

positive nature. One simply does not "invite the dead for dinner," if one does not feel that they are an essential part of one's life.

Thus it seems more than likely that the maternal ancestors once had the protective tasks that are now assigned to the greater area spirits, which spirits are affiliated with the male sphere. The ancestor spirits have been deprived of everything of value they could give in return for the work, the bother, and the cost it takes to serve them a meal. Instead of being a gift to exhort the ancestors to help or to thank them for their services, the meal has become a bribe to prevent greedy ancestors from striking their descendants with afflictions.

As may be expected, the separation from the ancestors leaves the Karen in a religious vacuum that is very difficult to fill, since there is nothing in the indigenous religion that could take the place of ancestor worship. However, once the shift from matrilineal to patrilineal descent has been completed, the tension will perhaps ease off, so that the Karen will be able to hold their ancestors in esteem.

It is to be hoped that Roland Mischung will keep in touch with the village where he has conducted his research, so that we may have new reports on the development of this fascinating society.

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WICHIEKKEO, AROONRUT and GEHAN WIJEYWARDENE, translators and editors. *The Laws of King Mangrai (Mangrayathammasart)*. The Wat Chang Kham, Nan Manuscript from the Richard Davis collection. Canberra: Department of Anthropology, The Australian National University, 1986. ix-xi+169 pages. Thai text, glossary. Paper US\$13.00; ISBN 0-86784-775-1.

*The Laws of King Mangrai* contains two main components: a transliteration into modern Thai by Aroonrut Wichienkeo of a manuscript written in Northern Thai script and language and an English translation by Gehan Wijewardene in collaboration with Aroonrut. The original belongs to the Royal Temple Chang Kham in Nan, northern Thailand. The transliteration and translation are based on a copy of the Chang Kham document made in the early 1970's for the late Richard Davis, a northern Thai specialist. The copy is housed in the Richard Davis Collection at the Australian National University, Canberra.

An introductory essay by Wijewardene locates the Mangrai manuscript in its cultural, linguistic and historical setting. It is one of several versions available in Modern Thai and/or Western languages of a law code purportedly proclaimed by King Mangrai (r. 1259-1317) for the guidance of his officials. Mangrai was the ruler of Nan, conqueror of the Mon-dominated Kingdom of Hariphunchai (modern Lamphun) and founder of the Lanna Thai Kingdom and its capital Chiang Mai. The Introduction includes a guide to Aroonrut's system of transliteration and there is a Lanna Thai/Thai glossary at the end of the volume. The English translation has section numbers and headings evoking the substance of each section, absent in the Thai version.

At some point, the document seems to have been damaged in storage or garbled in copying since some sections are undecipherable or unclear. The manuscript may

conflate at least two distinct texts. Thus, on p. 65 (section 88) we find, "The Thamasart ends here." But, after an obscure section, the text continues to p. 79 (section 106) concluding, "The law of the world and the law of the dharma, the Dharmasastra of Mangrai and the traditions of King Mahosot are respectfully ended." The date of the copy is specified as "C.S. 1334 of the Year of the Rat." Differences in style and content do suggest the manuscript incorporates two distinct works (see below) though not at the precise point cited above.

The first two sections relate to Mangrai, his accomplishments and the proclamation of his laws, "not contrary to dharma" (21), thereby freeing his citizens from previously oppressive rule. The remaining sections show no consistent organization, "civil" and "criminal" issues intermixed and appearing sporadically throughout. Broadly, the initial part of the text (up to section 76, p. 54) seems to be a circumstantial listing of offenses, varying conditions and appropriate punishments, mostly in the vernacular. The final part has a more didactic quality, consisting of parables illustrating pertinent principles and sprinkled with Pali terms.

Issues of marriage, separation, divorce, inheritance and sexual behavior seem to be most numerous. Questions of theft, liability and homicide figure prominently. Civic responsibilities, proper official conduct, the status of slaves, ritual offenses, precedence and hierarchy, counterfeiting, trespass and negligence also occur. Fines appear to be the preferred form of punishment though banishment, mutilation and execution are allowed under proper circumstances. Overall, the code evokes an image of a social order grounded in Buddhist principles, hierarchically organized, but composed of individuals responsible for their actions, whose intentions and circumstances must be considered in determining the King's justice. The code is more one of restitution than of repressive sanctions.

What contribution can such a volume make? Wijeyewardene notes two important areas. For one, the volume is a valuable contribution to a growing corpus of Northern Thai literary materials. There is currently lively interest among Thai and Western academics in preserving and analyzing this distinctive cultural tradition. In addition, the text might be examined for its historical contribution. In this regard, Wijeyewardene supports the caution urged recently by Vickery on the historical value of such documents. Vickery (1979: 170) sees them as a "confused mixture of fact and fancy due to people who were grossly ignorant of the facts of the past." Be that as it may, Vickery's comment suggests another perspective for these texts. If they are mixtures of fact and fancy, they might usefully be viewed from an anthropological framework: as "myth" rather than as "history." The Mangrai code, grounded in the heroic exploits of the founder King *and* in Buddhist dharma, evokes a Malinowskian "primeval reality" which provides a sanction and charter for the institutions of a dynamic Lanna Thai social order. Viewed as "myth," the text's facticity is irrelevant both from the perspective of the text producer and contemporary analysts. Thus, viewing this volume, we might profit from O'Connor's (1981: 224) suggestion that "law is a culturally constituted mode of analysis that projects an indigenous theory of society." As such, it must be studied symbolically as well as historically.

The historical value of the present volume is complicated by a seeming anomaly. The date of C.S. 1334 indicated for the text would be A.D. 1971. Apparently, the scribe who made the copy for Davis assigned the date the copy was made rather than the date appearing on the original manuscript.

## REFERENCES CITED:

O'CONNOR, Richard

1981 Law as indigenous social theory: A Siamese Thai case. *American ethnologist* 8: 223-237.

VICKERY, Michael

1979 The Lion Prince and related remarks on northern history. *Journal of the Siam society* 67: 123-186.A. Thomas Kirsch  
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## INDONESIA

MARSCHALL, WOLFGANG, editor. *Der grosse Archipel. Schweizer ethnologische Forschungen in Indonesien* [The great archipelago. Swiss ethnological research in Indonesia]. Ethnologica Helvetica 10. Bern: Schweizerische Ethnologische Gesellschaft, 1985. Viii+391 pages. Maps, figures, illustrations. Paper sFr 46.—; ISBN 3-260-05107-4. Distributed by D. Reimer Verlag, Unter den Eichen 57, D-1000 Berlin 45 (Articles in German, English, and French).

The volume consists of fifteen contributions and an essay by the editor. They are not grouped according to geographical criteria but to subject matter, which—as this review will make evident—is indeed more appropriate. With one exception, they are written in a straightforward and clear language, free of jargon—which is not the rule in publications of this type (but perhaps something Swiss scholars are inclined to?). Most titles reliably circumscribe the content of the texts.

The first three articles are of special interest to Japanese scholars. They deal with Indonesian architecture, an area of research in which the Japanese are also active. Brigitta Hauser-Schäublin (“Blockbauten der Sa’dan Toraja: Materialien zur Geschichte der Toraja aufgrund von frühen Hausformen”, 59-82) pursues questions of history of architecture in a small area in Sulawesi; she identifies and classifies a few types of houses which are up to two hundred years old. Future research will show whether her results can be extrapolated; for this a broader base of data and the evaluation of photographic material from colonial times would be necessary. Gaudenz Domenig (“Duale Opposition und einseitige Ergänzung an Kultbauten der Sa’dan Toraja”, 39-58) lances the hypothesis that there is a spiritual connection between the shapes of the Toraja houses with their typical protruding gable-ends, and the shapes of the field altars made from bamboo and palm leaves. The idea is interesting, but before it could be accepted as more than mere analogy, it would need, so it seems, reinforcement by linguistic proof or matching mythological explanations provided by informants. Wouldn’t one expect an aesthetical or ritual connection too? Finally, Alain M. Viaros describes the perception of space and the architectural settings on Nias with the help of three types of village architecture; he then relates these to the social structure of the villages, and to the geography and history of the Northern, Central, and Southern parts of the islands (“Analyse morphologique de l’espace villageois à Nias: essai typologique”, 11-38).

Three authors deal with the crafts. The first author works with historical, aes-