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In**

# **THE TRUE HISTORY OF SIAM**



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## **(1) WHERE WERE SIAMESE FROM?**

AS WE can see it clearly that when Siamese/Thais were brutally forced out of China to plunder Khmer lands endlessly up until today. These following more clearly evidences have shown the Siamese/Thais who are the “Six-Cancerous-Century -Old Hereditary Enemy of Khmer”, is to read like this:

As has already been stated, the Ling-wai-tai-ta, dated 1178-just before the beginning of Jayavarman VII's reign-listed Tambralinga as a dependency of Cambodia, and an inscription, at Jaiya in Grahi, in Khmer, dated 1183, records an order to the dependent ruler (called Mahasenapati-a Khmer title) by a king of Malay name, bearing both Malay and Khmer titles. The name and title of this king resemble those of a line ruling a little later in Malayu which leads Coedes to suggest that Malayu may have succeeded Srivijaya as the dominant Malay power and that Tambralinga, while still subordinate to the Khmer Empire, may have been also in some sort of vassalage to the dominant Malay power; but the use of a Malay title alone does not seem to be sufficient to create the presumption of the alienation of any part of the sovereignty of this region from Cambodia during the reign of a strong king like Suryavarman VII.

But, in 1225, Chua Ju-quan lists both Tambralinga and Grahi as dependencies of San-fo-tsi (Srivijaya). This may indicate the conquest of Tambralinga from Cambodia after the death of Jayavarman VII. Then a Sanskrit inscription found at Jaiya, dated 1230, shows that an apparently independent king, Sri Dharmaraja Chandrabhanu of the Padmavanasa dynasty (The Sailendra was the ruling dynasty of San-fo-tsi at this time), was ruling at Tambralinga and Coedes suggest that he may have been under the suzerainty of Cambodia.

Thus it seems practically certain that the Khmers lost Tambralinga before 1230 and that Chandrabhanu won it; for, as will be seen, he appears a little later as an independent king of Tambralinga and as such makes two expeditions to Ceylon. According to a Shan (Tai) legend, the Mau Shans overran most of the southern Indo-China in the period 1220-1230. One of their raids is said to have extended as far south as Yunsalong (Junk Ceylon), below Tambralinga. This raid, if it occurred, doubtless contributed to the weakening of the power of both Srivijaya and the Khmer Empire in this region and thus assisted Chandrabhanu in seizing the throne of Tambralinga. Thus the friendship between Chandrabhanu and the Tai leaders, which later was to bear fruit for the Tai, may have begun at this early period.

The Tai, a people related to the southern Chinese in language and customs, had for several centuries been coming down the valleys of the Salwin and the Mekong and crossing to the Menam. Now, with the weakening of the Empire, they began to assert themselves. Early in the twelfth century, the Tai Muongs in the upper Menam valleys began to crystallize into little states under their chieftains, called Chaos and Sawbsaw. We see them in the bas-reliefs of Angkor Wat (about 1150), filing past Suryavarman VII, under their own leaders, in their own bizarre costumes. Later, Cham and Khmer inscriptions represent them as serving under Khmer leaders in the wars against the Annamites.



About the middle of the thirteenth century, or perhaps a little earlier (According to the legend, the Mau Shans under Sam Lung-Pha overran the Menam valley and received the submission of the Tai settlement there about 1220), a chieftain of one of these little states-perhaps, Coedes thinks, a son of the ancient Tai chief of Sukhothai-married a daughter of the Khmer king (Jayavarman VII?) (Coedes believes these events occurred about 1220, after the death of Jayavarman VII), who granted him the title of Indrapatindraditya, or Indraditya, which seems to have been the title formerly held by the Khmer commander. In consequence of events poorly understood, Indraditya and another local Tai chieftain attacked and defeated the Khmer commander at Sukhothai. Indraditya then conferred his title on the other chieftain, swore him in, and the other chieftain began ruling as king Indraditya at Sukhothai the first Tai Kingdom of Siam. This king is often identified with the legendary Siamese king, Phra Ruang, which name, however, is sometimes applied to other Siamese kings as well.<sup>1</sup>

In 1230, Bang Klang T'ao (Indrapatindraditya) becomes King of Sukhothai, the first Thai (Siamese) state to free itself from Khmer.<sup>2</sup>

Coedes identified the Sri Virendradhipativarman of Chok Vakula of the bas-reliefs with the dignitary of that name who was the author of the inscription Phimai. The troops of Lvo (Louvo) march past under their commander, Jayasimhavarman, and those of "Syam Kuk," Tai mercenaries of strange aspect, under their native chiefs. This panel is of great historic interest. It establishes the approximate date of the monuments. It marks the first historical appearance of the Tai within the limits of the ancient Khmer empire. Aymonier devotes some space to their bizarre and savage aspect.<sup>3</sup>

After the date of this inscription, Rama Khamheng extended his conquests over the southern part of Malay Peninsula. The inscription of 1292 shows Rathburi and Pechaburi in Rama Khamheng's possession. This region was the heart of the Lang-Ya-Hsiu of the Liang Shu, the Lang-Chia of Hsuan-Chuang and the Kamalanka of I-Ching, which seems to have been still subject to Cambodia. Nagara Sri Dharmaraja, apparently independent of Srivijaya or Malayu since the reign of Suryavarman I and allied with Sukhothai almost from the beginning of that country's expansion, weakened by wars with the Cholas and Pandyas and its ill-fated ventures into Ceylon, probably did not offer much resistance to the Tai. (ibid., p. 240)

Siamese or Thais at first were in Yunan (in China). In 8<sup>th</sup> Century, they formed a kingdom, known as Nanchao. After that, Siamese came down to live on the Northern part of Cambodia, set up the Capital City in Sukhothai.

In 1350 Siamese King Preah Ream Thipa Dey moved out of Sukhothai to Ayuthaya in order to attack on Khmer. In 1351 Preah Chao Siam sent his troops to attack on Angkor. But Preah Bath Lom Pong who chased away the enemy. Later on, Siamese sent more troops and seized Angkor.<sup>4</sup>

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<sup>1</sup> The Ancient Khmer Empire, Lawrence Palmer Briggs, 1999 - Pp. 238-239

<sup>2</sup> <http://www.geocities.com/khmerchronology/>

<sup>3</sup> The Ancient Khmer Empire, Lawrence Palmer Briggs, 1999 - P.201

<sup>4</sup> History of Kampuchea, 1970 - P.76



Photo: A bas-relief at Wat Phnom depicts Thailand's cession in 1907

Kenneth T So, a Khmer living in the United States, offers a view of Cambodia's past and future, prompted by comments about the Cambodian-Thai border issue. A HISTORY lesson must be taught to Don Pramudwinai, the Thai Foreign Ministry spokesman reported in the Thai newspaper *The Nation* of July 23 as saying that Siem Reap, Battambang, and Sisophon belonged to Thailand. Unlike the Khmer people, who are native to Southeast Asia, the Thai were emigrants from China. They were one of the ethnic groups from the region of the Yangtze River, and founded the Nanchao Kingdom in northwest Yunan around the 7th century. From Nanchao, the Thai spread to parts of Southeast Asia: to the Shan states of Burma, to northern Thailand and the Chao Phraya valley (until 1939 Siam), to Laos, and to northern Vietnam (Thai Dam or Black Thai, and Thai Deng or Red Thai). The Kingdom of Nanchao fell to the Mongol army of Kublai Khan about 1253 and its fall accelerated the movement of the Thai south and eastward, pressing against the Khmer Empire. Given a choice of fighting the Mongols or the Khmer, the Thai opted to fight the Khmer, believing their chances of survival greater. They won control of the Khmer-Mon territory of Dvarati and Haripunjaya.

The double defeats of the Khmer at Sukhothai in northern Thailand by the celebrated Thai warrior Phra Ruang, and at Haripunjaya by another Thai warrior, Mangrai, led to the foundation of the Thai Kingdoms of Sukhothai in 1238 and Chiangmai in 1296. Chiangmai maintained its independence as a separate Thai territory until it was conquered by King Phya Taksin in 1775, then absorbed by the Bangkok Kingdom in 1782.

Sukhothai, ruled by King Ramkemaeng, weakened after his death in 1378, and was absorbed into the new Kingdom of Ayuthaya founded by King Rama Thibodi in 1350. During his reign, from 1350 to 1369, he tried many times to take Angkor by force. Even though the Khmer had continually lost territory to the Thai during that time,



paradoxically the Khmer culture, art, language, dance, court etiquette, and religion had infiltrated and influenced the Thai people.

In 1417, Po-ea Yat became King at the age of 21 under the full occupation of the Thai at Angkor, the capital of the Khmer empire. He took the name of Borom Reachea II. He fought the occupying Thai army and finally succeeded in chasing the Thai out of Angkor in 1427. However, during the Thai retreat, they took with them thousands of Khmer families, including intellectuals and strong, able bodies, as prisoners - leaving the capital city empty of all but the tired, the weak, and the sick. The Thai strategy was clever: not only did they obtain the use of the best of the Khmer people, but also they weakened the Khmer empire and thwarted further attacks for some time.

In addition, the breeding between the Thai and Khmer yielded offspring of strong physique and intellect. The retreating Thai army occupied the western part of the Khmer territory, namely the provinces of Chantaborei, Roy-ng, Baschimborei, and Nokor Reach Sima which the Thai called Chantaboun (or Chantaborei), Roy-ng, Prachin, and Korat. Fearful of having his capital too close to the Thai capital Ayuthaya, King Po-ea Yat moved his capital from Angkor south to Basan, on the East Side of Mekong, in 1431, then a year later moved again to Phnom Penh.

The king made a tactical error by moving the capital of the Khmer empire so far to the east away from the Thai capital: the move signalled his weakness and unwillingness to fight the Thai, and virtually invited them to further encroach on the vast expanse of Khmer territory between the newly established Thai frontier and the new Khmer capital. For their part the Thais were relatively satisfied with their possessing the four Khmer provinces. In addition, they had their hands full trying to control the newly acquired Khmer population.

After 47 years, King Po-ea Yat abdicated in 1463 in favor of his eldest son, Noreay Reachea II. He reigned until his death in 1468, and was succeeded by his younger brother, Srei Reachea. Unlike his father and elder brother, King Srei Reachea was not content with the diminished kingdom they had left him, and began preparing his army to reconquer the four lost Khmer provinces. The King ordered his army to attack the kingdom of Ayuthaya in 1475. The Khmer army was to attack the Thai from both sea and land: the King's Samdech Choavea Tolha (prime minister) was to head from Kampot toward Chantaborei, while the King would lead the land army personally. He asked his younger brother, Srei Thomma Reachea, to reign in his place during his absence from Phnom Penh.

King Srei Reachea's army crossed through Battambang and Sra Keo and arrived at Nokor Reach Sima (Korat) so swiftly that it took the Thai governor by surprise. Without much of a fight, the Thai surrendered Nokor Reach Sima and Baschimborei to the Khmer army. King Srei Reachea then concentrated all his forces at Baschimborei (Prachin Buri) to attack Ayuthaya, the Thai capital. He launched many offensives against Ayuthaya but each time the Thai pushed back the Khmer army. While Srei Reachea was busy fighting the Thai at Ayuthaya, his nephew Srei Soriyotei (son of Noreay Reachea) revolted in Phnom Penh. He formed his own army and moved to the eastern side of the Mekong River.





He controlled the provinces of Kampong Siem, Stung Treng, Baray, and Choeung Prey. Not to be outdone by his nephew, Srei Thomma Reachea prevented his brother King Srei Reachea from returning to Phnom Penh and expanded his control over all the provinces on the western side of the Mekong River. After hearing that his brother and nephew had betrayed him, Srei Reachea decided to return to Phnom Penh and asked his generals to take over the governance of the Khmer territory regained from the Thais. Thus in 1478 the Khmer kingdom was ruled by three kings, and Srei Reachea wasted time and energy fighting Srei Soriyotei for 10 years.

The civil war gave the Thai King Maha Chakrabatti his greatest opportunity to weaken the Khmer people once and for all. King Chakrabatti, considering Srei Reachea too powerful and anti-Thai and Srei Soriyotei illegitimate, chose to support Srei Thomma Reachea in this Khmer royal feud. As a result of his support, both Srei Reachea and Srei Soriyotei were defeated, captured and brought back to Ayuthaya, where they died soon after. But for the rebellion of King Srei Reachea's brother and nephew, Cambodia might have been an empire stretching from Prey Nokor to Ayuthaya. Never again would Cambodia come close to recapturing the lost Khmer provinces from Thailand.

Khmer disunity was the cause of that loss. And we Khmer have never learned from our past mistakes. We fought and still fight among ourselves, and our enemies gain from our troubles. Greed, power, and selfishness have been the downfall of the Khmer race. Is there a chance for Cambodia to regain Chantaborei (Chantaboun), Roy-ng, Baschimborei (Prachin), and Nokor Reach Sima (Korat) from Thailand - and most of South Vietnam back from Vietnam? Realistically, no.

However, there is a chance for Cambodia to regain the trust of all Khmer living anywhere in the world. How can we gain their trust? How can we influence the Thai and Vietnamese policies toward Cambodia?

We must practice a peaceful revolution. We must help people of Khmer descent living in Thailand and Vietnam to organize themselves into political forces that the governments in these two countries cannot ignore.

However, for people of Khmer descent to want to help Cambodia, the Khmer government in Phnom Penh must first get its house in order. A country is powerful if its economy is strong and its social justice is based on fairness and the democratic rule of law. The Phnom Penh government must take the lead. We must follow the example of the way the Japanese and Germans conducted themselves during their reconstruction period after World War II. When Cambodia becomes a nation with an economic strength parallel to Thailand's and a social justice system parallel to the western world's, then the Khmer living in Thailand and Vietnam will have a great affinity.

Khmer Surin and Khmer Krom are like two children separated from their parents during a war. One child was put in an orphanage, the other was adopted. The adopted child may have an easier time than the orphan child growing up, but both long for their parents to come and take them back home.



The adopted child who lives with relatively rich parents may not want to go back home to his real parents if these are poor and drunk. Yes, Cambodia right now is poor, drunk, and undisciplined. The same may be less so for the orphan child, but he nevertheless wishes for good parents. Until the real parents are sober, good providers, full of tender and loving care, then and only then, will the children respect their parents?

I believe that Cambodia can be a good parent to her children. Don't let artificial frontiers separate us: we must be united in spirit and action. One day we will all come back home and rejoice as a united Khmer family. <sup>5</sup>

We also understand more about Siamese/Thais who clearly confessed to plunder Khmer land from Cambodian people when Khmer Empire was declined; it's time for Siamese to take great advantage by paying back Khmer is to force Khmer/Kham into Siamese assimilation.

1238 - Taking advantage of the weakening of the Khmer empire, two local Thai princes, Khun Bang Klang and Khun Pa Muang, both of them actually officials of the Khmer occupation government in Sayam (later, and until the present, Sukhothai) start a rebellion against the Khmers. Khan Lampong, a Cambodian General, tries to subdue the Thais but is defeated. Sukhothai thereby becomes a truly independent state. Khun Bang Klang is crowned King of Sukhothai under the title Sri Inthrahit. Khun Pa Muang is only given a major government post, far inferior to the reward of Khun Bang Klang. The reason for this is his marriage with a Khmer princess - a matter that casts doubt on his trustworthiness in the Thais' eyes. The Principality or Kingdom of Sukhothai grows rapidly in the following years - as a result of military conquest as well as rather diplomatic annexations of other Thai principalities formerly ruled by Khmers. These diplomatic annexations become possible because according to today's knowledge, Sukhothai is an attractive state to join. It is much more liberal than most states of the time, knowing neither slavery nor excessive taxation by the monarchy. Being a new kingdom, the rulers have not progressed on the typical path of becoming distant from their subjects. Kings are not considered god-kings as it had been under Khmer rule.

- 1254 - Kublai Khan, Mongolian ruler in central China conquers the Nanchao Kingdom, several hundred kilometres to the north in today's southern China. Great waves of Thai migrants flood Sukhothai from Yunan enhancing Sukhothai's population and power base.
- 1262 - Prince Mengrai of Nanchao, after having escaped the wrath of Kublai Khan, establishes the Lannatai Kingdom with himself as king. To serve as his capital, he founds the town of Chiang Rai. In the following years, he integrates several neighbouring Thai principalities into his kingdom. Although relations with Sukhothai are cordial for the first decades and in spite of the fact that many former Nanchao subjects become citizens of Sukhothai, the two kingdoms do not unite. Lannatai will later first become an ally of the Burmese against the Thai Kingdom of Ayuthaya (Siam) and then be a Burmese vassal or integrated into Burma for several centuries. It is noticeable in present-

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<sup>5</sup> Phnom Penh Post, Issue 8/16, August 6 - 19, 1999





day Thailand that, except in Chiang Mai and the utmost north of today's Thailand, Thais have much less sentiments about the kingdom of Lannatai than about Sukhothai, even though the independent history of Lannatai is considerably longer than that of Sukhothai (a mere 140 years).

- 1283 - King Mengrai of Lannatai conquers the Mon Kingdom of Haripunjaya (present-day Lamphun), making it a long lasting part of his realm. Later kingdoms of the Mons will all be located at the western side of the mountain range that today separates the territories of Burma and Thailand.
- 1300 - Death of Ramkhamhaeng; the throne is ascended by his son, Loetai. Sukhothai begins its decline. In the following years, most of the non-Thai principalities ruled by King Ramkhamhaeng and many of the Thai principalities as well become rather independent from Sukhothai.
- 1338 - The major Thai principality of Phayao east of Chiang Mai is annexed to the Lannatai Kingdom.
- 1330-1350 - The principality of Utong (near today's town of Suphanburi, close to Ayuthaya, becomes a regional power, largely due to the military skills of its leading general. A personal name of this general is not known. (It must be noted here that in Thai or Siamese tradition, personal names have much less bearing than in the western culture. Typically, a man changed his name when he assumed additional power, either by being promoted or by usurping it. Many of the names under which important Thai or Siamese personalities are known in history are anyhow rather titles than names. One important example of later times is the designations Chao Phaya. Chao Phaya, aside from being the name of the main Thai river, is a Thai title, designating the highest government officials; typically the leading general of a principality was named Chao Phaya - as for example several hundred years later Chao Phaya Chakri, the founder of the current Thai dynasty who had first been the leading general of King Taksin of Thonburi). The leading general of Utong (who didn't bear the title Chao Phaya during his life-time but would later be designated as such) gains for his principality several adjoining areas which have so far been ruled by the king of Sukhothai. He is the initiator of the Ayutthaya period of Thai history.
- 1347 - Prince Lutai (Tamarama I), a son of King Loetai, becomes King of Sukhothai. It is not known how long Sukhothai was ruled by King Loetai. The accepted theory is that after King Loetai died, there was heavy competition for the throne; most probably a king with the name Nguanamthom ruled for a period of time between the reigns of Loetai and Lutai Tammaraja I. King Lutai concentrates rather on religious than political matters, a fact further contributing to the loss of political power of Sukhothai. Tammaraja, a name he acquires posthumously, is a religious rather than political title.
- 1824, Feb 24 - An alliance pact between Siam and Great Britain is concluded. Despite being an ally of Great Britain, Siam takes no active participation during the war in Burma. However, Siam grants Great Britain some of its occupied Burmese territories - the provinces of Arakan, Martaban, Tavoy and Tenasserim. The area is by and large



identical with those parts of present-day Burma that reach into the narrow Malay peninsula. These are the first land concessions by Siam to the European powers Great Britain and France. More substantial concessions of Thai soil to the European colonial powers will follow.

- 1369 - King Rama Tibodi I dies aged 57, and his son, Prince Ramesuan, succeeds on the throne. Incompetence displayed during the Cambodian war makes him unpopular among his people.
- 1393 - War breaks out again with Cambodia provoked by the Cambodian King Kodombong who captures Chonburi and Chantaburi taking much of the population of the two towns back to Cambodia. King Ramesuan, upon learning of the event, sends his troops to Cambodia, invades Angkor and takes almost 90,000 Cambodians as prisoners to Siam, leaving the Khmer kingdom again as vassal of Siam. The year 1393 thereby established a pattern that will be much adhered to in Southeast Asia for centuries to come. Victorious kings and generals are not content with ransacking the towns of defeated neighbors and imposing tributes. As the constant wars between Thais, Burmese and Khmers take heavy tolls on the populations of the kingdoms, gaining new subjects to replace those killed in battle becomes an objective of war. To judge such a population policy it has to be noted that the wars between the three nations have often been total wars. Occasionally, most of the men of a kingdom were conscripted, from ages today considered as childhood. Furthermore, women have also regularly fought in battles. The population policy of capturing subjects has also contributed to the ethnic mix found now in Southeast Asia. Racial descent is an insufficient criterion to differentiate Thais, Mons, Khmers, and Shans etc. Rather, it's language and regional culture that make the difference.
- 1431 - After Cambodia has again gained kind of independence, a new war between Ayutthaya and Cambodia breaks out. It lasts for seven months during which Thai forces again invade Angkor. King Tammasok of Cambodia dies during the war and the King of Siam sets up his son, the Prince Intaburi as King of Cambodia. Intaburi dies after just a few months in office. Thereafter, Cambodia regains again its independence.
- 1432 - The Khmers vacate Angkor, considering it too close to the border with Siam and relocate their capital in Basan on the eastern side of the Mekong River.
- 1434 - The Khmers move their capital again, this time to Phnom Penh. In the course of history they will switch several times between the sites of Phnom Penh and Lawak near Phnom Penh.
- 1697 - Siam's sovereignty over Cambodia is acknowledged by Cambodia when its King Sadit sends a white elephant to King Phra Petraja.
- 1714 - Sri Timmaraja succeeds to the Cambodian throne by ousting the ruling King Keong Fa with the help of a Cochin Chinese army (Cochin China is the old designation for an area which is now the southernmost part of Vietnam). When himself dethroned, King Sri Timmaraja flees to Ayutthaya for support. This incident gives rise to an armed conflict



between Siam and Cambodia, with Siam re-establishing its sovereignty over Cambodia.<sup>6</sup>

These are all the first roots of the reasons that the Khmer people who really considered Siamese as their “6-Cancerous-Century-old-Hereditary Foes of Khmers), who are the worst land-plunderers/landrobbers and earth-eaters, have kept conquering Khmer land for more than 6 Centuries so far so worse. This is the clearest revelation unfolds our Endless Past and Present Unforgettable Painful Suffering Tragedies, Hatred and animosity against Siamese/Thais are still very hot and fresh being everlasting-imprinted in every heart and mind of Khmer people. What means do we Khmer have to protect Cambodia from being wiped out of the World Map like Champa...and Khmer Krom that were being effaced on the World Map? And Who created Killing Fields in 1975 to 1979 to brutally massacre more than 3 million innocent Cambodians, more than 400 000 live again from 1979 1991 in Cambodia like that? Why did they do to us Khmer/Kham victims in such barbaric manners?

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<sup>6</sup> History/Sukhothai by Serge Kreutz: <http://www.asiatour.com/thailand/e-01land/et-lan10.htm>



## **(2) SIAMESE COPIED NEARLY EVERYTHING FROM KHMER**

AFTER SIAMESE illegally plundered the vast fertiliser lands of Cambodia; Siamese who were automatically absorbed into Khmer culture copying nearly everything from Khmer people when Khmer culture was still strong enough. Now Siamese hesitatingly seemed to confess so far that they copied nearly everything from Khmer, they said otherwise. Why? Because they feel so shameful if they confessed that they copied nearly everything from Khmer, for their Siamese ancestors who were the land-plunderers of Khmer, used to living under the hot-yokes of Chinese for many centuries.

The Thais have often been quick to assimilate foreign ideas. The reasons for such receptiveness to extraneous influence may be sought in the early days of Thai settlement when the Thais imposed their language and military organisation on the region. First, while they imposed, they also absorbed elements of the indigenous cultures and were deeply influenced by the local peoples, as witnessed by the Thais' adoption of the Buddhist religion. Second, their military forays carried them over long distances, and exposed them to even more new cultures. The fifteenth century saw them besiege and conquer Angkor, the Cambodian capital. This conquest resulted in the Thai court becoming heavily influenced by the Cambodian language and also by Khmer ideas regarding architecture, the arts, astronomy, and state ceremonials.<sup>7</sup>

An old saying of Khmer ancestors clearly warns to many Khmer generations to come, “Khmer Chea Preah Ream, Siam Chea Preah Leak, proyat ah dey nov douch Champa Islam Mohamed.” In other words, Preah Ream and Preah Leak are the Legend Story of Indian Ramayana. Ream was the eldest brother of Leak. So here, Ream is the Khmer eldest brother of Leak/Siam. Be ware of Leak who would plunder all Khmer lands like Champa Islam Mohammed who was being brutally wiped out on the World Map by Yuon in the east of Cambodia, known today as “Hue or Central Highlands”.

A Siam copied everything from Khmers such as languages, culture, tradition and music known as “Pin Peat” is band or orchestra composed of five different kinds of musical instruments: xylophones, drums, brass, woodwind and strings. The classical pipeat ensemble by far the oldest orchestral group of Kampuchea. Its images are sculptured on the walls of Angkor Wat. Stringed instruments have no place in this orchestra nor has vocal music. In Phnom Penh, it was used as the basic music for the Royal Ballet whilst everywhere else its important lay in the religious ceremonies held in pagodas. The musicians who play in the pin peat ensemble are well-trained and experienced.

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<sup>7</sup>A Window on Thai History, B. J. Terwiel, 1989-1991 - P.93



Cambodia L'orchestre "Pin Peat" \*

And today, there are too many of Khmers who still awfully misunderstand that “Phleng Siam” instead of “Pin Pet.” Why do we Khmers still misunderstand like that? Because we Khmers have had too many foreign warmongers who secretly try to create too far many Killing fields so far so worse.

Jewelled Buddha, standing or seated on the Naga, were introduced into Kambujadesa during the twelfth-perhaps the eleventh-century. During the first period of the Style of the Bayon, a smiling Buddha appeared. This of the Buddha is thought to have had its origin in the old Kingdom of Dvaravati. Here, in the eleventh century, after the conquest of the region by the Suryavarman I, grew up a school of sculpture known as the School of Labapuri, or second School of Dvaravati, a blending of Mon and Khmer forms, which afterward returned to exercise an influence over Khmer sculpture of the Bayon period and also exercised a considerable influence on later Siamese art. The characteristics of the Buddhas of Labapuri, as given by Coedes, were:

- (1) Conical Ushnisha and skull covered with haircuts,
- (2) Eyebrows projecting,
- (3) Eyes half closed and elongated toward the temples,
- (4) Nose thinner and longer,
- (5) Chin more projecting,
- (6) Seated Buddhas not inscribed in a square (as were the Khmer Buddhas of the period) and
- (7) Standing Buddhas wearing the Guptic robe. <sup>8</sup>

Perhaps, Rama Khamheng's greatest achievement was the reduction of the Siamese language to writing in 1283. This he did by adapting a form of cursive Khmer, then-and now-in common use among the Tai or Siam. His purpose was to establish an official language which meet the exigencies of his Mon and Khmer-speaking subjects to whom he planned to extend it. These characters were first permanently recorded in his famous inscription, dated 1292, made at Sukhothai, said to be the oldest specimen

\* [users.rcn.com/tskramer/music.html](http://users.rcn.com/tskramer/music.html)

<sup>8</sup> Ancient Khmer Empire, Lawrence Palmer Briggs, 1999 - P. 212





of writing in the Siamese language. The country is spoken of as Mo'an (Muang) Sukhothai and both the people and their language are called Dai. In a sort of postscript which Coedes thinks may have been carved after 1292, it says that Rama Khamheng is sovereign of all the Tai, and mentions among his conquests: Vieng Chan (Vientian), Rathburi, Pechaburi, and Nagara Sri Dharmaraja (Ligor). (ibid., P.240)

Siamese who wrote in Thai language on the board about following announcement with Roman numerals; why didn't they write in Khmer numbers instead of Roman numbers like that? We Khmer don't learn to speak Thai, but we still can read Thai numbers from 1-10. Why? Because Thais use Khmer numbers in their writing for a long time. And they still use it right now. But Thais pronounce Khmer numbers in half-Cantonese and half-Khmer, but it's all written in Khmer numbers instead of Chinese numbers.

We can see more clearly about Khmer languages were written the Three Authors of the Peoples from Indochina:

As a member of the Mon-Khmer language family, the Khmer language is considered to be the oldest, major language in continuous use in the countries of Indochina. As the official language of Kampuchea, Khmer is spoken by the majority of the population. Unlike the Mhong, Vietnamese, Lao, and Chinese language, Khmer is non-tonal. Although mainly monosyllabic, there are also a large percentage of two-syllable words.

Pali has been the most dominant influence on modern Khmer. Some French, Thai, Chinese, and Vietnamese words have been integrated into the colloquial language. As with most other languages, regional variations exist. Ethnic Khmer residents in Thailand, Vietnam, and Laos speak related dialects.

The earlier period of Indianisation and contact with India found expression in most aspects of Khmer civilization, including art, literature, religion, and language. The early transcription of the old Khmer language, based on Vo-Canh Sanskrit, was found at Angkor Borie, southern Kampuchea, in the early seventh century.

The beginning of the modern Khmer alphabet revealed a profound influence from the ancient writing systems of southern India.

Spoken Khmer is considered to be richer than Sanskrit. Accordingly, many adjustments were required to represent the range of Khmer sounds. The present Khmer alphabet is phonetic and comprises thirty-three consonants and thirty-eight vowels.<sup>9</sup>

My third brother Sang Sour who escaped from the Yuon communists between 1987 and 1991 to live in Site 2 camp in Thailand. But one day, he ran away from that camp to be ordained as a novice for a year or so in Burriram province, told me that Thai language is easy to learn because the language and numbers are in Khmer. So he learnt to speak Thai very fast. He also speaks Thai fluently.

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<sup>9</sup> Philip Bennoun, Robert Bennoun & Paula Kelly, 1984 - P.133





Thais use nearly all words of Khmer in the government service like the words, “Sahakum=Community, Samakum=Association, Tea Han/Hean=soldier, sthaanii=station, Maha Oparaac( King of the Front Palace, Maha Uparat /crown prince/heir apparatus) ...etc.’ As Serge Kreutz also clearly described on his website of Thai History:

- 1352 - Ayutthaya engages Cambodia in war. Cambodia is seized and its ruler, King Pasat, becomes the vassal of Siam. Even though it's the Khmers (or Cambodians) who are defeated in this war, it's rather Khmer culture that penetrates Thai society in the following decades and centuries than Thai culture penetrating Khmer society.

Ethnically speaking, he ruled not only over Thais but also over Burmese, Mons and Shans in the west, Malays in the south and Khmers and Laotians (ethnically closely related to the Thais) in the east. As the relations between King Mengrai of Lannatai and King Ramkhamhaeng of Sukhothai have remained cordial, Ramkhamhaeng does not touch his northern neighbour. Impressing as they may be, Ramkhamhaeng's military exploits are by far not his only achievement. He also creates the Thai alphabet that is basically still in use, codifies the law and conducts a reform of Buddhism practiced in his realm by establishing stricter rules for the behaviour of monks. The Thai alphabet invented by him draws on Sanskrit and Pali (both languages of Indian origin) as well as the written languages of the Burmese and the Khmers, both of which are also Sanskrit and Pali based. But not only are the letters of neighbouring languages used to provide for a written Thai language. Terms from Pali, Sanskrit and the immediate neighbouring languages are also integrated into Thai (which otherwise is quite different from Burmese and the Khmer language). The development of the Thai language in southeast Asia, in spite of its origin in China, explains why a large number of Royal titles or religious designations are quite similar to those of the Khmer or Burmese (the Thais adopted Buddhism only in southeast Asia, not during their history in what is now south China where Buddhism arrived only at a time when the Thai majority had already migrated to southeast Asia).

But even the mainstream Thai society is far less coherent than, for example, the Japanese society. Originally, the Thais lived in what is today Yunan Province in southern China, and indeed, the Thai language is similar to and tonal like the Chinese (see chapter Language for details). Only in the first centuries of the second millennium A.D. did Thais in substantial numbers migrate to what is today Thai territory. Thais mixed with a number of peoples already inhabiting the region. Furthermore, substantial relocations of large numbers of people occurred whenever a regional power gained political and military predominance.

Thai is a tonal language similar to Chinese. As was pointed out by the renowned Thai linguist and writer Phaya Anuman Rajadhon in his paper *The Nature and Development of the Thai Language*, published 1961 by the Fine Arts Department of the Thai government, there actually are hundreds of similar words in Thai and Chinese. Many of these words may be cultural borrowings, mostly by the Thais, after long and continual contact with the Chinese. On the other hand, there are certain classes of words which obviously were derived from common sources in ancient times. And more importantly, beyond the similarities of single words, the spoken Thai



and the spoken Chinese language are structured much the same way (though when written, the two languages are completely different).

The Thai language originally is monosyllabic in its formation of words. It is a characteristic to be found also in Chinese and, more or less, in other languages of Southeast Asia. Each word is complete in itself and admits no modifications as do inflectional languages with their differences of case, gender, number, etc.



Photo: Announcement in Thai

There are five tones in the standard Thai language, but in actual speech there may be six or even seven tones varying in certain dialect areas.

However, the fact that there are a large number of homonyms in the Thai language is often overly emphasized in Western publications, especially guide books. That Thai is a tonal language is not a barrier that cannot be overcome by any non-Thai with an interest in learning the language. For one thing, homonyms are not something uniquely found in Thai and other tonal languages such as Chinese. Even English has a large number of homonyms: plane, plain; to, too, two; there, their; and hundreds more.

While in the few cases given above, two words which are pronounced the same are spelled differently, there is a huge number of words spelled and spoken similar to each other. Nevertheless, the difference in pronunciation of two different words may in one locality be almost negligible if compared to different pronunciations of one and the same word in different parts of the world where English is the native language. A person from Oxford will often find it hard to understand a native of Newcastle, and the average Texas millionaire doesn't really sound like Prince Charles - even though both may rightfully claim to speak English.

Going one step further, the Siamese King Rama VI, then the absolute monarch of the country, wrote in 1912 in a letter to the Siam Society on a proposed system for the Romanization of the Thai language: "I propose that the tone value of the Siamese consonants might be ignored altogether... since the context would always make clear



the meaning... For similar reasons given above I think it would be best to ignore all Siamese tone accents."<sup>10</sup>

Phaya Anuman Rajadhon pointed out that one is apt to recognize such compound words as a factor that creates Pidgin English. Karlgren in his book *Sound and symbols in Chinese* also lists such compound words in Chinese. He calls them elucidative compounds.

Among the Chinese dialects there is the same tendency to vowel mutation. Tooth in Cantonese is nga but becomes nge in the Swatow dialect.

- 1785 - Work is by and large completed on the Grand Palace and the Temple of the Emerald Buddha. The new capital, now more or less just covering the area on the eastern side of the Chao Phaya is inaugurated under the new name "Khrung Thep Maha Nakhon Amorn Rattanakosindra Mahindrayutthaya Mahadilokpop Noparattana Radchhani Burirom Udom Rachnivet Mahastan Amorn Pimarn Avatarn Satit Sakatuttiya Vishnukarm Prasit." In English: "City of Angels, Great City and Residence of the Emerald Buddha, Impregnable City of God Indra, Grand Capital of the World, Endowed with Nine Precious Gems, Abounding in Enormous Royal Palaces which Resemble the Heavenly Abode where Reigns the Reincarnated God, a City given by Indra and Built by Vishnukarm". For convenience, it is the custom to abbreviate the name. And for their further convenience, Western merchants continued to call the place just Bangkok.<sup>11</sup>

Siamese also copied Khmer Royal Ballet that is still in Khmers' heart as all Kampucheans thrill to the music and spectacle of the Apsara-the angelic dancers or the dramatic story of Ramayana. Every eye movement and muscle movement has significant, and only after years of training can dancers perfect their body control. When the Royal Ballet was at the palace, the costumes were made from genuine gold threads woven with silk and silver.

Elaborate head dresses were worn with heavily jewelled gold accessories in the form of bracelets, anklets, armlets, earrings, and rings. Although present costumes are not as elaborate, the dances of the Royal Ballet have not lost their popularity.<sup>12</sup>

<sup>10</sup> Quoted from the preface of *The Fundamentals of the Thai Language* by Stuart Campbell and Chuan Shaweevongs, 1957

<sup>11</sup> <http://www.asiatour.com/thailand/e-01land/et-lan10.htm>

<sup>12</sup> *The Peoples from Indochina*, 1984



## LES APSARAS (NYMPHES CÉLESTES)

If my readers really want to see these events with your own eyes. Please feel safe to visit Angkor Wat in Siem Reap Province in Cambodia or surf to this website:

<http://www.asievoyage.org/angkorVat.html>

"Angkor's success in helping Cambodian young people navigate the difficult balance between contemporary youth culture and their cultural heritage makes the dance troupe one of our state's cultural treasures,"

Mary Kelley, executive director of the Massachusetts Cultural Council.



Apsaras at Angkor Wat \*

As we can clearly see the Apsara dancers are sculptured on the walls of Angkor Wat or somewhere else on the other ancient monuments of Khmer. These are real live Khmer Apsara dancers in Phnom Penh Royal Palace. If my readers want to see them dancing. Visit Phnom Penh or surf to this website:

<http://www.geocities.com/chhaykongkea/cambodiamap.html>

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\* KFD™ Express photo 2006





Apsaras Dancing at Angkor Wat \*



Expression of Sentimental Dance \*

On the left is Prasat Preah Vihear, which was built on a small hilltop in Samuth Prakan Province is about 30 km away from Bangkok, was illegally pirate-copied from Khmer Preah Vihear in Preah Vihear province. On the right is Angkor Wat is also illegally pirated-copied from Khmer, which was built in the Royal Palace in the middle of Bangkok. They built these two temples to teach and terribly mislead their children that Khmer stole them from them, perhaps. The present royal government of Cambodia hasn't lodged their complaint to Thai government yet:



Duplicated version of Prasat Preah Vihear



duplicated version of Angkor Wat \*

A Cambodian student, who came to continue his studies in Australia, also told me during Yuon illegal occupation of Cambodia, from 1979-1991, that while one of his friends was flying to Moscow for continuing his studies. One Thai student was trying to persuade a German man in that flight that Angkor Wat Khmer stole from Thai people. He said his friend was so angry. He nearly lost his control when he heard that Thai student trying to alter Cambodian History.

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\* Photo: Sok Sothy

\* Photo: Sok Sothy

\* [http://www.kohsantepheapdaily.com.kh/khmer/temple28\\_06.html](http://www.kohsantepheapdaily.com.kh/khmer/temple28_06.html)



Read very carefully a Thai who wrote his article in anonymity after Thai Embassy was burned down in Phnom Penh, which was posted on Politics Forum. He still blatantly claims not Angkor Wat belonging to his nation, but the whole Cambodia still belongs to Thai land plunderers and land robbers:

*All Khmer should have more education to learn more about human. Stupid Khmer guys... let's have a look ... we will revenge you ....*

*UP YOURS AND GET OUT OF MY HOME. MY PEOPLE WAS HERE BEFORE WHITES,BROWNS, BLACKS AND YELLOWS,SO IF YOU LOVE YOUR FATHERS LAND SO MUCH GO HOME AND TAKE CARE OF IT ARE MARRY ME AND I WILL SHOW YOU HOW TO BE FEMALE, ME MAN YOU FEMALE SHUTE UP AND COOK FEMALE THATS WHY GOD MADE YOU TO BE SLAVE FOR MAN. HAHAAHAHA!*

My friend-Chhung with his wife went on tour in Thailand via Cambodia last year (2004). He clearly told me on Khmer New Year Ceremony being held this year (2005) in Wat Khmer along Springvale Rd, Springvale South in Australia that Thai tour guides still terribly mislead all foreign tourists that Angkor Wat still belong to them.

Thais try all secret means to alter Cambodian histories, which terribly brainwash their children to misunderstand that Angkor Wat still belong to them that Khmer stole it from them. Brainwashing, misleading and misunderstanding that Angkor Wat is belong to Thais, which led Samdech Hun Sen to lose his control by inciting some Cambodians to burn down Thai embassy in Phnom Penh. He is not afraid of being bitterly condemned by minority of his compatriots and the world. He's not afraid to pay all the damage to the Thai embassy and properties in Phnom Penh even though Cambodia is still poor. He, perhaps, wants to show the world that the Angkor Wat still belongs to Khmer, which was built by Khmer, not by Thais. So the riots started angrily in the middle of Phnom Penh City:

By Ed Copley

Angkor Wat, Cambodia (Reuters), Feb. 09: It's on the national flag, bank notes, beer cans, passport stamps, police badges, cigarette packets and newspaper mastheads. Few countries rely so exclusively on one cultural icon for their national identity as Cambodia does on the ancient temple of Angkor Wat. The distinctive spires of the 9th-12th century, jungle-clad temple are to Cambodia what Mecca is to Muslims and the Great Pyramids are to Egypt.

"It is a very sacred place for Cambodians," said 32-year-old tour guide and self-professed Angkor historian Ros Sophea, showing yet another party of awe-inspired visitors around the crumbling ruins. "Every Cambodian wants to visit Angkor at least once in their life. It is a place of national pilgrimage."

The spark behind anti-Thai riots that erupted in late January in the Cambodian capital might appear trivial and bizarre: a false rumour circulated in the murky world of the Cambodian tabloid press that a Thai soap opera star said Angkor Wat, located deep inside Cambodia, actually belonged to Thailand. But to Cambodians the comments -- true or not -- were the straw that broke the camel's back. Centuries of inferiority complex and perceived military and economic oppression by their larger and richer neighbour spilled over.





Whatever domestic political forces may have been at work -- Thailand blames electioneering Cambodian politicians for whipping up nationalist fervour -- an outraged mob torched the Thai embassy and destroyed about a dozen Thai-related businesses in an orgy of surgically executed violence. "They cannot take away my Angkor," one flag-waving Cambodian student told Reuters at the height of the rampage. As smoke from burning Thai factories billowed into the sky the next day, few Cambodians felt remorse. "The Thais have been down on us for a very long time. They look on us like dogs," a woman teacher said. Whose History? Built during the reign of King Jayavarman VII, the sprawling ruins of Angkor are all that remains of the mighty Khmer empire that ruled supreme in the 11th and 12th centuries, encompassing much of modern Thailand, Cambodia, Laos and Vietnam. Ever since, Cambodia has been in steady decline, punctuated by periodic occupation by neighbouring Vietnam and Thailand, and bottoming out in the 1970s with the horror of the "Killing Fields" and the genocidal Khmer Rouge. Cambodians searching for a sense of national pride have found it hard to let go of their era of glory. Over the years Thailand, with its booming economy, has muscled into claim a large slice of a cultural pie that Cambodians see as exclusively theirs. "It is similar to the Romans borrowing Greek culture -- everything from religious ritual, to classical dance, to music and cuisine comes from Cambodia originally," said Tony Kevin, a former Australian ambassador to Phnom Penh. "But the Thais have never really been that keen to acknowledge they are the Romans to the Khmer Greeks." Thailand or Cambodia vanquished?

Even today, Cambodians cannot help thumbing their noses at their western neighbours by calling the main town servicing Angkor Wat "Siem Reap", or "Thailand vanquished". A deeply impoverished nation of about 12 million, Cambodia is heavily dependent on tourism revenue at Angkor Wat, which does not appear to have been too badly hit by last week's unrest. Only the Thais, about 8,000 of whom visited last year, are understandably chary of setting foot in Cambodia, despite the gun-toting policemen posted on every Siem Reap street corner for their protection.

However, Thailand's economic dominance in the northwestern province, which it has occupied during various phases of history, suggests Thai influence is far from being hustled out of town. Nearly every plane arriving at Siem Reap's smart new international airport is a Thai or Bangkok Airways flight from the Thai capital, and many of the new hotels for the 2.2 million visitors Cambodia hopes to attract each year by 2006 are being built with Thai money. Walk into one of Cambodia's few-and-far-between supermarkets and everything from toilet paper to lychee yoghurt is made by its larger neighbour to the west. "The heart of the problem is the economic disparity between Thailand and Cambodia and the power of the Thai capital. The Cambodians are the maids and taxi drivers -- the Thais are the hotel owners," said the former ambassador, Kevin.

Subject: The rioting against the Thailand's embassy: which operations, which targets?

Date: Sat, 15 Feb 2003 11:30:25 +0100

Venerables, dear compatriots and friends,

Please find hereafter the Union of Khmer Democrats (UKD) political stand on the topic quoted in the subject.

Best regards,



The President of the UKD: EA Kuon Communiqué number 17 of the Union of Khmer Democrats ( UKD )

### **The rioting against the Thailand's embassy : which operations, which targets ?**

(Courtesy translation from the French version)

According to the newspaper « Reaksmeay Angkor » of January 18, 2003, the Thai actress Suvanan Kongying or « Phkay Preuk » would have declared that the Angkor Wat temple belongs to Thailand. She would have also asserted that she considers Khmer people as the dogs, and does not realize any show in Cambodia as long as the Angkor Wat temple is not restored to her country. Phkay Preuk denied all these comments (cf. « Reuters » Agency or BKK Post of 29/01/03).

On January 27, 2003, Mr. HUN Sen warned the television channels which have programs on Phkay Preuk to abandon them (cf. Radio Free Asia). « Otherwise, your broadcasting equipments are going to be subject to the population anger », has-he proclaimed. Thanks to this announcement by « Prime Minister » HUN Sen, the actress « statement » was so propelled in a national dimension. A rioting was so burst on January 30th in front of the Thailand's embassy which was sacked and put into fire. The Thai Prime Minister Thaksin Shinawatra threatened to send his troops to Phnom Penh to protect his fellow countrymen.

Beyond these nationalist feelings of the Khmer rioters that one can understand and the excuses that every Cambodian has to express towards the Thai nation in such circumstances, this large-scale diplomatic incident must be analyzed as follows:

It is true that in the meantime, it is not the constant and un-cloudy love that characterizes the relation between Thai and Cambodian peoples. It is rather a certain bitterness and a mutual distrust, further to a rather tempestuous, olden and recent history between the two countries. Following the example of General De Gaulle and Chancellor Adenauer that sealed the conciliation among French and German peoples, and which have urged the spirit of their cooperation in common interest and mutual respect, it is up to the Cambodian and Thai governments to eradicate this distrust and improve this relation.

But, it is the opposite that occurred today under the responsibility of the HUN Sen - CPP regime. At first, are the comments of Phkay Preuk amplified and exploited beyond the real context? Why does « the statesman » HUN Sen adopt this protagonist conflicting position with a Thai woman citizen who doesn't have political responsibility? How does-it happen that the HUN Sen - CPP regime was not capable to correctly protect the Thai embassy against the violence acts from the rioters? Has this diplomatic incident with our neighbor of the West not been intended to mask the next signature with our neighbor of the East on the territorial concessions imposed by the Vietnamese government? Do the false reports relieved by the media and the misdeeds of this rioting constitute a diverted argument prepared by the HUN Sen - CPP regime? In anticipation of the next territorial concessions to the Vietnamese communist leaders or on the occasion of the next national elections, could-it be used,



either to censor all oppositions communications, or to repress and forbid every future demonstration even democratically rightful?

Being controlled by the Hanoi communist leaders, the HUN Sen - CPP regime has no other choice but to apply the policy of Vietnamization of Cambodia imposed by them. Even though masked by this diplomatic incident tactics, the territorial concessions to the Vietnamese communist leaders, if being signed by the HUN Sen - CPP regime, will represent an act of high treason to our Nation. By so doing, it will collapse one day under the anger of our people who know very well how to defend their vital interests.

The Union of the Khmer Democrats (UKD) strongly condemns these scandalous tactics made by the HUN Sen - CPP regime. It solemnly declares null and void any international treaty binding Cambodia, including the one dealing with boundaries limitations already signed or to be signed by the Hun Sen - CPP regime<sup>13</sup>

Political roles between Samdech Hun Sen and Samdech Euv Sihanouk who have been playing in the eyes of the world and public, which nearly all of us and even Gordon Shapless really don't understand at all. But these political roles are going to end soon when all Khmer Rouge leaders are brought to stand on trial in Phnom Penh when the UN and Cambodian government give a green signal to open its doors of putting all Khmer Rouge leaders on trial as already mentioned in Like Shrimps Soup of Khmer Rouge Trial. A magician tries to trick their audiences by showing their magic on the stage, but their tricks are already set up behind the curtains, which we audiences didn't understand. We only see what is happening on the stage, but we didn't really understand what they are doing behind the curtain. Samdech Hun Sen acts as a giant or Deur Tuo Yak in a tricky play:

### **Cambodian PM tells king to stay out of riots probe**

PHNOM PENH, Feb 28 (Reuters) - Cambodian Prime Minister Hun Sen countered a rare intrusion into domestic politics by King Norodom Sihanouk on Friday, telling the revered monarch to keep his nose out of investigations into last month's anti-Thai riots.

Sihanouk, who commands huge respect in the war-scarred nation as the "father of national reconciliation," said on Thursday some of those rounded up after the mob violence that destroyed the Thai embassy and about a dozen Thai businesses were innocent. In doing so, the king, who led the Southeast Asian nation to independence from France in 1953, was flirting with the edges of his non-political constitutional role as one who "reigns but does not rule." Hun Sen's response was polite but unequivocal.

"I am deeply concerned that your generosity and kind-heartedness could lead to the courts having difficulties in fulfilling their duties," he said in an open letter to the king. The exact motives for the January 29 riot remain unclear although the consensus of opinion among diplomats points to internal rivalries in Hun Sen's ruling Cambodian People's Party as the reason for the

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<sup>13</sup> Paris, January 30th, 2003, The President of the UKD, EA Kuon. verizon.net



authorities' surprising slowness to act. The government blames "extremists" for whipping up a nationalist mob that caused nearly \$50 million of damage across the capital, according to Thai estimates. About 175 people, mostly students or other youngsters, were arrested following the riots, but only 60 have been charged.

Hun Sen's political opponents, as well as some diplomats, say the arrests and investigations conducted by Cambodia's notoriously erratic and pliable judicial system are designed to intimidate in the run-up to a general election in July. 02/28/03 00:08 ET

### **Cambodia and Thailand: One year later**

Date: Wednesday, 11 February 2004, at 1:06 a.m.

By Gordon Shapless

Tales of Asia

It's been a year since that silly riot in Phnom Penh which saw a few hundred imbeciles inflict \$50 million USD damage upon the Thai embassy and Thai-owned businesses, bringing an early end to the 2003 tourist season and setting back already fragile Thai-Cambodian relations.

The riots were sparked because a Thai actress didn't say Angkor Wat belonged to Thailand. Huh? Yes, that's right, didn't say. In deference to the regulars here, I'll direct newcomers to my columns of February 2003 and March 2003 and editorials of March 9 and March 14 for all the background information. While on the surface it's a good chuckle to say that the riots occurred because a Thai actress didn't say Angkor Wat belonged to Thailand, to be fair, there's a lot more to it than that. As we're now one year down the road and relationships on a non-state level aren't really any better I'm going to chart some new ground this month and tackle two new topics. The first topic is do Cambodians hate Thais and if so why? And secondly, in analysing the points of contention between the two countries, what constructive steps could be taken to improve the relationship between these two nations? On January 29, an article appeared in the Bangkok Post entitled "Cambodians say they still 'hate' Thais".

This story was accompanied by four additional pieces on relations between the two countries attempting to look at the problems, see what has been done to improve them, and what could be done to improve them further. The pieces were written by Thais and I have to say in all fairness the stories did show bias and one-dimensionality in their coverage. In subsequent days several letters in opposition to the stories were published by the Bangkok Post including one from Ung Sean, the Cambodian Ambassador to Thailand.

Internet discussion forums on Cambodia, which in my opinion, are generally worthless for intelligent discussion on any controversial topic that has to do with Cambodia, also saw plenty of comments posted in opposition to the story. Uncharacteristically of these discussion boards, there were however at least some rather valid points raised that went beyond the usual, "We hate the Thais. We hate the Vietnamese. Hun Sen, Sokimex, Canadia Bank are all Vietnamese puppets," etc etc - all of which I find to be utterly nauseating and lacking in any kind of meaningful insight.

**BIASES ON THE PART OF THE THAI MEDIA ASIDE, LET'S ADDRESS THIS QUESTION:**

Do Cambodians hate Thais?

My own experience is that in many cases, the answer is regrettably 'yes'. And I have heard many Khmers tell me this straight to my face. Why is this? I've outlined six issues of contention between the two countries, spun my take on them and offered steps that both sides could take to eradicate the existing animosity.

1. "Angkor Wat belongs to Thailand"

I've never actually heard a Thai say this nor have I ever met a Thai who really believed that Angkor Wat was anything but Cambodian. The issue is not the temple but the land it sits on. Following the fall of the Angkor empire, the land that encompasses what are now Siem Reap, Battambang, Banteay Meanchey, and Oddar Meanchey provinces was under Thai control.

2. Thais look down on Cambodians

Well, yes, they do. And rich Thais look down on poor Thais. And rich Khmers look down on poor Khmers. This is Asia. These are very class-conscious societies and being of higher status, richer, more influential, whatever, is often taken as license to look down on those below you. Is this right? Well, I don't think so, but I'm not Asian. The best way to change these attitudes is that more Thais visit Cambodia. And to that end, Cambodians try their best to welcome Thais. I've met many Thais who have visited Cambodia, some even since the riots, and if there is one opinion they all share it's that they realize in very short time that Cambodia is not bad as they had believed. Only time and greater exposure to one another will solve this problem.

3. The riots

This is the one situation that cannot be justified in any way, shape, or form. Cambodia was plain and simply wrong and to that end, aside from costing the country money, losing tourism, losing face, it also had the unintended effect of not showing strength, but showing weakness and only perpetuating the Thai conception that they are better than Cambodians.

All the previous three points are to different degrees explanations for why Khmers hold negative feelings towards Thais. But these riots are another matter. I find it absolutely reprehensible to hear any Cambodian suggest these riots were a good thing. They were not. They were senseless, inane, childish, self-damaging, and extremely counter productive to improving not only relationships between the two nations but in Cambodia's own ability for economic growth.

The only thing we can hope for is that both sides would be willing to put this behind them. That means some forgiveness from the Thais and for the Khmers, just forget this one guys, it wasn't a good thing.



## Conclusion

Violence and hatred solves nothing. It makes me cringe every time I hear a Cambodian say "I hate Thailand" no matter what reason they may offer. "They look down on us," they say.<sup>14</sup>

After the Thai embassy was burned down in Phnom Penh, Thais try a new trick to discuss cultural respect with its Khmer neighbours because they might have thought to alter Cambodian histories. It just won't work rightly for them because there are too many Khmer people, who are still living overseas, have plenty of freedom, are also well-educated and well-trained in all kinds of modern technologies and sciences...etc. If Thai embassy was burned down before the French colonialists came to colonize Cambodia in the 19<sup>th</sup> Century, Thai government would have sent their brutal troops to conquer Cambodia with their hot-iron grips as they used to do against Cambodian victims in the bitter past as already mentioned in Khmer is a good sandwich on silver plate between Siamese and Yuonese from 1432 to 1900. So Thais now have changed their old trick to a new one is to sooth and heal the old wounded Cambodians by having phony cultural respect:

## Cambodia and Thailand discuss cultural respect

Government officials and scholars from Cambodia and Thailand have started four days of talks aimed at promoting mutual respect for the cultures of the historical rivals.

The first-ever joint cultural commission is being held as a response to the anti-Thai riots in Phnom Penh last January, which led to diplomatic relations being severed between the neighbouring countries. The Thai embassy was burned and looted during the riots, which were sparked by erroneous reports that a Thai actress had claimed Cambodia's Angkor Wat temple complex belonged to Thailand. One Cambodian was killed and eight people injured in the unrest, which forced the evacuation of Thai diplomats and 700 other Thai nationals and caused damage worth 46.8 million US dollars.

The creation of the commission was announced at ministerial talks aimed at normalising relations between the two countries in March last year. Relations were restored a month later.<sup>15</sup>

## We'll never give in to pressure, says PM

By Yuwadee Tunyasiri Date: Saturday, 8 March 2003, at 11:46 p.m.

Thailand will never give in to pressure to normalise relations with Cambodia as long as that country has taken no steps to pay for the damage in the Jan 29 riots in Phnom Penh, Prime Minister Thaksin Shinawatra said yesterday.

Cambodia closed the common border on Wednesday, and is said to be planning to close its territorial waters to Thai fishing boats. Speaking on his

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<sup>14</sup> <http://www.talesofasia.com>

<sup>15</sup> 19/05/2004 02:14:36 | ABC Radio Australia News





regular weekly radio programme, Mr Thaksin said Thailand had never thought of exploiting Cambodia. It had made many sacrifices to help the country and was prepared to provide more assistance still.

The amount of compensation sought for damage to the Thai embassy and Thai businesses was worth much less than the aid Thailand was planning to give Cambodia. ``When I met (Cambodian Prime Minister) Mr Hun Sen in Kuala Lumpur, I thought he understood the feelings of the Thai people after their embassy was raided and set on fire, the Thai flag lowered and set alight and the Cambodian flag put up instead.

``To date, no compensation has been forthcoming. And one day he (Hun Sen) came out and said he had done enough but still could not satisfy Thailand. ``You have to be cool, my friend. You must start to act and make a concrete move regarding payment," Mr Thaksin said, referring to Mr Hun Sen. Thailand did not want to make Cambodia bow to its demands because the countries were equal and independent. But Cambodia's reaction would only slow the normalisation process. ``We want to restore relations (but) if they think they can threaten or put pressure on Thailand to act ... under my prime ministership, no way," he said. Cambodia had also done little to correct misunderstandings among its people. The Cambodian people still thought Thai soap-opera star Suwanan Kongying had really said Angkor Wat belonged to Thailand and that Thai diplomats in Thailand had been killed \_ comments which ostensibly triggered the riots. Retrieved on March 8, 2003 from  
Posted By: Cambodians Should Not Care about a Thai View

Thai land plunderers and land robbers kept demanding Samdech Hun Sen to pay all the damaging. He replied to them in his real giant guts, ostensibly told his foreign minister, Hor Nam Hong, to pay full amount of damaged to the Thai properties in Phnom Penh, not short of even one cent. I listened to SBS broadcasting in Khmer from Sydney.

These are all second roots of the reasons that the Khmer people who really considered Siamese as their "6-Century-Old-Hereditary Foes of Khmers), who are the worst land-plunderers/landrobbers and earth-eaters, have kept conquering Khmer land for more than 6 Centuries so far so worse. This is the clearest revelation unfolds our Endless Past and Present Unforgettable Painful Suffering Tragedies, Hatred and animosity against Siamese/Thais are still very hot and fresh being everlasting-imprinted in every heart and mind of Khmer people. What means do we Khmer have to protect Cambodia from being wiped out of the World Map like Champa...and Khmer Krom that were being effaced on the World Map? And Who created Killing Fields in 1975 to 1979 to brutally massacre more than 3 million innocent Cambodians, more than 400 000 lives again from 1979 1991 in Cambodia like that? Why did they do to us Khmer/Kham victims in such barbaric manners?



### **(3) CIVIL WARS AND EXPANSIONISM OF SIAM**

CHINA, just at this time, was in a precarious situation with enemies on its fronts. In 649 the Tai of what is now Yunnan had formed the Kingdom of Nan Chao and under a succession of strong rulers, sometimes allied with the new Kingdom of Tibet, during the next two centuries more than once threatened to overthrow the divided and feeble Chinese Empire. In 748 Kolofong, Nan Chao's most warlike king, came to the throne. Two years later, he invaded Chinese territory and took several cities. Several armies sent against him were defeated. Kolofong made an alliance with Tibet and prepared for a further attack on China. The Emperor sent a large force against him. The Crown Prince of Wen Tan (Upper Chenla) accompanied the Chinese forces to Nan Chao. The Chinese army was utterly defeated.<sup>16</sup>

After Siamese illegally plundered the vast fertiliser lands of Kampuchea, and copied everything from Khmer people. They seemed that they never slept a good rest in bed at all. The History of Siam has shown here there are so many endless civil wars among themselves from 1395 to 1775, Jan 16 - King Taksin re-conquers Chiang Mai.

And until the mid nineteenth century, the Thais perceived themselves to be one of the world's major powers. Blessed by strategy control of the Chao Phraya Delta, Siam could easily dominate landlocked neighbours to the north and northeast. Many Malay states also formally acknowledged Siam's superior status by occasionally sending in tribute an ornamental gold-and silver- tree called Bunga Mas. Thus, in the eyes of the Thais, their country was an equal of major states such as Burma or Vietnam. The only country that the Thais readily recognised as being superior in size, power and achievements was China.<sup>17</sup>

And even though there were many endless civil wars taken place in Siam, their expansionism and encroachment of their neighbours seemed never give a green sign to stop wagging wars between their neighbours as they clearly described in the History of Siam:

In its widest extend, the Siam of the early Bangkok period encompassed all of the present Laos and Cambodia, some parts of what is at present north-eastern Burma, even a tip of the present Chinese Yunnan province and parts of what is today northern Malaysia. Siam had its longest border with the Annamese Kingdom (the present Vietnam) to the east, a shorter border with China to the north, a short, fairly horizontal border with Malaya in the south and to the east a border with Burma, pretty much the same as it is today.

- 1395 - Ramesuan died at 62 and was succeeded by his son Ramraja for 14 fairly peaceful but also uneventful years.
- 1409 - King Ramraja is deposed from his throne by Prince Nakonin, governor of Sytan and the son of a younger brother of King Boromaraja I. Nakonin later proclaims himself King with the title Intharaja.

<sup>16</sup> Ancient Khmer Empire, Lawrence Briggs, 1999 - P. 59

<sup>17</sup> A Window On Thai History, B.J. Terwiel, 1991 - P.94



- 1424 - King Intharaja dies and his three sons fight over the throne; two of them die. The youngest of the three brothers is the survivor and is proclaimed King of Ayutthaya with the title Boromaraja II.
- 1438 - Sukhothai is fully incorporated into the Siamese Kingdom of Ayutthaya. Prince Ramesuan is appointed governor of Phitsanulok.
- 1442 - Ayutthaya is at war with Chiang Mai. Chiang Mai suffers defeat but not to the extent that the Lannatai Kingdom of Chiang Mai is integrated into Siam or becomes a real vassal. However, the Ayutthaya forces again capture part of the Lannatai population and resettle the people in their own realm
- 1456 - Conflict with the Lannatai Kingdom of Chiang Mai is smouldering.
- 1462 - Sukhothai, temporarily occupied by forces of Chiang Mai, is regained by Ayutthaya.
- 1463 - As the only external conflict of his reign is with the Lannatai Kingdom, King Trailok of Ayutthaya transfers his capital to Phitsanulok in the north of his realm, leaving his son, Prince Boromaraja, in charge of Ayutthaya.
- 1465 - King Trailok enters a Buddhist seminary as a monk.
- 1471 - The first white elephant is captured in Siam. By future definition, white elephants in the realm are all owned by the king.
- 1474 - Open war between Chiang Mai and Ayutthaya breaks out once again. The ruler of Chiang Mai, Maharaja Tilok, has his army massacre all the members of the Siamese embassy. As the war again doesn't produce a clear victor, Trailok of Ayutthaya and Tilok of Chiang Mai both agree to a peace settlement. In spite of the fact that the threat from the north is no longer eminent, King Trailok does not move his capital back to Ayutthaya and remains in Phitsanulok, leaving Ayutthaya under the control of his son, Prince Boromaraja.
- 1507 - A civil war breaks out in Chiang Mai and the local ruler, Maharaja Yai, is deposed and succeeded by his son Maharaja Ratna. The following years, until 1515, there are a number of clashes between Siam (Ayutthaya) and Lannatai (Chiang Mai) armies which however don't change the power balance between the two kingdoms.
- 1533 - King Boromaraja IV dies early of smallpox, leaving as successor to the throne his 4 year old son, Prince Ratsadatiratkumar. After a reign of just five months in which his ministers rule in his behalf, Prince Prajai (a half-brother of the former King Boromaraja IV, seizes the throne in 1534 after having the child king murdered. After the 15 year old King Tonglan in 1388, Prince Ratsadatiratkumar is the second child king to ascend to the throne, and like the former he is disposed and killed by an older relative. In the next decades and the next centuries, a similar fate will befall practically all underage ascendants to the throne. Furthermore, palace revolts and usurpations of the throne become a fairly normal feature for the remaining centuries of the Ayutthaya period in Thai history. While the Ratsadatiratkumar/Prajai case doesn't interrupt the initial dynasty of Ayutthaya (Prajai like Ratsadatiratkumar being a close relative of the former king) palace revolts of the following centuries do interrupt dynastic lines and none of the subsequent three dynasties makes it to 80 years in power.
- 1545 - King Prajai intervenes in the affairs of Chiang Mai leading to a short war between Burma and Ayutthaya. The Siamese ultimately retreat after destroying Lamphun, then in Burmese territory. The Lannatai Kingdom of Chiang Mai elects to ally itself with Burma and will be on the side of the



Burmese more often than the side of Siam for most of the time in the next decades and centuries.

- 1546 - King Prajai returns to Ayutthaya and dies there. The King is said to have been poisoned by his wife, Tao Sri Sudachan. King Prajai is first succeeded by his 11-year old son Kaeofa. While Prince Tienraja acts as the Regent in behalf of King Kaeofa, the dowager queen Tao Sri Sudachan wields considerable influence and is able to widen her power base. After she succeeds in pushing Prince Tienraja to become a monk, she rules pretty unchallenged. In her private life she chooses a minor palace official as her lover.
- 1548 - The 13-year old King Kaeofa, who is actually pretty powerless, plots to do away with the lover of his mother. However, his mother's lover discovers the plot and does away with the young king. In consequence, King Kaeofa's younger brother, the 7-year old Prince Srisin ascends the throne. The lover of his mother, who meanwhile was elevated to the minor noble rank of Khun, becomes Regent in behalf of the young child king - in spite of the fact that he murdered the preceding king. It takes just a few weeks, and the dowager queen Tao Sri Sudachan and her lover, Khun Waranionsu, dispose Tao Sri Sudachan's son from the throne.
- 1548, Nov 11 - Khun Waranionsu proclaims himself King of Ayutthaya.
- 1548 Dec - Khun Waranionsu, his wife Tao Sri Sudachan and their newly born daughter are killed in a palace revolt led by a certain Khun Pirentoratep. The palace conflicts of that time find their continuation even in modern Thai politics, marred by probably more coup d'état than the modern history of any other country. Khun Pirentoratep could be seen as the first of a line of exceptionally skilful coup plotters of which Thailand will have a considerable number as late as the second half of the 20th century.
- 1549, Jan 19 - Khun Pirentoratep and his followers install the former regent in behalf of the underage King Kaeofa, Prince Tienraja, the brother of King Prajai, to the throne of Ayutthaya. Tienraja takes under the royal name Chakrapat. For himself, Khun Pirentoratep gets the position of Governor of Phitsanulok, traditionally the second most powerful position in Siam as the Governor of Phitsanulok basically controls the northern part of the realm. Not enough with this, Prince Tienraja bestows on Khun Pirentoratep (who made him King Chakrapat) the old and prestigious title Prince Maha Tammaraja and gives him his daughter, Princess Wisutkasatri as wife. Beyond any doubt, king maker Khun Pirentoratep (Prince Maha Tammaraja) is the second most powerful man in the realm.
- 1549, Aug - A 4-month war breaks out with the Burmese, who invade the territory of Siam and besiege Ayutthaya. It is the first of several Burmese invasions and Thai-Burmese wars, stretching over about 50 years. It is believed that the first Burmese invasion was triggered by the palace conflicts in Ayutthaya as the Burmese might have thought that Siam, weakened by dynastic conflicts, would be easy prey. Unfortunately for Siam, the period of dynastic conflicts in Ayutthaya coincides with a period in which the neighbouring Burma is ruled by a sequence of very able warrior kings. First it is the Burmese King Tabengshweti who rules from 1531 to 1550 and achieves the unification of a territory that roughly resembles present-day Burma by subduing a number of Burmese, Mon (in the south) and Shan principalities (in the north). After King Tabengshweti is poisoned in 1550, he is succeeded by his general and brother-in-law who becomes King Bhueng Noreng (also



recorded under the name King Hanthawadi) and is no less warrior than Tabengshweti.

- 1550 - Because of the previous Burmese invasion, King Chakrapat orders the fortification of Ayutthaya by constructing high walls enclosing the capital.
- 1561 - Rebellion in Siam is induced by Prince Srisin, the youngest son of King Prajai who had been deposed by his mother Tao Sri Sudachan and passed over when Prince Tienraja was made King Chakrapat by Khun Pirentoratep (Prince Maha Tammaraja) and his cohorts. After the palace revolt of 1548 brought about by his natural mother, Prince Srisin was adopted by King Chakrapat. Having been accused of plotting against the King's life already three years earlier (1558) at age 16, he was kept under strict surveillance. At the age of 19, when about to be ordained as a Buddhist monk (1561), he makes his escape, groups his followers and attacks the palace. He is killed in the same incident by the men of Prince Mahin, the natural son of King Chakrapat.
- 1563 - In the second Burmese invasion, the King of Burma, Bhueng Noreng, with an army supported by the forces of several vassal states reaching as far east as the principality of Laos marches into Siamese territory. Historical sources put the strength of the Burmese army at up to 200,000 soldiers. At first, the towns of Sawankalok and Pijai are seized and many hostages are taken.
- 1564, Feb - As the Thais miscalculate the Burmese strategy, the Burmese army makes a surprise attack on Ayutthaya. For lack of preparation on the part of the Siamese, King Chakrapat is pressed to agree to onerous peace terms dictated by Bhueng Noreng.
- 1564, Dec - The Burmese occupy Chiang Mai.
- 1565 - In an effort to strengthen Siam, King Chakrapat intends to marry his younger daughter, Princess Tepkasatri, to King Jaijetta of Laos. King maker Khun Pirentoratep (Prince Maha Tammaraja) and his wife Princess Wisutkasatri who is the elder sister of Princess Tepkasatri disapprove of the impending marriage and kidnap Princess Tepkasatri with Burmese help when she is about to be delivered to King Jaijetta of Laos. King Chakrapat thereupon loses the pleasure in being king and appoints his son, Prince Mahin, as the Regent of Ayutthaya in preparation to retire to private life. However, this is oil on the fire smouldering on the side of Khun Pirentoratep (Prince Maha Tammaraja) who not only is angry over not being consulted in family affairs but also feels he has been passed over in the succession to the throne. The result is that a split occurs in Siam in which each side is willing to bring in outside forces to subdue the other; King Chakrapat and his son Prince Mahin entertain a close relationship with the King of Laos while Khun Pirentoratep (Prince Maha Tammaraja) has a friendly relationship with the Burmese King Bhueng Noreng.
- 1568 - Due to the obvious unprepared-ness of Prince Mahin to perform the kingly functions, King Chakrapat returns to his throne.
- 1568, Dec - Burmese King Bhueng Noreng invades Siam with an army which is recorded to have been even bigger than the previous one of up to 200,000 troops. Bhueng Noreng this time doesn't choose classical Burmese entry point to Siam, the Three Pagodas Pass, but moves in from the north. The Siamese Governor of Phitsanulok, Khun Pirentoratep (Prince Maha Tammaraja), joins his army with the Burmese force, thereby putting Thai soldiers against Thai soldiers. The combined army marches towards Ayutthaya.





- 1569, Jan - At the most untimely moment, just when the combined armies of Bhueng Noreng and Khun Pirentoratep (Prince Maha Tammaraja) march towards Ayutthaya, King Chakrapat dies and Prince Mahin succeeds on the Siamese Throne. There are no historic indications that King Chakrapat was murdered, even though an according assassination would have fit very well into the strategy of the Burmese King Bhueng Noreng and more so of Khun Pirentoratep (Prince Maha Tammaraja).
- 1569, Aug 30 - After a siege of 7 months, Ayutthaya falls for the first time. But the victory of Bhueng Noreng and Khun Pirentoratep (Prince Maha Tammaraja) is not credited to brute force but treason, to a trap, probably devised by Prince Maha Tammaraja. Bhueng Noreng and Prince Maha Tammaraja achieved to smuggle into the besieged city the traitor Pijai Chakri. Pijai Chakri had been taken hostage by the Burmese in 1563 and since been completely brainwashed. He made his entry to Ayutthaya by appearing before the city's gate, dressed up as prisoner and claiming to have escaped from the Burmese in order to help defend Ayutthaya. He succeeds in winning King Mahin's trust and is put in charge of vital defence installations. But instead of doing his best to help in the defence of Ayutthaya, he gives out information to the Burmese and deliberately weakens Ayutthaya's defence at points through which the forces of Bhueng Noreng and Prince Maha Tammaraja finally gain access.
- 1569, Dec - 21 years after having led a palace revolt, after having installed one king and having disposed of two, Prince Maha Tammaraja himself ascends the throne of Ayutthaya and assumes the title Phra Srisanpet. Bhueng Noreng who feels that his mission is accomplished returns to Burma, taking with him King Mahin and a substantial part of the population of Ayutthaya as well as a big booty but refrains from finishing off the Kingdom of Siam as he probably feels quite secure having installed his ally Prince Maha Tammaraja (now Phra Srisanpet) on the Siamese throne. However, Bhueng Noreng obviously underestimated Maha Tammaraja who immediately starts to rebuild the kingdom - with the obvious aim to make it an independent power again. He appoints his son Prince Naresuan who had grown up in Burmese custody after the second Burmese invasion of 1563 and as Prince and Governor of Phitsanulok, the position occupied by Maha Tammaraja himself for more than 20 years. Both, king and prince, immediately begin re-arming Siam as well as building new fortifications for Ayutthaya and towns in the north.
- 1770 - The former Siamese ruler, King Mahin, dies as prisoner on the way to Burma.
- 1575-1578 - Cambodia makes a series of attacks on Ayutthaya, but none succeeds because of the strength of the newly organized forces of the Siamese.
- 1581 - King Bhueng Noreng of Burma is peacefully succeeded by his son Nanda Bhueng who isn't a military genius like his father.
- 1584, May 3 - 15 years after the fall of Ayutthaya, Prince Naresuan openly denounces, with the consent of his father King Maha Tammaraja, Siam's allegiance to Burma.
- 1584, Dec - A Burmese army composed of about 300,000 men attacks Siam but fails. In his defence of Siamese territory, Prince Naresuan applies a strategy of scorched earth, retreating but leaving Siamese towns and outposts burned down to avoid that the Burmese can use them.





- 1586 - Prince Naresuan attacks Chiang Mai, then under Burmese rule, and regains the kingdom as vassal of Siam.
- 1586, Nov - Nanda Bhueng forms an army of 250,000 men, preparing a new attack on Ayutthaya.
- 1587, Jan - The Burmese army attacks Siam but the resistance from the latter is so strong that heavy losses inflicted on the Burmese ultimately force them to retreat.
- 1587 - Cambodia invades Siamese territory, again trying to take advantage of a Burmese-Siamese war. Due to lack of supplies on the side of the Siamese, conquest could have been possible for the Cambodians but the strategies of Prince Naresuan save Ayutthaya.
- 1590, Jul - King Maha Tammaraja dies and Prince Naresuan is crowned King of Ayutthaya.
- 1590, Nov - A Burmese army of about 200,000 men attacks Ayutthaya but is repelled.
- 1592, Dec - With the attack of a 250,000 men army, Burma makes its final effort to re-conquer Ayutthaya. During a skirmish, Burmese Crown Prince Min Chit Sra is killed. Thereafter, Burmese forces retreat. Thai troops refrain from chasing the Burmese as another Burmese army in the north of the kingdom is at the point of attacking Chiang Mai. However, the attack on Chiang Mai is recalled when the Burmese King is informed of the death of his son.
- 1593 - The turn has come for the Siamese to try their luck in foreign conquest. At first, two Siamese armies attack southern Burmese territories. The two armies are under the leadership of Generals Chao Phaya Chakri and Phaya Praklong. The former invades and occupies Tenasserim after 15 days while the latter conquers Tavoy after 20 days (both now southern Burmese cities). Because of their achievements, the danger for Ayutthaya of being conquered by Burma becomes nil.
- 1593, May - King Naresuan sends a 100,000-men expedition to Cambodia. Knowing the strength of the invaders, many Cambodian provinces surrender without resistance. The King of Cambodia and his two sons flee. Cambodia is placed under a Siamese military governor.
- 1594 - Because of King Nanda Bhueng's mental instability, Burma's peace and order condition worsens. Many Burmese seek refuge in Ayutthaya.
- 1596, Dec - Ayutthaya invades Burma again with the intention of reducing her to a state of irrelevance. The invasion is no particular success as some of Siam's allies fail to deliver promised support.
- 1598 - Trade between Spain and Ayutthaya begins when a Spanish envoy comes to Ayutthaya to conclude the Treaty of Amity and Commerce between the two nations.
- 1600, May - King Naresuan invades the Burmese principality of Taungu. As the invasion is made when the Siamese forces are under unfavourable conditions due to sickness and starvation suffered in lower Burma, Taungu is able to repel the attack.
- 1605, May 16 - King Naresuan dies at Muang Hang, a Siamese territory, during a military campaign, leaving behind neither wife nor children. His brother Prince Ekatotsarot ascends the throne.



- 1605 - King Ekatotsarot imposes the first money tax levied in Ayutthaya. For this, he gains the reputation of being a covetous man. Dutch merchants begin visiting Ayutthaya.
- 1608 - Siam (Ayutthaya) sends ambassadors to the Netherlands to establish friendly relations.
- 1609 - The first Portuguese Jesuit missionary, Baltazar de Segueria, arrives in Ayutthaya.
- 1610 - King Ekatotsarot's reign ends and Prince Intharaja succeeds under the royal title of King Songtam.
- 1612 - The first English trade factory is established in Ayutthaya. At about the same time, the Dutch establish their first trade outpost in Siam.
- 1612, Jun 23 - The first English ship, Globe, arrives in Pattani harbor in the extreme south of the Thai territory on the Malayan peninsula, activating trade in Siam.
- 1618 - War breaks out between the Netherlands and England and hostilities among the citizens of the two countries are carried on even in Siam.
- 1619, Jul 17 - 800 Dutchmen attack two British ships in Pattani harbor.
- 1620 - Peace is restored between the Dutch and the English in Ayutthaya.
- 1628-1630 - Questions on the succession to the Siamese throne are resolved in what one may consider typical Siamese manner. First, King Songtam, when seriously ill and upon feeling that death is approaching at the age of 38, makes preparations to secure that his eldest son, Prince Jetta, will be his successor. Prince Jetta is at that time a boy of just 14. After the death of his father, Prince Jetta is indeed installed as king by a group of high palace officials around a certain Phaya Sriworawong. Immediately thereafter, a large group of other palace officials who were thought to have favoured the late king's brother, Prince Srisin, as new king, are summarily beheaded. Again, the one who "made" the new king, Phaya Sriworawong, is promoted, receiving the new title of Chao Phaya Kalahom. As King Jetta is still a boy, actual power rests with king maker Chao Phaya Kalahom. The next step Chao Phaya Kalahom takes in order to clear the way for himself to seize the throne openly, is to set up a trap for Prince Srisin who later could otherwise turn out to be a contender. However, Prince Srisin at that time is a Buddhist monk, and it is customary not to murder monks. Therefore, Chao Phaya Kalahom plots with the commander of the Japanese palace guard (brought in by King Songtam) to lure Prince Srisin into discarding the saffron robe by promising him that he will be installed as the new king. But as soon as Prince Srisin has taken off the robe, information is given to the young King Jetta that his uncle has left the monastery to rebel against him. Prince Srisin is tried and sentenced to death. First being pardoned, then involved in another rebellion, Prince Srisin is executed a few months later in what is described as "royal manner" - tying him in a velvet sack and beating him to death with a sandalwood club. King Jetta, disturbed by the dominance of Chao Phaya Kalahom makes some preparations to get rid of his chief minister but the latter is informed and acts faster than the young king. Chao Phaya Kalahom and his cohorts storm the king's palace and kill the young monarch. Having strong backing at the court, Chao Phaya Kalahom is offered to succeed King Jetta. But as the late king's younger brother, Prince Atityawong, a boy of ten, is still around and could later be regarded as King Jetta's rightful successor, Chao Phaya Kalahom declines. On Chao Phaya Kalahom advice, Atityawong is crowned King of Siam; Chao



Phaya Kalahom secures for himself the appointment as regent. Then, while acting as the young king's regent, Chao Phaya Kalahom undertakes to discredit King Atityawong for childish, un-kingly behaviour - until the assembly of ministers decides to depose him. (He will be murdered only 7 years later.) Chao Phaya Kalahom believes the time has come for him to ascend the throne himself. He assumes the title King Prasattong and will rule for 25 years, until 1655.

- 1632, Apr - Chiang Mai, after having declared independence, is again seized by the Burmese.
- 1631-1632 - Several Dutch vessels arrive in Ayutthaya to help the King in his fight against the Portuguese and Cambodians.
- 1632 - Ayutthaya forces attack Pattani for its refusal to send tribute. The Siamese army is repelled by Pattani's strong defence.
- 1634 - Siam again attacks Pattani but fails due to mismanagement.
- 1636 - Ayutthaya makes extensive preparations to subdue Pattani. The Dutch interfere, advising Pattani to ask for forgiveness from King Prasattong for her rebellious acts. The ruler of Pattani follows the Dutch advice and Siamese authority over Pattani is re-established.
- 1655-1656 - Again, transition of powers a bloody affair. King Prasattong dies in 1655 and is first succeeded by his elder son, Prince or King Chao Fa Yai. However, the new king's uncle, Prince Srisutammaraja, and his own brother, Prince Narai, conspire against King Chao Fa Yai, kidnap him and put him to death in the royal manner (see entry on 1628-1630). Prince Srisutammaraja is next to be crowned king, with Prince Narai becoming his deputy. Just a few months later, Prince Narai who has earlier not shown any scruples about participating in the murder of his elder brother, starts a palace revolt that lasts for several days and ends with King Srisutammaraja being done away with in the royal manner. History records the reason for Prince Narai's rebellion were the alleged advances his uncle, the king, made towards Narai's younger sister. Be that as it may, King Narai ascended the throne of Siam and reigned for 32 years, until 1688. During his reign, Siam opens all its doors to trade with European powers, bringing about a considerable modernization of the country.
- 1663 - King Narai conquers Chiang Mai.
- 1838 - The former Sultan of Kedah tries to regain control of his territory. Siam invades Kedah again, affecting the nearby Malay territories which had already been accepted as belonging to Great Britain thus straining the relationship between Siam and Great Britain.
- 1863, Aug 11 - Cambodia though in the preceding decades a vassal of Siam becomes a French protectorate by virtue of a treaty concluded between Cambodian King Norodom and France.
- 1867, Jul 15 - Siam stops collecting taxes and tribute from Cambodia, recognizes the country as a French protectorate and annuls all earlier treaties between Siam and Cambodia. However, (for the time being) the Cambodian provinces of Battambang and Siemreap bordering Thailand are accepted and recognized as belonging to Siam.<sup>18</sup>

<sup>18</sup> History/Sukhothai by Serge Kreutz. <http://www.asiatour.com/thailand/e-01land/et-lan10.htm>



## NEW AGE OF KING ANG DUONG (1845-1859)

The reason that caused King Ang Duong going back to Kampuchea: - because in the country, Yuon terribly prosecuted Cambodian people who requested King Ang Duong who was living in Srok Siam to come to ascend the throne as the King of Territory. Taking a good opportunity, Siamese then assigned a general, Chao Po Nhea Pa Din to accompany King Ang Duong to Kampuchea. During that time, the East of Kampuchea was under the occupation of Yuon. In order to organize the country orderly and will have unity again, King Ang Duong had to get rid of Yuon out of Kampuchea first.

## ABOUT FOREIGN POLICY OF KING ANG DUONG IN LIBERATING KAMPUCHEA FROM SIAM AND YUON:

Siamese and Yuonese recognized Ang Duong as the King of Kampuchea but Siam and Yuon didn't cede back all the lands they occupied to Khmer people at all. Kampuchean land was ceded back to Khmer people: - because of the French intervention in 1904, Siam gave back Khet Stung Treng, Mlo Prey and Tonle Peo and in 1906, Siam gave back again Battambang and Siemreap provinces. Siamese still occupy Surin, Buriram and Koukhan provinces. Siamese conquered Battambang and Siemreap: - during the WW2, Siamese committed aggression against Kampuchea. The French and Khmer forces fought against Siamese. But in the end, Siamese took over Battambang and Siemreap again.<sup>19</sup>

## SIAM HAS EXPERIENCED 17 MILITARY COUPS SINCE 1932 THAT HAD TAKEN PLACE ONLY IN 20<sup>TH</sup> CENTURY. THAT WAS REALLY UNBELIEVABLE STORY:

Posted: Wed Jun 23, 2004 5:15 am

Post subject: **Thailand remembers a dictator!**

By Marwaan Macan-Markar

BANGKOK – The death last week of Thanom Kittikachorn, a former Thai prime minister who ruled the country with an iron fist, has given Thais reason to pause and reflect on the roots of their young democracy.

It was during Thanom's rule that Thailand witnessed its first mass uprising against the tyranny of a military dictatorship, and in the process its people discovered the power of their right to political and civil liberties. That event, etched in the minds of many people, occurred on October 14, 1973, when hundreds of thousands of people led by university students came out on to Bangkok's streets to oppose Thanom. Even Thanom's response - a military crackdown over the next three days that resulted in the deaths of more than 70 pro-democracy activists - failed to contain the spirit of political freedom that had burst forth. Thanom, who died last Wednesday at the age of 92, was forced to step down soon after and was driven to exile in the United States. "Thanom, like other military dictators before him, wielded virtually unlimited

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<sup>19</sup> Pp.136-137, History of Kampuchea, 1970



political power, presiding over a regime festooned with an elaborate form of corruption woven from political power and strands of personal interest," stated an editorial in Bangkok-based The Nation newspaper. But under its front page lead story headlined, "Democracy's bitterest foe", The Nation added that through "oppression, rampant political corruption, political domination and greed, Thanom's empire inadvertently gave birth to a collective spirit of freedom".

Unlike much of the country's media, Thai text books and official records have been rather kind to the former military strongman. Yet those who support Thailand's struggle for emergence of dictators without military uniforms more than 30 years after Thailand's march toward democracy began. Since Thailand became a constitutional monarchy in 1932, the country has experienced 17 military coups. Moreover, military generals have served in the position of prime minister for 48 of the past 72 years. By the time Thanom took power in the 1960s, the country had endured the military dictatorships of Phibun Songkhram and Sarit Thanarat. Thanom's contemporaries in the region were men whose capacity for oppression is legendary: Myanmar's military leader Ne Win, Filipino leader Ferdinand Marcos and Indonesian leader Suharto. And like Suharto and Marcos, Thanom's regime, like Sarit's before him, was amply aided by the US government as part of its Cold War policies in Southeast Asia. Thanom first ascended to the post of prime minister in 1958, though he resigned from that position after only nine months in office. He was elected prime minister again in 1963, 1969 and for the fourth and last time in 1972. During those years, Thanom consolidated his grip on power by appointing relatives and close associates to high level posts and greatly curtailing civil liberties and press freedoms. In 1971, Thanom removed all doubts about where he stood with regards to democracy by revoking the constitution and dissolving parliament, citing the need to suppress communist infiltration. Thanom had said his self-appointed mission was to defend Thailand against communism, and aside from relying on martial law to suppress dissent, Thanom's regime resorted to more ingenious ways of crushing its opponents, which included Thais suspected of being members of the country's Communist Party. Among these moves were the Red Drum massacres, where suspects were forced down 200-liter red drums divided by an iron grille, below which was a fire. This form of torture began in 1972 and resulted in the deaths of more than 3,000 villagers in southern Thailand, most of which took place in army camps.

Yet in Thai high schools, text books are kind to Thanom. So, too, are official records of the period in which he ruled and the events that led to his downfall. "That period has been sidelined by mainstream historians," said HRW's Sunai. "Not many people like to talk about it besides saying that Thanom was simply a dictator." Such an attitude, he added, is due largely to Thai culture, which has a reverence for the establishment and those in power. "What October 1973 showed was that the reverse was possible; it undermined the belief in the top-down notion of authority and culture." source: (Inter Press Service) <sup>20</sup>

<sup>20</sup> <http://www.khmerkrom.net/modules.php?name=Forums&file=viewtopic&t=222>





These are all third roots of the reasons that the Khmer people who really considered Siamese as their “6-Century-old-Hereditary Foes of Khmers), who are the worst land-plunderers/landrobbers and earth-eaters, have kept conquering Khmer land for more than 6 Centuries so far so worse. This is the clearest revelation unfolds our Endless Past and Present Unforgettable Painful Suffering Tragedies, Hatred and animosity against Siamese/Thais are still very hot and fresh being everlasting-imprinted in every heart and mind of Khmer people. What means do we Khmer have to protect Cambodia from being wiped out of the World Map like Champa...and Khmer Krom that were being effaced on the World Map? And Who created Killing Fields in 1975 to 1979 to brutally massacre more than 3 million innocent Cambodians, more than 400 000 live again from 1979 1991 in Cambodia like that? Why did they do to us Khmer/Kham victims in such barbaric manners?



## **(4) SIAMESE WERE NEVER UNDER THE EUROPEAN COLONIZATION**

ALL THE countries in South East Asia were under the British, French, Portuguese, Dutch and Spanish colonizations from 19<sup>th</sup> Century to 20<sup>th</sup> Century...etc., except Siamese! Why not Siam? Because Siamese have many Super-Dirty Demonic Tricks could prevent its country plunging into the slaves of French and British colonialists.

Since nineteenth century, there was a strange condition about common history of this South East Asian region. When all the countries like Cambodia, Burma or India or China that fell into the slave of the colonialists' spheres and international capitalists, French, England and Holland...etc. in these nineteenth and twenty centuries, Siam alone only in the Asian continent, had kept its independence victoriously with the intelligence and tactful tricks of Siamese politicians. That's why we considered this Siam that is the "Island of Politics!"<sup>21</sup>

We Khmer Victims also understand more clearly about Siamese avoidant tributary states of European colonialists through European historian writers who write Khmer and Siamese Histories:

In these first stages of European annexation, Siam had avoided head-on confrontation, helped by its pro-Western policies, but in 1863 it became known that the Cambodian king had signed a treaty relegating his country to the status of French protectorate. The Thais regarded Cambodia as a tributary state of Siam and protested vehemently-but to no avail. At this point King Mongkut enjoined his negotiators that he was forced to concede some Siamese power and influence. He likened the dilemma as having to choosing between swimming up-river to make friends with eh crocodile (the French), or swimming out to sea and hanging on to the whale (the British).<sup>22</sup>

- 1687, Sep 27 - An embassy from France lands in Ayutthaya bringing with it roughly 600 French soldiers and about 300 skilled workers.
- 1687, Dec 1 - Siam enters into another treaty with France giving more privileges to the French East India Company.
- 1688, Jan - The French soldiers become increasingly unpopular with the Thais due to their display of racist and insolent attitudes. Anti-foreign organizations are born and the religious prejudices of the people are likewise aroused. It should be noted that the term used by Thais until today for western foreigners is farang, an abbreviation of the original farangse - the Thai word for the French (Francais in French). The term farang had a negative connotation until after World War II.
- 1824, Jul 20 - King Rama II dies at 57, without having appointed an heir to the throne (in spite of the fact that he had 38 male and 35 female children from 38 different mothers). With the consent of the Accession Council (comprised

<sup>21</sup> Nuon Khoeun, 1932 coup, Siam was changed to Thailand, 1971 - P. 8

<sup>22</sup> A Window On Thai History, B.J. Terwiel, 1991 - P.98



mainly of members of the royal family) Prince Jetta, the eldest son of Rama II but begotten with a non-royal wife succeeds the throne - instead of Prince Maha Mongkut, the eldest son of the King by a royal mother who could have been considered the rightful successor to the King. But due to Prince Maha Mongkut's exposure and prominent participation in numerous public affairs, Prince Jetta wins the support of the Accession Council so that no opposition comes up during his proclamation as King Rama III. His posthumous title is Phra Nangklao.

- 1826 - A treaty of friendship and commerce is concluded between Siam and the British East India Company (against which the Siamese King Narai had declared war more than 100 years before).
- 1833 - Siam concludes its first treaty of amity and commerce with the US.
- 1851, Apr 2 - Upon the death of his half brother, King Rama III, Prince Maha Mongkut is finally crowned King Rama IV, assuming the royal title Phra Chomklao. After missing out on the throne in 1824, he had become a Buddhist monk for 27 years and lived a highly disciplined life in northern Siam. He even founded the monastic sect Thammayut which still exists and whose rules are stricter than those of the larger Mahanikai sect. During his monastic life, he studied Western science as well as Western and Eastern languages. With this background he intends to open Siam to the west. The opening brought about by Mongkut probably saves the Thai kingdom from becoming a colony of either Britain or France. By making concessions and by and large granting the European powers what they think they urgently need, he avoids his kingdom becoming a target for European conquest. One of the main matters, Mongkut has to grant the European powers are rights on free trade.
- 1852 - The 2nd Anglo-Burmese war breaks out. The rest of the southern provinces of Burma (with Pegu being the most important) are annexed to the British Empire. Siam still maintains neutrality.
- 1855, Apr 18 - By virtue of a treaty between Siam and Great Britain, a consular jurisdiction is established in Siam; residences of British subjects become restricted, extraterritorial areas; import duties are lowered. This agreement follows a pattern imposed by European powers through force on many East Asian countries.
- 1856, Apr 15 - Through Townsend Harris, the US begins negotiating with Siam to amend their 1833 treaty (the amendments should be of advantage for the US).
- 1856, May 29 - The new Treaty of Amity, Commerce and Immigration is concluded between the US and Siam. Stephen Mathon is sent as the first US consul to Bangkok.
- 1862 - Construction of a more advanced infrastructure system begins; it concentrates on roads (transportation so far had been mainly on canals). Most significant is the construction of Charoen Krung or New Road along the Chao Phaya River in Bangkok.
- 1882 - Siamese resident ministers are appointed to serve in Western countries and Japan with the aim of projecting Siam as an independent country, worthy of being a member of the family of nations.
- 1871 - The first school in Siam is established; it caters only to the children of the royal families.
- 1887 - The Department of Education is created to manage schools in Siam. This department is later elevated to a ministry.



- 1893 - French expansionist politics cause friction with Siam. France withdraws its whole diplomatic mission from Bangkok.
- 1893, Jul 13 - Because the French insist on the passage of 2 French merchant vessels through the Mekong River, there is a military skirmish between French and Siamese troops. (While the lower part of the Mekong was anyway flowing through the French-ruled regions of Vietnam and Cambodia, the upper part was entirely located in Siamese territory, as Laos at that time was an integral part of Siam.)
- 1893, Jul 20 - The French blockade the Gulf of Siam with warships as they are dissatisfied with the response to an ultimatum given the Siamese foreign minister, Prince Dewawangse. The ultimatum threatens to blockade the Thai coast if the French are denied access to the Mekong River.
- 1893, Jul 29 - In connection with the ultimatum, the French confronts Siam with a set of conditions; they concern substantial land concessions as well as trading rights.
- 1893, Aug 3 - Siam accepts the conditions and the blockade is lifted.
- 1893, Oct 3 - Siam, in its desire to maintain its independence, agrees to a new treaty with France that brings no advantages, just losses, to Siam. In the treaty, Siam yields all its territories on the left bank of the Mekong to France (basically the territory of the present Laos), plus all the islands in the river; Siam refrains from using the Mekong for war vessels; on a width of 25 kilometres (16mi) at the right side of the Mekong, Siam is not allowed to build or maintain any military installations; Siam is not allowed to build or maintain any military facilities in the provinces of Battambang and Siemreap (today Cambodian provinces along the Cambodian/Thai border); the French reserve the right to open consulates in the towns of Nan and Korat on Siamese territory. There are further paragraphs to the agreement, too many to list them all here. All paragraphs have, however, one thing in common: they favor France at the expense of Siam.
- 1896 - An Anglo-French agreement is signed promising to maintain the sovereignty of Siam despite their policies of colonial expansion.
- 1897/1907 - In his desire for international recognition of Siam as a state, King Chulalongkorn renews and strengthens his ties to kings and emperors of the world by two journeys to Europe and personal contacts with leaders in Europe.
- 1902 - Paper money is introduced replacing the flat silver coin exclusively used before.
- 1905 - Slavery is completely abolished. The first foreign loan is obtained from London. It is intended to meet urgent expenses in railway construction.
- 1907 - Siam cedes the provinces of Battambang and Seemap/Siemreap (today Cambodian provinces along the Cambodian/Thai border) to France.
- 1908 - Courts of law are established in Siam.
- 1909 - Siam cedes to Britain its southernmost provinces Perlis, Kedah, Kelantan and Trengganu which are basically Malay inhabited (and today are part of Malaysia).
- 1910, Oct 23 - After King Chulalongkorn's death, Prince Vajiravudh (Jan 1, 1881 - Nov 25, 1925) succeeds him as ruler of Siam under the title Rama VI. A gifted writer himself, he substantially sponsors the arts. Among the most important political achievements of his tenure are the reviews of many one-sided treaties with western powers.



- 1911, Nov - Coronation of Prince Vajiravudh as King Rama VI. It is the first coronation in Siam attended by representatives of world powers.
- 1913 - Surnames are created for every Siamese family. Traditional gambling houses and lotteries are abolished.
- 1914, Aug - World War I breaks out and Siam's declaration of neutrality is good only as far as state policy is concerned. Being an alumnus of a British school and the holder of an honorary rank of General in the British army, King Rama VI is conclusively an anglophile. His personal alliance to the British is manifested by his large donations to the British war chest and his repeated vocal resentment of German atrocities.
- 1917, Mar 17 - Chulalongkorn University, the first university in Siam, is established.
- 1917, Apr 6 - The US declares war on the Central Powers. Simultaneously, an appeal is issued to all neutral countries to join the struggle to uphold the rights of freedom for small powers.
- 1917, Jul 22 - Siam joins the allies and participates in Word War I. All Germans and Belgians in Siam are arrested and jailed in Bangkok. An expeditionary force of some 1,200 men is sent to Europe, but as the training and acclimatizing period takes long, the war ends (Nov 12, 1918) before they experience combat. The Siamese willingness to participate in the war nevertheless strengthens the bonds of friendship between Siam, France and Great Britain.
- 1920 - Vietnamese communist organizer Ho Chi Minh begins propaganda work among the Vietnamese expatriates in north-eastern Siam.
- 1923, Dec 17 - Siam adopts the metric system of weights and measures.
- 1925 - Rama VI dies at the age of 44. Having remained a bachelor until the age of 38, his only son is born a day before his death. After the death of King Rama VI, his younger brother Prince Prajadhipok (Nov 8, 1893 - May 30, 1941) succeeds the throne under the title Rama VII. As he is the 76th child of King Chulalongkorn and only the fifth son of the one of Chulalongkorn's wife the King had elected Queen, he was only fourth in line of succession after King Rama VI. As he ascends the Siamese throne only because his elder brothers had, unexpectedly, all died early, he was not well prepared for the task, from his up-bringing as well as personally. Furthermore, he was not in the best of health (and only reaches the age of 48).
- 1927, Nov 30 - The Privy Council meets for the first time after its creation in 1877 and elects Prince Bidyalangkorn as its President.
- 1931 - The Siam division of the Communist Party of China is organized. It is dedicated to furthering the ambitions of the Chinese communists rather than to a Thai revolution.

The second half of the nineteenth century saw the development of a dramatic possibly for confrontation with European colonial powers. The first sing had appeared earlier, when the British took control of Singapore in 1819 and seized Tenasserim at the conclusion of the first Anglo-Burmese war in 1826. The devastating defeat of China in the Opium War of 1838-1842 subsequently proved beyond any doubt to the Thais that the world order had changed and that the Europeans were in the ascendancy. The Siamese government's first impulse was to reject European influence, but an important faction-including prince Mongkut-were of the opinion that Britain had inherited China's mantle as the most powerful country in the world, and that it





followed that it was wiser to adjust Thai foreign policy and to improve contacts with the interlopers.

The result was the Bowring treaty of 1855-56, by which the Thais effectively entered the European trade network by agreeing to limit import duties it imposed. In the Bowring treaty the Thais also agreed to accept a British Consulate in Bangkok, and the European presence in the Thai capital thereafter grew steadily.

During the second half of the nineteenth century, the Thai elite gradually adopted the European model as the type of civilization most worthy of emulation. The rich sent their sons to be educated in England, Germany, and Russia; and the king recruited European expert advisers to help modernize the country.<sup>23</sup>

These are all fourth roots of the reasons that the Khmer people who really considered Siamese as their “6-Century-old-Hereditary Foes of Khmers), who are the worst land-plunderers/landrobbers and earth-eaters, have kept conquering Khmer land for more than 6 Centuries so far so worse. This is the clearest revelation unfolds our Endless Past and Present Unforgettable Painful Suffering Tragedies, Hatred and animosity against Siamese/Thais are still very hot and fresh being everlasting-imprinted in every heart and mind of Khmer people. What means do we Khmer have to protect Cambodia from being wiped out of the World Map like Champa...and Khmer Krom that were being effaced on the World Map? And Who created Killing Fields in 1975 to 1979 to brutally massacre more than 3 million innocent Cambodians, more than 400 000 live again from 1979 1991 in Cambodia like that? Why did they do to us Khmer/Kham victims in such barbaric manners?

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<sup>23</sup> A Window On Thai History, B.J. Terwiel, 1991 - P.96



## **(5) SIAMESE ARE 6 – CANCEROUS – CENTURY – OLD – HEREDITARY FOES OF KHMERS**

SIAMESE and Yuonese imperialists who have the same ambitious goals are trying every means to wipe out Khmer race on the World Map once and for all since they were both brutally forced out of China. And the ambitions of expanding Thai to conquer its neighbours are so great worried for Kampuchean people. Siamese population are growing so fast, which there is no a green sign that can be stopped in the future. Khmer will surely face the great danger to the fast-growing population of Siamese, eventually.

Is Siam really great danger to the future of Kampuchea? Present-day Siam has 30 million people who live in the middle of South East Asian Continent.<sup>24</sup>

Once the Siamese populations are growing so fast like that; the ambitious goals also grow into the hearts of Siamese imperialist leaders who would/will have a wild daydream of plundering more lands of Cambodians both in the past and present days. So they would/will have become the wicked imperial expansionism and ultra-nationalism/chauvinism and fascism. All Siamese students and intellectuals... who are always brainwashed that Kampuchea is still belong to them in their wild day dream:

So please read these following derogatory words from one Siamese anonymous writer who posted on the Political Forum always still claim Kampuchea is belong to them. I copied it from Cam web after Siam Embassy was burned down by Yuon secret agents on 29<sup>th</sup> January, 2003. Their English grammar is so lousy awful:

All Khmer should have more education to learn more about human. Stupid Khmer guys. Let's have a look ... we will revenge you ... Up yours and get out of my home my people was here before whites, browns, blacks and yellows, so if you love your fathers land so much go home and take care of it are marry me and I will show you how to be female, me man you female shut up and cook female that's why god made you to be slave for man. Hahahahaha.

Very long, long time ago, Siam used to be the Hereditary Enemy of Khmer. This evidently adversary is still in radical of the two nations' history. It's quite right about the problem, which is asked of how the fate of Khmer and Siam are going to be in the future? It's another problem that we should specially focus on it because it's the problem of our Khmer long-lasting race, in which there is no truth and security in this world. We should also notice that the history is truly built permanently of those human beings.<sup>25</sup>

<sup>24</sup> Nuon Khoeun, A Trip To The West in Indochina in 2000, 1970 - P.21

<sup>25</sup> Nuon Khoeun, 1932 coup, Siam was changed to Thailand, 1971 - P. 2



Therefore, in our understanding the radical of Siamese policy in the recent past is a clear mirror to reflect the quality like the fault. On the other hand, knowing our neighbours make it necessary consciousness for the lacking like development of our nation, too.

That's true, for us Khmer can overcome "competitor" we have, unless we also know the weak points of force of our competitors. Be ready first, to avoid not letting us encounter the national miserable eventual fate.<sup>26</sup>

## IN 1932

On 24 June in early morning, the townspeople of Bangkok had encountered the consternation, without knowing the strange event that had taken place during the past evening.

After "coup" in 1932, Luang Wichit Wathakan came in to take the position of the Directeur Du Department Des Beaux-Art was during that period that Luang Wichit Wathakan who built the theory of Thai Nationalism based on completely the view of nation-race valued highly on Thai race among other races who live next door in Indochina. This theory had Luang Wichit Wathakan used the pen on behalf of himself as the newsman to suffuse thoroughly among Siamese students and the people. They can compare the theory of Luang Wichit Wathakan easily to during World War I/II:

During the first decade of the twentieth century the Thais were compelled to make further concession to the colonial powers. Battambang and Siemreap provinces, and a stretch of territory east of the Mekong River, were handed over to French Indochina; and Siam also ceded four Malay states (Perlis, Kedah, Kelantan and Trengganu) to the British-ruled Federation of Malay States. What remained to Siam in 1910 constitutes the present-day borders.

When World War I erupted in 1914, from the Siamese perspective it first appeared to be a purely internecine conflict among Europeans, and Siam immediately declared itself neutral. In 1917, however, after the United States had entered the conflict and it seemed increasingly likely that Germany would lose the war, King Vajiravudh decided that it would be better to declare war on Germany. In 1918 the Thais dispatched an expeditionary force of mechanized ambulance troops and a flying squadron, representing the most modern developments in the Siamese army. However, only a few soldiers saw action before the armistice was signed.

The First World War had weakened the European powers, but the aura of innate superiority did not yet fully disappear, in which quasi-scientific ideas about genetic "purity," according to which "nation-races" were seen as destined to dominate "lesser races," became fashionable. In Germany and Italy, Fascists managed to build national self-esteem; in Turkey a campaign to cleanse the nation of Arabic influence gained popularity; and in Japan the idea of the warrior-state enthused many.

Nationalism also became a growing force in Siam, and the great history of the Thai nation became a popular theme in state propaganda. The extent to which Siam had

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<sup>26</sup> Nuon Khoeun, 1932 coup, Siam was changed to Thailand, 1971 - PP. 4-5



moved toward totalitarianism was demonstrated in 1933, when the League of Nations passed a censure motion condemning the Japanese invasion of Manchuria, and Siam was the sole nation to abstain. In 1935 the first group of young Siamese army officers arrived for military training in the Japanese army.

While seeking close economic links with Japan, Germany and Italy, Siam did not wish to do so at the cost of older ties with countries such as Britain. At the end of 1938, however, when the pro-Japanese Phibun Songkhram became prime minister, the country embarked upon a short-lived experiment in fascism. In 1939 and 1940 political tension was high in Europe and the Thais seized the opportunity to confront the French. A series of border incidents were sufficient to raise patriotic fervour among the public, and early in 1941 a Thai army invaded Cambodia and Laos. The Japanese brought pressure upon both the agreement was reached. The French ceded Laotian and Cambodian territory which they had obtained in 1907, and the Thais were elated that they had so rapidly satisfied their revanchist aims at the expense of a great colonial empire.

In 1940, the Second World War initially seemed destined, like the 1914 war, to be fought out largely on European soil, and the Thais once more stressed their neutrality. However, in 1941 tensions rose in Asia, and in December the Japanese entered the conflict in spectacular fashion. On 7 December, the same day as Pearl Harbour, Japanese troops invaded Thailand, and a few hours later the Thai government announced a cease fire. Within a fortnight Japan and Thailand had signed a formal treaty of alliance, and soon after that, repudiating recently-signed non-aggression pacts; Thailand declared war against Britain and the United States. The British were greatly angered by this turn of events.<sup>27</sup>

In 1942 and 1943 the Thai government made a concerted effort to expand its borders. It sent troops into Burma to occupy the Shan state of Kengtung, and then to the south after the Japanese agreed to let the Malay states of Perlis, Kedah, Kelantan and Trengganu revert to Thai sovereignty. Late in 1943, however, it grew increasingly doubtful whether the Japanese would be able to maintain their position as the Allies advanced. In 1944 the end of was sight and Phibun resigned to make way for a prime minister who could hopefully negotiate a better post-war fate for Thailand.

When the South-East Asia Treaty Organisation (SEATO) was formed in 1954, Thailand's entry into this anti-communist defense organisation as a founder-signatory was a natural corollary of its pro-American foreign policy.

Especially in the late 1960s and early 1970s, as the United States became increasingly embroiled in war in Vietnam, Thailand found itself drawn into that region conflict. Thais troops were sent to fight in Vietnam and American planes used bases in north-eastern Thailand to bomb North Vietnam, Laos and ultimately Cambodia.<sup>28</sup>

Some historians trace the seeds of Thai nationalism back as far as the later part of the Fifth Reign, during the 1890s and the following decade, or even earlier. Whatever the debate on the roots of Thai identity, virtually all analysts are unanimous in assigning a

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<sup>27</sup> A Window On Thai History, B.J. Terwiel, 1991 - Pp.98-100

<sup>28</sup> A Window On Thai History, B.J. Terwiel, 1991 - Pp.101-102



key role to King Rama VI (r. 1911-1925) who used his literary gifts to propagate and nurture a sense of pride in the Thai nation.

At the same time, research by American and European scholars was opening exciting new perspectives, including the apparent discovery of the original homeland of the Thais: a region at the foot of the Altai Mountains in central Asia some 7000 years ago. The Thais, it was proclaimed, had reason to consider themselves the 'Elder Brothers of the Chinese'. After leaving this homeland and crossing vast tracts of desert the Thais were said to have founded the kingdom of Nanchao (situated in present-day Yunnan, China) which played an important role between the seventh and the thirteenth century.

Eventually most historians rejected both the theory that the Thais originated in central Asia and that they ever dominated, much less founded, Nanchao. Nevertheless, both the Altai Mountains myth and that of a Thai Nanchao kingdom had gained places not only in the popular imagination but also in the established school curriculum. Even now, in the early 1990s-a time when almost all historians, Thais and foreigners alike, believe differently-school books and government publications still perpetuate the Altai and Nanchao myths.

Another research finding that first sparked people's imaginations in the early 1920s was the discovery that large numbers of T'ai-language speakers, apparently closely related to the Thais, could be found in parts of Vietnam, Burma, southern China and north-eastern India. Thai nationalism neither submerged nor disappeared with the death of King Rama VI in 1925. Proponents of a proud national stance continued to state their beliefs, inspired by the illusory discoveries. Some military leaders incorporated them into a plan to strive to re-establish the Thai Empire as it was prior to 1893. (*Since 1883 the Thais had lost all of Laos, four Malay states and parts of Cambodia.*)<sup>29</sup>

In April 1933 Luang Wichit Wathakan, a leader of the newly formed Nationalist Association, wrote an article titled 'Bushido', in which he informed his public of the key role which the Japanese martial code had played in that country's spectacular emergence as a strong nation. Already in the mid-1920s Wichit had met and had been deeply impressed with Professor Inazo Nitobe, the author of the best-seller, *Bushido, the Soul of Japan*. Wichit writes about this book's main theme with unreserved approval. The ensuing Thai nationalist movement gradually attracted thousands of adherents, but it was not until 1938, when Phibun Songkhram became Prime Minister, that its principles began to dominate state ideology.

One of the first results was a concerned revanchist policy. As their first objective, the Thais chose to confront the French in Indochina. After a series of armed clashes they managed to wrest two provinces and two stretches of Lao territory from the French colonialists. These initial successes-and the hope of a much larger expansion of the Thai kingdom-were major factors in the December 1941 decision to join Japan in a military agreement.

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<sup>29</sup> A Window On Thai History, B.J. Terwiel, 1991 - Pp.104-105





As the Second World War unfolded and it became ever clearer that the totalitarian states were going to lose, the Thais began to extricate themselves from their awkward position and the chauvinistic propaganda was discreetly abandoned.<sup>30</sup>

The theory of Thai nationalism claimed all land of Kampuchea and some provinces of Malay bordering with Thailand, like Kedah, Perlis, Kelantan and Trengganu be incorporated into Thai society...etc.

For all the lands of Kampuchea and Malay; this theory was evidently said having the right of history, if so, having to be returned to Siam. Luang Wathakan struggled to alter Khmer history by protecting a theory was said that present-day Kampuchea, once upon the time there was the land of “Kham” and these “Kham” who were completely annihilated by Thais, as for Khmer people who live today on Kampuchea are only a big branch of Thai race...To explain this act, truth of history, Siamese theoreticians explained that the obvious testimony that “Khmer are Thai race are in the civilization, culture, tradition, art of these two nation are very similar live brothers.”<sup>31</sup>

**SIAMESE NEWSPAPER, “TCHAO THAI” DATED ON 31 OCTOBER, 1859** wrote:

*“Mom Seni Pramoj said that “Kham” are Indian race. Thais who were in China, Yunnan fought victoriously on “Kham” until they returned to India. The land, in the ancient time, of “Kham” dwelled becoming the land of Thais and Thai people who were divided into two groups. Group One came to live in lower land who are called today “Kampuchea” (Cambodge). Other group live on highland and still keep the name “Thai” intact. As matter of fact, (according to Mom Seni’s speak) these two groups emerged from only one race was Thai race.”*<sup>32</sup>

After Luang Phibun took power as the Prime Minister in Bangkok in the end of 1938, the theories of Thai nationalism of Luang Wichit Wathakan also was officially proclaimed by the new regime of Thai government. In such ideas of revanchists who are aggressors and expansionism that the Luang Phibun Songkhram in 1939, before World War II and before the arrivals of Japanese troops in South East Asia, remarkably proclaimed Siam or according to Siamese language “Prathet Sayam) that Siamese liked to use many centuries ago to Thailand officially.

Siamese leaders who decided to take Thailand officially, to clearly confirm about the goals of Siamese leaders in incorporating all neighbours’ lands that Thais attempt to use the right for claiming back to ‘Thai Motherland’. Immediate results of implementing the theories of chauvinism like that were in the traits of Nazi fascism and revanchism by forcing political assimilation into Siamese nationalities without thinking of the International Law at all. The victims of political oppression against the Law of Nature until were banned not to speak their own language or using only the language but Siamese, are Chinese, Malay, Khmer and Laotians...etc.

<sup>30</sup> A Window On Thai History, B.J. Terwiel, 1991 - P.106

<sup>31</sup> Noun Khoeun, 1932 coup, Siam was changed to Thailand, 1971 - Pp.64-65

<sup>32</sup> Nuon Khoeun, 1932 coup, Siam was changed to Thailand, 1971 - P.67



The force of new Thai military including the theories of expanding “Thailand” in early 1940 becoming the serious threats inflicting on the neighbours especially Kampuchea and Laos.<sup>33</sup>

In a proclamation date June 24, 1939, the name of the state was changed from Siam to Thailand. At that time it was felt that the word Siam was not indigenous, but rather a term imposed by outsiders. The change of name may be seen as an act of self-assertion, by throwing off an alien label, and adopting a name based on an indigenous word, the Thais signalled to the world: “Rather than accept the name by which we have been known internationally since immemorial, and which is familiar to you all, we insist in being called by a name that we use ourselves.”

The Word ‘Thailand’ is composed of two components, the indigenous ethnic name Thai, and-perhaps ironically, given the above-the English word ‘land’. Purists would have preferred the use of the local word for ‘land’, *mueang*, and would have liked foreigners to have been persuaded to accept and use the name of ‘Mueang Thai’ for Thailand.<sup>34</sup>

All Khmer provinces had became all Siamese, present-day, there are millions of million Khmers still living there even if among them, some of whom were naturalised as Siamese by implementing political-forced- assimilations from Bangkok Authority for very long time.<sup>35</sup>

30 years passed...Thailand invaded wagging war to conquest the neighbours’ lands having actively strong support of diplomatic and military from Japanese revanchists’ period. This was in 1940, the first year of World War II in South East Asia. Kampuchea that was first being victimized and being worse than other neighbours because having lost the areas of 60,000Km2 (losing to Siamese grips) is equal to Khmer Krom under the domination of present-day Yuon South.

Mr Amiral Decoux, the former governor of Indochina during the World War II, who wrote in his book “A la barre de l’Indochine”, a phrase we should notice:

*“History can’t be forgotten, in fact about the memories of unexpected attacking. And considered the act of aggression is an obvious example of the betrayal act of some countries. Be summarized; are they doubtful about the criminal acts of Thailand committing in 1940s? It is normal, they always examined in our world, some countries, sooner or later, can’t be escaped from the condemnation of justice, and that seems the destiny is met from time to time, committing the betrayal or act of plundering whenever the country is in turmoil. The duties of the country like that answer to the history from their past country, and clearly confirm the dark motives or goals of those individuals, are those landowners.” (Amiral Decoux)<sup>36</sup>*

<sup>33</sup> Nuon Khoeun, 1932 coup, Siam was changed to Thailand, 1971 - PP.69-72

<sup>34</sup> A Window On Thai History, B.J. Terwiel, 1991 - P.16

<sup>35</sup> Nuon Khoeun, 1932 coup, Siam was changed to Thailand, 1971 - P.80

<sup>36</sup> Nuon Khoeun, 1932 coup, Siam was changed to Thailand, 1971 - Pp.92-94



We understand more clearly about the dark-dirty motives of Thai chauvinism/revanchism whose theories considered Kampuchea and Laos that are belong to Thailand and Siamese attempt to claim Mekong River as its natural frontier.

For claiming Mekong River to be its natural frontier, Luang Wichit Wathakan wrote in his book in English (Thailand's case), published in Bangkok in 1941, in which there is a phrase is said:

*"It is to be remembered that the past of the territories which we request to be returned to us is insignificant and our request in this connection had no other meaning than to have the Mekong River as natural frontier in conformity with international usages."*<sup>37</sup>

And this claiming, not only on Kampuchea and Laos at all, until to claim the land of Tonkin or present-day North Vietnam where there are Thai race live, some lands of Burma where there are Shan-Thai race live, and some lands of Malays, too. To say about Khmer nation who lived in Kampuchea, the same writer wrote on the pages 129-130:

*"This is an established fact that the Khmers and Cambodians are not the same people."*

*"The coming to existence of this new name "Cambodja marked the end of the old Khmer race and a birth of new people who have 90% of Thai blood..."*

*"...The loss of Thai territories can never be effaced from the memory of the Thai people until the said territories are fully restored to them."*

Scripture of Traybeydak (The Tripitaka or Three baskets, canons or collections of Buddhist sacred writings, which are:

- 1) Disciplined, consisting of series of instructions for the monks;
- 2) Things Strung Together, or sermons and addresses to all; and
- 3) 'Superior Truths or Metaphysics.) for political ideology of Thai New Age is certainly the idea implementing the theory of nationalism, expansionism that the new government of Phibun Songkhram after taking the power for 6 months was in 1939, proclaimed the changing name of Siam/Prathet Sayam to Thailand.<sup>38</sup>

The doubtful part of researching on Thai population by a foreigner, Serge Kreutz, who gives us-Khmer victims nothing about our Khmer/Kham compatriots who are living in their own ancestral lands for many centuries up to this day. Why didn't he describe any Khmer/Kham living in present-day Thailand? We still have a terrible doubt in our mind about this statistic of population showing no Khmer/Kham in Thailand:

<sup>37</sup> Nuon Khoeun, 1932 coup, Siam was changed to Thailand, 1971 - P.99

<sup>38</sup> Nuon Khoeun, 1932 coup, Siam was changed to Thailand, 1971 - Pp.100-102



## POPULATION

By Serge Kreutz

The population of Thailand is 60.6 million, the growth rate 1.5%, infant mortality 26 in 1,000 life births, and literacy 93.8%. With 60.6 million citizens, Thailand is less populous than Vietnam (74.6 million) and the Philippines (67.7 million) and much less populous than Indonesia (196.5 million) but larger than any of its immediate neighbors, Myanmar (46.7 million), Malaysia (20.1 million), Cambodia (9.8 million) and Laos (4.8 million).

The population growth rate is among the lowest in the region. Thailand's 1.5% are higher than China's 1.2% but lower than in Laos (2.9%), the Philippines (2.3%), Malaysia (2.4%), Vietnam (2.3%), Cambodia (2.5%), Myanmar (2.1%) and Indonesia (1.7%). The infant mortality rate is lower than in all the above cited countries except Malaysia. Thailand has the highest literacy rate among the countries cited above.<sup>39</sup>

## REGIONS

By Serge Kreutz

With an area of 513,115sqkm (198,404sqmi), Thailand has roughly the size of France. Located between 6° and 21° north latitude and 97° and 106° east longitude, she is bordered in the north by Burma and Laos, in the west by Burma, in the east by Cambodia and Laos and in the south by Malaysia (and the Gulf of Thailand). The longest north-south distance is about 1500km (930mi), the longest east-west distance about 800km (500mi).

The topography is flat alluvial plains intersected by winding rivers and streams in central Thailand, a plateau in the northeast, forest-covered mountains and hills in the north and mostly hills in the south.

**Central Thailand** - The central region is considered the heartland of the country. Basically it encompasses the alluvial plains created by the Chao Phraya River. The region is the most fertile of the country and due to an extensive network of canals and small irrigation projects, the area is a major producer of rice. It is also the most densely populated region of the country, with the capital, Bangkok, in its midst.

**Northern Thailand** - This region is composed of a series of parallel mountain ranges with an average elevation of 1,200m (3,900ft) above sea level, incised by steep valleys of the Ping, Wang, Yom, and Nan rivers. A large part of these mountains is still covered with tropical monsoon forests, though the most valuable timber, teak, has been cut to a wide extent (the government has now imposed a full logging ban). Doi Inthanon, with an elevation of 2,595m (8,514ft) the highest point in the country, is located in the extreme northwest of the region. The first three Thai kingdoms in Indochina had their capitals in northern Thailand, at Sukhothai, Chiang Mai and Chiang Saen. The second largest city of present-day Thailand, Chiang Mai, is the

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<sup>39</sup> Asia week, edition of November 17, 1995



center of the northern region. The northernmost corner of northern Thailand belongs to the region dubbed Golden Triangle - one of the world's major producers of opium.

**Isan countryside North-eastern Thailand** - The region principally consists of a saucer shaped plateau known as Korat Plateau with an average elevation of 200m (650ft). The region's soils are poor and sandy and rainfall is scant except for the rainy season from June to October when much of the land is flooded. Areas not used for agriculture are largely covered with savanna-type grasses and shrubs. The Northeast is the least developed region of the country, and the least favoured by tourists.

**East Coast** - This part of the country, geographically the southern edge of north-eastern Thailand along the Gulf of Thailand, has not traditionally been considered a separate region of the country. The division, often made today, is based on administrative and social factors more than on geological features. The region is distinguished from the Northeast in that it is far richer - the second richest region of the country, after the central plain. The East Coast has a well-established industrial and touristic infrastructure. Furthermore contributing to the region's wealth are extraordinary fruits (durians and mangos) as well as extraordinary stones (rubies and sapphires).

Thailand, or rather Siam, also has a long tradition of granting political asylum to groups from neighbouring countries who fled their homes because of religious or ethnically motivated persecution. Vietnamese Christians, Mon people from Burma and political dissidents from Cambodia have sought and received shelter in Thailand not just after the Vietnam War but already hundreds of years ago. And last not least, a large number of Chinese has migrated to Thailand from times when the Thais themselves only gained the territory of what today by and large is Thailand. The Chinese, though, rather came for commercial than religious or political reasons. The son of a Chinese father and a Thai mother, Taksin, even was king of Thailand from 1767 to 1782.

As I already mentioned in the Statistic of Khmer Krom population, both Yuon and Siamese imperialists are trying every means to cover up Cambodian populations, who are living in their ancestors' lands for many centuries up to this day, have been brutally forced-assimilation into both Siamese and Yuonese population, and many of who can't speak their own Khmer language at all. They have completely lost their national soul; it's a very terrible tragedy! The whole of Thailand that was used to belonging to Cambodians, but Latest estimates from the World Evangelization Research Center did research on Khmer Surins/Kham in Thailand; it has shown clearly that the Bangkok government is still covering up Khmer/Kham populations in its country from the outside world. Why did they do that to cover up like that? I would like my readers to answer to this question on your own. We clearly can see the tragic results of Khmer populations in Thailand:





## STATISTICS

Latest estimates from the World Evangelization Research Center.

### The People:

- People name: Northern Khmer
- Country: Thailand
- Their language: Northern Khmer

Population:

- (1990) 984,100
- (1995) 1,040,900
- (2000) 1,096,100

### Largest religion:

- Buddhist 95.7%
- Ethnic religionist 3%
- Nonreligious 1.1%
- Christians: <1%
- Church members: 1,145
- Scriptures in their own language: None
- Jesus Film in their own language: None
- Christian broadcasts in their own language: Available
- Mission agencies working among this people: 8
- Persons who have heard the Gospel: 355,000 (35%)
- Those evangelized by local Christians: 53,200 (6%)
- Those evangelized from the outside: 301,800 (29%)
- Persons who have never heard the Gospel: 685,900 (65%)

### Their Country:

- Country: Thailand

Population:

- (1990) 55,582,700
- (1995) 58,790,700
- (2000) 61,909,300

Major peoples in size order:

- Central Tai 34.6%
- North-eastern Tai 26.4%
- Northern Tai 10.5%
- Han Chinese 8.2%
- Southern Tai 7.8%

Major religions:

- Buddhist 91.6%
- Muslim 4%
- Chinese folk-religionist 1.4%



Number of denominations: 40  
1997 Bethany World Prayer Center

### **Thai authority required Cambodian children - whose parents**

Posted By: scd

Date: Monday, 1 September 2003, at 6:53 a.m.

Thai authority required Cambodian children—whose parents are vendors at a Thai Ruong Khloeu Market near the Cambodian-Thai border in Banteay Meanchey province—to attend Thai language classes at the market building.

The classes, which started a month ago, divided into three open-air classrooms and each class participated by 20 or 30 Cambodian schoolchildren. The children were taught only the Thai language and the teachers are Thai nationals. The classes allowed only Cambodian children aged less than 10 years to attend, according to vendors, whose sons and daughters attended the lessons. The teaching times were from 7:30 am to 11:30 am and the Thai authority provided free school materials for the students and a mini bus to transport them from home to school and from the school to home. What do you think about this article? This is the first step Thai are trying to convert young Khmer generation to speak only Thai. Then where they live, it will become Thai Land in the future.

Some of the Cambodian school children asked their Thai teacher some questions about their lessons during a break in an open-air classroom of a Thai Ruong Khloeu market building.

These are all fifth roots of the reasons that the Khmer people who really considered Siamese as their “6-Formidable-Cannorous-Century-old-Hereditary Foes of Khmers), who are the worst land-plunderers/landrobbers and earth-eaters, have kept conquering Khmer land for more than 6 Centuries so far so worse. This is the clearest revelation unfolds our Past and Present Endless Unforgettable Painful Suffering Tragedies, Hatred and animosity against Siamese/Thais are still very hot and fresh being everlasting-imprinted in every heart and mind of Khmer people. What means do we Khmer have to protect Cambodia from being wiped out of the World Map like Champa...and Khmer Krom that were being effaced on the World Map? And Who created Killing Fields in 1975 to 1979 to brutally massacre more than 3 million innocent Cambodians, more 460 000 lives again from 1979 1991 in Cambodia like that? Why did they do to us Khmer/Kham victims in such barbaric manners?



## **(6) THAIS CLAIMS TO BE THE BEST TOLERANT BUDDHISTS IN THE WORLD BUT SO BRUTAL!**

AFTER THE Siamese copied nearly everything from Khmer, and plundered too far many provinces of Cambodians. The people in the outside world might have been wrongly misled that Thais are the best tolerant Buddhist followers in the world. If they really thought so, they are completely wrong and they will be accused of having complicity with Thais to kill Khmers. Why am I saying like that? If my readers read all the Past and Present Endless Unforgettable Painful Suffering Tragedies of Khmer Histories in Khmer, French and English, you will know all for sure.

Herein, I would like to tell my readers in a brief detail about Thais who were/are at Khmer-Thai borders who had/have wickedly committed inhumane crimes against Khmer refugees between 1975 and 1991, and it's still happening right now. Between 1975 and 1979, Thais had unfairly and inhumanely committed barbaric crimes by forcing too far many Khmer refugees into the Vietnamese Hidden Faces behind the Killing Fields to be brutally murdered in the name of Angkar Leu/Cap Tren. And there were too far many Khmer refugees who were also poured down into the unknown jungles of Dangrek Mountain Ranges. Many of them who were brutally killed in mines and starved to death, losing their ways out.

I saw Thai soldiers/Tea Han who shot many Khmer refugees dead in Khao I Dang Camp with my own eyes in 1981. They were just common refugees who were thirty for food and freedom, peace and harmony that they never had since they were born Khmer.

Can we Khmer victims call Thais who are the best/worst tolerant Buddhist followers in the world or no? If not, why? It's unmentionable and unbelievable about Endless Past and Present Unforgettable Painful Suffering Tragedies of Khmers that are still so fresh and hot in our minds and hearts so far so worse.

Recently, according to RFA in May 2006 clearly revealed to the world that there were too many Khmer and Burmese bodies on Thai soil. Why did they kill those innocent people like that? Even if they, who were illegal migrants, came to look for work in Thailand, should not have been killed inhumanely and indiscriminately. But Thai Government will have a good excuse for those who were killed on their soil. In Australia, when illegal migrants are arrested and thrown into the Detention Centre/prison straightaway. After weeks/months, the Australian Government who will organize travel for those illegal migrants back to their hometown. Those illegal migrants, who came to land on Australia soil, never ever get killed so far.

If Khmers and Thais are the best tolerant Buddhist followers; Thais should not kill or forcibly pour Khmer refugees onto the Dangrek Mountain Ranges in 1979 or forcing them back to Cambodia to be brutally butchered in the name of Angkar Leu/Cap Tren from 1975 to 1979 like that:



Cambodia and Thailand: One year later

Date: Wednesday, 11 February 2004, at 1:06 a.m.

By Gordon Shapless

Tales of Asia

### **THE FALL OF THE KHMER ROUGE AND THE NEED FOR REFUGEE CAMPS**

When the Khmer Rouge fell in 1979 waves of refugees trudged through hell and back to make their way to the Thai border and hopefully to safety and freedom from advancing troops who had every intention of killing them. Those who were lucky enough to reach the border generally found themselves in one of three situations with the Thai soldiers stationed there. One, they were turned back to face certain death. Two, they were killed by the Thai soldiers. Or three, if they were women, they may first have been raped and then either sent back or killed. And then only under intense international pressure did Thailand allow the refugees through and camps were set up.

There's no denying that this is a tragedy of history and understandably remains a sore point with many Khmers today. However, it's not fair to say that your average Thai agrees with the actions of a handful of soldiers or with the Thai government's slow response in allowing refugee camps on their soil.

I'm an American citizen and am often at odds with policies of my government and I will be the first to agree that my government has committed numerous atrocities of its own. And I get very angry if someone, aware that I'm an American, expects me to take responsibility for these actions or even expects me to agree with them.

Hence, while what happened in 1979 may be hard to forgive, it's very unfair to hate an entire nation for the actions of a few soldiers and one government. And what about the USA? Khmers don't seem to hate America these days, but what did America do from 1969? Hmm, carpet-bombing, invasion, installation of an incompetent and corrupt dictator, several hundred thousand civilians killed, cleared the way for the Khmer Rouge's rise to power. So if you hate Thais for what they did in 1979 why then don't you hate Americans for what they did from 1969 to 1974?

On the subject of economic dominance I would also like to ask the Thais to consider how they feel about larger, more powerful nations such as the United States and whether they harbour some fear of being taken over and swallowed up by these economic giants? Because that's how a lot of Cambodians feel about Thailand. As Thais fear the west, Cambodians fear Thailand. My own take is all of these fears are completely unfounded. But as unfounded as they may be, the fears are there and they have to be acknowledged until that time they are allayed. <sup>40</sup>

As above-mentioned by Gordon Shapless who clearly tells us Khmer victims that Thais fear their economy being swallowed up by American giant economy and why Cambodians didn't hate Americans for what they had done to their fellow country men from 1969 to 1974.

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<sup>40</sup> <http://www.talesofasia.com>



Herein, I would like to tell my readers precisely: If Thais economy is swallowed up by American giant economy, Thais won't lose an inch of their land to American people who as I already mentioned in other chapters have never ever sent their troops to plunder that country like Cambodia, Vietnam and Laos during Yuon Warmongers from 1969 to 1975. And recently USA troops, who are still in Iraq to oust dictatorial Saddam Hussein, are ready to withdraw themselves at any time when a real peace and stability come to Iraq. And even if Thai economy is swallowed up by American giant economy, Thai people still have plenty of factories, which will also provide them plenty of jobs to support their daily livelihood. The reason Khmers who didn't hate Americans even if they brutally committed crimes against Cambodian as I already mentioned in The True History of Cambodia because they didn't plunder Cambodia. Americans only had bad complexity with Thai and South Vietnamese governments to destroy all Cambodian properties, temples/wats and infrastructures and to chase Vietcong away...etc. So Thai and South Vietnamese government who secretly whispered to their superpowerful American ears to bring all kinds of weapons were to be tested on Cambodia because they both knew that superpowerful-stupid-idiot Americans who have all sorts of weapons, which are ready to test on only Cambodia. By doing this, Thai and South Vietnamese government whose hands are still clean so far so good. The world only blames on Americans who completely brought down Cambodia to Year Zero. Whereas Thais and Yuon happily keep encroaching and plundering more lands of Cambodia so far so worse. But fortunately, people around the world are trying to create many kinds of organisations like UN, UNPO, UNICEF, World Vision, Human Right Watch, Amnesty international and so on helping to look after a small country like Cambodia, which is prevented from being wiped out on the World Map as I already mentioned in Khmer is a good sandwich on silver plate between Siamese and Yuonese From 1432 to 1900. After superpowerful-stupid-idiot Americans committed brutal crimes against Cambodians during Yuon warmongers, now there are so many Khmer refugees, who are humanitarially rescued and warmly accepted to live in USA freely and happily. This is why Cambodians didn't hate Americans, but they hate Yuon and Siam in their guts.

The people in the Muslim countries, who really hate the White domination, joined hand-in-hand to condemn Jewish who brutally commit barbaric crimes against their Muslim compatriots in Palestine...etc. Now, there are so many Mosques that have subsequently been built in Cambodia by Muslim countries with all the money being sent from Arab and Malaysia...etc. Whereas, Thai Buddhist followers tried to force Kham/Khmer into Thai racial integration, and plundering more lands of Khmer so far so worse. How do my readers view about tolerant Buddhist followers in Thailand? (See more in "*Soviet+Viet+Siam=Triple Murderous Imperialists of 20<sup>th</sup> Century*.")

One of Cambodian victims, who had gone with inhumane ordeals whilst he was in Thailand camp still bears all his bitterest past memories as a Khmer refugee, wrote to express his hatred against Thais and Vietnamese:



**I want to cut your throat ah Thai.**

Posted By: James bond

Date: Monday, 10 May 2004, at 10:20 p.m. POLITICS FORUM

What I want to do so bad now is to cut throat all Siam new born, what they did to me and my Cambodian families are always in my brain. Thais can get away for what they did that what they think. Vietnamese and Thais are the same, they were born to steal, and they were trained that way

**Again, disturbing news about barbaric Thai...**

Posted By: 6SPEED

Date: Saturday, 19 June 2004, at 10:29 a.m. POLITICS FORUM

Source: phnompenhpost.com (English newspaper)

JUNE 4: A Thai militiaman shot and killed a Khmer worker who was doing his job of guarding a Thai farmer's land about three kilometres from the border at Dangrek village, Thmar Pouk district, Banteay Meanchey. The District Police Chief Chhit Seng said Nem Tith, 53, was shot four times in the head and died on the way to Tapraya hospital, Thailand.<sup>41</sup>

Thai troops pull down Cambodian boundary wall by unshamefacedly claiming that Cambodians being encroached on the Thai territory. Who illegally plundered the whole present Thailand of former Khmer kingdom? Are Thais really the best tolerant Buddhist followers or the worst murderous landplunderers of Cambodian land? Let my foreign readers answer to these questions on your own:

**Thai troops pull down Cambodian boundary wall**[www.chinaview.cn](http://www.chinaview.cn) 2004-04-09 16:57:16

BANGKOK, April 9 (Xinhuanet) -- Thai troops narrowly avoided a confrontation with the Cambodian border police when they demolished a concrete boundary wall which Thailand had claimed being encroached on the Thai territory.

Troops from the Burapha Division took pains to inform Cambodian border control police of their intention Thursday morning, stressing that the one meter high, 800-meter long wall stretched 200 meters into Thai territory, but the Cambodian forces remained unimpressed by their arguments, the state-run Thai News Agency reported Friday.

Ignoring Cambodian requests to wait for authorization from higher officials, the Thai troops began the demolition, only to be confronted by an extra 30 heavily armed Cambodian officers, the agency reported.

As weapons were raised, Thai officers moved desperately to negotiate with the Cambodian forces, noting that the wall violated international border agreements between the two countries, which state that neither side must attempt to change the boundary before a permanent agreement on the boundary demarcation is made by a bilateral border committee, the agency said.

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<sup>41</sup> <http://camweb.org/bbs/politics/index.cgi?read=52000>



Fortunately for the Thai troops, the Cambodian side acquiesced, and the demolition went ahead as planned.

Maj. Gen. Prayut Chanocha, Commander of the Burapha troops, was quoted by the agency as saying that the problem began around one month ago when Cambodia first started constructing the wall.

As soon as the construction had begun, Thailand had warned Cambodia to halt it immediately.

But this and several subsequent letters had failed to elicit a response from the Cambodian side, and the construction had continued apace.

Stressing that Thailand had no intention of picking quarrels with its neighbors, Maj. Gen. Prayut said, "The demolition is now complete. I am confident that there will be no more incidents along the border, as what we did was correct." Enditem

We also understand more clearly about Thai Buddhist tolerant in Thailand through Serge Kreutz:

## RELIGION

Buddhism of the Theravada confession is the principal religion of the country. 94% of the country's population adheres to it. Schools teach Buddhist tenets and morals as part of the curriculum except in Muslim areas in the South.



All Buddhist religious ceremonies center at the Wat, a combination of monastery and temple. There are about 32,000 Wats in the country. It is socially expected that every Thai male will become a monk at least once in his life for a period of about 3 months in order to study Buddhism and live the Buddhist way in the monastery. The present King Bhumiphol Adulyadej became a monk in 1956 and took residence at Wat Bovornivet. Crown Prince Vajiralongkorn, the only son of the King was ordained a monk in 1978.

Buddhism is probably the most tolerant religion of the world, and it can coexist with any other religion (though most other religions aim to be exclusive and cannot accommodate Buddhism at the same time). Accordingly, Thailand has a long history of religious tolerance. Though traditionally he has to be a Buddhist, the King besides being the head of state is the upholder of all religions professed by his people.



As obtaining anything through power or force is completely against the logics of Buddha's teachings, Buddhism is not only considerably more tolerant than most religions but also less institutionalized. There is nothing like a Buddhist Vatican. Therefore, much of the more earthly matters, from land ownership to the preservation of Buddhist architectural monuments, are handled by the Thai government through the Department of Religious Affairs in the Ministry of Education.

"Thai law has a number of special sections concerning religious offenses, and these cover not only Buddhism, the religion of the majority of the people, but also any other faiths represented in the Kingdom. It is, for instance unlawful to commit any act, by any means whatever, to an object of a place of religious worship of any community in a manner likely to insult the religion. Similarly, 'whoever causes any disturbance at an assembly lawfully engaged in the performance of religious worship or religious ceremonies' is subject to punishment, as well as 'whoever dresses or uses a symbol showing that he is a priest or novice, holyman or clergyman of any religion unlawfully in order to make another person believe he is such person.' In less legal language, here are a few tips on what to do and what not to do on a visit to a religious place:

The quoted text not only presumes that the Buddhist teachings are correct beyond doubt but also that, furthermore, Theravada (Hinayana) Buddhism is the orthodox and correct denomination, as distinguished from Mahayana Buddhism. This additionally gives the quoted text a degree of authenticity that could not be achieved by any summary written by a Western, non-Buddhist author (highlighting added by the author of this text, otherwise no changes made):

"Buddhism is a natural religion, for it does not violate either mind or body. Its ethics closely approximates the Natural Law. Buddhism is also classified as an atheistic religion, for it does not consist in God and Soul theories which can neither be proved by self-experiment nor by intuition. It concerns only self-evident facts of suffering and can be experienced by every man in himself and the surrounding world.

Buddhism is a teaching of the Buddha who was born a prince of Kapilavathu, at the part of the Himalaya Mountains near the border of Nepal in 623 B.C. He married and had a son. Although surrounded by all the Court's glamour and luxuries, the sight of a decrepit old man, sick man, dead man and mendicant monk, these "four signs" left such a deep impression upon His mind that, at the age of 29, He decided to leave His palace and enter "the homeless life" of a monk to seek the truth and find a way to salvation for all sentient beings. In His search for salvation among the teachers, He surpassed them and found that their doctrines were insufficient, not leading to Awakening, to Extinction and to Enlightenment and Insight. He departed those teachers and turned to practice self-mortification for six years with great zeal and effort. He met five ascetics or Panca Vaggiya who offered their services to Him. Finally, the Buddha realized that the ascetic exercises were not the right way to attain salvation. He had practiced self-mortification to the limit of His endurance and felt very weakened without achieving anything. So, He partook of food, regained strength and began to practice meditation which finally led to His enlightenment under the



Holy Bodhi tree near the town of Uruvela, the present Buddha-Gaya when he was only 35 years old.

Through His deep contemplation upon His ownself, the Buddha became cognizant of how men are born and die according to their good and evil will actions, according to their self-created Karma (or the consequence of meritorious and demeritorious deeds.) By the same intuition, He became cognizant of the "Five Aggregates of Existence" or the Panca Khandha that are Rupa (Body), Vedana (Feeling), Sanna (Cognition), Sankhara (Impression) and Vinnana (Consciousness), that man is only an embodiment of these five aggregates, or in other words man is made up of Khandha, none of which belongs to anyone, and the clinging to each or to the whole, will only result in the conception of the new life and the round of existence (Samsara.) This creates the "Delusion of Self", and He discovered the "Four Noble Truths" which lead to the cessation of all sufferings and of rebirth.

Finally, the Lord Buddha out of compassion to all beings was determined to reveal His Teachings. He proclaimed for the first time the Dhamma in a discourse to the five ascetics. This discourse is universally known as the "Four Noble Truths" and contains the essence of the Buddha's Doctrines. The Lord Buddha taught His Doctrines for nearly 45 years, walking up and down from town to town and from village to village, in Northern India. At the age of 80, He fell ill and died in Kusinara in the country of the Malas on the Visaka, on the full moon day of the sixth lunar month in the year 543 B.C.

There are lots of historical proof of the Buddha's real existence, such as the Asoka-Pillar erected in Lumbini park at Kapilavatthu (near Nepal) in remembrance of the Birth of the Lord, by King Asoka (262 - 222 B.C.) and discovered in 1890, contemporary Indian literature, the Pali-Canon Tripitaka, that is the collection of Discipline (Vinaya), of Discourses (Suttanta) and of Philosophical (Abhidhamma), the Sanskrit Canon, the records of two Chinese travellers to India, Fahian (394 - 441 A.D.) and Yuan Tshang (630 - 644 A.D.) and lastly the Buddha's Doctrine itself, which is based on true facts of actuality, the truth of which can be experienced by Insight by anyone himself with sufficient intelligence and patience.

The Teaching of the Buddha was not written down by Himself. Immediately after his death, the first Council of his disciples took place in 477 B.C. and all his Discourses were fixed and the ground plan was laid for the Pali-Canon. There was a second Council and third Council (377 and 343 B.C.) and the discourses were sorted into different collections called Pitakas, namely the Sutta Pitaka which contains the discourses of the Buddha, the Vinaya Pitaka which contains the rules and regulations of the Holy Brotherhood, and many centuries later the Abhidhamma Pitaka was added which contains expositions of a scholastic nature of the two first Pitakas.

From the "Asoka Pillars" we learn that King Asoka of India sent forth his missionaries to all provinces of the Empire and then to the neighbouring Kingdom of Ceylon, Kashmir and Tibet in the North, to Persia, Antioch and Egypt and Greece in the West. King Asoka called a council which was the Third Council, and the Pali-Canon was revised and confined. After his death, Buddhism split into two different schools, namely Hinayana or the Lesser Vehicles and the Mahayana or the Greater Vehicles. Hinayana is the orthodox, based upon the Pali scripture. This school tries to



preserve the original doctrines, and nowadays is practiced in Ceylon, Burma, Thailand, Laos and Cambodia. While, Mahayana is an enlargement and further development of the original doctrine and based on the Sanskrit scripture translated from the Pali Text and modifies some doctrinal principles in order to adapt its teaching to local environment and to interpret Buddhism by laying a stress on some philosophical points of view. This is believed in Tibet, Korea, Japan, Sikkim, Bhutan, Mongolia, and Vietnam.

Buddhism was first introduced into Thailand as Hinayana Buddhism in about 329 B.C., later in about 700 A.D., Mahayana Buddhism came. However, in 1000 A.D. Hinayana was again re-introduced from Burma. In 1253 A.D., Thai Buddhist Monks went to Ceylon and brought back with them the Pali scripts. They also invited the Ceylonese Monks to Thailand. Ever since then all Kings of Thailand embraced Hinayana Buddhism which then became the National Religion.

Lord Buddha formulated his Doctrine of Misery and Salvation from it in four theses, called the Four Noble Truths. They are:

- 1) The Noble Truth of Suffering: Rebirth, old age, disease, death, sorrow, lamentation, pain, grief and despair, association with objects we dislike, separation from objects we love, not to obtain what one desires cause suffering. There are also many happy hours and pleasure in a man's life-time, but according to the law of nature, they are impermanent and these last only for a short time and vanish into nothing. Only sorrow, lamentation, pain, grief and despair are left by them behind.
- 2) The Noble Truth of The Arising of Suffering: The Threefold Cravings lead every being from birth to birth and is accompanied by joy and lust, seeking its gratification here and there, namely: Sensual Craving, Craving for Existence and Craving for Wealth and Power. There is also a sixfold craving, namely, the eye craves for forms, the ear craves for sounds, the nose craves for odours, the tongue craves for taste, the body craves for objects, and the mind craves for nouns, dreams or illusions. These Cravings and ignorance of the law of nature are the condition of origin of individual sufferings.
- 3) The Noble Truth of the Cessation of Sufferings: The condition of cessation of suffering is the complete fading away and extinction of this three fold craving, forsaking it and giving it up, the liberation and detachment from it. The condition of mind of a person who has been giving up this threefold cravings or this sixfold craving together with ignorance can realize Nibbana (or the Extinction of the Cravings.)
- 4) The Noble Truth of The Path leading to the Cessation of Suffering: It is the Noble Eightfold Path (or the Middle Path because it avoids the two extremes of sensual pleasure and self-mortification), that leads to the Cessation of Sufferings. To weed out cravings and ignorance, these two chief evil-doers of individual existence and to overcome rebirth, old age, disease, death, sorrows, lamentation, pain, grief and despair, to make an end of this whole mass of misery and thus to attain Nibbana, Liberation and Salvation one should practice the Noble Eightfold Path (or the Middle Path)





### THE NOBLE EIGHTFOLD PATHS ARE:

- 1) Right Knowledge, which means an intellectual grasp of the Teaching of the Dhamma, the Four Noble Truths and the Law of Karma;
- 2) Right Intention, which involves the elimination of all ambitions, revenge, hatred, greed lust and violence;
- 3) Right Speech, which means stamping out all lies, controlling speech, being courteous, considerate, scrupulously true, no evil words escape from lips, compassionate and full of sympathy, with a heart full of loving-kindness and free from secret malice;
- 4) Right Action, which means the avoidance of destruction of any living being, of taking what has not been given, indulging in sensuality, slander and intoxicating liquor or drugs;
- 5) Right Livelihood, which means pursuing a trade or occupation compatible with the above;
- 6) Right Effort, means to prevent new evil entering one's mind, to remove all evil already there, to develop such good in one's mind and to maintain a good and meritorious state of mind that has already arisen;
- 7) Right Attentiveness, which means the continual recollection of all phenomena about bodily structure, all parts of the human body, all states of health, all impurity and purity of mind, contemplation of various states of mind and all kinds of temperaments;
- 8) Right Concentration, which is the threshold of Nibbana, consists of the Four Great Efforts, namely, the effort to avoid and to overcome evil states of mind, and the effort to develop and to maintain good states of mind. It is also a composed state of mind which is accompanied by Right Knowledge, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort and Right Attentiveness. The purpose of attaining Right Concentration is to develop the eye of wisdom.

However, the simplest teaching which the Buddha taught was to do good, to avoid evil and purify the heart. According to the Buddha, the hearts of ordinary men are not pure. They are filled with greed, ill will and delusion. Greed and hatred are impurities caused by desires which ignorance is the cause of delusion, especially delusion of self. Ignorance, in fact, is the cause of desire itself and thus the primary cause of all suffering and of rebirth. The Lord taught, purifying the heart: 1. by practicing self-control, and self restraint; 2. by meditating upon one's ownself; and 3. by following the Holy Eightfold Path that leads to the cessation of all sufferings.

### SOME PRACTICE AND RULES:

The Five Rules Morality (Pancha Sila) for laity, namely, abstention from: 1) Killing any living being, 2) Stealing, 3) Adultery, 4) Lying, and 5) Drinking Intoxicating Drinks.



**THE EIGHT RULES OF MORALITY ON BUDDHIST HOLY DAY, ESPECIALLY FOR OLDER PEOPLE, NAMELY, ABSTENTION FROM:**

- 1) Killing any living being,
- 2) Stealing,
- 3) Adultery,
- 4) Lying,
- 5) Drinking Intoxicating Drinks,
- 6) Eating after midday,
- 7) Dancing, Singing, Music, Stage-plays, Garlands, Perfume, Cosmetics, ornament and
- 8) Using luxurious beds.

In addition to the above, namely, the Eight Rules for Older People, the novices practice Ten Rules for Novices and the monks practice 227 other Rules."

If we all Khmers didn't go through what we had in the bitterest past, or losing many Khmer provinces to Thai Buddhist tolerant followers, we might have thought like the foreigners who have also wrongly thought that the Thailand is the best tolerant Buddhist country in the world. But it's the worst tolerant Buddhist followers on this planet to us-Khmer victims, am I right? As we have clearly seen riots being erupted in southern Thailand, which Muslim insurgents are brutally cracked down by cruel Thai soldiers. If Thais, Buddhist tolerant followers, use non-violence against its neighbours, they would not have plundered and robbed the vast lands from Cambodia. But Thais are used to use much violence against Cambodian landowners for a few centuries up until now. But unfortunately, Muslims in southern Thailand, who are strongly condemned to have connection of terrorism with Al Qaeda, are unfairly accused of bandits and JI/ international terrorism. We Khmer Buddhist believers do not support both Thais' and Muslims' violence and brutalities against each other. We all should make all efforts to resolve all peaceful means, if Thai Buddhist believers have illegally stolen land from Muslims in southern provinces from Malays; they must return all stolen lands to Indigenous Malays immediately with the Law of UN. The world is in current chaotic situation with the international terrorism as I've already mentioned in Vietnamese secret agents in both Cambodia and Laos, so Thais hit the jackpot of cracking down the Muslims in southern Thailand provinces brutally and legally by using a mix of peaceful means and force to resolve the crisis in the region. It means if you kill my family; I will kill your family in revengefulness. This is Thai way of preaching their children in Buddhist Dhamma. Very few countries in the Western condemn Thai soldiers' brutalities against Muslims. There are causes and effects killing each other in southern provinces:

**Buddhist dies in Thai bomb blast**

A bomb has exploded at a morning market in southern Thailand, killing a Buddhist man and wounding at least seven other people.

The blast in the Tanto district of Yala province came hours after at least two bombings in neighbouring Narathiwat.

The violence is the latest to hit the mainly Muslim southern provinces.



At least 500 people have been killed in clashes between security forces and militants this year, including at least 85 Muslims at a protest last month. The army said they died in the aftermath of a demonstration in Narathiwat, 78 of them after they were overcrowded into army trucks following their arrest. More than 20 people, including Buddhist civilians, have been killed in apparent revenge attacks by suspected Muslim militants.



#### 'Violent ways'

The device, believed to have been triggered by a mobile phone, exploded at the market around 0700 (0000 GMT), a local policeman said. The latest blast followed a bomb in the capital of Narathiwat on Friday, which injured at least 14 people. A police spokesman said someone pretending to be a customer left a bomb in a bag at the restaurant and detonated it after leaving. In a neighbouring province a teacher was shot dead from the back of a motorbike. Prime Minister Thaksin Shinawatra pledged to use a mix of peaceful means and force to resolve the crisis in the region. "We really wished to solve the problems by peaceful means. But some people have still used violent ways, so we have to use both ways," Mr Thaksin said in his weekly radio address. Thailand's Muslim population has long complained of discrimination by the authorities in Bangkok. But the security situation has been deteriorating since the start of this year, with almost daily attacks which the authorities have blamed on Muslim separatists. The Thai army has denied claims that up to 40 people are still unaccounted for following a protest in southern Thailand which led to 85 deaths. The Bangkok Post said relatives of the people alleged to be missing had formally petitioned the authorities. But General Sirichai Thanyasiri, head of the military in southern Thailand, said it was impossible that more people were still unaccounted for. The dispute came as apparent revenge attacks for the deaths continued. Police said a second Buddhist man had been found beheaded, in Narathiwat province, with notes beside him indicating he was killed in revenge for the deaths two weeks ago. The latest violence started following a protest in the town of Takbai, Narathiwat province, on 25 October. The army said 85 people died in the aftermath, 78 of them after they were overcrowded into army trucks following their arrest.



**TROUBLED SOUTH:** Home to most of Thailand's 4% Muslim minority. Muslim rebels fought the government up to the mid-80s. Suspected militants have upped attacks this year, targeting Buddhists. Security forces' response criticised by rights groups.

General Sirichai denied rumours that the death toll could be higher. But the rumours have stoked memories of a 1992 incident known as Black May, when pro-democracy students in Bangkok disappeared after an army crackdown. 'Revenge attacks'

In the wake of the Takbai protests, 22 bodies remain unidentified.

Army spokesman Colonel Somkuan Saengpattranet told the BBC that DNA samples had been taken from these bodies, and they did not correspond to the 40 people now being reported missing.

He confirmed that an investigation has been launched and that it would be carried out by the police and local authorities.

Authorities say reprisal attacks for the Takbai deaths by suspected Muslim militants have killed at least 20 state officials and Buddhist civilians.

Police on Tuesday said the beheaded corpse of a 60-year-old rubber tapper was found accompanied by several notes, one of which read: "This is trivial compared to the killings of the innocents at Takbai."

The beheading is the second such killing in a week. The remains of a Buddhist village leader were found in Narathiwat province on 2 November.

Earlier on Tuesday a Buddhist couple was killed by a gunman riding on a motorbike in nearby Yala province.

Thai Prime Minister Thaksin Shinawatra has admitted that mistakes were made when the security forces broke up the demonstration, but has so far refused to apologise.

Thailand's Muslim population has long complained of discrimination by the authorities in Bangkok.

But the security situation has been deteriorating since the start of this year, with almost daily attacks which the authorities have blamed on Muslim separatists.

Thailand's Muslim community has reacted with shock and frustration to the news that 78 Muslim men died in police custody after a protest turned violent.



This is an excessive use of force,  
but this time they must do something, I will insist on that when  
I meet the prime minister  
Dr Charan Maluleem

### **The mood is of shock and anger**

Islamic leaders have called for calm in the three majority Muslim provinces of Narathiwat, Pattani and Yala that sit on Thailand's southern border with Malaysia. However, they fear that the grief being felt in the community is quickly turning into anger. "The situation will become worse", one young woman in Pattani province told BBC News Online. She asked not to be named because she feared reprisals from the authorities. But she was blunt in her assessment of the situation. "The government has used violence to solve the problem, and it hasn't worked," she said, echoing the feelings of many people in the region. "The police and soldiers don't understand the culture here. The authorities should use local people, but they don't, and they just make the situation worse". These sounds like radical opinions and few people are willing to express them in public. But religious leaders in southern Thailand are worried that many moderate Muslims are turning away from a government that they claim has failed to protect them against the violence that has flared in the region since the beginning of the year.

### **Loss of trust**

Thailand's Prime Minister Thaksin Shinawatra has stated that he understands the problems of the Muslim community in the south. But he has also demanded that respect is shown to the forces of law and order. The prime minister's spokesman, Jakrapop Penkhair, is keen to stress that the government does not want to isolate the Muslims in the south. "It's not us against them. We must have more dialogue at local and national level, but it's really about understanding each other," he said. But the problem for the government will be to win back the trust of a community that sees these deaths as just the latest example of excessive force from the police and military. "We must have a fair and just investigation of the recent events", says Mr Penkhair. "The truth and facts of the incident must be investigated, but in the meantime we cannot let the acts of insurgents destroy law and order in the south". The government has





maintained that Monday's violence was triggered when insurgent groups aggravated what had been a peaceful demonstration.



But according to Muslim scholar Dr Charan Maluleem, blaming insurgents is over-simplifying the issue. "The problem is not one group. We have some religious fanatics, we have some separatists. Drugs have become involved and even politicians who are trying to get more power. We need to get people to listen to the moderate line, but it is very difficult," he said. But Dr Charan, who advises the prime minister on Muslim affairs, thinks that the government will now see what is actually going on in the south. "The government realizes what the military has done. This is an excessive use of force, but this time they must do something, I will insist on that when I meet the prime minister," he said. The conflict in Southern Thailand has now claimed the lives of more than 400 people since the beginning of this year. Dr Charan maintains that the lives of ordinary Muslims are not at risk, but he concedes that the outlook is not good. "What we worry most about is the future. We must modernize in the South, but if you ask what the future holds, most Muslims will say it is very uncertain".

### **Eyewitness: Thai violence aftermath**

Last month more than 100 suspected Islamic militants were killed in clashes with security forces in southern Thailand. Thai journalist Supattra Vimonsuknopparat reports from the area.

The empty field in front of the Krue Se mosque, where more than 30 people were killed, is now a market, selling photographs of the attack and T-shirts with pictures of the site.

Cars were lined up along the road as tourists queued to visit the scene of one of the worst clashes in the

### **28 April violence**

Kolee came with his wife and sons from the neighbouring province of Yala. "We never came here before, even though we live in Yala, just one hour from Pattani. After we heard the news we decided to visit," he said. "Nobody wanted this thing to happen, but there is nothing we can do now."



Others touring the mosque were angrier. Crowds pointed to the damage on the walls and floor, from the grenades and automatic weapons used in the shoot-out between the youths and security personnel. Derashid Cih, one of the locals who gathered at the site within hours of the attack, said: "This mosque is ancient and well-known, not only for local people but also for people everywhere. "People are very upset that the mosque was shot, and it will take long time for them to feel better," he said. Forty-year-old Soe was also there that day. He said he heard gunshots even after security officials had stormed the mosque, prompting speculation that some of the men holed up inside were executed rather than killed during the fighting. He said he felt immense sympathy for the relatives of those who lost their lives.

## Football team mourned

### Bangkok to probe mosque clash

Thailand has appointed an independent commission to probe last week's mosque shoot-out, amid international concern at its bloody outcome. The announcement was made as Malaysian senior officials arrived in Bangkok for talks on the violence, which has bruised Thai-Malaysian relations. Malaysian public opinion is sensitive to the plight of fellow Malay Muslims in southern Thailand. The region remains tense, and several hundred more troops have been deployed. The UN and local Muslim leaders have questioned the degree of force used by Thai security forces in quashing the violence. More than 30 Muslim militants died in the mosque shoot-out in Pattani province - part of a wave of violence last Wednesday in the Muslim-majority provinces of Yala, Pattani and Songkhla. The independent commission, which will be headed by a former judge, Suchinda Yongsoonthorn, is required to "probe into the incident to find the persons or agencies who should take responsibility for possible legal implications," a government statement said. "Even though this incident was unavoidable," said spokesman Jakrapob Penkhair, "the government wants related facts to be established by people knowledgeable in gathering information, religion, and foreign relations."



Yala: At least five police posts attacked  
 Songkhla: Security base targeted  
 Pattani: Shoot-out between police and gunmen  
 trapped in mosque



## UN demands Thai clashes inquiry

The UN's human rights agency has urged Thailand to carry out an urgent investigation into Wednesday's clashes. The agency's acting head, Bertrand Ramcharan, said the investigation should be "swift and transparent". More than 100 youths were killed by security forces, after they carried out a series of raids on police and army posts in three southern provinces. The government has defended the killings, saying security forces had to take "strong and decisive action". The Thai Foreign Ministry said in a statement: "The death toll is indeed unfortunate. But given the scale and intensity and swiftness of the attacks carried out by the militants, the government had to take strong and decisive action." But Mr Ramcharan reminded the Thai security forces of their obligations under international law, to refrain from excessive force. "He urged immediate measures be taken to ensure full respect for the human rights of all concerned, including those detained following Wednesday's confrontations," said UN spokesman Jose Diaz. The UN is not alone in questioning the level of force used by the Thai security forces to quash the attacks. The New York-based group Human Rights Watch said on Thursday that Thailand should investigate whether "such a high level of lethal force was necessary", and Muslim leaders have also questioned the severity of the authorities' response. The worst fighting took place at the Krue-Sae mosque in Pattani province, where 32 people were killed. On Friday, mourners gathered at the mosque to pay their respects to the dead. The mood was reported to be a mix of sadness and anger. "The military could have caught them without killing them, but they didn't," one man told the French news agency AFP. According to the Foreign Ministry statement, the clash at the mosque "threatened to escalate, compelling the security forces to take decisive actions to bring the situation under control". Separatist struggle The Foreign Ministry statement reiterated Prime Minister Thaksin Shinawatra's assertion that Wednesday's violence had no connection with international terrorism or "sectarian and religious conflicts". But there is mounting evidence to the contrary. On Friday, senior security adviser Gen Kitti Rattanchaya said the attackers had been trained both in Thailand and overseas, and were ready to sacrifice themselves. Mama Matiyoh, whom police accuse of taking part in an attack in Yala, said he and his colleagues were willing to die for Allah, according to the Bangkok Post newspaper. He reportedly said they took part in the uprising because they wanted to declare an Islamic state in the south of Thailand. A statement purporting to be from the local separatist group Pulo (Patani United Liberation Organisation) urged the Malay people in southern Thailand and Muslims throughout the country to follow Islamic teachings. The statement, which appeared on Pulo's website on Friday, warned Muslims not to go to venues such as bars, nightclubs and concerts, asking them instead to stay at home or in mosques. "If you follow this instruction you will live in happiness," the statement said. Who was behind the Thai attacks?



By Kate McGeown  
BBC News Online

Militant attacks on a series of police outposts in April have left many in southern Thailand reeling.

Mystery surrounds the identity of the attackers - and the reason for what many see as little more than a suicide mission.



The attackers took part in an almost suicidal mission

Prime Minister Thaksin Shinawatra has blamed the violence on local gangs involved in smuggling and drug trafficking. But there is an increasing fear that Islamic separatists were behind the attacks - helped by international militant organisations. Brian Dougherty, from the Bangkok-based risk consultancy Hill and Associates, said that while those who took part could well have been members of criminal gangs, the more important question is why they did it. The statistics show the inequality of the struggle - more than 100 of the machete-wielding attackers died, compared with just five members of the heavily-armed security forces. "The organisers, at least, knew full well that many of them would be killed," Mr Dougherty said. "This represents an ideological shift, and a major step-up in the problems of southern Thailand."

#### Separatist hopes

The alienation felt by Thailand's Muslim community - which is largely concentrated in the southern provinces - has been the source of a decades-old separatist struggle. The violence abated in the late 1980s, but a raid on an army depot in Narathiwat province in January ignited fears of a return. Few, though, would have predicted the scale of Wednesday's violence. "The number of people killed in yesterday's clashes is about the same as usually die in a year (from separatist violence)," said Sajjan Gohel, a security analyst from the Asia-Pacific Foundation. Analysts point to a number of local Muslim groups that could have been behind Wednesday's attacks - including PULO (the Pattani United Liberation Organisation), BRN (the Barisan Revolusi Nasional) and GMIP (Gerakan Mujahadeen Islam Pattani). These groups have long been campaigning for a separate Muslim state - similar to the Islamic Sultanate of Pattani that became part of Thailand about a hundred years ago.



More than 100 of the militants were killed, 30 of them in a mosque raid

In the past, these groups have been linked with larger Islamic organisations such as Jemaah Islamiah (JI) - blamed for terrorist attacks across South East Asia - and GAM, the rebel movement in the troubled Indonesian province of Aceh. In the wake of the recent attacks, there are fears these connections may still be alive and well. "I don't believe the violence is just due to small gangs operating in isolation," said Sajjan Gohel. He points to the arrest of Hambali, who is thought to be the operations chief for JI and dubbed the Osama Bin Laden of South East Asia. Hambali was detained in Thailand in 2003, and is believed to have been given shelter there for a time - clearly indicating he had contacts in the region. There is also evidence that many members of Thailand's Islamic groups, especially Pulo, were given training by militant organisations in Afghanistan and Pakistan. But while JI, or an organisation like it, may have influenced Wednesday's attacks, analysts believe local groups are much more likely to have been in overall control. "Muslims of southern Thailand are a very proud people - with their own culture and language," said Panitan Wattanayagorn, a political science professor at Bangkok's Chulalongkorn University. "They are anxious to protect their own identity," he said. While JI shares the same Muslim ideals as local groups, its aim is the creation of a pan-Asian Islamic super-state, rather than the relatively small secessionist struggle waged by organisations such as Pulo. And whether international militant groups were implicated in Wednesday's violence or not, they could still exploit the growth in Islamic radicalism which appears to exist in Thailand's southern provinces. "The incident has attracted attention to this area in the future as a fertile recruiting ground," said Mr Gohel.

### Government line

Despite the evidence to the contrary, Prime Minister Thaksin so far insists that Wednesday's violence was perpetrated by teenagers hired by criminal gangs. According to Panitan Wattanayagorn, the Thai government has good reason not to admit to the involvement of an Islamic group.





Security officers are now patrolling the troubled southern provinces

"If you said a religious movement was to blame, you would immediately ignite Muslim sentiments," he said. Sajjan Gohel also cites the reluctance of governments in general to admit to problems of militancy within their borders. "They seem to think it would create internal insecurity," he said. "But they need to understand it's a global issue, and it's not necessarily the country's fault." "Terrorism is like the Sars virus," he said. "It spreads wherever it wants."

### **Analysis: Thailand's Muslim divide**

By Tony Cheng BBC, Bangkok

The Krue Se mosque in Pattani, scene of the final bloody shoot-out after Wednesday's attacks, is meant to be a sign of religious harmony in Thailand's southern Muslim provinces.

It sits next to a Buddhist shrine which legend tells was built by the sister of the Chinese convert to Islam who founded the mosque. But the story also tells of how the sister cursed the mosque when her brother refused to renounce his Islamic faith.



Images like this may only fuel discontent

Although construction began in 1578, the mosque was never completed. It is a prophetic story that illustrates how uncomfortable the historical relationship between Muslims and Buddhists has been in this region. The Thai provinces of Songkhla, Pattani and Yala sit directly on the border with Malaysia, and as well as marking a national boundary, this is the point at which the religious division of South-East Asia moves from being predominantly Buddhist to



predominantly Muslim. Over 100 years ago the kings of Siam absorbed the Islamic kingdom of Pattani into their territory. Many people see this as the start of the region's Muslim insurgency. Others point to much more modern reasons for the problems in the south. This has led to an increase in the dissemination of more radical Islamic beliefs among young people. They point to Thailand's active participation in the war against terror, and the presence of Thai troops in Iraq, as fuel for this radicalisation. Thailand's government has seemed uncertain who to blame. Various officials have blamed Muslim insurgents - sometimes saying they were localised, other times saying they were operating from across the border in Malaysia - or bandits running lucrative smuggling routes over the border. But so far the government has failed to find any solution for the troubles in the south and the scars left by Wednesday's attacks will take a very long time to heal.

Last Updated: Wednesday, 28 April, 2004, 16:09 GMT 17:09 UK

### **'Bandits' blamed for Thai attacks**

Thailand's prime minister says 107 attackers killed by the security forces in the Muslim south were common criminals, not Islamic militants.

Speaking after the bloodiest day in recent Thai history, Thaksin Shinawatra blamed local gangs for the violence. Many were killed as they attacked security posts, while at least 30 died after taking refuge in a mosque. But concern is growing that the government's response was heavy-handed and could spark more violence. 'Bandits' The attackers were "youths from the southern provinces" whose actions were "not linked with international terrorists," the prime minister told reporters. "We will uproot them, depriving them of a chance to allude to issues of separatism and religion. In the end they were all bandits." Wednesday's fighting is the latest and worst incident in a series of almost daily attacks in the region since January that had left 100 dead. Muslims in Thailand's poor southern provinces, where separatist tensions have simmered for decades, have long felt discriminated against by the government in Bangkok. Many observers say the current troubles in the south have been exacerbated by the government's policy of cracking down on militants, using heavy-handed tactics that may have served to encourage those who already felt disenfranchised. And some analysts have voiced concerns that Wednesday's attackers could have links to militant groups outside Thailand. One of the men killed was found to be wearing a shirt with JI emblazoned on the back - a possible reference to Jemaah Islamiah, the group blamed for the Bali bombings.

### **Lying in wait**

The violence began before dawn as groups of young men, many in their teens and armed with machetes and a few guns, launched apparently co-ordinated assaults on security posts throughout the Muslim-dominated southern provinces - Yala, Pattani and Songkhla. But the security forces, who had been tipped off, were lying in wait and responded with devastating fire power, losing only five of their own men.



At least 30 of the attackers fled to the Krue Se mosque in Pattani. After a stand-off of several hours, the security forces stormed the building, killing those sheltering inside. The army chief, General Chaiyasidh Shinawatra, said many of the attackers appeared to be under the influence of drugs and a government spokesman, Jakrapob Penakir, insisted they were common criminals rather than trained terrorists. "Judging from what we have seen tangibly, it seems like they haven't prepared that well for the operation this morning," he said. Human rights activists have asked why if the authorities were warned, they could not arrest the attackers before the assaults began. Abdul Rosue Aree of the Islamic Council in nearby Narathiwat province said he feared the deaths could escalate the problems. "The incident will definitely affect Muslim people's feelings. They will have bad feelings towards authorities and the turmoil will continue," he told the French news agency, AFP. Thailand is predominantly Buddhist, with its 4% Muslim population concentrated in the troubled southern provinces - Pattani, Yala, Songkhla and Narathiwat.

### **Malaysia ups Thai border security**

By Jonathan Kent

Kota Bharu, Malaysia-Thailand border

Malaysia has announced a further increase in security along its northern frontier, following the sharp upsurge in violence in southern Thailand.

Defence minister Zainal Abidin Zin said his government feared the violence might spill over the border. Malaysia says it is determined to ensure that those responsible for Wednesday's attacks do not slip into its territory.

Police in the state of Kelantan held an emergency meeting about the situation. Echoing the expressions of concern from Kuala Lumpur, the region's chief police officer told the BBC he was worried that Thailand's troubles could affect Malaysia. He said that additional layers of security had been added along the border in a co-ordinated operation involving police and army units. The real fear, though, must be that with more than 30 suspected rebels being gunned down in a mosque, opinion in predominantly Muslim Malaysia will be inflamed - and that the largely unspoken support for separatists in southern Thailand may grow.

### **POLITICS FORUM**

#### **The Muslim will get these Thai bastards!!!**

Posted By: APSARAMAN!

Date: Wednesday, 27 July 2005, at 11:04 p.m.

In Response To: [Does anybody recall Kamputh Camp?](#) 😊 (Angel)

APSARAMAN!

To this day and I still don't understand why the some stupid Cambodian still like the Thai!! These stupid Cambodian love to show up at Thai temple to donate money!(Thai monks know to molest young girls and boys) These stupid Cambodian love to watch Thai movie and praise how beautiful the Thai people are!(A bunch of ugly bitches with plastic surgery!) When these stupid Cambodian go to Thai restaurant, they love to drink Thai



ice tea!!(Taste like shit and I take Star Buck anytime) These stupid Cambodians even claim to have relatives in Thailand!

Well! Well! Well! These stupid Cambodians need to go live in Thailand!! We will see how the Thai will treat them!!

Recently the Thai government tell the Hun Sen government to educate Cambodian Muslim not to take revenge against the Thai people!! For the Thai government to speak in this kind of tone is ridiculous!!! The Thai cruelty will not be forgotten!! All Cambodian people who lived in any Camps along the Thai-Cambodian border were all affected by the Thai cruelty!!! Cambodian people need to be like the Muslim if they want any respect from the Thai!!<sup>42</sup>

#### **NATIONS CURRENTLY UNDER MILITARY RULE:**

- Central African Republic
- Equatorial Guinea
- Guinea
- Libya
- Myanmar (Burma)
- Pakistan
- Sudan

#### **NATIONS WITH LEGACIES OF MILITARY DICTATORSHIPS:**

- Algeria (1965-1994)
- Argentina (1943-1958; 1966-1973; 1976-1983)
- Bangladesh (1975-1979; 1982-1990)
- Brazil (1964-1985)
- Burkina Faso (1966-1991)
- Burundi (1966-1993)
- Central African Republic (1966-1993)
- Chad (1975-1991)
- Chile (1973-1990)
- Colombia (1953-1957)
- Republic of the Congo (1968-1992)
- Congo-Kinshasa (1965-2001/present)
- Dominican Republic (1844-1978 with a few exceptions)
- El Salvador (1931-1992)
- Equatorial Guinea (1968-1982)
- Ethiopia (1974-1991)
- Greece (1967-1974)
- Guatemala (1931-1944; 1954-1986)
- Guinea (1984-1991)
- Haiti (1957-1990; 1991-1994)
- Honduras (1963-1971; 1972-1982)
- Indonesia (1967-1998)
- Iraq (1958-1968)

<sup>42</sup> <http://camweb.org/bbs/politics/index.cgi?read=63301>



- Liberia (1980-1990)
- Madagascar (1972-1975)
- Mauritania (1978-1992)
- Niger (1974-1989; 1996-1999)
- Nigeria (1966-1979; 1983-1999)
- Pakistan (1958-1971; 1978-1988; 1999-present)
- Panama (1968-1989)
- Paraguay (1940-1948; 1949-1989)
- Peru (1948-1956; 1968-1980)
- Poland (1981-1983)
- Sierra Leone (1992-1996; 1997-1998)
- Somalia (1969-1991; then local militia rule)
- Spain (1923-1930; 1939-1975)
- Sudan (1958-1964; 1969- )
- Suriname (1980-1988)
- Thailand (1938-1992 with a few exceptions)
- Turkey (1960-1962; 1971-1973; 1980-1982)
- Uganda (1962-1986)
- Uruguay (1972-1985)
- Venezuela (1952-1958)<sup>43</sup>

These are all the sixth roots of the reasons that the Khmer people who really considered Siamese as their “6-Century-Old Hereditary Foes of Khmers), who are the worst land-plunderers/landrobbers and earth-eaters, have kept conquering Khmer land for more than 6 Centuries so far so worse. This is the clearest revelation unfolds our Endless Past and Present Unforgettable Painful Suffering Tragedies, Hatred and animosity against Siamese/Thais are still very hot and fresh being everlasting-imprinted in every heart and mind of Khmer people. What means do we Khmer have to protect Cambodia from being wiped out of the World Map like Champa...and Khmer Krom that were being effaced on the World Map? And Who created Killing Fields in 1975 to 1979 to brutally massacre more than 3 million innocent Cambodians, more than 400 000 live again from 1979 1991 in Cambodia like that? Why did they do to us Khmer/Kham victims in such barbaric manners?

<sup>43</sup> <http://en.wikipedia.org/wiki/Totalitarianism>



## **(7) THAILAND EMERGES AS FAKE PASSPORT CAPITAL**

### **Thailand Emerges As Fake Passport Capital**

By ALISA TANG, Associated Press Writer

Thu Sep 8, 3:40 AM ET BANGKOK, Thailand - Thailand has emerged as one of the criminal world's main sources for fake and altered passports for frauds, fugitives and terrorists, including at least one al-Qaida-linked operative, Thai and foreign police say.

### **Advertisement**

Thai police previously viewed forgery as a petty crime. But under pressure from Western governments after the Sept. 11 attacks, they say they are now cracking down on the black market that aided Hambali, the mastermind of the 2002 Bali attacks and alleged leader of al-Qaida-linked Southeast Asian terror group, Jemaah Islamiyah. Hambali, who goes by one name, had a forged Spanish passport that portrayed him as a well-groomed businessman when he was arrested in the central Thai city of Ayuthaya in August 2003.

Police arrested Bangladeshi Mohammed Ali Hossain, the man who allegedly supplied Hambali with the passport, last September. "The people who use these fake documents and passports are terrorists, fugitives and people illegally transferring or laundering money or opening bank accounts," said Col. Chote Kuldiloke, who oversees such investigations at the Immigration Police Bureau. It is difficult to determine the extent of terrorist involvement in the fake passport trade in Bangkok. But when suspects are arrested, Thai police often summon their foreign counterparts to inspect the seized documents and help investigate possible ties to terrorism. The most commonly seized fakes are Belgian, French, Portuguese and Spanish passports, which Thai police say are easily copied. Thai police seized 353 such passports from a Greek courier en route to London in March 2004 and 100 from a Spaniard and Dutchman trying to sell them in February to an undercover policeman in Bangkok. Another 452 were taken from Algerian-born Briton Mahieddine Daikh, who was going to deliver them to London in early August.

A Thai policeman who works closely with the Australian police said up to 90 percent of fake passports leaving Thailand are bound for London. These fakes are passable likenesses of the originals and cost the buyer from \$25 to \$50. They are often used to open bank accounts or rent apartments. More rare and expensive are the lost or stolen passports — some of which have been sold by tourists to black market buyers. They are used by criminals to cross borders, where immigration officials' eyes are better trained to spot fakes. Many of these passports are sold by or stolen from the more than 10 million tourists who visit Thailand each year. One 24-year-old French tourist said he was offered \$240 by a clean-cut Iranian man in his 30s staying at the same guesthouse he was at on Bangkok's Khao San Road — the popular backpacker district that police say is a major source of black market passports. "Some Westerners will sell their passports for \$500 to get quick cash, and then they'll say it was stolen, so it's hard to crack down," immigration policeman Chote said.





The passport is then sold to an alterer, who will change either the photo, the page with biographical data or the entire cover of the book. What counts are the visas inside? Thai police teamed up with a Pakistani man who acted as a buyer to catch alterer Sabananthan Kanagasabai, who carried his real Sri Lankan passport as well as at least four fakes — three from India and one from Canada. His work was impeccable, but crafted with simple items such as a laminator, blow dryer, hole puncher, paper cutter and a desktop computer, all in his modest studio apartment workspace. Police found 73 fake visa and immigration stamps from around the world, including Thai and Indonesian consular stamps from Munich, Madras, Paris and Vientiane.

They seized from him 255 passports from 33 different countries, mostly European and Asian. He would deliver the altered passports by FedEx in a hidden compartment cut inside a children's book, Beatrix Potter's Nursery Rhyme Book. A passport with visas to the United States or the United Kingdom, which are hard to fake because of stricter security measures, can sell for \$2,400. A U.S. passport with a changed photo can fetch \$2,900. Australian Federal Police and their Thai counterparts have set up an intelligence center to tackle transnational crime and forgery, and police from eight countries — Canada, France, Spain, Italy, Germany, Japan, Australia and the United States — convene with Thai police at a monthly meeting in Bangkok to fight identity fraud. One European police officer said he has been stationed in Bangkok for 18 months specifically because of forged passports, which he called "a bridge to all sorts of criminality." He said forged passports sourced from Thailand emerged as a problem in his country two to three years ago. He spoke on condition of anonymity because he did not want his identity and presence here to be known by criminals.

"Thailand is a country where you can buy knockoff DVDs, handbags. Passports are just another part of that industry to a degree. The mindset of the passport producer is the same as the person producing Rolex watches: It's a business venture," he said.

The maximum punishment is relatively light — five years jail time and a \$240 fine for faking Thai government documents or possession of stolen property, such as a foreign passport. Chote said police are trying to exact a harsher penalty by multiplying it by the number of fake documents seized.<sup>44</sup>

These are all the seventh roots of the reasons that the Khmer people who really considered Siamese as their "6-Century-Old Hereditary Foes of Khmers), who are the worst land-plunderers/landrobbers and earth-eaters, have kept conquering Khmer land for more than 6 Centuries so far so worse. This is the clearest revelation unfolds our Endless Past and Present Unforgettable Painful Suffering Tragedies, Hatred and animosity against Siamese/Thais are still very hot and fresh being everlasting-imprinted in every heart and mind of Khmer people. What means do we Khmer have to protect Cambodia from being wiped out of the World Map like Champa...and Khmer Krom that were being effaced on the World Map? And who created Killing Fields in 1975 to 1979 to brutally massacre more than 3 million innocent Cambodians, more than 400 000 live again from 1979 1991 in Cambodia like that? Why did they do to us Khmer/Kham victims in such barbaric manners?

## TO BE CONTINUE.... PART 2

<sup>44</sup> <http://camweb.org/bbs/politics/index.cgi?read=64532>



SANG LENG K, CAMBODIAN HISTORIAN RESEARCHER IN ASSOCIATION KFD™ 2006

Contact on: [TAPROHM30@HOTMAIL.COM](mailto:TAPROHM30@HOTMAIL.COM)