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This study, which offers in its appendices succinct biographies of eleven *hlvñ ba*¹ and a very good bibliography in the Thai language, ". . . does not pretend to be exhaustive. As its title indicates, it only embarks upon a theme. . ." and will be followed by other publications on the *hlvñ ba*¹. We hope that A.-R. Peltier will quickly produce a sequel to this first study, which could have been presented and developed with such clarity and precision only by a researcher with a perfect knowledge of the language, society and Buddhism of Thailand.

Pierre-Bernard Lafont
(translated from French by Roger Jackson)

Buddhism, Imperialism and War. Burma and Thailand in Modern History, by Trevor Ling. London: George Allen & Unwin, 1979. xvii + 163 pp., map, appendix, references, glossary, index.

Trevor Ling's *Buddhism, Imperialism and War* is an outstanding work of comparative history, with emphasis on Buddhism and nationalism in Thailand and Burma and on particular wars between these two nations. The details of this historical account, especially those on post-colonized Burma and the relationship between Theravāda Buddhism and nationalism, which were the main forces in creating the present-day situations in Burma and Thailand, are remarkable and useful to the reader.

In his Introduction, Ling explains that the main purpose of his book is to clarify the extent to which religious ideals affect (or do not affect) the public and political life of a society in which they may be theoretically honoured. In this same chapter, Ling admits that there are differences between Thailand and Burma and points out that these differences are partly ethnic and cultural, and partly political, the political differences arising partly out of the history of the modern period, though not entirely. Ling proceeds to prove these difficulties quite successfully by giving us comparative accounts of the different political events and situations in Thailand and Burma, particularly British colonization and the Burmese reaction against colonization as seen in the gradual development of present-day Buddhism and the political situation in Burma, as opposed to the independence of Thailand and its smoother political and religious development. These differences are demonstrated in Chapter 4, "The Growth of Nationalism: 1900–1945," in which Buddhism and nationalism in Burma and Thailand are explained and compared. Chapter 5, "Buddhism and Nationalism in the Post-War

World," is mainly devoted to the dilemma, religious values, capitalism, and the environment in Burma while the situation in Thailand is included under the subsection "The Sangha as a Tool of the Thai State." The comparison would be more weighty if the events in Thailand were explained and compared with those in Burma in greater detail.

The contents of Chapter 4 and Chapter 5 point to the relationships and the mutual influences between political events and religious (Buddhist) concepts in Burma and Thailand, such as the policy and behavior of the pious U Nu, discussed in Chapter 5. However, on page 140 of Chapter 6, Ling comes to the abrupt conclusion that "The incidence of international warfare bears no positive correlation to the dominance, or absence, of any one religious tradition." This is quite confusing, particularly when we consider that the decisions and actions of warfare are determined and carried out by human beings who are more or less molded and guided by their religious concepts. In this Chapter 6, Ling turns to a psychological approach, using the "non-aggression" in Buddhist interpersonal behaviour as an explanation for wars in which the participants were "dastardly in danger. . . and cruel in victory," particularly the wars of 1767, when Ayudhya was sacked and ruined by the Burmese. This, again, is quite confusing and surprising for Ling suddenly turns to the village level—interpersonal behavior of the Thai villagers based on the study by Herbert Phillips, while on page 43 Ling has suggested that the cruelty of the 1767 wars was due to the decision of the pious Burmese King Alaungpaya and his successor, who became blood-thirsty in war. Also, we must bear in mind that not all wars between Burma and Thailand were that cruel. For example, historians consider the war of 1569 when Ayudhya was taken by the Burmese troops under Bayinnaung as a fair war and victory without much cruelty. Ling mentions this war of 1569 but does not compare it with the war of 1767.

In suggesting reasons why two Buddhist nations, Burma and Thailand, have been so warlike, Ling's book has not added much to our understanding of the subject. Ling's treatment of this most controversial issue is limited only to a psychological approach. As noted, for example, Ling chooses to believe in "ritual aggression" and the suppression among the Thais and Burmese of hostile feelings which then, in war against an enemy kingdom, are angrily released by undisciplined troops. It would be more interesting if Ling would concentrate more on detailed accounts on Thai and Burmese military social organization and the questions of racial and linguistic differences and prejudice, for which I believe a strong case might be made.

The conclusions of my critique of this are as follows:

- (1) If the analysis is based on a psychological approach, more materials and details must be brought to the analysis, not just the study on the

particular Thai villages of Herbert Phillips. Phillips' study cannot explain behavior in the villages of Burma, and his study is not valid for Thai villagers in different regions, either.

- (2) The nature of Southeast Asian kingship which is comprised of four main elements, namely Devaraja, Rajadharma, Dharmaraj, and the Law of Karma is not dealt with in this book. The explanations of Southeast Asian kingship and leadership are essential for the analysis of the national level incidence such as warfare between nations.
- (3) This would be a more interesting and challenging analysis of "Buddhism, Imperialism and War" if:
 - (a) The incidence and results of several more wars between Thailand and Burma were considered and compared; and
 - (b) The social organization (on different levels—from village to nation) of Burma and Thailand were used along with the psychological approach.

But, in sum, these critiques do not detract the value of this remarkable Buddhist and historical study written with arguable concepts that should challenge scholars working in Southeast Asia Area Studies for years to come.

Somchintana Thongthew-Ratarasarn

Zhongguo foxue yuanliu luejiang 中國佛學源流略講 (Brief lectures on the origins and development of Chinese Buddhology), by Lü Cheng. Beijing: Zhonghua shuju 中華書局 1979. 396 pp. (no index).

From 1961 to 1966 Lü Cheng, while at the Social Sciences Division of the Chinese Academy of Sciences, gave a series of lectures. This book is a compilation of students' notes to these lectures by Huang Xinchuan, plus some additional material. The book itself is divided into two parts: a preface and nine lectures plus a concluding lecture which discusses Buddhism in the Song and Ming Dynasties; and a supplement consisting of 14 additional essays. Five of these supplementary essays were written between 1954 and 1956. The four-part preface outlines the contents of the book, the source materials and methodology used, as well as related writings and how this book attempts to differ from them. The nine lectures deal with a number of diverse topics in Buddhism up until the end of the Tang Dynasty, such as the first transmissions of Buddhism into China (historically and textually), research on Prajñāparamitā logic, Buddhist schools of the Six Dynasties period, the origin and