



**TRANSBOUNDARY COOPERATION FOR ARCHITECTURAL HERITAGE MANAGEMENT,
CASE STUDY: PHRA WIHARN WORLD HERITAGE SITE**

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

**By
Fupanya Wongwaiwit**

**An Independent Study Submitted in Partial Fulfillment of the Requirements for the Degree
MASTER OF ARTS
Program of Architectural Heritage Management and Tourism
(International Program)
Graduate School
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The Graduate School, Silpakorn University has approved and accredited the independent study title of “ Transboundary Cooperation for Architectural Heritage Management, Case Study: Phra Wiharn World Heritage Site ” submitted by Mr.Fupanya Wongwaiwit as a partial fulfillment of the requirements for the degree of Master of Arts in Architectural Heritage Management and Tourism

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Phra Wiharn Heritage are in between political conflicts of Thailand and Cambodia since the Thai – France border demarcation in 1907 on the Dang Rek Range provinces that effects the land where Phra Wiharn Heritage is located. This conflict is still more serious after the World Court passed a decision that Phra Wiharn is under the Cambodian sovereignty in 1962 and being as World Heritage Site in 2008. Then this causes the boundary dispute of heritage surrounding and the conservation management.

Transboundary Cooperation on Phra Wiharn Heritage Landscape management is a new concept of a common management of a cultural heritage site which has never been done before. One of the most important aspects in the heritage landscape management is architectural setting, archaeological evidences and living heritage. Rather than focusing on a history of conflict, Cambodia and Thailand must become aware that Phra Wiharn has been built and used by the same ancestors.

The most recent management plan for Prasat Phra Wiharn 2006-2009 has not been received with enthusiasm. In this study the author encourage the review of the management plan. It is hoped that the document contributes positively to site, management and their heritage landscape.

Architectural Heritage Management and Tourism Graduate School, Silpakorn University Academic Year 2009

Student's signature

Research Project Advisor's signature.....

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CHAPTER I

INTRODUCTION

1. Background of the Problem

The *Convention Concerning the Protection of World Cultural and Natural Heritage* is an international legal instrument that protects sites of outstanding universal value for future generations. It was adopted by UNESCO's General Conference in 1972 as the first international treaty linking nature conservation and the protection of cultural properties. As part of the global Strategy for a representative, balanced and credible World Heritage List adopted by the World Heritage Committee in 1994, State Parties were encouraged to increase the representativity of the World Heritage List (Cleere 2007: 3), from a "Mixed site" to a "cultural landscape" perspective which clearly brought forward the advantage of transboundary nominations as an instrument to build a comprehensive World Heritage List (Manz 2005: 5-16).

Taking a close look at the list of transboundary and transnational properties, it is obvious that a large number of them are situated in Europe, but in small sizes. When adding the two properties on the border of Canada and the USA, however, it also becomes clear that this region of the world is more likely to fulfill the pre-condition of good relations of the neighboring countries. Those transboundary properties have to be based on "win-win" solutions of mainstreaming (Sandwith and Besancon 2005: 3). Close Cooperation of all parties is necessary in order to tackle the challenges of safeguarding such sites.

Those grand-scale experiments reflect a range of methods of implementation, expression, and achievement of all or some of the objectives in an impressive array of transboundary conservation initiatives on virtually all continents and countries. This makes it difficult to define "transboundary conservation" precisely, and identify how best to undertake it. In the light of increasing support for transboundary for transboundary conservation initiatives from national states, international conservation

organizations, and bilateral and multilateral donors, several efforts have attempted to review practice, propose organizing frameworks, and provide advice for implementation (Sandwith and Besancon 2005: 2).

Brief History of the Site: Conservation of the Natural and Cultural heritage site in South East Asia, especially mentioning to Khmer, has been supported from the Western Nation at the beginning. That can be seen from the “Civilizing Mission” of France affecting the study of the history of ancient Khmer Nation both its culture in Cambodia and the its influence to the neighboring countries from the Colonization Period until the constructing new nation state with westernization. “Bending with the Wind Remain Independent” by the King Mongkut (1851-1868) and his son King Chulalongkorn (1868-1910) of Siam, which has been known for how to deal with the Western power, have lost territories or state influences of sovereignty suzerainty.

Later on, France gets the rights in Thailand territory according to the territory agreements (also see appendix E). However, some areas have not had obvious demarcation, especially Prasat Phra Wiharn. This has caused a conflict in two phrases: first, after Thailand changed the governance system from Monarchy to Democracy which was supported by military system; and second, after Cambodia got independence from French and tried to get rights in the territory they once owned as much as it could.

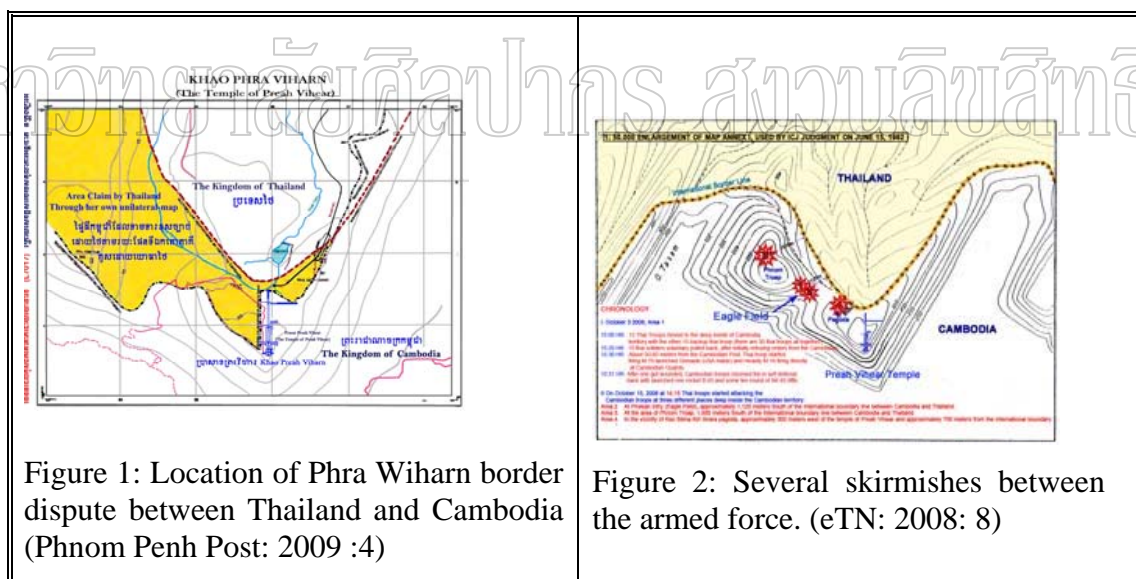
Referring to “Royal Crusade for independence” in 1953 under the Cambodia’s leader, King Sihanu as prime minister, it was obviously seen that the “Remained only Thai independent” in general was resisted by their neighbors (Kasetsiri 2007: 40). This situation showed resistance to the international policy (as mentioned above), especially when Cambodia proposed this issue to World Court to ask for the rights in Prasat Phra Wiharn. This led to the political symbol of King Sihanu in terms of the defence for independence; and it was the beginning of the conflict since then.

Brief Current Situation: It has been located both in Cambodia and Thailand during different time periods. Following Cambodian independence and the Thai occupation of the temple it was listed by Thailand as being in Bhumsrol village, (which means Village of pine trees) Tambon Sao Thong Chai Amphoe Kantharalak, Sisaket

Province in Thailand, and it has now been listed as being in Svay Chrum Village, Kan Tout Commune, Choam Khsant District, Preah Vihear Province in Cambodia.

Phra Wiharn Heritage, in this research study, are in between those of political conflicts; the Thai – France border demarcation in 1907 on the Dang Rek Range provinces that affects the land where Phra Wiharn Heritage is located; the World Court passed a decision under Cambodian sovereignty in 1962; and the boundary dispute of heritage surroundings after World Heritage Nomination in 2008.

Cambodia continued with the application for World Heritage status and, despite of official Thai protests, on July 7, 2008 (July 8 in Cambodia), Preah Vihear Temple was inscribed on the list of World Heritage sites. Since then, Preah Vihear Temple and its surrounding of 4.6 square kilometers has become a flashpoint of border dispute since July 2008. From that time on, several skirmishes between the armed forces from the two countries have been occurred in the area.



Preah Vihear site, in the last 60 years, was twice involved in border controversy. Chapter II explained some of the causes and effects the dispute is not limited to the Preah Vihear area, but there exists an unsolved sovereignty issue of border demarcation. ICOMOS has suggested that the two parties, Thailand and Cambodia separate the Management Plan for Preah Vihear Temple area from the general dispute about the Thai-Cambodian Border.

Although the boundaries of those variously protected areas are not always overlapping, the accumulation of different conservation instruments ensures a broad and continuous spectrum of safeguarding mechanism both geographic and thematic terms. Given the variety of conflicts of interest linked to World Heritage properties, it is clear that sites located on different national territories can be more concerned by diverging interests if there is no agreement on transboundary cooperation and management (Manz 2005: 13-14). The world Heritage Committee requested the State Parties to consider joint inscription at the time each of these properties was included on the World Heritage. While the countries did not agree with the symbolic value of inscription of the cross-border territories as a single entity, they cited a number of factors working against immediate inscriptions of these sites as single entity on the Worlds Heritage List. These included sovereignty, political sensitivities related to past or on-going policy differences and disagreements, including administrative and managerial complexities of cross-border coordination of operations, which have little or no relevance to cultural history and geography (Cleere 2007: 13). This can give a misleading idea of what is at stake in the region; here we are talking about sites, of passionate religious and political involvement.

2. Statement of Significance

Transboundary Cooperation on Preah Vihear Heritage Management is a new concept of a common heritage of a cultural heritage site management which has never been done before. As such one of the most important aspects is the cultural landscape with high values as well as a study of concerning issues which are architectural setting, archaeological evidences, and living heritage. Rather than focusing on a history of conflict, Cambodia and Thailand must become aware that Preah Vihear has been built and used by the same ancestors

3. Objectives

The objective of the present study is to reflect the scope of issues: a) developing a typology of transboundary conservation practice; b) assessment the role of transboundary conservation in peace and conflict issues; and c) initial the purpose and scope of legal and institutional framework, organizational arrangements, governance

and community participation, peace and security impact assessments, and research, knowledge networking.

4. Scope of this research

Scope of the Study

- To study the significance of the Transboundary Preah Vihear World Heritage Site by researching the histories of cultural and natural environment related to the site, but not detailing the political situations.
- To identify threats to and weaknesses of the transboundary heritage, from 2006-2009.
- To help prioritize management of the Preah Vihear World Heritage Site through the initial recommendations.

Scope of Boundaries

The study involved gathering general data about the site with particular focus on conservation and management, management zones, and heritage interpretations. The heritage site is a large tourism attraction, but it has not been generally visited due to time and resource constraints. Therefore, study was conducted by an individual, not by a planning team.

5. Methodology

Several visits were made to the site during April 2007 and January 2008. Site visits were made using private transportation and in one case as part of a group conducting a one day tour. The activities of tourists were taking photographs, and observing the area controls. Available maps, documents, and newspaper articles related to the site were collected, read, and analyzed.

Interviews, mostly informal, were conducted with the Secretary General of ICOMOS Thailand (Vasu POSHYANaNDANA), UNESCO Bangkok (Montira Horayangura Unakul), General Director of East Asia Department (Pisanu SUVANAJATA), and Local Scholar (Boonroung Kuchmar), Observation and Involvement of Seminar; 1) *Preah Vihear: Bomb from the colonized*; 2) *Nation-states*

and Their Borders: Conflicts and Resolutions; 3) *the truth from the site survey*; 4) *Cambodian, Preah Vihear World Heritage Site Inscription*. The World Wide Web was searched for articles related to the Preah Vihear situation and transboundary cooperation for the management of protected area. Furthermore, the class notes were used, and the University advisor was consulted.

All the information was collected, analyzed, and organized in the form of a document which would enable the reader to understand the present situation at the Preah Vihear regarding to the management and to transboundary cooperation for the shared heritage site.

6. Definition and key concepts

Transboundary Protected Area: An area of land and/ or sea that straddles one or more borders between states, sub-national units such as provinces and regions, autonomous areas and/or areas beyond the limit of national sovereignty of jurisdiction, whose constituent parts are especially dedicated to the protection and maintenance of biological diversity, and of natural and associated cultural resources, and managed cooperatively through legal or other effective means (IUCN 2008: 40).

Parks for Peace are defined as: "transboundary protected areas that are formally dedicated to the protection and maintenance of biological diversity and of natural and associated cultural resources, and to the promotion of peace and cooperation".

Heritage Landscape: The term was used to embrace the combined natural and cultural resources inherent in the landscape recognizing that either or both may be of outstanding universal value. The term was used to embrace the combined natural and cultural resources inherent in the landscape recognizing that either or both may be of outstanding universal value.

Common Narrative: is "the written explanation of a site which includes a brief set of fact, truth, which none the less recognize the different histories of the site, which notes its symbolic role and its historical functions, and tries to indicate why people have cared about it, without facing any particular agenda".

Sites of Shared Heritage: “Shared” seems to imply that there is one thing which more than one group can be a bit of: the problem is possibly that there is one site with multiple and competing stories; and in some cases, multiple and competing claims of ownership based on those stories. In this case, “Shared” is not quite appropriate. Hence, “Common” may be better, or “interwoven” or even “overlapping” are possibly suitable.

Phra Wiharn: not only Prasat and Mountain: In this study, Phra Wiharn is not only the Prasat, Mountain, National Park or group of them, but it is more meaningful to be the World Heritage site including both historic place on the top of Dang Rek Range and its cultural landscape. Moreover, Phra Wiharn is also cultural and natural protected area—“Phra Wiharn Cultural Landscape”.

Conservation today extends beyond traditional boundaries and paradigms, and to respond to new challenges facing parks and protected areas, thus, innovative ideas are needed. These new directions will also require new strategic leadership skills. International exchange can provide insights, new perspectives, and new tools for the challenges ahead. (Mitchell 2002: 1)

In this study, we use the words “Phra Wiharn” to represent a project or a document or data from Thailand. On the other hand, “Preah Vihear” is from information of Cambodia.

CHAPTER 2

LITERATURE REVIEW

1. Idea of Transboundary and Transnational Properties

Preamble to the UNESCO Constitution

That ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war;

That the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races;

That the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfill in a spirit of mutual assistance and concern;

That a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind (UNESCO 2009: 45).



Figure 3: Preah Vihear viewpoint near Sra Trao from Thailand use in Cambodia 100 riels paper money. (Source: Project for Peace 2010)

The Convention Concerning the Protection of World Cultural and Natural Heritage is an international legal instrument that protects sites of outstanding universal value for future generations. It was adopted by UNESCO's General Conference in 1972 as the first international treaty linking nature conservation and the protection of cultural properties. As part of the global Strategy for a representative, balanced and credible World Heritage List adopted by the World Heritage Committee in 1994, State Parties are encouraged to increase the representativity of the World Heritage List (Cleere 2007), from a "Mixed site" through a "cultural landscape" perspective clearly brings forward the advantage of transboundary nominations as an instrument to build a comprehensive World Heritage List (Manz 2005: 5-16).

The use of the Operational Guidelines for the Implementation of the World Heritage Convention initiated in 2005, as of February 2009, there are 10 cultural, 10 natural and 1 mixed properties in the World Heritage List. The list of all the inscribed properties is shown (Table 1). This is broad approach, long advocated by the Advisory Bodies, has recently been adopted by the World Heritage Committee. One element of the Committee's current policy has resonances with the PUSH project which mentioned in *Natchitoches* Declaration (2004). Encouragement is being given to what are known as "serial transboundary or transnational properties."

Table 4: Transboundary and Serial Transnational Properties inscribed in the World Heritage List

	Name of the property	State Parties	Criterion	Year/ inscription
1	Kuane/Wrangell-St Elias/ Glacier Bay/Tatshenshini-Alsek	Canada, USA	N(vii),(viii),(ix),(x)	1979, extension in 1992, 1994
2	Mount Mimba Strict Nature Reserve	Côte d'Ivoire, Guinea	N(ix),(x)	1981(Guinea), 1982(Côte d'Ivoire)
3	Mosi-oa-Tunya/Victoria Falls	Zambia, Zimbabwe	N(vii),(viii)	1989
4	Talamanca Range-La Amistad Reserves/La Amistad National Park	Costa Rica, Panama	N(vii),(viii),(ix),(x)	1983(Costa Rica) 1990(Panama)
5	Belovezhskaya Pushcha/Biatowieża Forest	Belarus, Poland	N(vii)	1979(Poland) 1992(Belarus)
6	Waterton Glacier International Peace Park	Canada, USA	N(vii),(ix)	1995
7	Caves of Aggtelek Karst and Slovak Karst	Hungary, Slovakia	N(viii)	1995 2000(extension)
8	Pyrénées – Mont Perdu	France, Spain	C(iii),(iv),(v), N(vii),(viii)	1997 1999(extension)
9	Uvs Nuur Basin	Mongolia, Russia	N(ix),(x)	2003
10	High Coast/ Kvarken Archipelago	Finland, Sweden	N(viii)	2000(Sweden), 2006(Finland)
11	Primval Beech Forests of the Carpathians	Slovakia, Ukraine	N(ix)	2007
12	Jesuit Missions of the Guaranis: San Ignacio Mini, Santa Ana, Nuestra Señora de Loreto and Santa Maria Mayor (Argentina), Ruins of Sao Miguel das Missoes (Brazil)	Argentina, Brazil	C(iv)	1983(Brazil) 1984(Argentina)
13	Historic Centre of Rome, the Properties of the Holy See in that City Enjoying Extraterritorial Rights and San Paolo Fuori le Mura	Italy, Holy See	C(i),(ii),(iii),(iv), (vi)	1980(Italy) 1990(Holy See)
14	Curonian Spit	Lithuania, Russia	C(v)	2000
15	Fertő/Neusiedlersee Cultural Landscape	Austria, Hungary	C(v)	2001
16	Muskauer Park/Park Muzakowski	Germany, Poland	C(i),(iv)	2004
17	Frontiers of the Roman Empire	UK, Germany	C(ii),(iii),(iv)	1987(UK) 2005(Germany) 2008(UK)
18	Belfries of Belgium and France	Belgium, France	C(ii),(iv)	1999(Belgium) 2005(France, Belgium)
19	Struve Geodetic Arc	Belarus, Estonia, Finland, Latvia, Lithuania, Moldova, Norway, Russia, Sweden, Ukraine	C(ii),(iv),(vi)	2005
20	Stone Circles of Senegambia	Gambia, Senegal	C(i),(iii)	2006
21	Rhaetian Railway in the Albura/Bernina Landscapes	Italy, Switzerland	C(ii),(iv)	2008

Source: Yukio Nishimura 2009 download from: <http://2009hansen.pbworks.com>

Transboundary properties are defined in the Operational Guidelines for the Implementation of the World Heritage Convention (UNESCO, 2008) on;

Paragraph 134 as occurring “on the territory of all concerned States Parties having adjacent borders”

Paragraph 137 on (whilst serial nominations) include component parts related because they belong to:

- a) the same historico-cultural group;
- b) the same type of property which is characteristic of the geographical zone;
- c) the same geological, geomorphological formation, the same biogeographic province, or the same ecosystem type;

and provided it is the series as a whole – and not necessarily the individual parts of it – which are of “outstanding universal value.”

Paragraph 138 goes on to specify that a serial nominated property may occur:

- a) on the territory of a single State Party (serial national property);
- b) within the territory of different States Parties, which need not be contiguous and is nominated with the consent of all States Parties concerned (serial transnational property.”(UNESCO 2009: 46).

Transboundary properties are, therefore the outcome of international efforts for nature conservation and peace just after the Great Depression in 1929. At present, there are more than 170 transboundary national parks and reserves in 113 countries, out of which 11 are in the World Heritage List.

Comparative Observation: Compare with the natural nominations, cultural nominations with international nature started later, because of the understandable reason of national identity and/or national pride. While all the natural properties are inscribed in the List as transboundary properties, majority of the cultural properties are inscribed as serial transnational properties under the category of the same historico-cultural group.

Separate nominations of the same historico-cultural group: There are some unfortunate cases that each State Party nominated her own cultural property, which may fall into the category of “the same historico-cultural group” or “the same type of property which is characteristic of the geographical zone.” (section 137 of the Operational Guidelines) Transboundary and serial transnational property inscription in the List symbolizes the international efforts to safeguard our common heritage, but we are still in the middle of the road to the final goal to achieve (Nishimura 2009: 15).

Weaknesses and strengths of the World Heritage Convention: One of the weaknesses of the Convention stems from the fact that nominations to the World Heritage List may only be made by the governments of sovereign states that have ratified the Convention (States Parties). Any form of objective selection is largely negated by the existence of differing political, ideological, and economic systems within those governments and the present-day frontiers, which have little or no relevance to cultural history and geography.

Turning Point to Shared Heritage: Taking close look at the list of transboundary and transnational properties, it is obvious that a large number of them are situated in Europe, partly a result of the result of the high number and the small size of European countries. When adding the two properties on the border of Canada and the USA, however, it also becomes clear that this region of the world is more likely to fulfill the pre-condition of good relations of the neighboring countries, that transboundary properties have to be based on (Manz 2005: 11) or mainstreaming occurs when “win-win” solutions are found (Sandwith and Besancon 2005). Close Cooperation of all parties is necessary and sought in order to tackle the challenges of safeguarding such site.

Although the boundaries of those variously protected areas are not always overlapping, the accumulation of different conservation instruments ensures a broad and continuous spectrum of safeguarding mechanism both geographic and thematic terms. Given the variety of conflicts of interest linked to World Heritage properties, it is clear that sites located on different national territories can be more concerned by diverging interests if there is no agreement on transboundary cooperation and management (Manz 2005: 13-14). The world Heritage Committee requested the

respectively State Parties to consider joint inscription at the time each of these properties was included on the World Heritage List. While the countries did not disagree with the symbolic value of inscription of the cross-border territories as a single entity, they cited a number of factors working against immediate inscriptions of these sites as single entities on the World Heritage List. These included sovereignty, political sensitivities related to past or on-going policy differences and disagreements and administrative and managerial complexities of cross-border coordination of operations, which have little or no relevance to cultural history and geography (Cleere 2007). This can give a misleading idea of what is at stake in the region; here we are talking about sites, of passionate religious and political involvement.

Status and Trends of Transboundary Cooperation

Conservation today extends beyond traditional boundaries and paradigms, and to respond to new challenges facing parks and protected areas innovative ideas are needed (Mitchell 2002: 1). Transboundary Heritage Areas/ Corridors management, new directions will also require good strategic leadership skills, new perspectives and new tools for the challenges ahead to create a venue for exchange of international experiences with Larger-scale Protected Landscapes; bring together diverse stakeholders in the areas; provide ideas on transboundary cooperation (Mitchell 2002: 13).

Biodiversity should be appreciated in terms of human diversity, since different cultures and people...confront and perceived biodiversity in different ways. This is due to their distinct heritage and experiences, which are translated into knowledge systems, cultural expressions and language, and which enrich and transform the environment, landscapes and especially biodiversity.

Within the variety of cultural frameworks, patience and insight are required in listening, understanding, and acting on the many facets of protection of heritage landscapes (Natchitoches Declaration 2004).

Recognizing that the quality of life and experience of places is enriched greatly by the shared global heritage of cultural and natural landscapes,

we affirmed in the Natchitoches Declaration on Heritage Landscape that the traditional separation of cultural and natural resources within our shared legacy of heritage landscapes was no longer sustainable.

Further heritage landscape protection is required at the local, national and global levels in order to transmit these universally valuable heritage landscapes to future generations.

Heritage Landscape

The term was used to embrace the combined natural and cultural resources inherent in the landscape recognizing that either or both may be of outstanding universal value. The Natchitoches Declaration (2004) urges national and local authorities as well as institutions and international organizations, but especially ICOMOS and its partners, the World Conservation Union (IUCN) and International Center for Conservation and Restoration of Cultural Property (ICCROM), to press forward a series of initiatives around the protection of heritage landscapes using a holistic approach, interdisciplinary collaboration, response to threats, community engagement, and national and international cooperation to address the multiple values inherent in heritage landscapes and the multiple voices to be included in their protection and management.

Since 1992 ICOMOS and IUCN have collaborated increasingly on identification, designation, and protection of landscapes embodying both natural and cultural resources values.

World Heritage Cultural Landscape: As a definite, within ICOMOS, the territorial concept of cultural itineraries has been effectively expanded to address assemblies of non-contiguous territories unified by an overarching theme. The effectiveness of defragmenting protective mechanisms through consolidation of valued heritage into broader protected territories is indicated by the diversity of cultural landscapes and cultural itineraries recently inscribed on the World Heritage List. From this milieu, multiple values and voices emerge, along with the related challenges of diverse resource, large-scale distribution, changing culture, community character, resources protection, and sustainability among others (O'Donnell 2004: 45).

IUCN, Cultural Landscape and Protected Areas: IUCN has defined protected areas as;

Areas of land and/ or sea especially dedicated to the protection and maintenance of biological diversity, and of natural and associated cultural resources, and managed through legal or other effective means (IUCN 2006: 14).

The resources conserved in protected areas are valued for biodiversity and sustainable development and other environmental values. From another position, there are World Heritage values that remain unrecognized and without protected areas designations, and for which further assessment and protection are required. A common issue in properties with multiple values is the ascendancy of one set of values over another, rather than an appropriate balance of recognition and protection for all relevant values. In light of that challenge, IUCN has developed procedures for identifying natural values in cultural landscapes, which in summary, attempt to (IUCN 2004):

- Reflect specific techniques of sustainable land use within characteristics and limits of the natural environment;
 - Embody a specific spiritual relationship to nature;
 - Maintain or enhance natural values in the landscape;
 - Demonstrate traditional forms of land use supporting the biological
- Until February 2008, law on protected areas was approved and it defined the clear roles, obligations and authority of different stakeholders. The increase of number of fish sanctuaries and protected forest areas set up through Ministry of Agriculture, Forestry and Fishery bring the national protected area up to 21 percent of the nation. Even though protected area systems have been put in place, the implementations are still in process and face many challenges. In contrast, there are also some opportunities for protected areas in Cambodia. To have a deep understanding about the current situation of ecosystem conservation in Cambodia, this paper attempts to illustrate some main challenges and opportunities of management and conservation through

protected area systems. diversity of wild species, domesticated animals, and cultivated crops;

- Embody outstanding natural beauty and aesthetic values; and
- Provide evidence of a unique past relationship between humanity and nature.

The conservation and management of protected areas also reflects shifting paradigms, which Phillips (2007: 5) skillfully demonstrated as being a contrast consideration between past and present (Table). The obvious challenge is for IUCN and ICOMOS to move forward in collaboration, seeking to identify and reflect both natural and cultural values of not only World Heritage properties but to apply the same constructs to national and regional protected areas and cultural landscape globally. The IUCN definition, recently, of protected area was prepared at a meeting on the categories in Almeria, Spain 2007 and since then has been successively refined and received within IUCN – WCPA. A protected area is:

—A clearly defined geographical space, recognized, dedicated and managed, through legal or other effective means, to achieve the long-term conservation of nature with associated ecosystem services and cultural values (Phillip 2007: 6).

The study area of Phra Wiharn Heritage Landscape has a diverse and continuous ecosystem, which is natural unique, therefore, if any part of the natural ecosystem is disturbed, damaged or affected by activities, the results will affect natural resources which are linked to adjoining ecosystem consequently. It is, therefore, necessary to prepare for maintenance and preservation of natural resources and environment in the management area based on cooperation and consideration on ecological relationship in order to maintain balance and increase efficiency in preservation of natural resources and environment which belong to the communities and mankind.

General Data and Identification

Name of Properties: Prasat Preah Vihear in Cambodian or Prasat Phra Wiharn in Thailand

Geography Coordinates: Area separating Thailand and Cambodia lies between Latitudes N14 23 20 and Longitudes E 104 41. The highest peak of the south side, and the lowest slope on the north side, are the way through the compound of the Preah Vihear Heritage.

In the previous time settlements differed in ecological and social-political perspectives. Today remain and ecological evidences are still in acceptable (Bhirasri 1960: 5) as follow;

A dense forest spotted here and there with patches of intense green which seems to sing the glory of Nature, we are enraptured by a mysterious scene which in its nature reaction compels us to make a comparison between old and new. In those days the erection of a temple meant the highest ambition to express the devotion toward a god. In particular for the eastern people each stone erected, each sculpture chiseled to enrich the temple was the most pious activity a man could offer to the divinity.



Figure 7: Location of Phra Wiharn heritage on border state (Source: Craig 2008, Modified: Fupanya 2010)



Figure 8: Site located on Dang Rek Range (Source: Thai RSD, 2006, Modified: Fupanya 2010)

Access and Distant: It is 110 km from Sisaket province and 600 km from Bangkok. The temple is 280 km from Angkor Wat, 405 km from Phnom Penh by road No 211. Preah Vihear Temple has three accesses;

- No.1: Access from Thailand for international tourists;
- No.2: Access from Cambodia by Road C1 constructed by Khmer Rouge. Nowadays, most local people and vendors usually go up to the mountain by the Road C1 because it is the easiest way to access;
- No.3: Access from Cambodia by the ancient road via Svay Chrum. At the mountain of Dang Rek, there are stairs going to the top where the Preah Vihear temple located.



Figure 5: Location of heritage site observed a Thai road along Phra Wiharn National Park (Source: Thai FAD 2008)



Figure 6: Accesses to the Phra Wiharn consist of three ways. (Source: Thai RSD 2007, Modified: Fupanya 2010)

Heritage Setting and Geography: The Phra Wiharn temple sits atop a cliff in the Dangrek Mountains which straddle the border between Korat Plateau in Thailand and Lower Plain in Cambodia.

Topography: Dang Rek Range steep escarpment forms the northern rim of the northern plains and delineates Cambodia from similar sandstone sediments in north-eastern Thailand. Khao Phra Wihan (Preah Vihear Mountain) is part of Dang Rek mountain range formed by land uplift into a cliff on the south which slopes to the north. The top of the mountain is over 500 metres above Mean Sea Level (MSL), with

Preah Vihear being the highest peak of 648 metres in height. The land at the foot of the mountain is an undulating plain, between 170-180 metres above MSL on which villages are scattered.



Figure 9: Showing the passes and water related to the Preah Vihear Mountain (Source: Thai RSD 2008)

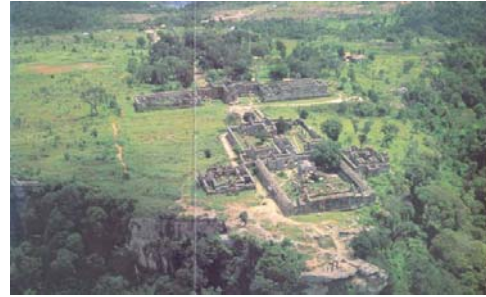


Figure 10: Aerial Photo of Cambodian side (Source: Thai FAD 2008)



Figure 11: Aerial Photo of Thai side (Source: Thai FAD 2008)

Pass: Along the mountain range, there are passes which provide accesses between Thailand and Cambodia since ancient times i.e. Chong Ta Thao pass, Chong Don Ao pass, etc. Reportedly the use of passes in the Dang Rek Mountains connects together cultural communities and practices but are divided by a militarized (and imperfectly demarcated) modern border line. A Mon-Khmer ethnic minority, the Kui or Suay (the ethnonyms have multiple spellings), used the passes to hunt and capture elephants in the forests below the Dang Rek cliff edge, including the Kulen area now

a Cambodian wildlife sanctuary. Kui in Cambodia were skilled ironsmiths using iron from Phnom Dek (Seidenfaden 1952: 144).

Geology: Sandstone is an important construction material in the area because it can be cut into slabs, the same as marble and granite, therefore, it is an important factor in construction of ancient structures.

Korat Plateau is located on Korat stone layer, which is the stone layer formed by aggregation of sediments in the continent from Jurassic to Cretaceous eras, comprising quartz, sandstone, siltstone, mudstone, and conglomerate rocks (Thailand FAD 2008: 30).

Northern Plains (of Tonle Sap): Featuring either flat sandstone plains or rolling terrain interrupted by occasional flat-topped hills or scarps, rounded hills of Audeite and Basalt (CTSP 2003: 4).

The geographical features whose natural foundation is sandstone, which does not retain groundwater except in the area where cracks of stone exist that groundwater may be found but in small quantity, making the area very dry and repeatedly dry, therefore, is necessary for human settlements in such area to prepare water for use in dry season (Thailand FAD 2008: 30).

Waterway: The mountain range is important source of waterways of the Dangrek comprising small streams flowing to the lower plains, Mun River in Thailand and Sen River in Cambodia, both rivers flow to Mekong. As follow;

Mun River: Middle Mun Rivers were connected, important streams are Huai Sakot, Huai Ta Maria and Huai Tani. Reservoirs have been constructed to collect water for agricultural and household uses of local communities. In management area, there are 7 reservoirs in total. Environmental changes, therefore, could affect the quantity and quality of water, as well as the people's way of life.

An important water source that has been used since the construction of Phra Wiharn Temple until today is Sa Trao, whose capacity is approximately 50,000 cubic metres. Nowadays, the water in Sa Trao pond is polluted with weeds, murky and contains a lot of brown deposits because the pond has

become a receptacle of waste water and garbage left by tourists who visited Phra Wiharn Temple as well as the people who live on the mountain (Thai Fine Art Department 2008: 50).

Sen River: The southern of Phra Wiharn Mountain, which were the Northern Plain of Cambodia which is the Stung Sen river flowing down in central Cambodia has about 16245 square kilometers drainage area, and its main stream length is around 500 kilometers long the headstream, The river meanders through the upstream and downstream with no floodplains. It is very clear that the Stung Sen rivers is as important Tonle Sap lake at Angkor area because many Pre-Angkorian and Angkorian areachaeological sites like Isanapura capital city of Chenla in downstreram, and Koh Ker ancient city and Preah Vihear temple cited in upstream. (Nagumo, Sugai 2009)

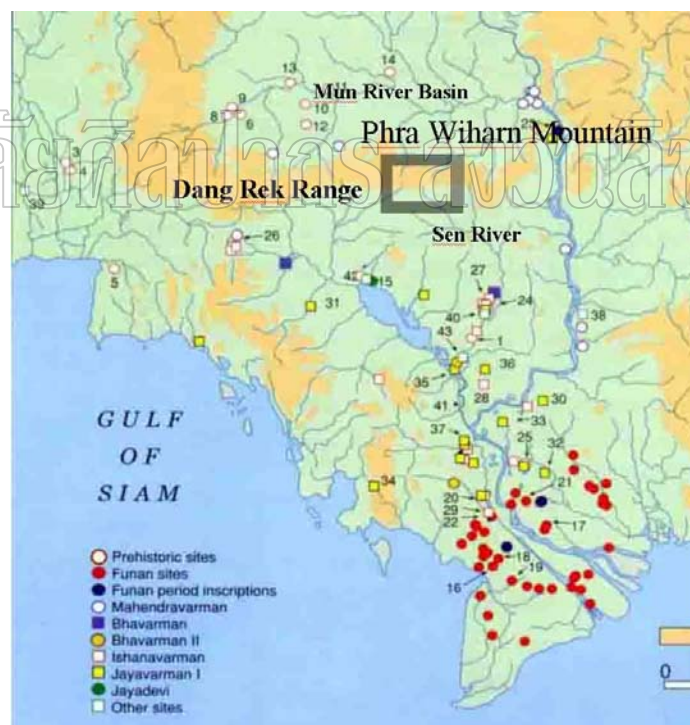


Figure 12: Geo-archaeological of Phra Wiharn Mountain on Khmer sites (Source: Higham 2002; Modified: Fupanya 2010)

Nature, Biology and Animal

Forests in the management area comprise Dry Evergreen Forest. In the adjoining area between Thailand and Cambodia, Deciduous Dipterocarp Forest and Mixed

Deciduous Forest alternate with grassland. The plant population is important to the ecosystem. This is in turn related to and involved with physical and biological factors and plays important roles in influencing the climate in the neighboring regions as well as wildlife habitats, water sources, and natural sources for maintenance and reproduction of rare plant species.

Table 13: Forest Cover of Preah Vihear Province

Forest Types	Cambodian Total		Preah Vihear	
	Area (ha)	%	Area (ha)	%
Evergreen Forest	3,720,504	20.2	222,425	15.9
Semi-evergreen Forest	1,455,091	8.0	156,800	11.2
Deciduous Forest	4,833,138	26.6	927,343	66.1
Wood Shrubland Dry	138,939	0.8	11,436	0.8
Wood Shrubland Evergreen	150,017	0.8	1,157	0.1
Bamboo	28,952	0.2	0	0.0
Other Forest	1,065,706	5.9	17,907	1.3
Total Forest	11,392,347	62.7	1,337,068	95.3
Non Forest	6,768,323	37.3	66,023	4.7
Total area	18,160,670	100	1,403,091	100

(Source: Cambodian Forestry Department 2008, Modified: Fupanya 2010)

Forests: Preah Vihear province is the most over forest area in Cambodia. Preah Vihear forest park was designated by Sub Decree in 2002 within 190,027 ha. Seed Source of *Dallbergia bariensis* designated by Declaration in 2001. (Data sources: Wildlife Protection Office, Forestry Administration) Protected Forests and Protected Areas are under the jurisdiction of FA and Ministry of Environment, respectively. There are two waterfalls which are tourist attractions in the management area namely, Phu La- O Waterfall and Tani Waterfall.

Previous studies and surveys of Phra Wiharn Mountain many rare plants and endemic plants have been discovered, such as Khao Phra Wihan Orchid, or Ueang Ra Fa (*Vandosis lissochiloides* (Gaudich.) Pfitzer, Family Orchidaceae) and Krathon Ruesi (*Sapria Himalayana* Griff., Family Rafflesiaceae), which are species in danger of extinction. From study and survey of Preah Vihear Mountain, rare plants and endemic plants have been discovered namely, Khao Phra Wiharn Orchid, or Ueang Ra Fa (*Vandosis lissochiloides* (Gaudich.) Pfitzer, Family Orchidaceae) and Krathon Ruesi (*Sapria Himalayana* Griff., Family Rafflesiaceae), which are the species in danger of extinction.

Wildlife: Phnom Dang Rek Range is a home to diverse ecological features, a wildlife habitat of great numbers and varieties of wild animals, both those living in open forests and those that live in the jungle. These animals feed in Thai and Cambodian territories. The wildlife which is abundant in the area includes birds, deer, barking deer, gibbons, and civets. There also have been reports on the discovery of Kouprey (*Bos sauveli*) in 1984 and 2006.

Kouprey, or Kho Phrai, is a Khmer name means “wild cow”. It is listed in appendix of CITES (2004) in IUCN, as a critically endangered and threatened species. The features of Kouprey is similar to Gaur (*Bos gaurus*) and Banteng (*Bos javanicus*), but with thick hair at the end of each horn. Koupreys live as a group of 2 – 20 (depending on the amount of food available in the area), feed on grass and fresh leaves, inhabit open forests, i.e. grassland alternated with Mixed Deciduous Forest and fairly dry Deciduous Dipterocarp Forest in Thailand, Vietnam, Laos, and Cambodia.

Living Neighboring

It was mentioned in inscriptions that the agricultural area at the foot of Preah Vihear Mountain was an old settlement in the past, where continued from the period of construction of Preah Vihear Temple. There is a record on royal grant of land in the undulating plain for people to live and to work on royal paddy fields. (Chaem Kaeokhlai 2007: 35-45)

Way of Life: Around 1994, Thailand held a World Heritage proposal conference in Srisaket in which the local cultural traditions were considered along with monuments like Phra Wiharn that stimulate more nationalistic sentiments. Reportedly the use of passes in the Dang Rek Mountains tied together cultural communities and practices divided by a militarized (and imperfectly demarcated) modern border line. A Mon-Khmer ethnic minority, the Kui or Suay (the ethnonyms have multiple spellings), used the passes to hunt and capture elephants in the forests below the Dang Rek cliff edge, including the Kulen area now a Cambodian wildlife sanctuary. Kui in Cambodia were skilled ironsmiths using ore from Phnom Dek.



Figure 14: Geographical Location of Indigenous people and Ancient Khmer
(Source: Huffman 2009, Modified Fupanya 2010)

The most of protected areas of Phra Wiharn Mountain has been an area of human settlement since ancient times, with historical relationship to the founding of Phra Wiharn Temple. Several inscriptions, both those found in the temple area and in other ancient Khmer influenced sites (Chaem Kaeokhlai 2007: 45) indicate that the area was occupied by people, and, nowadays, there have been discovered of archaeological evidences and remains of ancient settlements in Ban Nong Krachao and Rai Mae Tam. At least 10 sites of ancient settlements are on the areas of a Cambodian new master plan (Thailand FAD 2008: 40).

Indigenous Living with Heritage

Kuy or Kuoy people were the original inhabitants of Dang Rek Mountain chains who are primary located in Thailand, Laos, and Cambodia. Statistics for the population of Kuy in these three countries vary widely, bit the total is approximately 380,000 (Gregerson 2007). The majority of Kuy live in Thailand, with a population about 300,000. Figure shows the overall general area where Kuy people are living in Southeast Asia.



Figure 15: Kuy making a living by catching elephant as a profession of their family. (Source: TAT 2008).



Figure 16: The bas-relief at Angkor Wat shown that an elephant was captured by Kuy for a battle (Source: Sudjit 2008).

The Kuy have been a distinctive people for as long as recorded Khmer history extends. The Kuy of Cambodia were the traditional blacksmiths of the Khmer empire, excavating iron deposits located around Phnom Dek the early 1500s to the mid-1900s. The Kuy today are predominately agrarian, relying almost entirely on wet rice production for sustenance.

Their language is Mon-Khmer, and their physical appearances are thick lips and curly hair. Some scholars believe that the Kuy are the same people as those speak Munda in eastern India. During the Bangkok Period, when provincial administration was unable to meet the tax demands from the government in Bangkok. Kuy people were sent as tribute. The Kuy have unique rituals and traditions, including the capture of elephants and healing ceremonies.

Khmer people have occupied this region for many centuries some of them is an old village dating to the 7th century A.D. The Khmer mainly practice Brahmanism and Hinayana Buddhism. Before reaching adulthood, young Khmer people often go to pagodas to study and improve their virtues and knowledge. The Khmer have a long tradition in wet rice cultivation. Animal husbandry, weaving, pottery and sugar making from the "Thot Not" Tree are other forms of economic activity.



Figure 17: Sadhu respectfully engages ancestor spirit. Descendants make offerings with food and sarong.



Figure 18: Descendants refer to their ancestor names for calling to mind then pour ceremonial water to donate in memory their ancestors.



Figure 19: At 3 am. Of the next day, bring offerings to move around the temple.



Figure 20: Monk will eat the food in the early morning.



Figure 21: After having breakfast, monks bless them in return.



Figure 22: Finally place the food near the temple fences, paddy field, or under the trees.

Saen Don Ta ceremony is the traditional Khmer-Thai people related to Buddhism to give propitiatory sacrifice to the spirits of their ancestors. This case is observed from Ban Nong Kla, Sub-district Soon, Kun Kan District, Sisaket Province not far from the Phra Wiharn Heritage.

Lao people living near the Mekong River occupy the area for many centuries, but there is no written record or archaeological evidence indicating when the initial migration to this region occurred. Before the 17th or 18th century, King Sisamudh Buddhangkoon of Champasak sent aristocrats to rule small polities in this area, including those located at Muang Si Nakhon Tao; one of these settlements was Rattanakaburi District.

An 18th century Lao inscription was found at Prasat Sikhoraphum, which told of a group of high – ranking monks and upper class people who renovated the temple. This suggested that there was probably a large Lao population in Surin province at this time. The Lao may have originally settled in the northern part of the Mun Valley, and later moved southward into Dang Rek Mountain Range, eventually intermarrying with the Kuay and Khmer people.

Villages and Demography: Communities in the management area are populated by people of Thai-Khmer race who have mixed with later immigrants of Thai-Laos race and have lived until today in the areas of Tambon Sao Thongchai and Tambon Rung, Amphoe Kantharalak, Changwat Si Sa Ket. Report on Demographical Statistics of Thailand, December 2007 specifies the population of these villages.

Most of the communities are located along the road surrounding Khao Phra Wihan National Park, with Ban Phum Srol, Tambon Sao Thongchai situated at the end of Highway No. 221 at the border where is an access to Preah Vihear Mountain. Other communities are located along Highway No. 2235 on the way Ban Don Ao.

Fleeing the Fighting: On 3rd April 2009, a fighting was re-ignited on the Thai Cambodia border near the mountain-top Preah Vihear Temple, where is escalating to other areas in the north Cambodia and other Ancient Temple on Thai-Cambodian border.

Table 23: Villages and Populations around Preah Vihear Temple and Mountain.

A. Tambon Sao Thongchai District Administration area comprises 9,691 persons, 2,323 houses. Villages under the administration of Tambon Sao Thongchai are :		
Thai Villages	Households	Populations
1) Ban Phum Srol	291	1,038
2) Ban Phum Srol Mai	258	1,026
3) Ban Phum Srol Song	163	807
4) Ban Nong Mek	241	1,069
5) Ban Nong Mek Noi	104	496
6) Ban Non Charoen	92	345
7) Ban Sam Meng	252	1,146
B. Tambon Rung District Administration area comprises population of 7,464 persons; 1,715 houses. Villages under the administration of the district are :		
Thai Villages	Households	Populations
1) Ban Don Ao	183	957
2) Ban Don Ao Tai	205	1,098
3) Ban Nong Udom	250	1,181
4) Ban Nong Prong Yai	76	370
C. Villages on Cambodia side as being in Svay Chrum Village, Kan Tout Commune, Choam Khsant District, Preah Vihear Province in Cambodia.		
Cambodian Villages	Households	populations
1) Prasat	277	970
2) Kor Mouy	176	437
3) Svay Chrum	67	253

Over 500 families have been displaced with rising numbers respect ACT member Church World Service's Cambodia office. According to the Cambodian provincial authorities, over 520 displaced families (1,660 individuals) are currently taking shelter in a camp in Sa-Em village, about 20 km. from Preah Vihear. These displaced persons include 277 families from Prasat village whose house were burned to the ground, and another 243 families from Kor Mouy village. Many of these families are venders from a market located burned to the ground in the initial fighting. With military movements on both sides of the border, the populations of villages in neighboring district are also fleeing the fighting (ACT 2009).

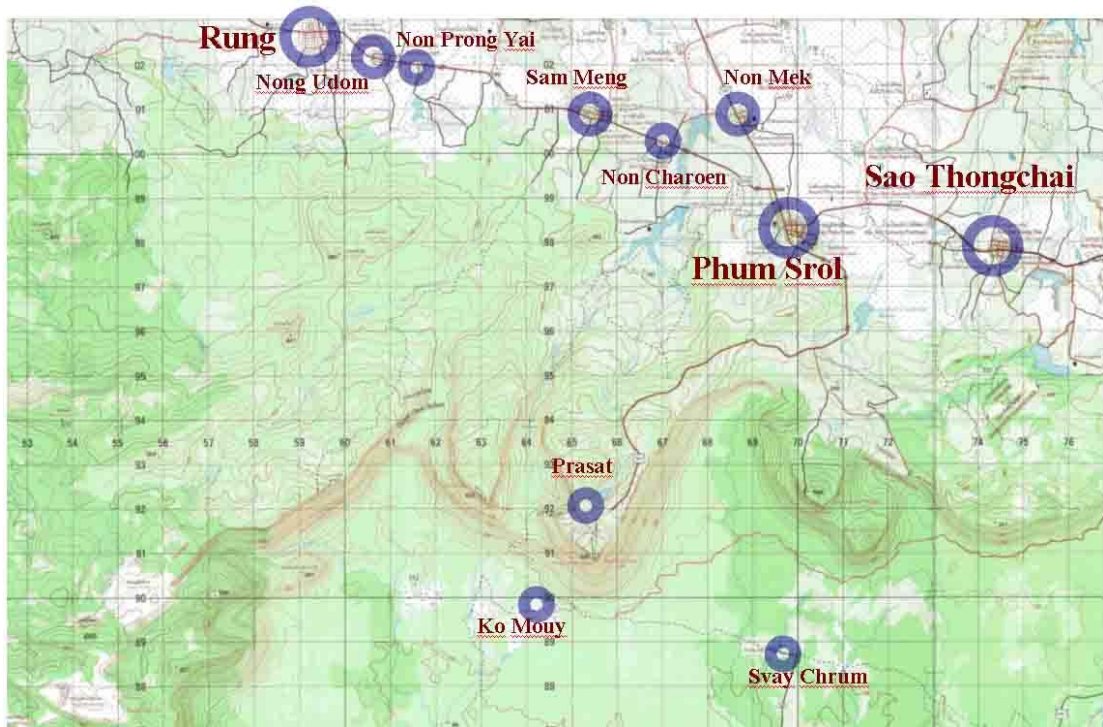


Figure 24: Local Communities around Phra Wiharn Heritage who affect the border controversial; Phum Srol, Prasat, Ko Mouy and Svay Chrum. (Source: Thai-RSD 2006, Modified: Fupanya 2010)

We found that Phra Wiharn Temple and the Mountain, is at the root and origin of shared heritage of Thailand, Cambodia and Laos during the Dong Rek Civilization, is the complex natural environment of the region. In the past, the use of passes in the Dong Rek Range tied together cultural communities and practices but now is divided by a militarized modern, imperfect border line.

Supportive Stakeholders

Cambodia

ICC (International Coordinating Committee)

ICC Secretariat

APSARA Authority

DED/ APSARA

Preah Vihear National Authority (PVNA)

Department of Conservation

Department of Forestry

Department of Museums
 Department of Temple Conservation
 Department of Tourism Development
 Department of Technical Support
 Department of Water
 Department of Urban Heritage
 Department of Territory and Heritage
 Department of Administration
 Department of Tourism
 Department of Agriculture and Community Development
 Living Angkor Road

Government Stakeholders:

Council of Minister
 Ministry of Culture and Communication (MCC-France)
 Ministry of Land Management & Construction
 Ministry of Economy and Finance
 Ministry of Culture, Conservation Division, Indonesia
 Cambodian National Commission for UNESCO
 Preah Vihear Province
 Authority of District Administration
 Narodom Sihanok Angkor Museum

International Organization

UNESCO HQ
 UNESCO Bangkok
 UNESCO Phnom Penh
 ICCROM
 WMF
 Embassy of Italy
 Embassy of Czech Rep.
 Embassy of France
 Embassy of Japan
 Embassy of India

Embassy of United State

Embassy of Australia

EU Delegation

Civil Society

Royal Palace

Heritage Police

Academic Stakeholders

EFEO JASA

JICA FSP

Nara Institute ASI team CSA

Czech Academy of Science

Cologne University of Applied Sciences

Sophia University

University of Queensland, Australia

University of Sydney

Universite Blaise Pascal

Kanazawa University

NGO's

Royal Angkor Foundation

Archaeology and Development Foundation

CEU

Gopura Team

SCA

INRAP

BSCP

Thailand

Government Stakeholders:

Ministry of Foreign Affairs

Ministry of Royal Defense

Fine Art Department, Ministry of Culture

National Park, Wildlife and Plant Conservation Department

Tourism Authority of Thailand

Park Planners and Managers

Park Employees

Royal Forest Department (RFD)

The Ministry of Agriculture and Cooperatives (MOAC)

The Ministry of Science Technology and the Environment (MOSTE)

Office of the National Economic and Social Development Board

Ministry of Natural Resources and the Environment

The Office of Environmental Policy and Planning (OEPP)

The Pollution Control Department (PCD)

The Department of Environmental Quality Promotion (DEQP)

NGO's:

WildAid Thailand

The David Shepherd Wildlife Foundation

Wildlife Conservation Society

Green World Foundation

Academia:

Thailand Development Research Institute
Chulalongkorn University

Silpakorn University

Thamasat University

Mahidol University

Forestry Research Center, Faculty of Forestry, Kasetsart University

Civil Society:

Park volunteers

Park visitors

Local community

Land owners around area

Residents (in and around area)

Businesses

Green Leaf Guesthouse and Tours

Wildlife Safari

Phubade Hotel

Wan-Ree Resort

Golden Valley Resort

Resource extraction interests

Concessionaries, licensees and permit holders

International Organizations

UNESCO

United Nations Environmental Program (UNEP)

United Nations Development Program (UNDP)

Association of South East Asian Nations (ASEAN)

The World Conservation Union (IUCN)

Pacific Asia Travel Association (PATA)

European Commission (EC)

Danish Cooperation on Environment and Development (DANCED)

Canadian International Development Agency (CIDA)

CARE Thailand

World Wide Fund for Nature

Observation: By the invitation from Cambodia, Thailand agreed to be member of the 7 International Coordinating Committees (ICC-Preah Vihear) for preservation and sustainable development of the nomination sites (Thai-Ministry of Foreign Affair 2007). Establishment of ICC-Preah Vihear, which was multi-stakeholders consultations at national and regional levels comparing to the similarly ICC-Angkor: About 20 countries¹ are now involved in various projects at Angkor, with literally scores of international conservation experts on site². The work is overseen by the International Coordinating Committee for the Safeguard and Development of the Historic Site at Angkor (ICC-Angkor), which meets periodically, including a yearly review and conference, usually held in December (Chapman 2003: 244). Without Thailand involved cause by the defiantly foreign policies from ICJ-Preah Vihear case (Poshyanandana 2008).

¹ The Archaeological Survey of India's pioneering work from 1986 was joined by team from France, the U.S., Hungary, Japan, Italy, and more recently Germany, China and Indonesia.

² Although mostly in the cooler winter months, from December through February.

The core participants are Cambodia, represented by an increasingly powerful APSARA organization; France, with the EFEO doing the work in Angkor; Japan, which has had an enormous impact on the work there, both directly through Japanese government and Sophia University; and UNESCO, which continues to play a coordinating role, especially in managing the various international agreement monies from individual governments. All four entities participate in what are known as “quadriparties meetings,” and form the steering committee for the ICC meetings, also selecting the programs for the Bayon symposia (Chapman 2003: 245).

At a national level, in Cambodia, there has been an effort to develop a international program parallel to what is being done in Angkor. Here the Cambodians have made little real progress, and it could be argued that the attraction of the Angkor monument and the sheer amount of attention and money divert to the Angkor project has stood in the way of the creation an effective national conservation presence in the country. Presently the national program falls under the Superior Council of National Culture (SCNC), an advisory commission to the Ministry of Culture and Fine Arts, which houses the Department of Cultural heritage and the Department of Museum (AusHeritage and ASEAN-COCI 2002). Although well-considered in principle, the national organization has a small staff and little funding. Most of the staff are trained in archaeology and Cambodian history, but have little experience with monuments conservation (Chapman 2003: 256).

Thailand’s conservation program, the Fine Arts Department, the agency responsible for care and maintenance of Thailand’s architectural and archaeological heritage, date back to 1911 and the reign of Rama VI, who established the department by Royal decree. Disbanded during the 1920s for lack of funding, the department was revived in 1933. Falling under the jurisdiction of several successive ministries during the three decades, the department became apart of Ministry of Education in 1962 (Rojpojchanarat 1987; Fine Arts Department 1998). In 2002 it was transferred to the Ministry of Culture as part of a major reorganization that is now being put into effect.

Primary responsibility for ancient monuments is assigned to the Office of Archaeology and National Museum (OANM). Located in Bangkok, this agency includes architects, planners, historians, archaeologists, landscape architects and

engineers. OANM's professional staff prepares plans and documents for monuments conservation and also oversees work in the field.

Cause and Effect: Critical of Thai cultural policy, Maurizio Peleggi has argued that Thai conservation practice has favored aggressive restoration, over less intrusive repair and maintenance. This practice Peleggi blames on principles accepted at the beginning of the country's efforts to preserve Sukhothai as a national Park (Peleggi 2002: 29-30). Also there is age-old problem of inadequate supervision of work done by technicians and simply the strained budget of the department generally. Over all the Thai professionals appear to do their best in difficult circumstances (Chapman 2003: 239-240).

While the main agencies responsible for management of World Heritage Site – Preah Vihear are a joint development between 3 parties, international level organization ICC-Preah Vihear, Thai-national level organization OANM and Cambodia-national level organization APSARA. But in the case of transboundary cooperation involving overlapping claimed area and Thai National Heritage Site, ICC and APSARA have to deal with Thai Fine Arts Department (instead of OANM). Even though formulation of ICC is an international standard but Thai and Cambodia practices are different. These may causes confusion and disagreement in developing the transboundary area (differ from how ICC-Angkor managed the site at the beginning) which may leads to conflict amongst ICC-Preah Vihear committees, and dissension between Thai Fine Arts Department and ICC organization due to differentiation of state sovereignty and methods for practicing of Thai National organization and Cambodia National organization.

Phra Wiahrn Khmer heritage sites research study, temple and related border sites, in the north actually came under the jurisdiction as APSARA of ICC-Preah Vihear, as consideration is given to what are now labeled as the “remote sites”, “state stability” or “Khmer World Heritage Site”. These may be the subjects of larger projects, with international support, in the near future.

CHAPTER 3

THE HISTORY AND SIGNIFICANCE OF *PRASAT PHRA WIHARN* AND MOUNTAIN

This chapter consists of the four topics of the research study. In the chapter, the elements of the history and significance of *Prasat Phra Wiharn* and Mountain are as follows: Phra Wiharn and Ancient Khmer Civilization; Ancient History of Prasat Phra Wiharn and Phra Wiharn Mountain; New Evidences in Ecological Historiography; and An Unsolvible Enigma (17th -18th century): Retreat or Collapse.

Phra Wiharn and Ancient Khmer Civilization

The historical background of Phra Wiharn Heritage is related to different races who once settled in this area. It is certainly not just a piece of Khmer art and architecture. The Khmer kings built the sanctuary, but the sanctuary embraces different peoples and different beliefs. Hence, the true meaning and significance of Phra Wiharn Mountain is universal. In geographical position and natural surroundings, Phra Wiharn mountain and landscape are situated on the Dang Rek range where topographical features are divided into two main areas - the plateau and the lower plain.

Cultural Environment History: Archaeological research data not only provide a semi-quantitative basis for the test of hydraulic and climatic models but also emphasize the dynamism and sensitivity of tropical wetland to climate change (Penny 2008:187). It is clear that Holocene sea level, which peaked at around 4.5 m above the present mean sea level between ca. 6000 and 5000 y BP, and a significant ecological effect on the Mekong Delta region extended to the north into central Cambodia. Three cycles of temperature fluctuation were identified, compared to the Red River Delta in centennial to millennial scale climate changes. Besides, the impacts on humans during the Holocene were clarified. The mentioned impacts were: during the last 5000 yr: a cool and wet climate was during 4530–3340 cal. yr BP, 2100–1540 cal. yr BP, and

620–130 cal. yr BP, a warm and dry climate was during 3340–2100 cal. yr BP, 1540–620 cal. yr BP, and the present warm climate. The first and the last cooling events correspond to global Holocene cooling events, which refer to the Neo-glacial Period and the Little Ice Age, respectively. Each persisted for 500–1000 yr, and they occurred at a period of 1500–2000 yr (Matsumoto 2005).



Figure 25: Cultural Environment conforming between the legends and the new archaeological evidences which related to ecology or ecological historiography (Source: Sudjit 2009 and Modified: Fupanya 2010)

Towards the end of the Bronze Age, within the period of 1600-800 BC (Meacham 1999 cited by Higham 2002: 116), the residents of the Khorat plateau lived in autonomous villages in which certain descent groups might have achieved a relatively high status. Population expansion, involving the foundation of new settlements, was not a limitation at that period as there was sufficient favorable agricultural land along stream or river margins where flooding seldom occurred. Bronze Age settlements are known as the favorable valleys, which were nourished by the Songkhram Rivers in SakonNakorn Basin, were the locations of over 140 archaeological sites in Ban Chiang culture. The above changes are consistent with the breakdown of the longstanding affinal alliance and the exchange system between independent communities on Chi and Mun rivers. Similar oval-moated sites are now

known as the margins of the Bangkok plain, and in the northeastern Cambodia (Higham 2002: 185).

The distribution of prehistoric settlements and the principal sites of Funan and Chenla, showing the location by king of the inscriptions.

1. Samrong Sen, 2. Ban Na Di,
3. Non Pa Wai, 4. Nil Kham Haeng, 5. Nong Nor, 6. Ban Lum Khao, 7. Non Nok Tha, 8. Non Muang Kao, 9. Noen U-Loke, 10. Ban Don Phlong, 11. Non Yang, 12. Ban Takhong, 13. Ban Krabuang Nok, 14. Non Dua, 15. Lovea, 16. Nen Chua, 17. Go Thap, 18. Oc Eo, 19. Da Noi, 20. Angkor Borei, Phnom Da, 21. Go Hang, 22. Nak Ta Dambang Dek, 23. Wat Luang Kao, 24. Ishanapura, 25. Wat Kdei Ang, Wat Chakret, 26. Aranyaprathet, 27. Roban Robas, 28. Kuk Prah Kot, 29. Wat Po, 30. Tuol Kok Prah, 31. Wat Po Va, 32. Wat Prei Val, 33. Tuol Prah That, 34. Prah Kuha Luon, 35. Tan Kran, 36. Wat Baray, 37. Tuol Nak Ta Bak Ka, 38. Wat Tasar Moroy, 39. Ayutthaya, 40. Wat En Khna, 41. Lovek, 42. Wat Khmat, 43. Ampil Rolun.

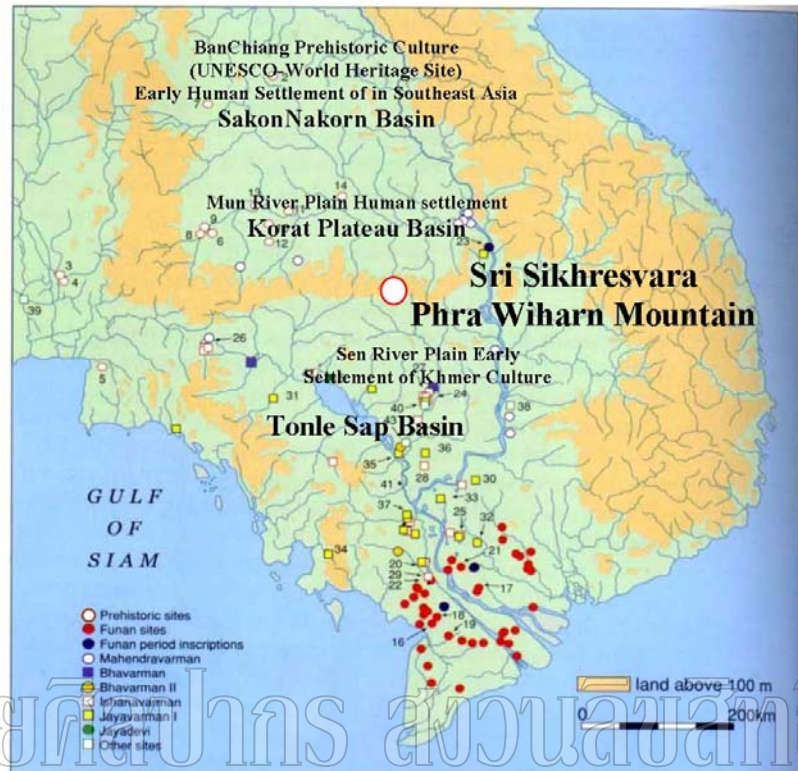


Figure 26: Comparative of Ban Chiang archaeological region and the The distribution of prehistoric settlements and the principal sites of Funan and Chenla, showing by kings of the inscriptions respectively.

(Source; Higham 2002: 242, Modified: Fupanya 2010)

The Korat Plateau lay north of the mountain. All the steams from this side flew southward, finally forming the Mun River, which flew down the Mekong River in the east. The population there directly negotiated with either Indian traders or the expansion of Funan (1st-5th century) or Iron Age in this region. The lower and middle reaches of the Mun Valley were integral to Chenla (6th-7th century). It is possible that this distinction has prehistoric roots, involving Khmer speakers in the middle and lower Mun, and Mon speakers in the Upper Mun and Chi Valleys.

Legend and Dang Rek Peoples: The people origin around Dang Rek region; the evidences of cultural itinerancy from Ban Chiang, Sakhonnakorn basin and Archaeological region; and some elements on Phra Wiharn Heritage.

Myth and Prediction: Legend of the curses and the wishes from heaven to the both land of Dang Rek Mountain¹. The originate matter of both upper and lower Khmer inherits the ancient Khmer prediction of “Thlok Mound” city- the capital city of Funan Kingdom (1st-4th century). The previous legend said that Khmer land could not be lived in since there were floods in rainy season for around 7-8 months. For this reason, people had to live in the northern part of Phnom Dang Rek Mountain – at that time there was neither Thai (Siem) nor Khmer – all people are living together peacefully. Then, due to an increase of people, Ishavara used his hands to push away the flood from the southern part of Dang Rek Mountain to create more land to live in the whole year. He also asked who were willing to live in the new land. The first group of people was interested in cultivation by travelling with their caravan of 50 elephants to survey for the land which had plenty of fishes, wild animals and soil. On the contrary, the other group ignored the southern part of Dang Rek.

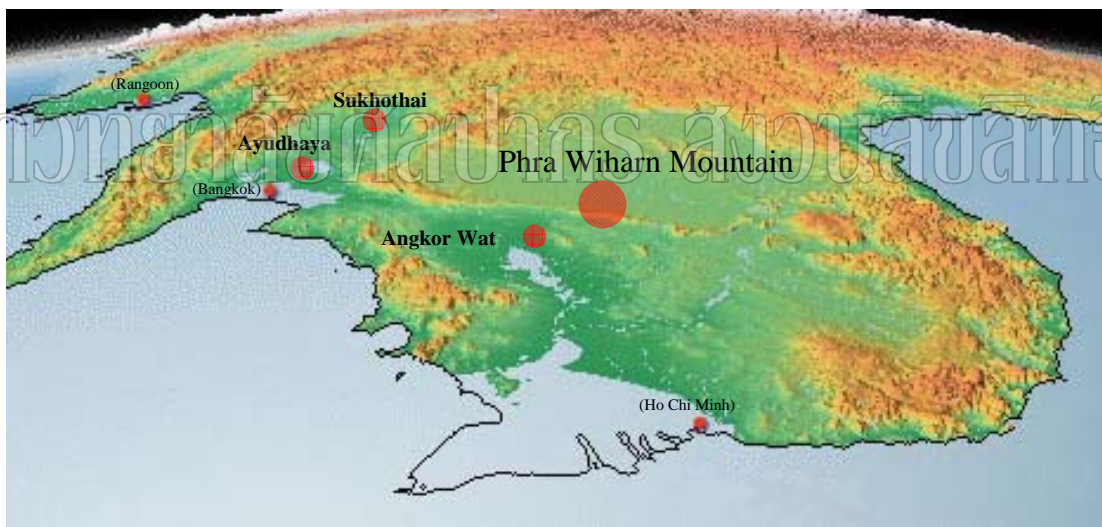


Figure 27: Comparative of Ban Chiang archaeological region and the The distribution of prehistoric settlements and the principal sites of Funan and Chenla, showing by kings of the inscriptions respectively (Source: Craig 2009: 8, Modified: Fupanya 2010)

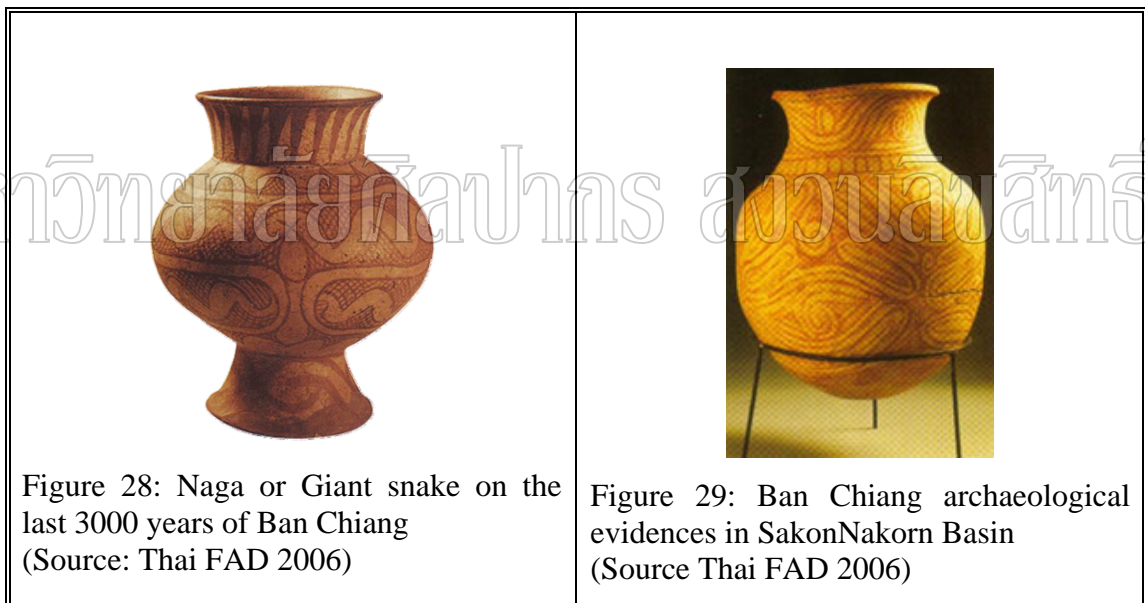
After that agreement, “Land Chenla”, the first group, or “Siem”, led the second, the “Khmer”, to move to “Water Chenla”— meaning flooding land or Cambodia at

¹ From the record in 1989 that the professors of Language and Cultural Research for Rural Development Institute, Mahidol University interviewed Ta Phrom villagers living at the western of Pumi Pone Rouw Prasat).

present, with more than 100 elephants to help them carrying their stuff, and they also gave around 20 elephants to the Khmer when they went back to the original land.

“Naga” Totem Animal from Ban Chiang to Phra Wiharn:

Naga may refer to a group of serpent deities in Hindu and Buddhist mythology (Wikipedia 2010). Sometimes, Naga people refers to a diverse ethnic identity who has a strong and sacred belief held by Thai and Lao people living along Mekong River. Many pay their respects to the river because they believe the Naga still rule in it, and locals hold an annual sacrifice for the Naga. There are the ancient Naga evidences in the last three thousand years of Ban Chiang pottery decorated on the surface of Iron ages-house ware. Naga is also the local religious belief before the Indian civilization came to influence the people (Wongthasa 2005: 6).



This region must have been rich and prosperous for it enticed the Indians to come and find fortune in this land of gold, known as “Suvanaphumi”. According to the legend in the fifth century, a Brahmin, called Kaundiny, came to this land. He married to a local princess, Soma, the daughter of a local chieftain who worship a Naga (Snake god). This Naga was the sacred symbol of the indigenous population, and the daily re-enchantment of this mystic union between the king and a Naga princess was still an essential part of the court ceremony at Angkor over thousand years later (Charuwan 2000: 19-20).



Figure 30: A huge naga (naga King Vasula) twisted around the Mandala mountain (Source: Sussman 2008)



Figure 31: Naga bridges are causeways lined by stone balustrades shaped as nagas. (Source: Thai FAD 2008)



Figure 32: Front of naga head on causeway. (Source: Thai FAD 2008)



Figure 33: Locations of nagas head on front of causeway. (Source: The Nation: 2008)

The pediment on the Gopura of the second level illustrates the Hindu myth of creation (APSARA 2010): “The Churning of the Sea of Milk”, The Devas (gods) and the Asuras (demons) holding a huge naga (the naga King Vasula) twisted around the Mandala mountain in order to accomplish the churning of the primordial ocean, then, the extracting the Liquor of Immortality (Amrita) which each group converts. (Source: Saraya 2009, Charuwan 2000)

Formation of the Ancient State: The Lower Khmer Plain lay south of the mountain range. Streams from this side flew southward and could be divided into groups. In the east, they flew to the Great Lake in Cambodia by Sen River. In the west, they joined

to form the beginnings of the Prachin Buri and Bangpakong Rivers, which flew into the Gulf of Thailand.

There was a hint in a 7th century inscription of Jayavarman I, who ruled a kingdom south of the Dang Rek Range, which noted that he went to war in the autumn, when his enemy's moats were dry (Higham 2002: 207). An analysis of the deposits at the base of the excavation revealed an old stream under swampy conditions. Thus, the later Iron Age residents were able to invest much energy in constructing earthwork to control the water flow. The earthwork might have been used for enemy defense or providing water during the dry season.

Phra Wiharn and State Integrations

There had been human settlements in the Korat Plateau and the Lower Khmer Plain during the prehistoric times. However, due to different experiences in geography and environment, various races and cultures also developed their own distinct political and socio-economic system (Saraya 2009). Such socio-political developments had been inextricably shaped by the main water that flew through their regions of the Mekong and Tonle Sap Rivers. The semi-annual climate alteration between monsoon and drought had formed a culture dependent upon these seasonal modifications (Mahoney 2009: 1). It was methodically suspected that "The Little Ice Age" and "The Long Summer", once possibly the most advanced culture of its time, seemed to be disappeared due to water factors (Grimes 2009, Mahoney 2009).

Dang Rek Range and Prominent Sites: Dang Rek Mountain range was a nodal point of the sacred sites associated with local beliefs of the people on each side. As they developed socially and economically, these people began to have contact with each other in every periodic social adaptation. As a result, this could further political and cultural relationships among them. The Phnom Dang Rek, once a barrier, then served as a meeting place (Saraya 2009: 60, Wallipodom 2008: 27), accessible via mountain passes (Saraya 2009: 21) and their connecting routes, which became major roads. Another highway branched out eastward skirting along the foot of the Phnom Dong Rek range, passing through Surin and Srisaket Provinces, leading to other

communities who lived in the highlands. Prasat Phra Wiharn (Preah Vihear) was one of the temples sacred by the people on the mentioned routes.



Figure 34: The sacred sites associated with locals on each side. (Source: Cambodian UNESCO 2009)

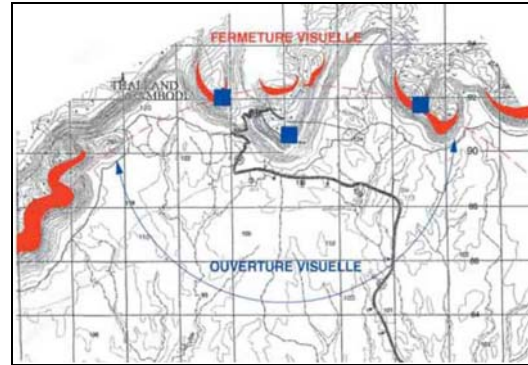


Figure 35: Analyses of Phra Wiharn Heritage Landscape on the Dang Rek Range (Source: Gupta 2009)

Communication Networks and River System: Water transport was often faster and more cost effective than land transport via roads, especially for large goods.

Navigability varied according to the season, particularly during floods and very low flows. Goods could be transported from the Tonle Sap Lake to Preah Vihear via the Sen River, then over the Dang Rek Range to the Khorat Plateau, although the Angkor-Phimai road was a more direct route to Angkor. In the north of the Dang Rek Range, the Mun River system was navigable in the past and could have facilitated communication between Lopburi and the Upper Mekong systems.

Cult of Fertility, Ancestor Worship and Animism:

Beliefs related to the idea of fertility existed before the emergence of principal religions such as Hinduism and Buddhism, and were later intermingled with them. The common belief of these ancient people fell into three broad categories:

Spirit Worship: Ancestor worship constituted an important part of this cult. Ancient people believed that there was life after death. They tried to establish links between the living status and the death. According to this belief, the power of the venerable spirits, especially those of their ancestors, would protect and bless them.

Animistic Belief: Men believed that things had souls with supernatural power which was capable of helping and protecting human beings. The mentioned power came from the remarkable things existing in nature, for example, dense forests, high mountains, ancient trees, and from symbolic things such as pieces of stone and hills.

Revering within the Almighty One: The ancient Khmer people were more animistic than other groups. Later, when Shiva was accepted as the supreme divinity of the universe, indigenous people in each area had their own practice of revering the almighty one. The ruling class incorporated these beliefs into their power base. There is evidence revealing the fact that each ruler gave his own name as a part of the name of the lingum he had installed.

The popularity of installing a lingum to glorify the king was a significant development. It showed that the ruling class had successfully reinterpreted the animistic belief, making themselves a part of the local cults. Such assimilation of different cults and beliefs to glorify the king and the monarchy thus brought about an enduring new cult in Khmer history, the Devaraja.

Devaraja Cult of Ancient Khmer Periods

Devaraja worship turned the king into a deity, a God king. He was the supreme deity on earth. The symbol to indicate his status as God of the Universe was called Kamaratengchagata. The symbol of his status as King of the gods was the Kamaratengchachagata Raja.

The king was thus a universal monarch. The ceremony proclaiming the king's divine status was held on auspicious occasions, for example, when a new king ascended to the throne, when a new capital was built, or when citizens or court officials were to take an oath.

The sanctification was performed by a Brahmin who served as the ceremonial medium unifying the king and God. The Brahmin had a duty to present the symbol of divine kingship to the king. The ceremony could only be held at certain places. For instance, in the custom of installing the sacred lingum, the dwelling place of sovereignty, it was erected at a high place, like the center of the city, the center of the land, or at the top of a sacred mountain of the universe.



Figure 36: The Brahmin had a duty to present the symbol of divine kingship to the king. (Source: Chanbokeo 2009)

Sri Sikharesvara under the Devaraja Cult: The sanctification of Phra Wiharn mountain to the god Shiva, including the sacred sites associated with the traditional beliefs of the local people, began in the reign of King Jayavarman II. The Bhavalai of Phra Wiharn Mountain, in particular, was originally a sacred site belonging to local leaders in the family of Kambuja Lakshmi².

Moreover, a significant change occurred when King Yasovarman establishment of a sacred lingum, called Sikharaesvara, at the Phra Wiharn sanctuary to universalize the cult of Devaraja. Then, he turned the place into a common temple for devotees of different cults. Phra Wiharn Mountain then became a pilgrimage site like Lingabapot (Prasat Wat Phu). The site had since been very important to the ancestral worship of

² In the reign of King Kayavarman II, a woman called Pran who was granted the name Kambuja Lakshmi, was his consort. She was compared with the Earth, and was regarded as an honorable lady.

the Cambodian people of subsequent periods. The sanctuary also represented the power of the Khmer dynasties and the divine kingship ideology. Many great kings, especially King Suryavaman II, recognized Phra Wiharn Mountain as a significant symbol of Devaraja, and made the sanctuary a truly universal religious temple, embracing the basic beliefs of different peoples. During the reign of King Suryavaman I, more shelters were built for pilgrims. The King also made the sanctuary into a historical tower as the center of different beliefs in Devaraja.

The sanctuary was also the temple of the power of God King and of his Khmer people ancestors. No matter what God the King was devoted to, Shiva, Vishnu, or Buddha; his status remained divine. The idealization of the vast royal power was evident during the reigns of King Suryavarman I, King Suryavarman II, and King Jayavaman VII, who devoted to either Hinduism or Buddhism.

Relationship between Phra Wiharn and Peoples: On an auspicious occasion, the court officials and the residents from five nearby communities took part in an oath on Phra Wiharn Mountain. This event indicated that the monarch also considered Phra Wiharn Mountain a sacred dwelling place of the spiritual ancestors of the Cham and the Khmer people. Apart from that, the Bhadresvara lingum, originated from Wat Phu, was the symbol that represented their traditional beliefs. Due to the racial turmoil, the King Suryavarman I carried out the foreign policy in order to create allegiance and harmony among indigenous people around Phra Wiharn Mountain through the divine Sri Sikhahesvara.

Every year, in the reign of King Suryavarman II, farmers celebrated their annual festival as not only a rite to the ruling monarch but also a tradition in which people played a significant part. In this practice, both the kings and the people paid their homage and offered land, labor, and other tributes to Kamaratengchagata Sri Sikhahesvara. The ceremony was held in order to ask the gods for more products from land for harvesting. (Thammarungruang 2005: 29). Later on, this ceremony expanded to the communities surrounding Phra Wiharn Mountain, including the nearby areas.

The monarch, himself instituted the custom of paying homage to the gold Shiva Lingum at different significant sites: 1) Kamaratengjagata Sri Bhahesvara (Prasat Wat Phu); 2) Kamaratengjagata Sri Sikhahesvara (Prasat Phra Wiharn); 3)

Kamaratengjagata Sri Champesvara (Prasat Khok Pho); 4) Kamaratengjagata Isvarapura (Prasat Banteay Srei); 5) Kamaratengjagata of Shivapuradanden (Prasat Phnom Sandak); and 6) Kamaratengjagata Shiva Lingum of Panuratanong.

Sri Sikharesvara Sanctuary became a pilgrimage site sacred to various peoples. This indicated how the communities had developed. It also suggests that the harmony existed among different cultures and beliefs of ruling class and common people, and among different communities. That is to say this sanctuary has become an evermore universal and international sacred place. All of these reflect the supreme status of the monarchy because the mentioned site is still “[h]istorical documents of the Kambhu people, and the organization of the royal duty, as well as the biographies of other kings” as mentioned in the inscription.

New Evidence in Ecological Historiography

To summarize, the unsolved enigmas of the end of Khmer empire in the middle of 15th century according to Lieberman (2003), each of the chief north-south corridors of Southeast Asia mainland fragmented in the 14th, late 16th, and late 18th centuries, yet these interregna proved compatible with – indeed, through their spur to compensation experiments, generally aided – cultural and political integration. Riverine arteries peculiar, were affected the Khmer cultural movement, to the western (Irrawaddy Basin) and central mainland (ChaoPhraya Basin) ensured that the integration was more secure in those sectors than in the east (Tonle River Basin). However, there was a comparable tendency both in the whole lowlands and in rival Vietnamese-speaking polities. Consolidation brought about strength in various factors, including rising foreign trade, imported guns, population growth and agricultural extension, wider literacy, new religious currents, and the demands of intensifying interstate competition (Lieberman 2003: 302).

Most factors had their own etiology, but all modified one another in ways that were both open-ended and potentially cumulative. To take a single thread, agricultural and commercial vitality magnified state resources and encouraged cultural diffusion. Both of the processes aided territorial integration, which intensified

decades - from the 1330s to 1360s - followed by a more severe but shorter drought from the 1400s to 1420s, right before the empire collapsed.

Unsolvable Enigma (17th -18th century): Retreat or Collapse

Usually there are several reasons and there are several interpretations as to the downfall of the Khmer civilization (Pym 1963; Martineau 2010)

- Infertile soil: Extensive farming depleted the land of its nutrients and harvests decreased.
- Irrigation system: The society relied on an irrigation system and when this fell into disrepair, the land would not support the population.
- Attack and Invasion: Attacks by other populations that had grown stronger.
- Religion: New religious beliefs undermined the god-king, central authority and changed the attitude of the people
- Massive building projects: The population revolted against the massive building, and maintenance was required for upkeep.
- Natural disaster: After a number of years of deforestation, coupled with an unusually long period of drought, the water supply became underdependable. The Khmer society became vulnerable to invasion, eventually vanishing without leaving many traces as to why it disappeared (Craig 2009: 8).

A climate change was a key factor in the abandonment of Cambodia's ancient city of Angkor, Australian archaeologists said. The city, a home to more than 700,000 people and the capital of the Khmer empire from about 900AD, was mysteriously abandoned about 500 years ago. It has long been believed that the Khmers deserted the city after a Thai army ransacked it, but University of Sydney archaeologists working at the site claimed that a water crisis was the real reason it was left to crumble. "It now appears the city was abandoned during the transition from the medieval warm period to the little ice age." (Martineau 2010) The discoveries complemented previous field work that had led the team to conclude that the city was abandoned when new monsoon patterns, brought about by climate change, had made the site unsustainable (Asimov 2006).

CHAPTER 4

THE PHRA WIHARN BOUNDARY SOVEREIGN AND CONFLICT

Originators of the idea for Boundary Sovereignty

Siam and Vietnam influences period

Phra Wiharn of Phnom Dang Rek Range is the evidence representing the establishment, migration and social landscape in this abstract, synchronic presentation should not obscure how widely individual elements differed by time and place;

Pavin Chachavalpongpun stressed that to understand what has been happening in Thai-Cambodian relations, in the case of Phra Wiharn Heritage, one must not analyze them solely in the bilateral context. The need to consider other geopolitical factors, particularly within mainland Southeast Asia, is imperative in order to comprehend certain behavior of political leaders and the reasons behind their policies in regard to their neighbors.

Vietnam's reliance on Chinese model after 1450 provided a uniquely sophisticated administrative blueprint, but engendered elite-mass cultural tensions without close Theravada parallel. Where as post-1600 frontier settlement tended to strengthen the Burmese and Siamese realms, along the eastern littoral the effects more ambiguous.

On the other hand, in both the western and eastern lowlands the relative mildness of post-charter disruptions joined with endemic tensions on the advancing frontier to foster a closer link between ethnicity and political loyalty than in Siam. Likewise, in the Irrawaddy basin and Dong Kinh, maritime stimuli were less consistently influential than in the Chaophraya basin. Thus, depending on criteria, one can organize the chief mainland realms (as well as their less successful competitors) into quite different configurations (Liemberman 2003).

In a repeat of 14th-15th century patterns, the king enhanced his power base by a strategic marriage alliance and moved his followers northeast to the shores of the Great Lake (Higham 2003: 355), drier weather 1660-1710 may have increasing dry zone emigration by pulling people to the fringes (Lieberman 2003: 174). The old evidence related directly to Phra Wiharn is the destroyed principle shrine, while Michael Right (2008) believed that it is the evidences of internal political conflicts than Siam (Right 2008).



Figure 38: Destruction of the principle shrine of Phra Wiharn and its Model
(Source: 10/11/07 and Thai FAD 2009)

Especially between 1752 and 1786 the Burmese, Siamese, and Vietnamese kingdoms all disintegrated. In each realm, anew, more dynamic leadership then succeeded in quelling the chaos, increasing the resources and local authority of the state, and enlarging its territorial writ. This was the time that local state needed for international trade following the expansion of oversea trade. The ensuing wars between reinvigorated empires in the late 18th and early 19th centuries accelerated competitive reform while diminishing the number of independent polities across mainland Southeast Asia (Lieberman 2003: 1).

During 1833 to 1846, Siam and Vietnam were engaged in a 14-year war known as the Annam-Siam War. This resulted Siam to reassert sovereignty over Cambodia. In the early Bangkok Period, Cambodia had been under Thai control. During the reigns of King Rama III and IV, Siamese kings crowned Cambodian kings.

French colonization period

France ruled over Saigon and South Vietnam, in 1861, and became interested in Laos and Cambodia. Most of this heritage was in ruins, first identified by European explorers beginning in the early 19th century, and subsequently the subject of extensive architectural and archaeological documentation. The discovery and the study of ancient ruins coincided with the advent of European domination in the region, especially in the area of modern Indonesia, where the Dutch maintained control for over 300 years; in Burma and the Malay Peninsula, where the British gains accession in the early 19th century; and in French Indochina, in what is now Vietnam, Laos and Cambodia (Chapman 2003: v-vi). Only in independent Thailand did antiquarian appreciation of ancient city remains become a part of national formation, as it did there under the guidance of successive Thai monarchs during the early to late 19th century (Kasetsiri 2009: 7).

During the first half of the 20th century, the study and conservation of monumental remains became an important part of both nation and empire building. The French preoccupation with ancient Khmer civilization set the pattern for expansion of French political and economic interest in the region (Chapman 2003: 64-65). The French claimed that the protectorate would advance their “civilizing mission” in Cambodia as in other area of Indochina.

The assumption of a French superiority and modernity, and Cambodian “backwardness” pervaded mot of other efforts. Most of the current scholarship, with some exceptions, has negatively evaluated France’s civilization mission in Cambodia, notably education, health, and medicine (Furlough 2005: 4-5). One example of French’s civilizing mission that has received a more positive assessment concerns the large city and temple complex, built between the 9th and 10th centuries, located at Angkor Wat (now called the Angkor Archaeological Park).

In 1907, French representatives managed to exact the concession of the ancient Khmer capital of Angkor from Siamese (Thai) kingdom. French interests in the history of Laos led as well to domination of the older Lao kingdoms, also once under Thai suzerainty. The Cambodian monarchy appeared grateful for French intervention, since that land had borne the brunt of both Vietnamese and Siamese aggrandizement for centuries. Then Cambodians had reason to believe their territories would finally be swallowed by one or other (Heidhues 2001: p. 106).



Figure 41: Officially Meeting were made in front of staircase (Source: Charnvit 2009)



Figure 42: Conversation at the 3rd Kobura half way atop (Source: Charnvit 2009)



Figure 43: French Archaeologist who act as guide for the expedition's trip (Source: Charnvit 2009)



Figure 44: Rest on the cliff on atop of Phra Wiharn Mountain (Source: Charnvit 2009)

On 30 January 1929, Prince Damrong Rajanupab arrived at Preah Vihear as head of an official expedition from the Siamese court of King Prajadhipok (Rama

VII). There to welcome him was the French commissioner for the Cambodian province along with the archaeologist Henri Parmentier, who was to act as guide for the expedition's trip up Phnom Dang Rek Range to see its famed centuries-old Hindu temple.

The prince and the commissioner exchanged speeches of friendship at a cheerful reception attended by the entourage of high-ranking Siamese noblemen, before listening to a lecture on Preah Vihear Temple given by the French archaeologist. Fluttering above this happy scene was the flag of France (Bhumiprabhas 2009). "Prince Damrong accepted that Preah Vihear belonged to French Indochina," noted Charnvit, as he showed photographs of the prince and French commissioner posing together beneath the French flag (Charnvit 2009).

New independence State period

Cambodia is a small state, being sandwiched between two bigger neighbors: Thailand and Vietnam. Leaders in Phnom Penh have taken the advantage of its location by playing one neighbor against the other. This is not a new tactic. Siam used the same strategy when it dealt with the British and the French during the colonial period. Some Thai historians agree that it was this strategy that helped Siam escape colonization. (Pavin 2010)

1952 Sihanouk's "royal crusade for independence" resulted in grudging French acquiescence to his demands for a transfer of sovereignty. A partial agreement was struck in October 1953. Sihanouk then declared that independence had been achieved and returned in triumph to Phnom Penh. (Wikipedia 2010)

The French-Siamese 1907 treaty had Siam ceded almost all Cambodia ancient territory of the 16th century back to Cambodia. The territory included Battambang, Sisophon, Siem Reap, Mongkol Borei, and Tnot. In spite of this agreement, Thailand contested in 1934 that the Temple of Preah Vihear belonged to her and their surveyors redrew the frontier to locate Preah Vihear in Thailand's territory.

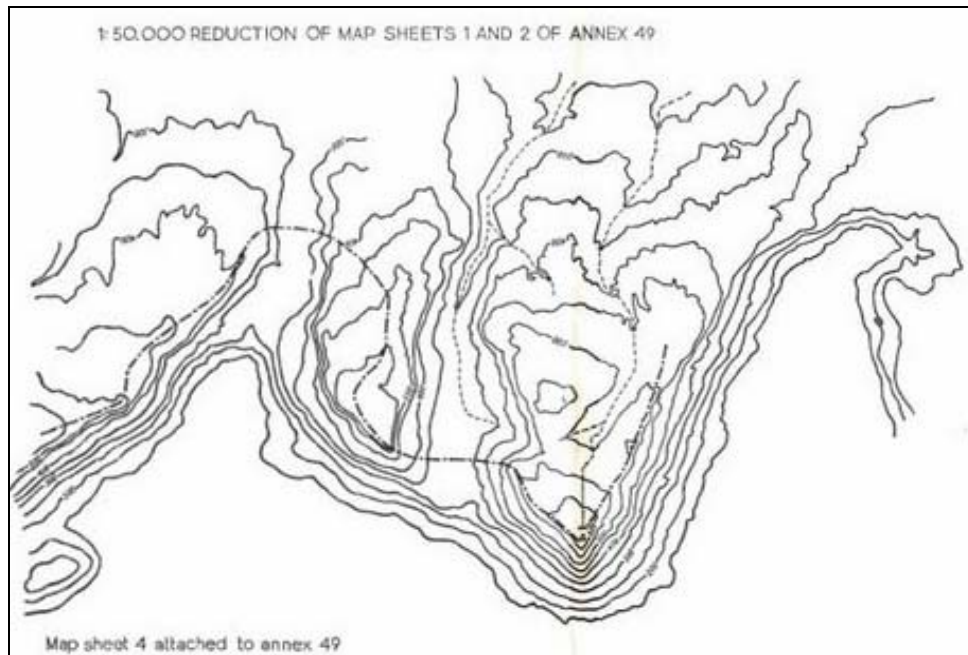


Figure 45: Map (1934) had established a divergence between maps-watershed lines (Source: Thai FAD 2006)

The Siamese Government, and later the Thai Government, had raised no query about the Annex 1 map prior to its negotiations with Cambodia in Bangkok in 1958.

But in 1934-1995, a survey had established a divergence between the map line and the true line of the watershed, and other maps had been produced showing the Temple as being in Thailand. Thailand had nevertheless continued to use and indeed to publish maps showing Preah Vihear as lying in Cambodia. Moreover, in the course of the negotiations for the 1925 and 1937 Franco-Siamese Treaties, which confirmed the existing frontiers, and in 1947 in Washington before the Franco-Siamese Conciliation Commission, would have been natural for Thailand to raise the matter (Bangkok Post 2008).

Since Independence in 1954, successive regimes have framed their claims to legitimacy in the imagery of Angkor. Yet war and predation have defaced and displaced the actual art of Angkor, particularly since the 1980s, so that the temples themselves now tell a different story of power and influence.

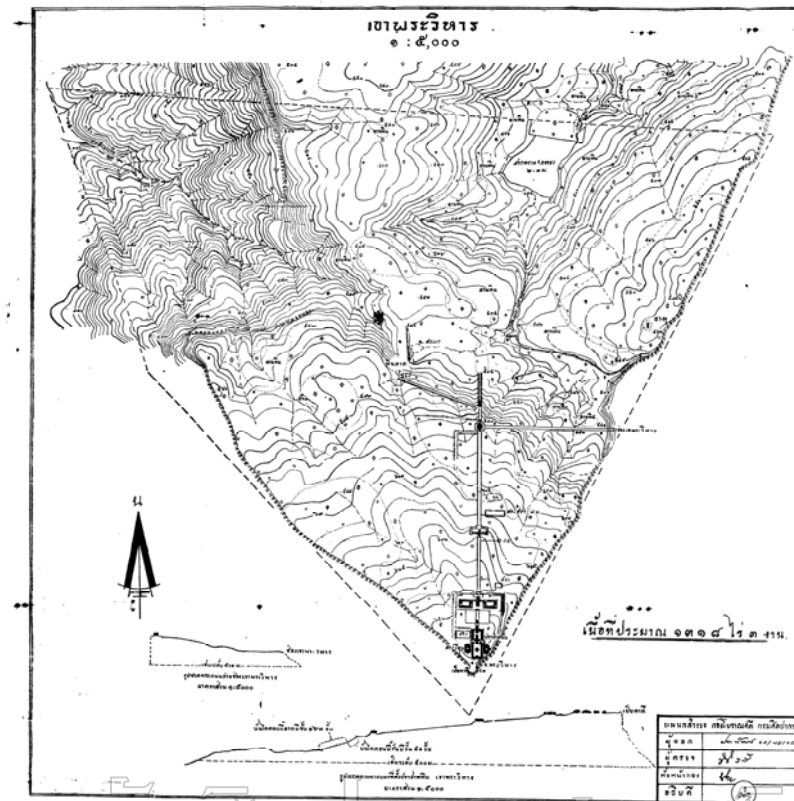


Figure 46: Map of the National Heritage Site (Source: Thai-Registered: 1954)

In 1954, Thailand occupied Preah Vihear. On October 6, 1959, Cambodia, under the leadership of Prince Norodom Sihanouk, petitioned the International Court of Justice (ICJ) of the Hague, Netherlands, to rule on the dispute. By the end of the year, Thailand retaliated with a claim listing Preah Vihear as a national archeological site. On June 15, 1962, the ICJ made a judgment recognizing that the Temple of Preah Vihear belonged to Cambodia using the French-Siamese Commission 1907 Frontier Line as one of the supporting arguments. A map photo showing Preah Vihear and its surrounding region with demarcations of the frontier established by the French-Siamese Commission 1907 is presented another map of Preah Vihear and the Dang Rek range. Thailand never protested against the verdict. However, over the years Thailand has unilaterally redrawn the map that contradicts the ICJ judgment.

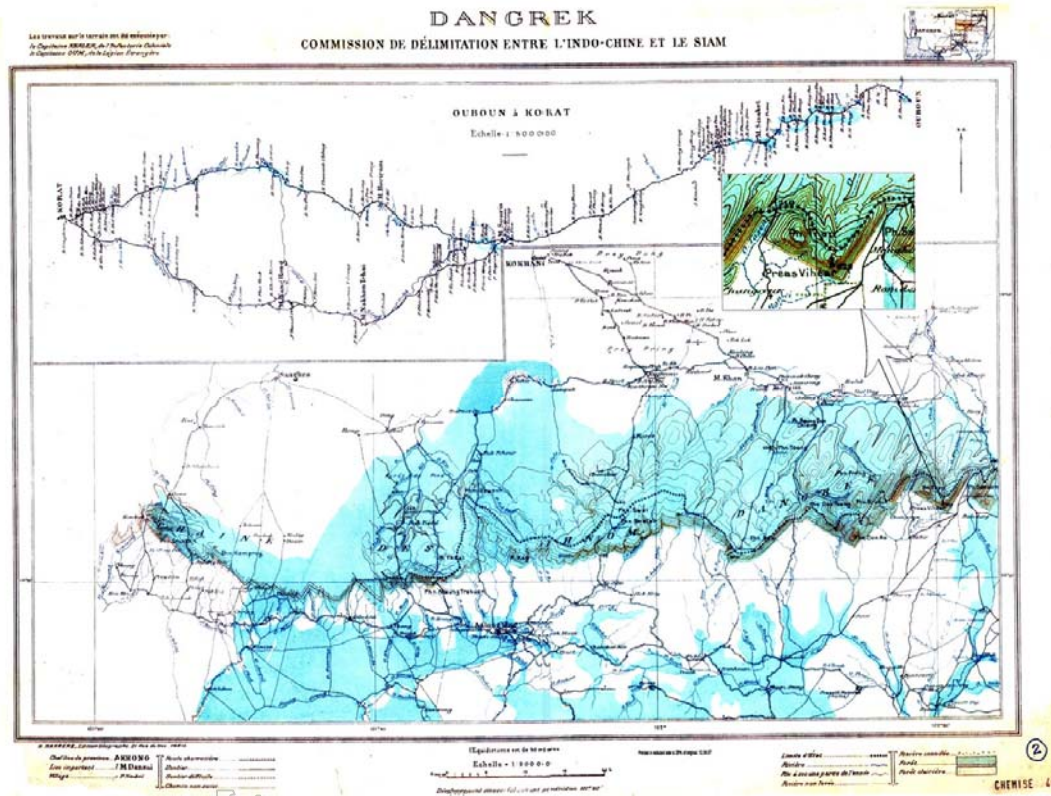


Figure 47: Map of the French use in the International Court of Justice 1962
(Source: Bawonsak 2009)

July 15, 1962 Thailand evacuated everything from Phra Viharn Mountain, including a Thai flag placed on the cliff. The Thai cabinet resolution in 1962 demonstrated its acceptance of the ICJ ruling. Therefore, the assumption implicit in the first question that Thailand did not accept Cambodia's title over the Temple of Preah Vihear was categorically incorrect (Bawonsak 2009: 50).

However, the ICJ did not decide on the exact location of the boundary line between Thailand and Cambodia in the area. The same cabinet resolution that accepted the ICJ's ruling also reiterated Thailand's understandings of the boundary line in the area. Then Foreign Minister, Thanat Khoman also sent a Note to formally inform the United Nations in 1962 of Thailand's acceptance of Cambodia's title over the Temple building propriety and the boundary line Thailand adhered. To date, Thailand still adheres to a different boundary line and a different map from that of Cambodia, resulting in overlapping territorial claims over the areas around the Temple of Preah Vihear.



Figure 48: Thai protest against after the International Court of Justice's decision on Prasat Phra Wiharn Case in 1962 (Source: Charnvite 2008)

Time and again, officials abandoned archives. Rulers erased rivals from the records. International leaders denied Cambodia's history and blocked its documentation. Yet recent events offer hope at least of an accounting for the Khmer Rouge genocide of 1975–1979 (Jesudasan 2009.). In 1978, Vietnamese forces began a full-scale invasion of Cambodia. Not until 1990 did Vietnam completely withdraw its troops from the country.

We noticed that left over landmines, gunfire and exposure to the last war is hampering any conservation or development activities. In December 1998, the temple was the scene of negotiations by which several hundred Khmer Rouge soldiers, said to be the guerrilla movement's last significant force, agreed to surrender to the Phnom Penh government (The New York Time 1998). Nowadays, villagers, tourists or others that visit the site are still confronted with dangerous unexploded mines. The area around Preah Vihear was littered with landmines and unexploded ordnance. It was dangerous to stray away from the main temple.¹

¹ The safest way to get to the top was to take an army guide. The whole area has been cleaned so it much safer experience.

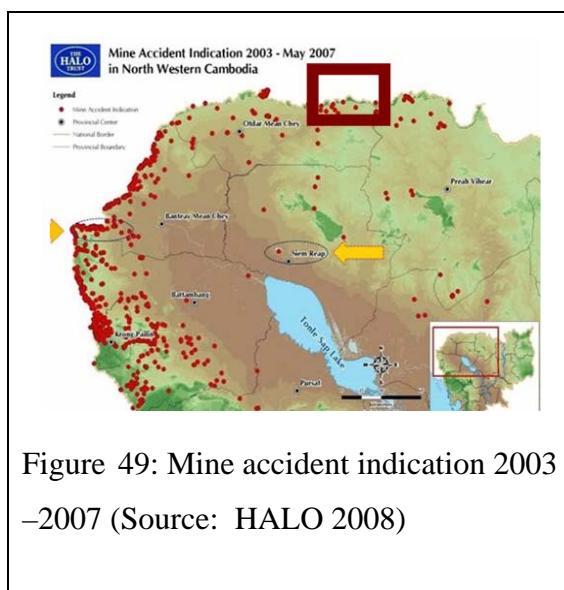


Figure 49: Mine accident indication 2003 –2007 (Source: HALO 2008)



Figure 50: Mine clearance near Preah Vihear Site (Source: HALO 2008)

Whatever traditional history or historiography from the French or Vietnam influenced to the vacuum fostered an uneasy relationship with Cambodia's past, and its neighbors. In January 2003, a Thai TV star reportedly asserted that Angkor belonged to Thailand. Khmer protesters sacked the Thai embassy in Phnom Penh. Gangs torched a Thai airline office, hotels, and restaurants.



Figure 51: A Thai TV star reportedly asserted that Angkor belonged to Thailand (Source: Phnom: Penh Post 2003)



Figure 52: Khmer protesters sacked the Thai embassy in Phnom Penh (Source: Phnom Penh Post 2003)

World Heritage Contestation Period

On July 8, 2008, the World Heritage Committee decided to add Prasat Preah Vihear, along with 26 other sites, to the World Heritage Site list, despite several protests from Thailand. As the process of Heritage-listing began, Cambodia

announced its intention to apply for World Heritage inscription by UNESCO. Thailand protested that it should be a joint-effort and UNESCO deferred debate at its 2007 meeting.



Figure 53: Minister of Foreign Affairs signing the MOU at France UNESCO (Source: UNESCO-Phnom Pehn 2009)



Figure 54: Cerebration on Preah Vihear temple (Source: UNESCO-Phnom Pehn 2009)

Following this both Cambodia and Thailand were in full agreement that Preah Vihear Temple had "Outstanding Universal Value" and should be inscribed on the World Heritage List as soon as possible. The two nations agreed that Cambodia should propose the site for formal inscription on the World Heritage List at the 32nd session of the World Heritage Committee in 2008 with the active support of Thailand. This led to a redrawing of the map of the area for proposed inscription, removing the 4.6 sq kilometers of border territory awarded to Cambodia but still occupied by Thailand and leaving only the temple and its immediate environs.

Thailand's political opposition launched an attack on this revised plan, claiming the inclusion of Preah Vihear could "consume" the overlapping area of the dispute lands. In response to the political pressure at home, Thailand withdrew its formal support for the listing of Preah Vihear Temple as a World Heritage site.

The ongoing conflict between Cambodia and Thailand over the site has led to outbreaks of violence. In April of 2009, 66 stones at the temple were damaged by shooting from Thai soldiers across the border. This shooting came after another violent outburst in October of 2008.

Preah Vihear Heritage: Historiography and Nationalism

Heritage Matter and Historiography ‘Archaeology: the loss of innocence’ (David Clarke 1973 stressed by Shanks 1993: 1). He distinguished a theory of concepts from a theory of information and theory of reasoning, terming these respectively archaeological metaphysics, epistemology and archaeological logic and explanation (Shanks 1993: 1). Most of the concepts of traditional archaeology, such as ‘culture’ and ‘diffusion’ have been challenged, found wanting and replaced. New archaeology favoured an explicitly systematic conceptualization of the archaeological past focusing on culture systems adapting to environmental factors (Shanks: 1993: 2). Clarke reckoned that the introspective fervour in archaeology of late 1960s and 1970s amounted to ‘a precipitate, unplanned and unfinished exploration of new disciplinary fieldspace...profound practical, theoretical and philosophical problems to which the new archaeologies have responded with diverse new methods, new observations, new paradigms and new theory’ (Shanks 1993: 3). On other hand, traditional archaeology has successfully met the challenge. Its empiricism has incorporated the methodology of explicit problem posing and rigorous testing and came to appreciate the possibility of archaeology acquiring a far wider range and a higher refinement of data, while its skepticism has eschewed ideas of scientific objectivity and theoretical elaboration. So theory is still most frequently conceived as abstract and secondary to data acquisition, different fashions of explaining the same data, while traditional archaeology’s explanations are based on common sense and natural language (Shanks 1993: 5).

Earliest traditional (Externalist) historiography The earliest historiographic tradition – which was certainly Eurocentric, but for which I believe “externalist” offers a broader, more accurate lacked an earlier historiography against which itself, and because it embraced the positivist assumption that diligence and goodwill alone would eliminate bias and produce history whose truth was self-evident (Lieberman 2003: 6). We found the content of the final chapter, “The fall of Angkor; Its nature, significance, and causes.” From the book “The Ancient Khmer Empire.” (Briggs 1951, 1974, 1999: 257).

The Capture of Angkor by Ayuthia, 1430 – 1431

No doubt a great deal of unrecorded fighting had taken place between Angkor and Ayuthia since the foundation of the latter capital in 1350. Most of the fighting, as we have seen, seems to have taken place in the border province of Cahntabun, Jolburi, and Korat. If the capital had been attacked on several occasions, it does not appear to have been captured.

The book (Briggs 1999: 15) “The Ancient Khmer Empire” was a famous of Khmer Heritage Study which written by Robert Heine Geldern as a France archaeologist, in 1950 ,when France acquired an interest in this region, many of their administrators and scholars attempted to weave the material at hand into a connected history. Garnier (1873), Moura (1883), Bergaigne (1884), Aymonier (1900-1904), Georges Maspero (1904), Leclere (1913), all essayed the task (Briggs 1951, 1974, 1999: 3).

.....that wonderful group of France savants, particular those of those of l'Ecole Francis d'Extream Orient, whose scholarship and faithful labors have brought a light and preserved those wonders and the story of Ancient Khmer Empire and have thus made them know to the world....
(Briggs 1951, 1974, 1999: inner cover)

While French officials fragmented and exported Angkor for European consumption, colonial propaganda and conservation programmes remade Angkor as a totem of French beneficence. By the 1940s, these reconstructed ruins had become the lodestar of Cambodge’s burgeoning nationalist movement.

Colonial historiography telescoped this cultural continuum into a trifocal narrative of Angkorean glory, post-Angkorean decay, and French redemption (French 2003).

These interpretative approaches were applied to Southeast Asia with peculiar twist. Here the trope “indigenous incapacity/ external benefaction” gained added force from the belief that Southeast Asia, unlike India, China or the Mideast, had never

engendered its own civilization. The terms “Farther India” and “Indo-China” were sufficiently emblematic.

On the mainland the indisputably marginal role of Europeans before 1824 rendered indigenous actor more prominent than in the islands. Yet here too histories by Europeans remained “kings and battles” narratives rather than analyses of indigenous social change, in part because colonial scholars felt obliged to establish basic chronologies, but more fundamentally because they too embraced what I term “the law of Southeast Asia inertia” unless acted upon by external forces, native societies remained the rest. Victor Lieberman (2003) seeks to identify the assumptions and perspectives animating much of their writing and persisting in many quarters well into the 1970s;

First, without external stimuli, Southeast Asia societies existed in space but not in time.

*Second, with the partial exception of Coedes *Les Etats hindouises d'Indochine et d'Indonesie* (1948), these writings had no vision of Southeast Asia as a coherent region.*

Third, insofar as colonial-era historiography treated indigenous society, it focused on the courts to the exclusion of villagers and lower social groups.

Finally, an ontological difference separated Southeast Asia and European mentalities and ensured that the histories of Europe and pre-colonial Asia were fundamentally dichotomous. (Lieberman 2003: 9).

Autonomous Historiography Despite the externalist orientation of much prewar scholarship, it was from the ranks of colonial historians that an anti-externalist, what Lieberman call an “autonomous”, approach began to emerge in the 1930s and 1940s (Lieberman 2003: 9), especially Thailand to against Colonialism and Domino Theory – Communism in late 1960s through the late 1980s.

The collapse of European imperial ideologies favoured a more celebratory, empowering view of whole region’s past. The view of Southeast Asians as continuously “in charge” of their own destiny appealed to Westerners who

sympathized with Southeast Asian nationalism (Lieberman 2003: 10). Cambodia and Thailand, and many countries of Southeast Asia had begun by the end of the 1960s to develop their own independent capacities for conservation work. Thailand, in particular, proceeded with creation of historical and archaeological parks at Sukhothai and Ayutthaya, relying on their own Fine Arts Department for expertise. In Cambodia, French experts continued to exert a powerful influence, also assisting the Thai government in the restoration of Khmer monuments in northeast Thailand during this period (Chapman 2003: 6).

Taken as a whole, this body of work defiantly rejected the central claim of colonial-era historiography, namely, that Southeast Asians lacked agency. Yet, this attention to difference can obscure the fact that externalist and autonomous histories also shared fundamental, on the self-sufficiently and effortless ability of indigenous peoples to absorb outside influences lapsed easily into a renewed emphasis on social and cultural inertia. Yet the resultant images were similar. Considering to the historiographic tradition of narrative defiantly accepted Thai-Khmer past “the Permanent National Enemy”.

While Kasetsiri (2009) said that while Thailand has adopted “Ultra Nationalism”, Cambodia has adopted “Stone Temple Nationalism”. We can look at the role that Angkor Wat plays in the Cambodian national flag. Hence, one can see why it is just an emotive issue in Cambodia.

Geary (2002) western historians who contribute to historiography are the study of how history is written. One pervasive influence upon the writing of history has been nationalism, a set of beliefs about political legitimacy and "cultural identity". Nationalism has provided a significant framework for historical writing in Europe, and in those former colonies influenced by Europe, since the Nineteenth century.

According to the medievalist historian Patrick J. Geary:

The modern [study of] history was born in the nineteenth century, conceived and developed as an instrument of European nationalism. As a tool of nationalist ideology, the history of Europe's nations was a great success, but it has turned our understanding of the past into a toxic waste

dump, filled with the poison of ethnic nationalism, and the poison has seeped deep into popular consciousness (Geary 2002: 15).

Through a multidisciplinary scrutiny of ritual, sculpture, text and iconography, this panel confronts European projections of Angkor with Khmer conceptions of the ancient capital, and considers the influence of colonial fantasy on Cambodia's present. As it explores diverse narratives and practices, the panel dismantles some enduring assumptions about the temples, and tracks the shifting center of Angkor's power across centuries, continents and cultures (French 1999).

Social Narrative from Thai-Cambodian Nationalism history

Thai-Cambodian history such kind of itself enmity, the vestiges of ancient Burmese civilization became an interest of the British colonial government as well. The British presence was represented both by district officers and the Archaeological Survey of India, which helped cast a kind of legitimacy on British rule. Thailand, then still Siam, recognizing the power of the past to legitimize the present, embraced the ancient remains of Sukhothai and Ayuthaya as the embodiments of Thai-Burma history. Museums, scholarship and the first efforts to list and protect ancient monuments become a part of the process of modernization for the Thai state and means of further enhancing the monarchy.

Especially in the late of the 20th century, with emergence of independent nations through the region, Southeast Asia's archaeological ruins took on even greater national significance (Chapman 2003: vi).

Stone Temple Nationalism: Cambodia: This is the historic imagination of National Geographic; the first place was in the time King Suriyaverman II (1113), who built the Angkor Wat in the Angkor Thom City. And the second place was, Apsaras, supernatural women or "celestial maiden" of Angkor, were playing in the luxurious ponds on Khmer royal court. And the third place, Syam Kuk Army, a front army of the King Suriyavarman II main force, still not to conclude the Syam Kuk origins such as Sukhothai, Ayutthaya, Chang Rai, (Syem of Kuk Rivers) or Lao which French historian, Bernard Phillip Groslier, evidenced the more reliable hypothesis, that was Kuy, indigenous on the Thai-Khmer border.

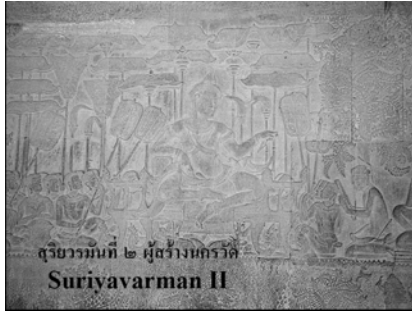


Figure 55: King Suriyaverman II who role who built the Angkor Wat
(Source: Charnvit 2009)



Figure 56: The historic imagination of National Geographic on Birth of Angkor
(Source: Charnvit 2009)



Figure 57: Decorative Apsaras
(Source: Charnvit 2009)



Figure 58: Let Apsaras alive
(Source: Charnvit 2009)

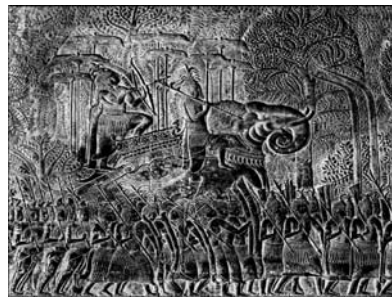


Figure 59: Syem Kuk army before the time of Sukhothai or Ayuthaya
(Source: Charnvit 2009)



Figure 60: The same characteristic of Syem Kuk army invade Angkor
(Source: Charnvit 2009)

The Thai invasion resulted in Angkor being burned and could account for the systematic blocking of the waterways with debris from ruined buildings, leading to a dislocation of the irrigation systems and an economic breakdown.

In 1431-2, the Thais sacked Angkor and forced the Khmers to retreat to central Cambodia, abandoning Angkor. But it seems Angkor was already in decline before the Thai's destroyed the area (Briggs 1999: 250).

Interestingly in this imagination of National Geographic was yearning to clasp with national Cambodian histories and Southeast Asia histories about the fall of Angkor Thom. The Ayutthaya King has been attack Angkor Wat, the imagination of National Geographic imitate the stone carving of Syam Kuk character army, who were plunder the Angkor Thom and Angkor Wat (Kasetsiri 2009: 20). These was a kind of inadequate history and to offered the understanding of “Narrow or Broad Mind Nationalism” history. If not, by use Thai-Cambodian-one side history, that will cause a fundamental problem through a new unsettled problem between each other.

Thai-Ultra Nationalism: Thailand: One of the use and misuse of history and the past that was irritate to Cambodians. The Thais have also felt considerable hatred for Khmer, as evidenced from Thai chronology by a “Pathomkam” ritual. While Ayutthaya was busy fending off Burmese incursions, the Khmer King Satha (Chetta I. 1576-1596) took opportunity to attack Ayutthaya from the east. In revenge, so the nationalism chronicles say, King Naresuan ordered the capture of Khmer ruler to beheaded and washed his feet with blood. (Charnvit 2003)

But the historical record from Spain priest (Sudjit 2009; Aewsriwong 2000; Phakatimkom 1997) King Naresuan Captured the City of Lovek, in 1593, But Did Not “Kill” its King. A history text consisting of dense which present new information, new perspectives, and new theories which contrast with long-standing readings of “historical records”. These new theory of the historiographies contend that the Khmer King of Lovek fled to Laos where he lived out the rest of his days. This is recommended for the way in which it opens up new perspectives on the past and for its rejection of old-fashioned “fanatical nationalism.”



Figure 61: King Naresuan the Great
(Source: Charnvit 2009)



Figure 62: Misuse of history, King Naresuan ordered the capture of Khmer ruler to beheaded and washed his feet with blood. (Source: Charnvit 2009)

Political Nationalism

Seeds of Conflict among Heritage Descendants: This was an outcome of Thai history writing reacting to the French “Civilizing Mission” from the latter part of the 19th century. For ‘nation-building’, an enemy was needed to unify the people within Siam/ Thailand while the country was threatened by the British and the French. (Nidhi 2009)

While Lieberman (2003) states that Early Western histories of Southeast Asia changed the region to fit Western experience. Two "politicizing" distortions interest us.

First, the overlapping sovereignties of Mandala were wrongly reorganized into discrete territorial states. Second, the slowly evolving and locally generated ritual structures that sustained states were wrongly attributed to the rulers of those states. Over the last few decades, scholars have sought to correct that first distortion by stressing that Southeast Asian states were organized around manpower, not territory.

Once a useful beginning, this corrective has not hardened into a convention that hides the actual diversity of sovereignties that my paper explores. The other politicizing distortion—attributing ritual structures to a ruler’s political agency—is still embraced in "great men" histories and remains largely uncorrected (Lieberman 2003: 154).

To address the issue of political agency within societal structures, my paper explores the early state/temple relationship. O’Connor argued that early political leaders (Wolters’s "men of prowess") did less to build a polity than to exploit what temples organized. While these ephemeral leaders sought to consolidate power, temples progressively created a complex society around sovereignty-fragmenting ritual structures. When state became strong enough to displace the centrality of temples, the principle of multiples sovereignty was already built into the polity (O’Connor 1999).

Thai Kings, especially King Mongkut (1851-1868) and his son King Chulalongkorn (1868-1910) were knew how to deal with the Power that be ‘Bending with the Wind – Remain Independent’. Of course we, Thai, should be proud of our record and history. But we have lost of territories to the Western powers, the British and the French, while obviously how the Thai in general see their neighbors. Therefore, on the one hand, modern Thai History has been constructed with less regards to the neighbors. The reason is rather obvious since Thai’s neighbors were in difficult situation to have anything to do with us, until they became independent after WWII. But on the other hand it, history writing, has created a kind of superiority/ inferiority complex relationship between the Thailand and Cambodia.

While Cambodian’s polity such as “Royal Crusade for Independence” by against the ignorance of Thai historiography with written by Thais. On June 15, 1962, under chief of the Cambodian Government, the World Court passed a decision that the ruins of Prasat Phra Wiharn are under the Cambodian sovereignty, in accordace with the map charted by France under the Treaties of 1904 and 1907.

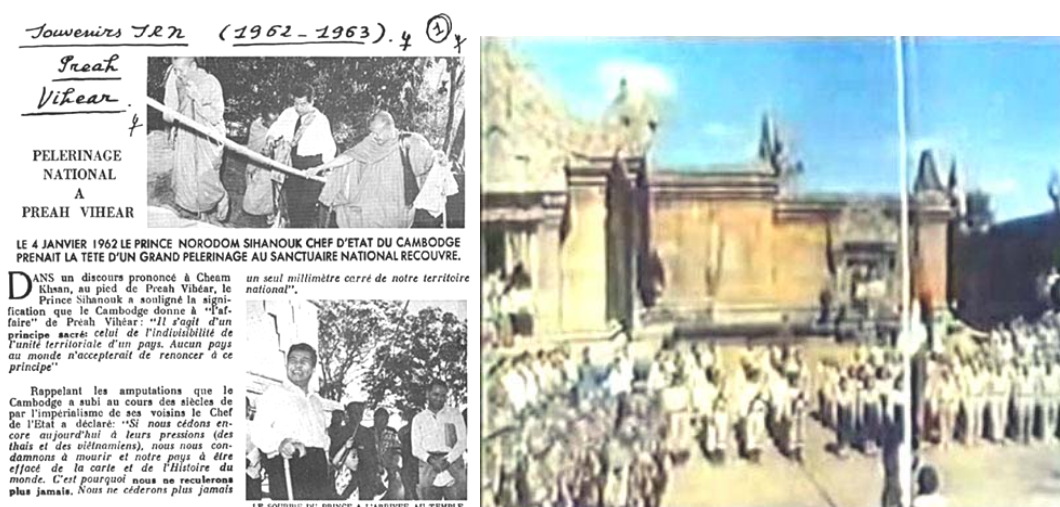


Figure 63: King Sihanu as Chief of Cambodia Government went to Preah Vihear on January 4, 1962. (Source: French News Paper 1962)

From the interview for Matichon daily newspaper on January 9, 1992, M.R. Seni Pramote, the lawyer who handled this case for Thailand—the dispute of Phra Wiharn between Thailand and Cambodia, confirmed that Cambodia has the right of procession over the sanctuary and its surroundings only.

There is still some misunderstanding that the whole Phra Wiharn Mountain belongs to Cambodia. This is not so. The World Court did not pass such a judgement. The World Court only passed a decision to return the right of procession over the sanctuary and the surroundings area, not the whole mountain... (eTN 2008).

The power and ownership of heritage

The difficulty of coming to terms with the past, Cambodia prevented the Khmer people from evaluating their experiences in historical perspective. Hindu, Buddhist, royalist, republican, colonial and communist regimes came and went. Five relocations of the Khmer capital preceded the three foreign occupations and seven regime changes of the past sixty years alone (Jesudasan 2009).

Cultural heritage also threatens to ignore what matters here: it is rarely culture per se (Goldhill 2007). Even through, among the neighboring countries of Southeast Asia, none seems more similar to Thailand than Cambodia. Both nations shared

similar customs, traditions, beliefs, and ways of life. This is especially true of royal custom, language, writing systems, vocabulary, literature, and the dramatic arts (Charnvit 2009). Cambodia, in Thai history, is one with positive and negative elements. These feelings have led to significant misunderstandings (Charnvit 2003), such as in the primary school student and their textbooks, novels, drama, songs, films and TV series about a ‘permanent national enemy’ (Nidhi 2009).

This orientation historiography continued against incorporating Southeast Asia into world history and positing a dichotomy between Western dynamism and Eastern inertia. Now, with European activities devalued, connective history, inquiry into contacts between physical distant societies languished. Comparative history, the investigation of structural similarities between societies regardless of physical linkages, fared no better, precisely because the emphasis on local self-sufficiency militated against a search for features common to Southeast Asia and Europe, or indeed any other region (Lieberman 2003: 14).

From the late 8th century, it is possible to chart the main developments of the kingdom through three dynasties until abandonment in the 15th century. The hydrological variable and geomorphology of the alleged irrigated areas fail to support the irrigation theory. Moreover, the inscriptions are replete with records of disputes over boundaries, but never mention access to irrigation reservoirs or canals. Thus the identification of the sovereign with the gods was a central bonding feature of the Ancient state which, when viewed in this broader perspective, still faced the problem of factionalism and fissioning (Higham 2003: 355).

In this age of globalization and even with regional organizations like ASEAN/ GMS/ ASEM/ ADB/ YCE we seem to have some difficulties as good neighbor to one another (Kasetsiri 2009: 2);

We can see that the use of the Past or History, if not upright, incorrectly perceived, negatively and politically exploited could produce an unpleasant outcome.

In other words ‘bad history’ produces ‘bad education’ and eventually leads to ‘bad relations between nations’ (Kasetsiri 2009: 3).

CHAPTER 5

TRANSBOUNDARY HERITAGE LANDSCAPE

Phra Wiharn Heritage Landscape Overview

Thailand and Cambodia border conserved area system are currently a separate work progress. The system currently consists of national parks, wildlife sanctuaries, forest parks, protected landscape, World Heritage Site, National Heritage Sites and various other descriptions which are being added. The system was clarified into three kinds of study: Forest Protected Areas, Heritage Landscape, and Serial and Fragmentation Heritage.



Figure 64: Aerial Photo of Phra Wiharn 1



Figure 65: Aerial Photo Phra Wiharn 2



Figure 66: Aerial Photo of Phra Wiharn 3



Figure 67: Aerial Photo of Phra Wiharn 4

Smaller scale maps illustrate the ancient communities in its entirety and show access and circulation over the entire site. The precise locations of the east, west, and south site limits will follow topographic or man-made features and be determined at a later date. Most of the Preah Vihear site is dedicated to the preservation of cultural landscape, comprising more than 97% of the area. Non-contributing elements such as the settlement at the foot of the primary massif would be removed and relocated. This settlement encompasses approximately 2% of the site and consists of other archaeological evidence in Thailand along the northern boundary. The size of this zone may increase slightly in the future as additional sensitive resources will have been discovered and opened to the visitors (Sussman 2007: 11).

The benefits of the linkages, for instance, an increasing Cultural Landscape Values of the Preah Vihear heritage are taken into consideration, not only by the tourist point of view, but also the archaeological continuity and settlement of the ancient communities and related evidence.

Heritage Conservation Situation

The conservation and protection of the sites is divided into Protected Forest Areas, and Serial and Fragmentation Heritage, according to geological conditions.

Protected Forest Areas: The result of the study shows that the management area is mountainous. That is, both Thailand and Cambodia are covered with dry evergreen forests and mixed deciduous forests which are abundant with plants and wildlife. General features of the setting of Preah Vihear Temple comprises of many reserved area of Phnom Dang Rek Range that continues to Khao Yai Range and a nature reserve area of the Kingdom of Cambodia. The area coverage includes Yod Dom Wildlife Reserve, Phu Chong Na Yoi National Park, Khao Phra Wihan National Park, Phnom Dong Rak Wildlife Reserve, Preah Vihear Reserved Forest of the Kingdom of Cambodia, Huai Sala Wildlife Reserve, Huai Thap Than – Huai Samran Wildlife Reserve, and Ta Phraya National Park, which is a part of Khao Yai Range that has been listed as a World Heritage in 2006, according the following map:



Figure 68: Map showing the CEPF niche for investment in Indochina engaged civil society, donor and government stakeholders. (Source: CEPF 2009)



Figure 69: Map showing the protected area connection can apply from the internet adjoins the border between Thai and Cambodian. (Source: ADB 2008)



Figure 70: Map showing the ICEM program which Cambodian based for protected areas (Source: ICEM 2006)

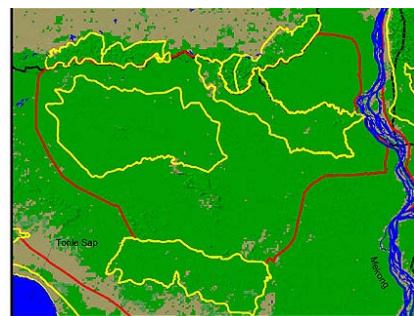


Figure 71: Map showing, corridor additions and adjustments to protected area system (Source: ADB 2008)

Serial and Fragmentation Heritage: The last major conservation work on site was carried out in 1929, after some conservation and repairs were carried out on 1960s, once the site was handed over by Thailand to Cambodia Authorities. However, urgent conservation and emergency measures are required at the site to stabilize many of its historic structures.

The setting of Preah Vihear Temple was situated among ancient communities. Although thorough studies on the subject have not been carried out, there have been verifiable evidences that indicate the founding of communities during the establishment of the sacred area. Preah Vihear Heritages, in the natural protected areas, are consisted of Historic buildings, feature and archaeological evidence across the border considering to the Values and Significance of the Heritage site (FAD 2008), and the primary data of historic monuments; and more may be included from field work. Royal Thai Survey map of cultural categories are as follows:

Table 72: Initial Comparative Study of the Cultural Heritages and Supportive Buildings

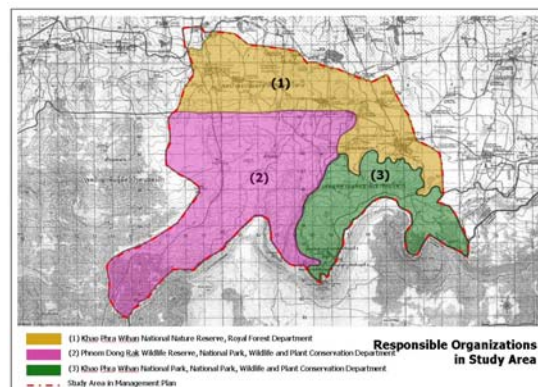
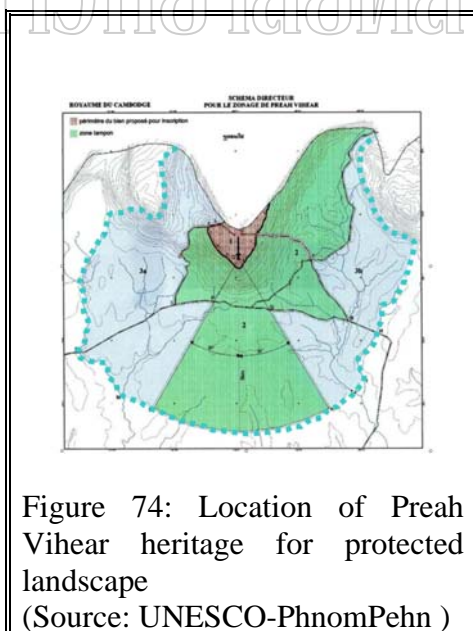
Built Heritages	Thailand	Cambodia	Total
Historic buildings (Ancient Prasat)	1	1	2
Historic features	5	4	9
Archaeological Evidences	2	4	6
Ancient Community	3	10	13
New Activities, and Supportive Buildings	10	6	16

Thailand and Cambodia have a policy for protection of the area and cultural heritage sites, both natural heritage and cultural heritage, by using legal measures in registration of national monuments and natural reserved area. For cultural heritage, there are two sites whose boundaries have been defined and declared as National Monuments in seven regulations, respectively, as follows:

Table 73: Development of Natural and Cultural Protection of Heritage Landscape in the research study

Year	Protected/ Heritage Area	Designated	Announced	Province
1940, 1959	Prasat Phra Wiharn under the name of “Monument on Phra Wiharn Mountain”	Declaration	Thailand	Sesaket
1964	Khao Phra Wiharn as “National Reserved Forest”	Declaration	Thailand	Sesaket/ Ubon Ratchatani
1978	Phnom Dong Rak Wild life Reserve	Royal Decree	Thailand	Sesaket
1993	Preah Vihear Protected Landscape	Royal Decree	Cambodia	Preah Vihear
1998	Khao Phra Wihan National Park	Royal Decree	Thailand	Sesaket
2002	Preah Vihear Protected Forest	Sub Decree	Cambodia	Preah Vihear
2008	Preah Vihear World Heritage	Nomination	Cambodia	Preah Vihear

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The consideration of conservation practice is in accordance with registration orders. It covers the areas surrounding Phra Wiharn Heritage Landscape, both in Thailand and Cambodia as follows:

First Step, New State and Confrontation

From the mentioned registration order, it was found that Prasat Phra Wihan (Preah Vihear Temple) was registered before the decree of World Court in 1962 by the Fine Arts Department on 11th October, 1940, under the name “Monuments on Phra Wiharn Mountain” which was the registration of the monument only. Later, on 4th December, 1959, a declaration of additional area was issued. The area of the later declaration is approximately 2.11 sq. km., covering the Naga Bridge, Sa Trao, and the Twin Stupas. Also, Prasat Don Tual, registered under the name “Chong Ta Thao” since 1935.

Thailand had declared the possession of Prasat Phra Wiharn territory which led to increasing conflict between Cambodia and Thailand. This was not congruent with the Cambodian actual intention in conservation Prasat Phra Wiharn as Cambodia employed the policy of “Royal Crusade for Independent” immediately after gaining independence from France.

Second and Third Steps, Initiate Thai Laws

Khao Phra Wiharn was announced as a National Reserved Forest declared by the Act on National Reserved Forest in 1964, under responsibility of the Royal Thai Forest Department¹ in order to conserve forests, plants, and wildlife in 1962, just two years after the first law declaration in Thailand. Then, there was more declaration in 1978, Wildlife Reserve: Phnom Dong Rak Wild life Reserve².

Fourth Step, Initiate Cambodian Laws

There had been a protection laws in Cambodia since 1920 but had not been of interest due to its political turmoil. Until 1993, after the collapse of Khmer Rouge, Phra Wiharn Mountain was declared as Preah Vihear Protected Landscape, which once was a fighting field and Khmer Rouge military station in the tri-Khmer battle. It

¹ The declaration of national reserved forest aims for preservation and maintenance of the area for future use of natural resources to serve the economy of the nation.

² Furthermore, there is a neighboring wildlife reserve on Phnom Dang Rek Range, which is “Yod Dom Wildlife Reserve officially declared in 1977. Wildlife reserves are under responsibility of the National Park, Wildlife and Plant Conservation Department. Declaration aims for conservation of areas with complex natural and ecological features for the living and reproduction of wildlife.

was found that a truce and conservation of the territory in Cambodia had been aided and funded by the West.

Fifth and Sixth Initiate Linkage and Heritage

Thailand and Cambodia both announced Protected Forest Areas which was connected to each other. The cooperation between Preah Vihear Protected Forest and Phra Wiharn National Park³ will be mentioned in the topic of ITTO Program in the next part.

And Seventh, Preah Vihear Temple

The world Heritage Committee has requested the State Party of Cambodia, in collaboration with UNESCO to convene an International Coordinating Committee for the Safeguard and Development of Preah Vihear. The Government of Thailand and not more than seven other appropriate international partners were invited to participate in examining general policy matters relating the safeguard of the outstanding universal value of the property in conformity with international conservation standards.

Then, Preah Vihear National Authority (PVNA) was established in 2009 under collaborations with ICC, with APSARA National Authority (Horayangura 2009), as part of the World Heritage Committee's recommendations.

Transboundary Conservation: Principles and Experiences

There has been the Dang Rek Range in regional cooperation among Thailand, Cambodia, and Laos that is the Transboundary Conservation on Dang Rek Range, which we can gain more understanding from the ITTO, ICEM, Biodiversity Conservation Landscape in the GMS and Souvannakhomkham Program described as follow:

³ National parks are under responsibility of the National Park, Wildlife and Plant Conservation Department. Declaration of national parks aims for conservation of fertile and beautiful natural areas which have distinguished identity.

ITTO Program for Transboundary Conservation: As the linkage of natural resources and national security are clearly apparent, the transboundary conservation has been promoted as a tool for enhancing the regional cooperation among countries. This leads to a hope for biodiversity and cultural conservation landscapes, and sustainable regional development.

For Southeast Asia, transboundary biodiversity conservation among Thai, Cambodia, and Laos has been initiated to manage Pha Taem Protected Forest Complex (PPFC Project) and to promote cooperation of those countries. This was the phase I (2000-2004) of International Tropical Timber Organization (ITTO) Program, which was mainly implemented in Thailand. Cambodia showed its interest while Laos was reluctant.

Then, phase II (planning period 2005-2007) of ITTO Program for the management of Emerald Triangle Protected Forest Complex strengthened cooperation among Thai, Cambodia, and Laos to conserve and manage biodiversity in that complex. The program consisted of enhancing protection, monitoring biological resources along tri-national border, and strengthening the involvement of multi-stakeholder (Trisurat 2008). This phase is still pending for implementation.

However, it is unclear whether phase III for full cooperation and commitment of transboundary biodiversity conservation of tri-nation will be created. The reason is that there is some reluctant to participate, including the limitation of budget and capacity.

International Centre for Environmental Management (ICEM): The Preah Vihear National Park was included in the Cambodia National Report on Protected Areas and Development. However, there would be a review of Protected Areas and Development in the four countries of the Lower Mekong River Region.

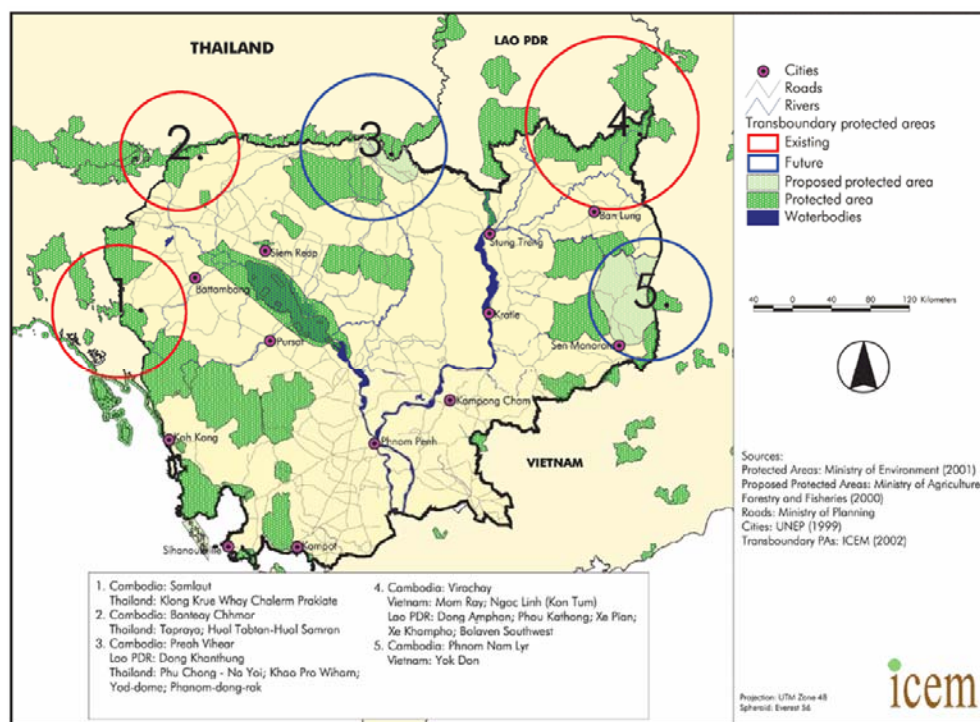


Figure 76: The protected area with potential for Transboundary Conservation is quite close to Phra Wiharn Mountain, which lied along on the international boundary between Laos, Thailand, and Cambodia, in particular and would have great value as a collaboratively managed protected area complex as Area 3. (Source: ICEM 2003: 60)

Cambodia, Laos and Thailand are integrated into the management of existing and potential Transboundary Protected Areas in the lower Mekong River region. While Preah Vihear Heritage is covered by international designations as Protected Areas and Environmental Management (ICEM 2003: 58-61), there are still some management constrains:

Making additions and adjustments to the protected area system: Consensus still needs to be reached on physical demarcation of the boundaries of many protected areas due to a lack of coordination in forest land allocation between government line ministries, overlapping areas between protected area and forest concessions or land concessions, and conflicts in narrow institutional interests. Many of them are not innovative or conscientious in addressing boundary issues;

Maintaining habitat corridor: Another challenge will be to maintain habitat corridors between protected areas, particularly where they are not large enough to

maintain important species in viable populations. This effort should include better integration of conservation policies and development frameworks into socio-economic development planning and implementation. The key is to ensure that the use of land with the corridors does not compromise the ability of fauna to move about the landscape; Transboundary cooperation;

Zonation: (Core Zone, Conservation zone, Buffer zone and Community Zone) Zones need to be very clear in terms of their primary management objectives and their distinguishing characteristics. If uncertainty remains, then management is difficult. The distinction between the proposed conservation and buffer zones under the draft law is not clear and needs further consideration;

Zoning must be a collaborative process Community mapping, research on patterns of natural resource use, and joint development of roles and regulations for harvesting natural resource, for example, will be needed.

Working with local communities in core zone: Determining of local communities and the location of core zones should be a high priority. Then, the identification in parallel of “softer” zones where some subsistence activities might continue is also important.

Investment in protected areas: Sustaining conservation funding and International support must facilitate working relationships between protected areas and development sectors.

Protected areas legislation on Heritage Landscape: Cambodia has no legislation for determining the relative priority of different legal instruments or standards for construction between agencies with common interests (World Bank 2000). Natural resource laws have sometimes created institutional tension and uncertainty concerning functions and authority.

Staffing issues: The knowledge, abilities and effectiveness of staff, particularly at a central level, have increased significantly. Despite this, there is still a need of improvements in the energy, motivation, teamwork and overall professionalism as reported. This improvement staff also mentions the following concerns as disentwines

to consistent performance: Inadequate training; Poor government salaries; Brain drain; Few operational resources; Too much work to do but too few staff to do it.

Another issue is the 'two speed' structure. One group which involved in foreign funded projects is well paid, high motivated, and opened to work full time. The remaining poorly-paid government staff has broad responsibilities and demands, at the same time this staff needs to find additional work to supplement their income. Placing so much staff as counterparts to NGOs has resulted in many advantages to individuals and the NGOs involved (and to the country as a whole in the long term), but there are managerial challenges and disadvantages that have to be faced, and these are likely to increase in the future.

Biodiversity Conservation Landscape in the GMS Connectivity to Preah Vihear Protected Landscape were also in the northern plain region of Cambodia based on more recent information and enhanced security. The National Biodiversity Strategy and Action Plan (NBSAP) also gave priority to the Central Indochina Dry Forest of the northern plain region, which included Preah Vihear Protected Landscape and the Kulen Promtep, Beng Per, Lomphat and Phnom Prich Wildlife Sanctuaries (ICEM 2003). All the four were in Cambodia, while the complex was linked across the other four protected areas in Thailand which are adjacent to the northern boundary of the landscape. Because of the intact habitat between the protected areas, there appeared to be potential to maintain the habitat linkages (ICEM 2003).

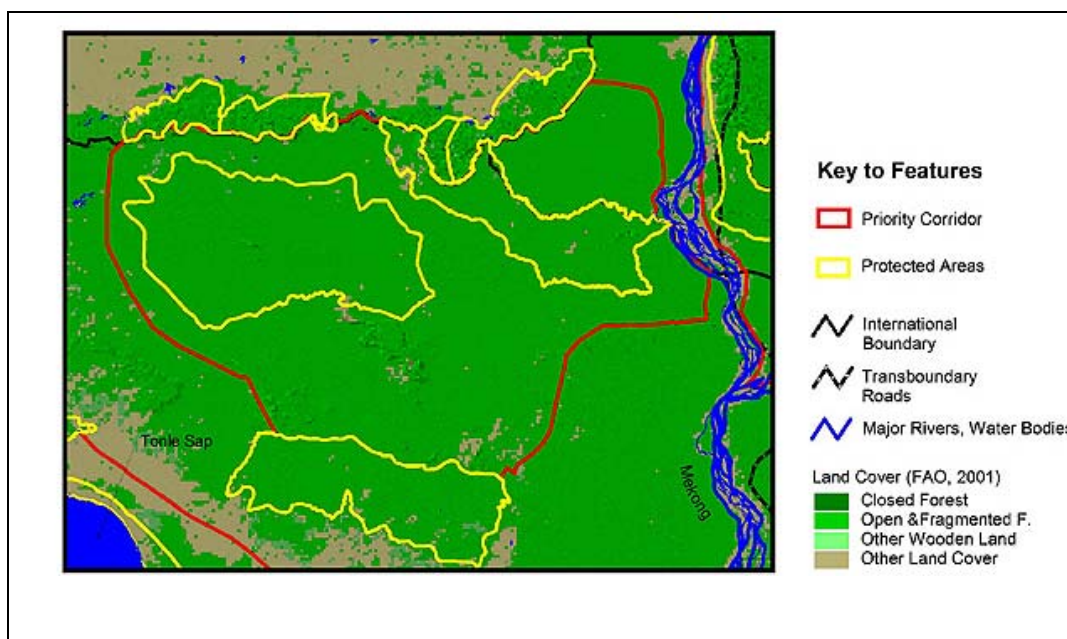


Figure 77: The priority corridor of Transboundary Conservation Protected Areas of Preah Vihear in widen strategies in Thailand, Lao PDR, and Cambodia (Source : ADB 2008).

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The study of the three projects for transboundary conservation is congruent with Sandwith and Besancon's concept. These researchers claimed that the grand-scale experiment reflected a range of methods of implementation, expression, and achievement of all or some of the objectives in an impressive array of transboundary conservation initiatives on virtually all continents and countries. This made it difficult to define "transboundary conservation" precisely, and identify how best to undertake it. In the light of increasing support for transboundary conservation initiated from national states, international conservation organizations, and bilateral and multilateral donors, several efforts have attempted to review practice, propose organizing frameworks, and provide advice for implementation (Sandwith and Besancon 2005: 2).

There are also a project which had four different policies, called Souvannakhomkham and Chiang Sean ancient city. In this project, Thailand and Laos have altogether initiated and cooperated to develop the policy in the same direction although support and budget have been aided by universal organizations.

Table 78: The Comparative Table of Transboundary Heritage Management on Phanong Dang Rek Range and Khong River

Program	Issue of Conservation	Countries	Year
1. International Tropical Timber Organization (ITTO Program)	As the linkage of natural resources and national security are clearly apparent, the transboundary conservation has been promoted as a tool for enhancing the regional cooperation among countries which hope for biodiversity and cultural conservation landscapes, and sustainable regional development.	Thailand, Cambodia and Laos	2000-2012
2. International Centre for Environmental Management (ICEM Program)	The Preah Vihear National Park contained in the Cambodia National Report on Protected Areas and Development. There has been Review of Protected Areas and Development in the four countries of the Lower Mekong River Region.	Thailand, Cambodia, Laos and Vietnam	2003-present
3. International Cooperation Biodiversity Conservation Landscape in the GMS	There has been Priority corridor of Transboundary Conservation Protected Areas of Preah Vihear in widen strategies in Thailand, Lao PDR and Cambodia	Cambodia, Thailand and Laos	2003-present
4. Souvannakhomkham and Chaing Sean Ancient City	The transboundary ancient site of the two countries would be considered Transboundary of Archaeological Urban Complex of Chiang Saen and Suvannakhomkham.	Thailand and Laos	2009

Souvannakhomkham and Chiang Sean: The ancient city of Middle GMS

A big stupa dating back to the era of Souvannakhomkham ancient town some 500-600 years ago had come into view in the middle of the Mekong River in November 2009 after the river started to recede. The discoveries also included 26 old Buddha images which had been kept in a safe place at the Done Savanh temple. This discovery proved the existence of the cradle of civilization of the ancient Souvannakhomkham Township in the area of Tonpheung district which located in the Golden Triangle area (Phanomsinh, 2010).

At the present time, Lao educators has been studying, and excavating Souvannakhomkham ancient sites in the northwest of the country. Apart from a large number of ancient artifacts on land, the primary excavation uncovered a city wall buried in the underground. Thus, further excavation was needed in order to get enough information before the renovation. In this case, Laos would ask for support from UNESCO and other international organizations. Laotians believed that, at the ancient time, Souvannakhomkham was a large community that spread prosperity to both sides of Khong Rever covering Ton Peung of Laos and Chiang Saen of Thailand. Moreover, Laos expected that the registration of both sides could develop the ancient city into tourist attractions. In doing this, Laos planned to cooperate with Thailand in order to propose the registration of Souvannakhomkham-Chiang Saen as World Heritage. If it was successful, this site would be the first World Heritage that two neighboring countries registered together⁴ (Borsaengkham 2009). The transboundary ancient site of the two countries would be considered Transboundary of Archaeological Urban Complex of Chiang Saen and Suvannakhomkham. Furthermore, The Fine Arts Department of Thailand has urged Ministry of Culture to propose this issue to UNESCO. Thailand believed that there was high potential for the registration to be considered because it was the proposal of two countries, which illustrated a good relationship between Thailand and Laos⁵ (Thera 2009). Also, Laos government has a plan to register many sites as World Heritage in the future, including Li Phi -Kon Pa Peng Waterfalls in the south of Loas, in which Laos government will cooperate with Thai government in proceeding this⁶ (Khamphun 2009).

As mentioned in the previous section, there has been a conflict between Thailand and Cambodia in Prasat Phra Wiharn issue without a settlement of the conflict that leads to cooperative advantage. However, this case is not the same as Thai-Laos cooperation in the registration of Souvannakhomkham-Chiang Saen as

⁴ From the interview of Prof. Dr. Bokamsaeng Wongdala, Deputy Minister of Minister of Press and Culture, Laos, ASTV Manager Daily, June 23, 2009.

⁵ From the interview of Mr. Sahawat Naenna, Director of the Office of Fine Arts Region 2, Chiang Mai, ASTV Manager Daily, June 23, 2009.

⁶ From the interview of Mr. Kampan Simmalawong, Ex-Laos Ambassador in Thailand and Vice President of Thai-Lao Friendship Association, ASTV Manager Daily, June 23, 2009.

World Heritage of the two countries. This is because at the beginning, there was a precise geological border and a contemporary culture between Thailand and Laos, which tends to develop good cooperation until Souvannakhomkham-Chiang Saen is registered as World Heritage of both countries. Nevertheless, based on different historical perceptions that may change by the time, including an uncertainty of human lust for their own advantage, a conflict may be raised during the process of proposing Transboundary of Archaeological Urban Complex of Chiang Saen and Suvannakhomkham together. We hope that good cooperation between Thailand and Laos until Souvannakhomkham-Chiang Saen is registered as World Heritage will lead to cooperative development between Thailand and Cambodia in conserving and developing Phra Wiharn Heritage Landscape on Phanom Dang Rek.

Considering to the decision has clearly controversial heritage management, even though previous cooperation between Cambodia and Thailand was smoothly relationships. Effect parts of the sensitive political tension were both internal Cambodia and Thailand. Moreover the sovereignty of border demarcation was an effect. Not only that the border dispute situations also affect to the neighboring communities and their heritage management.

From the extemporaneous plan management of the Preah Vihear surrounding area both in Thailand and Cambodia shown explicit area following the idea of Nationalism Historiography. The conclusion of management of the Preah Vihear surrounding area shown the role of each government to annex but was not shown the responsibility of cultural heritage together. This did not lead to value exaltation of archaeological site on the Dang Rek Range.

Institutional and Legislation Framework

The term "Preah Vihear National Authority" (PVNA) was defined in the Royal Decree establishing Protected Cultural Zones, with five degrees of protection in the region. Backed by these legal tools, PVNA was mandated to represent the Royal Government before all international partners concerning with cultural, including urban and tourist development of this region. The Authority thus presided the

Cambodian delegation to the International Coordinating Committee (ICC), and Technical Committee.

As an organization at the international level, these mechanisms allowed PVNA to collaborate directly with international governmental and non-governmental agencies, to coordinate actions undertaken in many domains, and to strengthen national technical capacities, similar to APSARA

As organizations at the national level, PVNA was created by Royal Decree. A second additional Royal Decree reinforced its authority. Today, PVNA is placed under the double supervision of the Presidency of the Council of Ministers (technical supervision) and the Ministry of Economy and Finance (financial supervision). Director General of PVNA is President of the Administrative Board, assisted by several Deputy Directors General. PVNA, in collaboration with other governmental agencies, is responsible for:

1. Protecting, maintaining, conserving and improving the value of the World Heritage List.
2. Refining and applying the master plan on tourist development.
3. Finding financial sources and investments.
4. Participating in the policy of cutting down poverty of the Royal Government.
5. Cooperating with the Cambodian Development Council on the investments of all the projects that are involved with PVNA mission.
6. Cooperating with ministries, institutions, funds, national and international communities as well as international governmental institutions and non-governmental organizations on all projects related to PVNA.

Internal Organization: The Director General presides over PVNA Authority. He is seconded by the directors of the departments as follows:

1. Department of Personal Staff, Finance, and Communications
2. Department of Monument and Archaeology 1

3. Department of Monument and Archaeology 2
4. Department of Preah Vihear Tourism Development
5. Department of Urbanization and Development in Preah Vihear Region
6. Department of Demography and Development
7. Department of Water and Forest
8. Intervention unit for cracking down on deforestation, illegal territory occupation; and taking action against the anarchy activities.

Based on the present situation in Thailand and Cambodia, ICOMOS Thailand considers the listing of Preah Vihear Temple as a Transboundary Property to be the best solution for the case. They would appreciate if ICOMOS could support this resolution, which would be beneficial to both countries scientifically and politically, as well as being a means to establish goodwill between Thailand and Cambodia in the future conservation and management (Vasu 2009). Grienggrai Sampatchalit, President of ICOMOS Thailand, agreed on the cooperative approaches for the Preah Vihear conservation strategy.

And the reply from Michael Petzet, President of ICOMOS, to consideration of the developments of the Preah Vihear dispute situations is as follow;

Under the circumstances it was not possible to inscribe the temple as a trans-border nomination, but perhaps after future negotiations between Thailand and Cambodia it may be possible in future to find a solution that includes the surroundings belonging to the site in both countries and a corresponding buffer zone (France UNESCO 2010).

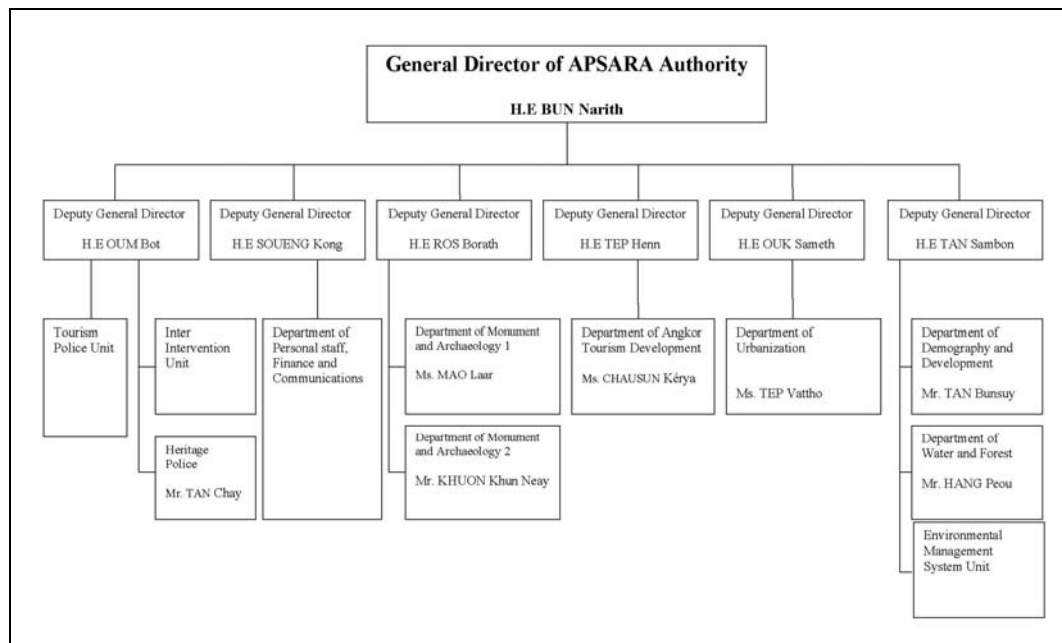


Figure 79: Organization Chart compared to APSARA (Source: APSARA 2010)

Concerning the nomination of Preah Vihear Temple as a World Heritage Site, ICOMOS Thailand had regarded this case as one of the most sensitive and critical cases which involved both scientific and political issues in Thailand and Cambodia.

Especially, the row was gathering international attention. The United Nations secretary general Ban Ki-moon on July 21 called for both sides to peacefully resolve the issue, and the Association of Southeast Asian Nations (ASEAN) had offered to mediate between the two countries (Craig 2008). However, an official from Thai Ministry of Foreign continued to support bilateral negotiations under the auspices of the Joint Border Commission as the means of setting the border dispute (O' Toole 2009).

CHAPTER 6

IMPROVEMENT RECOMMENDATION

Historiography and Conservation

According to the research, it was found that there were two ideas about the origin and the end of the ancient Khmer empire. For the first idea, the academic study of the origin and the end of the ancient Khmer empire which was influenced by the West (Political Nationalism History) primarily focused on regional division to expand political influences since Colonialism Westernization. On the contrary, the study of present age chose to focus on the whole picture of arts, culture and way of life which connected with each other both inside and outside Khmer cultural regions. Thus, the later idea developed understanding of the whole natural change and was congruent with an explanation of the origin and the end of the ancient Khmer empire. As a result, this idea was widely accepted more than the former idea. However, the concept of Political Nationalism History had more influence on the governmental management of both Thai and Khmer than the concept of Cultural Environment History. This led to an argument in practice between the governments of both countries that held their own governed frontiers. Besides, educators and governments of both countries have different history concepts. Nevertheless, the two countries universally understood the concept of Cultural Environment History but this idea was not congruent with political power and benefits of politicians. Therefore, there was no implementation of Cultural Environment History to protect their overall sustainable benefits.

Observation

The research shows the French as the colonizer created a history according to Political Nationalism History rather than Cultural Environment History, and the French written history influenced the perceptions and thoughts of governments, and people of both countries. The concept related to the written history reflected in tales, chronicles, and archives which depicted the conflicts of both countries. Furthermore,

the different decisions in political practice of Thai and Cambodia in communist era, which influenced political governance makes Phra Wiharn Mountain a political conflict symbol that caused them to fight for their own advantages.

Causes and Effects

Due to the accumulated political conceptual contradictions of Thai and Cambodia, it led to conflicts in terms of cultural history and social attitudes. This affected cooperation in Prasat Phra Wiharn management. That is, at the first period of Prasat Phra Wiharn nominated registration as a world heritage, both the countries accepted the diplomatic consensus and agreed to cooperate with each other. The agreement appointed Cambodia to nominate Prasat Phra Wiharn registration as a world heritage while Thailand gave support. The registration area covered all area of Prasat and nearby archeological sites, in which Thailand also had an involvement and watched closely in each registration process. However, later on, some Thai political groups that desired to take advantage claimed that the mentioned agreement brought a loss of sovereignty to Thailand. These political groups still had a concept of Political Nationalism History and broadcasted this concept through media. As a result, there was a severe protest against the government, including a demonstration at Phra Wiharn. This urged the government to review the role of Thailand under the agreement with Cambodia in nominating Prasat Phra Wiharn registration as a world heritage, and thus, Thailand did not follow the agreement. Because of this, the Cambodian government decided to adjust the area of registration to be only Prasat Phra Wiharn, and ignore cooperation from Thailand.

In 2008 Prasat Phra Wiharn was registered as Cultural Heritage Site under the right of only Cambodia to manage. In this case, if Thailand had had cooperation in the mentioned agreement, the areas around Prasat Phra Wiharn would have registered as Cultural Landscape Heritage Site as well. According to the Cambodian plan of Prasat Phra Wiharn management, the area for development and management overlapped with Thailand territory. Hence, Cambodia needed to gain cooperation in conservation from Thailand as well. However, the mentioned disharmony was a barrier to the two-country cooperation and became a border conflict which obstructed territorial demarcation. This situation also led to the armed conflict between Thai and

Cambodian soldiers at Phra Wiharn surrounding. Finally, the integration of Prasat Phra Wiharn, which was a culture heritage, and conservation of nature surrounding Dang Rek Mountain, which considered natural source, that should be raised as a natural heritage of Thailand and Cambodia could not be accomplished. Therefore, the world cultural heritage, including the surrounding nature at Dang Rek Mountain which deserved high conservation has been eventually neglected until there is a consensus in cooperation of the two countries which is still gloomy.

Recommendation

The conflict between Thailand and Cambodia was caused by the perception of Political Nationalism History to show possession of property on their own territory. In the past, this concept existed but not gave obvious impacts. It was because great power had been indicated by possession of large areas with valuable resources or colonization since the primeval age. However, at the present time, the concept of colonization had changed from concrete territorial possession to cultural colonization instead. Thus, the change in historical concept was significant to the country development in various dimensions in order to adjust to the period and governed system of each country which had both physical and thought freedom. Like to the country development, a change of concepts or attitudes toward possession of physical resources was also important to the world heritage conservation, especially when there was a territorial conflict at Prasat Phra Wiharn. If the governments of both countries negotiated to adjust the old concept to the concept of cultural integration, the conflict of Prasat Phra Wiharn might be diminished.

In this situation, the concept of shared heritage might be the suitable alternative. The two countries should reconsider history, events, including joint border places which were ancient sites, cultural sites, or natural sites. Both countries should cooperate to increase an importance and a value of archeological sites and memorial places on Panom Dang Rek Mountain and perceived the value of the heritage together. This would develop a social and cultural integration, including a shared understanding of the territory and historical symbol for the two countries. As a result, the management and conservation would cover Prasat Phra Wiharn area and the natural conservation surrounding. According to the mentioned integration, if both

Thailand and Cambodia had good intention to manage the heritage which was the origin and history between the two countries, the complete integration might happen. If not so, the heritage would be cultural and natural degeneration of both countries, which was not desired by any society member.

Problem of Lacking Transboundary Cooperation

In the present study, it was found that the development of heritage landscape of Thailand and Cambodia could raise the value of natural heritage and culture along the boarder of each country, for example, Phra Wiharn National Park of Thailand, Preah Vihear Protected Forest of Cambodia, including the nearby protected area of each country. The results also revealed that designated protected and heritage area was a part of two-country relationship development. The mentioned development could be illustrated by transboundary conservation in Dang Rek Range, which were ITTO, ICM Biodiversity Conservation Landscape according to natural area conservation and Souvannakhomkham Program according to cultural area conservation. Hence, it could be seen that there has been the development of transborder conservation.

The present study also uncovered that a registration of Prasat Preah Vihear as World Heritage of Cambodia which connected to protected area reflected a conflict between Thai and Cambodia. This conflict was obviously seen in an overlapping area management of each country. Although at the beginning of the registration, Cambodia had proceeded as heritage landscape concept cooperating with Thai, later on, the conflict led to a lack of cooperation and caused the management of an isolated “island” (Chouly 2007: 54). However, Cambodia was a country that has been supported by government of various countries and international organizations all the time, including having the right to possess Prasat Preah Vihear. Thus, Cambodia had an authority to raise an organization to manage Prasat Preah Vihear area. Indeed, Thailand still had duty to manage the ancient site and the archeological site on Phnom Dang Rek Mountain according to the management concept of authenticity of the heritage site surrounding Prasat Preah Vihear. The problem was raised because Cambodia had an international organization for the area management whereas Thailand had only a national organization. Hence, there was a difference in institutional comparative power. Besides, due to the existing conflict, Thailand and

Cambodia could not cooperate to find the consensus in managing the surrounding of Prasat Preah Vihear which was a shared conservative area, in terms of territorial rights, management honesty, and acceptance of UN advocate. Besides, each country still had its own clear point of view about the territory possession differently.

The mentioned problem has given negative impacts on heritage landscape, for example, education, archeological research, cultural heritage interpretation, local cooperation in maintaining and taking care of the heritage. Therefore, there are still limitations in the management plan of core area, buffer area, and developed area to support international conservation standard and tourism promotion.

Recommendation

Authenticity of Heritage Landscape

An interpretation of meaning and academic value based on UNESCO concept should be made for Phra Viharn Heritage Landscape to raise the integration of management in natural heritage and culture in order to make it in accordance with local community norms. In doing so, Thailand and Cambodia need to initiate a project and promotion for a policy in trans-region information exchange, for example, historical and archeological data, geological and environmental changes. As a result, people of both countries will perceive overall value which is congruent with innovation value of “shared heritage representativity” (Cleere 2007: 24)

Boundary Controversial Resolution

There should be announcement of regulations and agreements, including the verdict of the World Court in order to lessen a conflict and the seeking for political advantages from Phra Viharn borders. The conflict not only negatively impacts internal management but also influences international politics. Besides, the use of Cultural Heritage to take advantage significantly leads to value deterioration in the heritage in the end. Moreover, the border demarcation should be publicized in terms of content in the issue “the way to find conclusion and peace (Pishnu 2010).

Cooperation Policy

According to Protected Landscape Heritage policy and the resolution of a conflict along the borders, there is an international consensus toward Transboundary Cooperation Management. The mentioned management considers the area Peace Parks in which the two countries join to manage in creating peace and gaining the highest benefits from cooperation in the long run. Thus, the policy of international organizations on Phra Wiharn heritage landscape management should emphasize good cooperation of each other.

In this case, Thailand should accept the involvement of supportive or government organizations rather than proceed by itself. Apart from that, Cambodia ought to use international channels to open for help and support in Phra Wiharn World Heritage management in order to give support to Protected Forest Areas in Thailand which is awaiting for it. An increase of ecological fertility which is a basic economical integration of local communities and perpetuation of tourism development will lead to various benefits to local culture and community norms.

A decrease of Institutional Comparative Power on Heritage Landscape

The problem of institutional comparative system in the same cultural heritage on border area is an obstacle in searching cooperation from directly-related persons and supporters of problem resolution. Indeed, the cooperation is extremely needed for creating international political roles in the heritage management according to ASEAN, UNESCO , GMS, and related organizations.

Adaptation of Nationalism Historiography

There is a need to lessen historical bias that reflects as a conflict between the two countries. Thus, the process to exchange and investigate historical data should be worked together between Thailand and Cambodia. Also, Political Nationalism History concept ought to be developed and changed to the study of Cultural Environment History, including society and culture influenced from neighboring countries such as Myanmar, Vietnam, China, India, and the surrounding countries. Moreover, political influences and distant cultures of colonizers like French and England, for example, should be studied together. Referring to the reasons above, the concept of Ecological

Historiography is suitable for the management of Heritage Landscape in the present study.

Enhancement of Community Involvement

The conflict about border and registration of Prasat Phra Wiharn has direct impacts on Prasat Phra Wiharn surrounding as follow:

- Some Thai political groups have problems which lead to confrontation between them and the residents at Phra Wiharn Mountain.
- Cambodian soldiers evacuate local communities around Prasat Phra Wiharn to the allotted area. This is the way to decrease relationships among relative communities surrounding Phra Wiharn, including relationships of community forests. In the meantime, this leads to the settlement of groups who want to take advantage from forests and tourism, which lessen the intangible value of “Living Heritage” communities.

Priority Management Steps

Urgent steps to be taken

1. Publicity of important progresses by naming the project “The peaceful process for the conclusion of Phra Wiharn dispute” determines as a pilot project for being an agenda of south-east Asia under ASEAN. Nevertheless, an academic supervision and support from SPAFA by doing activities and workshop are included. Then it is needed to broadcast and publish the peaceful progress to other countries in a provincial part.

- Correcting Inadequate History which leads to a confliction: historical ecology, culture, and society before the settlement of an ancient Khmer empire (Pitchanu 2010). Moreover history of prosperous Khmer empire breaking down should be proved by science checking methods (French 2004).
- The presentation concerned agreements and important laws and analytical topics, social and cultural conditions should be in chronological order.

- The study of significance value of Phra Wiharn Heritage Landscape under the supervision and supporting of UNESCO, also the cooperation of Thailand and Cambodia with ICOMOS and IUCN.

2. The boundary mark for the peaceful space between the two countries as a Peace Park under an agenda “Shared Heritage Program” by coordinating between the cultural, educational and security organizations.

3. Mine Clearance in the border area, both around the Prasat Phra Wiharn area and natural protected areas also in Thailand and Cambodia without separating where they come from.

4. Curing of local community especially indigenous about the political dispute (Thailand) and military (Cambodia) for Kuy or Kouy, Laos and Khmer Leu-Khmer Khom by supporting from human right, social and human security welfare organizations.

Steps to be taken in the medium term

1. Training government staff and also local staff for the idea of Heritage Landscape by supporting the life long learning approach with the cooperate between the educational and cultural organization both in Thailand and Cambodia to work together by surveying, doing researches, excavation and interpretation of Phra Wiharn Heritage Landscape Project; Community Archaeology, Youth and Voluntary Archaeologist.

2. Use the idea of Phra Wiharn Heritage Landscape as a study of the influences then adjust the way to inscribe on the World Heritage List or change the type of registration from the urgent study.

3. Tourist management “Tourism route for peace” travel follow the dispute border for creating “Monumentization of Hope” Tourism Program or “Understand Others” Niche Tourism Program with the tourism standard of World Tourism Organization (WTO) also having an expert to give knowledge about Ecological Historiography or New Age Historiography.

4. Establish stronger links with universities. University students need research topics and Phra Wiharn Heritage Landscape needs research to be done.

- Kasetsart University
- Mahidol University
- Silpakorn University
- Chulalongkorn University
- Asian Institute of Technology
- Assumption University
- Bangkok University
- Srinakharin Wirot University
- Chiang Mai University

5. Improve website with maps and more information on biodiversity with links and updated information about stakeholders. Interactive website could be designed to enable communication and interaction between all stakeholders.

6. Work to promote zoning laws which could reduce the negative effects of: mass tourism, high density construction, deforestation, undesirable agriculture near park.

7. Construct park facilities based on well designed plans.

- Design and use of alternative energy sources in Park
- Improve management and interpretation of the “Other” for Shared Heritage Program

Steps to be taken over the long term

1. A urgent extending study:

- The new paradigm study of Khmer culture pattern and ancient Khmer empire; a climate change, an establishment, prosperity, and a breaking down of ancient Khmer empire by studying from south-east Asia.

- The study and the extending management of heritage landscape with nature protected landscape areas and other cultural provincial parts.
2. Produce television documentaries concerning protected landscape areas
 - Sri Sikharesvara: Pristine belief about Climate Change
 - Local livelihood and human with nature: ancient mahout livelihood
 - Who is Syem Kuk?, Bas-relief of Angkor Wat
 - Sri Sikharesvara: A belief of local Khmer ancient about lares and penates (the spirit of the household) in Southeast Asia.
 - Sri Sikharesvara and Devaraja: Cult of Fertility, with Ancestor Worship and Animism
 3. Decree of International Charter of Heritage Landscape in South-east Asia.
 4. Establish the institute of Transboundary Conservation of Phra Wiharn under control of SPAFA or ICOMOS Thailand to cooperate with ICC Preah Vihear.
 5. Living neighboring communities involvement in tourist and interpretation management planning processes, to let them in longer educational conservation, which were raised a sense of belonging to the learning process of “Knowledge Based” as follow;
 - Transboundary Tourist Management Planning of Khmer heritage in Southeast Asia.
 - Study of how Hinduism and Buddhism work in Thailand and Cambodia.

CHAPTER 7

CONCLUSION

History of the dispute case of Phra Wiharn heritage site has continued every 40 years (Pishnu 2009). Cambodia is the country which has art, religion, and livelihood similar to Phra Wiharn heritage site especially Khmer art was regarded as the advanced art which was inherited by the upper-class people and also normal people. On the other hand, Thai and Cambodian Nationalism Historiography agreed that “beat Angkor Wat, then move to establish the capital city at Udong”. Consequently, a western academician once occupied “local government” changed to be “vassal state” or “suzerainty state” or “dominion” (from neighboring local government). The innovation of historical concept described that history writing should be associated with archaeology, ecology, sociology, and culture. The film “2012” was a public trend which remind the society to aware of natural disaster specifically the Climate Change which have an impact on increasing the water level cause to many disaster in the cities. Meanwhile, young blood academician has changed the way to explain about Khmer establishment and breaking down that it conformed to the world change in the ancient time. There was an evidence affirmed that Khmer got the most advantage from that phenomenon which explained that human, nature, and natural resource were related. This was beyond the old reception from the old knowledge textbook written by 70 years ago under the pressure of politics between local government and western superpower government.

With condition of “love and hatred”, this is the confusion between present, the root of culture, and innovation concept which cannot be explained as the same as local language or local wisdom. Even though political policy of Taksin prime minister and Hun Sen could reach lead to “commotion condition”, global warming could be a part of the past which inherit from the past (Lieberman 2003: 350).

The following the idea of this study Phra Wiharn heritage landscape is a case which tried to explain “commotion condition” with contemporary dispute by using their local languages endlessly (Pishnu, 2010).

“Knowledge-based society” is a learning method for every country. Each country has an equality to encounter the change of society, culture, and environment. In this study, Phra Wiharn Mountain of Dang Rek Range should be a place for sharing the value of “Monumentization of the Past” for every people and every race to aware of concomitance in the society and also to know the real significance of the heritage value. Onerously, it is difficult to manifest the importance of Prasat Phra Wiharn to the government for lancing the development policy in tourism and economy with the poorest country in the provincial part.

Lessons learnt from the study

As a second time going to survey the area found that in the contemporary history Thailand had been a prosperous country in the provincial part for a long time while Cambodia was the poorest country. Therefore, gross national income and military force were not the indicators of procession.

Greed has craftily embedded within poverty, making it very difficult to target greedy individuals without hurting poor people first. The laws are not targeted toward the masterminds of many of these operations (Arana 2006: 107).

Respectful senior hesitated why choosing this topic to study “*it’s too big and endless*”. After discouragement, at night of *Visakha bucha*, I found that I have a kind advisor cheering up me to continue doing this even the limited of time.

Problems encountered during study

This study tried to find the most suitable idea for the dispute of Phra Wiharn Heritage. It found that the proper time to get in the area of Phra Wiharn Heritage, where has been the center of the dispute for 100 years, to study was a limitation of the study.

Suggestions for further study

1. Study to find way of border dispute resolution
2. Transboundary comparative study between IUCN and ICOMOS for the Phra Wiharn heritage landscape management.
3. Comparative stakeholder study were resolved the institutional power system for heritage landscape.
4. Conduct inventory and assessment of cross-border management facilities
5. Infrastructure studies: Existing infrastructure and new plans.
6. Land use studies: Maps of existing infrastructure and design of land use zoning at an appropriate scale.
7. Heritage landscape management study: Design of effective procedures.

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APPENDIX

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Appendix A

Prasat Phra Viharn has been examined from the lowest level to the top, that is, from the first to the fourth-level courtyard, where the Bhavalai is located. The fourth courtyards comprise five Kopuras; however, a closer look reveals that only buildings on the first and second levels form a Kopura in the full sense. On the third and fourth levels, other buildings have been added to the original ones.



Figure 1: Prasat Phra Wiharn overview through Gopuras I to Goparas V (Gupta 2008: 20)

1. **Kopuras**, on the first and second levels. These large porticos are for pilgrims to meditate, as a gesture of homage to the God, before entering the Bhavalai.
2. **Palace Building**, or the kopura on the third-level courtyard. This group of buildings was the King's residence when he came to pay homage to the mighty god. The two wings were shelters for pilgrims.
3. **The Principal Prasat** for the Supreme Divinity on the highest level. This mighty group of building is considered the center of the whole site. The Principal Prang housing the lingum, the Sikara Prang, with a curved roof, is at the center, behind the Mondop at the front.

Related Built Heritages: Apart from Preah Vihear Temple complex proposed by the Cambodian to be listed as a World Heritage Site, the Preah Vihear Mountain and its vicinity, especially those in Thai territory, are situated with several monuments and archaeological sites which are related to the temple Prasat Phra Viharn building can be in categories as follows:

1. **A pair of stupas:** is seen along the way down to the stone courtyard below. Local residents call them “Phra That” which are cubic structures. The curved head looks like mushroom-headed nail. There is an opening for storing objects, which have apparently been taken out during the earlier surveys by French scholars.



Figure 2: Sathup Khu (Twin Stupas)
(Source: Thai FAD 2008)



Figure 3: Sathup Khu in heritage
landscape. (Source: Thai FAD 2008)

2. **Mo I Daeng:** a precipitous cliff where a group of Thai soldiers are stationed. There are incomplete bas-reliefs of male and female figures standing in line. Near these reliefs are traces of a pig figure, believed to be Narai in his reincarnation as a Boar, and Narai, or Vishnu, seated under the heads of Naga.
3. **Huay Trao or Sra Trao:** There is a stream in the courtyard at the foothill of Phra Viharn Mountain. This is a vast lowland. Around this area, blocks of stone have been placed on top of one another to form a dam which directs the water to other directions. There is a hypothesis that the said lowland may have been “Barai” (a Khmer reservoir). Water from this Barai flows down to the plain in Kamalasai District of Srisaket Province.



Figure 4: A staircase made to enable visitors to go down to the rock art site (Source: Thai FAD 2008)



Figure 5: A good management scheme that conforms to both natural environment and cultural heritage (Source: Thai FAD 2008)



Figure 6: Mo I Daeng bas-reliefs (Source: Thai FAD 2008)

4. **Peuy Ta Di:** This is the cliff where the sanctuary is situated. There is a folk tale that a monk, Luang Ta Di, once built a shelter here and Peuy Ta Di meant Luang Ta Di's shelter. Down below is a panoramic view of the beautiful scenery of the Lower Khmer Plain.
5. **The Prang at Don Tuan Pass:** This is a group of laterite prang located 11 kilometres from Prasat Phra Viharn, northeast of Phum Saron Village. Carvings on column at the approach of the first prang show similar patterns to those on columns at Prasat Phra Viharn, but not of the same refined craftsmanship. Another prang nearby is made of laterite reinforced with brick.
6. **Related Elements and Ancient Communities:** Apart from Preah Vihear another Temple complex proposed by the Cambodian to be listed as a World Heritage Site. The Preah Vihear Mountain and its vicinity, especially those in Thai territory, are situated with several monuments and archaeological sites which are related to the temple as follows;

7. **Shiva Lingam Engraving:** A Shiva Lingam engraving is situated on top of a sandstone hill in front of Preah Vihear Mountain. Its location is directly in the centre line of the main axis of Preah Vihear Temple, from which the Main Stairs, Naga Bridge, and Gopura of the lowest level (Gopura V) are clearly visible. The image is a small scale bas-relief engraved on natural sandstone, depicting a Shiva Lingam and enclosed within a Yoni Base with a projection on the northern side as is typical of the setting of Shiva Lingam. It is also noticeable that the location of this Shiva Lingam is in a straight line to the Twin Stupas in the eastern direction..
8. **Ancient Dam in Sa Trao Pond Area:** Sa Trao, or Sa Krao, is an ancient reservoir located on the northern axis of Preah Vihear Temple. The pond is visible when looking down from the Naga Bridge. Its shape and size varies depending on the amount of water in each season. This pond, or reservoir, was created by building a dam to the north, thereby blocking the Huai Tani stream that flows along the valley of Preah Vihear Mountain. The dam comprises 2 parallel walls built of sandstone and the space in the middle of the walls was filled with sandy soil, resulting in a reservoir on the stone plain that retained water before letting it overflow to Phum Srol village situated on northern lowland.

9. Prasat Don Tual and Inscriptions

Inscriptions on both sides of the main door frame are important historical evidences. The inscriptions specify the date 1002 A.D., the last year of the reign of King Udyadhityavarman I, who was overthrown by King Suryavarman I who attacked Angkor and ascended the throne. The inscriptions also deal with the arrest of runaway slaves, including the statement on punishments for those who neglect their duties in disseminating the announcement as mentioned. Thus it is conclusive that the date of the monument is circa 11th century, contemporary with the construction of Preah Vihear Temple in the reign of King Suryavarman I.

Prasat Don Tual is an important monument that has been registered as National Monument since 1935. The monument has been excavated and restored by the Fine Arts Department. However, recent survey indicates that some part of brick structures are decayed, and some parts of sandstone columns have fallen down. Demining had been carried out only in the area around the monument complex. Besides, the access to the monument is from the west, which is the rear, and between the monument and the cliff. This area is comprised of a stone cutting site and a good viewpoint for observing the forests and lowland in Cambodian territory, separated by an asphalt road.

10. **Ancient Communities:** The setting of Preah Vihear Temple was situated among ancient communities. Although thorough studies on the subject have not been carried out, there have been verifiable evidences that indicate the founding of communities during the establishment of the sacred area

Appendix B

Dang Rek Mountain

The Dângrêk Mountains were part of the ancient Khmer Empire, which spread northwards across them, culminating with the almost complete control of the Isaan area in 1220 under Jayavarman VII.[3] Among the archaeological remains in the mountain area there are stone carvings on the Pha Mo I-Daeng cliff, ancient stone-cutting quarries, as well as the Sa Trao reservoir. There are also remains of sanctuaries that were built as homes to spirits called Phi Ton Nam (watershed spirits) in different spots along the border area of the Dângrêk mountain chain. However, the largest and most important archaeological site in these mountains is the Prasat Preah Vihear compound, a Shaivite temple of the Khmer imperial times dated from the reign of Suryavarman II (1002-49) in a dramatic location on top of a high hill.[4]

Even though some areas have been cleared, vast numbers of landmines remain in different locations all along the Dângrêk mountain range. These are part of the legacy of the violent conflicts that engulfed Cambodia in the latter part of the 20th century. The Dângrêk Mountains were used as a base by the Khmer Rouge when they fought against the Khmer Republic led by general Lon Nol.

The situation was reversed when, in 1975, the final area held by the ill-fated Khmer Republic in any form would be the Preah Vihear Temple in these mountains. FANK forces occupied the place for a few weeks in late April that year, after the fall of the ineffective and beleaguered Lon Nol regime.[5] The hill where the temple stands was finally taken by the Khmer Rouge on 22 May.

Between 1975 and 1979 many Cambodians fled the violence in their country across these mountains. Overwhelmed, the Thai authorities would forcefully send many of them back into Cambodia despite their unwillingness to return. Determined to flee again from Khmer Rouge brutality, some of the refugees would again try to enter Thailand, while others would die of lack of food and exposure in the mountains. To compound matters, there were also bandits hiding in the forests preying on the refugees. At that time there were many corpses, lying rotting unburied, strewn about the Dângrêk Mountains.[6]

In the 1984 movie *The Killing Fields*, the Dângrêk Mountains are the final escarpment that Pran, portrayed by actor Haing S. Ngor, climbs in order to reach the safety of the refugee camp across the border in Thailand. The contrast between the steep-faced Cambodian side and the smooth northern slope of the cordillera is well displayed in this movie.

After the end of the Vietnamese occupation of Cambodia in 1989 and the withdrawal of the Vietnamese army, the Khmer Rouge rebuilt their former bases in the Dângrêk mountain range area, along the border of Cambodia in order to fight against the CPAF, the armed forces of the State of Cambodia. Anlong Veng, a small town at the foot of these hills, became for a while the main "capital" of the Khmer Rouge. In the 1990s the Khmer Rouge still controlled Anlong Veng, where there was one of the first "Killing Fields" after the fall of "Democratic Kampuchea".

There is a still not excavated site in a forest with landmines in the Dângrêk Mountains, located about 6 Km out of Anlong Veng where 3,000 people were allegedly killed by the Khmer Rouge for having become "corrupted" as late as between 1993 and 1997. These executions were carried out during Ta Mok's leadership in the area.[7]

The ancient Khmer temple, Prasat Preah Vihear is located in the middle of the borderline that runs along the Dângrêk mountain chain. Presently the Preah Vihear Temple, is famous as the subject of international attention regarding disputed frontier limits between Thailand and Cambodia. The situation is still unresolved. The picture shown at right is drafting of the original map drawn by the french side without acknowledgement of then Siam government. The same lay-out is used by present Cambodian authorities to claim for 4.6 Sq.Km. plot of land surrounding the temple. However there are more proof of evidence of the actual endorsed agreement for clear border definition to be presented.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Appendix C

Khmer Civilization

The **Khmer or Angkor Civilization** came into existence during the period from 802 to 1431 A.D. and stretched as far as the modern Thailand-Burma Border in the West and Wat Phou of Laos in the North during its peak.

Its emergence lies in the fact that the ancient Khmer rulers adopted a right political doctrine of its time, which enforce the unity among people. Moreover, they had developed an intelligent irrigation system to control the water of the great Mekong River for agricultures, which enhanced its prosperity. The Khmer Civilization had long been perished over 5 centuries ago, but it left outstanding monuments such as the great Khmer temples of Angkor Wat and Bayon and numerous unique sculptures like Apsara.

The word "**Angkor**" is derived Sanskrit, an ancient Indian language, of "*Nagara*" which means "*City*". **Angkor Wat** literally means "*City of Temple*" and **Angkor Thom** "*The Magnificent City*".

No doubts, the ancient Khmers were great masters of stone carving. As we can see today the unarguable evidences of various Angkor temples lying on the vast plain of Siemreap, or even beyond its present-day border to the **Preah Vihear** at Dangrek Mountain, **Phnomrung** and **Phimai** in Thailand and **Wat Phu** in Laos. All these were created and carefully crafts by the ancient Khmers in successive centuries. This seems to contradict with the normal and easy-going life of the local Khmer people and villagers of their time. What drive them to put such an extraordinary efforts and time will be explained in the next chapters.

The study of Khmer civilization in depth is not easy and pain-taking by the historians and archaeologists. Most of the writing, found after the excavation of Angkor, were carved in the stones which became the unperishable materials against time. Although these evidences are important for us to understand the basic constituency of Khmer society and its chronology, they were mainly concerned with religious rituals, King's praise, and literature of Indian epics of "*Ramayana*" and "*Mahabharata*". There were little things saying about the ordinary life of the local people.

Interestingly, we learn about the daily way of life of the ancient Khmers, not from the Khmer themselves, but from the Chinese annals. In the middle of 13th century during Chinese Yuan Dynasty, a Chinese ambassador named **Zhou Daguan** traveled to Angkor, stayed with the local villagers, and explored this empire for a year before his return. He wrote in his Chinese chronicle about this amazing empire, and explain vividly how the people lives with the clear portrayal of the Khmer society during those days.

The center of the Khmer Civilization is at the **Angkor Wat** area which is situated on the plain of present-day Siemreap province north of the Great Lake of Tonle Sap. Throughout the course of Khmer history, the kingship was frequently attained by violent means with bloodshed throne. There were successive capitals built by different kings in the region, not far from each others; these capitals are at area of

Angkor Wat and Roluos with the different names such as *Harihalara*, *Yasodharapura*, *Jayendanagari*, *Angkor Thom* and a few unknown names.

Angkor Wat, Angkor Thom and several other Khmer temples are undoubtedly the relics of the past Khmer Civilization. In order to help travelers as well as readers to get a clearer picture of Cambodia and these temple complexes, we have put up several articles on Khmer Civilization which covers the historical background, successive eras from the beginning till the end, reasons of rise and fall of this civilization and a chronology.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Appendix D

The legend and ancient prediction of Khmer

Both upper and lower Khmer inherit the ancient prediction about the devastation of “โคกชฌोक City” and from time to time the upheaval destroys Khmer society – all is the belief of the ancient Khmer.

Legend of the curse and the wish from heaven to the both land of Phanom Dang Rek Mountain¹

The previous said that Khmer land could not live in since the flood in rainy season around 7-8 months caused people to live at the northern of Phanom Dang Rek Mountain – at that time there is neither Thai nor Khmer – all people are living together with peaceful.

Then as the increasing of people, “มอม ไชร” or Phra Isorn uses his hands push the way of flood running beyond the southern of Dang Rek Mountain for more land to live in the whole year and asks people who are willing to live at the new land. The first group is people interested in cultivation traveling with their caravan of 50 elephants to survey that land which they found that it is bountiful of fishes, wild animals and soil. Contrary with the other group that not much interesting in the lower land of Phanom Dang Rek which is really abundant.

Later, “มอม ไชร” or Phra Isorn asks the leader of the first and the second group who is willing to live there. The second scramble to ask Phra Isorn that they want to move to the new land in spite that the first who are love for cultivation surveying the lower land also want to stay there. However, when the second said that, the first say nothing and think that is right of the second who speak out loud firstly. Phra Isorn still ask both of them 2 and 3 time that who willing to stay at the northern of Dang Rek Mountain – the original land and who want to move to the southern – the new land. The second who love to build the Prasat (or temple) insist their intention to move to the lower land. Then Phra Isorn ask the second that how they do with many Prasat built by themselves in the upper land, the second say that they give all Prasat to people who live there.

Therefore, Phra Isorn said that “you have to tell your descendant generation from time to time that people who live at the northern are called “Siam” and people who live at the southern are called “Khmer” and Phanom Dang Rek Mountain lie between “Land Chenla – the upper land and “Water Chenla” – the lower. Then Phra Isorn asks all of them to live with love and support each other and bless them with the wish that they want to. Phra Isorn also say that if one want all the land of the other, they will be cursed with his words that be in a state of chaos and damaged.”

¹ From the record in 1989 that the professors of Language and Cultural Research for Rural Development Institute, Mahidol University interviewed Tapram villagers living at the western of Pumi Pone Rouw Prasat)

After that agreement, “Land Chenla”, the first group, or “Siam” lead, the second, the “Khmer” moving to “Water Chenla”— meaning flooding land or presently Cambodia, with more 100 elephants that helping them to carry their stuff and they also give around 20 elephants to the Khmer when they go back to the original land.

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Appendix E

Legislation Framework

According to laws about The Temple of Preah Vihear the boundary between Thailand and Cambodia has been delimited by international agreement and also has been demarcated. Wooden pillars were placed along the boundary south of the Dang Rek Range, apparently by the original commission. These soon rotted out and after World War I were replaced by more permanent monuments. Both Thai and Cambodian maps show these pillars although there is no consistency in the numbering of them. About 75 appear to have been established.

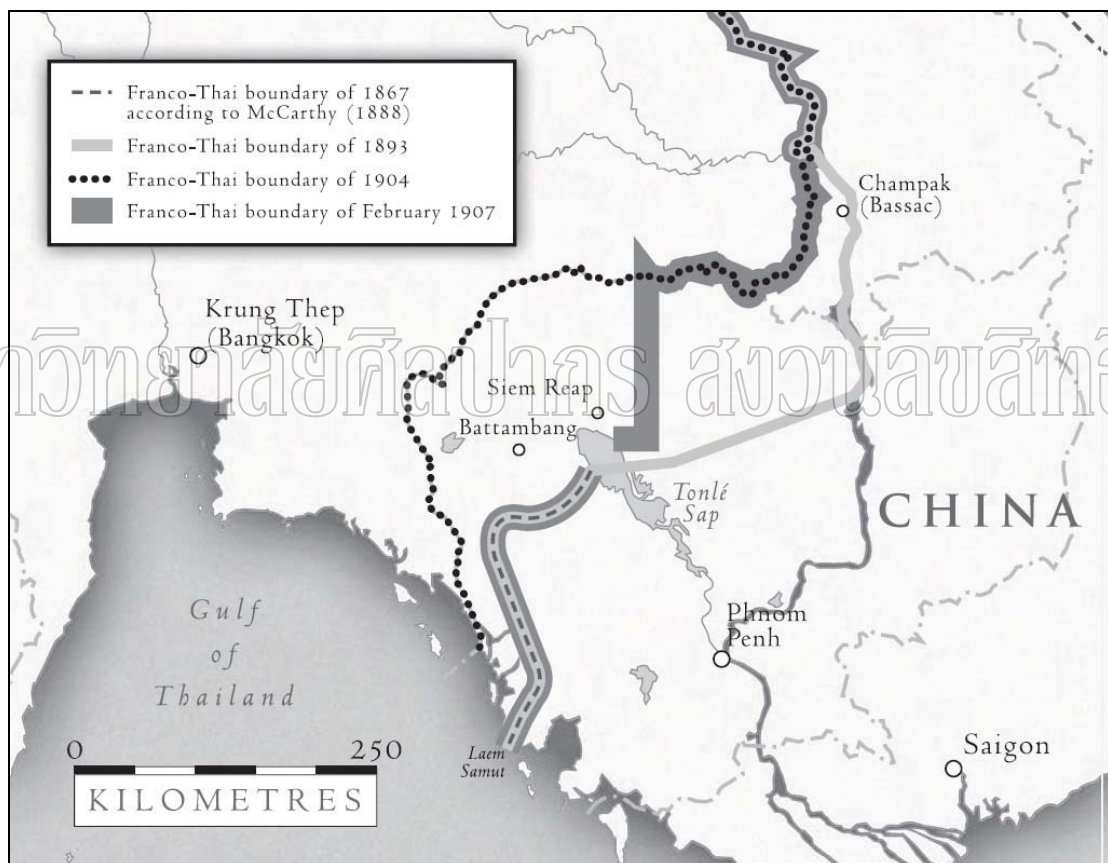


Figure 1: Cambodian's shifting borders in the colonial era. (Tully 2005: 93)

The pertinent delimitation treaties, in between related situations¹ (1863 – 1962) and World Heritage Inscription² (1833-2007) and situation after World Heritage Inscription³, are listed below:

¹ The Geographer Office of the Geographer Bureau of Intelligence and Research. 1966. International Boundary Study: Cambodia – Thailand Boundary, No. 40. <http://www.law.fsu.edu/library/collection/LimitsinSeas/IBS040.pdf>

² Svasti. P., 2008. Fine Line: The sovereignty dispute over sacred site Preah Vihear continues, Bangkok Post. Posted in: <http://www.southeastasianarchaeology.com/2008/05/23/preah-vihear-an-overview/>

From 1833 to 1846 Siam and Vietnam were engaged in a 14-year war known as the Annam-Siam War, resulting in Siam reasserting sovereignty over Cambodia. In the early Bangkok Period, Cambodia had been under Thai control. During the reigns of King Rama III and IV, Siamese kings crowned Cambodian kings.

1861 France ruled over Saigon and South Vietnam, and became interested in Laos and Cambodia.

- A. Treaty between France and the Kingdom of Cambodia**, signed on August 11, 1863, with ratifications exchanged on April 14, 1864. (BFSP 57:739)

By the terms of Article I, the French Emperor extended protection to the King of Cambodia.

- B. Treaty between France and the Kingdom of Siam over the regulation of the political situation and the limits of Cambodia**, signed on July 15, 1867, with ratifications exchanged on November 24, 1867. (Ibid. 57:1340)

Siam in Article I recognized French protection over Cambodia. By Article IV Battambang and Angkor (Nakhon Siemrap) provinces were ceded to Siam. A delimitation commission was also created.

1893 France seized the east bank of the Mekong River and forced Siam to sign a pact granting possession.

- C. Treaty between France and the Kingdom of Siam**, signed on October 3, 1893, with ratifications exchanged February 3, 1894. (Ibid. 87:187)

The territorial provisions of this treaty affected Laos only but Article 2 restricted navigation on the Tonle Sap, then a border lake.

- D. Convention for the regulation of certain difficulties in delimitation...between France and Siam** signed on October 7, 1902. (Code de la Nationalite francaise, Tome 2eme-Partie documentaire, 1946, p. 863.)

The Convention was never ratified and was soon replaced by E. below. However, its provisions first established the Dangrek as a boundary.

- E. Convention between France and Siam for the regulation of certain difficulties...** signed February 13, 1904, with ratifications exchanged on December 9, 1904. (BFSP 97:961) with Protocol supplementing articles 1 and 2 signed June 29, 1904.

The boundary was defined as the left bank of the Great Lake to the mouth of the Stung Roluos, then due east to the junction with the Prek Kompong Tiam which was followed north to the Dangrek. Then the boundary became the Dangrek watershed to the Mekong. The delimitation commission created by this convention began a series of maps which were eventually published and served as documentation in the Preah Vihear case. Before the commission could complete its work, however, a new treaty (below) superseded much of its labors.

³ www.mfa.go.th/internet/information/19648.pdf

The supplemental Protocol of June 29, 1904, defined the boundary west of the Great Lake (Tonle Sap) as the watershed line separating the basin of the lake from the basin of the Stung Krevanh (Pursat River) to the mountains which form its source. Then it followed the river Barain (Huay Reng) to the Tungyai and then to the Kratt estuary.

Following this to the confluence with the Klong-Dja the boundary proceeded upstream along this water course to its source on (mount) Kaomai-See. From this point, the boundary followed the chain of mountains to (mount) Kao-Knun and from here to a second chain to the extremity of Cape Lem-Ling.

F. Treaty between France and Siam with a protocol concerning the delimitation of frontiers, signed on March 23, 1907. (1907 U.S. Foreign Relations 2:1003; U.K. Cmd. 3578 (1907).

By the terms of Article I, Siam ceded the territories of Battambang, Siemreap and Sisophon in exchange (Article II) for Dan-Sai and Krat. This action nullified the 1904 delimitation in the northwest and west. The attached protocol redefined the new boundary as a point (on the shore) facing the highest point on the island of Koh-Kut northeast to the summit of Pnom-Krevanh coinciding with the line forming the western watershed of the Klong-Kopo, the entire basin of which fell to Indochina. Continuing northward along the watershed to Pnom-Thom, the boundary then joined the western frontier of the province of Battambang which was followed to the river Nam-Sai. The Nam-Sai formed the frontier to its confluence with the Sisophon which then became the line to a point 10 kilometers below (downstream) from the city of Aranh. Then the boundary was delimited as a straight line to a point situated on the Dangrek between the passes of Chong-Ta-Koh and Chong-Sa Reck. Then the watershed of the Dangrek became the boundary.

Finally, the commission of delimitation was given authority to determine the precise trace on the ground and to substitute natural lines (i.e., ridges, streams, etc.) for the convention lines, a process which has obviously been followed.

G. Bangkok Protocol signed February 14, 1925, and Convention signed August 25, 1926 (69 LNTS 315 No. 1613 (1927/28).

These agreements modified the Laos boundary in the Mekong but confirmed the earlier Cambodia–Thai boundary delimitations without change.

1929 Prince Damrong visited a number of historical sites in Si Sa Ket. At Prasat Phra Viharn, he was welcomed by the French Governor of Kampongthom and some French officials in uniform. A French flag was raised in the compound. This incident was later claimed as evidence in World Court.

H. Bangkok Treaty between France and Thailand signed December 7, 1937.

The same situation prevails as in G. above concerning the Cambodia–Thailand frontier.

1939 Luang Vichitr Vadakarn, the director-general of the Fine Arts Department, inspected the map of the area and discovered that a stream, instead of the watershed line, was used as the boundary. The government, headed by Field Marshall Plaek Pibulsonggram, tried to reach agreement with the French government in

Indochina. The Thai government made an announcement and openly put the area under its protection on October 11, 1940.

1940 The Fine Arts Department registered Prasat Phra Viharn as a national historical monument. The announcement was made once again in the Royal Gazette on December 22, 1959.

I. Tokyo Peace Convention signed May 9, 1941.

The pre-1900 boundary between Laos and Cambodia and Thailand was, for the most part, restored.

1941 Thailand was allied with Japan in World War Two under the Tokyo Pact, and regained all lands lost to France during the reign of King Rama V. After the defeat of Japan, Thailand had to return these to France.

J. Washington Accord signed November 17, 1946 (Code de la Nationalite francaise op. cit. p. 809). This Accord annulled the Tokyo Convention and returned the prewar boundary to force.

1949 France raised the issue of the Phra Viharn Mountain, protesting Thailand's occupation of the site. After this, Thai-Cambodian relations deteriorated steadily.

1958 Cambodia made several claims that the Phra Viharn Mountain belonged to it. In August, Bangkok declared a state of emergency in six provinces along the Cambodian border.

December 1, 1958 Cambodia terminated diplomatic ties with Thailand.

October 6, 1959 The Cambodian government took the case to the World Court.

K. Judgment of the International Court of Justice rendered on June 15, 1962 "Case concerning the Temple of Preah Vihear (Cambodia v. Thailand)"

After examining the evidence submitted by both states, the Court ruled that the map of the eastern Dang Rek created by the 1904 and 1907 delimitation commissions had validity and the temple was in Cambodia.

July 15, 1962 Thailand evacuated everything from Phra Viharn Mountain, including a Thai flag placed on the cliff.

The Temple of Preah Vihear considered an important place in the history of Thai-Cambodian relations as the title over the Temple was once the subject of a dispute between the two countries. The dispute, however, was settled by a result of a judgment of the International Court of Justice (ICJ) in The Hague, the Netherlands, on 15 June 1962, granting the title over the Temple to Cambodia. The Thai cabinet resolution in 1962 demonstrated its acceptance of the ICJ ruling. Therefore, the assumption implicit in the first question that Thailand did not accept Cambodia's title over the Temple of Preah Vihear was categorically incorrect.

However, the ICJ did not decide on the exact location of the boundary line between Thailand and Cambodia in the area. The same cabinet resolution that accepted the ICJ's ruling also reiterated Thailand's understandings of the boundary

line in the area. Then Foreign Minister, Thanat Khoman also sent a Note to formally inform the United Nations in 1962 of Thailand's acceptance of Cambodia's title over the Temple building propriety and the boundary line Thailand adhered. To date, Thailand still adheres to a different boundary line and a different map from that of Cambodia, resulting in overlapping territorial claims over the areas around the Temple of Preah Vihear.

1970-1975 Cambodia re-established diplomatic ties with Thailand and opened Preah Vihear as a tourist attraction.

1975-1991 The civil war in Cambodia became a barrier to visits to Preah Vihear.

1992 Cambodia reopened Preah Vihear as a tourist spot after civil war.

2000 A situation of a different boundary and a different map was by no means unusual along the Thai-Cambodian borders. In deed, there have been a number of areas where demarcation remains incomplete, not just the area in the vicinity of the Temple of Preah Vihear. Both Thai and Cambodian governments have been consulting and cooperating with one another for some time to resolve the issue in an amicable manner. In 2000, both governments agreed to establish a Joint Boundary Commission, in accordance with the Memorandum on the Understanding between Thailand and Cambodia on the Survey and Demarcation of Land Boundary of 2000. The mechanism is still in place and functional. The Thai Government, on its part, remains ready and willing to cooperate with Cambodia through this mechanism.

If that is the case, what then is Thailand's concern over the inscription of the Temple of Preah Vihear on the World Heritage List? Actually, Thailand does not oppose Cambodia's nomination of the Temple of Preah Vihear as World Heritage Site. Thailand accepts that the Temple belongs to Cambodia as it honors for the ICJ's decision on the matter. More importantly, Thailand recognizes the cultural and historical value of the Temple, which deserves to be considered a common heritage of mankind. Thailand is therefore of the view that the Temple should be appropriately restored and preserved and become a symbol of the close and enduring friendship and mutual benefits between the two countries.

2003 Thailand-Cambodia Joint Cabinet Retreat agreed to jointly develop the Temple of Preah Vihear. As a result, a "Joint Committee for Development of Preah Vihear Areas" was even established and met in Bangkok on 25 March 2004. The claim that Thailand deliberately hampered the inscription of the Temple of Preah Vihear on the World Heritage List is therefore inaccurate.

2007 Cambodia, during the UNESCO conference in Christchurch, New Zealand, filed a motion to nominate Preah Vihear as a World Heritage site.

As the process of World Heritage Listing began, Cambodia announced its intention to apply for World Heritage inscription by UNESCO. Thailand protested that it should be a joint-effort and UNESCO deferred debate at its 2007 meeting.

2008 Cambodia also confirmed that the inscription of the Temple of Preah Vihear would not affect the boundary claims of both countries. During consultations at the prime ministerial level, between Mr. Samak Sundaravej and Somdech Akka Moha Sena Padei Techo HUN SEN on 3-4 March 2008, and at the foreign ministerial

level, between Mr. Noppadon Pattama and Mr. Hor Namhong in Singapore on 20 February 2008, Cambodia sought Thailand's support for the inscription of the Temple of Preah Vihear on the World Heritage List. Cambodia had given an assurance that the inscription would not affect the on-going demarcation works between the two countries. Furthermore, Cambodia's Foreign Minister had also sent a letter confirming that the inscription would not be considered as demarcation of the land boundary between the two countries. This led to a redrawing of the map of the area for the proposed inscription, removing the 4.6 sq. km. of border territory awarded to Cambodia but still occupied by Thailand, and leaving only the temple and its immediate environs.

L. World Heritage Inscription of Preah Vihear decided on July 8, 2008 to add Prasat Preah Vihear to the World Heritage Site list, while there were several protests from Thailand.

The ongoing conflict between Cambodia and Thailand over the site had led to outbreaks of violence. In April of 2009, the Preah Vihear temple was damaged by shooting from Thai soldiers across the border. This shooting came after another violent outburst in October of 2008.

After the border disputes of the Preah Vihear Area, which have been clarified on the Territorial Right, there were consisted four kinds of areas. These are: the Kingdom of Thailand area (orange), the Kingdom of Cambodia area (blue), Overlapping Claimed Area (green) and Unclaimed Area (yellow).

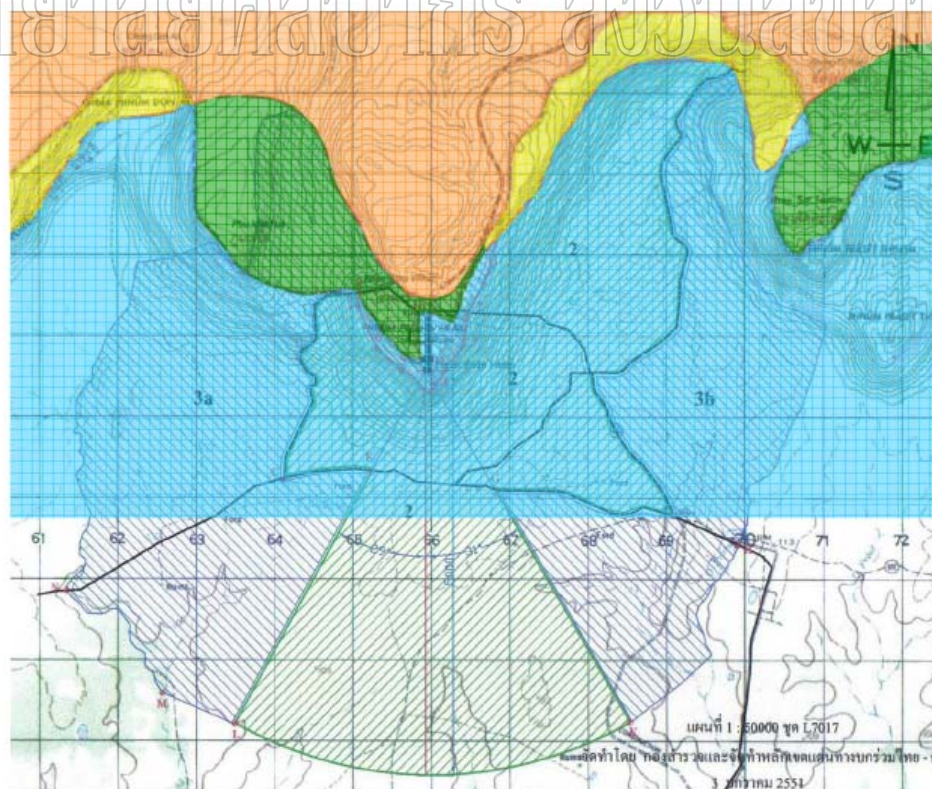


Figure 2 Territorial Right between Thailand and Cambodia on nomination. (Thai FAD 2008: 50)

Appendix F



มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

KHMER-SOVEREIGNTY ?



Bunheng Ung
June 26, 2008
SIRIVAJJ SAKSITHI no 1027

MH,
Head of State
Cambodia,
Norodom Sihanouk

HAYE's INTERNATIONAL COURT JUNE 15 1962

The Temple of PREAH VIHEAR was situated in territory under the SOVEREIGNTY of CAMBODIA.

มหาวิทยาลัยศิลปากร ส่วนวนวัฒนคดี



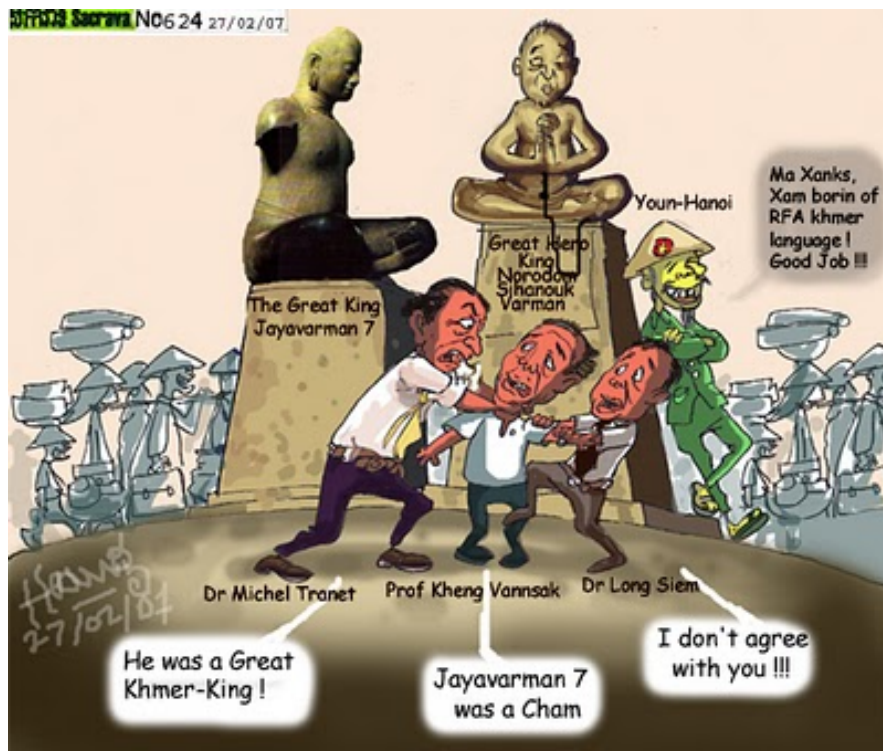
SIRIVAJJ SAKSITHI no 1190
Bunheng Ung
October 20, 2008

Hun Xen

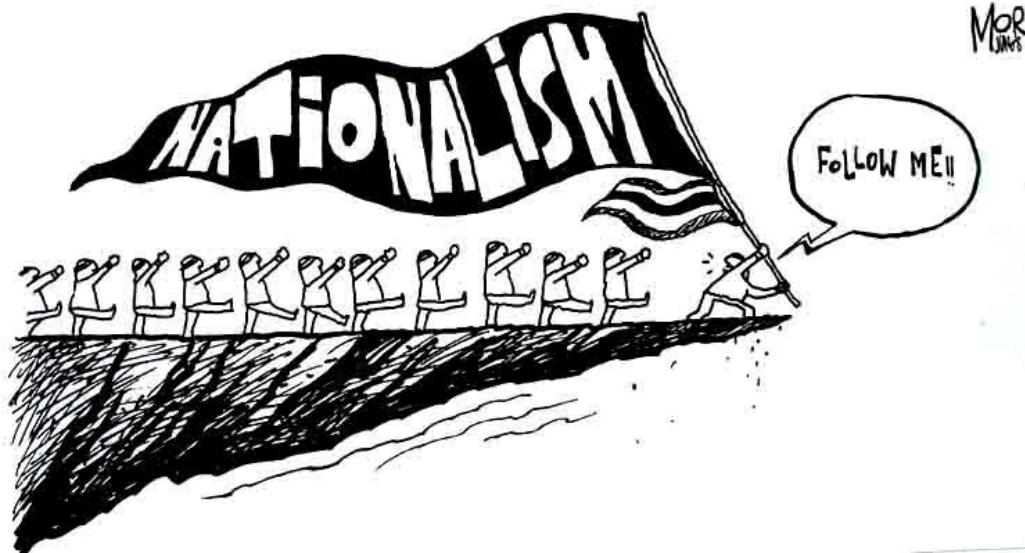


**The Temple of
PREAH VIHEAR TODAY**
The new Landlord of KHMER-SOVEREIGNTY (?)

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์



ANALYSIS





มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์



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