 by giving a list of the troops taking part, the routes of the march, and the major engagements. However, by utilizing other sources, such as the plan of operations and Thai sources, it shatters the image presented in the chronicle of an ordered world in which the king was largely in control of events.

Thai Descendants in Burma: A Thai Court Dancer's Family

TIN MAUNG KYI

In the events following the fall of Ayutthaya in 1767, Thai royal dancers from the court of Ayutthaya, brought to Mandalay as prisoners of war, still recall their Thai ancestry. Although they gradually lost aspects of their Thainess, such as their language, the ability to dance in the Thai way, and even the masks used in the dance, they nevertheless continue to take pride in their heritage.

EDITORIAL

Even a quick look at bookstands in Bangkok reveals a vibrant publishing industry in Thailand not just in Thai but also in English. Among the dozens of items on display are novels and collections of short stories, many of which deal with Westerners in the country. Although quite a few focus on a particular group of Westerners who spend significant portions of their lives on a privately-owned street connecting Silom with Suriwong near the Sala Daeng BTS station, there are some works of a more profound nature.

To the student of social science, novels and other types of fiction often provide insights to the people untouched by research reports. Descriptions of people and places in novels, although not perhaps accurate in specifics, are sufficient in so many non-specific ways that the reader receives a clear understanding of the life of the times.

The significance of this source for researchers has been growing as more novels are written. Novel writing in general is not an ancient form of literature—"invented prose narratives of considerable length" did not become the dominant form of English literature until the nineteenth century. Although the earliest novels written about Thailand were not completed until the late-nineteenth century, the events described in them are already olden if not archaic.

It may well be that because much of the fiction written on Thailand, such as that gracing the country's bookstands is not great literature, no one has taken the time to study the novels on this place. But there are works worthy of renown. To name a few: Pierre Boulle's anti-war *Le Pont de la Rivière Kwai* (not to be confused with a movie showing would-be Thai villagers looking like peasants from Kandy, Thai women porters giving shampoos to the male saboteurs, and a blown-up bridge), Yukio Mishima's

Akatsuki no Tora (Temple of Dawn), and Jack Reynold's *A Woman of Bangkok*.

But there are other authors that almost no one remembers whose novels also shed light on the life of the times in Thailand's past. Two such writers are Reginald Campbell and Alice Ekert-Rotholz.

Campbell is known for his non-fiction *Teak Wallah*, written in 1935 which describes his life as a forest assistant in and around Lampang. What is not so well known is that he wrote such novels as *Tiger Valley*, *Elephant King*, *Poo Lorn of the Elephants*, *Striped Majesty*, *The Keepers of Elephant Valley*, and *Brown Wife—or White?* At one time these works must have been known because *Tiger Valley* was made into the British film, *The Girl from Mandalay*, starring Donald Cook and Kay (the girl) Linklater. Indeed someone still knows about it because *Tiger Valley* sells on Internet used books sites for \$100 and up.

But not many scholars know about Campbell's fiction. *Brown Wife—or White?* tells of the jungle but also of gender relations and the dealings of teak assistants with northern Thai women. Although gender is an important topic, and the fact that northern Thai women stayed with the mainly single European teak wallahs is well known, no formal study of this has been done. The assistants, mostly because of the disdain the upper (and middle) crust held regarding such unions, rarely discussed forthrightly and all but never described them in their memoirs (such as *Teak Wallah*).¹ However, in this book, the issue is addressed directly. When Teak Wallah Denton goes to Bangkok he falls for the beautiful and somehow available Mrs. Fanshawe. How he resolves the dilemma he faces regarding his housemate, Chan Som, and their son in the north is the subject of the book. Although Campbell was a product of his

times, noting in *Teak Wallah* that the only emotion the northern Thai showed was "fear," he manages to view Chan Som's position with sensitivity (and not without some ability in spinning a narrative).

Alice Ekert-Rotholz lived in Bangkok from 1939-1952, where her husband practiced in the British Dispensary. In addition to two novels on Thailand she also wrote *A Net of Gold* on the Netherlands Indies just prior to the Second World War. The two on Thailand deal primarily with Europeans in Bangkok. *The Time of the Dragons* deals with an incident Ekert-Rotholz claims is true; a Scandinavian family becoming "inexplicably involved with a case of industrial espionage between [ed., of all places] Bangkok and Saigon" resulting in the arrest of several family members.

Almost nothing has been written about Europeans able to move around freely in Bangkok at this time. There were surely few of them—George B. McFarland—who ran a typewriter shop—was the best known and almost the only American (with the Thai title of Phra At Withayakhom, and despite being a missionary, he was above the detention most Americans and British suffered). Others were Vichy French, Germans and other northern Europeans, as well as White Russians. Although the book takes the reader to Angkor, Cholon, Shanghai, and elsewhere in the region, the information on Bangkok is not duplicated elsewhere.

Identifying and using new sources of information is an essential part of scholarship. This issue of the *Journal of the Siam Society* features new scholars, new approaches, and new areas of study. In addition, the *JSS* also brings to light older subjects that should be of interest to the readers.

Among the oldest of the items are addresses made at two exhibits at the Siam Society of rare books from the collection of M.L. Manich Jumsai. One exhibit was of books from the Ayutthayan period while the second was of books from the Bangkok era. In addresses by Sumet Jumsai at each exhibit, we are introduced to his father as a scholar, researcher, book collector, and family member. Michael Smithies, also giving an address at each exhibit, discussed the contents of the books and the times and circumstances in which they were written.

Since many of these sources, not well-known to scholars, are available in the Siam Society library, their discussion in this issue may direct readers to making use of our nicely upgraded and better organized library.

Sources from countries north and west of Thailand are used innovatively in three other articles. Three from Myanmar/Burma include Professor Tun Aung Chiam's investigation of the Chuang Mai Campaign of 1787-1788. As he notes in his concluding paragraph, "A venture beyond the chronicle . . . shatters the image presented in the chronicle of an ordered world in which the King was largely in control of events". Thai travelers to Mandalay have often been introduced to descendants of Thai prisoners of war taken captive over two centuries ago. One of the first efforts to record the conditions in which they found themselves, having completely forgotten the Thai language but nevertheless recalling their heritage with pride, is by one such descendant, Dr. Tin Maung Kyi. Yet another interesting aspect of Thai-Burman contacts is in the revenue document from the Saharat Thai Doem Province (as Chiang Tung/Kengtung) was known from 1942-1946 when it was under Thai control. This article, by Alan D. Cameron and Kenneth G. Clark, is reproduced here by permission of *The Burma Peacock*, an excellent but little-known journal devoted to the philately of that country. From further north, in Yunnan, China, have come immigrants to Thailand for centuries. Without discussing the origin of the Tai peoples and their movement south, possibly through Yunnan, into what is now Thailand, there have been Yunnanese immigrants moving south for centuries. Most accounts of these peoples have been from the point of view of non-Yunnanese. In this paper, He Ping endeavors to present their own point of view and attitudes about living in northern Thailand.

Another area not well-studied is the intellectual history of Thailand. This issue includes two articles dealing with this field. Herbert R. Swanson and Attachak Sattayanurak consider transformations of the Thai worldview and cosmology in the nineteenth century. Swanson, a church historian schooled at the Princeton Seminary and based in Chiang Mai, studies dialogues between a predecessor of his at Princeton, Daniel McGilvary, and one of the

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