



Southeast Asian Ceramics Museum Newsletter

Inside this issue:

Newsletter articles:

- Southeast Asian ceramics found in Penny's Bay, Hong Kong.....1
- Gold leaves and ornaments: mysterious Chinese gold in Khao Chai Son, Phatthalung..5
- Cultural development of ancient communities in Phatthalung.....7

Collection review:

- Brown glazed bowl.....15

News in brief:

- Reporting on celebration of the resumption of the Southeast Asian Ceramics Museum..... 16
- Gold artifacts from Oc Eo recognised in Vietnam Book of Records.....17
- Thailand's stolen past returns home.....17
- Vietnam needs young underwater archaeologists..17

Editor:

- Dr. Pariwat Thammapreechakorn

Editorial staff:

- Atthasit Sukkham
- Wanaporn Khambut
- Utaiwan Chatuporn
- Burin Singtoaj
- John Toomey
- Walter Kassela

Reporters:

- Dr. Sharon Wong Wai-yee
- Atthasit Sukkham
- Amornrat Piyakul
- Burin Singtoaj
- Dr. Noel Hidalgo Tan

Southeast Asian Ceramics Found in Penny's Bay, Hong Kong: Important Evidence of Exchange between China and Southeast Asia

In the absence of detailed historical accounts, Southeast Asian ceramics, as a most durable product from Southeast Asia, found along the maritime trade route will be a crucial source for the reconstruction of interaction between China and Southeast Asia during the 14th to 16th centuries. However, most of the researchers have seldom approached the topic of Southeast Asian ceramic trade within South China to study its important role and attempt to place it in the context of world maritime history. Southeast Asian ceramics were seldom reported in South China. The Penny's Bay archaeological site at northeast part of Lantau Island, located in the present Disneyland Hong Kong, is the handful one. (Figs. 1, 2).



Fig. 1 Location of Penny's Bay by aerial photograph in 1956. *Antiquities and Monuments Office Report no. LU 67, 2001*



Fig. 2 Landscape restoration picture in 2001. *Antiquities and Monuments Office Report no. LU 67, 2001*

Letter from the Editor

The headline of this issue is the first important discovery of Chinese gold leaves and ornaments in Khao Chai Son, Phatthalung and even for South-east Asia. There was possibly a port town in the area of the Songkhla Lake Basin connecting to Chinese Southern Song maritime trade routes between the early 12th and late 13th centuries. Other archaeological evidence was also found in Phatthalung as mentioned in the article by Amornrat Piyakul. We also proudly present a Song Ceramic as one of SEACM collection written by Burin Singtoaj. Later in the late 14th century the Sukhothai Kingdom established an international relation with China, which is supported by the discovery of the fragments of Early Si Satchanalai jars in Penny's Bay, Lantau Island, Hong Kong, as mentioned in the article by Dr. Sharon Wong Wai-yee. Additionally, the SEACM Newsletter also establishes some new collaboration with the Southeast Asian Archaeology Newsblog (<http://www.southeastasia-narchaeology.com/>) organizing by Dr. Noel Hidalgo Tan who is currently a senior specialist in archaeology of the SEAMEO SPAFA Regional Centre for Archaeology and Fine Arts, Bangkok for sharing the news update to develop the knowledge and understanding of archaeology and cultural heritages for the readers in Southeast Asia and around the world. Lastly, the Southeast Asian Ceramics Museum is now open after accomplishing the restoration. We are open Monday through Saturday from 9 a.m. to 4 p.m. and closed on Sunday, public holidays and during the semester break periods of the university. The museum location follows with Google Map. Please email to museum@bu.ac.th or call to 66 2902 0299 ext. 2890 to check for opening hours first.

This study was supported by the CPCE Research Funds, Hong Kong Polytechnic University. The Thailand fieldtrip in 2013 was arranged by Atthasit Sukkham, assistant curator of Southeast Asian Ceramics Museum, to bring my visit to the Thai kilns and ceramic artifacts in the museums. Dr. Pariwat Thammapreechakorn, the Director of Southeast Asian Ceramic Museum kindly gave his vital support and comments to my research. I sincerely thank Ramkhamhaeng National Museum, Sawanworanayok National Museum, Si Satchanalai Historical Park, Thailand and Antiquities and Monuments Office, Hong Kong for their kindly help in studying ceramics. Dr. Nancy Beaven and Veronica Walker, Abhirada Komoot, Tep Sohka and Foo Shu Tieng shared their knowledge and ideas during the trip. They opened up to me avenues for this research. I also thank for Professor Peter Lam's comments to my final draft of this article.

The Penny's Bay archaeological site has only gradually been recognized after it was reported by James Hayes in 1975, and William Meacham and Peter Lam in late 1980s. It was the one of the handful of archaeological

sites in China with co-existing South-east Asian ceramic finds including the Thai, Vietnamese and Bau-Malay ceramics in particular. In 1987, 1990, 1992 and 1996, in connection with the new airport project in Lantau Island, and 1999-2002, in connection with the Hong Kong Disneyland project in Lantau Island, as more land and underwater archaeological investigations and excavations had been conducted, new types of Chinese and Southeast Asian ceramics have emerged for study. A brief introduction of Southeast Asian ceramic finds from the Penny's Bay site is also mentioned by Professor Lam, but no further research on Southeast Asian ceramics has been done yet, even though they would be crucial materials for the interpretation of the nature of the site and the maritime trade during the period. While on the quantity of Southeast Asian ceramic finds in the Penny's Bay, we used the inventory record listed by Professor Lam in the 1990 excavation finds as another example for analysis. There are at least 25,985 ceramic shards from the controlled excavations in the Penny's Bay. Five types of Southeast Asian ceramics were found, they include

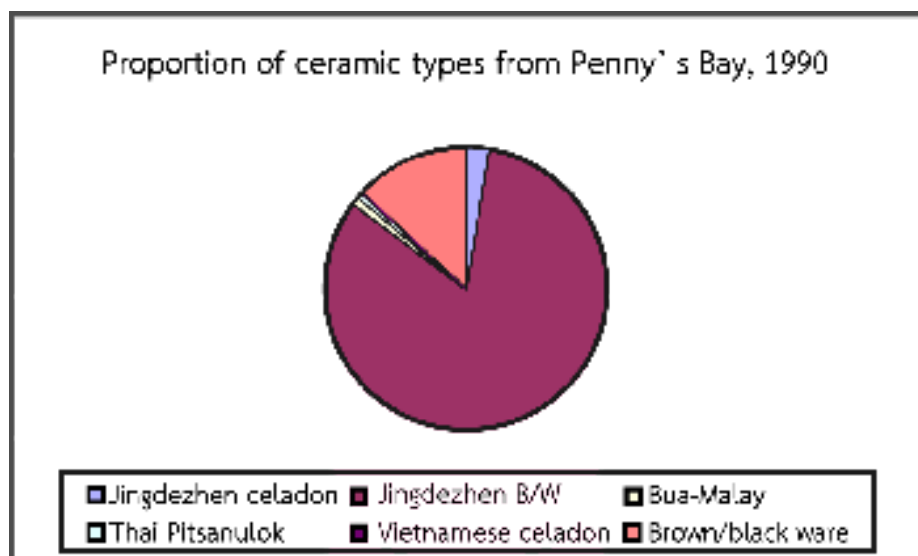


Chart 1 Proportion of ceramic types from Penny's Bay in 1990. *Peter Lam, Oriental Art, 2, 2001*

earthenware, stoneware and monochrome, polychrome, and blue and white porcelains. The largest category of ceramics by quantity in the Penny's Bay is brown and black shards including both Chinese and Thai wares around 1,727 pieces, while Bau-Malay earthenware shards of around 148 pieces make up the second largest category. Thai Pitsanulok stoneware shards of 88 pieces and Vietnamese celadon shards 36 pieces fall into the third and fourth group respectively. There are a few pieces of Vietnamese blue and white porcelain (Chart 1). We should note that the field records or excavation report are incomplete, the percentage of Thai sherds may not be accurate. Future analysis on Southeast Asian ceramics finds at the site may change the proportion of ceramic types.

Southeast Asian Ceramic Analysis

From Chart 1, the small proportion (around 0.7%) of Southeast Asian ceramics in the total assemblage of ceramics found in the Penny's Bay suggested that the Southeast Asian ceramics were not a common ceramic type in the site. But the small percentage of Southeast Asian ceramics does not mean that they are insignificant for our understanding of the nature of the site. On one hand, we should focus more on the coexistence of Southeast Asian and Chinese ceramics in Penny's Bay and the phenomenon of the consistent presence of imported Southeast Asian ceramics rather than emphasizing the proportions of local Chinese ceramics, in particular, the blue and white porcelain by quantity in Penny's Bay.

Most of the Southeast Asian ceramics consist of the stoneware shards

from utilitarian storage or cooking vessels such as covered jars, narrow-neck jars and basins. While Chinese ceramics bowls, dishes, covered jars and covered boxes are the major forms of Chinese ceramics found in Penny's Bay (Fig. 3). The Chinese ceramics analysis can also help us to find out the dating of Southeast Asian ceramics from the site. Based on the stylistic analysis of blue and white porcelain in particular the 1986 and 1990 excavation, we find more than 10,000 ceramic shards dating between the late 15th and early 16th centuries, most of them are Jingdezhen blue and white porcelain shards dating from the late 15th to early 16th centuries. The inscriptions

on Chinese blue and white porcelain place the dating in the Ming Chonghua reign around 1465-1487 and the calibrated age from C-14 dating from the Chinese University of Hong Kong is around 1410-1524. Since the Southeast Asian ceramic shards coexisted with the Chinese blue and white porcelain in the same stratigraphy, we can infer that such Southeast Asian ceramics were dated around the 15th to 16th centuries.

Comparing the ceramic finds of Thai stoneware from the kiln sites and the intact ceramic collections in the Southeast Asian Ceramic Museum, we can identify four types of Southeast Asian ceramic found in Penny's

Fig. 3
Chinese ceramics found in an original position of the Penny's Bay excavation.
Antiquities and Monuments Office, Hong Kong



Fig. 4 Comparison of Southeast Asian ceramic finds between Penny's Bay (top row) and Thailand (bottom row).



Fig. 5 Comparison of Southeast Asian ceramic finds between Penny's Bay (two left) and Thailand (three right).

Bay. They are the "Bau-Malay" earthenware covered jars, Early Si Satchanalai stoneware narrow-neck stoneware jars, Middle Si Satchanalai brown glazed jars and Bang Rachan (Mae Nam Noi) brown glazed jars (Figs. 4, 5).

Further Discussion

About the nature of Penny's Bay, it can be concluded that two major hypotheses developed from different researchers in the previous studies:

Hypothesis 1: Penny's Bay was a port connected with ceramic private trade in Guangdong and Southeast Asia during the 14th to 16th centuries.

Hypothesis 2: it provided a sheltered mooring that ceramics unearthed at Penny's Bay were probably damaged and discarded from a trading junk during a voyage from Guangzhou to a destination in Southeast Asia.

The supporting evidence includes the influx of Chinese trade porcelain in Penny's Bay and the discarding pits found in the site (Fig. 3). The historical documentation stated that in the whole of China in the Ming Dynasty, Guangzhou was still the only center of foreign trade and it was visited by

the first Portuguese to arrive in China as mentioned in JHKAS (1986-88, 159-160) written by Peter Lam.

Based on our discoveries and analysis of Southeast Asian ceramic finds, Penny's Bay was probably a feeding point connected with the private trade in Guangdong, in particular, the trade between South China and Southeast Asia. The evidence includes only a small percentage of Southeast Asian ceramics found in Penny's Bay, but they are all shards, no intact objects, which means they may have been used as utilitarian vessels by merchants from Southeast Asia for daily use. No Thai celadon was found, yet this was the most numerous cargo item found in the shipwrecks in Southeast Asian maritime area from the 15th to 16th centuries.

As mentioned before, only "Bau-Malay" earthenware, Early Si Satchanalai (Ko Noi) stoneware, Middle Si Satchanalai (Ko Noi) brown glazed wares, Bang Rachan (Mae Nam Noi) brown glazed wares, Vietnamese celadon and Vietnamese blue and white porcelain were unearthed. Also, their shapes were mainly for utilitarian ware, such as storage jars, pots with lids, and bowls. In this

sense, the maritime trade route may originally have sailed along or from the Gulf of Thailand to the South China Sea, then the northeast part of Penny's Bay, for Guangzhou and other coastal cities of South China as their destination during the late 15th to early 16th centuries as the result of the collapse of tributary and private trades which were common along the coastal cities, for example, Guangzhou, the international port connecting with the maritime trade of South China and Southeast Asia. As the result of the collapse of tributary trade, private trade was common along the coastal cities, for example, Guangzhou, the international port connecting with South China and Southeast Asia maritime trade. A clear picture of the nature of the Penny's Bay will emerge from future integrated analysis of ceramics trade between South China and Southeast Asia.

Dr. Sharon Wong Wai-ye
sharonwwy@cuhk.edu.hk

Gold Leaves and Ornaments: Mysterious Chinese Gold in Khao Chai Son, Phatthalung, Southern Thailand

Research Courtesy by the Fine Arts Department of Thailand

In May 2014, the Fine Arts Department of Thailand (FAD) was shocked when many television channels reported a news update about Mr. Ravi Thapsang having discovered some gold leaves and ornaments while cultivating his palm plantation. After that, many treasure hunters stampeded into the discovery site and greatly looted them in Khao Chai Son, Phatthalung on the Songkhla Lake Basin, southern Thailand.

The Director-General of the FAD ordered the 14th Regional Office of the FAD in Nakhon Si Thammarat to solve this problem by rescue excavation and also sought some assistance from the army and police



Fig. 1 Various types of Southern Song monetary gold leaves, Khao Chai Son. *National Museum, Bangkok*

for site protection and requested that all evidence be returned to the archaeologists. The evidence that archaeologists reclaimed was comprised of 14 sheets of rectangular gold leaf embossed with Chinese characters (Figs. 1, 2), frowzy and folded in the middle and on each of four edges (Fig. 3), 6 pieces from various gold ornaments

including a bracelet, pendant and earring (Fig. 4). In addition the excavation unearthed small rounded beads and 5 pieces of flattened gold bar (Fig. 5).

Dr. Achirat Chaiyapotpantit, a lecturer specializing in Chinese arts and culture, Department of Art History, Faculty of Archaeology, Silpakorn Unive



Fig. 2 Twin sheets of Southern Song monetary gold leaf, Khao Chai Son. *National Museum, Bangkok*



Fig. 3 Folding Southern Song monetary gold leaves, Khao Chai Son. *National Museum, Bangkok*



Fig. 4 Gold ornaments, Khao Chai Son. *National Museum, Bangkok*



Fig. 5 Flattened gold bars, Khao Chai Son. *National Museum, Bangkok*

rsity, Bangkok, identified all gold leaves to be monetary gold leaves produced in Hangzhou, which was in the territory of the Southern Song Dynasty from 1127 to 1279, and determined that they were used in a combinational currency system.

According to the categorization of monetary gold leaves in Chinese museums, a complete gold leaf is a rectangular gold sheet leaf, folded like an accordion; and each sheet is able to be split into smaller rectangular gold leaves for use as currency of some denomination. Most of them were discovered only in the coastal territory of the Southern Song Dynasty, specifically in Anhui and Zhejiang coastal provinces, and are preserved and displayed in the Wenzhou Museum and the Zhejiang Provincial Museum nowadays. Also, the gold leaves discovered in Khao Chai Son, Phatthalung, had already been separated into the gold leaves of smaller denominations. Moreover, some of them were embossed with two Chinese words comprised of “霸北街西” (Ba Bei Jie Xi) meaning “east of the Ba Bei Road” and “韩四郎十分金” (Han Silang Shifen Jin) on the center meaning “Mr. Han guaranteed these leaves were made of the highest percentage gold with around ten (no exact unit of measurement or value)” (Figs. 2, 3, 6). A few Chinese words on them are, as yet, unable to be read because they melted and deteriorated. However, Dr. Chaiyapotpanit believes that the Ba Bei Road is located in the present area of Xihu or West Lake, Hangzhou, Zhejiang which was a place for gold mining and production.

A gold ornamental bracelet with a Naga-headed terminal and a pendant and earring in the shape of a gourd

or cucurbit were also reclaimed from the treasure hunters. They were produced with high craftsmanship and exquisite fineness (Fig. 4) and it is assumed that these ornaments were intended as imperial ornaments or for use in some ritual events.

They were displayed in the special exhibit of *Museum, Archaeology and History: Following in the Footsteps of HRH Princess Maha Charki Sirindhorn* at Issaravinitchai Hall, National Museum, Bangkok, to celebrate Thai Cultural Heritage Conservation Day, 2014, which continues from October 3, 2014 to January 18, 2015.

The Songkhla Lake Basin situated on the middle part of Malay Peninsula is thought to have been a part of the Srivijaya Kingdom, which grew up between the 8th and 13th centuries. The Chinese archives dated it to 605 and recorded its name as “Chih-t’u”, and Claudius Ptolemaeus (Ptolemy)’s book, written around the 7th century, recorded it as “Kole Polis”. Also, some historians, George Coedès and Mom Chao Chanchirayu Ratchani, assumed both words could possibly be Bang Kaeo in Khao Chai Son, Phatthalung. There is an important stupa in the Khian Bang Kaeo Temple. It is a bell-shaped stupa influenced by the stupa in Polonnaruwa, Sri Lanka, in the 12th century, and it was comparable to that of the Phra Mahathat Temple in Nakhon Si Thammarat situated on the north and not far from Khao Chai Son. Both stupas were built sometime in the transitional period between the Srivijaya and Sukhothai periods during the 12th to 13th centuries and are assumed to be religious centers of habitation or ports on the middle part of the Malay Peninsula, which is regarded as a peninsula buffering

the Middle East, Indian and Chinese cultures from each other (Fig. 7).

This is the first important discovery of Chinese monetary gold leaves and ornaments in Southeast Asia ever; but it is still a mystery how they were imported and for what purpose they were to be used. Current interpretation believes that they were possibly carried by Chinese merchants who travelled on maritime trade routes, linking some ports in the territory of the Southern Song Dynasty and the Srivijaya Kingdom, or that they were possibly a product for sale or tribute to give to some authorities for some purposes in trade and political relations.



Fig. 6 A comparison of Southern Song monetary gold leaves: Wenzhou Museum (left) and Khao Chai Son (right).



Fig. 7 Map of Songkhla Lake Basin on the middle part of Malay Peninsula. Google Map

Atthasit Sukkham
atthasit.s@bu.ac.th

Cultural Development of Ancient Communities in Phatthalung Prior to the Mid-18th Century

Phatthalung is situated on the Songkhla Lake Basin in the middle part of the east coast of the Malay Peninsula. Opposite is the Sathing Phra Peninsula which is on another side of the Songkhla Lake as the headland and mouth of the lake connected to the Gulf of Thailand. On the west of Phatthalung is the Nakhon Si Thammarat Mountain Range from which a number of short rivers originate, running from the mountain to the alluvial plain, before flowing to the lake on the east. These geographic characteristics make the area suitable for settlement and agriculture which is confirmed by the discoveries of many ancient cities around the lake developed in various periods, especially the Srivijaya (the 8th to 13th centuries), Sukhothai (the 13th to 15th centuries) and Ayutthaya (the 14th to 18th centuries) periods. According to archaeological research, the cities around the lake connected with each other by using the lake for travelling and they also linked to maritime routes on the Gulf of Thailand and the South China Sea that continued onto some trans-peninsular travel between the east and west coasts of the peninsula and transit between the East and the West for a long period of history.

The landscape of Phatthalung was suitable for settlement and was a strategic location for trade because of its rich natural resources, specifically rice, and various kinds of mineral, forest and animal products, for instance. There was a great location for cultural exchanges and transmissions with other cities in the region and outside that made the area

develop during the following three periods:

During 4,000-2,000 Years BP or Prehistoric Period

The communities in this period were a hunting-gathering society. The key sites of this period are comprised of Khao Chai Son and the area of the present-day downtown of Phatthalung or called Mueang district. The pottery pieces were a diagnostic artifact, in that only a low-fired earthenware pottery was produced by open-air firing to use in the communities. They were also unpainted and impressed with cord mark designs.

The 8th to 13th Centuries or Srivijaya Period

Many communities in this period took shape on alluvial plains and lagoonal deposits. Some communities dug the canals to connect to the Songkhla Lake, especially the canal in Bang Kaeo in Khao Chai Son. There can be found the evidence of cultural relations between this area and other contemporary communities under the Srivijaya and Dvaravati Kingdoms on the lower Malay Peninsula in Malaysia and central Thailand. The diagnostic artifacts are comprised of the votive tablets found in Khao Okthalu and Khuha Sawan Caves, the bronze figurines of Avalokitesvara Bodhisattva in Srivijaya style found at Kuan Rae in Mueang district, Phatthalung and especially the ceramics. The ceramics are as follows:

Pa-o ceramics were produced at the Pa-o kilns in Singha Nakhon, Songkhla on Sathing Phra Peninsular. The type of ceramic is comprised of the unglazed kendi with a globular

form, short neck and straight spout of which some were found at Jong Tanon in Khao Chai Son, Phatthalung near the Songkhla Lake (Fig. 1) and the unglazed bottles with a long neck and incised vertical lines around the shoulder of which some were found in Ko Mak in Pak Payoon, Phatthalung (Fig. 2). Based on a comparative study of the ceramics and the technology of the kilns, they were dated to the 11th to 12th centuries.



Fig. 1 Pa-o unglazed kendi, 11th to 12th centuries, Songkhla Lake near Khao Chai Son.



Fig. 2 Pa-o unglazed bottle, 11th to 12th centuries, Pak Payoon.

Khmer ceramics found on this area were identified as having been produced at the Phnom Dangrek kilns in Buriram during the Angkorian



Fig. 3 Phnom Dangrek brown glazed jarlets, 12th to 13th centuries, Khao Chai Son.

period. They are comprised of the brown glazed jarlets with incised designs (Fig. 3) and the fragment of brown glazed jars, which were found at Bang Kaeo in Khao Chai Son, Phatthalung. Basically, the Khmer ceramics were dated to the 12th to 13th centuries. However, previous researchers believe they were produced for domestic usage only and that were usually found on northeastern Thailand and Cambodia; but this case suggests the Khmer ceramics were also exported for other cities in different region or even different kingdoms in southern Thailand; and, so, their transportation from the production area in northeastern Thailand to the Malay Peninsula is still mysterious. At that stage, these

ceramics were possible to ship by the maritime route.

Chinese ceramics of Tang, Five Dynasties and Ten Kingdoms and Southern Song periods were found there, whose details follow:

Heshan green glazed ewer with a globular form, brownish green glaze, four horizontal handles and short spout (Fig. 4) was recovered from the Songkhla Lake near Bang Kaeo in Khao Chai Son, Phatthalung, which were dated in the Late Tang to Five

Dynasties and Ten Kingdoms period around the first half of 9th century contemporary with Srivijaya period.

Southern Song ceramics, comprised of a Dehua white glazed bottle (Fig. 5) was found in Ban Pon near Bang Kaeo in Khao Chai Son, a Cizao brown glazed storage jar with six animal-mark handles, molded decoration of dragon and yellowish brown glaze (Fig. 6) was found in Chai Buri, Phatthalung. There ceramics were dated to the second half of 12th century.



Fig. 4 Heshan green glazed ewer of the Late Tang Dynasty to Five Dynasties and Ten Kingdoms, first half of 9th century, Songkhla Lake near Khao Chai Son.



Fig. 5 Dehua white glazed bottle of the Southern Song Dynasty, second half of 12th century, Khao Chai Son.



Fig. 6 Cizao brown glazed storage jar of the Southern Song Dynasty, second half of 12th century, Chai Buri.

The 14th to 18th Centuries or Sukhothai and Ayutthaya Periods

According to many ancient maps and historical records by foreign travelers between the 17th and 19th centuries, the Sathing Phra Peninsular was believed to be an island landscape. For example, F. A. Neale had voyaged from Nakhon Si Thammarat to Phatthalung by a vessel in 1837. He called the Sathing Phra “Tantalem Island”. Then 50 years later, Waryngton Smith, who was a naval officer and mining engineer who worked for the government of Siam, tried to travel this route; but a vessel could not pass through the lake. The late 19th century map made by Captain A. J. Loftus showed the surroundings of the lake as similar to the current condition. This was also important evidence that supported the theory

that the lake had two exits to the sea. The first exit can be interpreted as that which was situated on the south of Nakhon Si Thammarat Bay around the present-day district of Pak Phanang in Nakhon Si Thammarat. However, the current landscape showed that this exit seems to be a river. The second exit was the big mouth of the lake situated on the south in the present-day district of Singha Nakhon in Songkhla, where the Hua Khao Dang Mountain was situated, and this way is the only exit to the sea nowadays.

During this period, Phatthalung had been abundantly occupied. People were still settled on the alluvial plain and lagoonal deposit. Some cities were formulated in such a way that they established a moat and a city

wall, especially Pra Rot, Kuan Rae and Chai Buri Cities. Large numbers of ceramics from several origins were found during this period as follows:

Si Satchanalai ceramics were produced at the Si Satchanalai kilns in Sukhothai. The products found in Phatthalung include an unglazed jar produced during the late 14th to mid-15th centuries found at Chai Buri (Fig. 7), the Early Si Satchanalai brown glazed jarlets and jars with four handles produced in the early 15th century (Fig. 8), the Si Satchanalai classic celadon dishes and bowls with engraved chrysanthemum, lotus petal and classic scroll designs, a Si Satchanalai classic celadon jarlet with two handles produced in the first half of 15th century (Figs. 9, 10), a Si Satchanalai post-classic celadon dish with incised cross-hatch



Fig. 7 Si Satchanalai unglazed jar, late 14th to mid-15th centuries, Chai Buri.



Fig. 8 Early Si Satchanalai brown glazed jarlet found in Khao Chai Son (left) and early Si Satchanalai brown glazed jars found in Songkhla Lake (center and right), early 15th century.



Fig. 9 Si Satchanalai classic celadon dish and bowls, first half of 15th century, Khao Chai Son.



Fig. 10 Si Satchanalai classic celadon jarlet, first half of 15th century, Khao Chai Son.

designs on the interior (Fig. 11); two Si Satchanalai post-classic celadon bottles in gourd shape with two handles, incised triangle designs and horizontal parallel lines and an ovoid bottle with two handles and incised horizontal parallel lines around the shoulder (Figs. 12, 13) that were dated to the late 15th to mid-16th centuries, the Late Si Satchanalai brown glazed jarlets in gourd shape and bottles in ovoid shape with two

handles (Figs. 14, 15) that were produced during the late 15th to mid-16th centuries, a Late Si Satchanalai white glazed jar produced during the late 15th to mid-16th centuries (Fig. 16), a Late Si Satchanalai underglaze black covered box and covered jar with flower design (Figs. 17, 18). They all were found at Bang Kaeo and the Songkhla Lake in Khao Chai Son and Kuan Mapraw in Mueang district, Phatthalung.

Bang Pun ceramics were produced at the Bang Pun kilns in Suphanburi. Especially an unglazed jar with impressed "Pho" leaf designs and carved horizontal parallel lines dat-



Fig. 11 Si Satchanalai post-classic celadon dish, late 15th to mid-16th centuries, Khao Chai Son.



Fig. 14 Late Si Satchanalai brown glazed jarlets in gourd shape, late 15th to mid-16th centuries, Khao Chai Son.



Fig. 17 Late Si Satchanalai underglaze black covered box, late 15th to mid-16th centuries, Khao Chai Son.



Fig. 12 Si Satchanalai post-classic celadon bottles in gourd shape, late 15th to mid-16th centuries, Bang Kaeo and Songkhla Lake in Khao Chai Son.



Fig. 15 Late Si Satchanalai brown glazed bottle, late 15th to mid-16th centuries, Khao Chai Son.



Fig. 13 Si Satchanalai post-classic celadon bottles, late 15th to mid-16th centuries, Khao Chai Son.



Fig. 16 Late Si Satchanalai white glazed jar, late 15th to mid-16th centuries, Khao Chai Son.



Fig. 18 Late Si Satchanalai underglaze black covered jar, late 15th to mid-16th centuries, Khao Chai Son.



Fig. 19 Fragment of Bang Pun unglazed jar, late 14th to mid-15th centuries, Chai Buri.



Fig. 20 Bang Rachan unglazed bottle, 15th to 17th centuries, Chai Buri.



Fig. 21 Bang Rachan unglazed bottle, 15th to 17th centuries, Songkhla Lake near Bang Kaeo in Khao Chai Son.



Fig. 22 Bang Rachan unglazed storage jars, 15th to 17th centuries, found from Songkhla Lake near Bang Kaeo in Khao Chai Son.



Fig. 23 Bang Rachan brown glazed storage jars, 15th to 17th centuries, Khao Or Temple.



Fig. 24 Longquan celadon bowls of the Yuan Dynasty, first half of 14th century, Khao Chai Son.



Fig. 25 Longquan celadon jarlets of the Yuan Dynasty, first half of 14th century, Khao Chai Son.

ed from the late 14th to mid-15th centuries was found at Chai Buri in Mueang district (Fig. 19).

Bang Rachan (Mae Nam Noi) ceramics were produced at the Bang Rachan (Mae Nam Noi) kilns in Singburi. The product found in Phatthalung was comprised of an unglazed bottle with incised horizontal parallel lines around the shoulder found at Chai Buri in Mueang district (Fig. 20), an unglazed bottle with ovoid shape and two handles found in the Songkhla Lake near Bang Kaeo (Fig. 21), two unglazed storage jars with incised horizontal parallel lines around the shoulder and four handles found in the Songkhla Lake near Bang Kaeo (Fig. 22), the brown glazed storage jars with four handles found at Bang Kaeo and the Khao Or Temple (Fig. 23). All of them were dated from the 15th to 17th centuries.

Local earthenware was produced at local kilns. Especially pots with impressed designs were found in the Songkhla Lake near Bang Kaeo and Chai Buri. Their shape was similar to the earthenware pot commonly found from many cities under the Ayutthaya Kingdom in southern and central Thailand, including the shipwrecks sunk in the Gulf of Thailand.

Chinese ceramics of the Yuan, Ming and Qing Dynasties found in Phatthalung follow:

Yuan ceramics are comprised of the Longquan celadon bowls and jarlets dated to the first half of 14th century (Figs. 24, 25) were found at Bang Kaeo and a Tiedian brown glazed jar in ovoid shape with four horizontal loop handles dated to the early 14th century (Fig. 26) was found in the Ya Tei Bay, off the coast of Pak Payoon.

Ming ceramics were comprised of a Longquan celadon dish with engraved classic scroll designs found at Bang Kaeo and dated from the



Fig. 26 Tiedian brown glazed jar of the Yuan Dynasty, early 14th century, Ya Tei Bay in Pak Phayoon.



Fig. 27 Longquan celadon dish (left) and bowl (right) of the Ming Dynasty, late 14th to mid-15th centuries, Bang Kaeo in Khao Chai Son.



Fig. 28 Two Jizhou brown glazed jarlets of the Ming Dynasty, late 14th to mid-15th centuries, Bang Kaeo in Khao Chai Son.



Fig. 29 Fragments of Jingdezhen blue and white of bowl of the Ming Dynasty, mid-15th century, Bang Kaeo in Khao Chai Son.

late 14th to mid-15th centuries, the Longquan celadon bowls with engraved lotus petal, a band of Chinese key fret and classic scroll designs (Fig. 27) found at Bang Kaeo and dated from the late 14th to mid-15th centuries; two Jizhou brown glazed jarlets (Fig. 28) found at Bang Kaeo and dated from the late 14th to mid-15th centuries, the Jingdezhen blue and white fragment of bowls dated to the mid-15th century found at Bang Kaeo (Fig. 29), the Jingdezhen blue and white fragments of bowls, dishes and jarlets dated from the late 15th to early 16th centuries found at Bang Kaeo and recovered from the Songkhla Lake (Figs. 30, 31), Pinghe (formerly called "Zhangzhou") blue and white bowls and jarlets dated from the late 16th to early 17th centuries found at Bang Kaeo, Chai Buri, and recovered from the Songkhla Lake (Figs. 32, 34), the Jingdezhen overglaze enameled bowls dated to the early 16th century found at Bang Kaeo, Kuan Rae and Kuan San (Fig. 35), and two Pinghe overglaze enam-



Fig. 30 Fragments of Jingdezhen blue and white bowl and dish of the Ming Dynasty, late 15th to early 16th centuries, Bang Kaeo and Songkhla Lake in Khao Chai Son.



Fig. 31 Jingdezhen blue and white jarlets of the Ming Dynasty, late 15th to early 16th centuries, Bang Kaeo and Songkhla Lake in Khao Chai Son.



Fig. 32 Pinghe blue and white bowl and jarlet of the Ming Dynasty, late 16th to early 17th centuries, Songkhla Lake in Khao Chai Son.



Fig. 33 Fragments of Pinghe blue and white bowl and jarlet of the Ming Dynasty, late 16th to early 17th centuries, Bang Kaeo in Khao Chai Son.



Fig. 34 Pinghe blue and white bowls of the Ming Dynasty, late 16th to early 17th centuries, Chai Buri.



Fig. 36 Pinghe overglaze enameled bowls of the Ming Dynasty, late 16th to early 17th centuries, Chai Buri site in Mueang district.



Fig. 37 Fragments of Jingdezhen blue and white bowl of the Qing Dynasty, late 17th to early 18th centuries, Chai Buri.



Fig. 38 Dehua blue and white bowls of the Qing Dynasty, late 17th to early 18th centuries, Kuan Prong Temple in Mueang district.



eled bowls dated from the late 16th to early 17th centuries found at Chai Buri (Fig. 36).

Qing ceramics are comprised of the Jingdezhen blue and white fragment of bowls found at Chai Buri (Fig. 37), two Dehua blue and white bowls found at Kuan Prong Temple in Mueang district (Fig. 38), the Dehua white glazed jarlets, cups and human figurines found at Chai Buri (Fig. 39-40), Jingdezhen overglaze enameled fragment of bowls found at Chai Buri (Fig. 41). All of them were dated around the late 17th to early 18th centuries.

Vietnamese ceramics of the Le Dynasty were produced at th Chu Dau kilns



Fig. 39 Dehua white glazed jarlet of the Qing Dynasty, late 17th to early 18th centuries, Chai Buri.



Fig. 40 Dehua white glazed cup and human figurine of the Qing Dynasty, late 17th to early 18th centuries, Chai Buri.

Fig. 41 Fragments of Jingdezhen overglaze enameled bowl of the Qing Dynasty, late 17th to early 18th centuries, Chai Buri.

in northern Vietnam. They were comprised of a green glazed jarlet (Fig. 42), blue and white hexagonal-shaped jarlets and globular-shaped jarlet (Figs. 43, 44) with floral scroll and cross-hatch designs in panels, two blue and white covered jars (Fig. 45) with flower designs, ruyi lappet and classic scroll in panels. All of them were found at Bang Kaeo and dated to the 15th century.

The ceramic finds show the relationship between the ancient communities in Phatthalung and theirs neighbors, especially Sathing Phra and Nakhon Si Thammarat which were the significant trading centers on the east coast of the Malay Peninsula between the 8th and 18th centuries. It is likely that before the 14th century the communities in Phatthalung had a role in providing natural resources (i.e. rice, mineral, and forest and animal products) for Sathing Phra which had been a flourishing port town connected to maritime trade route. During the early historic period around the 8th to 13th centuries, it is probable that Bang Kaeo was the point of transport for natural products from the land to Sathing Phra via the Songkhla Lake. In the 14th century, Phatthalung was a dependent city under Nakhon Si Thammarat which came to be the most powerful city in that region and to be the political and religious center in the middle part of Malay Peninsula, ruled by Sukhothai for short time. Since the 15th century onward, most of cities in southern Thailand went under the political control of the Ayutthaya Kingdom including Phatthalung as well as Nakhon Si Thammarat which was listed to be a chief city used to control other dependent cities on the middle part of the peninsula. Hence, the arts and

culture in Phatthalung had been influenced by both Nakhon Si Thammarat and Ayutthaya, specifically the Buddha images, Sema stones (Buddhist boundary markers), Buddhist temples and other infrastructures.

Various types of ceramics found in Phatthalung were imported from China, Vietnam and central and northern Thailand especially during the 14th to 18th centuries as well as this period marked as huge shipment. They show that Phatthalung came to be a more significant city and to be one of the port towns under the Ayutthaya Kingdom instead of Sathing Phra. By the discovery of complex artifacts and various kinds of archaeological sites, Bang Kaeo in Khao Chai Son and Chai Buri in Mueang district are identified to be center of the city.

Amornrat Piyakul
amornrat.p@bu.ac.th



Fig. 42 Chu Dau green glazed jarlet of the Le Dynasty, 15th century, Khao Chai Son.



Fig. 43 Chu Dau blue and white hexagonal-shaped jarlets of the Le Dynasty, 15th century, Khao Chai Son.



Fig. 44 Chu Dau blue and white globular-shaped jarlets of the Le Dynasty, 15th century, Khao Chai Son.



Fig. 45 Chu Dau blue and white covered jars of the Le Dynasty, 15th century, Khao Chai Son.

Collection Review



Brown Glazed Bowl

Jizhou kilns, Jiangxi
Southern Song Dynasty, 1127-1279

Diameter 11.5 cm.
Height 4.5 cm.

Recovered from the Mae Klong
River, Ratchaburi
*Southeast Asian Ceramics
Museum, Bangkok University*

This is a small, shallow conical bowl with a wide mouth rim and unglazed shallow foot rim. Fine white yellowish clay with dark brown glossy glaze from a mixture of feldspar, limestone and iron oxide are characteristic of the clay body.

Inside, the bowl is decorated with paper-cut resist technique, in which the paper is patterned with a knife or scissors as the most popular decorative technique use at Jizhou kilns. The paper pattern was attached on the surface, then coated with brown glaze and the paper pattern was removed to make the area of patterns appear on the bowl. After firing, the color became darker and contrasted with the brown glaze, making the pattern look clear and beautiful.

Tea culture spread into China in about the 9th to 10th centuries due to their faith in the Zen school of Mahayana Buddhism, resulting in the production of black glazed bowls for the tea ceremony. It was believed that black color would retain heat

better than any other color.

In the Southern Song Dynasty (1127-1279), when Zen Buddhism became very popular, Japanese Buddhist monks visited the Tianmu Mountain in Fujian, China, to study Zen. When returning to Japan they brought back dark brown glazed wares from the Jizhou kilns and it was called “Thien Mo”, or “Temmoku” in Japan pronunciation.

As a result the word “Temmoku” is derived from the name of a temple on Mount Tianmu in China. This is a bowl that is used in the tea ceremony. Later scholars who have studied Japanese tea ceremony porcelains found that they were produced from the kilns both in northern and southern China. Brown glazed bowls were produced at the Jizhou kilns in Jiangxi called “Northern Temmoku” and brown glazed porcelain was produced at the Jianyang kilns in Fujian called “Southern Temmoku”.

Burin Singtoaj
burin.s@bu.ac.th

Reporting on Celebration of the Resumption of the Southeast Asian Ceramics Museum

On November 21st, 2014, Bangkok University celebrated “the Retrospective to the Southeast Asian Ceramics Museum” on the occasion of the resumption of the museum’s exhibitions of “the Development of Historical Ceramics in Thailand and Ceramic Trade in Southeast Asia during the 15th to 18th centuries”

Back to October, 2011, the Southeast Asian Ceramics Museum (SEACM) in Bangkok University, Rangsit Campus is an underground museum situated in the areas affected by the 2011 flood crisis as one of biggest crisis in the history of Thailand. At the time, the museum staffs moved all ceramics in the exhibition to preserve in a storage room on the 3rd floor of the SEACM annex before the waters came; so only the display and furniture in the exhibition were damaged. The crisis abated in January, 2012, and the university executive board decided to restore all classrooms and education buildings first, and the board approved the restoration of the SEACM by early 2014. The restoration used the same location and plan in the construction of the main structure and interior decoration, but Dr. Pariwat Thammapreechakorn, who is the director of SEACM, revised some updated stories and changed some ceramics to display in the exhibition for most attractions. Moreover, Bangkok University also invested in the project of a flood wall, which is already completed, to protect the campus from floods in near future.

The celebration on November 21st,



Fig. 1 Group photo of speakers and executives of BU: (from L) Dr. Pariwat Thammapreechakorn, director of SEACM, Pim Praphai Bisalputra, Asst. Prof. Dr. Boonrod Vuthisatkul, vice president for Rangsit Campus of BU, Praprute Sukolratanamatee, Dr. Mathana Santiwat, president of BU, Assoc. Prof. Sangaroon Kanopongchai, Wiyada Thongmitr, Assoc. Prof. Piyaeng Chantara-wongpaisarn and Patipat Pumpongpaet



Fig. 2 Bisalputra giving her presentation.

2014, was divided into two sessions including the morning talk and the afternoon welcome cocktail social with curator’s tour. The talk was organized on the topic of “Ayutthaya and China: Relations, Traces, Ways of Life and Arts” wherein seven specialists in China studies and archaeology gave their presentations, especially “Relations between Thai and China in the Ayutthaya Period: Interpretations from Chinese Archives” by Praprute Sukolratanamatee, “Chinese Residence in Ayutthaya” by Patipat Pumpongpaet, “Culture Contact between China and Siam in the Ayutthaya Period: Using Chinese Iron Bells to Review of Chronology and Cultural Exchange” by Dr. Pariwat



Fig. 3 Dr. Thammapreechakorn guiding the guests of honor.

Thammapreechakorn, “The Ways of Life in Ayutthaya” by Associate Professor Sangaroon Kanopongchai and Wiyada Thongmitr, “Chinese Ceramics for the Royal Court of Siam” by Pim Praphai Bisalputra and “Chinese Ceramic Architectural Decoration on Ayutthaya’s Architecture” by Associate Professor Piyaeng Chantara-wongpaisarn. Other group of guests attended the welcome cocktail with curator’s tour in the afternoon. Most of the guests sent their heartiest congratulations for the superb occasion of the resumption and enjoyed the curator’s tour.

**Southeast Asian
Ceramics Museum,
Bangkok University**

Gold Artifacts from Oc Eo Recognised in Vietnam Book of Records



Fig. 1 The gold artifacts from southern Vietnam have been recognized as the largest hoard of its kind in the country.

The Vietnam Book of Records has recognized a collection of gold objects belonging to the Oc Eo – Go Thap culture as the largest of its kind in the country.

The collection comprises 49 gold objects discovered during excavations in 1984-2013 at the Go Thap archaeological site, Thap Muoi in the Cuu Long (Mekong) Delta province of Dong Thap.

The antique objects dated between the 3rd and 7th centuries. Many of them represent the Hindu God Vishnu and flowers such as the lotus and water lily, as well as sacred animals such as the Nandin cow, Vahara pig and Shesha snake, besides the Kurma tortoise and Sankha snail.

The rest of the collection, which includes jewelry such as rings, earrings and necklaces, also demonstrates the skills of goldsmiths of the ancient civilization.

**Vietnam News via
the Southeast Asian
Archaeology Newsblog**

Thailand's Stolen Past Returns Home

More than 500 looted artifacts from prehistoric archaeological sites around Thailand were returned by the US Government

For years, more than 500 artifacts including pottery, bronze tools, sandstone moulds and glass ornaments, have been offering a visual but illegal treat to visitors at the Bowers Museum in Santa Anna, California.

Now these items, almost all of them looted from Ban Chiang, a prehistoric archaeological site in northeastern Thailand, have been returned to their rightful home.

The 554 artifacts, some of which date back 5,000 years, were handed over to Thailand by the US government last Wednesday following almost a decade of investigation.



Fig. 1 Mr. Somchai na Nakhonphanom from the Fine Arts Department of Thailand inspects the returned artifacts.

**The Nation via
the Southeast Asian
Archaeology Newsblog**

Vietnam Needs Young Underwater Archaeologists

Vietnam should train more young people in underwater archaeological research, said Mark Staniforth from

La Trobe University, Australia, at the International Symposium on Underwater Archaeology in Vietnam and Southeast Asia, held in Quang Ngai, Vietnam on October 15th, 2014.

“Human resources play a key role in underwater archaeological science; a new science to Vietnam. A proactive boost in studies and research devoted to underwater heritage in Vietnam is needed. Vietnam should create the job opportunities for young researchers in underwater archaeology,” Staniforth said.

Seafaring activities have occurred along Vietnam’s 3,000 kilometer coastline for more than 2,000 years.

“Vietnam, centrally located in Southeast Asia, was a part of the maritime ceramic trade route that saw centuries of trade between China and the West via the East China Sea and South China Sea. At this stage, very little is known about how many shipwrecks or other maritime and underwater cultural heritage sites might exist in Vietnamese waters as there has been very little underwater archaeological survey work done, but it has been suggested that thousands of sites could be located,” Staniforth said.

This year’s symposium (Vietnam’s first time as host) brought together 170 researchers and archaeologists from 17 countries and territories.

“It is a great chance for international archaeologists to present assessments and recommendations on how best to deal with the historic waters of the Binh Chau Commune in Binh Son. It has been estimated that the area is home to dozens of

ancient shipwrecks from between the 8th and 18th centuries,” said Le Quang Thich, vice chairman of the Quang Ngai’s People’s Committee.

“The province has made drastic efforts to survey and research underwater archaeology to develop the area as a heritage site,” Thich said.

“The symposium is an opportunity for Vietnam to build global partnerships in the field. It is also a benchmark for the science which is new to Vietnam,” Thang said at the opening of the event.

“However, Vietnam has faced many difficulties from environmental pol-

of the sites has allowed an alarming amount of exploitation of our ancient heritage for socio-economic development,” he said.

Hai said Vietnam has yet to develop advanced scientific research on underwater archaeology. “The country lacks skilled experts and underwater archaeologists,” he stressed.

He warned that local people have stolen precious antiquities from within the shipwrecks, but the legal framework creates little power to protect underwater heritages.

Hai said 130,000 objects were stolen in the southern Ca Mau, southern Vietnam.

“Most ancient shipwrecks are found by local fishermen and exploited by private companies,” he said. “So, it is very difficult to manage and protect the heritage.”

Local people often see underwater heritage as profitable, instead of something they want to preserve for its inherent value, Hai said. Underwater heritage is not yet valued for its role in socio-economic development.

The two-day symposium also included field visits to Ly Son Island and the Binh Chau coastal commune to search for old shipwrecks.

An incomplete survey found that the provincial waters could contain eight shipwrecks from between the 10th and 18th centuries.

Vietnam Net Bridge



Fig. 1 The International Symposium on Underwater Archaeology in Vietnam and Southeast Asia held in Quang Ngai, Vietnam.

According to Thich, two trading vessels dating back some 700 years and other antiquities have already been found in Binh Chau’s waters.

“We plan to designate 24 square kilometers of sea in the Binh Chau Commune for detailed investigations and a survey of the ancient shipwrecks. The results will be submitted in an application for national heritage status before aiming for world heritage status,” Thich said.

Nguyen Xuan Thang, chairman of the Vietnam Academy of Social Sciences, said that Vietnam has struggled with underwater archaeology.

lution and climate change to East China Sea tensions and an economic downturn,” he said.

“Underwater archaeology is a very young science in Vietnam and only a few research projects have been conducted in the waters of Van Dong district, Cham Island, Thi Nai Lagoon and Binh Chau,” he said.

Nguyen Giang Hai, the head of Vietnamese Institute of Archaeology, chaired the symposium.

“There is real potential for underwater archaeological research, but poor management and protection