

บทความเรื่อง “เล่าขานตำนานขัดแย้ง: กรณีศึกษากรือเซะ-ลี้มกอนีเยว” และ  
ภาษาอังกฤษ” (Conflicting Stories Re-told: Krusae-Limkoniew)

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**Abstract**

This paper explores the issues related to Krusae – Limkoniew conflicts utilizing both first and second hand information. It demonstrates the courses and factors that compliment to create and escalate the conflicts between Malay Muslims and Chinese Buddhists in Pattani.

The first part of this paper is based on the second hand information obtained from the narrative and written documents that infer the different knowledge and perspective about Krusae – Limkoniew among Malay Muslims and Chinese Buddhists. Several differences of narratives and storytelling from both sides have been the course and factor of conflict. The storytelling that has been circulated in the communities throughout the time has influenced the justified beliefs of both Malay Muslim and Chinese Buddhist. Both sides have been trying to propose the justifications that can prove the reliability of their stories especially the stories about the tomb of Limkoniew. As it was mentioned earlier, this paper does not try to clarify whether which version is correct, but it analyzes the consequences of the storytelling to the conflict through the following questions: 1) what is the value of the stories to their perception? 2) what and why they are fighting for from these stories? From my recent study of these narratives and writing, there is no indication that implies the absolute solution to the conflict yet. However, clarification of the causes and factors could provide us better understanding of the ongoing conflicts in the relation to Krusae – Limkoniew issues.

The second part of this paper is based on the firsthand information obtained from the organized dialogue about Leaping “Forward the Historical Barriers of Krusae – Limkoniew” between the Malay Muslims, and Chinese Buddhists on the October 1 – 3, 2009. The prime source of information that the participants used in the dialogues were based on the similar information obtained from the secondary sources. Following my

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observation throughout the 3 – day dialogue, the common concerns have been revealed. These common concerns from the dialogue increased the level of toleration among people in order to listen to the different versions of the stories that they believe in. The dialogue increases their mutual understanding and more cooperation. The 3 – day dialogue was a small initiative approach, but it paves the way to begin people direct collaboration.

The reviews of narratives and the analysis of the information from the organized dialogue that are demonstrated in this paper could lead to better understanding of the different cultures and practices. A mere understanding of cultural practices that have been neglected for a long time could easily ease the tension of the conflict over the historical telling of Krusae – Limkoniew and other minor conflicts in the area.

**Keywords:** conflict, history, myth, malay muslim, chinese, krusae, limkoniew, dialogue