

Investigating the Economic Situation of Siam According to Safina Soleimani Travelogue

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Abstract

Siam is the name of a country in the east of Asia and east of India, this country has unique and natural features that provided important financial and commercial resources for the government and people of Siam in the 11th lunar century equal to the 17th AD. At this time, Faranarai, the king of Siam, sent an ambassador from the Iranians living in Siam, named Mohammad Salim Mazandarani, to the court of Shah Suleiman Safavi (1077-1105 AH/1666-1693 AD). One of the cultural results of these relations was the authoring of a travelogue titled Safina Soleimani, which contains valuable information about the country of Siam in economic, social, military, and cultural fields. This research aims to study the financial situation of Siam in the 11th lunar century based on Safina Soleimani travelogue, in a descriptive-analytical way. The findings of the research show that the income of Siam was provided by the two sectors of trade and agriculture, among the commercial products of Siam were native animals of that country, which were exported to its neighboring countries and even distant areas, as a result, it was considered an important source of income for the country. Considering the special natural conditions of the country of Siam during the research period, despite the aforementioned sources of income, the king and the people of that country benefited from limited financial resources. Siam trade like other countries faced with damaging factors such as; Pirates and wasting part of the capital to perform costly rituals, which resulted in less and less profitable trade.

Keywords: Siam, Economic Situation, Trade, Income, Safina Soleimani Travelogue.

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1. Introduction

The geographical location of the country of Siam, in terms of special weather conditions with frequent rains that caused the growth of various trees and dense forests, provided the breeding ground for all kinds of animals and birds. What has provided the researcher with valuable information about the economic situation is Safina Soleimani travelogue; during the time of Shah Suleiman, according to the request of the ambassador of the King of Siam, Narai, to exchange the ambassador, a delegation from Iran went to Siam and stayed in Siam for one and a half years. A delegation from Iran went to Siam to establish political and economic relations, which Mohammad Rabi accompanied. The result of Mohammad Rabi's trip is Safina Soleimani travelogue, which has written valuable information about the social, political, and economic situation of Siam, and the economic part of Siam from the book is the goal of the upcoming research. This delegation especially discussed the political, economic, and social situation of Siam and then on the way back on the routes where they stopped, especially the important commercial islands, they mentioned information about the political situation, agricultural products, and the political and economic activity of the colonial countries. The current research has studied the economic and social situation of Siam in the 11th lunar century or 17th AD based on Safina Soleimani travelogue.

The research is based on the question; how was Siam's trade and what factors caused its stagnation? The hypothesis of the research indicates that the weather conditions of Siam caused the diversity of agricultural products and the breeding of different species of animals and birds in that country. Therefore, a part of the agricultural products and animals and birds were sold in foreign trade, and thus a good profit was obtained. However, this was not always the case; because factors such as pirates and costly customs led to less trade or less product sales, which was a loss for capitalists and farmers. This research has been done in the stage of information collection by library method and in the stage of explanation and investigation of the subject has been done by descriptive-analytical method.

2. Research Background

About the title of the research "Investigation of the economic situation of Siam according to Safina Soleimani travelogue", no independent research has been done so far, but scattered research has been carried out, some of which are as follows: Pak Ayin (2006) in a book titled "Fifty years of Iran's

diplomatic relations" and Thailand" has dealt with the political relations between Iran and Siam, Khoshrou (2005) has published the book "Muslims of Thailand", Hutchinson (1995), in the book "Adventurers in Siam in the 17th century", mentioned about Siam and its events in 17th century. Rabbani (2020) has published the book "Shia in Indonesia (Historical and Contemporary Reflections)", Shafizadeh (2017 published the book "The History of the Presence of Muslims and Iranians in Southeast Asian Islands and the Australian Continent before the Presence of Europeans". Taheri (2000) published the book "Muslim Voyages in the Indian Ocean", Zafar Iqbal (2006 wrote the book "Impact of Iranian Language and Culture on Indonesian Language, Literature and Culture". Mazandarani (1966) authored the book entitled "Land of Thousand Islands "Republic of Indonesia". Jantpour (n.d) has reviewed the books written about the relationship between Iranians and Siamese in an article titled "Relationship between Iranians and Siamese". Also, Bahranipour (2005) in an article entitled "Looking at the relations between Iran and Siam during the era of Shah Suleiman Safavid" investigated the relations between Iran and Siam and analyzed the role of Iranians living in Siam in these relations. Elahi (2001) has mentioned the introduction of the book in "Safina Soleimani". Khoshrou (n.d) has examined the role of Falcon in political relations in an article called "The Viewpoint of the First Iranian Delegation to Siam Regarding Constantine Falcon". Sohaili Khansari (n.d) has discussed the friendly relationship between Siam and Iran in the article (Siam Caravan). Moshiri (n.d) has provided information on the political relations between Iran and Siam in his book entitled "Iran's First Envoy in Siam". Also, Rabbani (2006) has examined an article called "Muharram as a factor in the stability of Shiism in Southeast Asia" regarding the celebration of Muharram and its role in the stability of Shiism in Southeast Asia, including Siam. In the book entitled "The First Ambassador of Iran to Thailand (Siam)", Vahidnia (n.d) discusses the sending of the Siamese ambassador to the court of Iran and the Iranian ambassador to the court of Siam in a limited way. Also, Iqbal (1995) in an article entitled "Iranian Culture in Indonesian Culture and Literature" paid attention to the cultural influence of Iran in Indonesian literature, but the economic aspect of the people of the Far East has not been included in the field of researchers' attention in the form of a coherent and codified article. According to the mentioned cases, the current research is different from the cases mentioned,

in this research, the authors are trying to investigate the economic situation of Siam based on Safina Soleimani travelogue.

3.The Interaction between Iran and Siam and the writing of the Safina Sulaymaniyah Book

During the Safavid era, the relations with foreign countries were extensive and the relations were mostly in commercial, military, and political fields. The country of Siam was one of the countries that wanted to establish relations with Iran during the reign of King Suleiman (1077-1105 AH /1666-1693 AD). The king of Siam sent several delegations to Iran to establish relations, but due to some reasons, these delegations did not reach Iran. Finally, the king of Siam known as Faranarai sent his minister Haji Mohammad Salim Mazandarani, who was of Iranian descent and intended to visit the house of God on behalf of the king of Siam on his way back from Makkah to Isfahan, he sent his gratitude and respect to Shah Suleiman (Thawaqib,2002:150; Navaei,1988:382; Navaei,1981:241). The goal of the delegation of Siam was that Shah Suleiman would support Siam with the Iranian navy against Amir Pigou (Nawai,1988:383; Kempfer,1984:264). This board is in 1093 AH. Arrived in Isfahan in 1681 and presented the letter of the King of Siam with gifts. Among them are gold dishes, china-made dishes, and Japanese La Kari, besides rare birds of various types. These gifts, which were estimated to be worth five thousand tomans or two hundred thousand ounces or two hundred and sixty-seven thousand thalers, were carried to the presence of the king by forty people (Nawai,1981:241; Kempfer,1984:264). It is worth mentioning that many Iranians were present in Siam, including; Sheikh Ahmad Qomi along with his brother Saeed and twenty families in 1602 AD. He migrated to Siam via Bandar Abbas. He was able to assume important positions in the court of the King of Siam and become effective in the history of the land of Siam (Sawaqib,2002:150; Navaei,1987:382). Some of them had achieved military and political positions in the court of the king of Siam, such as Agha Mohammad, a name from the people of Estrabad, who held the position of chancellor of the king of Siam for a while. His presence in the court of Siam was not without influence in establishing communication with Iran. Therefore, according to Haj Salim Mazandarani's request for an exchange of ambassadors, Shah Suleiman, on the other hand, sent a delegation headed by Mohammad Hossein Bey from the heads of "Khase Sharifa" and including Musa Pirzadeh Ghorchi and Ebrahim Bey "Pishkash-

Novis" of Khasa, a Ghorchi. He commissioned two private slaves of Sharifa, a gunner, two gunners, and a person named Mohammad Rabi bin Mohammad Ibrahim to go to Siam with Haj Mohammad Salim with letters and gifts (Thawaqib,2002:150; Nawai,1981:241). In the letter sent by the Safavid Shah, it was mentioned that the conversation between the two governments should be open and they should be informed about any important issues (Ibid, 298).

This delegation met on 25 Rajab 1096 AD. Due to some beliefs, including the non-arrival of the auspicious hour, after six months of staying in Bandar Abbas, they left for Siam, they first went to Muscat (Mohammad Rabi,2536: 10-11). Wandering in the sea, they finally reached Siam. Ambassador of Iran Mohammad Hossein Bey on 12 Muharram 1097 A.H. died in Tenasari port along with several of his companions. Due to the death of Mohammad Hossein Bey, Ebrahim Bey Ghulam Khase took over his mission and presented the letter and gifts with a delegation during a ceremony (for more information see, Ibid.20-29,34-37,40). After completing the mission, on 22 Safar 1098 A.H., They returned to Iran with many gifts, including several elephant heads.

Mohammad Ebrahim Naseeri, the author of the book *Tastur Shahriaran*, had a son named Mohammad Rabie. Muhammad Rabi bin Muhammad Ibrahim is the same person who held the position of the editor of the riflemen's office during the time of Shah Suleiman, and during the time of Shah Suleiman Safavi, in 1098-1096 A.H. He left for Siam with a caravan and described his journey in a book called *Safina Soleimani* (Nasiri,1994:52; Manzavi,2004: 1/133-134). The mentioned book contains valuable information about Siam, especially in terms of the economic, social, and cultural conditions of that country. There is also a valuable description of the economic and social situation of Iranians in Siam and the influence of Iranian civilization and culture in that distant land (Nawai,2010:241).

4. Geographical Location

Siam was the name of a country in Asia and in the east of India (Biram al-Khams,1417AH:78/1), whose current name is Thailand. Siam is bordered by the sea on both sides and the forest by land (Mohammad Rabi,2536:144). The weather conditions of Siam in the 11th lunar century equal to the 17th AD included three seasons a year: cold, dry, and rainy, the cold season was the best season of the year and it started from late November to early March. The

dry season lasted from March to May, this season was the worst in Siam, where the overwhelming heat prevailed in most of its areas. The third season too was the rainy season that lasted from the beginning of May to the end of November for almost 200 days. The average annual rainfall in Siam is 1600 mm, which exceeds 6600 mm in the highlands (Ibid:130). During the rainy season, the river water would rise and cover the alleys and neighborhoods, so people used boats to travel, which lasted for several days and then subsided. The proper rainfall in Siam was the reason for the greenness and freshness of these areas during the study period (Ibid:131). It should be mentioned that "Sohan" was one of the fertile and green areas of Siam, and when the Iranian ambassador passed through these areas, he wrote a heartwarming description of the greenery of this area (Ibid:56).

5. The Political Situation of Siam

The history of Thailand before the establishment of the Ayutthaya chain includes the two periods of Nanchao (1250-1250 AD) and Sukhothai (1238-1378 AD), after the Ayutthaya period, the Thonburi period (1767-1772 AD) and the Rattanakosin period (1782-1809 AD) in history of Thailand emerged. The period of Ayutthaya itself is divided into five periods (Bahranipour, 2005:71-72); at the time when the Iranian ambassador arrived in Siam, the Chakri dynasty was ruling in Siam, which is considered the third period of the Ayutthaya period (Bayat, 2006:474). Before the Chakri dynasty, the land of Siam was under the control of King Pigo of the Tongu dynasty of Burma. A person named Narsuen was appointed as the ruler of Siam by King Pigo after several years of captivity in Burma, but the crown prince (Pranart) became suspicious of Narsuen due to the king's jealousy and malice. Therefore, King Pigo sent an army under the command of Pranart to confront Narsuen. Finally, in 1593 AD, Pranarat was killed in hand-to-hand combat by King Narsoen of Siam. After the death of King Pigo, he stopped fighting with this region and wanted the independence of Siam from Burma (Mohammed Rabi, 2536:86-92 and 126). From 1657 to 1688, the king of Siam was a person named Narai. The importance of Narai Kabir is from the point of view that, like Shah Abbas Safavi (1038-996 AH/1629-1588 AD), he is considered the first king of Siam who tried to open the chapter of political relations between Siam and foreign countries (Elahi, 2001:122).

The kings of Siam did not have large and coherent estates and armies; rather, the subjects formed the government corps, and the people were in the hands

of the king and the elders as slaves. Seri Varang became the king in 1630 with the help of Iranians, and when he died after 26 years of reign in 1656, his brother succeeded him. But Narai killed his uncle with the help of Iranians and became the king himself (Ibid:35 and 92). Therefore, he paid a lot of attention to Iranians to the extent that he imitated the style of the Safavid sultans in the way of dressing, eating, and other court ceremonies and even asked for help from the Iranian court by sending an ambassador to confront his enemies (Ibid:94-98); But due to the distance of Siam from Iran and the ambivalence of the Iranian community living in that country, Narai turned to Louis XIV, the king of France. Of course, in the meantime, the provocations and intrigues of a Greek were not ineffective. This person, who was previously in the employ of the British East India Company and then joined hands with the French, was named Falcon. Due to his enmity with the Iranians, he first accused Haji Mohammad Salim Mazandarani of stealing and seizing the king's gifts (Ibid:102-103) and then scared Narai of the Iranian coup. So Narai was terrified of Iran and Iranians, and because of Falcon's indoctrination, he leaned towards the French. Narai in 1688. He died and before that, at the instigation of Falcon, he appointed his Christian adopted son named Mompi as his crown prince; But Prapet Rajah from the patriots of Siam prevented him from reigning, in this situation the crown prince was killed and Falcon asked the French for help. But before the arrival of the French; Prapet Rajah, who had come to power, killed Falcon and the French left their bases in Siam. This is an important point that Falcon had not only forced Narai to allow the French to build fortifications in Bangkok and Marga but secretly and without Narai's knowledge, on his behalf, he had handed over a part of the land of Siam to France. Falcon intended to turn Siam into a French colony and rule that land on behalf of France as a viceroy (Ibid:268).

5-1. Sources of the King's Income

There is limited information about taxation in the kingdom of Siam in the book of Safina Soleimani, which is as follows: In the land of Siam, there was no arable land tax and branches, where the farmer's share of the tax is determined at one time and divided among the farmers because they had not a lot of agricultural land. On the other hand, this province included several fences that could not be irrigated due to the high slope, but due to the abundance of rain in this region, there was no urgent need for river water. If a crop was planted in those fences, it would be divided between the farmer

and the owner in the proportion of one-third and two-thirds (Mohammad Rabi,2536:145-146). Another source of income for the king of Siam was the tax on boats and senbok; Most of the people of Siam used to send boats and senboks on the surface of the water to buy and sell. In this place, the king appointed several road leaders to collect money from each ship. In Siam, there were many rice crops, gardens, and orchards (Ibid:146). A tax may have been imposed on these products. On the one hand, the king of Siam did not have a luxurious government system. He did not have a regular army, but his people formed his military force (Ibid:135). Therefore, the king did not intend to impose multiple taxes to cover the expenses of the court. On the other hand, the people were poor and naked and without habitats and could not provide the minimum living conditions. Therefore, they could not afford to pay heavy taxes. In total, Mohammad Rabi estimated Siam's tax at seven or eight thousand tomans, which was spent on necessities, the idol house, the construction of idols, and the salaries of the clergymen (Ibid:154).

5-2. Sources of People's Income

The sources of income for the residents of Siam included agriculture animal husbandry and industrial production. However, they lived a very simple and poor life. It was for this reason that Mohammad Rabi said that the residents of Siam are all naked and without habitants and much wealth, so they are satisfied with the minimum food (Ibid:154).

5-2-1. Agriculture and Animal Husbandry

In the 11th lunar century, due to the favorable climate, abundant rainfall, and suitable soil, Siam had high-quality and dense forests that provided the ground for the cultivation of all kinds of animals, tree species, and crops. This issue was economically important for the people of Siam, the most important animals and products of this country are as follows. The elephant was one of the important animals and a valuable source of income for the people of Siam (Mohammed Rabi,2536:146), two other important animals for the people of that country were the cow and the deer, which had good sales (Ibid:149). All kinds of animals and birds lived in Siam because of the dense forests, some other animals of that country; were tigers, hawks, eagles, vultures, etc. (Ibid:67-70). The following verse expresses this beautifully.

The air is the eagle, the earth is the gazelle, the sea whale, and the mountain leopard (Ibid:78).

In the agricultural sector, there were two types of popular products, first, forest trees that used their gum and sap, and also a tree such as Oud, whose wood was used for sale (Ibid:148-149). The second category of products of Siamese farmers included: rice, pepper, as well as banana trees (Ibid:149-150), lemons, and oranges, which grew abundantly in these areas (Ibid:131).

5-2-2. Domestic Industries and Productions

In Siam, producers or craftsmen can be divided into two main groups, Muslims and non-Muslims. The Buddhist nations of Southeast Asia were less engaged in trade than the Muslims (Bahranipour,2005:73; quoted by: Buddha,2002:133-138).

The Muslims of Siam (Moors), who adhered to their religious beliefs, were among the richest people in Siam. They owned workshops for the production of perfumes, carpets, jewelry, weapons, and pistols. They traded with the Japanese and Europeans. Even Constantine Falcone did business with Persians or Iranians for 5 years before he reached the chancellery. Goods such as Krishna wood, lacquer, ivory, handicrafts, ceramics, tin, and frankincense were exported to West Asia (Bahranipour,2005:77-83). Another production industry of Siam was the manufacture of pottery, in which women were active (Islah-Arabani,1996:35/3).

According to what was said, there were various commercial products in Siam from which the people of Siam earned money, so the city of Ayutthaya became the political center for the administration of Thailand as well as the center of trade and commerce (Sirafi,2011:30). For about four hundred years, the trade of the Eastern world was carried out through Ayutthaya. The trade of the great empires of China and Japan in the east, India and Iran in the west was conducted through Siam; Therefore, Muslims from different nations traveled to this land for trade and other purposes and settled in this land (Chularatana,2008:39). The effects of economic development that came with the increase of international trade in the 15th and 16th centuries had an impact on the development of Ayutthaya (Marchinkovsky,2006:15). In the middle of the 16th century, there was commercial exchange between the main port of Golkandah, that is, Masulipatam (or Machli Bandar) and the port of Tenasserim in Siam. The Kingdom of Qutb Shahi of India was the gateway to Southeast Asia especially the Kingdom of Ayutthaya. Commercial ships bound for Southeast Asia used to stop in the territory of the Qutb Shahi government (Ibid:16). In the 17th century, while the Persians living in

Ayutthaya participated in the political and economic affairs of the country, they competed with German and English merchants in the trade field (Bahrani-pour,2005:77).

5-2-3.Trade

Persian was the language of the business world in the Bay of Bengal and East India (Marchinkovsky,2006:13). The exchange of goods among the countries of East Asia led to closeness and communication, and for this reason, the most prominent and important relations between the people of Asia and the Indian Ocean were commercial relations, and it seems that culture and religion also often spread from one land to another in this way (Tahiri,2000:167). Siam's trade with its neighbors can be considered successful due to the presence of traces of cultural and religious similarities, because wherever there is more similarity; there is more interaction in various fields including business.

5-2-3-1.Foreign Trade

One of the animals that was abundant in Siam was the elephant, which was exported to neighboring countries such as India and Bengal. The people of India were particularly fond of elephants. Therefore, the merchants of this region used to exchange goods for goods in Siam every year; because they took the necessary items of daily life with them to Siam and received elephants in return, on the other hand, Siamese people took several elephants to India for sale every year. Mohammad Rabi estimated that they trained 300 to 400 elephants in a year and then sold them (Mohammad Rabi,2536:146). In addition to the sale of elephants, elephant tusks were also traded, each tusks was one meter long, and two pairs of them weighed about 35 kilos, and its price was determined based on their quality (Ibid:147).

They also earned money from cow and deer skins that they sold to the Dutch and Chinese (Ibid:149). Oud was another item, which was economically important for the province of Siam. The oud tree is like an oak tree and it grew abundantly in Siam. At that time, there were three types of oud in Siam: one is a high-quality type that is among the horns of trees, the other is a tree stem, and the third type is not very high-quality. At first, when they did not realize the value of oud, they rented it to merchants; After a while, when the economic value of oud was revealed to them, the local people sold it for three thousand tomans each; that 400 or 500 man ouds could be prepared annually (Ibid:148). The rest was also a source of income for the people of Siam and

could be dyed. If there was a demand for this product, it was sold for five dinars each (Ibid:148-149).

Another entrance to the kingdom of Siam; Karang and Lac was a high-quality sap that was prepared from forest trees, the people of China demanded this product. They used some other trees such as falafel and camphor for buying and selling (Ibid:149). Among the other export products of Siam were rice, pepper, and bananas, in these areas, rice grew in the best quality due to the abundance of water. In addition to rice; 20 types of bananas were found in different shapes, colors, and sizes, and what attracted the most attention were the green, purple, red, spotted, and striped colors (Ibid:149-150).

According to what was mentioned, Siam could attract the attention of foreign countries. The Portuguese were the first Europeans to have trade relations with India and Southeast Asia; in 914 AH/1509 AD. Albuquerque founded the Portuguese colony in India and competed with Iranian and Muslim traders in South and Southeast Asia for 150 years. In 922 AH/1517 AD. Dorate Quilio opened the gates of Siam trade to the Portuguese, and for a long time, they were the unrivaled power of Asia. Until gradually England, France and the Netherlands began to compete with it. In the middle of the 17th century, Dutch craftsmen entered Siam, Burma, India and China. Due to the prosperity of Southeast Asian trade with the Netherlands in 1009 AH/1601 AD. The Dutch East India Company was established in 1021 AH/1613 AD. It established commercial relations with Siam. Then the French confronted the Netherlands and gradually replaced the Dutch with the help of England. To obtain eastern goods, they started to establish dominance in Southeast Asia. They exerted influence in countries like Siam and tried to make Siam their naval base, one of the examples of their influence was supporting the ruling Falcon (Bahranipour,2005:77-79; Khoshro,(n.d):43). Falcon in 1670-1678 AD. Had become a translator for the English East India Company and later an advisor and minister to Narai (for more information, see Hutchinson, 1985:1-7).

At this time, by the order of the king of Siam, they built a house to receive the French ambassador (Tachard,1689:157). The king of Siam gave the French ambassador Chaumont gifts including; 20 balls of precious flowered silk fabric and 20 balls of lined silk fabric (Tachard,1689:207). But, when Fatraja got the government, he ruled for fifteen years 1099-1114 AH/1688-1703 AD. He ruled over Siam, was able to destroy the French bases, and

allowed them to leave the territory of Siam (Encyclopedia Britannica,2001, Title of Phetracha; quoted by Khoshrou,(n.d): 46). The policy of this king was to rule based on independence and limited relations with Europe.

One of the nearby ports that was annexed to the territory of Siam is the port of Patani in the south of Thailand. It had a population of about ten thousand people, the majority of whose people were Muslim and followed the orders of Islam in personal matters, but in other cases, they were subject to the laws of Siam. When the Portuguese gained control of this port, they opened the door to trade and started trading there. This port gradually developed and became important, in 1600 AD. When the English and the Dutch came there, it was considered one of the important trade centers of the Far East. The queen who succeeded her husband ruled in this port and demanded a lot of customs duty. He preferred to lend money to the English and Dutch and receive interest rather than engage in commercial transactions. In these areas, local products such as pepper, gum, and silk trade were not significant. The Javanese slaves, who were in the service of the elders of Port Patali, rebelled and burned the city. These factors made this port gradually lose its past prosperity and pay tribute to the government of Siam to maintain its existence. After that, the commercial and economic relationship between the two became dominant, but all the business of Port Patali was in the hands of the Dutch (Mohammad Rabi,2536:324-325). Tachard also said: "I passed by the coasts of Johor, Patani, and Pahang, whose sultans are tributary to the king of Siam, but all their trade is in the hands of the Dutch" (Tachard,1689:157).

One of the countries that was in commercial and economic relations with Siam and Mohammad Rabi reported on its economic situation is China (for more information see Rak, Ibid.202-208,214-215 and 322). Merchants used to go back and forth between Nav city and Kanton port (twenty days distance) and porcelain dishes were taken to Siam. The ambassador of Siam presented porcelain made in this country as a gift to Shah Suleiman Safavi (Nawai, 1987:383). The Chinese sold Chinese dishes to the people of Siam, they also took the products of Siam to China (Mohammad Rabi,2536:202). The Chinese people had special skills in making various items such as paintings and clothes (Ibid:203). They traveled with most of the islands of neighboring countries and played an effective role in trade.

Siam had rich mines whose products were sold to Indian, Chinese, and European merchants (Biram al-Khams,1417AH:1/78). One of Siam's trading

partners was Iran in West Asia. During the Safavid era, Iran's relations with foreign countries expanded a lot. Shah Abbas I, who established relations with many European countries, for the first time in the Safavid period established relations with eastern rulers, such as the king of Siam, and the Siamese embassy was established in Iran (Barthold,1997:142). Various factors were involved in the migration of Iranians to Siam: instability in the Deccan, commercial development during the time of Shah Abbas II, the commercial development of Siam to Southeast and East Asia, especially Japan, which made Siam a large commercial partner and place for immigration (Marchinkovsky,2006:16). In the 1070s/1660 AD. Some commercial exchanges were also made with Siam (Agenda,2010:261). Gum from Siam is worth 64-70 Shahi per mina and about 5,000 mana per year, and indigo is about 100 times Hamal. A significant amount of camphor, estimated at 230-240 Shahi, used in burials, was one of the other export products of Siam to Iran (Ibid:240-239).

5-2-3-1-1.Imported Products

In Siam, people did not cultivate wheat, which was the reason for the scarcity and high cost of bread, the needed wheat was imported from Japan and Surat (Mohammad Rabi,2536:83; Tachard,1687:371). Siam due to trade relations with other neighboring countries including China; imported some items such as porcelain, then they were exported to other areas by the traders of Siam (Mohammad Rabi,2536:152). In a region in India called Taprobana, people were facing a shortage of cornbread, however, their main food was rice, milk, and cheese. This feature, which existed in different parts of India, including the mentioned region, was also present in Siam, and it was rooted in the religious and traditional beliefs of those regions (Conti,n.d:22).

The mineral resources of Siam were not very significant, according to Mohammad Rabi, a limited amount of amber, iron, and tin was obtained in these areas (Mohammad Rabi,2536:149-153). Siam imported opium, rose water, dyes, and horses from West Asian countries (Bahrani-pour,2013:77-83). Therefore, they imported needed items and shortages through countries that were their trading partners.

6. Trade Barriers

The business of any country, while having factors of prosperity and development, is also accompanied by obstacles and troubles, the business of

Siam is no exception to this issue. The two harmful factors of Siamese trade were firstly pirates and secondly, destructive and expensive customs that the people of Siam used to lose capital for trade and hurt their economic situation by doing those customs and spending a lot of money.

6-1. Pirates

Sirafi wrote about the situation of piracy and that; Piracy was one of the scourges that sea trade had been facing for a long time. The main danger of sea voyages, apart from severe storms and huge fishes, whose movement and jumping caused the ships to capsize, was also the invasion of sea robbers and pirates. According to Kaytan, in the years 168-189 AH/785-805 AD. The Kokusong people were cruel and dangerous sea robbers that sailors were very afraid of. Also, on the other side of Sumatra, the people living in the islands near the South Sea "Siam and Cambodia" were famous pirates (Sirafi,2011: 31). Despite these pirates that hindered the prosperity of trade and sometimes even merchants paid less for business trips due to the existence of such risks, but the trade of Siam did not stop and continued. As it could not prevent the competition of merchants in these areas (Ibid:30).

6-2. Exorbitant Expenses for the Implementation of Customs

Dependence on customs and commitment to its observance, although it has its charms, economically and financially, is a destructive and harmful factor for governments and people who depend on tradition. This was also the case for the Siamese economy, although this analysis is now looking back. But in the cases listed below, the first thing that reminds the reader is economic and financial damage.

6-2-1. The Custom of Burning Rice Fields

The people of Siam, according to the belief that is prevalent among other tribes and countries also believed in an infelicitous day, and like scientists or astrologers, they thought it was an infelicitous day for the king and the residents of Siam due to celestial objects. From their point of view, to prevent the harm of that evil, they should have put someone else on the royal throne as the king. During this time, the main king had to stay at home and seclude himself. They also burned rice fields on this day as an offering to remove the calamity. Even now, in Cambodia and Siam, this ceremony is held on the seventh of November (Mohammed Rabi,2536: 28-129). The burning of rice fields led to a shortage of rice putting the people in distress and causing

financial losses to the farmers. As a result of this action, the amount of rice export products decreased and the amount of farmers' capital decreased.

6-2-2. Mourning Ceremony

Another expensive ceremony that the people of Siam had was the mourning ceremony for the deceased, which was different according to the wealth and power of the family or whether the deceased was a governor. For example, if the deceased person was one of the rich or government leaders, they would make a container of gold or silver or any other metal and put the deceased in that container for the few days that they kept the dead person at home according to their custom. According to the family wealth, the deceased was kept at home for one year, six months, or three days. According to the emphasis of Siamese clerics, the more the deceased's family gives charity to the deceased, the more the deceased's soul will be dissolved in a noble prince or animal (Mohammad Rabi, 2536:124-125). Considering this ceremony and the exorbitant cost that was spent on it, as a whole; it was not a rich country, it caused severe financial losses. This type of spending was aimed at the micro level of the family and the macro level of the society. When the amount of money and capital in the hands of people decreased, domestic and foreign trade faced serious damage. If the king also faced a lack of money in the treasury; He pressured people to collect more taxes.

6-2-3. Closing for some Events

The people of Siam, like other tribes and nations, valued visionaries (scholars) and considered them as their saviors from destruction. The people of this country called the 7th, 15th, and 27th days of every month as Vam-Para. During these days, they closed their businesses and went to the shrines for worship. The king of Siam also called the clerics day and night and sat them in their place and prostrated to them. These days were among the religious customs of the people of Siam and they did not postpone the day of worship in any way. On this day, several people were responsible for taking idols and dreamers to see each other (Ibid:116). A holiday from work on a certain number of days each month, for a country that was considered weak in terms of overall income and wealth harms the economy and the amount of capital of the government and the people.

7.Results

According to the information obtained in Soleimani Safina, In the Country of Siam , Sources of income was provided through agriculture, raising and selling different animals and birds, and foreign trade. Foreign trade was often exchanged with neighboring countries and in fewer cases with distant countries such as Iran. Due to the special geographical conditions, they had sufficient production of some products such as rice, even a part of Siam's export was dedicated to rice, but for some other products such as wheat, and they had to import it. In Siam's foreign trade, proper political relations with the opposite country played a major role, as can be seen with Iran, so some important political and military positions were given to Iranians. In general, it should be said that the country of Siam in the 11th lunar century equal to the 17th AD had a special way of living and limited income sources. No information was obtained from the prosperity of this country's trade.

But several factors contributed to the recession and decline in exports; First, the pirates, if the merchants were saved from them, they would lose part of their products due to the capture of the pirates, and they would sell less products or prefer less trips, so that their lives would be safe. Second, the exorbitant costs that they spent on some of their rituals, in performing one of these rituals, they had to set fire to the rice field, which, in addition to wasting the farmer's labor, had a direct effect on the amount of rice export.

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