



# The Palace

**JG Myers**



## **The Palace:**

*The Palace Law of Ayutthaya and the Thammasat* ,2016-06-01 This book contains the first academic translations of key legal texts from the Ayutthaya era 1351 1767 along with an essay on the role of law in Thai history The legal history of Southeast Asia has languished because few texts are accessible in translation The Three Seals Code is a collection of Thai legal manuscripts surviving from the Ayutthaya era The Palace Law probably dating to the late fifteenth century was the principal law on kingship and government The Thammasat a descendant of India s dharmasastra stood at the head of the Code and gave it authority Here these two key laws are presented in English translation for the first time along with detailed annotations and analyses of their content The coverage of family arrangements court protocol warfare royal women and ceremonial conduct in the Palace Law presents a detailed portrayal of Siamese kingship reaching beyond terms such as devaraja thammaraaja and cakravartin Close analysis of the Thammasat questions the assumption that this text has a long standing and fundamental role in Thai legal practice Royal lawmaking had a large and hitherto unappreciated role in the premodern Thai state This book is an important contribution to Thai history Southeast Asian history and comparative legal studies

**Women, Gender, and the Palace Households in Ottoman Tunisia** Amy Aisen Kallander,2013-09-15 In this first in depth study of the ruling family of Tunisia in the eighteenth and nineteenth centuries Kallander investigates the palace as a site of familial and political significance Through extensive archival research she elucidates the domestic economy of the palace as well as the changing relationship between the ruling family of Tunis and the government thus revealing how the private space of the palace mirrored the public political space Instead of viewing the period as merely a precursor to colonial occupation and the nation state as emphasized in precolonial or nationalist histories this narrative moves away from images of stagnation and dependency to insist upon dynamism Kallander explains She delves deep into palace dynamics comparing them to those of monarchies outside of the Ottoman Empire to find persuasive evidence of a global modernity She demonstrates how upper class Muslim women were active political players exerting their power through displays of wealth such as consumerism and philanthropy Ultimately she creates a rich view of the Husaynid dynastic culture that will surprise many and stimulate debate and further research among scholars of Ottoman Tunisia

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