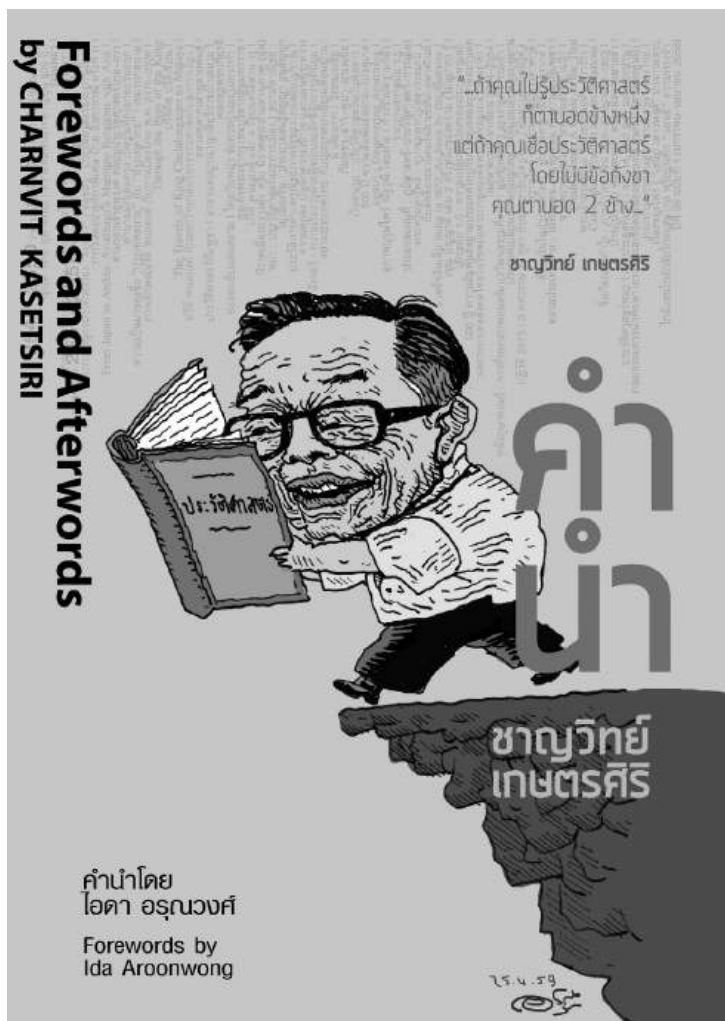


เปิดตัวหนังสือ : คำนำ Khamnam



JIM THOMPSON



EXPLORATION
AND IRONY
in STUDIES OF SIAM
OVER FORTY YEARS

BENEDICT R. O'G. ANDERSON



CORNELL SOUTHEAST ASIA PROGRAM PUBLICATIONS

Benedict R. O'G. Anderson :
**Exploration and Irony in Studies of Siam
over Forty Years**

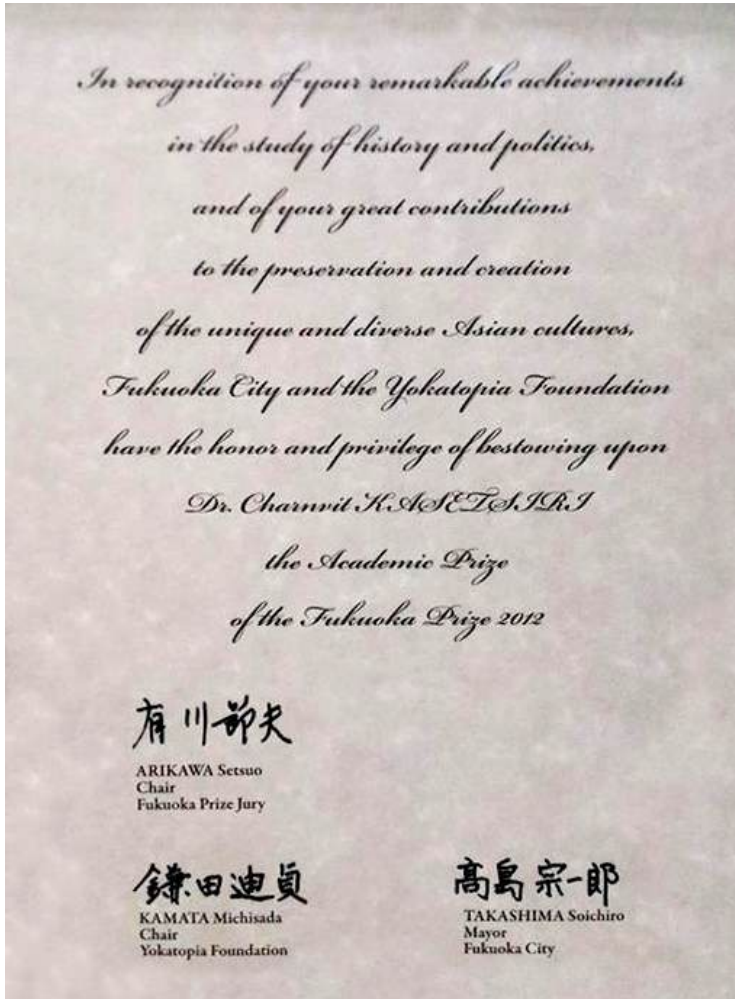
Author's Preface

Charnvit Kasetsiri, only six years younger than I, came to study history at Cornell University in 1967 and it was he who got me interested in Siam. When I was banned from Indonesia in 1972, and rejoiced in the overthrow of the Sarit–Thanom–Praphat dictatorship on October 14, 1973, I decided in 1974 to learn Thai and stayed at his home for a year (with his sister, brother-in-law, and two nieces). He was my first teacher of Thai history and contemporary democratic politics, and took me to all kinds of surprising sites around the country. By that time, he was a star at Thammasat University, until October 6, 1976, when a savage military coup d'état overthrew the young and progressive three-years-old democracy and killed many students at his university. He was forced to escape to Japan and later to the United States. There, he was crucial in helping me to write “Studies of the Thai State: The State of Thai Studies” and “Withdrawal Symptoms: Social and Cultural Aspects of the October 6 Coup” (both of which are reprinted herein, pp. 15–75). Over the last two decades he has created by far the best “Southeast Asian Studies” program for undergraduates in Southeast

Asia, which to this day is hugely popular. By these means he has built a big following among the young generation, encouraging them to learn the languages and histories of neighboring countries; through him, I got to have good ties with what he likes to call “the children.” Without him, I would never have written seriously about Siam over forty years.



คำประกาศรางวัลวัฒนธรรมเอเชียแห่งฟูกูโอกะ สาขาวิชาการดีเด่น (The 23rd Fukuoka Asian Culture Prize 2012, Academic Prize)



คำประกาศรางวัลวัฒนธรรมเอเชียแห่งฟูกูโอกะ สาขาวิชาการดีเด่น (The 23rd Fukuoka Asian Culture Prize 2012, Academic Prize)



คำประกาศรางวัลผู้ทำประโยชน์ดีเด่นด้านเอเชียศึกษา (Distinguished Contributions to Asian Studies) ประจำปี 2557 จากสมาคมเอเชียศึกษาแห่งสหรัฐอเมริกา (Association for Asian Studies)

DISTINGUISHED CONTRIBUTIONS TO ASIAN STUDIES AWARD

CHARNVIT KASETSIRI



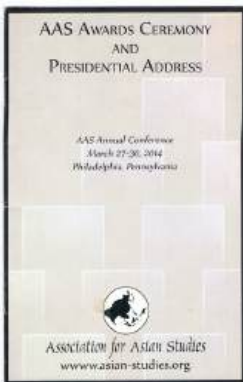
Dr. Charnvit Kasetsiri (Ph.D. Cornell University, 1972) has been a key figure in the development of the history profession in Thailand over the past forty years, and a force in building up networking and cooperation among scholars in Southeast Asia.

He taught at Thammasat University from 1973-2001 where he also served as Chancellor in 1995-96. An historian of fourteenth century Siam and modern Thai political history, he wrote *The Rise of*

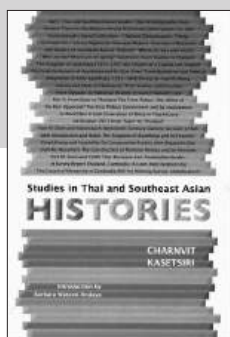
Ayudhya (Oxford U. Press, 1976), as well as a dozen monographs and over 100 articles in Thai. He also translated a few classics of English literature such as *The Wizard of Oz* into Thai. In addition to directing several research projects and organizing hundreds of conferences and public forums, he edited and supported the publication of more than 100 books to advance scholarship and make it relevant to the public.

Dr. Kasetsiri also actively promoted Southeast Asian studies and transnational networks of scholars in the region. He was one of the founders of the SEASREP (Southeast Asian Regional Exchange Program) which, since 1995, has supported collaborative programs in the region including travelling classrooms and the exchange of scholars to study each other's languages. Dr. Kasetsiri has received several international recognitions of his work including the Fukuoka Award for academic excellence in 2012.

Harry J. Benda observed that intelligentsia in the region actively engaged in Southeast Asian countries' political development and social justice. Dr. Kasetsiri is living proof of that assertion. He has been a voice of conscience for democratization, freedom of expression, and social justice in Thailand throughout his career up to the present day.



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Charnvit Kasetsiri :
Studies in Thai and Southeast Asian Histories

Charnvit Kasetsiri's “Yellow Brick Road”

Charnvit Kasetsiri is one of the most internationally respected historians of Southeast Asia, the recipient of many academic honors, including the prestigious Fukuoka Prize in 2012, and in 2014 the Distinguished Contribution Award from the American-based Association for Asian Studies. Few people are aware, however, that in 1979 his interest in encouraging cross-cultural flows led him to translate Frank Baum's *The Wonderful Wizard of Oz* (1900) into Thai. I must say, I found this an extraordinarily apt departure point for an introduction to this collection of Charnvit's essays, which stretch back from recent publications to others that appeared earlier in his career. I like the image of Charnvit, like Dorothy, embarking on a journey along a “yellow brick road” that ultimately leads to an “Emerald City” of academic achievement, the denizens of which are convinced that they live in an extraordinary realm because they all wear green-tinted eyeglasses. As in the much-loved story (where the Wizard is revealed as an ordinary man), Charnvit has played a major role in removing the spectacles that have colored the ways in which both Thais and non-Thais have often approached Southeast

Asian studies, especially in respect to Thailand. Over the years he has been in the thick of many adventures, often encountering the equivalents of Dorothy's companions, the Scarecrow, the Tin man and the Cowardly Lion – people with no brain, people with no heart and people with no courage (although their rehabilitation, as in Baume's book, may be open to doubt).

While the citations attached to his numerous awards attest the honors Charnvit has received as he travelled the yellow road, this volume tracks the byways where he has explored the notion of "Southeast Asian" history and has interrogated what "Thailand" signifies and what the label "Thai" means in a multi-ethnic state. At various rest-stops he has also taken time to think about the manner in which Thais have constituted and interpreted their own past. This has entailed a re-consideration of assumptions about the apparent newness of globalization, for there are distinct continuities with "siwilai" (civilized), the nineteenth-century code-word that encapsulated Thai ideas of being modern and up to date. Although very willing to reconnoiter detours leading off the brick road, Charnvit has never deviated from his conviction that Thais should identify themselves more self-consciously as "Southeast Asians" and educate themselves in regional issues. And behind all his writings is a fundamental message that remains relevant, regardless of whether he is addressing a domestic or an international audience: the study of history should be freed from the restraints of parochial and national interests so that the intellectual exchanges that are the lifeblood of our discipline can flourish.

To a considerable degree these concerns are an outcome of Charnvit's own educational experiences. Unlike Dorothy's dramatic arrival in Oz, it was no cyclone that brought Charnvit to the United States, but a prestigious Rockefeller fellowship, granted in recognition of his distinguished undergraduate degree at Thammasat

University and his interest in international affairs. After receiving his MA degree from Occidental College in Los Angeles, he was accepted as a Ph.D. candidate at Cornell University in Ithaca, New York, then acknowledged as the world's leading center in Southeast Asian Studies.

It was in the Fall semester of 1967 that I first met Charnvit, together with my fellow classmates, Rey Iletto from the Philippines and Carl Trocki, who had been a Peace Corps volunteer in Malaysia. We found the graduate students in Cornell's Southeast Asia Program to be a tight knit group, where the camaraderie – the parties, the music, the lakeside picnics, the stimulating Brown Bag talks at 102 West Avenue – gave some release from demanding academic schedules. But although Ithaca might have seemed idyllically peaceful, with its magnificent Fall colors, the beauty of its winter landscape and the short but glorious summers, in fact the United States in the 1960s had been hit by a metaphorical cyclone.

It is hard to convey to modern-day students the atmosphere that infused college campuses in the 1960s, radicalized as they were by the civil rights movement, the rise of feminism, the war in Vietnam, and the military draft. For members of Cornell's Southeast Asia Program America's increasing embroilment in the Vietnam conflict was a topic of constant debate, especially regarding the extent to which we, specializing in the region, should be involved in the activities that made Cornell a center of antiwar agitation. Protest demonstrations became a feature of campus life, and anti-war activists were heartened by declining American support for the war following the Tet Offensive of January 1968. By May of that year peace talks in Paris were even discussing the possibility of American withdrawal. Though the conflict dragged on until 1975, memories of those years have been permanently stamped into Cornell's history, compellingly recalled in a special reunion

held in November 2014

Additional sessions during that weekend, notably “Race and Cornell Protest in the 1960s” and “Gender and Cornell Protest in the 1960s” revisited other developments that altered the life–path of many students in fundamental ways. Despite its apparent geographical isolation, Cornell was intimately involved in the tumult of national events. Female students became increasingly vocal about gender inequities, energized by the October 1966 founding of the National Organization of Women. A chapter was established at Cornell and by 1971 a Women’s Studies Program had been inaugurated. Simultaneously, although Cornell was one of the first universities to initiate an affirmative action policy for African–American students, a lack of preparation, undercurrents of racial animosity and mounting demands from black students themselves combined to create an atmosphere of hostility that resulted in their takeover of Willard Straight Hall in April of 1969.

Regardless of our field of study, no student at Cornell could remain unaffected by these events. Unfolding before our eyes, they showed that the disadvantaged could fight back and that little people could exert influence against large institutions and big government. Yet we did not speak with one voice, for even within the Southeast Asian community there were differences, especially with the expansion of U.S. bombing into Laos and Cambodia and the displacement of so many minority peoples. Were opponents of the war unpatriotic, as some strident voices claimed? To what extent should specialists on Southeast Asia be involved as consultants, even if unsympathetic towards U.S. policies? Questions like these, not easily resolved were an integral part of our years as graduate students. Written under the guidance of Oliver Wolters, Stanley O’Connor, David Wyatt and Benedict Anderson, Charnvit’s Ph.D. thesis on the early origins of Ayutthaya might seem far removed

from such matters. Nonetheless, when he returned to Thailand in 1973 to take up an academic position at Thammasat University, his experiences in the United States and specifically at Cornell had been a formative part of his intellectual maturation and personal growth.

Even more important was the climate that prevailed in Thailand itself, for there had been far-reaching changes since 1965, when Charnvit left to go to the U.S. Although Bangkok's intellectual life had been initially invigorated by the death of the autocratic Field Marshal Sarit Thanarat in 1963, the regime of General Thanom Kittikachorn saw rising discontent and greater student involvement in political demonstrations. Should Thailand support the United States so avidly? Why had democratic principles been overridden by the military? How should Thai citizens respond to government corruption and suppression of freedoms? It is notable that 1973, the year Charnvit took up his appointment at Thammasat, also marked the tragic student uprising that is the topic of one essay in this collection. While Charnvit rightly speaks of its 'indelible' effects on a whole generation of young historians, it was followed three years later by a police attack on students and protesters on the campus of Thammasat itself. As head of the history department, entrusted with numerous administrative positions, including Dean of the Faculty of Arts, Vice President and finally Rector in 1994–95, Charnvit occupied a unique position as a leader and mediator between the Thammasat community and government officials, and even within Thammasat itself. Since then Thailand has experienced the terrible events of May 1992, the economic collapse of 1997, Muslim activism in the south, conflict with neighboring Cambodia, a global recession, continuing political uncertainty, and the return of military regimes. Throughout, Charnvit has continued to be a respected voice of reason and moderation, and a consistent supporter of democratization, freedom of expression and social justice.

Given the continuing calls on his services, it is amazing that Charnvit's commitment to advancing Southeast Asia Studies in both Thailand and the region has never faltered. Indeed, the tumultuous times in which he lived provide the context in which this collection can be best appreciated. At the head of Chapter Five readers will notice a quotation from Oliver Wolters, who remarked on the need for Southeast Asians themselves to enhance their own "self-awareness" so that they could better understand the present in a period of "great change." It was Charnvit's influence and his conviction that students needed to acquire more regional knowledge that led to the establishment of Southeast Asian Studies as an academic discipline at Thammasat. Beyond Thailand, he developed close links with his Japanese and Southeast Asian colleagues, and in 1994 he was one of a group of leading Southeast Asian scholars designed a region-wide development plan for Southeast Asian Studies. This resulted in the formation of the Southeast Asia Regional Exchange Program (SEASREP), which celebrated twenty years of successful activities at a conference in Yogyakarta in November 2015.

The political and social context of Thailand over the past forty years or so help explain many of the concerns so ably addressed in this volume. At the same time Charnvit's international reputation also derives from his personal integrity. He has never flinched in the face of controversy, whether we are talking about the nationalist elevation of the Isan heroine Thao Suranari, the ways in which Thais have traditionally regarded their Khmer, Lao, or Burmese neighbors or the place of Sukhothai in the national narrative. Added to this honesty is his humanity and genuine interest in others, enabling him to enter into conversation with individuals of all walks of life, from an old Sino-Thai street-seller to a Lao girl in a market or a group of Vietnamese nuns. The insights he gains from such interactions have made Charnvit into a veritable storehouse of

historical and cultural details that can never be acquired from books. My husband and I were the beneficiaries of this knowledge in 1996, when we were privileged to have Charnvit as our guide in a trip to the northeast of Thailand, and then into southern Laos. Images of those fascinating days still crowd my memory – excavations of prehistoric burials, the beautifully preserved Phanom Rung, the great stones already marked for cutting in an Angkorian quarry; and in Laos, the extravagant Champassak Palace, now a hotel; the impressive ruins of Wat Phu, the beauty and variety of Lao weaving. Even passing encounters showed his empathy with others, like the Khmer and Lao working illegally along the border areas, and the now-marginalized Kui peoples of the Isan, once so important as elephant trappers.

Our two weeks as Charnvit’s “pupils” was a unique learning experience, reminding us yet again of his remarkable skills as a teacher, and of the rare qualities he brings to the classroom. During the same 1996 at the Laos–Thai border crossing Charnvit was patiently waiting as we obtained our visas. A group of around twenty Thai students suddenly materialized and converged on Acharn Charnvit, clearly delighted to see him. It was such a pleasure to be standing as unnoticed bystanders and see the deep affection in which Charnvit was held and obvious pleasure with which he and his students interacted. At a national level, this interaction has extended into practical measures, such as a campaign to provide teachers and students with material suitable for classroom use. Charnvit’s oversight of a major project supported by the Thai government and the Toyota Foundation has resulted in the publication of numerous textbooks, and several classics have been translated into Thai, notably Benedict Anderson’s *Imagined Communities*. This concern to improve the teaching experience is also evident in the field trips Charnvit has incorporated into his curriculum, infusing the study of history

with a freshness and an immediacy that is unfortunately so often absent in academic lectures. The highlight of visits by conference attendees from other countries has often been a Charnvit-led tour of Ayutthaya, the history of is well represented in this collection. Nor is it only Thai students and foreign colleagues who have benefitted from his concern to make history live: in 2004, as visiting professor, Charnvit taught a popular course here in Hawai'i (which for him, as for King Mongkut, was always the "Sandawed Islands"). The following year, supported by the Freeman Foundation, ten very fortunate Hawai'i students had the opportunity to travel down the mighty Mekong from southern China to the Mekong Delta with Charnvit as their guide.

While a number of the essays presented in this volume have appeared as chapters in books or journal articles, others are from lesser known sources that have received little publicity. Their very titles point to the topics that Charnvit holds dear – the evolution of Thai society in the Ayutthaya period, cultural interactions with the West in the nineteenth century, the shadows cast by outsize figures like Prince Damrong and "pugilists" such as K.S.R. Kulab, the significance of the shift from "Siam" to "Thailand", the role of the elite and the monarchy, Thai relations with Southeast Asia neighbors, such as Indonesia and Cambodia. Collectively, they demonstrate that for him "history" is never static; imbued with its own dynamics and vitality, it is constantly shifting in accordance with context. In exploring the challenges to established patterns of Thai historiography, Charnvit is thus in constant conversation not only with other academics, both within and outside Thailand, but with Thai journalists, popular columnists, and writers. He has been at the vanguard of a new generation of historians, who can consider the past (and indeed, the present) both as Thais and more dispassionately, as outsiders. With his usual generosity, Charnvit

refers to many individuals (some no longer living) who have helped shape his thinking, but in the end he is his own person. This collection is a tribute to his contribution to the study of Thailand and Southeast Asia, his committed service as a teacher, an academic and public intellectual.

There are many disadvantages in growing old, but there are compensations, and one of the most important is the ability to maintain friendships – now so much easier with technological advances in communication. Those who have followed Charnvit's journey along the winding yellow brick road know that his journey has not always been easy; certainly he has passed through pleasant meadows and attractive gardens, but at other times his way has been blocked by fallen rocks or obscured by dark patches. While I would not wish to overplay the Oz-derived metaphor, the clarity and perceptiveness of his vision of the past and his commentaries about the present have effectively removed the colored spectacles with which Thailand's history and its current condition have often been viewed. But the exchange is far from being one-way. Charnvit himself would agree that he has learned much during the past forty years, and that in the process has come to understand his own country better. Throughout the pages of this book the fruits of that knowledge and that understanding are supremely evident. Thank you, Acharn Charnvit, our colleague and dear friend.

Barbara Watson Andaya
University of Hawai'i
March 2015

<http://203.131.219.167/km2559/2016/05/21/new-books-ajarn-charnvit-kasetsiri/>

Just in time to help celebrate his 75th birthday earlier this month, the Thammasat University Libraries have acquired *Studies in Thai and Southeast Asian Histories* by Charnvit Kasetsiri. The TU Libraries own many other books by the renowned historian, who has an exemplary record of service to the university.

After graduating in 1963 from Thammasat where he studied diplomacy and history, Ajarn Charnvit earned a master's degree at Occidental College in Los Angeles, California and a Ph.D. in Southeast Asian history from Cornell University in 1972. Returning to Thammasat to work with Dr. Puey Ungphakorn, Ajarn Charnvit was consecutively a lecturer in the History Department, dean of the department, deputy director of the Thai Khadi Institute, Thammasat University (1982–85) and vice-president of Thammasat University (1983–88). He also served as dean of the Faculty of Liberal Arts, Thammasat University, while continuing to lecture in history, and was ultimately named rector of Thammasat University (1994–95). He donated his archives and personal library to TU and the TU Libraries, and a special room of the Pridi Banonyong Library, Tha

Prachan campus is named in his honor, where students gather to prepare assignments and occasionally browse on the shelves among books that were once read by Ajarn Charnvit. Among his international honors is the Fukuoka Prize 2012 for academic achievement.

Studies in Thai and Southeast Asian Histories is unique as a self-portrait of a wise and charming historian and thinker about history, especially as it applies to human lives today. There are many different articles on such subjects as the history of Ayutthaya, one of Ajarn Charnvit's great specialties, as well as ASEAN countries, border issues, and related matters. Because it is precise, done with brilliant technique, and often witty, this self-portrait reminds the reader of one of the extremely fine French pastel portraits of the 18th century, by artists such as Maurice Quentin de La Tour. The ability to remain good-humored even in the face of serious and challenging questions was one of the attributes of Ajarn Charnvit's mentor, Dr. Puey Ungphakorn. Ajarn Puey is one of a group of seven historians to whom the present book is dedicated by the author. Ajarn Charnvit states that they "inspire me in their different ways," and they are a disparate bunch. All share deep and detailed understanding of Southeast Asian history, but also an ability to generalize about the region and the wider world. Their useful conclusions sometimes serve as remedies or strategies for situations. One of these scholars who is still thriving is Professor Wang Gungwu, who will be 86 later this year. An Australian historian of Asia, Professor Wang is an expert on the migration of Chinese from their native land. Born in Indonesia and raised in Malaysia, Professor Wang has an unusual grasp of ASEAN issues. Others among the dedicatees of Ajarn Charnvit's book were illuminating teachers at Cornell, including the British scholar Daniel George Edward Hall (1891–1979) and the American David K. Wyatt (1937–2006).

Distinguished for their depth of knowledge and ability to

express it clearly and concisely, these were ideal instructors for young Ajarn Charnvit. Later colleagues mentioned in the dedication to *Studies in Thai and Southeast Asian Histories* include Yoneo Ishii (1929–2010), a Japanese historian of Thailand, and Benedict Richard O’Gorman Anderson (1936–2015) a professor of International Studies, Government & Asian Studies at Cornell, whose 1983 book *Imagined Communities* redefined the origins of and motivations for nationalism. It is clear that these dedicatees were more than just intellectually formative for Ajarn Charnvit, but also good friends. In a moving speech available online from a ceremony in Surabaya last December in memory of Professor Anderson, Ajarn Charnvit stated:

To many of us in Southeast Asia and Siam, Ajarn Ben had been a good friend and a good teacher. He was kind, gentle, and always with provoking questions and comments of what he observed. He showed us how to see and understand our communities and our nations. He helped us to cross the limit and boundaries in our region, and not be กบในกะลา (kob nai kala) meaning our coconut shell. I met Ajarn Ben, the first time, in the fall of 1967, Ithaca, New York. He was young and impressive. As one of my Ph.D. thesis advisers, he helped me discovering not only my country, Siam, but also Indonesia, the Philippines, and many parts of Southeast Asia. He was a real inspiring scholar.

Noting that Professor Anderson, once forced into a prolonged exile from Indonesia, had visited Thailand shortly before his demise, Ajarn Charnvit added with typical precision:

Ajarn Ben said goodbye to us in Bangkok, his Southeast Asian base on 4 December 2015. We went to Burma and he went back to Java: land and peoples he probably loved the most. From here he went away, and his ash would be thrown into the Java Sea. Suharto cannot kick him out anymore. Goodbye Ben.

You are well-loved and you have a good life and a good death.

Ajarn Charnvit's capacity for emotional connection with people is evident not just in longtime friends, but even new acquaintances, as during a 2014 presentation in Chicago he won applause from a mostly female audience by alluding to the strength of women. He became especially aware of this forty years ago from the fortitude and courage of women in his own family during a turbulent time for the Kingdom. Generations of students have also been charmed by this emotional accessibility, and some recent ones have put online a tribute video, both serious and comic, to Ajarn Charnvit's life and achievements. These students, like the general public, appreciate that Ajarn Charnvit's open-mindedness extends to what some historians would never risk, thinking about possibilities of what might happen in the future. Based on a firm grounding of knowledge about the past and present, these reflections are more than just speculations or predictions. They are signs of enduring hope, even within a context of apparent pessimism.

The introduction to *Studies in Thai and Southeast Asian Histories* is another indication of enduring faith that things will get better somehow, somewhere, and also that there is no place like home. It is entitled "Charnvit Kasetsiri's Yellow Brick Road," by another longtime friend, colleague, and scholarly collaborator, the historian Barbara Watson Andaya of the University of Hawaii, a classmate of Ajarn Charnvit's at Cornell. The introduction focuses on one of his lesser-known achievements, his 1979 translation of L. Frank Baum's *The Wonderful Wizard of Oz* published in 2002 by Samnak Phim Dokya, directed by Narongsak Tantipinichwong, a former student of Ajarn Charnvit. L. Frank Baum's book is rather more acerbic about illusions, delusions, and strange foreign lands than the sugary MGM musical film "The Wizard of Oz." As Ajarn Charnvit has spent much of his scholarly career examining

nations from inside and out, using different perspectives, he might also be intrigued by the fantasy novel *The Wonderful Flight to the Mushroom Planet*, written by the American author Eleanor Cameron in 1954, about children who visit the planet of Basidium, inhabited by little green people in a state of distress.

Helping people in distress is an underlying concern in *Studies in Thai and Southeast Asian Histories*, which contains many illuminating essays. Perhaps the most magisterial is a 2000 overview, “From ‘Siam’ to ‘Thailand,’” first published in *Siam-Thai Millennia: Eventful Years in Thai History* (2000). In this highly informative overview of how the name of Siam became Thailand, including lively pen portraits of the personalities involved in the change such as Pridi Banomyong, Ajarn Charnvit concludes:

‘Thailand’ would now seem to be firmly established as the name of the country, though who can state with any surety that the question of nomenclature will never be raised again.

Ajarn Charnvit himself raised it again more informally seven years later with a journalist from the *The Star* (Malaysia). He suggested that renaming the country might calm unrest in the South of the Kingdom:

Thailand means the land of the Thai (an ethnic group). That is a narrow definition as there are more than 40 ethnic groups in the country, including Thai (who make up 80% of the kingdom’s 65 million population), Chinese, Hmong, Akha, Karen, Laotians, Khmer and Mon,” explains the historian who is of Mon and Teochew blood. **“The people in the south do not think that they are Thai. They consider themselves Malay or Pattani people. If we want our country to be more inclusive, the name Siam is more appropriate.**

Asked if a name change would not confuse the farangs, Ajarn Charnvit replied with characteristic levity:

You’ve heard of Siamese cat or Siamese twins but you’ve never heard of a Thai cat. Thailand has been in use for 68 years, but Siam was used for thousands of years.

No less delightful is the conclusion of “Is ‘Thai Studies’ Still Possible?,” the keynote address at the 7th International Conference on Thai Studies: 4–8 July, 1999, Amsterdam, The Netherlands. Discussing cultural mixes between nations, he mentions

a sort of potpourri, as you would say about a mixed salad, stew, or hot soup, a bit of this and that put together and becomes something edible.

Ajarn Charnvit goes on to cite a farang–Chinese–ish mix claiming to be Thai which he experienced in Singapore during a stopover from Bangkok to Amsterdam: an **Amazing Burger Thai** sold at the airport, which claimed that

The exotic taste of Thailand is now deliciously captured in McDonald’s new Amazing Burger Thai. A perfectly toasted muffin with juicy double chicken sausage, topped with authentic spicy Thai sauce.

In addition to a lively sense of humor, *Studies in Thai and Southeast Asian Histories* also leaves the reader with an ardent sense of shared human experience and deep respect for fellow human beings. “Zheng He–Sam Po Kong: History and Myth in Thailand” was presented in Beijing in 2005 on the 600th anniversary of Zheng He (1371–1433 or 1435), a Hui court eunuch, explorer, diplomat, and fleet admiral during China’s early Ming dynasty. Exploring local lore about this historical figure, who may or may not have travelled to Ayutthaya, Ajarn Charnvit made a field trip to Wat Phanan Choeng (called Sam Po Kong Temple). Such trips are frequent features of Ajarn Charnvit’s life with colleagues and students, but few are detailed in print as this one is in the 2005 presentation:

The temple is extremely popular among worshippers and

tourists. It is rich, loud, well kept, colourfully and constantly renovated. People move around at all time, donating money, lighting up candles, and joss-sticks, paying homage to Buddha images and various Chinese deities. Chinese characters are seen almost everywhere. To my astonishment there is no statue of Zheng He...

After this vivacious depiction of the bustling life at a temple, Ajarn Charnvit, with the egalitarian approach of a sociologist, notes that he gained further data from a perhaps unexpected source:

Another interview was made with a Sino-Thai seller in front of the temple. The old man sells iced coffee and rice/pig leg; he seems to have more information.

Only a very great historian would be eager to gain information from a humble vendor of food and drink, not believing that knowledge and insight are only available from those with tenured jobs in universities.

งานการงานเสนา / เปิดตัวหนังสือ – Book launch
“คำนำ” / “Khamnam”

ศุกร์ 7 ตุลาคม 2559 / Friday 7 October 2016

เวลา 17.00–19.00 / 5-7 pm.

ณ บ้านไทยจิมทอมป์สัน / The Jim Thompson House
ซอยเกษมสันต์ 2 ถนนพระราม 1 กรุงเทพฯ

- 16.30 ลงทะเบียน
- 17.00 ศ.เกียรติคุณ เพ็ชรี สุมิตร ราชบัณฑิต กล่าวเปิดงาน
แนะนำหนังสือ และ เสนา
ไอลดา อรุณวงศ์
ลักขณา ปันวิชัย (คำผกา)
ภิญโญ ไตรสุริยธรรมา
สราวุธ เฮ้งสวัสดิ์ (นิ้วกลม)
เจนวิทย์ เชื้อสวาท พิธีกรและผู้ดำเนินรายการ
- 18.30 รศ.สุนีย์ สินธุเดชะ กล่าวปิดงาน
อาหารว่างและสังสรรค์
- พิธีกร อัครพงษ์ คำคุณ
วิทยาลัยนานาชาติปรีดี พนมยงค์ มหาวิทยาลัยธรรมศาสตร์
- แปลสรุป ดร. นฤมล ทับจุมพล
คณะรัฐศาสตร์ จุฬาลงกรณ์มหาวิทยาลัย
- จัดโดย/Host มูลนิธิโครงการตำราสังคมศาสตร์และมนุษยศาสตร์
ร่วมกับ
บริษัท ดรีม แคชเชอร์ กราฟฟิค จำกัด,
มูลนิธิเจมส์ เอช ดับเบิลยู ทอมป์สัน และ
บริษัทอุตสาหกรรมใหม่ไทย
- หมายเหตุ ในวันงานจำหน่ายหนังสือราคาพิเศษ และพบปะผู้เขียน
- ติดต่อสอบถาม มูลนิธิโครงการตำราสังคมศาสตร์และมนุษยศาสตร์
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