

THE STUDY OF CULTURAL HERITAGE MANAGEMENT
OF WAT MATCHIMAWAT (WAT KLANG),
SONGKHLA PROVINCE, THAILAND

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This study attempts to analyze and evaluate the current cultural heritage management of Wat Matchimawat by focusing on its conservation, site management, interpretation, and site presentation. Historical perspective, physical fabric of the place, social and cultural aspects, including religious beliefs, as well as related issues are closely examined.

The study reveals that Wat Matchimawat did quite a good job on its heritage conservation. However, the public participation in the cultural heritage management of the monastery is minimal and the management decision-making is somewhat a 'top down' process. Systematic and sustainable heritage management approach is proposed in this study whilst sustainable cultural tourism should be a tool used to conserve the cultural heritage of Wat Matchimawat. Thematic approach to tourism and heritage trail are options proposed in this study to give the host an opportunity to present a better view of Songkhla to visitors. Heritage trail is aimed to increase visitors' length of stay by providing services and attractions to draw them to experience the historic and cultural dimensions of Songkhla and also to promote the awareness of the local communities on heritage significance and to increase a sense of belonging of people to their place.

Student's signature

Thesis Advisor's signature

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Chapter 1

Introduction

Statement and Significance of the Problem

Songkhla is a southern border province of Thailand, nine hundred and fifty kilometres from Bangkok and is adjacent to the State of Kedah (Sai Buri) in Malaysia. It has been known as a principal sea port and coastal trading post since the old days. Various archaeological finds, such as stone and metal tools, pottery, human and animal skeleton are discovered in the hilly areas of Songkhla. This indicates the existence of an indigenous settlement and culture dating back to five thousand years ago. Pre-historic ethnic groups still lived in a primitive way five hundred years before the Buddhist Era. After that, they moved to the plains especially the fertile areas on the east side of the lake such as Ranot, Sathing Phra, Singhanakorn, and Muang Songkhla as are known nowadays. The communities were developed into agricultural societies which were the basis for an evolution to towns later on.

During the 5 th. Century B.E., the communities had contact with overseas states such as India, China, and the Middle East. Some of these ancient communities were Sathing Phra, Pa-o, Pa-ko, Siyang, Panyang, and U-tapao. Some ancient Chinese and Vietnamese potteries and religious objects from Brahminism were excavated in these early settled communities. Sathing Phra was gradually developed both in the size and power and finally, it became a city. There is no description about Sathing Phra on the stone inscription of King Ramkamhaeng of the Sukhothai period. However, in the late 19 th. Century B.E., during Ayutthaya period, Sathing Phra started to decline while Pathalung at Pa-ko was on the rise. It had been a city for about one hundred years until it was destroyed by pirates. After that, people were divided into two main groups. One group moved to settle in the area of the present Pathalung province while the other moved to Khao Daeng (red mountain) area and later it became a city, which was known as Songkhla at Khao Daeng. Later, the city was under the power of Ayutthaya. However, its own Governor, Dato Moghal or Sultan Sulaiman, still had power. In 1642 A.D., Songkhla at Khao Daeng declared its independence. In 1680 A.D., King Narai of Ayutthaya sent the troop to conquer the city once again. The remaining people moved to Ban Lamson which is in the area of the pine forest adjoining the lake. When Ayutthaya was destroyed by the Burmese in 1767 A.D., the Governor of Nakorn Si Thammarat was in power and controlled many southern cities. He assigned his man named Vithien to become Luang Songkhla (the official title) to govern Songkhla at Lamson. Songkhla at Lamson was later under the power of Thonburi. In 1775 A.D., King Taksin of Thonburi appointed Luang Suwankiri Sombat to become Praya Songkhla (the official title), the Governor of Songkhla at Lamson. This was the starting point of the Na Songkhla clan to be the Governor of Songkhla. During the period of King Rama III of Rattanakosin, the Songkhla Governor, Praya Vichienkiri was assigned to move the city to Bor Yang, the opposite side of the lake to the former city at Lamson. Here is the present Muang Songkhla district.

The political revolution in the period of King Rama V changed the system of governing throughout the country and in 1932 A.D., Songkhla became one of the provinces of Thailand. During the World War I, many Japanese came to Songkhla and worked as doctors, dentists, and merchants for examples. Later they were discovered to be spies. Japanese troops entered and occupied Songkhla on December 8, 1941. Many government buildings, schools, private residences, and temples were occupied by Japanese soldiers. On July 15, 1945, American and British aircrafts bombarded Japanese soldiers in Songkhla. Finally, Japan surrendered after nuclear bombing by America at Hiroshima and Nagasaki. After a long period of time and many incidents, Songkhla especially Muang Songkhla district survives. A simple charming town houses museums including two National Museums and many historical sites. Among these, there is the largest and most important temple, built more than four hundred years ago in the late Ayutthaya period, called Wat Matchimawat or commonly known as Wat Klang (middle temple). Originally built as the ordinary temple by the wealthy woman, King Rama VI of the Chakkri Dynasty then raised its status to the third class royal temple, indicating the importance of the place. The main sanctuary is similar to Wat Pra Kaew (The Emerald Buddha Temple) in Bangkok and contains murals and frescoes and the outer portions features of bas-reliefs imported depicting figures from the Chinese mythology. Phattharasil Sungworn Museum, also called Matchimawat National Museum, is in the temple complex. The building was once served as a congregation hall. Many Buddha images and antiques found in Songkhla, Sathing Phra district, and Ranot district have been collected here. Many of these were donated by local people. The ordination hall was constructed during King Rama I's reign. The stone flagpole with Chinese characters dates back to more than two hundred years ago. Gateway is an eclectic creation, combining Chinese and European motifs, a style populated during the reigns of the first four Kings of Chakkri Dynasty. The temple was the first school in Songkhla teaching students according to the new educational system during the King Rama V period. It was also registered as the National Heritage Place by the Fine Arts Department on June 10, 1975.

Wat Matchimawat has not only historic significance but cultural significance as well. Religious traditions and activities are still performed in the temple by both monks and the communities, especially the local ones, as it used to be in ancestral time. Visiting religious temples, churches, shrines, and other symbols or places of religion has now far more than just spiritual purpose. Tourist commodification has embraced religion so that we can say that religion has developed a new role in tourism. In Thailand, Buddhist temples are more than just the initial visual impact as having a distinctive architectural style and decoration. They play a major role in people's understanding of Thai art, Thai culture, and Thai society. With this in mind, Wat Matchimawat is considered to be the tourist attraction as it is included in almost all tourism websites concentrating on Songkhla as the destination, travel magazines, and the guidebooks published by both private sector and The Tourism Authority of Thailand (TAT). In spite of the aesthetic, historic, and social values of the place, many tourists visiting Songkhla do not include Wat Matchimawat in their travel programmes rather they tend to spend relaxing time on the beaches or experience the hustle and bustle of Hat Yai district.

Beaches and Hat Yai district, where it is regarded as one of the famous entertainment and shopping paradises in Thailand, are not only what Songkhla has. There are many other cultural heritage places in Songkhla waiting to be discovered and experienced by the tourists. It is very interesting to find out why cultural heritage places of Songkhla are not popular among the tourists visiting the province. Moreover, it is challenging to think about how we can appropriately manage these cultural heritage places and develop their roles in tourism. Wat Matchimawat was chosen as a case study since it is one of the Songkhla's famous cultural heritage places. Its quality of being famous, significances, heritage assets, and location offer an ideal opportunity to link other cultural heritage places and develop a cultural heritage trail.

This study is a critical analysis and evaluation of the present cultural heritage management of Wat Matchimawat in various areas including conservation, site management, interpretation, and presentation of the site as tourist destination. It proposes suggestions on proper management options, aiming at the sustainability of cultural heritage management and tourism.

Objectives

1. To elucidate the values of the place
2. To find out and study what is currently being done on site management and to analyze the possible management options including the site planning, strategies for conservation, implementation of management practices, and presentation of the values of the place to public
3. To promote a partnership between cultural heritage management and tourism
4. To help Wat Matchimawat and the communities protect and manage their heritage assets in an appropriate and sustainable way
5. To alleviate poverty of the communities through increased employment opportunities and income generation

Hypotheses

Cultural heritage has normally been seen as a source of unity and identity emerging from the realization and appreciation of great architecture, monuments, inventions or achievements. Nowadays, it is more and more perceived at a broader level which can lead to political moral values, social cohesion, and economic well-being. However, it is assumed that only a limited number of people involved in the cultural heritage management of Wat Matchimawat, where monks and government authorities are perceived to be fully responsible for the place. Moreover, even people who are involved in the cultural heritage management of the monastery view themselves being different from each other, having different aims, roles, and responsibilities without seeing much the inter-relationship among them that can generate better benefit to the monastery and to them thus sometimes conflicts occur. Only if they come closer and have cooperation, will the sustainable cultural development be a possible dream.

Methods of Study

The study includes the examination of the related materials including Buddhism, Buddhist arts and architecture, conservation and management of heritage site, and sustainable tourism as well. In addition, all available materials both in Thai and English concerning Wat Matchimawat and Songkhla province regarding the aspects of history, archaeology, architecture, art, conservation and tourism plan, political, social and cultural dimensions. Field observation and investigation include photographic record of Wat Matchimawat using both general views and images of details for the analysis of the physical fabric of the place and its cultural landscape. Interviews and surveys with the stakeholders including local residents, government officials, and tourists with regard to their knowledge about the site and its significance. For the stakeholders and local residents, interviews and surveys are used to find out the degree of their involvements in the planning and managing of Wat Matchimawat and what they would like the monastery to be in the future. Tourist surveys aim to identify a profile of tourists including their expectations and how well do they know about the monastery. Data and issues arising from the study such as conservation issues, management issues, interpretation issues, social issues, political issues, economic issues as well as visitors' and communities' responses are identified, analyzed before proposing alternative management options.

Scope of Study

Although the total land area of Wat Matchimawat is thirteen rai seventy five tarangwah (twenty one thousand and one hundred square metres), which composes of sungkawat, phuttawat, and thoraneesong area, this study focuses only on the eleven rai one ngan sixteen tarangwah (eighteen thousand and sixty four square metres) of sungkawat and phuttawat area of the monastery.

Surveys and interviews are mainly focused in Bor Yang sub-district of Muang Songkhla district, where only two interviews were conducted in Hat Yai district at the office of the Tourism Authority of Thailand (TAT). The study of tourism focuses on both Muang Songkhla and Singha Nakhon district.

Definitions

'Heritage' is defined by The International Council on Monuments and Sites (ICOMOS) as a broad concept that includes tangible and intangible assets. Natural and cultural environments, encompassing landscapes, historic places, sites, and built environments are examples of tangible assets while collections, past and continuing cultural practices, knowledge, and living experiences are examples of intangible assets (ICOMOS 1999).

'Cultural heritage management' is the ongoing systematic process of taking care to maintain the cultural values of cultural heritage assets for the appreciation and enjoyment of both present and future generations, which implies obligations and responsibilities.

‘Conservation’ means all the processes of looking after a place so as to retain its cultural significance. Conservation includes maintenance and may according to circumstance include preservation, restoration, reconstruction, and adaptation.

‘Maintenance’ means the continuous protective care of the fabric and setting of the place, and is to be distinguished from repair. Repair involves restoration or reconstruction.

‘Preservation’ means maintaining the fabric of a place in its existing state and retarding deterioration. Preservation involves more comprehensive works aiming to maintain the fabric and even mitigate any damages to it.

‘Restoration’ means returning the existing fabric of a place to a known earlier state by removing accretion or by reassembling existing components without the introduction of new material.

‘Reconstruction’ means returning a place to a known earlier state and is distinguished from restoration by the introduction of new material into the fabric. It involves partially or sometimes completely rebuilding of the heritage asset. Whilst the work is based on a firm evidence of the previous state of the heritage asset.

‘Adaptation’ means modifying a place to suit the existing use or a proposed use (Australia ICOMOS (1999), The Australia ICOMOS Charter for Places of Cultural Significance)

Concept of Cultural Heritage Management and Principle of Sustainable Tourism Development

The principal goal of cultural heritage management is to conserve cultural heritage for present and future generations. Whilst there are many cultural assets, many of them are at risk of being lost either through physical destruction or loss of knowledge. However, new heritage creation is not strange as people have always produced and will continue to produce tangible and intangible assets, each of which is unique and nonrenewable since each heritage is created under a special set of social, cultural, and economic circumstances. When we say we cannot conserve everything, it does not mean only the oldest, the best, the most famous, or the icon cultural heritage needs to be conserved. The most representative samples of humanity’s cultural heritage that reflect normal, everyday life, values, or traditions also need to be conserved. In addition, the age of those representative samples is less important than the value of the asset being conserved. Cultural heritage management seeks to establish a formal system of identifying samples of heritage and conserving them for present and future generations.

Cultural heritage management involves more than just the conservation of tangible assets. It also recognizes that intangible heritage, cultural practices, beliefs, customs associated with worship, and other expressions of cultural traditions embodied in such things must also be protected.

Cultural heritage management puts much emphasis on the value of heritage to society. This value comes from its meaning to a community or intrinsic value, not from the commercial value or revenue-generating potential. To accomplish the main goal of cultural heritage management, the message about the value of cultural heritage needs to be transmitted to more people for better understanding and appreciation, thus leading to greater support. To transmit the message about the value of cultural heritage to more people, cultural asset needs to be presented and interpreted to the public. Good presentation of tangible assets requires that the cultural values of those assets are fully interpreted in a way that visitors of all kinds can understand (McKercher and du Cros 2002:46).

Cultural assets are not exactly the same. They can vary in scale, complexity, periodicity, and use. Their qualities and uniqueness can shape the way they are managed. For example, the Angkor Wat in Cambodia, which is recognized as World Heritage, is far different from a local temple in Cambodia. The later has different political interest, legislation, fewer stakeholders, and possibly less cultural value outside that held for it locally. Its conservation policy will differ accordingly.

The emergence of sustainable development concept was in the mid-eighties, with a marked emphasis on environmental protection basing on the understanding of inter-relatedness of natural system and humankind. In many countries, sustainability is now coming to be associated with the economic, social, and cultural dimensions. The idea that in the long term social solidarity, enhancement of cultural diversity, protection of the environment and economic growth needs to be considered as parts of a whole, is increasing accepted. The sustainable development concept thus involves both the development and safeguarding, based on new modes of resources allocation and accounting, new attitudes toward the preservation of environmental integrity, and new ways of making decisions in all sectors.

Tourism is now a global phenomenon and regarded as a complex field. It is linked to many other fields and functions on two distinct levels:

- as an industry fully integrated into the market economy, and
- as a specific, extreme complex and transversal form of activity with connections to culture, diversity, and heritage including nature, climate, history, and people.

Sustainable tourism is an industry which attempts to make a low impact on the environment and local culture while helping to generate income, employment, and the conservation of local ecosystems. In other words, it is responsible tourism which is both ecologically and culturally sensitive.

Within the context of sustainable development, the objectives of sustainable tourism development include:

- The conservation of resources.
- Accurate interpretation of resources.
- Authentic visitor experiences.
- The stimulation of the earned revenues of resources.

Thus sustainable tourism is not only concerned with the identification, management, and protection of resources and the values but it must also be involved in understanding the impact of tourism on communities, achieving economic and social

benefits, providing financial resources for protection, as well as marketing and promotion.

The principle of sustainable tourism development includes:

- Tourism should be initiated with the help of broad-base community inputs and the community should maintain control of tourism development.
- Tourism should provide quality employment to its community residents and a linkage between the local businesses and tourism should be established.
- A code of practice could be established for tourism at all levels, national, regional, and local, based on international acceptable standards. Guidelines for tourism operations, impact assessment, monitoring of cumulative impacts, and limits to acceptable change should be established.
- Education and training programmes to improve and manage heritage and natural resources should be established (Jamieson and Noble 2000).

Cultural heritage management, sustainable tourism development, and sustainable development are all people-oriented activities. The involvement and co-operation of people are important factors of all these activities. The United Nations Educational, Scientific and Cultural Organization (UNESCO) implemented the Cultural Heritage Management and Tourism: Models for Co-operation among Stakeholders project during the 1999-2003 with the participation of eight pilot sites in Nepal, Vietnam, Sri Lanka, Fiji, China, Lao PDR, Malaysia, and Philippines. This project developed mechanism for co-operation among stakeholders ranging from state governments to local community members. Through enhanced co-operation, all pilot sites have created the institutional framework for a sustainable cultural tourism industry that is beneficial to all and preserves the heritage resources of the community. Moreover, the UNESCO's Our Heritage Our Future: Integrated Community-led Heritage and Tourism Management as a Tool for Sustainable Development project implemented in Luang Prabang, Lao PDR also values the importance of people's involvement and co-operation in managing heritage resources which is believed to lead to protection and promotion of cultural diversity, one of the roots of sustainable human development.

The Study of Cultural Heritage Management of Wat Matchimawat (Wat Klang), Songkhla Province, Thailand is a study of typical living monastery based on what have been done according to international acceptable standards with the application to its own context.

Literature Review

The literature review of this study can be classified into four main areas as follows:

1. Songkhla province

Since Wat Matchimawat is in Songkhla province, any information about Songkhla province may help us understand more on the monastery. The book 'Karn Rermtan Lae Karn Pattanakarn Tang Prawatisat Boranakadee Muang Songkhla Kao' written by Sagan Chantararat and Sangop Songmuang (1989), the article 'Sathnapap Karnsuksa Lae

Lakthan Mai Dan Borankadee Nai Paktai Patjuban' written by Amara Srisuchart in Thaksin Kadee Journal, volume 6 (2003), and 'Prawatisat Lae Borankadee Muang Pattalung Gao Khao Chaiburi Amphoe Muang Phattalung Changwat Phattalung' written by Chaivuth Pujakool (2000) give a clear view on Songkhla's geographical changes and ancient settlements. Suttiwong Pongpaiboon (2001) in the book 'Kongsang Lae Pollawat Wattanatham Paktai Kub Karn Pattana' and Somkid Tongsong's article 'Pattanakarn Khong Choomchon Rob Thalaesap Songkhla' in Thaksin Kadee Journal, volume 3 (1992-1993) explain clearly how ways of life and occupations of ancient southern people had influences on their settlements and vice-versa. The social and economic dimensions of ancient people in Songkhla are also explained in these books.

'Kalapana Nai Paktai' in Saranukrom Wattanatham Thai Paktai, published by Mulanithi Saranukrom Wattanatham Thai Thanakarn Thaipanich, helps us understand about the political situations and changes of the ancient Songkhla. The book 'Prawat Muang Songkhla' written by Srisamorn Sribenjapalangkul (2001) gives details on history of Songkhla from early history to Rattanakosin period.

Browsing the government official websites, the facts and figures about Songkhla can be found. From <http://www.songkhla.go.th>, information about administration is provided whilst information on the population of Songkhla is displayed on the National Statistics Office's website, which is <http://www.nso.go.th>.

2. Buddhism and general knowledge about Buddhist monastery

'Buddhism in Thailand: Its Past and Its Present' written by Karuna Kusalasaya (2001), 'Phuttasasana Kub Sungkom Lae Wattanatham Thai' written by Koon Thokhan (2002), and 'Buddhism' written by Bradley K. Hawkins (1999) give a good view of Buddhism whether its history, philosophies, and practices. Andrew Huxley (1996) points out in his book 'Thai Law: Buddhist Law, Essay on the Legal History Thailand, Laos, and Burma' that the early Thai law was much based on Buddhism, indicating the important role of Buddhism in the life of Thai people. The book 'Sungkom Lae Wattanatham Thai: Kaniyom Krobkrua Sasana Prapaenee' written by Supatra Suparb (2000) points out the important role of Buddhism in Thai families, society, and traditions. New roles of Buddhism in Thailand have developed as a result of changes such as the change in everyday life, cultural and technology. Niels Mulder (2000) explains the new roles of Buddhism, under changing circumstance, in his book 'Inside Southeast Asia: Religion, Everyday Life, Cultural Change'. Changes also lead to the changes in the roles of the monks. Many monks are now active in environmental, development, and social problem concerns. The book 'Buddhism and Nature Conservation' written by Chatsumarn Kabilasingh (1998) and the article 'Rethinking Buddhism and Development: The Emergence of Environmentalist Monks in Thailand' written by Susan M. Darlington, which is available from <http://jbe.gold.ac.uk/7/darlington001.html>, explains clearly with examples about new and adaptive roles of Buddhist monks in Thailand.

The book 'Laksana Thai' written by Choti Kalayanamitr, in Art and Culture Magazine (November 1996), explains the reasons for building the Buddhist

monasteries in Thailand and their classifications. K.I. Matics (1992) in her book 'Introduction to the Thai Temple' describes the common buildings or structures in Buddhist monastery and their uses. The book 'Roopbab Pra Ubosot Lae Pra Wihan Naisamai Prabatsomdet Prachomkhlao Jaoyuhua' written by Somkid Jirathanakul (2004) explains in details about the architectural style of Buddhist monasteries during King Rama IV, which is very useful in the study of Wat Matchimawat.

3. Wat Matchimawat

The commemorative books on the cremations of the late Abbots of Wat (Prathepvisuthikhun, Praratchasilsungworn, and Praratchamongkolkosol), 'Prawat Muang Songkhla' written by Srisamorn Sribenpalangkul, and 'Saranukrom Wattanatham Thai Paktai, volume 3, 4, 12 (1999) give an overview of the history of the monastery and its structures while 'Saranukrom Wattanatham Thai Paktai, volume 4 (1999)' also describes about the mural paintings inside the ordination hall.

4. Heritage management and tourism

As this study focuses on the widely acceptable standard in heritage management and tourism, standard definitions, international charters, documents, and principles are reviewed. The Burra Charter: The Australia ICOMOS Charter for the Conservation of Places of Cultural Significance, which is available from <http://www.icomos.org/australia/burra.html>, gives clear and useful definitions of many keywords in heritage management such as conservation, maintenance, preservation, restoration, reconstruction, and adaptation. Moreover, the charter also outlines the criteria and steps in heritage management. The Nara Document on Authenticity, which is available from http://www.international.icomos.org/naradoc_eng.htm and the Principles for the Conservation of Heritage Sites in China, which is available from http://www.getty.edu/conservation/Publication/pdf_publications/china_prin_2english.pdf, give us the ideas concerning the heritage preservation and conservation in the eyes of Asians, where beliefs, traditions, and spiritual meaning have significant roles in preservation and conservation of the heritage assets. Ken Taylor's article, 'Cultural Heritage Management: The Role of Charters and Principles?' in *Najua: Journal of the Faculty of Architecture, Silpakorn University* volume 19 (2002-2003), gives summaries and comparisons of the charters and documents mentioned above. The article also points out more precise value categories and means that may be developed to understand a heritage asset better. These values and means include religious value, associative value, interpretive value, and integrity.

The book 'Heritage Identification, Conservation, and Management', written by Aplin (2002) and The Protecting Heritage Places Website, which is available from http://kerrycoco.ie/blasket/heritage_planning.html explain the process and formal steps in heritage planning. The preservation of our heritage within the context of tourism development is presented in the book, 'Cultural Tourism: The Partnership between Tourism and Cultural Heritage Management' written by McKercher and du Cros (2002). This book explains the concepts and principles of cultural tourism and cultural heritage management as well as presents tourism and heritage management approaches (such as assessment, planning, marketing, interpretation, and presentation) that both

tourism and cultural heritage can use to identify mutually agreeable goals and to manage heritage assets to achieve those goals.

The involvement and co-operation of the stakeholders are very important factors in achieving the sustainable heritage management and tourism. The evidence of this is clearly seen in the four-phase project on 'Cultural Heritage Management and Tourism: Models for Co-operation among Stakeholders, which was implemented from the year 1999- 2003 in eight pilot sites and is available from <http://www.unescobkk.org/index.php?id=2111&type=98>. The project gave all stakeholders the opportunity to represent their own interest, to learn from each other, and to play an important role in heritage and tourism planning and development. In addition, the UNESCO's project, 'Our Heritage Our Future: Integrated Community-led Heritage and Tourism Management as a Tool for Sustainable Development', which is available from www.unescobkk.org/fileadmin/user_upload/culture/Cultural_Mapping/Chompet/Prodoc_Our_Heritage_Our_Future.pdf, is another example of project that aims to empower communities to manage their heritage resources in an appropriate and sustainable way through involving all stakeholders in determining the value of their heritage and adopting measures that will allow the community to benefit from tourism while at the same time to deal with the pressures of tourism and the ongoing process of social change within the community. The UNESCO's 'Cultural Survival and Revival in Buddhist Sungha: Documentation, Education and Training to Revitalize Traditional Decorative Arts and Building Crafts in the Temples of Asia' project, which is available from <http://www.unescobkk.org/index.php?id=2470&type=98>, demonstrates an example of community-led project in Luang Prabang which can provide in basic preventative conservation and revive the knowledge and practice of traditional decorative arts among the local community.

The above mentioned books, articles, and documents are examples of the literature reviews which relate to this study where their contents are appropriately mentioned in parts of the study.

Chapter 2

Buddhism in Thailand, Influences in Thai Life, and the Roles of the Monks

Buddhism is an ancient religion, having been in existence for more than two thousand and five hundred years. It is a religion of reason and practice, which proposes to develop humankind through purity, calmness and clarity. Guatama the Buddha, formerly the Hindu prince of Kapilavastu in north India, was the founder. He founded Buddhism because of his desire to search for the truth of life, his reasoning and compassion. He wished to find the way to escape from the causes of unhappiness and to reach the true lasting happiness and eternal peace. Thus he renounced his royalty and left behind his wife and infant son. By studying with many teachers and practising by himself, he then drew the conclusions from what he had learnt and experienced. When he knew how to reach the true happiness, he also wished to help other people. So he preached to his disciples and later his teaching was spread out. Before the arrival of Buddhism in Thailand, people were animists who believed in and worshipped spirits in all kinds of natural phenomena. According to archaeological finds and other historical evidence, Buddhism first reached Thailand when people known as Mon-Khmer inhabited the area. Their capital, Dvaravati, was located at present Nakhon Pathom province, about fifty kilometres to the west of Bangkok. Thailand received Buddhism in different forms at different periods as follow:

- Theravada or Southern Buddhism
- Mahayana or Northern Buddhism
- Burma or Pagan Buddhism
- Ceylon or Lankawamsa Buddhism

Theravada or Southern Buddhism

Theravada has historically dominated southern Asia so it is sometimes called 'Southern Buddhism'. This form of Buddhism was the first to reach Thailand it is assumed through Buddhist missionaries from India. The stone Dharma Chakra (Wheel of Law), stone Buddha footprints and seats, and stone inscription in Pali language found in the excavations at Nakhon Pathom province are similar to what existed in India around the time of Emperor Asoka or around 243 B.C. (300 B.E.) where Theravada Buddhism was the major religion at that time. However, while Theravada Buddhism grew within Thailand, Brahminism from India was also widely accepted from both missionaries and Indian merchants.

Mahayana or Northern Buddhism

Mahayana or Northern Buddhism principally spread northwards from India into

China, Tibet, Japan and Korea. In about 57 A.D. (600 B.E.), Mahayana entered the area today known as the northern part of Thailand through contacting with China. Later, it also spread to Sumatra, Java and Cambodia. By 757 A.D. (1300 B.E.), Mahayana entered the southern part of Thailand, where the area was included in the kingdom of Srivijaya at that time, because the king of Srivijaya was Mahayanist who gave much support and encouragement to the promotion of Mahayana Buddhism. The stupas and Bodhisatta images, found in southern provinces of Thailand, are similar to those found in Sumatra and Java and this shows that Mahayana Buddhism was once popular there. From 1007 A.D., the central part of Thailand, where Lopburi was powerful at that time, was introduced to Mahayana and Brahminism due to the empire extending of Cambodian kings. The stone inscription in Cambodian language, found in Brahmanic temple in Lopburi and nowadays kept at the National Museum at Bangkok, indicates that Theravada and Mahayana Buddhism were widely accepted in Lopburi after it was ruled under Cambodia and there were monks of both schools of Buddhism.

Burma or Pagan Buddhism

While King Anuruddha or Anawratha of Burma came to power and had Pagan as his capital, Buddhism in India was in a state of decline. Burmese continued being Theravada Buddhists but as contact with India lessened, it developed a new form. About 1057 A.D. (1600 B.E.), the northern and some of the central parts of Thailand were included in King Anuruddha's kingdom, thus its new form of Buddhism had great influence over those parts of Thailand. On the other hand, other parts of Thailand still practised Mahayana with the acceptance of Brahmanic influence on both religious and cultural rites.

Ceylon or Lankawamsa Buddhism

In 1153 A.D. (1696 B.E.), Ceylon's King Parakramabahu the Great who was a Theravada Buddhist intended for the Doctrine and the Discipline to be revised and strengthened since the Theravada Buddhism declined in India. The religious contact between Ceylon and India also declined. To make Theravada Buddhism continue and be held firm in the country, the Doctrine and Discipline needed to be revised and strengthened. When it was done and the news spread, Buddhist monks from other countries such as Cambodia, Burma, Laos and Thailand went to Ceylon to learn about new form of Theravada Buddhism. Many monks from Thailand obtained ordination rite from Ceylon and many monks from Ceylon came with Thai monks who returned to Thailand. They settled in Nakon Si Thammarath in the south of Thailand in around 1257 A.D. (1800 B.E.) and spread what was known to Thai as Lankawamsa Buddhism. When King Ram Kamhaeng ruled Thailand and had Sukhothai as the capital in 1279 A.D. (1822 B.E.), he extended his kingdom till he reached all the way to the Malay Peninsula. According to one of his stone inscriptions, he invited those monks from Nakon Si Thammarath to Sukhothai and was also a great supporter of the new form of Theravada Buddhism. From this point, it remains and is the national religion of Thailand until today. The spreading of Buddhism into Thailand is summarized in Figure 1.

Buddhism has many different forms, schools or sects due to the different views, interpretations and ways of practice on the Buddha's teachings. However, the essence of Buddhism is common throughout all its sects. It is like the same goal can be reached by different methods or the same destination can be arrived at different ways. In Thailand, there are two sects or Nikayas of Buddhist Order. They are Mahanikaya and Dhammayuttika Nikaya. The Mahanikaya came first while the Dhammayuttika Nikaya, a basic reform of the Mahanikaya, was founded in 1833 A.D. by King Mongkut, the fourth king of the present Chakri Dynasty during 1851- 1868 A.D. and was also spent twenty seven years as a monk. He believed the Dhammayuttika Nikaya could enable the monks to lead a more disciplined and intellectual life in accordance with the original teachings of the Buddha.

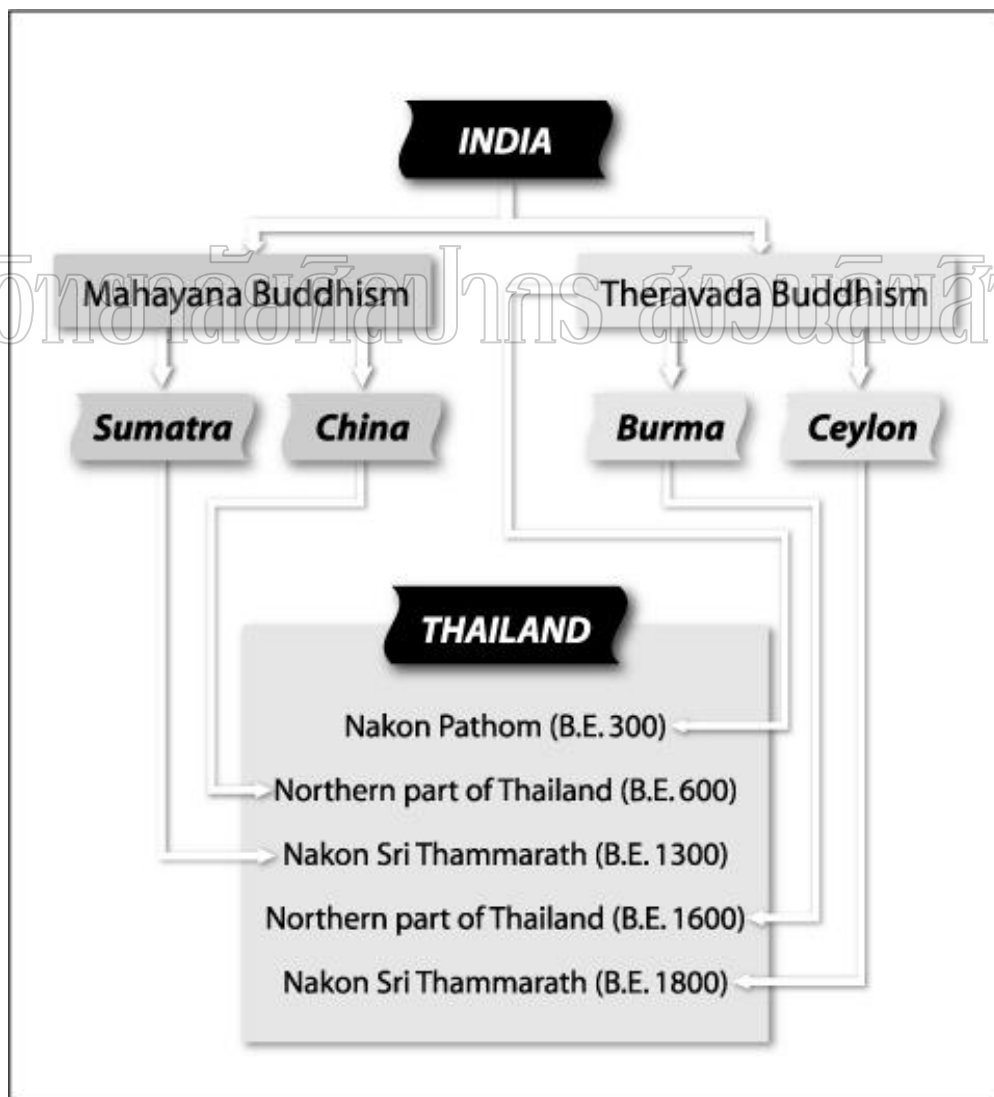


Figure 1 The spreading of Buddhism into Thailand

Source: Koon Thokhan, Puttasasana Kub Sungkom Lae Wattanatam Thai (Bangkok : Odean Store, 2545), 13.

The Dhammayuttika Nikaya stressed stricter interpretation of monastic discipline, stipulated changes in ordination procedures, and emphasized studying the original Theravada scripture in the ecclesiastic language of Pali.

The differences between Mahanikaya and Dhammayuttika Nikaya are small. It is only the discipline and the ways they dress that are different; the Doctrine is the same. The same two hundred and twenty seven rules are applied to monks of both sects. They have the same Council of the Elders or Mahathera Samagama, which directly governs the entire monks and consists of senior monks of the two sects, presided over by His Holiness the Supreme Patriarch or Sangharaja who may belong to any sect and is chosen by the King with the Government's consultation. Organization of the monks is shown by Figure 2. Monks of both sects receive the same respect and treatment from the public although monks belonging to Mahanikaya far outnumber those of the Dhammayuttika Nikaya. As the result, the number of authorities for Mahanikaya is higher than the Dhammayuttika Nikaya. Table 1 and Table 2 show number of monks and details of the number of authority for both sects.



Figure 2 The organization of the monks

Source : Office of National Buddhism, Organization of the monk [Online], Accessed 20 January 2004.

Available from <http://www.mahathera.com/laws/acts/chart.html>

Table 1 Number of authorities of Mahanikaya and Dhammayuttika Nikaya

	Mahanikaya	Dhammayuttika
Office of Chao Kana Yai	4	1
Office of Chao Kana Pak	18	8
Office of Chao Kana Chungwat	76	50
Office of Chao Kana Amphoe	790	182
Office of Chao Kana Tambon	5,522	610

Source : Department of Religious Affairs, Ministry of Education, Basic Religious Data for the year 2002 [Online], Accessed 8 July, 2003.

Available from [http:// www.onab.moe.go.th/data/data_basic.htm](http://www.onab.moe.go.th/data/data_basic.htm)

Table 2 Number of Theravada Buddhist monks in Thailand

Buddhism sect	Number of the monks
Mahanikaya	234,892
Dhammayuttika Nikaya	23,748
Total	258,640

Source : Department of Religious Affairs, Ministry of Culture, Human-force in Buddhism[Online], Accessed 12 December, 2003.

Available from http://www.onab.moe.go.th/data/data_human.htm

King Chulalongkorn, the fifth king of the Chakri Dynasty instituted a Sangha Act or the Act for the monks in 1902 A.D. to give the monks the right to govern themselves. Previously it had been in the hands of a lay official appointed by the king. This Sangha Act also officially marked the beginnings of the Mahanikaya and Dhammayutika sects. He also established two Buddhist academies, Mahamakuta Rajavidyalaya of the Dhammayutika and Mahachulalongkorn Rajavidyalaya of the Mahanikaya, which later developed into two Buddhist universities. These two academies were built in order to train monks to be efficient Buddhist teachers and good followers of the Buddha's teachings. The latest development of Mahamakuta Rajavidyala was the setting up the world's first Buddhist University for nuns, named Mahaprachabordee Theree Vidyalaya in 2000 A.D. in Nakon Ratchasima province. The first nuns graduated in 2003 A.D.. At present, monks are governed under the Sangka Act of 1962 with the revision by Sangka Act of 1992 where the Department of Religious Affairs under the Ministry of Culture acts as a liaison office between monks and the Government.

Influences of Buddhism in Thai Life and the Roles of the Monks

Thailand has been under the peaceful shelter of Buddhism as it is regarded as the state religion. According to the year 2000 survey of the Government's National Statistics Office, approximately ninety four percent of the population are Buddhist although everyone is guaranteed by constitution having religious freedom to practise the religion of one's choice. This high percentage of Buddhists population indicates how influential Buddhism is in Thailand. The evidence of the religious freedom in the country can be seen even in the first account in French concerning Thailand, as it was known as Siam at that time, and was published in 1666 A.D.. The French author of the account is Jacques de Bourges who made his overland journey to Southeast Asia and was first in Siam during 1662- 1663 A.D.. "I do not believe there is a country in the world where there are more religions and where their practice is more [freely] permitted than in Siam..." (De Bourges, quoted in Smithies 1995: 30).

The former kings and the present king of Thailand have been the followers and great supporters of Buddhism. Generally, they provide what are regarded as four basic requisites namely, food, clothing, dwelling, and medicine to monks and novices. Furthermore, they contribute to the stability and progress of Buddhism by supporting the construction and maintenance of monasteries and are supporters to monastic educational activities. Some of them like King Lithai of Sukhothai and King Borom Trilokanath of the Ayutthaya period entered the monkhood. The royal patronage and devotion to Buddhism have set a precedent for national custom because people view it as the good thing and are willing to follow.

It has been general practice for Thai men to complete their lives by, at least once, entering the Buddhist Order and being trained for a time as monks. To serve in the monkhood even for a short period of time is considered a great merit-earning achievement by Thais. King Mongkut, the fourth ruler of the present Chakri Dynasty, spent twenty seven years in the yellow robe prior to his coronation as King of Thailand. The present ruler, H.M. King Bhumibol Adulyadej and the Crown Prince also observe the custom and entered the monkhood even for short periods. It is also believed that having experienced a monk's way of life to gain knowledge of Buddhism and practical experience is a way of gaining moral and spiritual enlightenment. To support the Buddhist custom, many private companies, certain sections of the armed forces as well as the government grant their employees or officials the three months' leave with full pay during the period of serving in the monkhood. Moreover, all major Buddhist holy days are national holidays.

Around 743 A.D., Thais accepted Buddhism and associated culture including literature, language and so forth from India. However, Thais modified the Indian approach and made them their own whilst adapting themselves to those things. Through time, modification, adaptation, absorption, and blending, Buddhism and Indian culture became part of the Thai culture.

Thai beliefs, traditions, characters, life-styles, and manners have much influence of Buddhism. Thai Buddhists believe in the Law of Karma, that is, they believe if one does the good thing, he will get good thing, as Thais call it 'karmdee' and if one does

the bad thing, he will get bad thing in return, known by Thais as 'karmchuo'. Together with the concept of reincarnation, Thai Buddhists believe one's fate is the outcome of what one has done during the process of innumerable life-spans. These beliefs tend to make people focus on moral and ethical behaviour or the order of life, we might say. The beliefs of Karma and reincarnation also have influence on individual attitudes towards success and failure. Success is a result of karmdee and people tend to easily accept the failure or misfortune as a result of karmchuo. As people believe they can somewhat shape their present and future, they do good things for good present and future. The result is Buddhist's merit-making tradition. This may be giving whether in the form of money, object or labour and even the act of entering the monkhood because these are considered good things. Selfishness is the opposite of giving. Selfishness leads to suffering. According to the Buddha's teaching, one has to give to lessen the selfishness. The idea of giving has passed down through generations so it is easy and natural for Thais to give their hospitality to other people.

Buddhism's principle of no-self or 'anatta' indicates that there is no such permanent thing. Everything must change thus one should not have strong attachment to things and this has an influence on Thais. They tend to be more acceptable to change and the result is they are more flexible. Buddha is highly respected and worshiped. His teaching is like a gift that was given to all without expecting anything in return. Similarly, monks, parents, teachers, and elders are regarded as having moral goodness to Thais and are also placed on the high respected level. In addition, things that have moral goodness to Thais such as the earth, that enable them to live and plant, the water that sustains lives, and the rice that feeds them, are also respected. Whoever or whatever Thais respect and worship, they deserved to be repaid.

Thai Buddhists, as the lay followers, always support the monks by looking after the monks' needs especially the four requisites which include food, clothing, dwelling, and medicine. Son or student may enter the monkhood to transfer Karmdee to their parents or teacher. For elders, they may be perceived by the younger as persons with valuable experience or regard them as their relatives. Thus it is common for young person to do whatever one can to help the elders even when they actually have no family connections. The acknowledgement of the goodness of the earth, water, and rice are expressed in the thanksgiving rituals. Polite manners towards monks, parents, teachers, and elders are required to all Thai Buddhists to show their gratitude. Almost all Thai traditional events are connected with Buddhism since Buddhism has grown and stayed with Thai society for a very long time whilst also the root upon which Thai way of living was built.

The origins of Thai law have been traced to three sources namely, Thai Customary Law, Buddhist Law, and Chinese Maritime Law (Huxley 1996:16, 31-36). The influence of Buddhism on the secular law was quite strong especially during the period of Lanna Kingdom which began in the year 1296 A.D.. Royal Decrees and judgments frequently made direct comparison between state law and religious text. Moreover, Buddhism has played an important role in the creation and development of the arts in Thailand. The artists' inspirations and aspirations have been influenced by Buddhism. The reflexion of Buddhism is commonly found in Thai architecture, painting, sculpture, woodcarving, weaving, music, dancing, poetry, and literature. Undoubtedly,

Buddhism has influence on the development of Thai national identity, harmoniously unites the people and creates a peace-loving society.

Thai monks and novices can be seen with their shaven heads and eyebrows wearing various shades of yellow robes, from familiar bright saffron to dark brown. Although there are no rules concerning the shade of the robe, the darker shades are commonly used by monks in the Dhammayuttika Nikaya and the forest monks, who emphasize training within the context of a living condition believed to closely resemble that during the Buddha's time. In Thailand there are more than two hundred thousand monks and eighty five thousand novices. However, these numbers hugely increase during the Buddhist Lent. Young boys can freely become novices while a man cannot become a monk until he reaches the age of twenty. A man can remain a monk as long as he wishes, even for just one day. Three rainy months during Buddhist Lent is more usual whilst some decide to remain in monkhood for the rest of their lives. So Buddhist monks in Thailand can be put into two main categories. One includes those who temporarily become monks and the other who become monks for long period of time, even for life (Karuna Kusalasaya 2001: 31).

The education of temporary monks, mostly for a period of three months during Buddhist Lent, is brief and emphasized on the main tenets and Buddhism features while the education of the long-term monks focuses on the studies of the Buddhist Doctrine and Pali, the language used in Theravada scriptures. Among the long-term monks, there are three classifications related to the length of time they have been in the monkhood. According to the monastic discipline, a monk who has been ordained for less than five years is regarded as a new monk or 'navaka', one who has been ordained for five years or more but less than ten years is a middle or 'matchima', and one who has been ordained for ten years or more is an elder or 'thera'. Monks are the perpetuators of the religion, who live much different lives from the lay Buddhists. Monks are treated with respect and are in the highest position in the society. Also physically, they should always remain at the highest elevation. Special seats, which other passengers should vacate when necessary at some local airports, on the boats and public buses, are provided for the monks. When boarding the flight, they usually have the first priority regardless of their seat types.

A man is said to be reborn into a new life when he is ordained to become a monk. He follows the strict way of life basing on two hundred and twenty seven rules of conduct and five major precepts namely, no killing, no lies, no sex, no robbery, and no alcohol. Many of these rules and precepts concern his relationship with the opposite sex. Monks can not touch or be touched by females even though they are mothers, wives, daughters or relatives. Accepting anything directly from the hand of a woman is forbidden but the process must be done through a third medium such as a piece of cloth. That is why monks always carry a piece of cloth for this purpose. The monk will lay the cloth on the ground or table, holding at one end. The offering is placed on the cloth by a woman. Then the monk can take the offering.

Apart from doctrinal studies and the following of disciplinary rules of conduct, monks are given specific roles to play in the day-to-day running and maintenance of the temple and surroundings. They are also regarded as teachers, philosophers,

counselors, and guides of the lay Buddhists. Monks help lay Buddhists by enjoining them from evil actions, encouraging them in goodness, assisting them with kind intensions, making known to them things not heard before, explaining and clarifying things they have already heard, pointing out the way to heaven, and teaching them the way to happiness (Phra Dhammapitaka 1997: 7). When Thais need moral support, monks are those they always turn to. Monks' appearance, cooperation, coordination, and benediction in ceremonies and rituals are indispensable. Thus it is common to see monks chant and bless in the opening of new businesses, in housewarming, in wedding ceremonies, in launching ceremonies of the new ships, airplanes, and cars. In the old days, monks were also acted as doctors. When the lay people got sick, they would ask for medicine, usually made from herbs, from the monks. This practice is still found in rural districts.

For its long and interesting history, Buddhism has shown itself to be highly dynamic and adaptable to new environment and culture conditions. That is why many countries with different languages and cultures accept Buddhism as integral part of their cultures and lives. Nowadays, Buddhism is still dynamic and adapting in order to cope with the changing world. As Thailand is transforming itself from an agricultural based country to the industrialized one, the influences of materialism are increased. Social and environmental problems are what the country is facing resulting from these rapid changes.

The roles of the monks are also dynamic and adapting. Many monks are now active in environmental, development, and social problem concerns. For example, to cope peacefully and innovatively with the erosion and flood occurred from deforestation, to protect the community forest, and to protect people's livelihood within it, the environmentalist monks, or 'phra nak anurak' in Thai, made trees be respected by ordaining them. The monk's yellow robes were wrapped around the remaining trees in the forest to draw attention to the threat of deforestation, to teach about the impact of environmental destruction and the value and means of conserving nature. Moreover, monks use the tree ordination rituals to teach the Lord Buddha's teachings or 'dhamma' such as basic Buddhist principle of dependent origination and to stress its relevance in this fast changing world (Darlington 2004).

The works of the development monks or 'phra nak pattana' in Thai respond to immediate needs of the local people. Some of their projects include credit unions, rice banks, buffalo banks, where poor farmers can get buffaloes to plow their rice fields, integrate agriculture projects, libraries, and occupational labour centres. Among the development monks, there are monks at Wat Bua Ngam in Ratchaburi province, who are aware of the usefulness and importance of the information technology (IT) development that can broaden knowledge of the people and help them in their careers. In 1996 A.D., the monks initiated the computer learning centre within the monastery. Furthermore, a computer repair course is now included at the centre. All the learning at the centre is free of charge. In February 2004, The Ministry of Information and Communication Technology announced Wat Bua Ngam as a model for other communities' information technology development centres. The official future plans are being set to support other monasteries to lead to 'One Temple One Computer

Centre (OTEC)' project, which aims to get at least one hundred temples acting as communities' computer centres.

Many monks also engage in social work. They care for homeless people, orphans, drug-users, AIDS patients, or even the stray dogs and cats. Others use modern means and approaches in religious teaching and preaching. For example, they make the teaching or preaching be easy to understand by using more simple words, make them clear by using current news or situations as the examples, and sometimes make them be more interesting using the fun style of teaching or preaching. Television, radio, cassette, compact disc (CD), video compact disc (VCD), digital video disc (DVD), and website are new means of religious teaching or preaching employed by many monks. Higher education in science and humanities may make them become more effective teachers, preachers, and counselors. Knowledge and training in administration may make them be more effective leaders in community developments. Knowledge of modern medicine and first aid may make them be more effective doctors. To cope with modernization and the fast changing world as well as the increasing sophisticated lay people, resulting from higher and modern education, monks also need modern education which may give them more effective tools in providing for the society what they have always done.

This chapter is intended to give readers a background knowledge about Buddhism and monks which enables the readers to understand more on the study of Wat Matchimawat and its management. Some antique collections kept at the monastery are evidences of the spreading of different forms of Buddhism to the country. Dhammayuttika Nikaya, a Buddhism sect monks and novices at Wat Matchimawat are in, stresses strict interpretation of monastic discipline and this reflects how monastery manages to get funds for its conservation and management which will be discussed later. The principle of no-self or 'anatta' explains clearly the conservation ideas and effects that have taken place at the monastery. Traditional perception that monks are in the highest position in society and must be treated with respect has an effect on the management of the monastery.

Chapter 3

Wat

Wat is the Thai Buddhist temple or monastery. In most cases, it is not just a single building, but a collection of several structures. It is a sacred religious place that has a distinctive architectural style, which is different from the residential building. Wat is also considered an important institution in Thai Buddhist life. Ever since the ancient times, wat has played a significant role in many aspects of Thai society, artistically, educationally, morally, and socially. Artistically, wat is the centre of Thai architecture and artworks such as paintings, sculptures, and wood-carvings. It is a place where documents or artifacts of historical significance are stored.

Many monasteries are archaeological sites, some of considerable antiquity. Such monasteries, together with the monuments, documents, and artifacts they keep, constitute primary historical sources. Wat served as a centre of education especially in the old days when education was restricted to males before the modern educative system emerged. The role of wat as a centre of education was diminished after the introduction of formal education during the reign of King Chulalongkorn (Rama V). Gradually, schools within the monasteries came under the jurisdiction of the Ministry of Education. Many government schools were set up outside the monastery compounds and professional teachers are now replacing monks. However, religious and moral ethics education for students has been permitted by the Ministry officials to be taught by the monks.

Traditionally, wat has been a social recreational and community centre. People, especially the young ones, use the ground within the monastery to play sports such as football, takraw and kite-flying for example. Some parents take their children there for strolls. When festival seasons come, wat is the place where people go for amusement as fairs are usually organized within the monastery compound with food and merchandise stalls, games, performance of traditional folk opera, Thai boxing matches, singing competitions, movies, and concerts. Wat also serves as a hotel. In the time when hotels or inns did not exist and when people traveled to the place where they had no friends or relatives in the area, they always went to the monastery asking for permission from the abbot if they need a place to stay overnight. Even today, when hotels and guesthouses cannot accommodate the large number of visitors during popular festival, visitors turn to local schools or monasteries. In return for the hospitality, they give donations to the schools or monasteries. Many boys in the rural area are sent by their parents to the schools in the cities. They usually seek accommodation and food in the monasteries to avoid the difficulties in finding the place to stay and the city's high cost of living. Their stay is free of charge. In return, these boys assist the monks with their daily duties, such as arranging and bringing food, washing, cleaning, and carrying food containers. They are commonly known as temple boys or 'dek wat' in Thai. Many of them have been able to complete their educations and some of them even got good jobs or secure high positions in

governmental offices later on. Many governmental functions take place within the monastery compounds whether using the monastery's hall for the meeting of district functionaries and village headmen, using monastery's ground for the meeting of government officials and villagers, elections and conscription. The ground is even used when vaccinating and neutering people's cats and dogs. In addition, Thai Buddhist monasteries are now playing an important role in tourism.

According to the Sungka Act, wat or Buddhist monastery is regarded as the juristic person. The abbot or 'chao avas' is the topmost person in the monastery. Only one abbot is allowed for each monastery whereas there are no limits for the number of his assistant or vice abbot. The abbot is responsible for the maintenance of the monastery discipline, the proper performance of religious rituals and services, and the general welfare of the inmates. He has the right to forbid monks or lay people, having no permission from him, to stay within the monastery. He also has the right to command monks or inmates, who do not conduct themselves properly, to leave the monastery. Moreover, he has the right to command monks and inmates to work for the monastery and warn them or make them apologize for the wrong-doings or faults.

The Reasons for Building the Buddhist Monastery

In the time of the Lord Buddha, wat did not exist and the number of monks was much lower than now. They did not have permanent place to stay. Also they had to travel almost all the time to instruct people on the Buddha's teachings. The rainy seasons were troublesome for making their journeys whilst some of the monks unintentionally destroyed people's crops. Thus the additional monk's order was included and it tells the monks to stay at one place until the rainy season is over. During the time of the Lord Buddha, wat was only for temporary stay of the monks during the rainy season. In Thai, the act of staying at the monastery during rainy season is called 'khao pansa'. After the time of the Lord Buddha, stupas containing part of the remains of the Buddha were built and the places relating to his birth, achieving enlightenment, first sermon giving, and death were regarded as the holy memorial places. There were monks staying permanently to look after and protect those stupas and the marked holy places. This is the beginning of the development of Buddhist monastery.

King Asoka of India was a great supporter of Buddhism. He built many Buddhist monasteries. The idea that kings should devote and support the religion and the tradition for the kings to build monasteries owe much to King Asoka's influences. Besides the strong faith of Buddhists, other reasons for building the Buddhist monasteries in Thailand can be summarized as:

1. To keep important and national religious objects such as relics of the Buddha or his disciples and important Buddha image. Monasteries built for this purpose are regarded as the important monasteries.
2. To perform religious activities by the King. Monasteries under this purpose were usually located near the King's palace.

3. To transfer good deeds to the late parents by the King, Royal family members, or the governor. The residences of the late parents were donated for the benefit of the religion and sometimes for the purpose of avoiding others to misuse the places.

4. To commemorate and transfer the good deed to the late King or the Royal family member. The area where the cremation took place was donated to build the monastery.

5. To make a memorial place for the important past event, such as the place where great battle took place.

6. To make a memorial place for highly respected Buddhist monk.

The monasteries built for this purpose were usually named after the respected ones (Choti Kalayanamitr, in M.R. Kukrit Pramote, eds.1996: 367- 369).

According to Prince Damrongrajanuphab, the rationale behind the foundations of Buddhist monasteries in Thailand reveals two main kinds of concerns that are for the living and for the dead. The living includes the ruler who may have built the monastery or patronizes it, the monks and the laity who support them, and the community who uses temple grounds for social purposes. The dead includes the late Buddha, whose corporeal relics led to the building of monasteries, the dead rulers or other notables (Gabaude, in Pierre Pichard et François Lagirarde, eds.2003: 171- 173).

Classification of Thai Buddhist Monastery

According to its location, Thai Buddhist monastery can be grouped into two main categories: Wat Aranyavasi or Wat Aranyik, and Wat Karmvasi.

Wat Aranyavasi or Wat Aranyik is a monastery which is built on the mountain or in the forest and located approximately one kilometre away from the community or the city. Monks in this kind of monastery focus on meditation. Thus their monastery tends to be situated in a peaceful location. After being trained for about five years by his teacher, who is also a monk, how to spend his life alone in the forest, in the cave, on the mountain or other peaceful isolated places, a monk in an Aranyavasi monastery usually wanders alone to seek for peace and to meditate, but temporarily stays at the monastery during the rainy season.

Wat Karmvasi is the monastery which is located within the community or city. Monks in Karmvasi monastery tend to focus more on the Doctrine and the religious teaching to the community. Thus their monastery is located within the community or city to ease their studying and teaching purposes.

When the foundation process is considered, the Thai Buddhist monasteries are officially divided in two main classes: common and royal.

Common monasteries (aram rat or wat rat) are monasteries which were founded or renovated by the commoners. Each of them has an ordination hall (ubosot). However, a common monastery can be upgraded into a royal monastery after being examined and approved by the Department of Religious Affairs, Mahathera Samagama (Council of the Elders), and finally, by the King. At present, there are thirty three thousand one

hundred and ninty six common monasteries in Thailand, out of which three hundred and fifty are in Bangkok (Office of National Buddhism 2004).

During Ayutthaya period, royal monasteries were the king's monasteries, founded or renovated by the kings. In the Rattanakosin period, there was a need to build or renovate more royal monasteries since Bangkok was newly founded. It was desired to make monasteries as good as Ayutthaya period. Prince Damrongrajanuphab described the legend of the royal monastery (Tamnan phra aram luang) that all royal monasteries in Ayutthaya period were king's monasteries while common monasteries were others. However, many monasteries founded or renovated by royals and nobles were presented to the kings to be royal monasteries in the Rattanakosin period. This was particularly in the time of King Rama III for he thought there were relatively small numbers of royal monasteries compared with the earlier Ayutthaya was. This small number of royal monasteries did not cope with the number of the high ranked monks. Thus he built and renovated the monasteries whilst encouraging royals and nobles to do the same. But during the time of King Rama IV and King Rama V, few monasteries presented by other people were accepted as royal monasteries for both kings thought there was a sufficient number (Prince Damrongrajanuphab, quoted in Sujit Wongthes 1996: 104). At present, royal monasteries are monasteries which were founded or renovated by King, Queen or Crown prince, or founded or renovated by other people to be presented to the King. There are presently two hundred and sixty two royal monasteries in the country, out of which eighty six are in Bangkok (Office of National Buddhism 2004). Each province has at least one royal monastery. Besides being regarded as important places, all the royal monasteries are looked after by the government.

The royal monasteries are further categorized into three grades, namely the first, the second, and the third grade.

The first grade royal monastery is regarded as a very important monastery for it has an important stupa or is the place where ashes of royal family were kept or is the monastery which receives highest honours. At present, there are six of them, where four monasteries are in Bangkok (Wat Phra Chetuphon, Wat Mahathat, Wat Suthat, and Wat Arun), one in Nakhon Pathom province (Wat Phra Pathom Chedi), and one in Saraburi province (Wat Phra Phuttabat). The second grade royal monastery is an important monastery which may receive high honours. The third grade royal monastery is a monastery having honours or is a locally important monastery.

Moreover, each grade has sub-categories which can be recognized by the keyword after the name of the royal monastery.

Rachaworawihan is the monastery founded or renovated by King, Queen or Crown Prince to be dedicated to them. Rachaworamahawihan is a great Rachaworawihan with large buildings. Worawihan is the monastery founded or renovated by King, Queen or Crown Prince to be dedicated to someone else or monastery founded or renovated by commoners which is accepted by the King as honoured royal monastery. Finally, Woramahawihan is a great Worawihan with large buildings.

The first grade royal monastery has three sub-categories namely, Rachaworamahawihan, Rachaworawihan, and Woramahawihan. The second grade royal monastery has all the four sub-categories mentioned earlier whilst the third grade royal monastery has three sub-categories namely, Rachaworawihan, Worawihan, and no keyword after the name of the monastery, which indicates that it has other characteristics that can not be grouped according to the four sub-categories mentioned earlier.

Name of the Buddhist Monastery

According to Prince Damrongrajanuphab, Thai Buddhist monastery can be named according to the following concerns (1956: 21-24, quoted in Somkid Jirathasanakul 2002: 18-19).

1. The important Buddha's related thing in the monastery

This may be the relic of the Buddha or his disciple or the important Buddha image of the monastery. For example, Wat Pra Boromma That was named as such because the monastery keeps the relic of the Buddha or his disciple. In Thai, 'that' means relic while 'pra boromma that', a short form of 'pra boromma saririkathat' means the relic of the Buddha or his disciple. Wat Pra Si Sanphet is another good example for the monastery, which has an important Buddha image named 'Pra Si Sanphet'.

2. The social or professional position of the person who built the monastery

The examples are Wat Ratchapradit, which means the monastery built by the king and Wat Kanikapol, which means the monastery built from the earnings (pol) of the prostitute (kanika).

3. The important good event or happening

King Taksin of the Thonburi Dynasty traveled by boat to set up a new capital in Thonburi and he reached Wat Makok in Thonburi at dawn. Thus he renamed Wat Makok as Wat Jang (Wat Arun at present), where 'jang' means sunrise or dawn.

4. The name of the important ancient monastery

Monastery can get the name from an important ancient monastery. For example, Wat Mahaeyong in Ayutthaya province got the name from Wat Mahiyong, which was an important monastery in Ceylon.

5. The important thing found in the monastery or the characteristic of the monastery itself

Wat Rakhang got the name from the big bell (rakhang) found in the monastery while Wat Pai Lorm is the monastery surrounded by bamboo trees, where 'pai' is bamboo tree and 'lorm' means surrounding or enclosing.

6. The area or location where the monastery is situated

Wat Samsen is situated in Samsen district and Wat Bang Lumpu got the name from the sub-district it is located in.

7. The name of the person who built the monastery

Yai Rom or aunty Rom built Wat Yai Rom while Prayagrai built Wat Prayagrai.

8. Other known or unknown reasons

Wat Kampaeng (wall), Wat Thong Tammachart (natural gold), and Wat Nang Chee (nun) are some examples in this category.

Thai Buddhist Monastic Compound and Common Structures

Generally, the area of Thai Buddhist monastery divides into three segments namely, sungkawat area, phuttawat area, and thoraneesong area. Each serves a different purpose or function. Figure 3 shows common layouts of the sungkawat and phuttawat area of the monastery.

Sungkawat area

Sungkawat area is the living quarter of the monastic community, which comprises of the buildings that are necessary for the daily lives of the monks. These are:

1. Kuti (residential building): Kuti can be constructed by the monks or by the faithful lay people. Besides using the new materials in construction, kuti can reuse the materials of other houses or buildings receiving from donations. These houses or buildings may belong to the late parents or relatives of the donors and they are no longer used or they are actually the donors' houses or buildings, which are believed to bring bad luck or having bad spirits. At first, the Lord Buddha had not specifically set the size of a kuti. Thus the size varied depending on resources and faith of the donor. Some were grand and highly decorated while other were small and simple. To avoid materialism, the Lord Buddha then later set the standard size of a kuti, which was approximately three metres long and one point seventy five metres wide (Choti Kalayanamitr 1996: 91). The standard size made up five point twenty five square metres for the usable area and was too small to accommodate more than one monk. Nowadays, a kuti is larger than that of the ancient standard size. This is a result of the increasing needs for equipment or supplies necessary for the monk's daily life. However, the ancient sized kuti can be found in some aranyavasi monasteries, which stress very strict regulations. Commonly, there are three styles of kuti.

1.1 Kuti deao (single building): The building is for a monk. Thus it is quite small and intended for maximum privacy. Usually, monk who lives in this style of kuti is one who concentrates on meditation. This style of kuti is for a monastery with a small number of the monks.

1.2 Kuti taew (connected building): The building is made up of several single units connected to each other. This style of kuti is for a monastery with quite a large number of monks.

1.3 Kana kuti (group of connected buildings): The residential buildings of the monks are divided into groups. Each group has several connected buildings to share the common ground or dining building. This style of kuti is common for a monastery with a large number of monks.

2. Gabpiya kudee (kitchen): Gabpiya kudee is for food storing purpose or kitchen. The building separates from other monastic buildings, especially the residential building (kuti). The reason behind this maybe to prevent other buildings from fire that may occur from cooking or food preparing and the building needs good ventilation. For wat aranyavasi or aranyik, which locates away from the community or the city and the monks focus on meditation, there is no gabpiya kudee in this kind of monastery since the monks take food only once daily. For wat karmwasi, which locates within or close to the community, the monks receive plenty of food from offerings both in the early morning and before noon. Monks in karmwasi take food in the morning and before noon. Food that is left over will be stored or cooked at

kabpiyakudee and given to temple boys (dek wat), lay people who live in the monastery, and animals within the monastery.

3. Vajakudee or vejakudee (lavatory): Usually, a row of several connected lavatories is built for the monks within a monastery.

4. Ho chan or pattakka (dining hall): The building is the place where monks gather and take their food together. For a small monastery that do not have specific building for praying, ho chan is where the praying take place.

5. Sala kanparian (study hall): Sala kanparian is a multi-purpose building. This is the place where monks study the Buddhist doctrine or lay people listen to the preaching. Moreover, ceremonies for donations and ritual meetings usually carry out at this building.

6. Ho trai (scripture house): Ho trai is the place to keep religious references and manuscripts.

Phuttawat area

Phuttawat is the area of a monastery where sacred Buddhist buildings locate. The area is always located at the front part of the monastery. Phuttawat means the living place of the Lord Buddha. Thus structures in phuttawat area relate to the Lord Buddha and sacred rituals. These structures are:

1. Ubosot or bot (ordination hall): Ubosot or bot is the most important of all monastic structures. This is a place where new monks take their vows and monks congregate to worship and meditate. Usually, ubosot contains important Buddha image inside. Ubosot has to be located on the pure land, that is, the ground has not been a cemetery, a cremating place, slaughter place, or a place for any bad things. If the former ubosot is reused instead of constructing a new one, a ritual for a pure ubosot has to be organised by monks. They will prey and set up a new boundary by putting up new markers called 'bai sima' or 'seima'. Every ubosot whether it is old, new, reused or newly constructed, has bai sima. Thus ubosot is easily noticeable with bai sima. Generally, there are at least four boundary markers for an ubosot. However, if the ubosot is large, the boundary markers can be six, eight or ten for better and clearer definition of the limits of the sanctuary. There is only one ubosot for each monastery. Although it is usually considered to be the most important monastic structure, ubosot is not always the largest structure in the monastery. Originally, there was no need to construct an ubosot as rituals and functions were performed on open ground, where it had only boundary markers (bai sima). This may have been because the number of the monks was small and not many laymen entered the monkhood. As more ordinations took place, there was a need for constructing an ubosot.

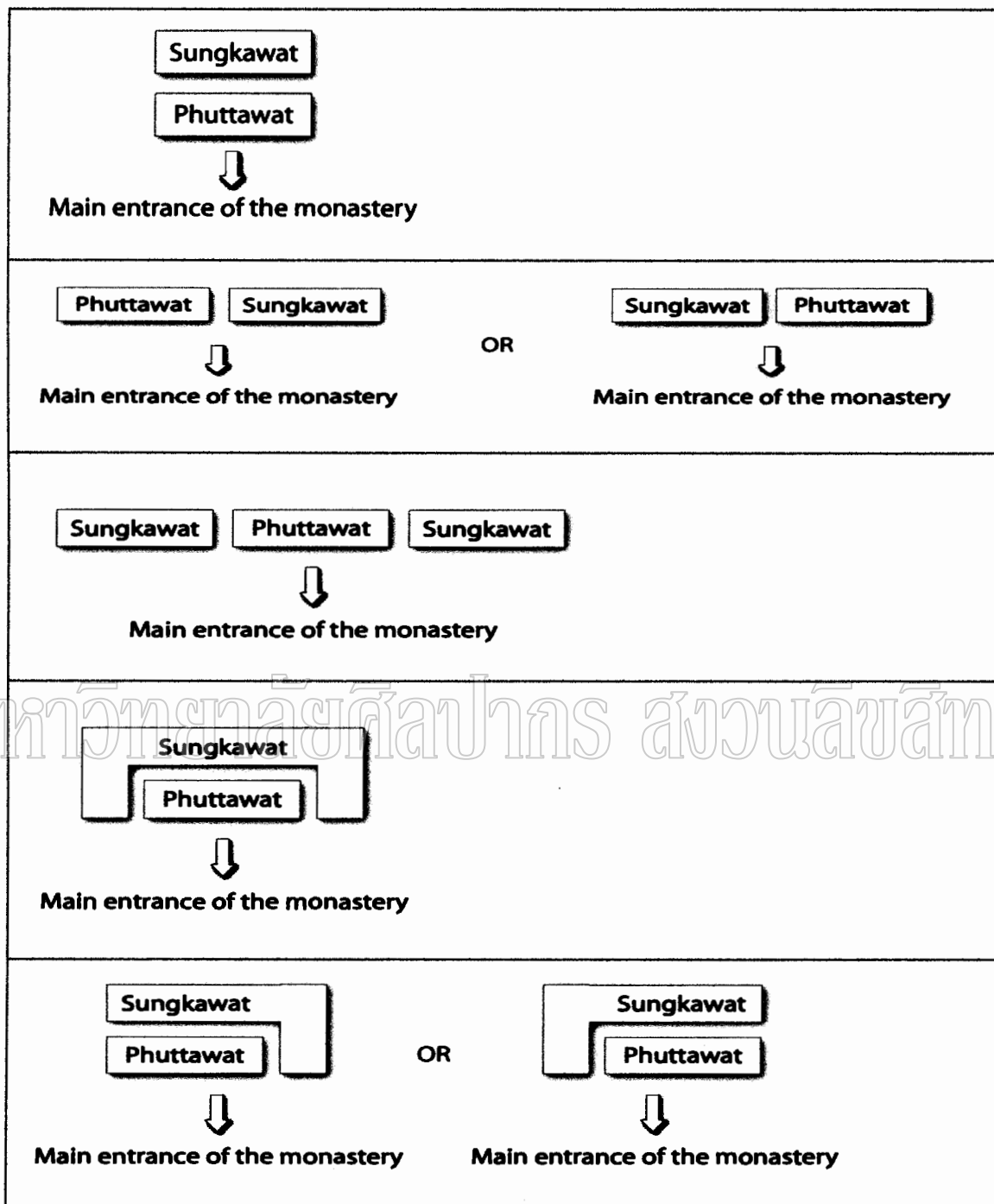


Figure 3 Common layouts of the sungkawat and phuttawat area in the monastery

Source : Somkid Jirathasanakul, Wat: Buddhasatsana Sathapattayakam Thai (Bangkok : Thammasat University Press, 2002), 34.

During the Dvaravati period (around 557 A.D.- 1257 A.D.) and Sukhothai period (around 1257 A.D.- 1457 A.D.), ubosot was small and located only in an important monastery. When there was tradition for men to become monks, the role and size of an ubosot increased especially in Ayutthaya period (1350 A.D.- 1767 A.D.). Ubosot was regarded as the most important monastic structure when Thailand was in Rattanakosin period (from 1782 A.D.- present). Today, ubosot is usually very large in size and highly decorated to show it is a very important structure, for it is the place where rituals and functions are performed and one or several Buddha images inside the ubosot represent the Lord Buddha. In addition, the large size is intended to accommodate a large number of the monks in the monastery.

2. Wihan (assembly hall): Wihan is usually the busiest building in the monastery as it is a multi-purpose assembly hall, which is open to everyone. Monks and laity gather for many religious functions at the wihan. It also represents the living place of the Lord Buddha for one or more venerated Buddha images are placed within. A monastery may have more than one wihan. However, if it is so, there is usually a wihan that is considered a main one.

3. Chedi (stupa): The word 'chedi' means commemorative thing or something that is built as monument. Religiously, chedi is classified into four categories.

3.1 That chedi: That chedi contains the relics of the Lord Buddha or his disciples and may contain the ashes of the deceased laity or monk.

3.2 Boriphok chedi: Boriphok chedi include the structures built in four important locations relating to the Lord Buddha that are, his birth place, achieving enlightenment place, first sermon giving place, and the death place, the structure which contains the ashes of the Lord Buddha and that contains the golden cup used in measuring and dividing relics of the Lord Buddha to eight Indian city rulers. Furthermore, boriphok chedi also includes structure which contains alleged personal possessions of the Lord Buddha.

3.3 Thamma chedi: Thamma chedi is a depository of the inscribed texts of the Lord Buddha's teachings.

3.4 Utthesika chedi: Utthesika chedi is anything built as the devotion to the Lord Buddha such as Buddha image and terra cotta amulet.

Architecturally, a chedi or stupa is a dome (of variable shape) supported by a base surmounted by a tiered umbrella with differing degrees of stylization. Chedis can be classified into the following categories according to their location in the phuttawat area:

- Chedi prathan (main chedi): This is the main structure of the monastery and is usually the largest structure in the plan. Chedi prathan locates behind an ubosot (ordination hall) or wihan (assembly hall).
- Chedi rai (surrounding chedi): These are stupas that surround the main structure of the plan of phuttawat area such as ubosot or wihan.
- Chedi tid (four-directioned or four-cornered chedi): These are stupas locate at four corners or in four directions (east, west, north, and south) of the phuttawat plan.
- Chedi ku (coupled chedi): This refers to a couple of stupa locate in front of the important structures of the monastery such as ubosot and wihan.
- Chedi moo (group of stupas): This is a group of several stupas.

4. Ho rakhang (belfry): Ho rakhang is a structure that houses a big bell. The bell is used as a timer to inform monks the time to pray in the morning and in the evening. Ho rakhang is small compared to other structures in the monastery but it is a relatively high structure so that the sound of the bell can reach all the monks in the monastery. Although we have electric bell and clock, the sound of ho rakhang's bell is still unique for it has religious meaning and gives a sense of calmness and peace. Lay people who live near the monastery can easily know the time without looking at their clocks or watches as well.

Thoraneesong

Thoraneesong is the area of the monastery set for the public use purpose. It commonly locates either on the side or the back of the monastery. The area maybe the opened ground used for annual ceremonies of the monastery and the community or it is the place where school, crematorium, and cemetery are located. In addition, the monastery may let out the area to the laypeople for residential or commercial purposes such as the area is used to build houses, shop houses, and the market.

In conclusion, the area of the Thai Buddhist monastery composes of the private zone (sungawat), the semi-public zone (phuttawat), and the public zone (thoraneesong). This area separation clearly identifies the land-use and assists with the management of the monastery complex.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Chapter 4

Wat Matchimawat (Wat Klang), Songkhla

Wat Matchimawat, commonly known as Wat Klang (middle temple), is a third grade royal monastery in the Worawihan class. The monastery is located on Saiburi Road, in the heart of Bor Yang sub-district, Muang Songkhla, which is in the old town area of Songkhla province. Figures 4, 5, and 6 shows Wat Matchimawat in the aerial photograph, map, and the land zoning of Bor Yang sub-district respectively.

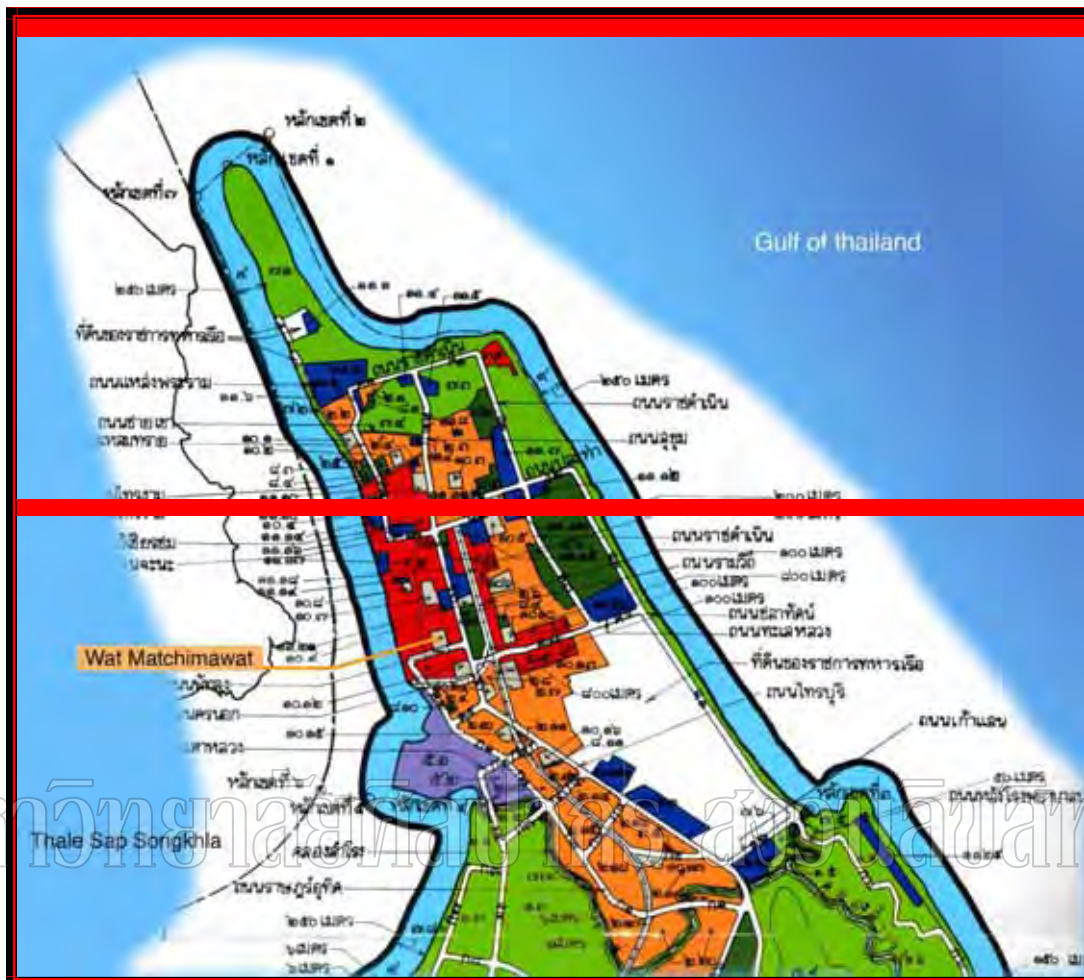


Figure 4 Aerial photograph of Bor Yang and Wat Matchimawat
Source : The Ministry of Defence, The Royal Thai Survey Department,
“Aerial photograph of Songkhla”, 2300 m 1: 15000 RUN 41 252-266. 19 February
2001.



Figure 5 Map of Bor Yang sub-district and Wat Matchimawat

Source : Tourism Authority of Thailand, Southern Office Zone 1, Division of Tourism Information, Tongteaw Songkhla, July 2002.



- * Residential area with moderate density
- * Commercial and residential area with high density
- * Industrial area
- * Open area for recreation and environmental quality control
- * Educational institute area
- * Open area for environmental quality control
- * Religious institute area
- * Governmental office

Figure 6 Land zoning of Bor Yang sub-district and Wat Matchimawat

Source : The Ministry of Interior, Department of Public Works and Town & Country Planning, Muang Songkhla Land Zoning: Songkhla Province vol.321 (Porsor 2540).

The total land area of the monastery is thirteen rai seventy five tarangwah (twenty one thousand and one hundred square metres), as indicates on the land title deed number one thousand nine hundred and thirty three, where the land of eleven rai one ngan sixteen tarangwah (eighteen thousand and sixty four square metres) composes of sungkawat and phuttawat area. The thoraneesong area, on the north of the monastery, adds up one rai two ngan one hundred and fifty nine tarangwah (three thousand and thirty six square metres). The thoraneesong area comprises of Visuthithev Wittaya

School, a school for the novices and the land rented out to laypeople for residential purposes.

Wat Matchimawat faces west onto Saiburi Road, where a small lane named 'Ramvithee 5' is on the east, thoraneesong area is on the north, and Matchimvitee Road is on the south. Figure 7 shows the location and area division of Wat Matchimawat.

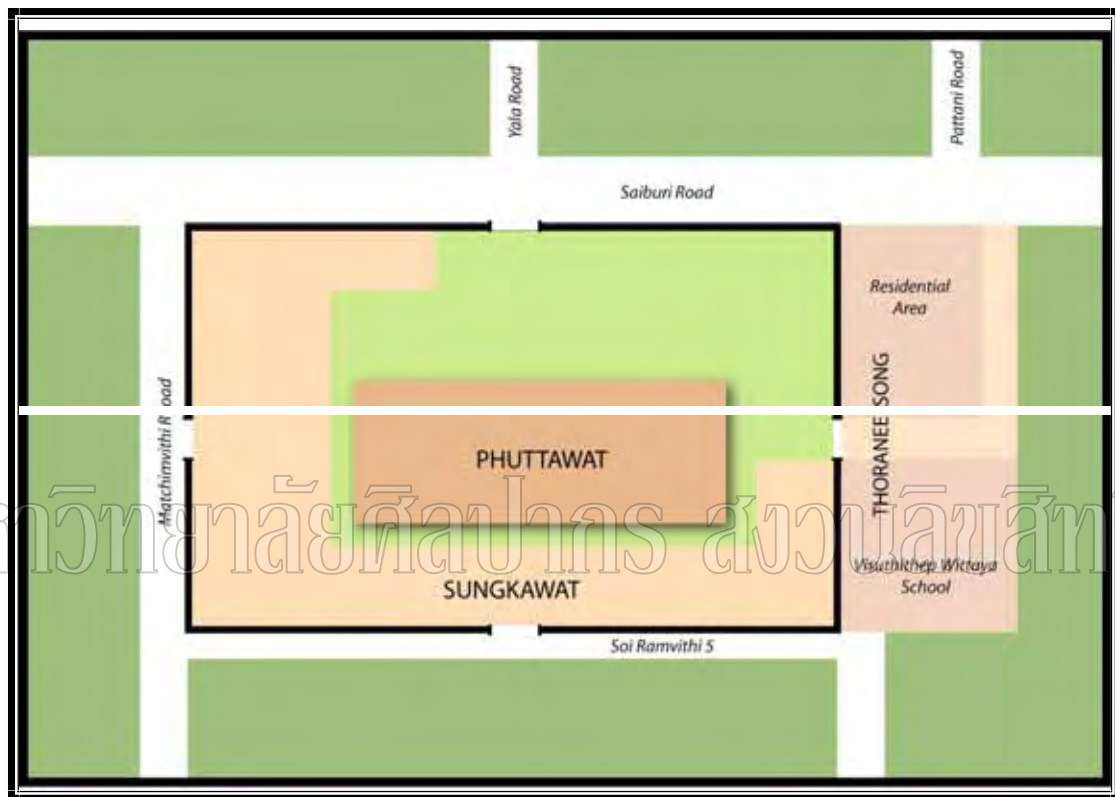


Figure 7 Location and area division of Wat Matchimawat

Source : Pensuda Chounchaisit, survey, 23 December 2004.

Monks and novices in Wat Matchimawat are in Dhammayuttika Nikaya. There are fifteen monks and forty novices. Praratchasilsungworn (Pong Jirathammo) is the abbot of the monastery. Nowadays, Wat Matchimawat is still regarded as an important monastery in Songkhla. It is the centre of the governing and management of the monks in Dhammayuttika Nikaya both at the provincial and district levels. The office of 'Chao Kana Chungwat Songkhla and Satun', (Songkhla and Satun province centre), and the office of 'Chao Kana Amphoe Muang Songkhla', (Muang Songkhla district centre) are located at Wat Matchimawat. The present abbot of the monastery is also the head of Songkhla and Satun province centre.

Besides being the place to perform religious rites by the laity, Wat Matchimawat is also the place for education. In the thoraneesong area, there is a school that teaches novices religious studies and elementary subjects. In addition, the College of Srithamasokarat, Mahamakuta Rajavidyala University gives courses on religion and

the management for the monks as well as the laity. As the monastery has a museum, heritage buildings and constructions, it has become one of the province's tourist destinations.

History of Wat Matchimawat

Wat Matchimawat is an important and well known monastery. The place has connections with important events and people in Thai history through time. Although there has no evidence when the monastery was built, it is generally believed that it was built some four hundred years ago in the late Ayutthaya period. Originally, a rich old lady named 'Sri Chan' patronized the construction of the monastery then the monastery was named after her as 'Wat Yai Sri Chan', where 'Yai' means an old lady. According to the history, Yai Sri Chan was King Rama I's nanny, who later received an official title 'Chaokhun Borwongpote' from the king (Srisamorn Sribenjapalangkul 2001: 134)

The construction of Wat Leab on the north and Wat Pho on the south caused Wat Yai Sri Chan to locate in the middle of these two monasteries. Thus the local people preferred to call Wat Yai Sri Chan as Wat Klang (the middle monastery). The monastery became a third grade royal monastery, Worawihan class, in August 1917 in the reign of King Rama VI. The monastery was officially named 'Wat Matchimawat Worawihan'; it is considered to be the first royal monastery in Songkhla province. In June 1975, Wat Matchimawat was registered as a national historic place by the Fine Arts Department.

During 1795 A.D.- 1799 A.D., when Thailand was ruled under King Rama I, Praya Pichaikiri (Boonhui Na Songkhla), the second Governor of Songkhla, undertook a major renovation and reconstruction at Wat Klang. The ordination hall (ubosot) and the study hall (sala kanparian) were reconstructed. When the city of Songkhla moved from Lamson to Bor Yang in the reign of King Rama III, the Songkhla Governors organized the annual ceremony of pledging allegiance to the throne (patee tiu nampipat sattaya) at Wat Klang. This ceremony aims to show off the loyalty to the country and the king.

The ordination hall was reconstructed again in the Thai traditional style with Chinese decorations during the time of King Rama III and IV, when Chaopraya Vichienkiri (Boonsung Na Songkhla) was the fifth Songkhla Governor. Moreover, he also renovated and constructed many buildings within the monastery such as the study hall, monk's residence (kuti), belfry, walls, and gates. Long before, monks and novices of Wat Klang were in Mahanikaya. Then in the reign of King Rama IV, monks and novices followed the Dhammayuttika Nikaya and hence was the first Dhammayuttika monastery in Songkhla.

In the time of King Rama V, Prince Vajirayanvaroros, who later became the Royal Supreme Patriarch, visited Wat Klang on his Songkhla trip and re-named the monastery as 'Wat Matchimawat' in 1888 A.D. . Under this new name, the word still means the monastery which is in the middle. However, 'Wat Klang' is still the

popular name among the local people when referring to Wat Matchimawat. During 1888 A.D.- 1895 A.D., Pattara Dhammatada (Chang) of Wat Sommanas Worawihan in Bangkok was appointed as the abbot of Wat Matchimawat and subsequently became the chief monk of Songkhla (Chao Kana Chungwat Songkhla). He brought with him a man named 'Choei', who finished his education according to the new educational system at that time. Pra Pattara Dhammatada and Mr. Choei used the old study hall of Wat Matchimawat as a classroom to teach children. When Pra Pattara Dhammatada moved back to Bangkok, the school was closed. Later, it was re-opened but was moved to the court hall of Praya Vichienkiri (Chom Na Songkhla), the last Governor from the Na Songkhla clan. The school was moved back again to the old study hall of Wat Matchimawat and was officially assigned as the first government school in Songkhla in 1899 A.D.. It was named 'Maha Watchirawut'. This school was the precursor of the present Maha Watchirawut Wittaya', the famous provincial school for boys.

Wat Matchimawat was the first monastery in Songkhla to offer courses in Buddhism doctrinal and Pali studies. When Pra Rattana Tatchamuni, who came from Wat Borwon Nivet Wihan, Bangkok, became the abbot of Wat Matchimawat, he sent Pra Winai Molee to Bangkok to study Buddhism doctrine and Pali at Wat Borwon Niwat Wihan. When Pra Winai Molee graduated, Pra Rattana Tatchamuni had him teach what he had learnt to other monks using Wat Matchimawat as the study centre in 1918 A.D.. The courses were popular as monks from other monasteries, regardless of the sects they were in, came to study with Pra Winai Molee. The teaching of Buddhism doctrine and Pali is still undertaken at Wat Matchimawat.

The records of the monastery show that, there are many honourable guests, ranging from kings and members of the royal family, the Supreme Patriarchs and the high ranking monks, to the Prime Ministers, who have visited Wat Matchimawat. The followings are the monastery's royal guests.

1. King Rama IV

King Rama IV visited the monastery in 1859 A.D.. The king gave advice to the Songkhla Governor, Chaopraya Vichienkiri (Boonsung), about the renovation of the monastery.

2. King Rama V

King Rama V made five visits to Wat Matchimawat. This includes his visits in 1889, 1890, 2439, 2441, and 1900 A.D.. On his visits, King Rama V usually gave money to the monks and students of the monastery. Moreover, he gave funds to the monastery to be used in conservation work.

3. King Rama VI

In spite of not having the written evidence, tradition has it from generation to generation that a young prince, who afterwards became King Rama VI, accompanied his father, King Rama V, to Wat Matchimawat.

4. King Rama VII

King Rama VII went with Queen Rumpaipanee to Wat Matchimawat in 1933 A.D. to make a religious rite for the occasion of his birthday.

5. King Rama IX

On his royal trip to southern part of Thailand, King Rama IX and Queen Sirikit went to Wat Matchimawat to undertake a religious rite in 1959 A.D..

6. Somdej Prasri Nakarintra Borroma Ratchacholnanee
She was the late Queen Mother of King Rama IX and visited Wat Matchimawatt twice in 1964 A.D. and 1967 A.D..

7. Princess Petcharat Ratchasuda Sirisophannawadee
She is the daughter of King Rama VI and performed a religious ceremony at Wat Matchimawat in 1967 A.D..

8. Crown Prince Maha Vatchiralongkorn
In 1973 A.D., the Crown Prince (as a royal representative) attended the ordination hall celebration ceremony.

9. Crown Princess Sirinthorn
The Crown Princess visited Wat Matchimawat in 1977 A.D. to view the murals and antiques in the museum. In addition, she made a donation for the construction of the school within the monastery.

10. Prince Arthitaya Thip Arbha
Prince Arthitaya Thip Arbha was a royal representative to visit Wat Matchimawat

11. Prince Pittayalap Pruttiyakorn
Prince Pittayalap Pruttiyakorn made a private visit to Wat Matchimawat to view the murals and antiques in the museum.

12. Prince Chalernpol Teekhumporn
Prince Chalernpol Teekhumporn performed a religious rite at the monastery in 1973 A.D.

13. Prince Anusorn Mongkholkarn
Prince Anusorn Mongkholkarn visited the monastery at least once.

There are five Supreme Patriarches who visited Wat Matchimawat. Some of them visited the monastery before they became the Supreme Patriarchs such as Prince Vajirayanvaroros (Somdej Pramaha Samanachao Krom Praya Vajirayanvaroros), Prince Pra Sathaporn Piriaprot (Pra Vorawongther Kromaluang Shinvara Siritwat), Mom Ratchawong Pra Yanvaraporn (Somdej Pra Sungharajao Kromaluang Vajirayanawong), and Somdej Pra Buddhakosajan (Somdej Pra Ariyawong Sakatayan). Wat Matchimawat had the opportunities to welcome three Prime Ministers, namely General Praya Paholpayuhasena, Luang Thamrong Navasawat, and General Prem Tinnasulanon.

Although the monastery was built in the late Ayutthaya period, the records of abbots start from the period of King Rama II onwards (there have been fourteen abbots). From the first record until the present one as follows:

	Mahanikaya
Prakru Rattanamolee (Rak)	1815- 1836 A.D.
Prapalad (Thong)	1836- 1846 A.D.
Prakru Rattanamolee (Poon)	1846- 1851 A.D.
Prakru Rattanamolee (Mas)	1851- 1873 A.D.
Prakru Rattanamolee (Mung)	1873- 1883 A.D.

	Dhammayuttika Nikaya
Prakru Rattanamolee (Kimseng)	1883- 1888 A.D.
Prapattara Dhammatada (Chang)	1888- 1895 A.D.

Prakru Visuthimolee (Chanthong)	1895- 1910 A.D.
Prathep Metthi (Ju)	1910- 1929 A.D.
Prakru Sassana Parapinij (Plub)	1929- 1934 A.D.
Prathepvisuthikhun (Leam)	1934- 1978 A.D.
Praratchasilsungworn (Chuang)	1978- 1981 A.D.
Prarat Ratchamongkol (Khao)	1982- 2002 A.D.
Praratchasilsungworn (Pong)	2002 A.D.- Present

Buildings, Constructions, and Objects Found within Wat Matchimawat

On June 10, 1975 A.D., Wat Matchimawat was registered as the National Heritage Place by the Fine Arts Department. Under this registration, only the sungkawat and phuttawat area are taken on this account. Figure 8 shows the layout of Wat Matchimawat.

The following important buildings, constructions, and objects can be found within the monastery compound.

1. Ubosot (ordination hall)
2. Wihan (assembly hall)
3. Chedi (stupa)
4. Ho rakhang (belfry)
5. Sala kanparian (study hall)
6. Ho trai (scripture house)
7. Sala reusi (hermits pavilion)
8. Kuti kengjeen (Chinese style residential building)
9. Than saotong (flagpole stand)
10. Kumpang lae soompratu (walls and gates)
11. King Rama V period monk's residences
12. Well

1. Ubosot (ordination hall)

Standing among many structures within the monastery compound, the ubosot is easily recognisable. It is normally an imposing and highly decorated building with eight stone boundary markers (bai sima) at the cardinal and intermediate points. These markers are all slabs with approximately forty centimetres wide and sixty centimetres high, having the shape of the bodhi leaf, placed back to back, and atop elaborate pedestal as Thais call them 'bai sima nangtan' and since the markers are placed away from the exterior walls of the ubosot, they are classified as 'sima loy'. The style, design, material used, and plan of the boundary markers are common in the reign of King Rama III and early King Rama IV. Plate 1 shows the ubosot, bai sima, and kumpang kaew at Wat Matchimawat while Figure 9 and Figure 10 show the building plan of the ordination hall showing the location of external posts and the plan of stone markers surrounding the ordination hall respectively.

The rectangular ubosot, with the relatively small size of twenty five metres long, six metres and thirty five centimeters wide, and nine metres and seventy five centimeters high, was constructed in Thai traditional style of the Rattanakosin period,

modeled after the ubosot of the Temple of the Emerald Buddha or commonly known as Wat Phra Kaew Morakot, but with some modifications on the decorations of the exterior walls and the pattern of the roof. Although the ubosot of Wat Matchimawat, which was constructed during late King Rama III and early King Rama IV period, is relatively small, it is still bigger than the wihan (assembly hall), which was constructed in King Rama II period. Generally, the size of the building in monastic compound indicates the importance of the building. For example, it was generally applied in King Rama IV period that the assembly hall should be bigger than the ordination hall (ubosot). This was intended to emphasize the importance of the assembly hall. In the case of Wat Matchimawat, more importance is placed on the ordination hall.

There are enclosed walls that surround the ubosot, which are called 'kumpang kaew'. These walls are used to indicate the importance of the ubosot. They reflect the influences of the architectural style during King Rama III and early King Rama IV period. Normally, the enclosed walls constructed during the said period are decorated with green, yellow, or brown Chinese ceramics. However, the enclosed walls surrounding the ubosot of Wat Matchimawat are decorated with the terra-cotta, having the shape of flowers. These flowers represent balls made of cloths or 'sew chew' in Chinese. According to the Chinese belief, the ball is created from the interweaving between a lion's hair and a lioness' hair when they are joyfully playing. Then a lion cub is created from this ball. Thus the ball or 'sew chew' is believed to be an auspicious symbol. The Chinese usually decorate their cloths, windows, doors, and architecture with the 'sew chew' (Pompan Jantharonanon 2006: 34). The use of terra-cotta to decorate the enclosed walls shows how local materials and wisdom were applied to local heritage structure as Songkhla was once one of the major terra-cotta producers during King Rama III and King Rama IV period. The four wooden gates, painted in red, are on the enclosed walls, two on the north and two on the south of the ubosot. Each gate has two stone pillars, engraved with nine Chinese words. The meaning of the words for each pillar is different. All together they praise Chaoproya Vichienkiri (Boonsung Na Songkhla), the Chinese origin Songkhla Governor who reconstructed the ubosot of Wat Matchimawat. Moreover, they tell about the royal visit of King Rama IV to Songkhla and Wat Matchimawat and express the happiness that the visit brought to the local people. Plate 2 shows the gate of the ubosot.

Generally, the ubosot is oriented towards the east since this was the direction the Lord Buddha faced when he achieved Enlightenment. The east is also considered an auspicious direction, signifying new creation or the birth. The direction is closely related to the sun, where the sun rises on the east and brings light to us, indicates new day and new beginning. However, if the location does not permit, facing the main route is applicable to the ubosot. In the case of Wat Matchimawat, the ubosot is oriented towards the west facing the Songkhla Lake. Notably, the gable which faces the west depicts God Indra or the guardian of the east, who is on his mount, the three-headed Erawan elephant. On the other hand, the figure of the God Brahma or the guardian of the west on the three-headed swan (hamsa) was depicted on the gable which faces the east. The gables are in Thai traditional style and decoration, having stucco details reflecting Hindu beliefs, with glass insets on the background. Thai traditional style of the gable was more popular than the Chinese style (The Royal style) in the time of King Rama IV (Somkid Jirathasanakul 2004: 178). Thus the gable style

of Wat Matchimawat's ordination hall is the evidence of a small local monastery which followed the popular architectural trend at that time. Plate 3 shows the gables of the ubosot.

The structure of the ubosot is constructed wood and stucco-covered brick. The exterior walls are whitewashed. The roof consists of two tiers, both covered with terra-cotta tiles. The architectural ornamentations of the roof include 'chofa' or 'sky tassels', the horn-like projections studded with gilded glass sections that grace the ends of the ridges of the roof. These finials give an elevating flourish to the tiled structure. There are four doorways, two on the east and two on the west. Flanking these doorways are the stone guardian figures in Chinese style. These are the guardians of the four directions. The guardian of the east, 'Mol-li Ts'ing', holds the sword and a jade ring in his hands. 'Mol-li Hai', the guardian of the west, has the Chinese cittern in his hands. 'Mol-li Shou' is the guardian of the north. He carries a bag, with a weasel inside. Finally, the guardian of the south is 'Mol-li Hung', holding an umbrella.

The Taoistic concept about the guardians of the four directions includes 'Ma', the guardian of the east who holds a sword, 'Whern', the guardian of the west who holds a long pole, 'Lee', the guardian of the north who holds a small stupa, and 'Jow', the guardian of the south who holds swords in both hands. The stone guardian figures at Wat Matchimawat incorporate all of those mentioned above except 'Jow'. The stone guardian and other stone carving figures were extensive brought to Thailand in the reign of King Rama III. At that time, there was trading activity between Thai and China. Thai vessels took rice, wood, and animal horns for example to trade with China. For the return trips they brought with them much lighter products such as tea, cloth, and ceramics and vice versa in the case of the Chinese vessels. To balance the vessels stone carving figures known as 'ab-chao' were used to increase the weight of the vessels. Moreover, the 'ab-chao' were used for decoration purpose or as gifts. On the ground and around the ubosot, there are fourteen stone plant containers and sixteen stone lions. These are popular decorative components for Thai monasteries during the time of King Rama III. Plate 4 shows the stone guardian figures and other carved stone figures at Wat Matchimawat.

The ubosot is elevated from the ground on the stone decorated lotus base and has twenty six square and straight line external posts, which support roof eaves and have stucco decorations at the top. The style and design of these external posts or 'sao palai' was used in the early King Rama IV period, where the influences of King Rama III period style and design still remain. The ubosot has staircases constructed with stone in the Chinese style, which reflects the architectural influences of King Rama III period.

The ubosot has fourteen windows, where seven of them are on the north and another seven are on the south. Door and window panels are made of wood. The exterior panels of both the doors and windows are decorated with gilded design of the guardian angels. However, the old door and window panels of the ubosot were applied with mother-of-pearl inlay work. At present, the old door panels are kept in the monastery's exhibition hall. On the top of each door and window frame, there is a

crown insignia of King Rama IV. This is how the fifth Songkhla Governor, Chaopraya Vichienkiri (Boonsung Na Songkhla), expressed his loyalty to King Rama IV. Plate 5 shows the doors and windows of the ubosot. On the base between the bottom of the external posts are high relief carvings depicting of episodes from the Chinese classic, 'The Three Kingdoms' or 'Sam Kok', as shown on Plate 6.

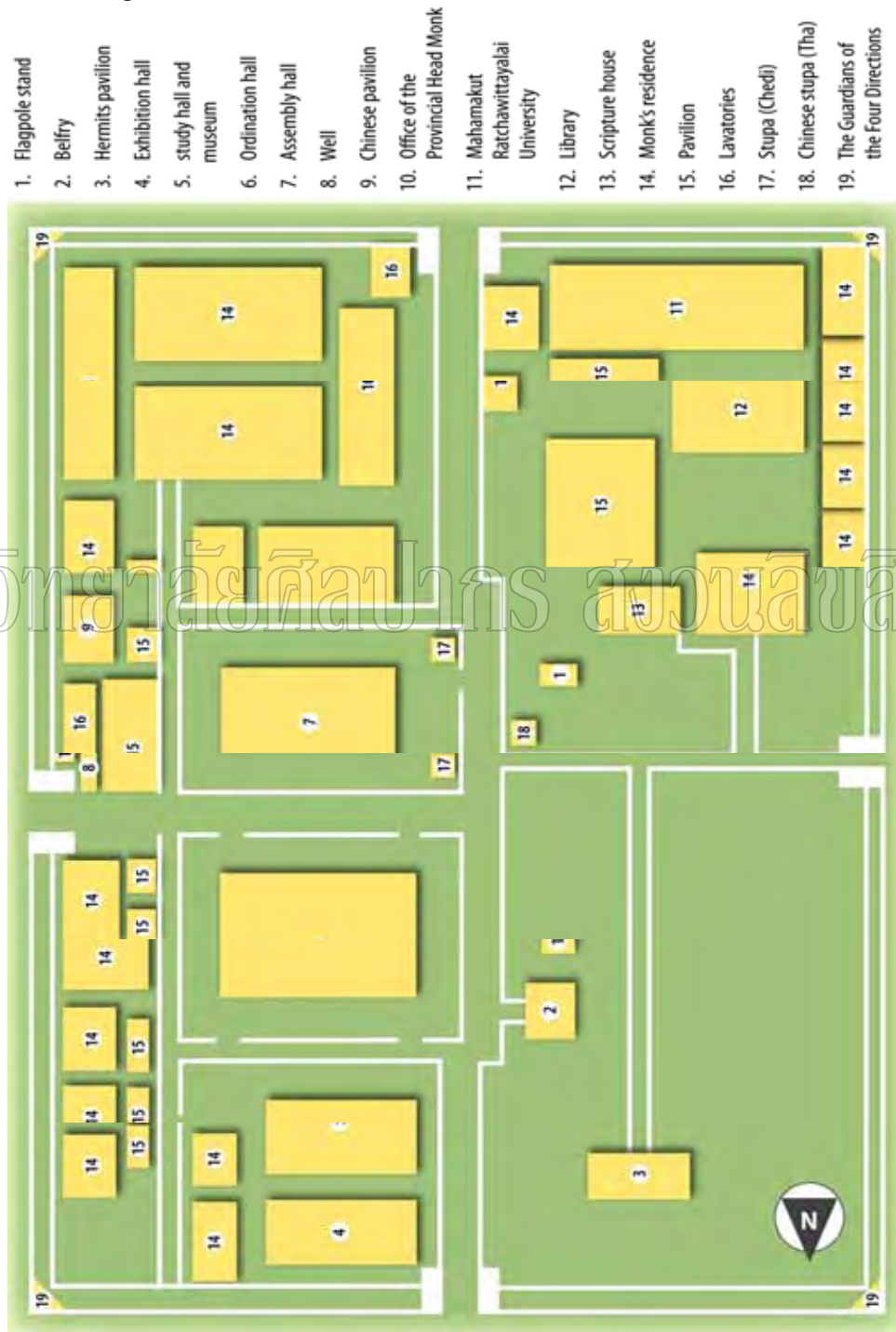


Figure 8 The layout of Wat Matchimawat
 Source: Pensuda Chounchaisit, survey, 23 December 2004.



Plate 1 The ubosot, bai sima, and kumpang kaew at Wat Matchimawat

Source: Pensuda Chounchaisit, photograph, 21 October 2004.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

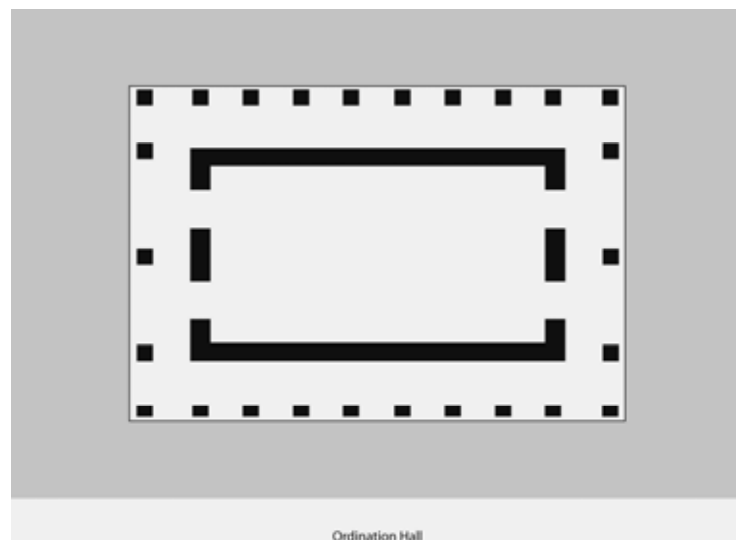
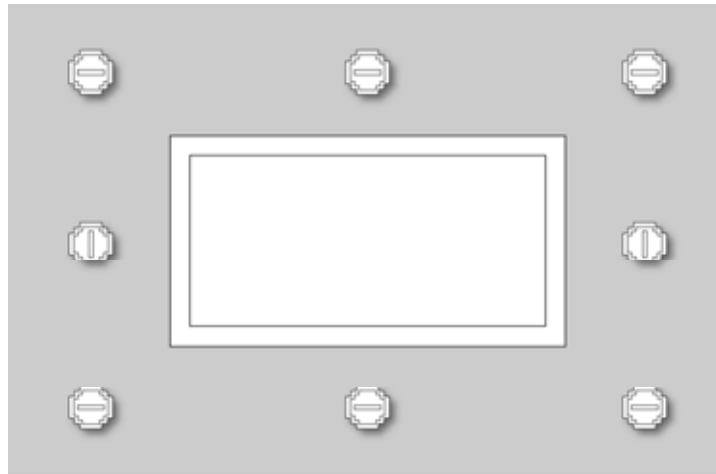


Figure 9 Building plan of the ordination hall showing location of the external posts
Source: Pensuda Chounchaisit, survey, 23 December 2004.



Plan of stone markers surrounding the ordination hall

Figure 10 Plan of the stone markers surrounding the ordination hall
Source: Pensuda Chounchaisit, survey, 23 December 2004.

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Plate 2 The gate of the ubosot
Source: Pensuda Chounchaisit, photograph, 21 October, 2004.

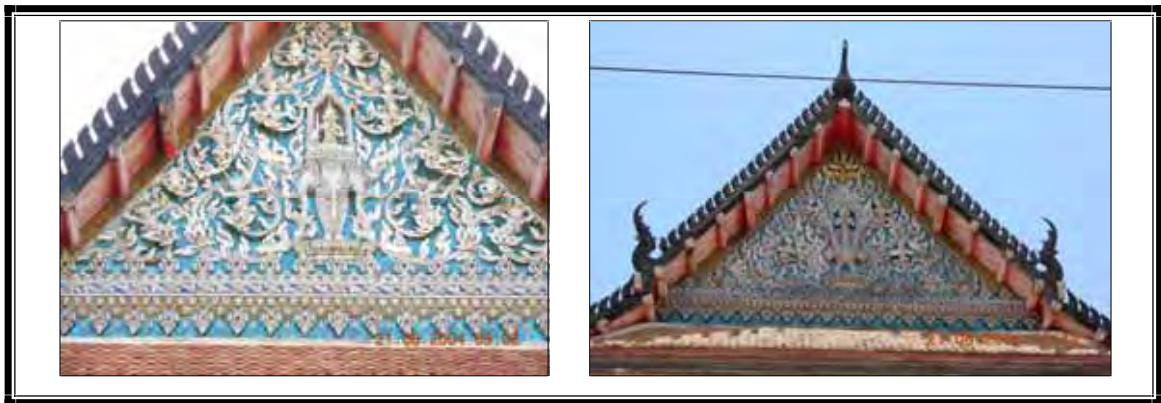


Plate 3 the gable of the ubosot

Source: Pensuda Chounchaisit, photograph, 21 October, 2004.



Plate 4 The stone guardian figures and other carved stone figures at Wat Matchimawat
Source: Pensuda Chounchaisit, photograph, 21 August 2004.



Plate 5 The doors and windows of the ubosot

Source: Pensuda Chounchaisit, photograph, 21 August 2004.



Plate 6 The stone slaps on the verandah

Source: Pensuda Chounchaisit, photograph, 23 December 2004.

Inside the ubosot, there is no internal post from floor to ceiling or 'sao ruamnai'. This style is generally applied to the relatively small building. The floor of the ubosot is laid with marble tiles.

Entering the ubosot from the west doorways, one can face the white presiding Buddha image in meditation posture, enshrined on an elevated golden roofed-seat or

'busabok', which represents the traditional Hindu aerial chariot. Enshrining of the presiding Buddha image was popular in the time of King Rama IV, where the size of the presiding Buddha image was smaller comparing to those in the Ayutthaya and Early Rattanakosin (King Rama I – III) periods. This marble Buddha image was first designed by Thai artist and the carving was finished in China, according to the wish of Chaopraya Vichienkiri (1847 A.D.- 1864 A.D.). Unlike many other monasteries, the ubosot of Wat Matchimawat does not have the flat panels of the ceiling. This was intended to show the beautiful decorated lintels and posts. The stucco gables inside the ubosot are a bit different. The east gable depicts the adoring angel or 'Theppanom', and 'Rahu', a demon depicted with a monster's head with the Moon in his mouth. The west gable has both the adoring angel and Rahu looking sideways. The reason for different decorating pattern of these gables remains unclear. However, this may reflect that each gable was decorated with different artisans or the west gable was intended to show the unique decorating pattern which is rarely found elsewhere. Plate 7 shows the gables inside the ubosot.

The interior walls of the ubosot are filled with murals. These murals were executed in the reign of King Rama IV in 1863 A.D. and cover approximately five hundred and thirty eight square metres of the wall area. This work was done by the royal artists using the style and technique that were popular in Bangkok at that time. However, many of everyday cultural traditions were included in the murals. During 1977-1980 A.D., the conservation work on the murals was performed by the Fine Arts Department. The murals are in the Thai traditional style having influences from the style of King Rama III period. However, more bright colours, especially red, were used. These colours were imported from China and Europe. The combination of traditional aerial and stylized perspective with a mastery use of line and colour gradations creates an illusion of movement, and depth, a perspective of sensibility, as against the 'mathematical' perspective of the West.

Depicted on the top of lateral walls are half-men-half-angels in flying position. On the lower area of the lateral walls is a row of celestial beings or 'thevada'. These celestial beings are depicted in semi-profile, turning in homage toward the presiding Buddha image, signifying they are paying homage to the Teachings. Areas above the windows and doors are depicted scenes of the Life of the Buddha from birth to death. The 'Ten Holy Lives' of the Buddha or 'Thodsachart' are depicted between each window and each door. They corresponds to the last ten earlier existences of the Buddha that are found in the canonical 'Great Collection' or 'Mahanipata'. These stories illustrated the ten Buddhist Summits of Virtue (Parami). These virtues include Abnegation (Temiya), Perseverance (Mahajanaka), Benevolence (Sama), Resolution (Nemi), Wisdom (Mahosodh), Practice of Moral Precepts (Bhuridatta), Patience (Candakumara), Equanimity (Naradakassapa), Truth (Vidhurapandita), and Giving (Vessantara).

The wall above the entrance doors of the ubosot is depicted the scene of the Victory over Mara (delusion and ignorance) and Calling the Earth to Witness while the Buddha has his Enlightenment. This is visible to the devotees as they leave the building and intended as a reminder of the path they must tread on the way to understanding. The murals inside the ubosot also show the dress culture of the local

people, both Thai and Chinese, and the foreigners, the local traditions and the central region traditions, local entertainments, the scenes of the daily lives of the people, Songkhla architectural styles and patterns during the reign of King Rama IV and V, the types of boat and ship, and local beliefs.

Plate 8 shows details of the murals inside the ubosot.

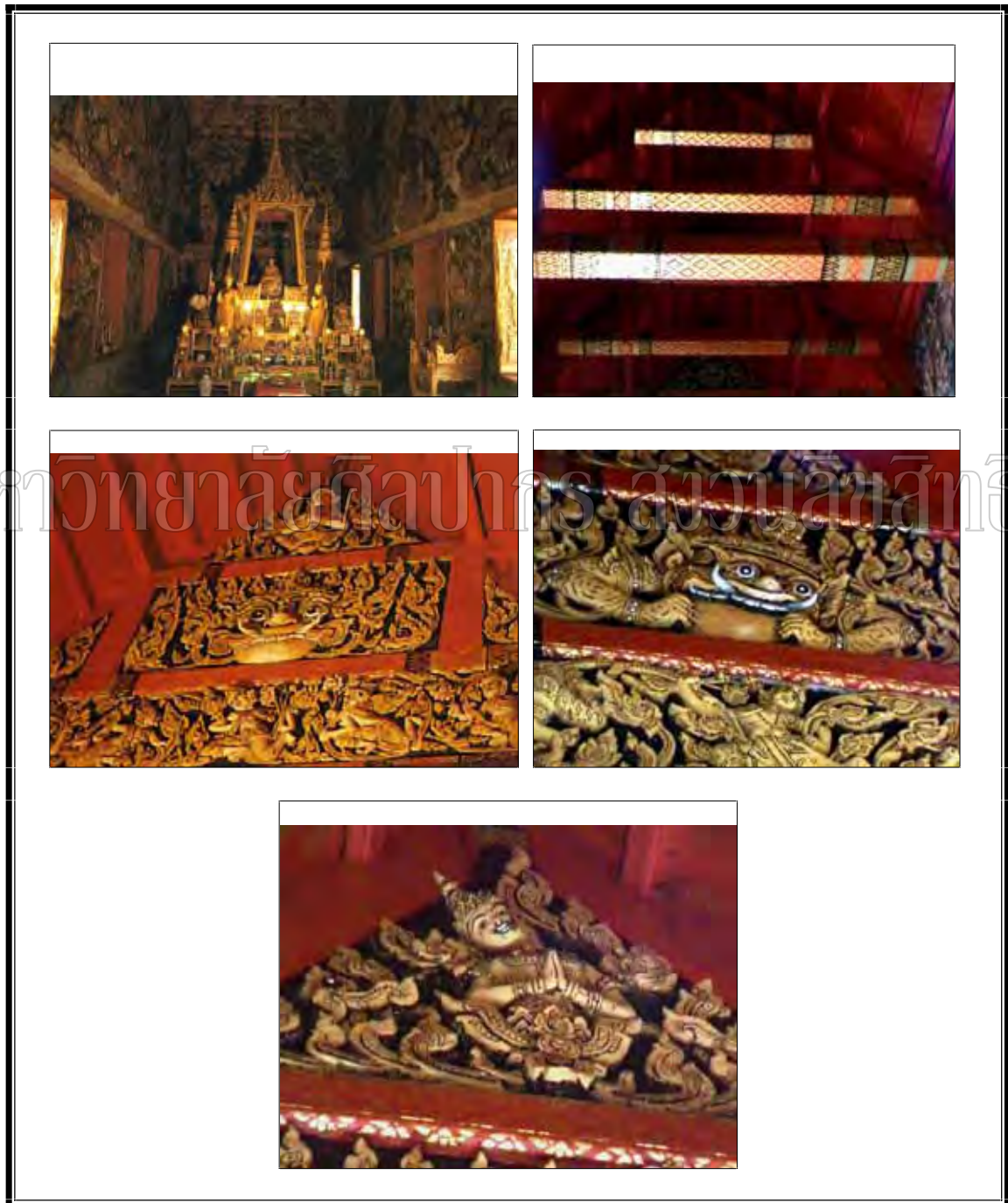


Plate 7 The presiding Buddha image, lintels and posts, and the gables inside the ubosot
Source: Pensuda Chounchaisit, photograph, 23 December 2004.



Plate 8 Details of the murals inside the ubosot
Source: Pensuda Chounchaisit, photograph, 23 December 2004.

2. Wihan (assembly hall)

The wihan is constructed of stucco-covered brick in a rectangular format. The two-tiered roof is covered with the terra-cotta tiles. The exterior walls are whitewashed. Chaopraya Pichaikiri (Boonhui Na Songkhla), the second Songkhla Governor, constructed this building on the area of the former Ayutthaya period ubosot. The building is enclosed by the walls or 'kumpang kaew', where the green Chinese ceramic rods are used as the major decorative materials. The gables are looked Chinese in the form, where there are no architectural ornamentations of the roof such as 'chofa' or 'sky tassels'. However, the gables of the assembly hall are made of wood instead of the stucco, which is generally applied to the Chinese style (the Royal style) of the gable. The carved gable on the west is about the Lord Buddha on his 'First Sermon', preached to the first five disciples. On the east, the carved gable is about the Lord Buddha in 'Parileyyaka Forest', where the king of the elephants and the king of the monkeys make offerings to him. Plate 9 shows the wihan of Wat matchimawat and the gables.



Plate 9 The wihan of Wat Matchimawat and the gables

Source: Pensuda Chounchaisit, photograph, 21 August 2004.

Praya Pichaikiri (Boonhui Na Songkhla) gave a pair of stone lion figures to the monastery and placed them on the west entrance of the wihan. There are eight doors (two on each side) and fourteen windows (five on the north, five on the south, two on the east, and two on the west). The green decorative Chinese ceramic tiles in

rectangular shape are placed beneath each window. These tiles, as well as the ceramic rods on the enclosed walls and staircases, were popular decorative materials used since the time of King Rama III. Thus it is assumed that the assembly hall might be renovated in the time of King Rama III or the beginning of King Rama IV period after it was constructed in the time of King Rama II. The doors and windows of the building were replaced by those with a combination of Chinese and Western style in 1896 A.D.. Plate 10 shows the doors and windows of the wihan. The building is elevated from the ground on the stucco-covered brick lotus base. The stucco-covered brick staircases are decorated with green Chinese ceramic rods. The building has ten square internal posts (sao ruamnai) to support its roof. The floor of the assembly hall is laid with white marble tiles. The wihan also enshrines Buddha images and the building serves many functions for the monks and the laity. The latest conservation and renovation works were performed during 1929 A.D. - 1934 A.D..



Plate 10 The wihan's doors and windows in the Chinese-Western style
Source: Pensuda Chounchaisit, photograph, 21 August 2004.

3. Chedi (stupa)

Although the monastery does not have a crematorium, many of the local people choose Wat Matchimawat as the place to keep the ashes of their late loved ones. At both corners of the western enclosed walls of the wihan, there are two white chedis. These chedis are regarded as 'that chedi', which contains ashes of the dead laity. The ashes are put inside the chedis through the small holes whist the names or pictures of the dead persons are not displayed. The style of the chedis is a bit different. One has the trident (trisula) as a finail atop spire while another one has nine lotuses spire.

In addition to 'that chedi', within the monastery compound, there is another Chinese stone stupa or 'tha' in the hexagonal shape. Chaopraya Pichaikiri (Boonhui Na Songkhla), the second Songkhla Governor, built this stupa in 1798 A.D. in King Rama I period. This stupa has seven tiers. According to Praratchasilungworn (Chuang), the late abbot of Wat Matchimawat, the Chinese believe that the dead person will look after their relatives for seven days, and then on the eighth day, they

will go to heaven. Thus each tier of the stupa represents the number of the days described above (quoted in Mulanithi Saranukrom Wattanatham Thai Thanakarn Thaipanich, 12, 1999: 5970).

On this stone stupa there are both Thai and Chinese inscriptions, indicating when it was built and by whom. It also has decorative carvings on the base. The last conservation and restoration work on the stupa was finished in 1971 A.D.. Plate 11 shows the chedi and ‘tha’ at wat Matchimawat.



Plate 11 Chedi and ‘tha’ at Wat Matchimawat

Source: Pensuda Chounchaisit, photograph, 21 August 2004.

4. Ho Rakhang (belfry)

The bronze bell is employed to summon the monks and novices to the daily prayer, and to indicate the noon hour (after which monks and novices are prohibited from partaking of solid food). The belfry was constructed in 1847 A.D. by Chaopraya Vichienkiri (Boonsung Na Songkhla), the fifth Songkhla Governor. Plate 12 shows the belfry of Wat Matchimawat. The structure is stucco-covered brick, having solid pedestal and steep steps on the east, which lead to the bell. On the top is the Thai style

pavilion with a crown-like cupola or ‘mondop’ that shelters the bell. The latest conservation and renovation work was done in 1997 A.D..



Plate 12 The belfry of wat Matchimawat

Source: Pensuda Chouchaisit, photograph, 21 August 2004.

5. Sala kanparian (study hall)

Sala karnparian at Wat Matchimawat is a rectangular stucco-covered brick structure with two-tiered roof, which is covered by the terra-cotta tiles. The roof is supported by square internal posts (sao ruamnai). The inside walls of the building house ashes of several laity. At first, Chaopraya Vichienkiri (Boonsung Na Songkhla) constructed the sala kanparian in 1852 A.D., when the building had wooden gables. The east gable depicted Gautama who made a last visit to Queen Pimpa and his son, ‘Rahul’ before he entered the monkhood. The west gable showed Gautama was cutting off his hair with the sword to become a monk. These wooden gables were replaced by stucco with the renovation work done in 1953 A.D.. However, the depiction on the east gable was completely changed to the Enlightenment of the Lord Buddha. Plate 13 shows the study hall of Wat Matchimawat. The floor of the building is laid with dark grey and white marble tiles.

Nowadays, the sala kanparian is used as a museum, named ‘Pattarasil National Museum’. This museum became a National Museum in 1961 A.D.. The origin of the museum started from Prakru Pattarasilsungworn, who later became the abbot of the monastery and was promoted to be Praratchasilsungworn and was also regarded as the ‘Father of Songkhla history and archaeology’. He wished to collect the antiques especially from Sathing Phra, where he was born, and the nearby districts such as Muang Songkhla and Ranot. Some of his collections even dated back to the Stone Age. Wishing to set up a museum, Prakru Pattarasilsungworn also wished to give the local people at that time and the future generations the opportunities to appreciate and

learn about these heritage items. Apart from his private collections, there were donations from the local people as well. These make the total number of the antiques in the museum be more than four thousand objects. The layout of Pattarasil National Museum is shown in Figure 11 and Plate 14 shows inside view of the museum.



Plate 13 The study hall of Wat Matchimawat
Source: Pensuda Chounchaisit, photograph, 21 August 2004.



Figure 22 The layout of Pattarasil National Museum
 Source: Pensuda Chounchaisit, photograph, 21 August 2004.



Plate 14 The inside view of the Pattarasil National Museum

Source: Pensuda Chouchaisit, photograph, 23 December 2004.

6. Ho Trai (scripture house)

When King Rama IV visited Wat Matchimawat in 1859 A.D., the ubosot of the monastery was being reconstructed, with the support of Chaopraya Vichienkiri (Boonsung Na Songkhla). The King commented that the base of the ubosot was too low and this might be a problem in the rainy season. Thus the ho trai, having a high stone base, was constructed at the command of King Rama IV to give a proper example for any constructions of the ubosot.

The ho trai is a stucco-covered brick structure, having the Thai style two-tiered roof decorated with wooden sky tassels (chofa). The roof tiles are all terra-cotta. The gables are stucco, depicting the symbol of the Sun and the Moon. The teak door panels on the west are embellished with gilded design of the trees in the mythological forest, 'Himavan'. The fruit of these trees, called 'Makkanareepol', look like the young females while the door panels have glass insets on the background. There are three windows, each on the north, south, and the east. The teak window panels are embellished with gilded designs with glass insets on the background. The frame of each door and window is made of stucco in Thai traditional style in the shape called 'bunthalang', decorated lotus shape on top of the frame. This style of the door and window frame was back in popular used in the time of King Rama IV after the western style of door and window frame which was very popular in the time of King Rama III.

The Thai traditional style of the door and window frame was used to correspond with the Thai traditional style of the building whilst King Rama IV intended to reflect the Thainess by following the Ayutthaya's architectural traditions and forms since there were a lot of Chinese and western influences at that time.

At present, the inside of the ho trai is empty as the old manuscripts or texts are kept in the museum within the monastery whilst the new texts are kept in the library. The conservation in 1971 A.D. is the latest work done for this structure. Plate 15 shows the ho trai of Wat Matchimawat.

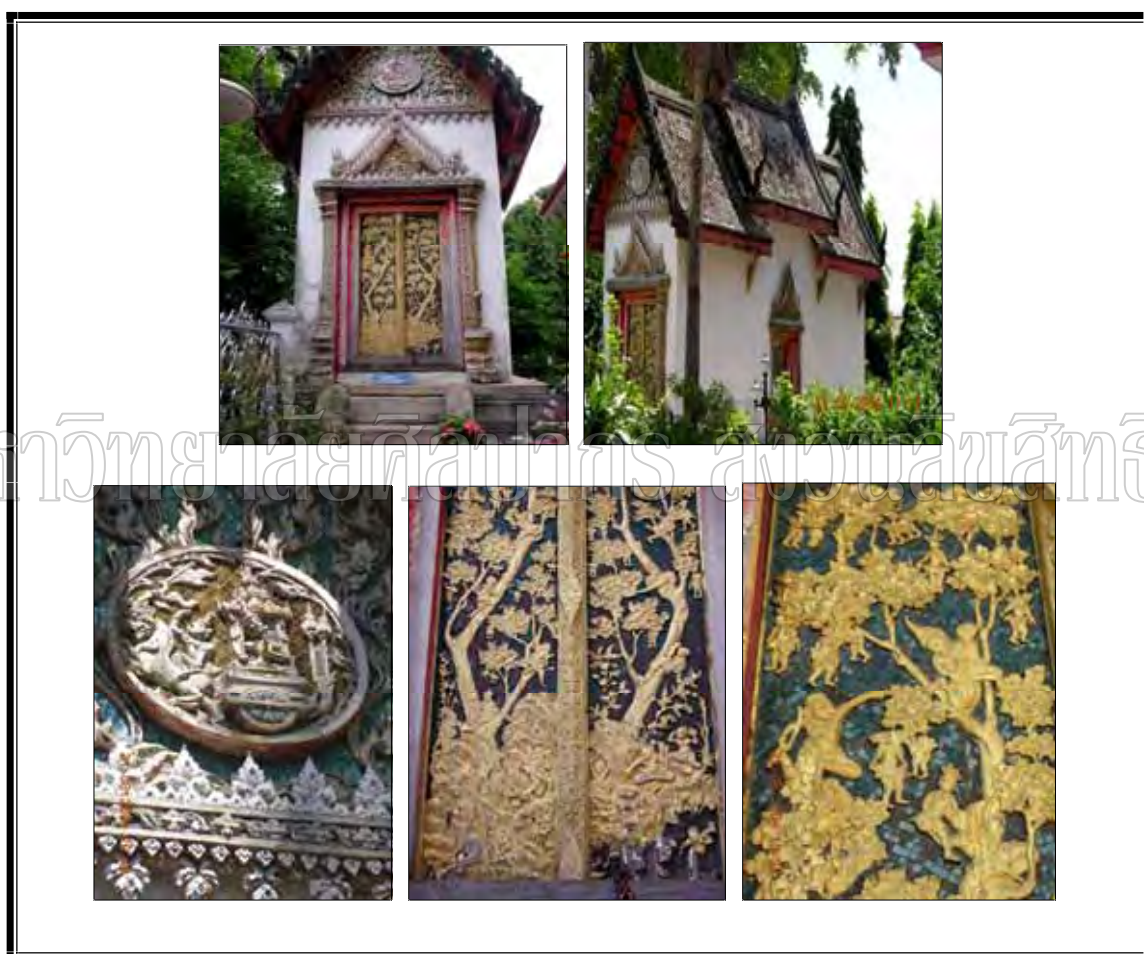


Plate 15 The ho trai and details of the gable and door panel
Source: Pensuda Chounchaisit, photograph, 21 August 2004.

7. Sala Reusi (hermits' pavilion)

Being constructed during the same period as the belfry of the monastery by Chaopraya Vichienkiri (Boonsung Na Songkhla), this brick pavilion has Thai style two-tiered terra-cotta roof and is an open structure, without walls and partitions. This building is three metres and seventy centimetres wide, fourteen metres and fifty centimetres long, and eight metres and twenty centimetres high. The stucco gables depict the life of the Lord Buddha. The east gable is about the Buddha, who is floating

a tray in the Neranchara River. Whilst on the west gable, the Lord Buddha is receiving the offering from a lady named 'Suchada'. Inside the pavilion, there are murals of the traditional medicine formulae and forty pictures of the hermits, who are contorting their torso and limbs to relieve pain and tension with written poem describing how to perform the posture and its purpose. The murals cover approximately fifty five square metres of the inside wall and gable areas. The murals in this pavilion were painted in the concept of Wat Pho in Bangkok. All the medicine formulae, the hermits' postures, and poems can be found at Wat Pho. From the history, when King Rama I renovated Wat Pho (Wat Prachetupon Wimonmungklaram) in 1778 A.D., he wished to give knowledge about traditional health and medicine to other people. As Buddhist monastery was a centre of the communities, he put clay sculptures of the hermits in various pain and tension relieved postures. As these sculptures were not durable, King Rama III reconstructed the sculptures with cast metal, having carvings depicting of poems describing how to perform the postures and their purposes. The poems were written by the King himself, royal family members, nobles, monks, and the commoners. In addition, King Rama III also had a noble named 'Khun Rojana' draw all the postures with written poems in a scripture (Pennapa Sapcharoen, in Kanjana Deviseth, ed. 1994: 12).

The murals of hermits' pavilion of Wat Matchimawat reflect the influences from the centre and it is an example of how knowledge from centre can be given to local monks and communities at that time. The latest conservation work on this building was in 1979 A.D.. Plate 16 and 17 show sala reusi and murals inside the building respectively.



Plate 16 Sala reusi

Source: Pensuda Chounchaisit, photograph, 21 August 2004.

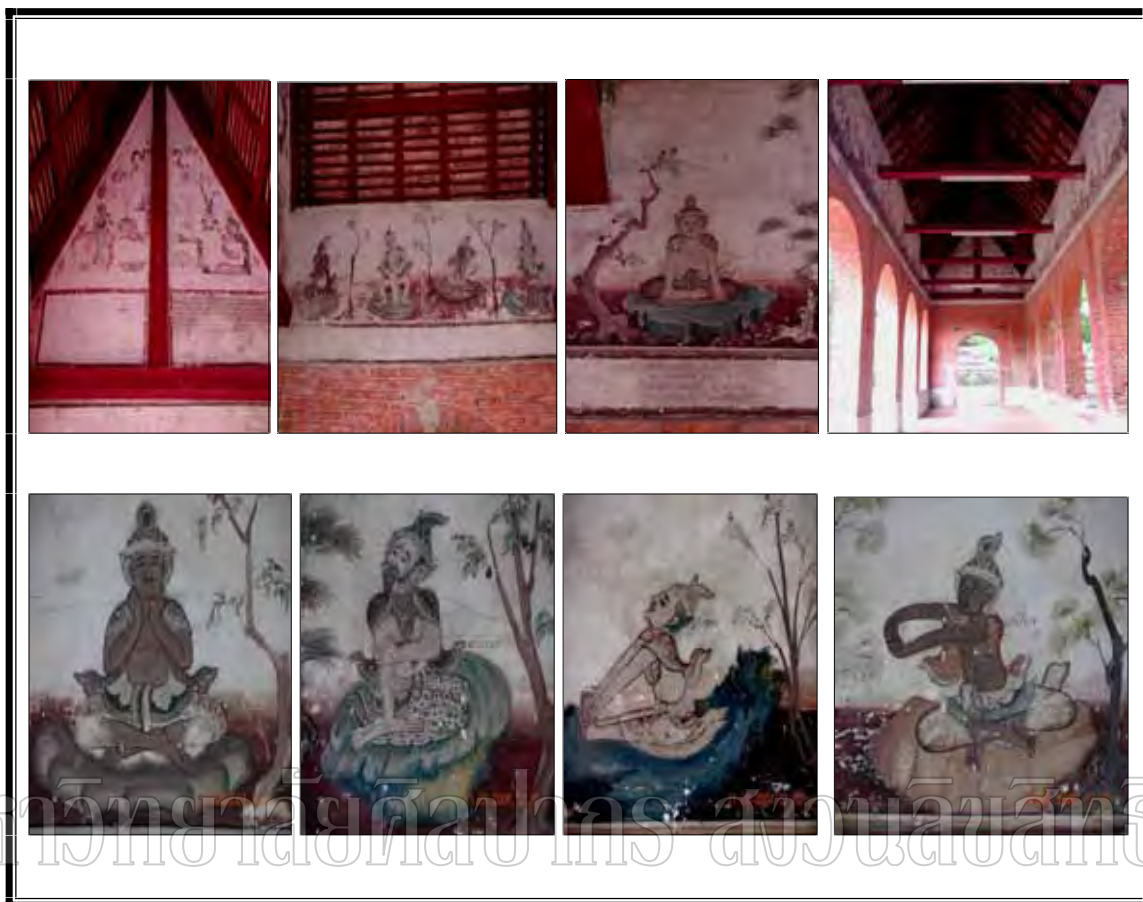


Plate 17 Murals inside the sala reusi

Source: Pensuda Chounchaisit, photograph, 21 August 2004.

8. Kuti Kengjeen (Chinese style residential building)

In the past, kuti kengjeen was called ‘tuek maemai’, which means the building of a widow. Her name was ‘Namdokmai’. This two-leveled building is constructed of stucco-covered brick in the Chinese style having terra-cotta roof and decorated with Chinese ceramics. Doors and windows are made of wood. The stucco-covered brick staircases are decorated with green Chinese ceramic rods. It is believed that ‘Namdokmai’, the donor, had the Chinese origin so that is why the Chinese architectural style, design, and decorations were used.

The latest conservation work was finished in the year 2004 and this building is still in use as the monk’s residence. Plate 18 shows kuti kengjeen and Plate 19 shows the picture of Mrs. Namdokmai and her daughters.



Plate 18 Kuti kengjeen

Source: Pensuda Chouchaisit, photograph, 21 August 2004.



Plate 19 The picture of Mrs. Namdokmai and her daughters

Source: Mulanithi Saranukrom Wattanatham Thai Thanakarn Thaipanich, “karn tangkai khong chaopaktai,” *Saranukrom Wattanatham Thai Paktai* 1 (1999): 363.

9. Than Saothong (flagpole stand)

There are two flagpole stands which are made of stone with bas-relief depicting various animals in the Chinese style. These animals, such as lion, dragon, rooster, and crane are all auspicious animals according to the Chinese belief. Lion and lioness playing a ball made of cloths (sew chew) and a crane mean blessing for highest governmental rank or status. The dragon represents the power while the rooster represents the governmental rank and status (Pornpan Jantharonanon 2006: 24, 25, 27). The flagpole stands were constructed by Praya Pichaikiri (Boonhui Na Songkhla), the second Songkhla Governor, in 1802 A.D. and it is assumed that he expressed desire for high governmental rank or status and power in the future as a result of his contribution to Buddhism. This also shows that he still had strong Chinese belief although he lived in Thailand and was a Thai official. The latest conservation work of the flagpole stands was in the year 2004. Plate 20 shows the flagpole stands and details of the bas-reliefs.

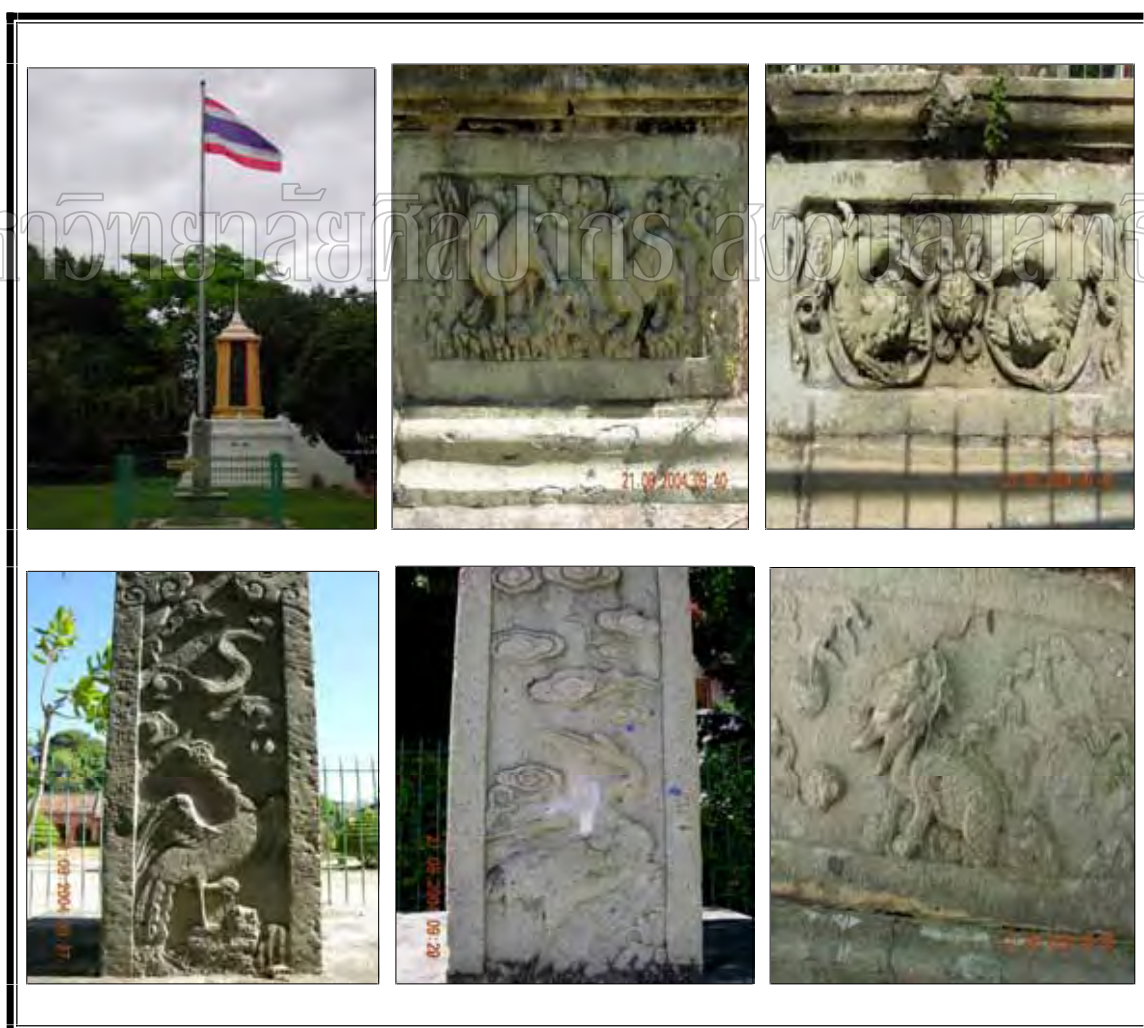


Plate 20 The flagpole stands and details of the bas-reliefs
Source: Pensuda Chounchaisit, photograph, 21 August 2004.

10. Kumpang and Soompratu (walls and gates)

The stone walls surrounding the monastery compound were renovated by Chaopraya Vichienkiri (Boonsung Na Songkhla), the fifth Songkhla Governor. The walls of Wat Matchimawat are interesting and unique for there are figures of kneeling king demons or 'Thao Chattulokabal' on the four corners of the walls. These king demons include the guardian of the north, 'Thao Kuvero', the guardian of the south, 'Thao Virunhako', the guardian of the east, 'Thao Thataratho', and 'Thao Virupakko', the guardian of the west. Besides being the guardians for the monastery, these king demons are also believed by the local people to be superstition and can bring good luck. Offering such as flowers, food, and drinks are always placed on or in front of these king demons by local people.

The gates of the monastery were constructed by Chaopraya Vichienkiri (Boonsung Na Songkhla). Originally, all the gates were in the Thai style having the crown tops but the south gate is special for there are four stucco hermits on the gate. The reason for this specialness is still unknown. However, the main gate on the west was reconstructed in the Western-Chinese design in 1896 A.D. as the gate was destroyed by a fallen tree. Praya Vichienkiri (Chom Na Songkhla), the seventh Songkhla Governor chose not to reconstruct the gate using the former design since he could not find any craftsmen capable for that job. In 1968 A.D., the rest of the monastery gates were greatly conserved and renovated. Plate 21 shows the monastery walls and the guardians, Plate 22 shows the different style of the monastery gates, and Plate 23 shows the hermits on the south gate.



Plate 21 The monastery walls and the guardians

Source: Pensuda Chounchaisit, photograph, 23 December 2004.



Plate 22 The different style of the monastery gates
Source: Pensuda Chouchaisit, photograph, 21 August 2004.



Plate 23 The hermits at the the south gate
Source: Pensuda Chouchaisit, photograph, 21 August 2004.

11. King Rama V Period Monks' Residences

These buildings are located close to the front gate of the monastery and near the library. Among them, there is a big rectangular building and the smaller three square buildings. Earlier, they were half-timbered buildings built in Thai architectural style. The wall timbers were joined by bamboo lattice and covered on both internal and external sides by plaster. The brick masonry stilts were fitted with the base and simple cornices. The roofs of these building are covered with terra-cotta tiles. Doors, windows, and floor are all in wood. Plate 24 shows King RamaV period monks' residences.



Plate 24 King Rama V period monks' residences
Source: Pensuda Chounchaisit, photograph, 21 August 2004.

12. The Well



Plate 25 The ancient well and its pavilion
Source: Pensuda Chounchaisit, photograph, 21 August 2004

Plate 25 shows the ancient well and its pavilion, which locate near the east entrance of the monastery. The well is a man-made shaft, constructed of stucco-covered brick with stone at the top end, which bored into the earth to tap the natural supply of water. It is housed in a single-tiered zinc roof with wooden posts and beams open pavilion. The pavilion is surrounded by the enclosed walls where only three sides of them are decorated with glazed Chinese ceramics, which are popular decorative materials used since the time of King Rama III and the beginning of King Rama IV period.

The well of Wat Matchimawat is one of the evidence left showing abundant supply of natural fresh water in Bor Yang sub-district, which is once a major reason for moving the Songkhla city from Lamson to Bor Yang in the time of King Rama III.

In addition to those important buildings, constructions, and objects of Wat Matchimawat mentioned above, the passageway is also regarded as important. The passageway within the monastery originated from the idea of Somdej Pranangchao Sawangwattana, the Queen of King Rama V's, and some female royal family members. When they accompanied King Rama V in 1889 A.D. to visit Wat Matchimawat, they donated an amount of money. At the present, almost of the entire passageway is laid with the large local made terra cotta tiles, called 'Krabeung Nawua'. This kind of tile was introduced to Songkhla by the Chinese migrants and then the local people learnt to produce it. Finally, Songkhla was an important terra cotta tiles producer in the reign of King Rama III and IV. The tiles were used in many monasteries in Bangkok such as Wat Suthatthepwararam, royal family members' palaces, and the nobles' houses. Moreover, the tiles were exported to Malaysia. Nowadays, the production of this kind of tiles is hardly found. Plate 26 shows the passageway of Wat Matchimawat.



Plate 26 The passageway of Wat Matchimawat

Source: Pensuda Chounchaisit, photograph, 21 August 2004.

The Contemporary Conservation and Management

The concept of conservation is not new or unfamiliar at Wat Matchimawat. Going back some hundred years ago to the earliest records of the monastery, or the beginning of the Rattanakosin Period, the Royal Family members, the Governors, monks, and the locals took part in conservation of the monastery. According to the records, local artisans and traditional methods were applied in preservation, restoration, and reconstruction works at the monastery. Subsequently, Wat Matchimawat began seeking advices from the Fine Arts Department's experts and using artisans from the Fine Arts Department, an Australian engineer, and professional constructor from Bangkok to restore and reconstruct the ordination hall during 1970 A.D.-1971 A.D.. This was before the monastery was registered as the National Heritage Place by the Fine Arts Department in 1975 A.D.). Since being entered on the national heritage list, the preservation, restoration, and reconstruction work within the monastery need approval from the Fine Arts Department.

From the field survey in the year 2004, Wat Matchimawat seemed to be a monastery that did quite well in conservation and management. The gates of the monastery were the examples of well maintained assets, for they had been regularly painted. The lawn was well watered and weeded. Trees and shrubs (both the introduced ones) were neatly trimmed and pruned. The passageway and lawn were garbage-free. Plate 27 shows some of the well maintained assets of Wat Matchimawat in the year 2004.



Plate 27 Some of the well maintained assets of Wat Matchimawat
Source: Pensuda Chounchaisit, photograph, 21 August 2004.

However, a lot of changes of the monastery are found from the field survey in the year 2007. Much of the lawn, which was once beautiful, is deteriorated by garbage, trucks, and cars. Hired workers, who do the conservation work of the ordination hall and temporarily stay within the monastery, seem to cause the cleanliness problem. Trucks and pick-ups carrying construction materials used in the conservation run across or park on the lawn. Moreover, visitors' cars and pick-ups also enter the monastery to seek shaded areas inside the monastery for parking. Plate 28 shows the existing condition of the monastery's lawn.



Plate 28 The existing condition of the monastery's lawn
Source: Pensuda Chounchaisit, photograph, 3 April 2007.

From the interview with Prakru Nipitsamajan, the Vice Abbot, on August 24, 2004 and Prakru Palad Vacharapol, the Secretary to the Abbot on December 24, 2004, Wat Matchimawat has three conservation action plans wished to be accomplished within a few years starting from the year 2005.

1. Conservation of the ordination hall
2. Conservation of the former study hall (museum)
3. Conservation of the King Rama V's period monks' residences

Besides the above conservation plans, let us look closer at each building or object one by one.

1. Ubosot (ordination hall)

From the field survey in the year 2004, the whitewashed exterior walls and posts had largely faded away. Whilst the gilded exterior panels and frames of both window

and door and the gables hence lost much of their golden look. Some of the roof terra-cotta tiles are broken. The concrete step towards one of the east entrance door is firmly stuck to the building. Notwithstanding the original stone ones at the rest of the entrance doors are placed separate from the building. The concrete is an incongruous element. Notably, cleaning equipment is not always properly placed and there are weeds at the base and the gate of the ubosot. However, the inside of the ubosot is properly maintained. Plate 29 shows the existing conditions of the ubosot.

Due to the inferior physical condition of the ubosot, Wat Matchimawat has a conservation action plan for this building. The intention of the conservation is to avoid deterioration of the physical fabric of the building, which is caused by natural factors, and to conserve its cultural significance.

The emphasis of this conservation is the overall exterior of the building including the exterior panels and frames of the windows and doors and roof changing. The estimated cost for the conservation is fourteen million baht. The conservation budget comes from self-funding and government funding. The actual conservation work of the ordination hall started in May 2005. A temporary zinc roof was placed high above to cover the terra-cotta roof. This was to protect the interior decorations, especially the mural paintings, from sunlight and rain when the removal and replacing of the roof tiles were taken place. The stone guardian figures, other carved stone figures, and the stone pillars beside the wooden gates, which were engraved with the Chinese words, were also protected with wooden boards. After all the protection mechanisms were in place, the entire terra-cotta roof tiles were first removed. Plate 30 shows the progress of the ordination hall's conservation work.

The major conservation work of the building was finished in early 2006, leaving only the door and window panels and frames, and the ornamentations of the roof to be conserved by another conservation contractor. Part of the removed terra-cotta roof tiles were kept for re-using wherever possible. Whilst the ordination hall has all new roof tiles. This is not only to improve the overall look of the ordination hall but also to overcome the leakage problem that may cause deterioration of the wooden roof structures and murals below. The faded colour of the exterior wooden roof structures and the wooden gates of the enclosed walls were applied with enamel paint while the emulsion paint was used with the exterior walls and posts of the building. Weeds on the structure had been removed. However, the improper placing of the cleaning equipment was still seen. Plate 31 shows the ordination hall after the major conservation in early 2006.

The conservation work, which was started on 5 August, 2006, was supported by the government, under the 'Heritage Sites, Objects, Monasteries, and Important Religious Places Conservation Programme to Celebrate the King's Sixty Years Coronation to the Throne'. The professional conservation contractor was hired with the budget of around eight million and three hundred thousand baht. With this budget, the new coloured glass insets were applied with the external gables, sky tassels and other roof decorations, external post decorations, as well as the frames of both windows and doors. In addition, the window and door panels were re-gilded to improve their golden looks. From the interviewing with Prakru Nipitsamajan, the Vice

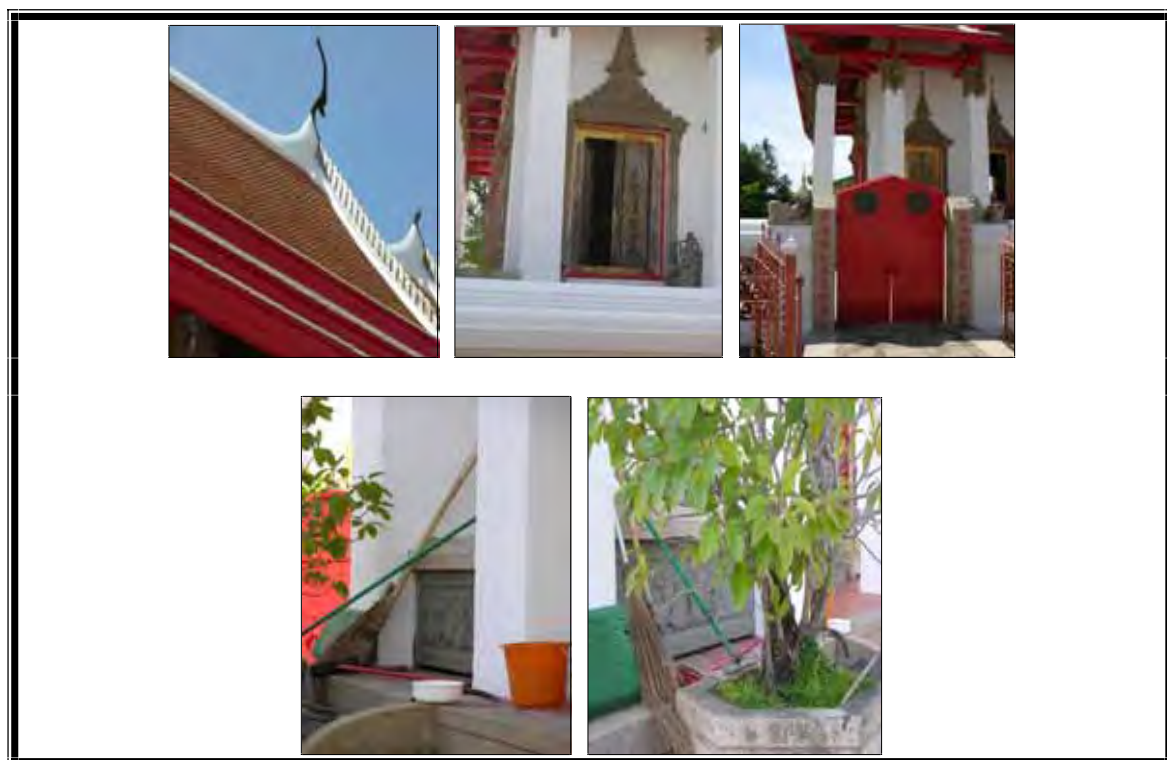
Abbot, on 3 April, 2007, the conservation contractor also replaced the heritage local-made terra-cotta floor tiles (Krabeung Nawua), which were placed between the external walls and the external posts of the building, with new terra-cotta floor tiles made in Anghong province. While there were only a few broken floor tiles, the new tiles were entirely replaced. The process of the old tiles removing gave a lot of damages to the good condition tiles and this disappoints and upsets the Vice Abbot since this kind of local-made floor tiles was no longer produced more than decades. The old tiles that were successfully removed and are reusable are now kept near his residence. The conservation of the ordination hall was completed at the end of March, 2007. Plate 32 shows the ordination hall in the year 2007. However, the latest conservation did not give proper attention to the condition of the enclosed walls (kumpang kaew) that surround the ordination hall. Wat Matchimawat had earlier replaced parts of the terra-cotta decoration of the enclosed walls with moulded cement applied with paint in the year 1970, just five years before it was registered as the National Heritage Place by the Fine Arts Department. According to the interview on 3 April, 2007 with the Vice Abbot, moulded cement was used instead of terra-cotta because all terra-cotta producers at that time refused small order from the monastery. From the field survey on 3 April, 2007, the moulded cement as well as the original terra-cotta decorations of the enclosed walls were severely damaged. Plate 33 shows the existing condition of the enclosed walls of the ordination hall.



Plate 29 The conditions of the ubosot in the year 2004
Source: Pensuda Chounchaisit, photograph 20 December, 2004.



ภาพที่ 30 การดำเนินงานอนุรักษ์วัดพระเชตุพนวิมลมังคลาราม
 Plate 30 The progress of the ordination hall's conservation work
 Source: Pensuda Chounchaisit, photograph, 21 July 2005.



ภาพที่ 31 วัดพระเชตุพนวิมลมังคลาราม หลังการอนุรักษ์ครั้งใหญ่
 Plate 31 The ordination hall after the major conservation in early 2006
 Source: Pensuda Chounchaisit, photograph, 14 May 2006.



Plate 32 The ordination hall in the year 2007

Source: Pensuda Chouchaisit, photograph, 3 April 2007.

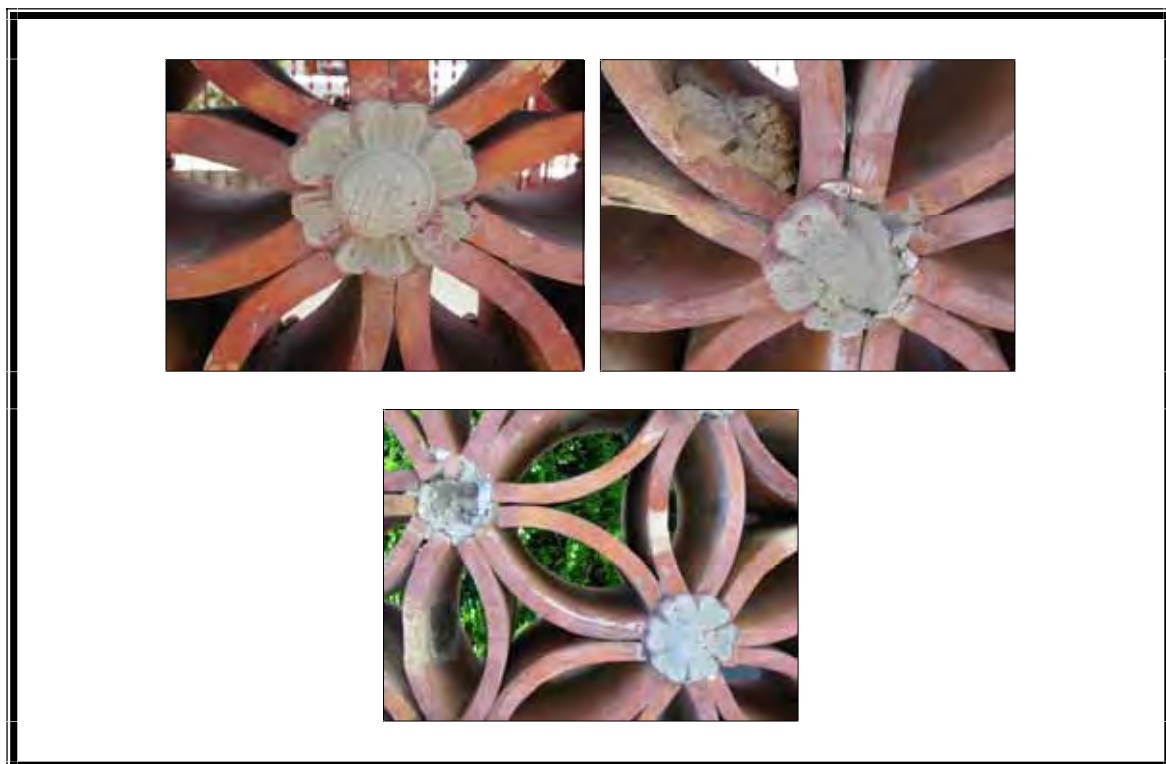


Plate 33 The existing condition of the enclosed walls of the ordination hall
Source: Pensuda Chounchaisit, photograph, 3 April 2007.

2. Wihan (assembly hall)

From the field survey in the year 2004, the building and surrounding constructions were well maintained. The only thing being noticed was the faded colours of the two external gables. However, the field survey in the year 2007 reveals that few terra-cotta roof tiles were broken. Plate 34 shows the condition of the assembly hall in the year 2004.



Plate 34 The condition of the assembly hall in the year 2004
Source: Pensuda Chounchaisit, photograph, 21 August 2004.

3. Chedi (stupa)

Both chedis (that chedi) containing ashes of the dead laity and situated on the corners of the wihan compound are still in use and well maintained as they were regularly painted with emulsion paint. On the other hand, the deterioration from natural causes of the Chinese stone stupa (tha) can be noticed as the inscriptions and the carvings are hardly recognizable. Plate 35 shows the inscriptions and carvings on the Chinese stone stupa.



Plate 35 The carvings on the Chinese stone stupa

Source: Pensuda Chounchaisit, photograph, 21 August 2004.

4. Ho Rakhang (belfry)

From the field survey in the year 2004, the belfry was well maintained. However, the field survey in the year 2007 reveals that new paintings is needed to improve the overall look of the structure. Plate 36 shows the belfry in the year 2007.



Plate 36 The belfry in the year 2007

Source: Pensuda Chounchaisit, photograph, 3 April 2007.

5. Sala Kanparian (former study hall)

The former study hall is an example of the adaptive use of the building in Wat Matchimawat. Now it serves as the Pattarasil National Museum. There were traces of water coming down from the roof. These marks can be clearly noticed both on the interior and exterior walls. The showcases of the antique items, once placed closely to the interior walls, were moved away from the walls so as to avoid any damages to the antique items. Plate 37 shows the traces of water on the museum's exterior wall. Moreover, trees have been introduced and planted externally around the museum can cause damage to the ground or even the building.



Plate 37 The traces of water on the museum's exterior wall
Source: Pensuda Chouchaisit, photograph, 21 August 2004.

The last conservation of the building was done more than fifty years ago. As mentioned above, the major problem that deteriorates the building is the poor roofing condition and this leads to the setting up of the conservation plan for the building. This monastery's conservation plan aims to overcome the problem of the leaking roof. The old terra-cotta roof tiles are planned to be replaced by the new ones. The traces of water on both the interior and exterior walls will be covered with new paintings. The wooden doors and windows will also be applied with new paint. The recent estimated cost for this conservation work is approximately one million baht. However, the monastery still does not have enough funds for the conservation.

The study hall houses not only the antique collections but the ashes of the dead laities as well. On the interior walls of the building there are many inscribed stones indicating the names of the dead persons. Ashes were placed behind these stones. The monks came up with an idea that donations from the relatives of whom their ashes were in the former study hall is one alternative source of conservation funding for the building. The field survey in April, 2007 reveals that traces of water on the exterior walls and wooden roof structures were increased.

6. Ho Trai (scripture house)

The gilded teak door panels and frame are rotting away, especially at the lower parts of them. The whitewashed exterior walls of the building are faded away. Plate 38 shows the condition of the scripture house

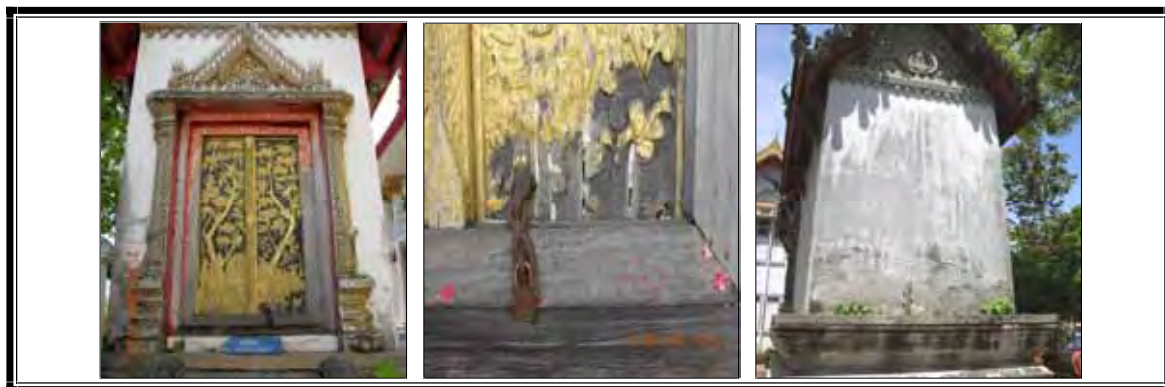


Plate 38 The condition of the scripture house in the year 2004

Source: Pensuda Chounchaisit, photograph, 21 August 2004.

7. Sala Reusi (hermits' pavilion)

From the field survey in the year 2004, the murals of the traditional medicine formulae on the inside gables and the hermits' postures were fading away and parts of them were disappeared. Almost all of the poems describing the postures were no longer seen. There were traces of water coming down from the roof. In addition, the base of the building was filled with water during the rainy season due to poor drainage.

The condition of the building was worsening by the rotting wooden structures. The chipped terra-cotta bricks are noticeable in many parts of the building. Moreover, a lot of scratches and marks are found. It is assumed that the conservation workers, who temporarily live close to the hermits' pavilion, may be the cause of some deterioration of the building. Plate 39 and Plate 40 show the condition of the murals of the hermits' pavilion in the year 2004 and hermits' pavilion during the rainy season respectively while Plate 41 shows the deteriorations of hermits' pavilion in the year 2007.

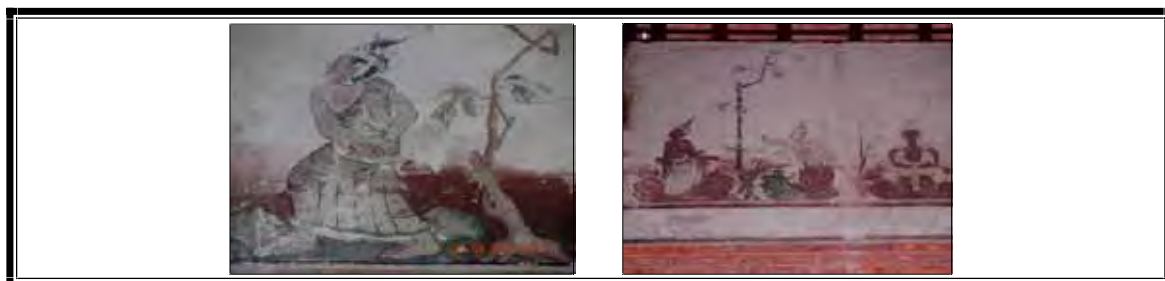


Plate 39 The condition of the murals of the hermits' pavilion in the year 2004

Source: Pensuda Chounchaisit, photograph, 21 August 2004.



Plate 40 Hermits' pavilion during rainy season
Source: Pensuda Chounchaisit, photograph, 21 August 2004.



Plate 41 The deteriorations of the hermits' pavilion in the year 2007
Source: Pensuda Chounchaisit, photograph, 3 April 2007.

8. Kuti Kengjeen (Chinese style residential building)

After the recent conservation work done in the year 2004, the building is well maintained. However, the vivid blue colour of the roller blinds which have been added later is visually intrusive. Plate 42 shows the effect of these on the Chinese style residential building.



Plate 42 The roller blinds of the Chinese style residential building
Source: Pensuda Chounchaisit, photograph, 21 August 2004.

9. Than Saothong (flagpole stand)

The carving details are still clearly seen but there is weed grown on the flagpole stand. Plate 43 shows the weed on the flagpole stand.



Plate 43 The weed on the flagpole stand
Source: Pensuda Chounchaisit, photograph, 21 August 2004.

10. Guardian of the Four Directions

Much of the decorative stuccowork on all the Guardians has vanished while the remaining parts have faded colours. In addition, the weed growing on one of the Guardians may cause damage to the structure in the long term. Plate 44 shows the existing conditions of the Guardians on the monastery's walls.



Plate 44 The existing conditions of the Guardians on the monastery's wall
Source: Pensuda Chounchaisit, photograph, 20 December 2004.

11. King Rama V Period Monks' Residences

From the field survey in the year 2004, some of the buildings were in poor condition and no longer being used as the monks' residences. The terra-cotta roof tiles were hugely broken and the wooden parts of the buildings were severely damaged by termites. The plastic drinking water bottles which were left from alms receiving were kept inside the buildings waiting to be purchased by vendors engaged in recycling. There were two buildings that were in-use as the monks' residences. However, one of them had been completely reconstructed to be stucco-covered brick structure while another one had been changed only the roof structures and tiles. Plate 45 shows the monks' residences located close to the front gate.



Plate 45 The monks' residences located close to the front gate
Source: Pensuda Chounchaisit, photograph, 21 August 2004.

Originally the buildings were half-timbered constructions. Besides the physical fabric deterioration from natural causes, termites have also caused damage. Some buildings have been left unused as monks' residences whilst one had been demolished and reconstructed as stucco-covered brick buildings. The old buildings that are no longer used are left as evidences of and models for future conservations. However, that had been demolished and reconstructed earlier has the original models left next to

them. Before the conservation in the year 2005 took place, these building were strengthened by the use of concrete beams to support the building structures. Then later, the monastery has a plan to conserve all these buildings and seeks expert advices from the Fine Arts Department. Part of the conservation fund was received from the Department of Religious Affairs. After recording and studying the original buildings by the Fine Arts Department, the detailed building plans were arranged to be used in the future conservation. From the interviewed with Prakru Nipitsamajan, the Vice Abbot, on August 24, 2004, the monastery planed to conserve these buildings, including that was reconstructed earlier.

The latest conservation work of the King Rama V's period monks' residences began in the year 2005. The big rectangular building, which was once the most severely damaged building among the rest and two square shape buildings next to it, have new terra-cotta roof tiles and roof structures. Whilst some new roof tiles were used for the building that had been reconstructed earlier. On the base of the wooden external posts that support the roof eaves, the terra-coota floor tiles made in Angthong province were replaced the missing and broken local-made tiles (krabeung nawua). From the field survey and interviewing with the Vice Abbot in April 2007, the conservation work of these buildings has not yet completed as the conservation contractor refused to continue the work and fled away. Thus the process of finding new conservation contractor is in progress. Plate 46 shows the incompleted conservation work of the King Rama V's period monks' residences while the difference between the old and newly intrduced floor tiles in front of the buildings is presented in Plate 47.



Plate 46 The conservation progress of the King Rama V's period monks' residences
Source: Pensuda Chounchaisit, photograph, 14 May 2006.

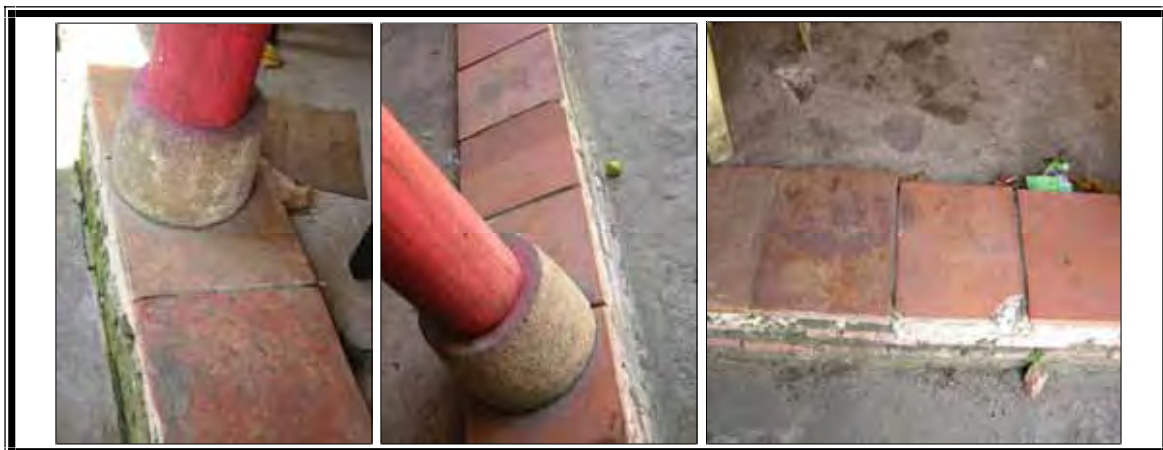


Plate 47 The difference between the old and newly introduced floor tiles in front of the King Rama V's period monks' residences

Source: Pensuda Chounchaisit, photograph, 3 April 2007.

12. Well

The ancient well is housed in an open pavilion, with single-tiered zinc roof and decorated with Chinese ceramics at the base. One of the decorated Chinese ceramics was broken. At present, the well and its pavilion are still in use for monk's bathing and washing while part of water supply is used for trees and lawn watering. Notably, soap, detergent box, monk's robe, plates, and other plastic containers are always placed all over the pavilion. Plate 48 shows the existing condition of the well's pavilion.



Plate 48 The existing condition of the well's pavilion

Source: Pensuda Chounchaisit, photograph, 3 April 2007.

From the interview with Prakru Nipitsamajan, the Vice Abbot, he is the one who keeps the monastery's detailed conservation information and records. This information and records are in the form of written materials kept in files and placed at his residence. They are rarely used after the conservation works were finished. Because of the huge amount of other written materials and things kept at his residence,

the Vice Abbot does not know exactly where the conservation information and records are kept. Much time and effort are needed in order to find these information and records. Although Wat Matchimawat has the detailed conservation information and records, photographs of the physical conditions of its heritage assets whether prior to, during, or after the conservation were not taken.

Notably, after the conservation works were finished, the removed significant fixtures, objects or contents were kept at the monastery. This coincides with the Article 33 of the Burra Charter, where ‘Significant fabric which has been removed from a place including contents, fixtures and objects, should be catalogued, and protected in accordance with its cultural significance. Where possible and culturally appropriate, removed significant fabric including contents, fixtures and objects, should be kept at the place.’ However, the removed contents, fixtures and objects of the heritage assets within Wat Matchimawat were not catalogued whilst the monastery also lacks an appropriate place to keep those removed components. Plate 49 shows the removed fabric kept in the monastery.



Plate 49 The removed fabric kept in the monastery

Source: Pensuda Chounchaisit, photograph 21 August 2004.

As mentioned earlier in relation to the present conditions of the buildings within Wat Matchimawat, some buildings need close attention and some even need urgent actions concerning the conservation of the heritage assets. It is not that the monks do not realize or neglect what has happened to these buildings. It is just that conservation today is expensive. In addition to limited resources, the process involved in determining the detailed work to be done, preparing building plans and organizing conservation contractors is a long one.

Conservation requires resources, particularly money. Where and how the monasteries are to get that resource is a critical issue. Historically, money played a less important role for the conservation and management of the Buddhist monasteries. Lay people offered the monks only the shelters (constructed by ones who offer them to the monks), food, robes, and medicines. The royal monasteries received some small amount of money call ‘nitayapat’ from the kings. In the ceremony of the ‘kathin’, the one month period following the rainy season when lay people present gifts and robes

to the monks which was held at the royal monasteries, the kings gave the betel leaves, areca nuts, and pink lime to the monks. Only when the royal monasteries needed the conservation works, additional amount of money for the conservation would be given by the kings. On those days, Buddhist monasteries received full support from both the kings and other lay people.

From the reign of King Rama V, Thailand emphasized development of the country and this required huge amount of money. Thus the budget for the conservation of the royal monasteries was cut dramatically. These royal monasteries had to depend on themselves to earn revenue. The most common way in doing this is to divide the monastery's piece of land and rent it out for other commercial or residential purposes or build shop houses on its land and rent them out. Ceremonies or religious functions that draw lay people to attend and crematory service are also revenue generating activities. Moreover, revenue of the monastery that is deposited with the commercial bank can increase resulting from interest. Nowadays, amulets and other religious souvenirs bring income to many monasteries. Nevertheless, this does not mean all the Buddhist monasteries strive very hard only to earn the revenue.

By looking at the relationship with the concept of consumerism, Buddhists can be classified into three main groups; absolute Buddhists, applicable Buddhists, and contemporary Buddhists (Phra Paisalvisalo: 402-404). The absolute Buddhists are those strict religious followers. They believe in the self-dependence and the true inner happiness but not the happiness gotten from materialism. Monks in Aranyavasi monasteries, who focus on meditation, are examples in this classification. For the lay people who are absolute Buddhists, they tend to live simple lives and do not believe in the imitable happiness from possessing the material things.

The applicable Buddhists are those who can adjust well with the concept of consumerism but they are not completely under the influence of such concept. They accept that consumerism is part of today's life but only at a certain level. Convenience and imitable happiness derived from consumerism are not completely refused by this group of religious followers. Convenience and imitable happiness sometimes even assist them in doing their jobs. However, the meaning of life and the true inner happiness are what the applicable Buddhists search for. The contemporary Buddhists are those who can get along very well with the concept of consumerism. They see nothing is wrong with consumerism and materialism. Thus the contemporary Buddhists appreciate happiness even it is the imitated one. Sometimes religion is either intentionally or unintentionally used to promote the concept of consumerism and materialism.

Wat Matchimawat is a 'Karmvasi' monastery, meaning it is located within the community or the city. Monks from Karmvasi monastery generally focus on the study of the Doctrine and religious teaching to the lay people. More opportunities to engage with the community than those of the Aranyavasi, it is not strange that monks from Wat Matchimawat and other Karmvasi monasteries may receive money, gifts or other material things, considered necessary for today's life, from the lay people. Nevertheless, applicable Buddhists include the monks from Wat Matchimawat.

Generally, cremation services provided by the Buddhist monastery are one source of income to the monastery. Wat Matchimawat does not offer that service to the public for it does not have the crematorium. The monastery once proposed to build a crematorium, but when the communities refused to have crematorium near their dwellings, Wat Matchimawat did not hesitate to respond to the needs of the community. Generally, the funds to be used for the conservation and management of Wat Matchimawat come from donations, The Department of Religious Affairs, the annual royal kathin ceremony, rent, and interest.

Wat Matchimawat receives donations from visitors, local people and the former local people who have settled elsewhere. In the study hall, which is now the museum, there is a donation box available for the visitors. The entrance to the museum is free for everyone and the donations are not requested but depend on the willingness of the donors. Local people and the former local people are the most important donors to the monastery. In addition to the faith in Buddhism, these people offer their donations because they have faith in the monastery and personally respect the monks there. To obtain donations, no advertisement or sophisticated marketing strategies are used. The monastery depends on personal contacts and word of mouth.

To obtain funding from the Department of Religious Affairs for the conservation and management of the monastery, Wat Matchimawat needs to submit official detailed plans with estimated cost for further examination and approval.

Wat Matchimawat has only one ceremony each year that is the traditional royal kathin. The ceremony attracts many lay Buddhists to gather at the monastery to offer monks gifts, food, and robes. At the same time, money is donated to the monastery. This annual ceremony is a very important source of income to the monastery.

The monastery has about three thousand and thirty six square metres of thoranee song area on the north of the monastery. Approximately half of the area is rented out to lay people for residential purpose. The rates are reasonable as the monastery does not search for maximum profit and the income from the rent is used in the conservation and management of the monastery.

Praratchasilsungworn (Chuang), the late Abbot of Wat Matchimawat during 1978 A.D.- 1981 A.D., made about twenty thousand terra-cotta amulets in various shapes and forms. These amulets were kept at the monastery for so long and just recently, about half of these amulets were first commercially offered to the public whilst the rest of the amulets are still kept at the monastery. The expected total revenue from the amulets offered to the public is approximately five hundred thousand baht and this amount of money will be used in the conservation and management of the monastery. Lastly, income from all sources of the monastery is deposited at the commercial bank thus the monastery can benefit from the interest occurred.

An entry fee is not applied at Wat Matchimawat. For locals and other Buddhists, it seems unacceptable to charge entry fees by Buddhist monasteries as they are seen as being distinct from material world and as an important part of social fabric that should be freely available. The aim of Wat Matchimawat also responds to the views and

needs of the locals and other Buddhists. In addition, the monastery is willing to give these equal opportunities to all other visitors regardless of their religions and races. The revenue of Wat Matchimawat is mainly used for the conservation of the physical fabric of its heritage assets. In spite of having various sources of funding, it seems that the amount obtained is always far behind the required conservation budget. That is why many conservation projects of the monastery need considerable length of time to be completed.

The management of Wat Matchimawat consists of two main groups of people: monks and the lay people. They form themselves as the monastery committee. The lay people, who are good Buddhists, being respected by many people, have good social status, and have good relationships with the monastery, are selectively invited by the monastery to become the members of the committee. These lay people include the former and present government officials, teachers, lawyers and doctors, business people, and housewives. Many of them are locals who know each other or the Abbot very well. Some even once became novices, monks or temple boys (dek wat) at Wat Matchimawat. At present, there are thirty committee members from the lay people. The Abbot or 'Chao Avas' is the head of the monastery committee. The life of the committee membership is unlimited but it comes to an end only from the resignation or death of the member.

The management scope of the committee generally focuses on the conservation of the monastery and the organizing of the annual royal kathin ceremony. The conservation issue of what needs to be conserved is mostly raised in the committee meeting by the Abbot. Other committee members act as the supporters to that conservation issue. The conservation plan is then set up. The committee members do whatever they can for the conservation. If they have knowledge, experiences or skills for conservation, they will be assigned to work in co-operation with experts from the Fine Arts Department and the constructor. If they know any conservation experts, they will ask for advice. If donations are possible, they will be willing to do so and if they know anyone who is capable and willing to offer the funding, they will not hesitate to inform those people. The duties and responsibilities of the committee members for the organizing of the annual royal kathin ceremony are quite similar to the case of conservation of the monastery. If the committee members have knowledge or experience about the ceremony, they will be assigned to assist the ceremony arrangement. They will also inform other people about the ceremony and if donations are possible, they will be willing to do so.

For other day-to-day or general management of Wat Matchimawat, the duties and responsibilities belong to the monks, where the Abbot is at the top management level. Actually, whether the management is performed by the committee or the monks of the monastery, it seems that the final management decisions and approvals come from the Abbot.

Visitor Management

Generally, heritage sites encourage visitors. However, access by visitors may come at the cost of damage to the site from human impact and at the cost of the

lessening of the value of visitors' experiences and enjoyments. Thus heritage site management also involves visitor management. "In the context of heritage, visitor management is the practice of ensuring visitors achieves a quality sustainable experience; it is the management of visitors in a manner which maximises the quality of the visitor experience while assisting the achievement of the area's overall management objectives." (McArthur and Hall, 1996: 37). In other words, visitor management is about maintaining a balance between the needs of the visitors and the needs of the site, which will directly influence the sustainable use of the site.

The management of Wat Matchimawat also involves the visitor management. The current techniques applied to the monastery may be described under the following headings:

- Regulations
- Site based interventions
- Enhancing and additional facilities

Regulations

Being a living heritage place, where religious practices and rituals are still performed, Wat Matchimawat regulates access to certain areas of the monastery by closing off some buildings at times of the practices and rituals. The ordination hall is closed for daily monks' congregation to worship and meditate. The museum is also closed during the time the monks have to do their duties. At present, the museum opens everyday from 1.00 p.m. to 4.00 p.m. when monks have already taken their last meal of the day and before performing their daily afternoon worship and meditation. However, the door of the museum is not always opened during the operating time. Visitors to the museum are requested to notify the monks by ringing the bell, which is hung near the iron gate to the museum. Then the monk will come and greet the visitors, open the door of the museum, turn on the light and ceiling fans, and let the visitors enter the museum.

In addition, the issue of carrying capacity is considered in determining access to some buildings such as the ordination hall, which has mural paintings, and museum, which houses antiques collections. For group visiting, advanced booking is required. Whilst the monastery can arrange its own guides (the monks within the monastery) and decide the number of people from the group to be permitted to enter the ordination hall or the museum at a time. This is not only to avoid any damages to the place or objects, but also to ensure the visitor experience is not jeopardized.

The use of the flash light for photo taking inside the ordination hall is prohibited so as to avoid the fading of the mural paintings. Although there are no formal written regulations concerning visitor behaviour posted within the monastery, it is assumed that visitors have some background in the proper behaviour when visiting Buddhist monastery. These include dressing properly, taking off the shoes and hats before entering the building, not climbing up any buildings or structures of the monastery. When schools take their students to Wat Matchimawat, monks always inform or remind those students what they can and cannot do within the monastery. Visitor

behaviour controlling is necessary since the behaviour can affect both the tangible and intangible values of the heritage place.

Site based interventions

In order to make the visitor experience more comfortable as well as ensure better protection of the aesthetic value of the place, Wat Matchimawat introduces a specific walkway to guide visitors through an isolated building. This introduced walkway was constructed for the purpose of directing and guiding visitors through the hermits' pavilion and in doing so controlling visitor movement and protecting the lawn of the monastery. This concrete walkway is distinguishable from the monastery's ancient terra-cotta walkway. Plate 50 shows the concrete walkway to the hermits' pavilion.

Iron fences and gates are also used to protect the monastery heritage assets. Fences are placed around the exhibition hall and museum, the ordination hall, and the assembly hall. The iron gates of the exhibition hall and museum are on the east and west of the monastery while the east gate is normally used. Although there are four iron gates around the ordination hall, the one that is normally used is on the left back of the building. Notably, the mostly used gate is sited near the monk residences and this is for the convenience of the monks and the ease of visitor controlling. The iron fences are also put around the two stone flagpole stands. This is to protect their engraved details. Plate 51 shows the iron fences around major buildings and the flagpole stand.



Plate 50 The concrete walkway to the hermits' pavilion
Source: Pensuda Chounchaisit, photograph 21 August 2004.



Plate 51 The iron fences around major buildings and the flagpole stand
Source: Pensuda Chounchaisit, photograph, 21 August 2004

Wat Matchimawat erects sign posts to guide visitors through the site and this is regarded as an important directional tool. The emphasis is put much to its museum. However, there are four sign posts with different size, design, and material used that guided visitors to the museum. Plate 52 shows various sign posts of the museum. Moreover, the Tourism Authority of Thailand placed an information panel, containing the brief history of Wat Matchimawat and location map of the structures on site, near the main entrance on the west of the monastery. Although this information panel is useful in guiding the visitors and interpreting the site to them, the visitors are expected to enter Wat Matchimawat from the main entrance in order to notice the panel. The monastery has entrances in four directions (east, west, north, and south) thus the chance that visitors may not notice the panel is quite high, especially those who park their buses, cars or motor cycles outside the monastery near the monastery's east and south entrance. Plate 53 shows the information panel near the main entrance of the monastery.



Plate 52 Various sign posts of the museum
Source: Pensuda Chounchaisit, photograph, 21 August 2004.

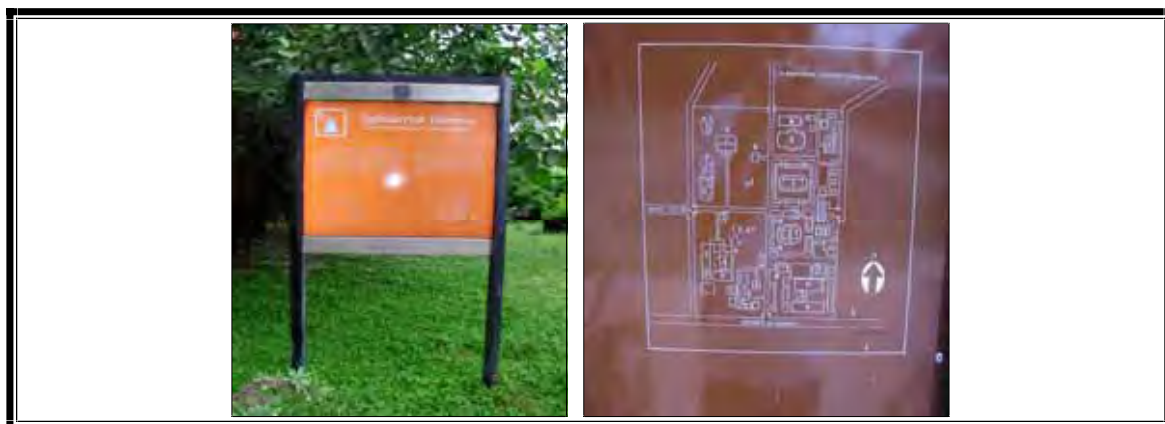


Plate 53 The information panel near the main entrance of the monastery
Source: Pensuda Chounchaisit, photograph, 21 August 2004.

Just recently during the conservation of the ordination hall, trucks and pick-ups that carry the construction materials were allowed to enter the monastery at the north gate and to park inside the monastery. Visitors to the monastery and other people took this chance to enter the north gate to seek shaded area for parking. This caused damages to the heritage passageway of the monastery. To respond to this happening, the formal written sign posts to prohibit vehicles on the passageway around the ordination hall had been put on near the building. Plate 54 shows damaged passageway, the sign posts that prohibit vehicles on the passageway, and parking violation.



Plate 54 Damaged passageway, the sign posts that prohibit vehicles on the passageway, and parking violation
Source: Pensuda Chounchaisit, photograph, 3 April 2007.

Enhancing and additional facilities

As long as there is a visiting public to the site, the monastery provides toilets to meet the needs of the public. The construction of eight toilet blocks were completed in the year 2004 and they are now used by monks, locals as well as the visitors. Notably,

this new construction is sympathetic towards the monastery's heritage assets for the similar colour to some heritage assets was applied.

Besides the above mentioned techniques for visitor management, there are some important points worth mentioning. These are the interpretation and display at the monastery's museum, the safety within the monastery and visitor facilities. Visitors to the museum can find there is no interpretation at all. Whether antique collections are placed outside and around the museum, in the showcase or not, the descriptions of them are not provided. The lighting in the museum is not adequate thus the visitor's experience and enjoyment can be lessened.

The safety condition of the outdoor lighting is poor for the electric wires of the lighting poles are left uncovered. This may be dangerous especially during the rainy season. Moreover, many local people on their motor cycles use the monastery's passageway as the short-cut for their journeys while other vehicles use both passageway and lawn to park within the monastery compound. In addition to the risk of accident, the motor cycles and other vehicles even create both air and noise pollution and destroy the peaceful atmosphere within the monastery. Furthermore, the dustbins are not provided for the visitor to the monastery thus garbage is left on the ground and this increase the burden to monks and novices to do the cleaning. Plate 55 shows the risk and unpleasant factors of the monastery.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

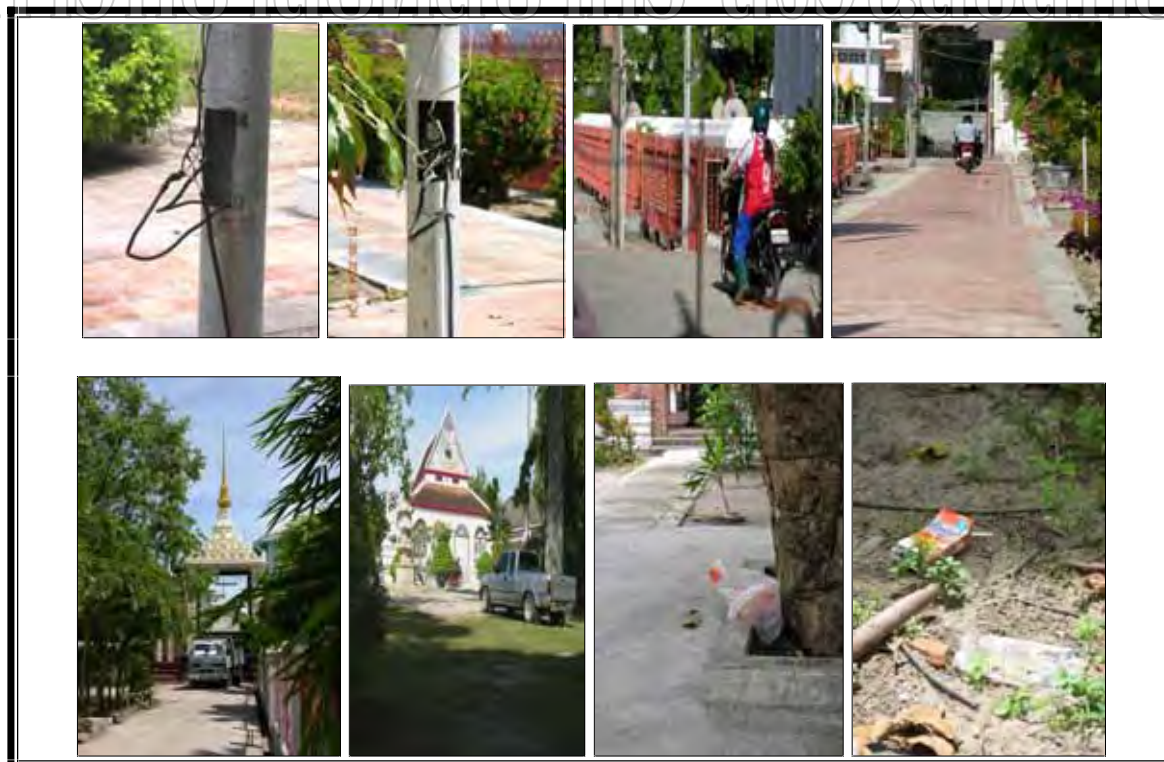


Plate 55 The risk and unpleasant factors of the monastery
Source: Pensuda Chounchaisit, photograph, 21 August 2004.

Chapter 5

Stakeholder and Visitor Research

In this research, the stakeholders are those being defined as the persons who have the rights and capacities to participate in the process, and other stakeholders who are affected by the action of others have the right to be involved (Gray 1989). In other words, the stakeholders in this context are persons who are impacted by the heritage management and tourism development of Wat Matchimawat in both a positive and a negative way. Visitors include both the local and foreign people, who visit the heritage site for tourism and/or heritage interesting purposes.

The Aims of the Research

The aims of the research are to examine:

- the community's knowledge about Wat Matchimawat and its interest in the conservation and tourism development of the monastery,
- the stakeholder partnership or collaboration and its role in heritage conservation and tourism development of the monastery,
- the opinions of the visitors to the site.

Study Methods

The data collection took place in Bor Yang sub-district and Hat Yai district during August 2004 and July 2005. It utilized personal interviews as well as observations. The emphasis of the study is the qualitative data that are essential for the understanding of the complexities of the conservation and tourism development perception, the collaboration of the stakeholders, and last but not least, the views of the visitors.

For the persons who are directly related to and responsible for the monastery, three monks, including the Vice Abbot and the Secretary to the Abbot and three monastery's committee members were interviewed. Information was also obtained from the stakeholders who are in the tourism sector. An owner of the hotels in both Bor Yang sub-district and Hat Yai district, two employees in another hotel in Bor Yang sub-district, and two staff at the office of the Tourism Authority of Thailand (TAT) located in Hat Yai district were interviewed.

From interviewed thirty local residents in Bor Yang sub-district, twenty people live near Wat Matchimawat (along Saiburi, Yala, Pattani, Nang-ngam, Nakhon Nai, Nakhon Nok, and Ramvithi Road), and ten people live in other area of Bor Yang sub-district. These local residents consisted of twelve males and eighteen females with an age range from twenty to sixties and twenty seven of them had lived in Bor Yang sub-district for twenty years or more. The interviewed local residents had a varied

professional background including business owners, private company employees, and retired government officials whilst the business owners made up the largest group in the sample local residents.

Two officials at the Provincial Management Organization and an official at the Songkhla Municipality Office were interviewed. Finally, twenty tourists, seventeen local residents, and three foreigners were interviewed. The total sample tourists consisted of both males and females at an equal number and with an age range from seventeen to fifties. The foreign tourists consisted of two Malaysians and a Canadian. Interviews with the tourists were first aimed at those who visited Wat Matchimawat. However, given the lack of on-site tourists, it was decided to interview tourists at other sites within Bor Yang sub-district. In this case, tourists at more popular sites including Samila Beach, Chalatat Beach, Khao Tunguan, and Songkhla National Museum were chosen.

Study Findings

The following findings are presented according to the aims of the research.

The Community's Knowledge about Wat Matchimawat and Its Interest in the Conservation and Tourism Development of the Monastery

Monks and the monastery's committee members knew Wat Matchimawat very well including the monastery's history, details of the heritage buildings and structures, management, and both the current and future conservation plans. In addition to actually spending their lives in the monastery, monks learned about the monastery from the written materials kept at the monastery and what had been told by the late or other older monks.

It is apparent that a monk who stays longer in the monastery has better knowledge of the monastery's history and conservation since he has witnessed or took part in the monastery's history. Moreover, he has had greater opportunities to be responsible for the conservation of the monastery. However, all interviewed monks were very interested in the well-being of the monastery and viewed the conservation of the heritage place as necessary and desirable. But they also acknowledged it must be done in the proper way in order not to lessen or destroy the value and significance of the place. All monks agreed that advice from the conservation experts was also necessary and helpful.

The late or present monks and the monastery's written materials were also the sources of knowledge about Wat Matchimawat to the monastery's committee members. However, the monastery's committee members who used to spend their lives in Wat Matchimawat, whether they were ordained as novices or monks or were once the temple boys (dek wat), seemed to have better knowledge about the monastery and its conservation. All interviewed monastery committee members were interested in the conservation of the monastery. Their views regarding the conservation were very much the same as that of the monks.

Regarding the interest in tourism development, both monks and the monastery committee members saw the monastery's potential for tourism development and they wished more tourists would visit Wat Matchimawat. Nevertheless, they also acknowledged that tourism may be a threat to cultural heritage. Thus they wished to see a balance met between tourism development and social and heritage aspects of the monastery. All of them saw that tourism development gave the tourists opportunities to experience, learn, and value the cultural heritage but mentioned that it should not lead to commercialization.

An interview with the hotel owner revealed that he knew Wat Matchimawat very well for he is a native of, and still lives in, Bor Yang sub-district. His family members used to go to Wat Matchimawat to make religious offerings to the monks and he continues the family tradition. His knowledge about Wat Matchimawat has been gained from monks, parents, and his own observations. He is interested in the conservation of the monastery and thought it was necessary. Thus he has donated money for the monastery's conservation purposes. Tourism development of the monastery is also his interest but not because his hotels could benefit from that development for he thought the monastery was only the additional tourism choice for the tourists. On the other hand, he sees tourism development of the monastery could be one of the ways to pass on the past to present and future generations.

The two hotel employees at the front desk are from other districts of Songkhla, who briefly knew Wat Matchimawat from the guidebooks and tourist maps. Although they had never visited the monastery, they thought the conservation for such heritage place was necessary so as to attract more tourists to visit Songkhla, especially Bor Yang sub-district.

For the two staff at the office of the Tourism Authority of Thailand in Hat Yai district, one is from Hat Yai district and the other is from other Southern province, they both have visited Wat Matchimawat and know the monastery quite well. Guidebooks, TAT's brochure, travel websites, and tourist maps also gave them knowledge about the monastery. Although they were not much interested in the conservation of the monastery, they agree that monks and the Fine Arts Department should conserve the heritage place so as to maintain its values and attract more people to visit the monastery whether for tourism or religious purposes.

The information given by thirty local residents revealed that all of them knew Wat Matchimawat while all of the local residents who live near the monastery had visited the place. Among ten people who live in other areas of Bor Yang sub-district, four people, where three with an age range between twenty to thirty and a person between thirty one to forty and had also lived in Bor Yang sub-district for twenty years or more, had never visited the monastery. The majority of the local residents knew Wat Matchimawat from their observations, visits, monks, and their parents. Nevertheless, their knowledge about the monastery was varied regardless of the living proximity, sex, occupation, and the length of stay in Bor Yang sub-district. It seemed that the residents, who frequently visit the monastery or had good relationships with the monks or had been given information by either family members or other older people, knew the monastery better.

The majority of interviewed local residents were interested in the conservation of the monastery. However, the degree of their interests was varied. Many of them observed the conservation process and/or progress while some of them gave donations to the monastery, which the donors believed part of the donated money was used in the monastery's conservation. The local residents, who were interested in the monastery's conservation, composed of both ones who had positive feelings and those who had negative feelings about the conservation of Wat Matchimawat. The locals with the positive feelings thought the monastery's conservation was done appropriately since the Fine Arts Department was involved in the conservation. Although new materials or parts were introduced in the conservation process, they thought the integrity of the heritage place still remains. For them, the new materials or parts did not totally change details, design, or style of the heritage place. It is understood that the new materials or parts revitalized the place, but notably the new materials or parts did not change these people's positive perceptions about Wat Matchimawat. Moreover, they saw the construction of new buildings and structures within the monastery compound did not lessen the value of the heritage place for those buildings and structures were constructed for the useful and meaningful purposes whilst the style, design, colour, and texture of them blended well with other heritage buildings and structures.

On the other hand, there were two persons, aged between forty one and fifty, who had negative feelings about the conservation of Wat Matchimawat. They thought the introduction of new materials and parts in the conservation were not acceptable in the sense of integrity of the place. They thought the heritage buildings or structures would gradually be modernized after the conservation. In addition, they thought new buildings and structures should not be built within the monastery compound for the monastery would finally become a religious place filled with modern buildings and structures.

For the local residents who had never visited Wat Matchimawat, they admitted that they were not interested in the conservation of the monastery but thought the conservation for any heritage places was a good thing to do if possible.

Regarding interest in tourism development of Wat Matchimawat, the local residents who had positive feelings about the conservation of the monastery thought Wat Matchimawat is the most popular monastery for tourists, compared to other monasteries within Bor Yang sub-district. They believed this is because Wat Matchimawat is an old monastery that has a long historical association with Songkhla province. The monastery is also the local first royal monastery while its title as a National Heritage Place attracts more tourists. However, they pointed out that fewer tourists visited the monastery than other tourism sites in Bor Yang sub-district, such as the beaches for examples. They also admitted they did not involve in the tourism development of Wat Matchimawat. However, they thought the monastery itself, the local or provincial authorities, as well as the Tourism Authority of Thailand should be responsible for such development. They did not oppose tourism development of the monastery but they showed concerns about commercialization.

The local residents who had negative feelings about the conservation of Wat Matchimawat indicated that they had no interest in the tourism development of the

monastery. Besides, they did not think tourists would visit the monastery, also they believe that if tourists once visit the place, they would not visit the monastery again. This is because they thought the tourists would not wish to see modern monastery. However, they were not against tourism development as a whole.

For local residents who had never visited Wat Matchimawat, they also were not interested in the tourism development of the monastery. However, they thought such development is a good thing to do to attract more tourists to visit both the monastery and Songkhla province. The reason for this lack of interest in the place and/or its tourism potential are addressed in the next section.

The Stakeholder Partnership or Collaboration and its Role in Heritage Conservation and Tourism Development of the Monastery

Monks and the monastery's committee members had regular communication and contact with each other. They collaborated in the discussion, planning, and decision-making about conservation and management of the monastery. Although not regularly, they communicated widely with the community in general. Despite not being involved in the discussion, planning, or decision-making process of the monastery's conservation and management, the local residents rarely opposed the monastery and sometimes they even support the monastery by giving donations. However, the monastery (represented by monks and the monastery's committee members) admitted it had no contact with other sectors, neither the tourism sector (represented by hotel operators) nor the government sector (represented by TAT's staffs and local government officials). The tourism sector and government sector also reaffirmed the finding since both admitted that the contact between the monastery and themselves was rare. Moreover, they were not involved in the discussion, planning, or decision-making process of the monastery's conservation and management.

The monastery claimed that it was always open for collaboration with anyone. Wat Matchimawat is for social and religious purposes whilst it offers the conserved and available heritage assets for tourists as well as other visitors. The monastery also pointed out that its conservation and management were done on self-funding and donations, which neither depended on tourism sector nor received funding from the government sector. However, the monastery expressed a wish for more help from tourism and government sector.

Meanwhile the tourism sector also wished for more communication with the monastery as it hoped to give tourists information about the monastery, which would help promote the monastery as a destination. The government sector also claimed it was open for collaboration with the monastery. In addition, it thought the communication and information exchange between the monastery and the government sector would lead to better understanding between each other while updating the monastery's information, which could be used in the public relations and tourism promotions supported by the government sector.

All interviewed local residents pointed out that they did not contact, communicate or co-operate with the tourism and government sector concerning the conservation and

tourism development of Wat Matchimawat. However, they were not willing to be involved in the conservation and tourism development and some of them were not sure whether they have the ability to do so.

The Opinions of the Visitors

In this section, the terms ‘cultural tourism’ and ‘cultural tourists’ will be mentioned. Since they both have many definitions or variations of definitions, it is necessary to shape our understanding about these terms at the very beginning. Instead of defining what the cultural tourism is within a few sentences, this study will refer to McKercher and du Cros’ thematic approach to cultural tourism.

Cultural tourism involves

- Tourism

Cultural tourism is a form of tourism. The decision engaging on cultural tourism must be based on sound commercial tourism reasons.

- Use of cultural heritage assets

Different groups of people may value the heritage assets for different reasons and seek different benefits from the use of such heritage assets. The heritage assets may have intrinsic values to local residents whilst they may have extrinsic values as tourism attractions.

- Consumption of experiences and products

Cultural tourism involves the consumption of experiences and products. As the heritage assets are regarded as the raw assets, they are identified and conserved for their intrinsic values. To facilitate the cultural tourists in the consumption of the assets, the heritage assets need to be transformed into cultural products, which mean they are transformed specifically for tourism consumption or utilization.

- Tourist

To many people, a cultural tourist means one whose primacy of purpose to visit a destination is the cultural tourism. Moreover, cultural tourism also plays an important role for a cultural tourist in participating in activities pursued while at the destination. A person is motivated to travel for cultural tourism reasons and will seek deep and meaningful experiences while traveling. But in reality, there are many shades of cultural tourist as not all cultural tourists are alike. They have different needs and demonstrate quite different behaviour. Some cultural tourists are motivated to visit a destination for mainly cultural tourism purposes whilst seek a deep cultural experience. Others may participate in some cultural activities and seek only for recreational cultural experiences. The consideration about the tourists is a must in cultural tourism.

The majority of the interviewed tourists were independent tourists while the rest were members of packaged tours. For the majority of the interviewed tourists, cultural tourism was a weak motive for visiting Bor Yang sub-district. What brought them to the area were beautiful beaches and good food, especially the seafood. From the twenty interviewed tourists, four independent tourists lodged in Bor Yang sub-district

and eight visited Bor Yang sub-district for the first time. There were only three tourists (a Canadian and his Thai friends) visited Wat Matchimawat and it was their first time visiting the place whilst seventeen tourists did not and had never visited the monastery before. A tourist map and travel guides were the travel references used by tourists who visited Wat Matchimawat. For those who did not visit and had never visited the monastery, five knew the monastery from tourist maps and guidebooks. Three main reasons the tourists gave for not visiting Wat Matchimawat were they only wished to relax and enjoy the beaches and good food, the monastery was not included in the package tours (this applied to members of the packaged tours), and they had limited time available since they did not lodge in Bor Yang sub-district.

Tourists who visited Wat matchimawat enjoyed the visit. Although they admitted they did not search for deep experience at first and had little prior knowledge about the monastery, they thought they learnt more from the actual visit, the monastery's free hand-out, and the explanation and guided tour by the monks. However, they pointed out that the museum at the monastery lacked a description of the heritage items displayed. They also thought the conservation of the monastery could maintain its continued relevance, encouraging people to visit the place so they could have the opportunity to learn about the monastery's history as well as its intrinsic architectural and artistic merit. Moreover, they thought visiting Wat Matchimawat could broaden tourists' appreciation about Bor Yang sub-district and Songkhla province.

The majority of tourists who did not and had never visited Wat Matchimawat did not use tourist maps and guidebooks. Moreover, they came to Bor Yang sub-district as a day trip from nearby districts and provinces. Beaches and Khao Tunguan, where tourists can experience the newly operated lift and see the panoramic view of Bor Yang sub-district from the hilltop, were their popular sites. Two tourists interviewed at the Songkhla National Museum visited Bor Yang sub-district for the first time and they stayed at the hotel in the area. They had already visited other popular tourist attractions including the beaches and Khao Tunguan. Because of more available time in Bor Yang sub-district, they were able to visit the museum and some of the outlying areas and also did some shopping. They used the guidebook as their travel reference.

In conclusion, the research reveals that the degree of association with Wat Matchimawat reflects the level of knowledge about the monastery. The higher the degree one associates with the monastery, the more he or she knows the place. Monks, monastery's written materials, oral history, guidebooks, tourist maps, travel brochures, and personal observation are sources of knowledge about the monastery. However, for those who have high degree of association with the monastery, their sources of knowledge about the monastery include monks, monastery's written materials, oral history, and personal observation. Guidebooks, maps, and travel brochures tend to be used by those who have lower degree of association with the monastery.

The degree of association with the monastery also reflects the degree of interest in the conservation of the monastery. The higher degree of association with the monastery, the more he or she is interested in the conservation of the monastery. The interest in either a positive or negative way is likely to depend on one's perception about the conservation of the heritage place. For those who have little or no

association with the monastery and those who have negative attitude towards the conservation of the monastery, they are not interested in the tourism development of the monastery. Nevertheless, the research illustrates that they wish for tourism development as a whole.

The research also reveals that there is a lack of communication and collaboration among the monastery, tourism sector, the government sector, and the local residents. Although the local residents have no interest in being involved in the communication, planning, and decision-making process, the monastery, tourism sector, and the government sector show the willingness for more communication and collaboration with each other. Nevertheless, no one actually takes a step further towards more communication, collaboration, and co-operation. Thus the potential for better conservation and tourism development of the monastery is limited due to the absence of communication, collaboration, and co-operation among various stakeholders.

The research findings show that although tourists visit Bor Yang sub-district, where it also has both natural and cultural tourism attractions, cultural tourism plays only a small role in the decision to visit the destination. From the cultural tourist typology, based on the importance of cultural tourism in the overall decision to visit a destination and the depth of experience, including enjoyment, destination understanding, and knowledge gained (McKercher and du Cros 2002: 139-147), there is a mix of tourist types in Bor Yang sub-district. This includes sightseeing, casual, incidental, and serendipitous cultural tourists. The sightseeing cultural tourists are those who are members of the packaged tours. They are likely to visit icon attractions whilst emphasizing more the quantity of experiences consumed than the depth of any one experience. Besides the emphasis on the quantity of experience, Wat Matchimawat is not included in the travel list. This is likely due to the limited time available and/or the weak site promotion. For sightseeing tourists, the cultural tourism plays more important role in their decisions to visit a destination than for the casual, incidental, and serendipitous tourists.

The casual cultural tourists are those who visited the Songkhla National Museum after they had already visited the more popular sites. Generally, the casual cultural tourists choose to visit the convenience-based attractions, which are not intellectually or emotionally challenging. However, they tend to be willing to explore some of the outlying areas depending on the availability of time they have.

The incidental cultural tourists are the majority independent tourists who did not visit Bor Yang sub-district for cultural tourism. Convenience-based attractions and activities which provide relaxing and pleasurable experiences are what they are likely to visit, including time at a beach, picnicking, and shopping.

The serendipitous cultural tourists are those who visited Wat Matchimawat. They did not visit Bor Yang sub-district for cultural tourism. However, after the visit to the monastery, they ended up having pleasurable and deep cultural tourism experience.

The majority of tourists to the area are local independent tourists who visit Bor Yang sub-district on a day trip and are not the first-time visitors. Because of also

being the incidental cultural tourists and visiting Bor Yang sub-district more than once, the guidebooks, maps, travel brochures, and other travel references are not used.

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Chapter 6

Proposed Conservation, Management, and Tourism Development Procedures

The Burra Charter (The Australia ICOMOS Charter for Places of Cultural Significance) states that cultural heritage places enrich people's lives whilst often provide deep and inspirational sense of connection to the past, to community and landscape, and to lived experiences. They are also historical records, which reflect the diversity of our communities, telling us who we are and the past that has formed us and our landscape. In addition, the United Nations Educational, Scientific and Cultural Organization (UNESCO) points out in the UNESCO Universal Declaration on Cultural Diversity of 2001 that cultural heritage, which includes cultural places and other categories such as historic cities, cultural landscapes, performing arts, culinary traditions, and so forth, enable us to understand ourselves and it is one of the keys to understand others. Since culture and heritage are diverse, they are irreplaceable and precious, which need to be protected and conserved.

We protect and conserve the heritage places because:

- they help strengthen personal and community identity
- we wish to pass them on to future generations
- there are social, spiritual, ethical and legal obligations

In protecting and conserving heritage places, there are ten important issues we need to consider. These are:

1. Heritage place (what is our heritage place?)
2. People involved (who has an interest in this heritage place?)
3. Information (what do we need to know?)
4. Heritage significance (why is this place important?)
5. Related issues (what are the issues?)
6. Objectives (what do we wish to achieve?)
7. Policies and strategies (what do we need to do?)
8. Plan (what is our plan?)
9. Actions (start doing it!)
10. Revision (review it!)

The criteria outlining above are also helpful when it comes to the protection and conservation of Wat Matchimawat.

Heritage Place (what is our heritage place?)

Generally, heritage places are often described as either natural or cultural heritage. But in fact, some heritage places may be complex, having a combination of natural and cultural values. It is important primarily to identify, recognize, and understand all values the heritage place may have. This is to ensure that all values of the heritage place are protected.

In the case of Wat Matchimawat, the monastery is not created by nature but absolutely a creation of human beings. Thus the monastery can be described as the cultural heritage place.

People Involved (who has an interest in the heritage place?)

It is necessary to find out who is concerned about and responsible for Wat Matchimawat. This step is important because it:

- ensures all and right people are involved
- helps to determine the significance of the monastery
- helps to make sure that all of the important issues are considered
- helps to decide what future actions are realistic and appropriate, will meet everyone's needs, and will be welcome and supported

In addition, to identify who needs to be informed, consulted, and involved in the protection and conservation of the monastery, the answers to the following questions may help.

- Who owns the monastery?
- Who manages the monastery?
- Who are its custodians or caretakers?
- Who has detailed knowledge about the monastery?
- Who keeps information and records?
- Who will be affected?
- Are any specialists interested (anthropologists, archaeologists, architects, curators, historians, etc.)?

Regarded as a juristic entity, Wat Matchimawat has total ownership of its property. The monastery committee, composed of monks and invited lay people, is responsible for the management of the monastery. However, as discussed previously, it is apparent that the final management decisions and approvals come from the Abbot. While lay Buddhists always treat monks with respect and as the head of the monastery is the Abbot, it is common or we can say that it is a tradition to elect the Abbot as the head of the monastery committee. The work of the committee should use the brainstorming method, where members, whether monks or lay people, spontaneously contribute ideas. Each member should also be a broad-minded person able to accept other people's ideas and comments. The final management decisions and approvals should be the results of what were agreed by the committee, whilst the Abbot confirms and declares those final decisions and approvals.

Besides selectively invited committee members, individuals and representatives of the organizations should be encouraged to be voluntary committee members. This may be one of the ways to get more useful ideas and increase the concern or interest in the conservation and management of the monastery. Monks and novices of Wat Matchimawat are directly responsible for taking care of the monastery. The present and former monks and novices, members of the monastery committee, present and former temple boys (dek wat), and some local residents are those who have detailed knowledge about the monastery. While some detailed knowledge has been

transformed into written documents or records, some is maintained in the form of personal memory and experience. The oral historians may be helpful in getting more or useful information about the monastery. Nevertheless, most detailed information and records about the monastery were given and kept by the monks, where only brief information of the monastery was published in the form of the monastery's commemorative books. Usually, the number of these books is limited. Guide books, travel articles, and websites about Songkhla province are based on these commemorative books. Detailed information about the buildings, constructions, inscriptions, and materials used within Wat Matchimawat can be found in the Encyclopedia of the Southern Culture, researched and studied by the Institute for Southern Thai Studies, Thaksin University. However, this series of encyclopedias is not widely available to the public; neither the National Library in Bangkok nor public library in Songkhla makes them available. It would be useful and worthwhile for Wat Matchimawat to get this material, whether by donation or buying the books itself, to gather further information about the monastery. The monastery can use the books as the references and if the public access to the books is allowed, this is one of the ways to give knowledge to the people and to promote concern or understanding about both the monastery and the southern culture.

The study findings in Chapter 6 show that many groups of people who may have the interest in Wat Matchimawat or who may be affected by the monastery's management or action are less informed, consulted, and involved. This means that their interests and concerns will not be heard. Some people or organizations may have an immediate and direct interest in Wat Matchimawat such as local residents, tour operators, and tour guides. Others may have an indirect, though still legitimate, interest. Educational institutes, researchers, heritage NGOs, government agencies, religious groups, and local travel associations may all have some valid though not direct interest in the monastery. It is also important to bear in mind that different people have different perspectives, involvements, expectations, and skills. Together, the more consultation and involvement are fair and open, the better input into planning and management will be achieved. Thus consulting with or involving all the right people is an important part of the sustainable management of the heritage place (McKercher and du Cros 2002: 182). It is a good idea to build up contacts by asking those with whom the monastery (committee) discusses the plans to recommend other individuals and organizations who they think may have an interest in what the monastery (committee) wish to do.

Information (what do we need to know?)

To protect and manage a heritage place, sufficient information about the heritage place is needed. Sufficient information of the place helps us in identification of heritage values. Failure to gather sufficient information about the heritage place can lead to damaging or even destroying the important values of the heritage place.

There is information on Wat Matchimawat available in written form. However, the detailed information is scattered and not easy to access by the public. Only brief and general information about the monastery is to be found in the guide books, travel websites, magazines, and local government agencies' and the Tourism Authority of

Thailand's brochures. Moreover, the language used in most written information is Thai. This limits the opportunities for potential foreign tourists, researchers, historians, heritage specialists, and any foreigners who have an interest in heritage to understand more and get information about Wat Matchimawat. An English version of the information about Wat Matchimawat would enable the foreigners to have better understanding, more appreciation, and possible further studies about the monastery.

Information on the monastery is also in verbal form. Collecting community knowledge by talking to individuals is commonly used. Oral history is widely recognized as a means of recording and documenting certain historical developments and social phenomena, which would otherwise be lost. It is seen as a means of capturing some of that colour and texture of the human experience, which will deepen our understanding of the past, and filling the gaps in the records. By tapping the memories of people who had lived through those experiences, oral history creates a link between the past and the present. Whilst memory is central to the human information centre, reminiscences of people and events do not always reveal the correct version (e.g. figures and numbers). They may consist of hearsay or faulty eyewitness accounts, and a product of dialogue with others. Because of a multiplicity of dimensions attached to what we remember, it is recommended that oral historians are involved in finding and analyzing the information got from the oral histories. Collecting community knowledge about the monastery can also be done through running community workshops or meetings. This involves meeting with people from different groups in the local community. It is designed to draw out information of what they value about the monastery. The workshop or meeting gives people the opportunity to share their knowledge, to learn about others' perceptions of the place, and to act together in caring for the monastery (Sullivan 2002). The workshop or meeting may encourage people to find information about Wat Matchimawat from old photographs. New or further information about the monastery may be found in the personal photo collection of the community.

Field study is another way of getting information about the monastery. This can take the form of a field survey involving a survey of the large geographical area around the monastery. Traveling by both vehicle and on foot with members of the community, who know the area, and/or with specialists, is recommended. A field study on the monastery should include field recording which focuses on describing the present features and conditions of the place.

Heritage Significance (why is this place important?)

To make appropriate management decisions about Wat Matchimawat, it is essential to understand its significance. This involves elucidating what makes the monastery important leading to recommendations on how it may be protected. Understanding the significance of the place provides the basis for appropriate management and actions as outlined in the Burra Charter. It also provides important information that may help in the development of educational material, heritage interpretation, and/or funding proposal. Different importance may be attached to Wat Matchimawat by various groups of people. Some may consider the place as having

historical values associated with historic remains of buildings and structures (scripture house, ordination hall, Chinese style stupa, stone guardian figures, etc.). Whilst others, who keep ashes of their family members at the monastery, may perceive the monastery as a place of spiritual importance. It is also necessary to understand that the significance of the monastery may change as result of its continuing history or new information. Thus it is critical to ensure that all new happenings and information are considered.

To identify and evaluate the significance of Wat Matchimawat, it is essential to go back and consider who has an interest in the monastery (people involved). People who are interested in, responsible for, and affected by the monastery should have an opportunity to contribute to the assessment of significance. The heritage assessment is the process of deciding why a place is valued and how its parts or elements contribute to the significance of the place. According to the Burra Charter, cultural significance (heritage significance or cultural heritage value) means aesthetic, historic, scientific or social value for past, present or future generations. Cultural significance is embodied in the place itself, its setting, use, associations, meanings, records, related places and related objects (Article 1.2).

‘Aesthetic value includes aspects of sensory perception for which criteria can and should be stated. Such criteria may include consideration of the form, scale, colour, texture and material of the fabric; the smells and sounds associated with the place and its use.’

‘Historic value to the community encompasses the history of aesthetic, science and society, and therefore could be used to encompass a range of values. A place may have historic value because it has influenced, or has been influenced by, historic figure, event, phase or activity. It may also have historic value as the site of an important event.’

‘The scientific or research value of a place will depend on the importance of the data involved, on its rarity, quality or representativeness, and on the degree to which the place may contribute further substantial information.’

‘Social value embraces the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a minority or minority group.’

However, section 2.6 of the Burra Charter points out that more precise value category may be developed to understand a place better. In the study of the conservation and management of Wat Matchimawat, the religious value, associative value, interpretive value, and integrity may be taken into consideration. Religious value is the ability of the place to reflect the religious beliefs, customs, and rituals of the community. Associative value is the ability of the place to reflect the special connections that exist between people and place. It is also value related to our need to understand past human actions and the people who promoted the actions. Interpretive value is the ability of the place to inform and enlighten us on social history and promote sense of the place and sense of a link with the past. This value

enhances the feeling of participation. Finally, integrity is a means of establishing historic identity and contributes to a sense of the stream of time and links with the past through into the present. Integrity may relate tangible criteria (e.g. design and materials) and intangible criteria (e.g. association and setting) (Taylor 2002-2003:170-183).

The importance of Wat Matchimawat may be clearly assessed when we compare it with other Buddhist monasteries. We can begin with finding out how many Buddhist monasteries there are in the area (Bor Yang sub-district). Then think about how important Wat Matchimawat is when comparing it with other monasteries in the area or even those in other areas of Thailand. It is essential to consider out how important Wat Matchimawat is to the community by comparing this with other monasteries. Lastly, comparing the physical condition of Wat Matchimawat with other monasteries is recommended.

Wat Matchimawat is considered one of the oldest practising Buddhist monasteries in Thailand. This royal monastery is also registered as the national historic place by the Fine Arts Department. Its name was given by Prince Vajirayanvaroros, who later became the Royal Supreme Patriarch, the national highest rank of the monk. As being a living place for worships and rituals, the monastery has religious importance. It has been the centre of the local community for centuries and consequently has social significance. The place is significant for its historic associations with the visits of the Royal Family and important persons and the establishments and developments of schools and museum within the compound. The monastery is important for its close associations with many Songkhla Governors from the Na Songkhla clan and Praratchasilsungworn (Chuang), the late Abbot of the monastery, who was regarded as the Father of Songkhla history and archaeology. Its interpretive values reflect clearly in the style and design of its buildings and structures, which inform us on the influences of the culture from Bangkok, the central government. The aesthetic values are evident because of the peaceful and powerful feeling of the religious place, which set in the well-planned and green landscape.

Related Issues (what are the issues?)

The future of the heritage place may be affected by a number of key issues. Thus before we make decision on the protection and management of the heritage place, it is necessary to identify those key issues. It is also important to understand the ways in which the issues are closely interrelated and how they may impact on the values of the heritage place and the appreciation of those values. Generally, there are many techniques that help to identify the issues, including consultation about the issues with the stakeholders, survey, public meeting, workshop, brainstorming with a group or individual, and Strengths, Weaknesses, Opportunities, and Threats analysis (SWOT analysis). The identification of the key issues of Wat Matchimawat is based on the survey and interviews with the stakeholders.

1. Conservation Issues

Conservation by ensuring that it survives in the best condition possible while maintaining its inscription as the National Heritage Place, is at the core of managing Wat Matchimawat. The responsibility for maintaining and conserving the monastery primarily rests with the monastery itself. The Department of Religious Affairs used to be major fund supporter for the conservation of Wat Matchimawat. However, there are urgent needs for conservation budgets from other monasteries whilst there is increasing competition for budgets in other areas such as administration and organization development of the Department of Religious Affairs itself. Thus donations and self-funding are important additional alternatives for monastery's conservation fundings.

The conservation of Wat Matchimawat is as much about raising awareness of the importance of the place and, at the same time, ensuring the right materials and techniques are used so as to get the highest quality of the conservation work as it is about raising funds. Nevertheless, some elements of the monastery, particularly the important buildings such as the ordination hall and the assembly hall have always been the focal points for conservation. Other less important buildings, structures, and elements such as the landscape have seldom been emphasized until recent decades, but again with lesser degree of emphasis. The improving condition, conservation, and presentation of these less important buildings, structures, and element can not be overlooked within the management of Wat Matchimawat. The conservation issues can be listed as follows:

- Monks, novices, and the monastery committee members, who have direct responsibilities for the care and protection of Wat Matchimawat, are not experts in the conservation field and would benefit from advice and guidance in the care of the monastery.
- The local residents' interests in the conservation of the monastery are not enough to make them realize that they also have the responsibilities for the care and protection of this heritage place. The challenge is to enable the local residents fully understand the significance of the monastery and how they can involve in the conservation.
- Collaboration between stakeholders for the conservation of the monastery does not exist due to the lack of communications between stakeholders.
- Funding for the conservation of the monastery is becoming increasingly difficult to secure. While the economic situation is still one of the major problems for the nation, the Department of Religious Affairs is currently limited in the grant funding it can offer. As the monastery is particularly limited in options for funding, donations from local residents and the private sector are considered relatively small amounts.

- The conservation of each individual building, structure, and element of the monastery needs to be based on a thorough understanding of how they relate to the values of the monastery as a whole.
- To secure continued conservation, authenticity, and survival of the values of the monastery, there is a need for an assessment of the character and condition of all heritage buildings, structures, and elements of the monastery. Consideration of appropriate materials, techniques, workmanship, design, monitoring, recording, and research for the monastery's heritage buildings, structures, and elements are also important.
- Disused and damaged heritage structures within the monastery compound deteriorate very fast compared with those in use. These structures should be identified and there is a need to secure the repair and reuse of these structures.
- Fabric including contents, fixtures, and objects, which was removed as the result of the conservation, is kept at the monastery and this requires a lot of storage space.
- Materials, design, and workmanship used in the construction or conservation of heritage buildings and structures are essential to the visual homogeneity of the heritage place and the aesthetic values placed upon it. Nevertheless, the walkway within Wat Matchimawat does not present a homogeneous look.
- Notwithstanding the general good condition, some heritage buildings and structures of the monastery are vulnerable to inadequate maintenance. The majority of the conservation of Wat Matchimawat is carried out reactively or as problems occur rather than proactively to prevent the problems.
- The introduction of modern equipment to the heritage building is not sympathetic. This is clearly seen in the colour of the roller blinds added to the Chinese style residential building (kuti kengjeen).
- Heritage local-made fixtures were replaced by the new fixtures made somewhere else although sometimes it is unnecessary.
- The degree of the monastery's involvement in the conservation planning and decision-making is lessened if the government initiates to support the conservation funding. This happened in the conservation of the ordination hall in the year 2006, where selected professional conservation contractor from Bangkok concentrated more on the comments or opinions of the government inspectors. Moreover, little attention was given to communicate with monks and novices.

2. Management Issues

The management of Wat Matchimawat aims to maintain the cultural values of the place for the enjoyment of both present and future generations. Monks and the monastery committee are directly responsible for the management of the monastery.

- Stakeholder consideration is generally recognized as an important part of the sustainable management of the heritage place. However, the management of Wat Matchimawat involves only some stakeholders.
- A good management of the heritage place includes the overall looking after the place so as to retain its significance. For the management of Wat Matchimawat, there is also a need to overcome the risk and unpleasant factors of the monastery.

3. Interpretation Issues

Interpretation is an educational activity that aims at the revelation of meanings and relationships and provocation of the viewer through the use of various media (Tilden 1977: 8). In other word, “interpretation is a means of communicating ideas and feelings, which helps people enrich their understanding and appreciation of their world and their role within it” (Interpretation Australia Association 1995 quoted in Hall and McArthur 1996: 90). According to Hall and McArthur, interpretation can benefit both visitors and the management of the site. Interpretation can enrich the visitors’ experience and assist them to develop a keener awareness, appreciation, and understanding of the heritage place being visited. In addition, interpretation can help the manager to protect the heritage place as interpretation can encourage the thoughtful use of resources by visitors and promote public understanding of heritage management and related heritage programmes. The interpretation of Wat Matchimawat can be broadly divided into the off-site interpretation, which includes maps, guidebooks, and travel websites, and the on-site interpretation, which includes signage, pamphlets, monks who guide visitors to some buildings within the monastery, and museum exhibits.

- Both the off-site and on-site interpretations are inadequate and rely primarily on a recital of a chronological narrative or a series of related facts.
- The content used in the interpretation is fixed and is not based on the latest information.
- The target audience of the interpretation is mostly limited to those who can understand Thai language.
- The monastery’s museum does not present the significance of the site in a meaningful way. It appears to be more of a collection of antiques items with little interpretation.

- The on-site interpretive signage has various designs, which does not create a visual homogeneity and impact unfavourable on the overall visual quality of the site.
- There is nothing at the site to acknowledge that Wat Matchimawat is inscribed as the National Heritage Place, thus the significance of the place is not fully communicated to the visitors.

4. Tourism Issues

In creating a better appreciation of other people's ways of life and institutions, tourism may create goodwill for a province or country. When traveling away from home, tourists come in contact with the places they visit then the social exchange takes place. Their presence and their social background affect the social structure and mode of life at the destination; tourists are in turn affected by the experience and often carry back home with them a new outlook on life. Much tourism has an educational significance. In the widest sense it can have a beneficial effect which contact between people of different races, nationalities, and backgrounds can bring about. Tourism is often accompanied by cultural exchanges and by cultural enrichment of those who travel as well as those at the receiving end. Moreover, tourism directs the flow of money earned in places of normal residence to be spent in places visited. Thus the tourism has political, social, educational, cultural, and economical significance.

It is widely acknowledged that tourism, in all forms, is often essential to the survival of heritage places. But the manifold significance of tourism does not arise only when people visit other countries. Internal, domestic tourism promotes similar interaction between people and places and contributes to that knowledge and awareness, which may enhance understanding. Tourism is at least part of the way we now perceive the world around us, whoever we are and whatever we do can both a force the preservation of or, conversely, a threat to a community's natural and cultural heritage. The symbiotic relationship, the mutual dependence that exists between tourism and cultural heritage is becoming more evident. Whilst cultural heritage creates a foundation for tourism growth, tourism has the power to generate funds that make conservation possible. Cultural heritage loses much of its meaning without an audience, and a society participating in and benefiting from it. Without sustainable management, tourism loses its potential for growth.

Although Wat Matchimawat, as well as many heritage places, is designated for reasons other than their tourism potential, the communities perceive the monastery as a potential place for tourism. This is because Wat Matchimawat is known beyond the local heritage community. The monastery is interesting and accessible, has a unique history, and can absorb visitation. "A temple is a temple is a temple, unless it offers something unique or unusual for the tourist that entices a visit" (McKercher and du Cros 2002: 33). At Wat Matchimawat, the study shows that:

- Tourism is welcome by communities. However, it is also viewed as having both benefits and threats to the monastery, especially if tourism leads to commercialization. The challenge is to find the way to make tourism be sustainable.

- Although the monastery has tourism potential, it appears that less tourists visit the place comparing to other tourist attractions nearby.
- Tourism does not generate adequate funds for conservation and administration of the monastery as entry is free of charge.
- All stakeholders are not involved in the tourism development of the monastery.

In addition to the issues mentioned above, we can further get an overview of the relevant issues by doing a SWOT analysis. Usually, SWOT is known in relation with market research and marketing planning. It means an analysis of the business environment, appraising the current market situation and identifying problems to determine objectives for the near future. SWOT stands for strengths, weaknesses, opportunities, and threats. Strengths and weaknesses are internal factors. Opportunities and threats are external factors. The SWOT analysis can serve as an interpretative filter to reduce the information to a manageable quantity of key issues whilst it is a conceptual presentation of data collected from both external and internal analysis. Thus the role of SWOT analysis is to take the information from the environmental analysis and separate it into internal issues (strengths and weaknesses) and external issues (opportunities and threats).

Strengths should be seen from the perspective of the stakeholders as they comprise the features of Wat Matchimawat that have special quality, are unique and strong. Weaknesses, in the simplest way, can be seen as the contrary of strengths. Thus, they represent those features of the monastery that are especially weak compared with the competition and therefore would require improvement. Finding out weaknesses can at the same time mean finding unrealized strengths. Opportunities stand for favourable circumstances and interesting trends to exploit any particular strengths and potential for future development. Finally, threats are almost always external features and can pose major problems and major effects on the future of the monastery. It is important to anticipate these threats and try to minimize or negate them. A comprehensive analysis of these elements helps to determine what steps need to be taken to build on the strengths, correct areas of weaknesses, highlight advantages of opportunities, and figure out plans to counter possible threats at Wat Matchimawat. The analysis of strengths, weaknesses, opportunities, and threats for Wat Matchimawat is based on literature review, stakeholder survey, and overall appearance of the place as well as an investigation of resources and facilities at the place through observation. Table 3 outlines the strengths, weaknesses, opportunities, and threats of Wat Matchimawat.

From the SWOT analysis, Wat Matchimawat has a strong point in its location. The monastery is situated in the city centre, where visitors who travel by bicycle, motorcycle, car, bus, ferryboat, train or aeroplane can find it is easy to get to the monastery. Although the airport and train station are in Hat Yai district, the distance between the airport and Muang Songkhla district is about thirty seven kilometres while the distance between the train station and Muang Songkhla district is only about twenty six kilometres. The shuttle from the airport and train station to Muang Songkhla district can be done through bus, taxi, taxi van, and self-drive rented car.

Wat Matchimawat also has a strong point in its tangible and intangible heritage. These include the heritage buildings, structures, antique collections, arts, history, beliefs, and traditions. The significance of being a National Heritage Place makes the monastery special and often acts as a magnet for some visitors. It is also noted that the Tourism Authority of Thailand helps promote the monastery as a tourist attraction of the province.

Lack of consultation and cooperation between stakeholders is one of the main things that require improvement. Communication and involvement in the process of planning and managing are needed. Other major weaknesses of the monastery are the lack of interpretation which is the key to ensuring the quality of visitor experience, effective management, and heritage conservation. Visitors to Muang Songkhla district are largely recreation oriented. That is why the monastery has not many visitors. The common universal problem of inadequate funding for the conservation and management is another weakness of Wat Matchimawat.

It is possible to increase public awareness and understanding about the significance of the monastery and the need for conservation if effective interpretation can be employed and at the same time encouraging more visitors to visit the monastery. Effective visitor management, interpretation, and museum displays give the monastery an opportunity to charge an entry fee to the museum. Since Wat Matchimawat has long experience working with the Fine Arts Department in the conservation work of its heritage assets whilst its role as the centre of the governing and management of the monks in Dhammayuttika Nikaya both at the district and provincial levels, the monastery may give other monasteries advice on heritage conservation and management. Songkhla has many heritage places while Muang Songkhla district itself has more than ten heritage places, including Wat Matchimawat. These entire heritage places are close to each other, thus it is possible to develop a heritage trail to enable the visitors to understand more about Songkhla province, its history, people, and culture.

A downwards economic situation together with the high petrol price may have an impact on travel decision of potential visitors. They may travel less frequently or have shorter holidays. Violence, war, terrorism, and the avian flu create an unfavourable travel climate. Although Wat Matchimawat, as well as Muang Songkhla district, has not been directly impacted by flood and landslide, these natural disasters greatly damaged the nearby districts, including Hat Yai and other southern provinces. Thus was very difficult to go to Muang Songkhla district when these natural disasters happened. In addition, floods and landslides have huge impact on travel decision of the visitors.

The lack of coordination between all levels of government regarding tourism is another threat to be considered. At the high governmental level, there have been several and rapid changes in the top management level dealing with the tourism. This was clearly seen in the year 2005, when Ministers responsible for Tourism and Sports and Cultural were changed. Changes in management ideas or strategies of these new officials may lead to the confusion of or slow response from the lower officials. Moreover, the Tourism Authority of Thailand (TAT) did not work harmoniously with

the government thus in the year 2005, an official committee responsible for tourism management of Thailand had been set up to change the organizational management and operation of the TAT. This was done under the concept of ‘surgery to jump’, which means the rapid overall change for better outcomes. Looking at the local and provincial levels, there is seen that some governmental offices are still doing their own things about tourism. While tourism brochures and leaflets about Songkhla are provided by the TAT, the Songkhla Municipality Office organizes its own brochures. Each office supplies only its own tourism promotional materials.

Table 3 SWOT analysis of Wat Matchimawat

Strengths	Weaknesses
<ul style="list-style-type: none"> • Recognized as a National Heritage Place • Listed as one of the tourist attractions in Songkhla province by the Tourism Authority of Thailand • History, heritage assets, culture, and arts • Museum • Continuous preserved and maintained • Available all year round • Proximity of international airport, train station, bus terminal and ferry • Proximity of other attractions • Easy accessible location 	<ul style="list-style-type: none"> • Lack of consultation and cooperation between stakeholders • Lack of interpretation • Guided tours are available only for advanced booking groups • Short opening hours of the museum • Limited supplies of the monastery’s free pamphlet • Scarce sign-posting in general and lack of explanatory signs at important buildings and structures • Mostly recreation oriented visitors rather than cultural oriented • Inadequate fundings
Opportunities	Threats
<ul style="list-style-type: none"> • Attract more visitors • Increase awareness of the value of the heritage place and conservation • Giving examples, advice on guidelines about heritage conservation and management to other monasteries • Development of heritage trail • Charging entry fee for the museum 	<ul style="list-style-type: none"> • Tendency to short break holidays • Instability in global political climate; threat of war and terrorism • Instability in national political climate; southern violence • Oil price fluctuation and impact on petrol price • The spreading of avian flu decease • Impacts of natural disasters, including flood and landslide in the southern provinces • Lack of coordination between all levels of government regarding tourism • Uncoordinated tourism plans and developments between private and government sector • Competitions from other destinations

Source: Pensuda Chouchaisit, 15 December 2005.

The uncoordinated tourism plans and developments between private and government sectors led to the establishment of a committee. Its members are solely from the private sector, including the Association of Thai Travel Agents (ATTA), Thai Hotels Association (THA), and the Association of Domestic Travel (ADT). While the Tourism Authority of Thailand sets up and follows the official marketing and promotional plans and development guidelines, a committee from the private sector tries to propose what it thinks possible and appropriate regarding the tourism

marketing and promotion. The written proposal will be sent to all government offices, which are responsible for the tourism industry, with an aim of better coordination between private and government sector. In addition, there is not much involvement of the local people concerning the tourism plans and developments. Thus the plans and developments are viewed as the 'official blueprints', which may not fit to the site and local people.

The competition in the global tourism industry is greatly increased. Focusing at some Asian destinations like Hong Kong, Macau, Singapore, and Malaysia, they all have developed new tourism selling points. The Hong Kong Disneyland and the Sky Plaza Entertainment Complex, Macau's Las Vegas of Asia project and the development of the A-MA Cultural Village, the development of two new casinos in Singapore, and Malaysia's new yacht marina and cable car on Langkawi Island, all these are tourism competitors of Wat Matchimawat. Within Thailand or even in Songkhla province, there are many choices of tourism destination for the visitors. Thus the monastery faces both local and international tourism competitions.

Objectives (what do we wish to achieve?)

Developing the management objectives for the heritage place is to set the framework giving direction on what we wish to achieve for the heritage place. Management objectives for the heritage place are also shaped by many factors, including its significance, the key management issues, and the wants and ideas of the stakeholders regarding the place.

The objectives set out below flow from an understanding of the living nature of Wat Matchimawat, the pressures of its values and importance, the understanding of major related issues, and the strengths, weaknesses, opportunities, and threats associated with the monastery.

Objective 1

To safeguard the values and significance of Wat Matchimawat

Objective 2

To get more involvement and coordination from the stakeholders in the management of the monastery

Objective 3

To maintain wherever possible and where practicable enhance, the activities and present use of the monastery, which relate to its existing significance

Objective 4

To raise the understanding and awareness of all parties (government, professional, private sector, and community, including youth) on the needs and importance of the care and protection of the monastery

Objective 5

To draw attention to the need for cooperation in planning and continuity of conservation advice

Objective 6

To retain the character and quality of the buildings, structures, and its various elements, including the immediate setting

Objective 7

Secure the repair, maintenance and appropriate sustainable use of and disused or damaged buildings or structures within Wat Matchimawat

Objective 8

Ensure that all heritage buildings, structures, and various elements in the monastery are acknowledged and understood as integral parts of the overall values of the place and are managed accordingly

Objective 9

To draw attention to the need for regular maintenance, the most basic but very important means of conservation

Objective 10

Ensure that adequate funding is available and is appropriately used for the conservation of the monastery

Objective 11

To ensure the arrangements for risks and security preparedness are addressed as part of the day to day management of the monastery

Objective 12

To consider the appropriateness of establishing strategy for the landscape of the monastery, which would address maintenance, renewal and replacement of trees, street furniture and signs, a design guide to suggest materials and form to be used, which would be sensitive to the values of the place

Objective 13

Establish an effective interpretation for the monastery while ensuring that there is interpretation accessible to all, presenting a comprehensive view of the values of the place and the issues involved in its management

Objective 14

Ensure the use of Wat Matchimawat as a comprehensive educational and training tool, with access to all according to the principles of Life Long Learning

Objective 15

Ensure that visitors to the monastery, whatever the purpose of their visit, find their experience to be enjoyable, accessible, inclusive, and comfortable

Objective 16

To consider how a strategy could be developed to optimize and coordinate intellectual access for tourists, school children and other interest groups, as well as for local residents

Objective 17

Ensure the sustainable tourism development is reached

Strategies (what do we need to do?)

A firm understanding of significance and the issues that affect the place is helpful in developing strategies for reaching the management objectives. The management strategies for Wat Matchimawat, which will be talked about later, are basically focused on four main areas namely, the management, conservation, interpretation, and tourism.

Although the current management of the monastery is based on the involvement of people through a committee, there is still a need for more and wider involvement, especially from local authorities and representatives from institutions and organizations. The monastery needs to inform and communicate with all the people, introducing itself, stating why the involvement is needed, and showing intention for invitation. The information board placed at the monastery, word-of-mouth, formal letter, and community radio channel may be used as the communication tools. In addition to the involvement in general management of the monastery, the conservation involvement is also essential. Since the monastery, as the owner and keeper of the heritage place, is not an expert in conservation field, it would be helpful to get more involvement from the experts. Despite the direct conservation involvement from the Fine Arts Department, there are other institutions or organizations worth thinking of. The educational institutions, both local and national levels, The Association of Siamese Architects under Royal Patronage (ASA), The Siam Society under Royal Patronage, and The International Council on Monuments and Sites Thailand (ICOMOS Thailand) can give information, advices, comments, and suggestions regarding the conservation field. Developing a conservation network with the above experts is regarded as an additional alternative for effective conservation of Wat Matchimawat.

All heritage buildings, structures, and elements within Wat Matchimawat need to be regarded as significant, contributing to the meaning of the monastery as a whole. The assessment (including analysis of historical records, conservation records, and inspection of the existing condition) and the records of the assessment of all heritage buildings, structures, and elements are required. The Chinese style monk's residence (kuti kengjeen), the monastery walls and the guardians placed at the corners of them, the passageway, well, some wooden monks' residences, and the pavilion next to the well, which was a former kitchen (gabpiya kudee), are also among those significant parts of the monastery and need to be assessed and recorded. In inspecting the existing condition of the heritage assets, the visual recording in the form of photographs or video can also be a very helpful tool. Detailed assessment records, plans, and conservation information of all the heritage assets as well as the original historical

records and written materials should be kept in a permanent archive at the present monastery's library. A copy of all these should be produced with the aid of information technology, using computer for example, and made publicly available, subject to requirements of security and privacy, and where this is culturally appropriate. The introduction of new technology in record keeping also facilitates the access of conservation information by the monastery and people involved with lesser efforts.

The conservation of Wat Matchimawat should be carried out proactively or to prevent the problems rather than as problems occur. Regular inspection and maintenance are needed here as they are the most basic, important, and economic means of conservation. A routine maintenance programme should be established to carry out regular monitoring, to prevent or eliminate potential threats, and to repair minor deterioration. The weed removal should be part of the monastery's regular maintenance. The growth of weeds and invasive trees, especially on or close to the heritage assets, can adversely affect their visual qualities and even physically damage the heritage assets. Care should be taken when attempting to remove these weeds or trees. Such an operation should be confined to killing off the weeds or trees over a period of time. The manual removal of weeds and trees can be done where this not cause damage to heritage assets. If poisoning is necessary, expert advice should be sought for the appropriate selective herbicide as other problems such as erosion or death of nearby plantings can arise. For the purpose of conservation and safety reason, vehicles should not be allowed to enter the monastery while motor cycles can enter and exit using the same gate, this is to avoid using the monastery's passageway as shortcut. While the west gate is elevated higher from the road surface and has stairs, barriers should be placed at two gates on the north and east. The south gate can be left for motorcycles as it is the most frequent used by motor cycle drivers while situated far from lawn, heritage passageway, and heritahe buildings.

Now let us look closely at the proposed conservation procedures for each heritage asset of Wat Matchimawat. Starting from the monastery's walls and the guardians, weeds and invasive trees should be firstly removed then the minor deterioration of the guardians on the walls should be repaired. The small decorations of the enclosed walls of the ordination hall, which were broken or missing, should be conserved by using terra-cotta instead of moulded cement if possible. This is to respect and be sympathetic to the context and character of the enclosed walls. The mural paintings inside the ordination hall can be protected from touching by the introduction of barrier and/or additional interpretation. Plate 56 shows barrier that may be applied inside the ordination hall.



Plate 56 Barrier used inside the ordination hall of Wat Phrachetuphon Wimonmangkhalaram (Wat Pho)

Source: Pensuda Chouchaisit, photograph, 20 January 2006.

Heritage terra-cotta floor tiles, which were removed in the recent conservation of the ordination hall, can be re-using in the conservation of the King Rama V period monks' residences or the conseration of the passageway, which was damaged by vehicles. The stone flagpole stand (than saothong) should also need the weed removal.

Rain seems to cause major problems to the hermits' pavilion (sala reusi). Good roofing is urgently needed to eliminate further water damage to its murals whilst good drainage at the base of the pavilion is also needed to prevent damage caused by water and moisture. The conservation of terra-cotta bricks, murals, especially the traditional medicine formulae and the poems describing the postures of the hermits, need to be done. In addition, although the introduced concrete walkway of the hermits' pavilion is clearly distinguishable from other old walkways within the monastery, it is not sympathetic or respecting the character and context of the overall old walkways. The terra-cotta tiles should be laid on the walkway and to distinguish the new from old, the stamp of date and year when the new work undertaken or additional interpretation may be applied. Natural processes of weathering gradually make inscriptions on the Chinese stone stupa (tha) hard to read. The engraved letters have lost much of their paint while engraved pictures become less sharp. Although weathering effects cannot be halted, the advice from conservation experts may help halt the effects.

The repair and further decay prevention of the scripture house's gilded teak door panels are needed. This is to apply the proactive approach to conservation to avoid serious damage to the door panels. The museum, which was a former study hall, urgently needs its roof re-tiled to stop the possible damage to the building and the antique collections. The teaks, which are introduced trees and planted externally around the museum, should be replaced since teak is a very tall tree. It can grow more than ten metres high. Its branches and roots can damage the museum whilst its leaves which are dropped during winter and summer require considerable cleaning efforts because of the huge size of the leaf. The replacement of this inappropriate species should be based on knowledge and understanding of the character and nature of the trees and the purpose of the tree plantings. The expert advices on the selection of the trees will be helpful.

The adding of roller blinds to the Chinese style residential building (kuti kengjeen) should be sympathetic to the heritage building. It may be more appropriate to change the colour of the shades from blue to orange to correspond the terra-cotta roof tiles or from blue to red to correspond its door and windows. Fabric including contents, fixtures, and objects, which were removed as the result of the conservation should be classified into three main groups; the significant fabric, reusable fabric, and damaged fabric. The significant fabric should be catalogued, protected, and kept at the monastery. The reusable fabric, such as terra-cotta roof and floor tiles and timbers, should be carefully kept in the proper place to avoid damage so as to be reused and to avoid unfavourable visual impact on the monastery. However, it seems that there are too many used timbers kept on the ground without shelter for many years, waiting to be reused. The proposed procedure here is to consider how many timbers will the monastery keep and the excess to this should be given to other monasteries in need. This is better than keeping all timbers till they are no longer used. Finally, the damage fabric should be disposed.

Private companies are usually engaged to carry out the conservation work for Wat Matchimawat, more often with high costs or sometimes with undesired results. While monks and novices assumed primary responsibility for custodianship of the monastery, they were not actually trained in the conservation of cultural heritage assets. The use of private companies to do the conservation work also lessens the opportunity for local community to be fully involved in the conservation of the monastery. What proposed here is the setting up of conservation training programme for monks, novices, and other interested local community. The objectives of the programme are to raise community interest in monastery's conservation, build local capacity in the conservation of the tangible as well as intangible heritage, and increase community involvement in the conservation of the monastery. When working together on a project of value, the community can revive its spirit and sense of solidarity.

This training programme targets developing preventive conservation skills, within framework of economic sustainability and local support. The proposed training programme will also be conducted under the supervision of conservation architects, engineers, and registered contractors. By involving actors from multiple sectors, the training programme will create and put into place innovative, decentralized mechanism, which will then guarantee the programme's long-term sustainability with the support of local community and authorities at all levels. On site training programme and documentation of processes will incorporate photographic and video records of methodologies and techniques. These can be used as conservation and training records and will ensure that skills taught are authentic, and in turn, will inform authenticity in the conservation work. Table 4 shows the proposed activities that are necessary in developing conservation training programme.

Table 4 proposed activities that are necessary in developing conservation training programme

Activity	Objectives	Description	Outputs
- Organize meeting with potentially interested people	- to assess and record interest among potentially interested people	-outline, using examples, the potential use and benefit of the conservation training programme -discuss scope of the programme -identify and record interested people	- possible scope of programme identified - potential members of interim steering committee identified
- Establish interim steering committee and appoint publicity coordinator	- to establish an interim steering committee to help in the communication with the stakeholders and the preparation of public meeting - to appoint a publicity coordinator to help in raising interest in the programme among stakeholders and potential partners	- interim steering committee includes key stakeholders and key partners	- interim steering committee - publicity coordinator
- Raising community interest	- to raise public interest, awareness in, and support the programme - to ensure broad participation in the public meeting	The publicity coordinator organize public promotional information i.e. the use of posters, letters, leaflets, and to draw attention through government and non-government networks.	- informing about the public meeting - interested community, stakeholders, and potential partners
- Public meeting	- to identify stakeholders and their roles - to promote the idea of the programme to broader community - to develop overall goal of the programme - to establish conservation training programme steering committee	- discuss programme with public and build support - identify stakeholders and partners that are to be in the steering committee and those to be programme advisor	- community support for the programme - overall goal of the programme - stakeholders' roles are identified - conservation training programme steering committee
- Meeting of the conservation training programme steering committee	- to appoint conservation training programme coordinator	- a coordinator selected from key stakeholders is recommended	- conservation training programme coordinator appointed

Source: Pensuda Chouchaisit, 9 April 2007.

For safety reason, the current outdoor lighting poles should be fixed. Lighting poles with a sympathetic design may be used to improve the ambience of the place. However, for the convenience in changing the light bulbs and other maintenance work,

shorter lighting poles are recommended to replace the current ones. Plate 57 shows outdoor lighting of several monasteries in Bangkok, including Wat Pho, Wat Rajapradit, and Wat Suthatthepwararam.



Plate 57 Outdoor lighting of several monasteries

Source: Pensuda Chouchaisit, photograph, 20 January 2006.

Provision of the bins could eliminate the problem of improper waste disposal within the monastery compound. Size, form, design, material, and colour of the bins should be sympathetic to the values of the monastery whilst focusing on the visual homogeneity. Plate 58 shows an example of appropriate dustbin. Motor cycles should be prohibited from using the monastery's walkways as the short-cut to public roads. Currently, Wat Matchimawat provides parking lots for motor cycles near its south gate for students of Mahamakut Ratchawittayalai University and visitors. What is proposed here is to allow entering and exit through the south gate only whilst the use of motor cycles beyond the parking area should be prohibited. Interpretation and cooperation from local residents are essential.

Adequate funding is one of the basic requirements for heritage conservation of all kinds. Part of the conservation funding of Wat Matchimawat is obtained from the accumulation of donations. In addition to the dependence on personal contacts and word of mouth in obtaining donations, publicity through the use of posters, letters, panel boards, photo exhibitions, or seminars are recommended. This is not only to raise public awareness of the importance of the monastery but also to draw public attention to the donation for conservation. Besides donations in the form of money, donations in the form of construction materials such as sand, mortar, painting colours, timbers, wooden boards, and roof tiles for example, can be an alternative. This is more applicable to donors who are manufacturers or suppliers of the construction materials. If the panel board or hanging piece of cloth indicating the conservation sponsorship of these manufacturers or suppliers, this can lead to the 'win-win situation', where the monastery can complete its conservation project while the donors can publicly show their corporate social responsibilities (CSR). Nowadays, the CSR is used as marketing tools to boost corporate image. The notification of conservation sponsorships from general public through the use of panel board or hanging cloth can also apply. This is to show cooperation in the conservation work and gratitude for the sponsorship

obtained. Plate 59 shows a panel board indicating conservation sponsorship at Wat Pho, Bangkok.



Plate 58 Litterbin in Hyde Park, London
Source: Pensuda Chouchaisit, photograph, 11 October 2005.



Plate 59 The notification of conservation sponsorship at Wat Pho
Source: Pensuda Chouchaisit, photograph, 20 January 2006.

Although it is proposed that the museum should charge an entry fee, this is not to increase revenue of the monastery but it is to make museum visitors pay more attention to what they can get from their visit comparing to the value of their money paid as the entry fee. This is mainly for psychological reasons. Pornsiri Buranakhet, who has almost twenty years experience in helping her father managing one of the famous private museums named ‘Pipitapan Peunban Ja Thawee’ in Phisanulok province, learnt from her experience that visitors, especially school children, pay more attention to museum collections and her interpretation when an entry fee was applied, even sometimes it was only one baht per person.

Successful heritage management is impossible without adequate and effective interpretation thus the importance of interpretation should not be overlooked. Interpretation can be used to increase public awareness about Wat Matchimawat and its heritage assets, or as part of a broader exercise to raise general awareness of heritage values and the need to protect them. Site specific interpretation can give the community the opportunity to learn about the monastery and its heritage assets, which can lead to a more rewarding experience and often forms part of personal education and development in a more general sense. The site specific interpretation can convey information of both a general and a more detailed and specialized nature about, for

example, the history of the monastery and its heritage assets, architectural styles, or building techniques. Information can also relate to a type of feature more generally. This information may situate the example in a broader historical, social, and cultural context in a way that helps the visitors place the specific knowledge about Wat Matchimawat and its heritage assets into their broader knowledge-base, for example, Thailand's or Songkhla's histories, societies, and cultures. This is to aim at specific education for the community. In addition, interpretation can convey broader community education messages. These include those designed to influence general attitudes to heritage. A demonstration of the need to conserve, manage, and care for Wat Matchimawat can translate into a better understanding and a greater acceptance of the need to conserve heritage in general. This is to aim at general education for the community.

An interpretation panel board with general information, photographs, map, and layout of Wat Matchimawat is proposed as an introductory element, preparing the visitors for what is to come. Plate 60 shows an interpretation panel boards used in Wat Pho, Bangkok. On-site leaflets or single sheets can be used to provide further information from what is presented on the introductory interpretation panel board. These leaflets or single sheets should be laminated for weather protection and reusing, with visitors requested to return when they leave. This is due to budget constrains and the avoidance of resource wasting, as some visitors do not need the printed material beyond their visit. Figure 12 shows a mock-up of two-sided single sheet interpretation for Wat Matchimawat. The interpretation board as well as the printed material should be in Thai and English. This is a proper way of providing for the diversity of visit needs. Moreover, they need to have a balance between brevity and detail whilst lettering, photographs, and graphics need to be of a size easily seen and read.

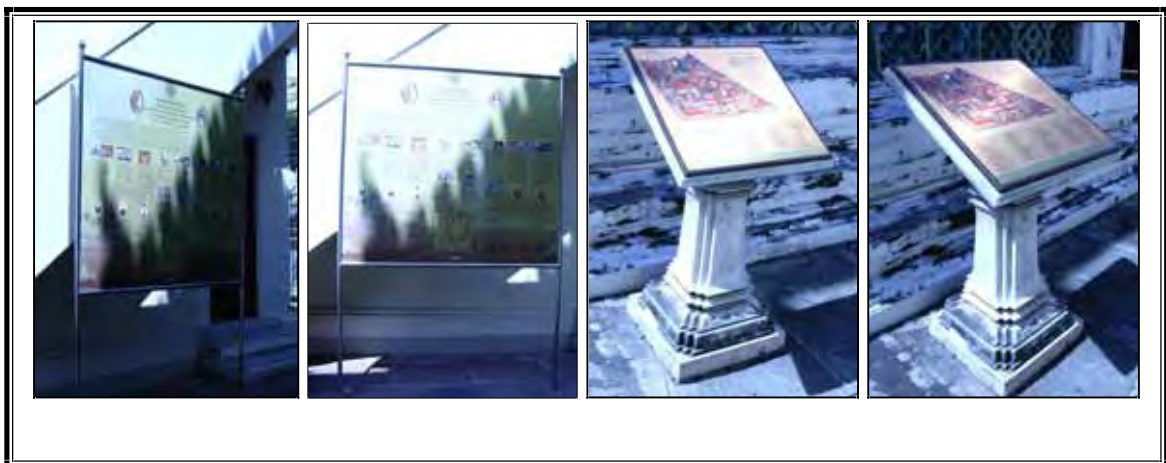


Plate 60 Interpretation panel boards used in Wat Pho
Source: Pensuda Chounchaisit, photograph, 20 January 2006.

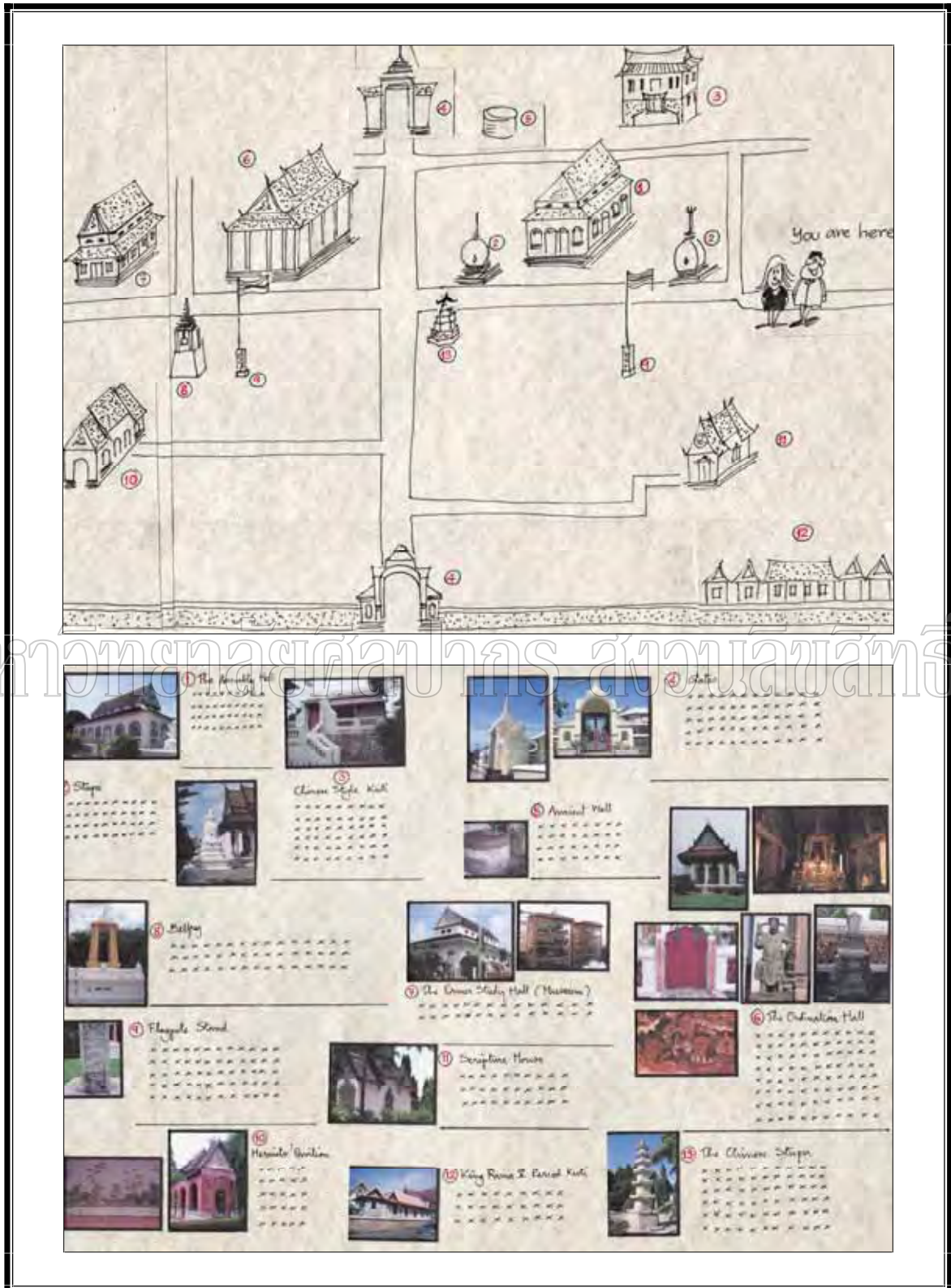


Figure 12 A mock-up of two-sided single sheet interpretation for Wat Matchimawat
 Source : Pensuda Chounchaisit, 4 July 2007.

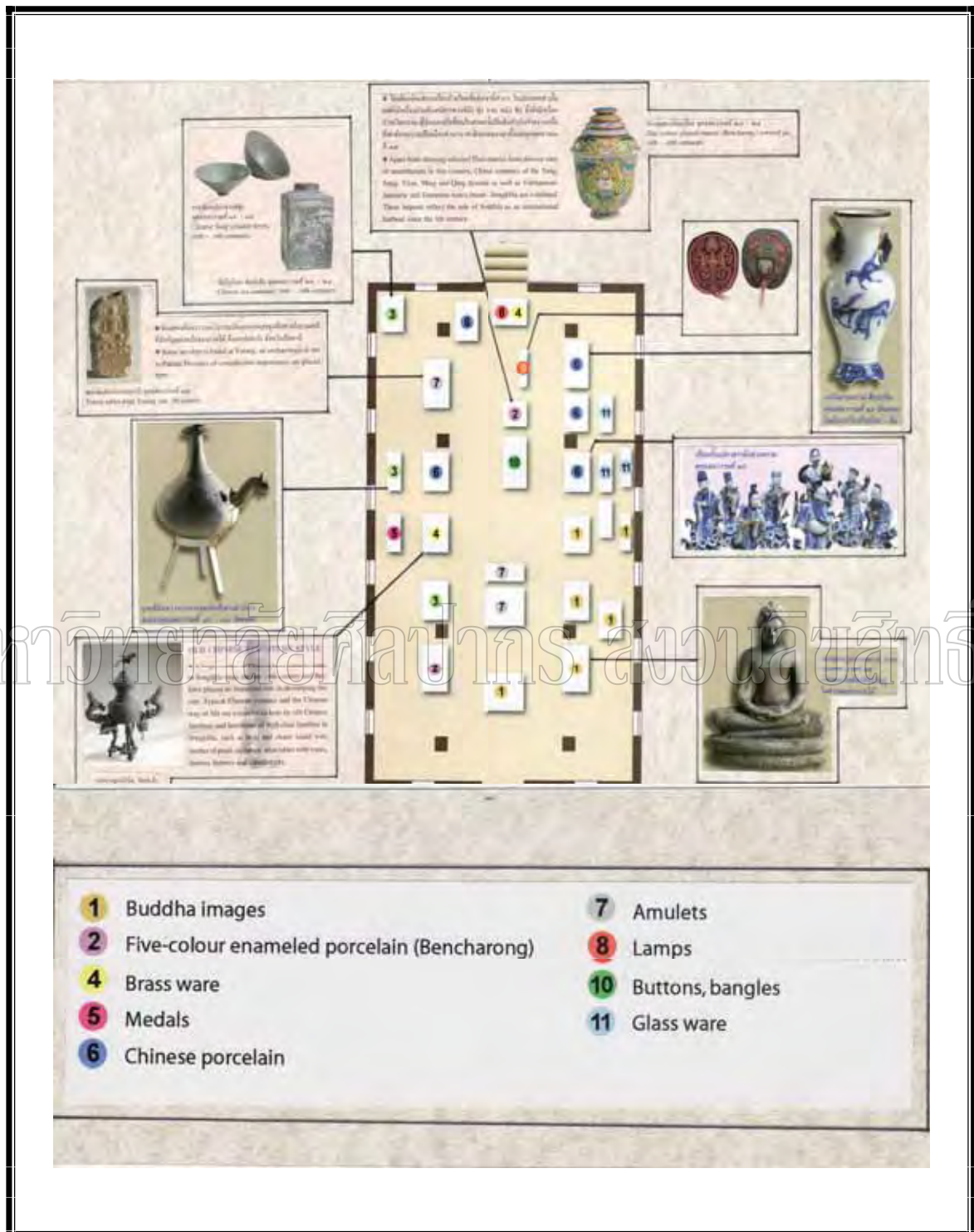


Figure 13 A mock-up of single sheet interpretation about the museum
Source: Pensuda Chouchaisit, 5 July 2007.

There are advantages to using guides. Firstly, guides can provide information as one moves around a site, something that would otherwise require a lot of signs which, at times would be too intrusive. Secondly, guides, especially the experienced ones, can adapt the presentation content to different groups. Thirdly, the mere presence and official standing of the guides can influence visitor behaviour and dissuade harmful, dangerous, or disruptive activities, and, when necessary, explicitly comment on behaviour and request compliance. Finally, visitors can question guides if they require further information (Aplin 2002: 43-44). In addition to monks who act as the guides, voluntary guides, whether local residents or school children for example, may take part in the monastery's interpretation programme. The amateurs are invaluable in small local heritage site lacking the personnels and budgets like Wat Matchimawat. Monastery's guides should be thoroughly knowledgeable about the site whilst can present the basic information clearly and concisely, reserving detailed information for answers to specific questions. Moreover, they should be capable of maintaining visitors' interest. Training programmes for monastery's guides are essential.

Interpretation about the monastery's museum and its antique collections is also needed. It is necessary as a process of using displays and associated information to convey messages about objects and the meanings which the museum attaches to them; and of selecting appropriate media and techniques to communicate effectively with target audiences (Museum Practice 1997: 36, quoted in Black 2005: 184). Interpretation is also a means by which the museum delivers its content (AAM 1999: 81, quoted in Black 2005: 184), where content is any information that pertains to the material object or physical site that has been designed or shaped for visitors viewing the object or visiting the site. Equally, the content is any information or memories or experiences the visitors have accumulated and use to make sense of their viewing of an object or the experience of a heritage site (Staiff 2002). The laminated interpretation leaflets or single sheets about the museum and its collections can be applied, where visitors are requested to return when they leave. Figure 13 shows a mock-up of single sheet interpretation about the museum. Significant parts or objects, which are no longer used and only kept at the exhibition building, situated next to the museum, can be displayed for viewing. A temporary exhibition with the use of interpretation can be organized as a trial before deciding to make it a permanent one. A thematic approach to interpretation is proposed for the display of museum collections and significant parts or objects. The main aim of the thematic approach is to convey ideas or meanings, not facts. A theme is the message or storyline we use to help audiences understand the topic subject matter that a museum display is about or in other words, a theme is an aid in enriching the historical context and stories behind the objects displayed. The topic of a museum display used for Wat Matchimawat can be 'History of Songkhla' where the theme can be 'Cultural development of Songkhla'. The display can present the development and changing of religious beliefs, through collections of Hindu illustrated God and Buddha images and amulets whilst the development and exchange of culture are presented by the collections of ceramics, porcelain, brass ware, glass ware, and other equipments. Finally, the influences of central culture (culture from the capital city of Bangkok) are presented by the collections of medals, buttons, bangles, and commemorative Buddhist fans. As the museum collections of Wat Matchimawat are set out to create permanent displays, it does not mean the displays are to be used forever. The changing of content on a small or large scale can be introduced to the

displays easily and cheaply. “One of the great joys of permanent collections is the opportunity to redisplay them and, therefore, enable visitors to view them afresh” (Black 2005: 207). Interpretation is also proposed to be used concerning the conservation of the monastery. To avoid lessening the quality of experiences of visitors to Wat Matchimawat when conservation work is in progress, an interpretation board describing with photographs or graphics about the conservation work should be presented near the heritage asset being conserved. It can be used to raise visitor awareness of values of the heritage asset and the need and how to protect it. Plate 61 shows an interpretation concerning the conservation work of a heritage building, The Ala Napoleonica, Venice.

Information for visitors can assist the heritage management of Wat Matchimawat. It should be more effective to give the public reasons behind directions and prohibitions set by the monastery, for example, certain behaviours may be suggested, requested, or even insisted upon to ensure the safety of the visitors themselves, the enjoyment of other visitors’ experiences, the preservation of the monastery’s values or the care and protection of the monastery’s heritage assets. Plate 62 shows such advice at the Bangkok National Museum. Although the current use of fences and other barriers assists, whether more or less, visitor control of the monastery, this may be unfavourably perceived as being intrusive because of the lack of explanations of the control. Thus what needs to be put forward for consideration is a mixture of visitor control and interpretation. Signage that gives directions within Wat Matchimawat should be visually harmonious and with a sense of fit. For durable quality, the direction signs and posts should be made using metal instead of wood whilst the letterings need to be large enough for easy reading. Plate 63 shows direction signpost placed outside the Grand Palace, Bangkok.



Plate 61 Interpretation concerning the conservation work of the Ala Napoleonica, Venice

Source: Pensuda Chounchaisit, photograph, 5 May 2005.



Plate 62 The interpretation that assists the management of Bangkok National Museum
Source: Pensuda Chouchaisit, photograph, 20 January 2006.



Plate 63 Signpost placed outside the Grand Palace, Bangkok
Source: Pensuda Chouchaisit, photograph, 20 January 2006.

Culture is regarded as one of tourism's main attractions. Every place would seem blandly the same without culture to make the difference. "With no destination dissimilar, a journey would hardly ever be deemed so desirable as to be 'necessary'..." (Boniface 1995). Notably, without their different cultural heritages, places everywhere would have little to offer that would attract for purposes of tourism. Nevertheless, not all cultural heritage places have tourism potential. Moreover, not all tourism attractions have the same degree of compulsion to visit. The common features of cultural heritage places with tourism potential include: it is known beyond the local heritage community, it provides experiences that can be consumed, it is accessible (McKercher and du Cros 2002: 33). McKercher and du Cros also pointed out that the first key to the successful management of any cultural heritage place, which has tourism potential, is to accept that it is a tourism attraction and must be managed as such, at least in part, for tourism use. The management of a place must include management plans that will ensure the needs, wants, and desires of tourists visiting the place are satisfied, whilst at the same time ensuring that the significance and integrity of the cultural heritage place are maintained. This is a real challenge in cultural

heritage management as the needs of the place, its user, and its presenter are to be met. In cultural tourism, the user refers to tourist whilst the presenter includes either a person or persons immediately involved in making a cultural provision for the visitor and the community, which serves as a host to the visitor. Cultural tourism is thus a three-way relationship between a site, its user, and its presenter. To make this relationship as happy and suitable as possible for all three, sustainable cultural tourism is needed. However, the concept of sustainability is meant, understood, or used differently by different people. To some, sustainability is focused on the use values of resources. In contrast, to others, sustainability is focused on the conservation values of resources, which sometimes obstructs or rejects the use. “In reality, sustainability is or should incorporate, both use and conservation values in overall management activities” (McKercher and du Cros 2002: 171). Professor Nithi Eawsriwong, a respected local social critic, defined sustainable tourism as sharing opportunity and resources with all parties to ensure equitable distribution of benefits (Karnjana Karnjanatawe, Bangkok Post, 1 December 2005). According to him, sustainable tourism should lead to the sustainability of natural resources, society, culture, and economy. Natural resources, need to be conserved because apart from pulling in tourists, they also serve as sources of food for local people and modes of transportation. When profits are concentrated in the hands of a few, little is left for others in the business who ever struggle to make ends meet, and when that becomes the case, social problems may occur. Culture reflects a way of life of people or society in a place or environment and it should not be distorted by tourism. Finally, tourism, whether directly or indirectly, should be an income generator for local people.

Tourism for Wat Matchimawat should also be sustainable. However, all parties concerned should have clear and mutual understanding about the concept of sustainable tourism. Wat Matchimawat is a small heritage place in a quiet town thus successfully attracting tourists to visit the monastery is not such an easy job and it is hard to ‘go it alone’. What is proposed here is to link the monastery to other tourist attractions. Linked destinations can be developed into a more substantial attraction of a heritage trail, by including other attractions such as areas of natural and scenic beauty of Samila Beach and leisure activities along Chalatat Beach. Themes can also be applied to a heritage trail for better focus on the destinations and their linkages. ‘Developing City of Songkhla’ is a proposed theme for cultural heritage trail, which includes Wat Matchimawat as one of the destinations. This trail starts with;

1. The Institute of Southern Thai Studies

It is the centre for southern culture research and studies, situated on Kor Yor (Yor Island). The institute has museum that houses antiques and artifacts which reflect local culture and wisdom. Visiting the place is a valuable introduction to history, people, and culture of Songkhla. Plate 64 shows The Institute of Southern Thai Studies.

2. Khao Daeng

The area which was once the city of Songkhla (Songkhla Rim Khao Daeng) and set up by Muslim leader. Khao Daeng is in Singha Nakhon district, where old forts, gates, and city walls still can be found in this area. Plate 65 shows ancient fort, gate, and city wall at Khao Daeng.



Plate 64 The Institute of Southern Thai Studies

Source: Pensuda Chouchaisit, photograph, 14 May 2006.



Plate 65 Ancient fort and city wall at Khao Daeng

Source: Pensuda Chouchaisit, photograph, 14 May 2006.

3. Lamson

This is the area where former city of Songkhla (Songkhla Lamson) situated. Muslim community has lived in the area for long time. Graves of both Muslim and Chinese Governors, Buddhist monasteries, ancient well, and gate are the evidence of the settlement in the area. Plate 66 shows heritage places in Lamson

4. Cannon Fortress at Laem Sai

It was built by the Songkhla Governor in the time of King Rama IV as part of the fortifications protecting the all-important channel leading to the lake. There are thirty cannons, where eight are original and the rest are placed by the Fine Arts Department in the year 1972. Plate 67 shows the cannon fortress at Laem Sai

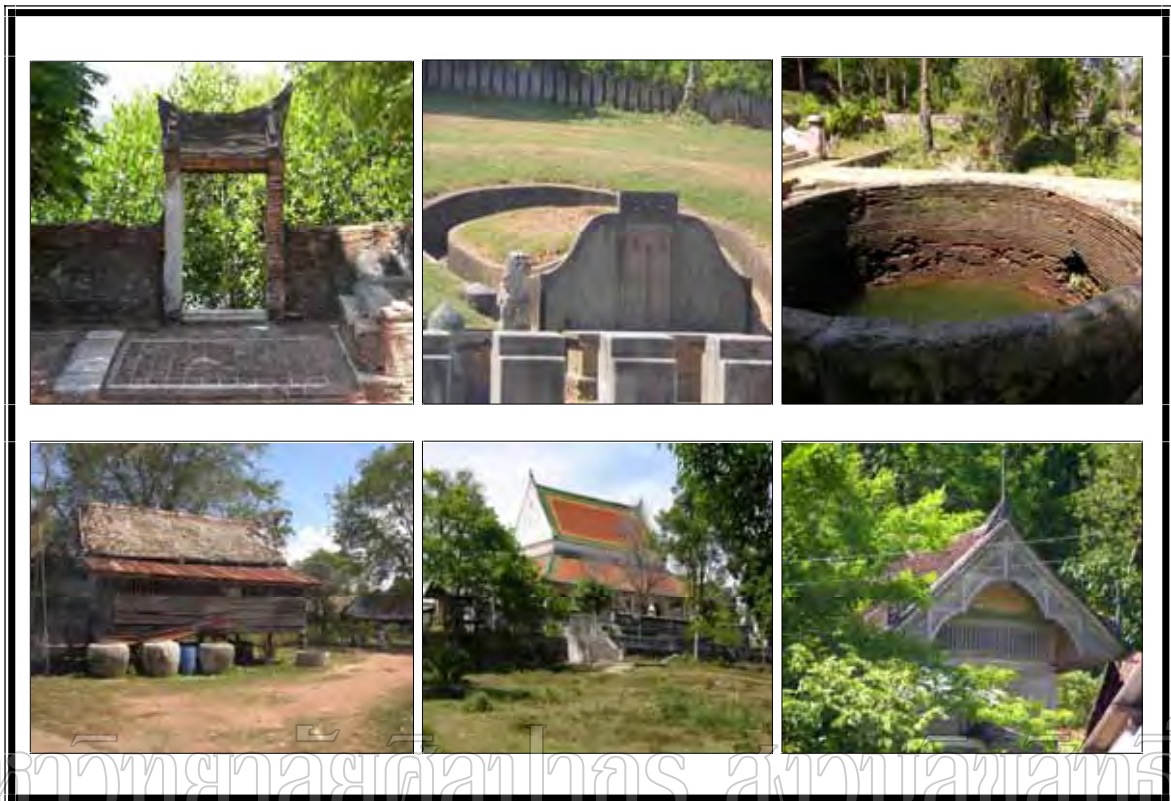


Plate 66 Heritage places in Lamson

Source: Pensuda Chounchaisit, photograph, 14 May 2006.



Plate 67 The cannon fortress at Laem Sai

Source: Pensuda Chounchaisit, photograph, 14 May 2006.

5. Khao Tangkuan

Khao Tangkuan offers a panoramic view of the entire city, fishing port, and the vast expanse of the Songkhla Lake. Visitors may either climb the steps or use the lifts to

reach the top of the hill. At present, the project to provide cable car service for tourism purposes between Khao Daeng and Khao Tangkuan is being studied. On Khao Tangkuan, there are a brick pavilion of Chinese and European architecture built for King Rama IV, an ancient stupa, and an old lighthouse. Plate 68 shows panoramic view from Khao Tangkuan, heritage structures, and the entrance to lifts on Khao Tangkuan.

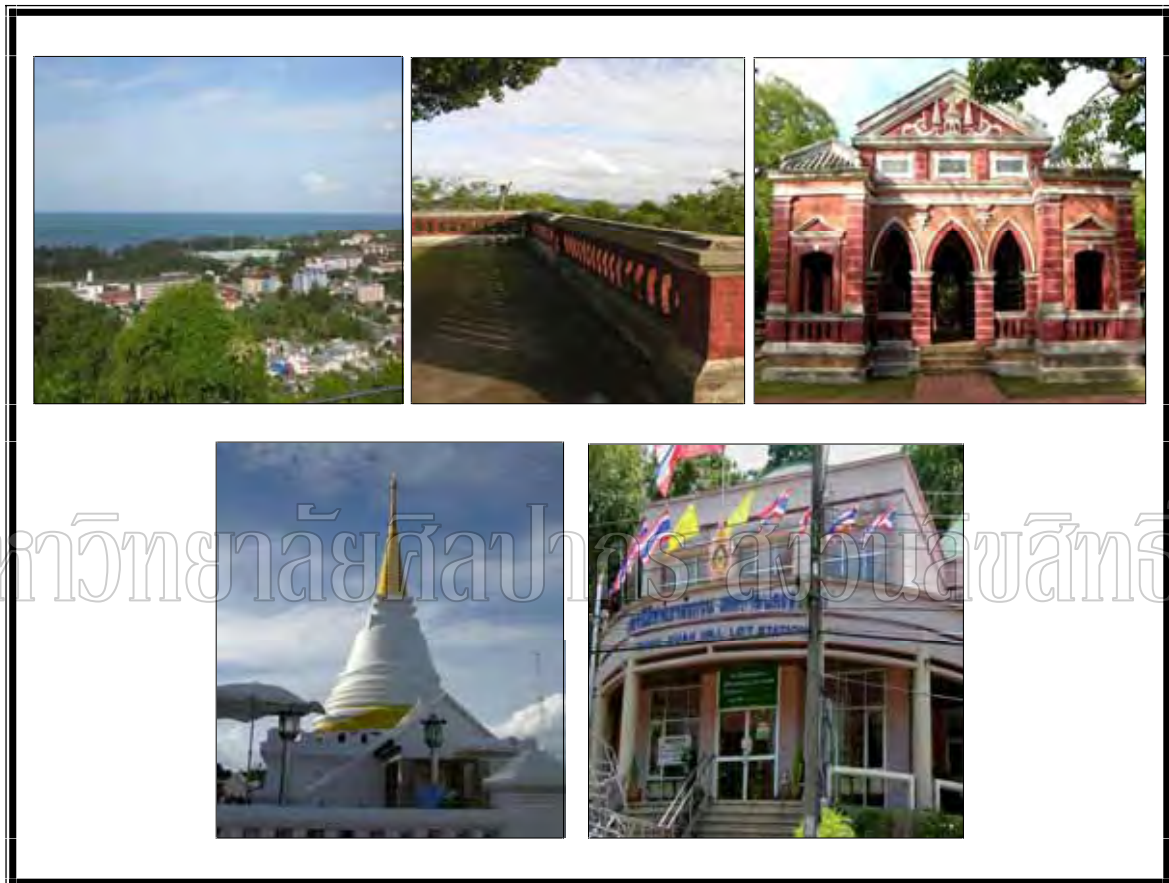


Plate 68 Panoramic view from Khao Tangkuan, heritage structures, and the entrance to lifts on Khao Tangkuan

Source: Pensuda Chounchaisit, photograph, 3 April 2007.

6. Songkhla National Museum

A walking tour can conveniently start with the Songkhla National Museum, formerly the residence of the Songkhla Governor, which has Chinese architectural style. The museum displays southern folk art and crafts, prehistoric finds, old Thai and Chinese ceramics, Chinese furniture, and information, pictures, photographs, and objects of the Na Songkhla clan. Plate 69 shows the Songkhla National Museum.



Plate 69 Songkhla National Museum

Source: Pensuda Chounchaisit, photograph, 3 April 2007.

7. Old city wall

Opposite to the museum is a short stretch of the old city walls, remaining intact to set the tone. It was built in the time of King Rama III. This remaining wall is one hundred and forty three metres long. Plate 70 shows the old city wall.

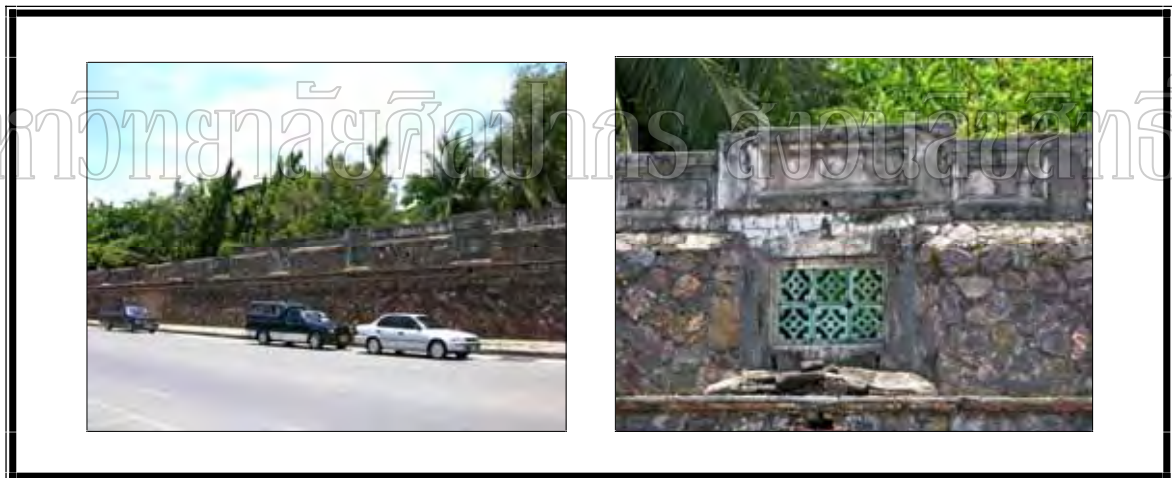


Plate 70 Old city wall

Source: Pensuda Chounchaisit, photograph, 3 April 2007.

8. Wat Matchimawat

A comfortable walk south from the old city walls leads to Wat Matchimawat, the most important monastery in the city, on Saiburi Road. Plate 71 shows Wat Matchimawat.

9. City pillar shrine

Walk north from the monastery to Nang Ngam Road, tourists can find the city pillar shrine, built at the time city of Songkhla moved to this side of the lake. Plate 72 shows the city pillar shrine.



Plate 71 Wat Matchimawat

Source: Pensuda Chounchaisit, photograph, 21 October 2004.



Plate 72 The city pillar shrine

Source: Pensuda Chounchaisit, photograph, 3 April 2007.

10. Old town area

Walk further along the roads of Nang Ngam, Nakhon Nai, Nakhon Nok, Yala, Yaring, and Pattani, tourists can see the old quarter of the city and have opportunity to do some shoppings. Besides the heritage buildings in their mix of Chinese, Portuguese, and Malay architectural styles in the old quarter, the life of the local people, though simple, is captivating and worth seeing. Many quaint old shops still offer local food, products, and services, such as those selling local sweets, those selling necessities for monks, and those repairing classic brandname bicycles like Raleigh. Plate 73 shows the old town area.



Plate 73 The old town area

Source: Pensuda Chounchaisit, photograph, 14 May 2006.

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The location of all destinations in the proposed cultural heritage trail can be clearly seen in Figure 14.

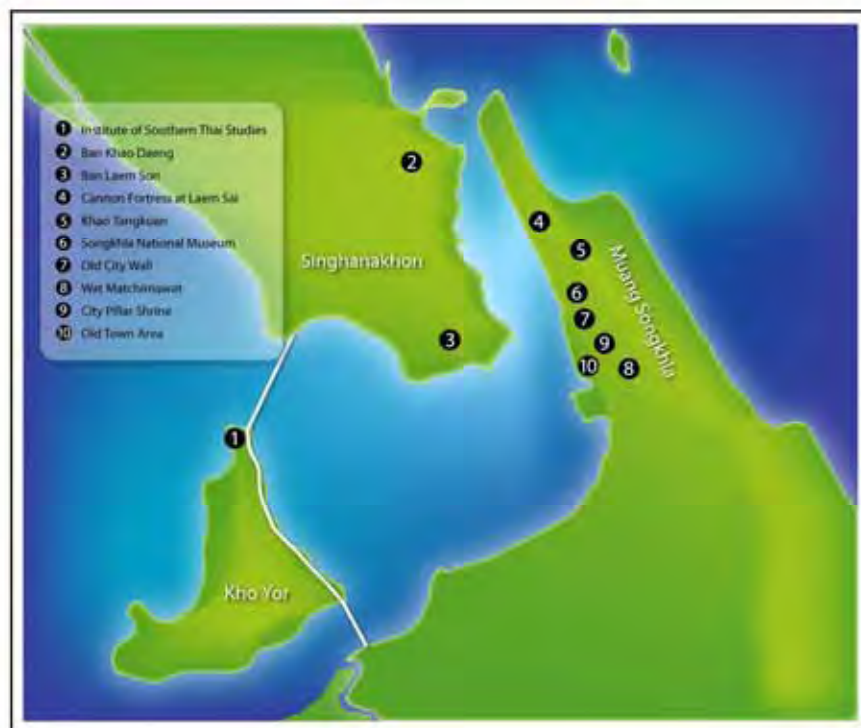


Figure 14 Proposed cultural heritage trail

Source: Pensuda Chounchaisit, survey, 23 December 2004.

Plan (what is our plan?)

This is to put all the above criteria (heritage place, people involved, information, heritage significance, related issues, objectives, and strategies) into a document that can be used to guide protection and management of Wat Matchimawat. Generally, the plan should include a list of person, persons, or organization responsible for carrying out actions of the plan. As mentioned earlier, this study clarified the roles of people involved in the protection of the monastery to ensure someone will be responsible for each proposed action. Monitoring should be included in the plan to measure any changes that may occur. It involves recording of the ongoing work on the plan, such as minutes of meetings and records of changes agreed, and recording the conservation status of the monastery using a standardized methodology and measures which can be repeated periodically. Moreover, by comparing past and present monitoring results, changes to the monastery- including elements, context, use, authenticity, protection and management plan of the monastery- can be observed, recorded, and described objectively. Though evaluating the results; trends, patterns, and rates of change experienced by the monastery can be identified and reported on. Based on such empirical results, the impacts and changes resulting to the monastery from management decisions or interventions can, over time, become better evaluated, understood, and predicted. When next monitoring comes, past claims and prediction can be evaluated. Monitoring at a regular one to three years intervals are suitable to see the impacts or changes on the monastery's visitor management and interpretation decision-making whilst a regular five to ten years intervals can be used to see in perspective, the impact, changes, and problems concerning the conservation of the monastery.

Actions (start doing it!)

After having a plan, it is time to implement it. However, make sure the implementation is based on keeping everyone involved as people may come and go during the implementation process. In addition, new interests, issues, and information should be taken into consideration in this process. Finally, keep on recording what the management has achieved. This is not only a reference of the monastery but it can be used in asking for supports and financial sponsors.

Revision (review it!)

A Management plan should stay up-to-date. The relevance of the plan should be periodically checked. The annual review can be arranged in the progress report whilst the major review of the plan after about five years should emphasis on revisiting all the steps in the planning process and changes can be made where necessary and appropriate.

In conclusion, the cultural heritage management of Wat Matchimawat started from a realization by monks of the values of the place and the desires to communicate these values to others without any standard management guidelines to follow. At first, the conservation ideas and effects that have taken place are coincidental with the values expressed in the Nara Document on Authenticity (International ICOMOS 1994).

Originally, Wat Matchimawat was constructed during late Ayutthaya period. Subsequent continuous repairs and even rebuilding of the buildings such as the ordination hall and the study hall, the authenticity of the monastery and its components have not been lessened. This is because the values of the place reside primarily in its spiritual meaning and use. Later with the help from professional, The Fine Arts Department, standard management guidelines were first applied. However, they were based on The Venice Charter, where emphasis was on physical fabric rather than social meanings.

As a number of charters and guidelines have been developed to assist and guide the management of places of cultural significance, Thailand has now only national legislation to protect its heritages, where a guiding methodology for effective implementation of management practice does not cover the areas like interpretation and tourism. Notwithstanding the cultural heritage management of Wat Matchimawat that follows the national legislation, many of its current management practice is not dissimilar to what is stated in many charters, for examples, the removed significant fabric resulting from conservation has been kept at the monastery (The Burra Charter), the recognition of the setting of the place (division of sungkawat and phuttawat areas), which reflects customs and traditions as expressed in the Principles for the Conservation of Heritage Sites in China (China ICOMOS). Moreover, its current cultural heritage management practice is also based on a cautious approach to change. This is similar to what The Burra Charter indicates; 'do as much as necessary to care for the place and to make it useable, but otherwise change it as little as possible so that its cultural significance is retained'. The current cultural heritage management practice of the monastery is somewhat a mixture of the Asian and Western approaches. However, many issues and matters are not included in its management practice. This study suggests a systematic approach to cultural heritage management starting from identification of the heritage place, finding out the people involved and who should be involved in the management of the monastery, consideration of the importance of information concerning the monastery, significance assessment, the consideration of related issues that may affect future of the monastery, developing of management objectives, thinking about what needs to be done to achieve the management objectives, assigning people to be responsible for the management actions, taking management actions, reviewing management process and updating any changes. In other words, this study outlining the important steps to develop a plan that is necessary in protecting and managing the heritage place. Moreover, the emphasis on the involvement of people, importance of communication, coordination, and cooperation are suggested in the cultural heritage management of Wat Matchimawat, which involves both the protection and presentation of the monastery. This is to encourage the stakeholders, especially the local community, to play a more direct and enlarged role in determining the future of their heritage. Stakeholder's partnership is not the mere grant or receipt of funds, but the sharing of knowledge, responsibility, and custodianship for the monastery.

To develop a good management plan whilst at the same time promoting stakeholders' involvements and participations, this study also suggests a public meeting. The meeting will give the monastery an opportunity to widely communicate with the community and other interested people and to know their perspectives, ideas,

expectations, involvements, and skills. Moreover, the public meeting will be able to help the monastery in its heritage identifying.

In the conservation of Wat Matchimawat, the proactive approach to conservation is suggested. The conservation training programme for monks, novices, and other interested people is also recommended. This programme may include field recording and documenting of the monastery's heritage buildings or structures, focusing on their present features and conditions, and the establishing of the routine maintenance programme, which is widely considered as the most basic, important, and economic means of conservation. Moreover, the conservation training programme can be used to promote the stakeholders' interests, involvements and participations in the conservation of the monastery. To secure continued conservation, authenticity, and survival of the values of the monastery, the character and condition of all heritage buildings, structures, and elements of the monastery should be assessed. This means the conservation of Wat Matchimawat should focus on all heritage assets, not only on some important buildings.

The increasing in numbers, improving of contents, designs, and mediums of the on site interpretation are recommended so as to make sure the public awareness about the monastery and its heritage assets as well as the general awareness of the heritage values and the need to protect them are widely and fully communicated. In addition, the monastery's guides training programme is another activity to ensure quality interpretations and visitors' experiences and to promote the involvement and participation of the local community.

Linking tourist attractions has much to gain by joining forces to promote Muang Songkhla. This can also apply to the linking of Muang Songkhla with other attractions in the province to promote Songkhla province as a whole. Development of heritage trails would give tourists an opportunity to discover and appreciate many aspects of Muang Songkhla. Such action would also contribute to visitor management, reducing pressures on central popular areas and extending time spent in Muang Songkhla. Shopping, dining, and lodging of tourists directly generate income to local community as these businesses are in the hands of local people. Whilst tourism contributes less to the monastery than to local community, it is hoped that local authorities as well as community will contribute part of income from tourism for use in the conservation and management of Wat Matchimawat. In this way sustainability in cultural heritage management and cultural tourism can be achieved.

Monitoring should be included in the monastery's management plan. This is to measure any changes that may occur. Monitoring at regular one to three years intervals are suitable to see the changes or impacts on the monastery's visitor management and interpretation decision-making. The regular five to ten years intervals can be used to see in perspective, the impacts, changes, and problems concerning the conservation of the monastery.

The revision of the plan should be done annually in the form of progress report. The major revision of the plan after about five to ten years is also needed. Finally, all the steps in planning process should be revisited while changes can be made where

appropriate or necessary. This is how we can make sure that the management plan of Wat Matchimawat always stays up-to-date.

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มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Appendix

Songkhla Province

Songkhla is one of the fourteen southern provinces of Thailand, which comprise Chumporn, Ranong, Suratthani, Pang-nga, Krabi, Nakhon Si Thammarat, Phatthalung, Trang, Phuket, Satun, Songkhla, Pattani, Yala, and Narathiwat. It is located on the eastern part of the lower south of Thailand, where Nakhon Si Thammarat and Pattalung are on the north, the Gulf of Thailand is on the east, Yala, Pattani, and the state of Kedah in Malaysia are on the south, and Phatthalung and Satun are on the west.

Songkhla is approximately nine hundred and fifty kilometres from Bangkok and covers an area of almost seven thousand seven hundred and seventy square kilometers. It is the twenty-seventh biggest province in Thailand and the third biggest southern province. Songkhla is divided into sixteen administrative districts (amphoe). These are:

- | | |
|-------------------|-------------------|
| 1. Muang Songkhla | 9. Thepha |
| 2. Hat Yai | 10. Sabayoi |
| 3. Chana | 11. Sadao |
| 4. Ranot | 12. Sathing Phra |
| 5. Bangklam | 13. Singha Nakhon |
| 6. Namon | 14. Khuanniang |
| 7. Klong Hoykhong | 15. Rattaphum |
| 8. Nathawee | 16. Krasaesin |

Geography

Songkhla locates on the Malay Peninsula, at the coast of the Gulf of Thailand. The province is about four metres above the sea level and its highest elevation at Khao Mai Kaeo is eight hundred and twenty one metres. It is generally made up of a flat plain in the east, shallow coastline to the north, mountains and forest lands to the west and south which slope gently towards Songkhla Lake.

Songkhla Lake is located between Phatthalung and Songkhla province and is commonly known to Thais as ‘thale sap Songkhla’, where ‘thale sap’ means the lake. Songkhla Lake is the country’s largest natural lake and is also the biggest lake in the Far East. It covers an area of about one thousand and forty square kilometres and has a north-south extent of seventy eight kilometres. The lake divides into four sections, namely Thale Noi, Thale Luang, Thale Sap, and Thale Sap Songkhla. Thale Noi is the northern section of Songkhla Lake, which has freshwater.



The location of Songkhla province

Source : The German Thai Link, Songkhla, Info and Datasheet [Online], Accessed 25 June 2003.

Available from <http://www.german-thai link.de/Details%20TH/UK/Provinces/South/Songkhla.html>



The locations of the administrative districts of Songkhla
 Source : “Songkhla,” *Trip Magazine* 7, 79 (May 2003) : 36.

The size of each administrative district of Songkhla province

District	Number of sub-districts	Area (Square kilometers)
Muang Songkhla	5	171.883
Hat Yai	12	1,038.300
Sadao	8	858.960
Chana	14	502.980
Ranot	12	783.840
Singha Nakhon	11	228.000
Rattaphum	5	650.000
Thepha	7	978.040
Sathing Phra	11	120.000
Nathawee	10	792.460
Sabayoi	9	866.000
Khuanniang	4	208.000
Namom	4	92.470
Krasaesin	4	96.400
Bangklam	4	92.790
Klong Hoykhong	4	285.200
Total	124	7,765.323

Source : Provincial Office of Songkhla, Prachakorn [Online], Accessed 24 June 2003.
Available from <http://www.songkhla.go.th/newweb45/data/401.htm>

In the middle section are Thale Luang and Thale Sap, which have either freshwater or acidic water depending on the season. The lowest section of the lake is Thale Sap Songkhla. At its mouth on the Gulf of Thailand near the city of Songkhla, the water becomes brackish. Local people sometimes refer to Songkhla Lake as Thale Nai (the inner sea) whilst the Gulf of Thailand is Thale Nok (the outer sea).

As Songkhla Lake is rich and diverse in ecosystem, fertile and a great source of water, people who live around the lake can benefit from farming, fishing, and water supply. It is also a heaven for a wide variety of birdlife.

Geographically, Songkhla has two main parts. The upper part is called 'Sathing Phra Peninsula', which includes Ranot, Krasaesin, Sathing Phra, and Singha Nakhon district. However, the local people prefer to call the area 'pandin bok' and call themselves 'chao bok'. 'Bok' is the local word means small elevated area thus 'pandin bok' means small elevated land and 'chao bok' means people of the small elevated land. The lower and bigger part includes the rest of the administrative districts. These two parts are connected by the Tinnasulanon Bridge, which is named after General

Prem Tinnasulanon, the former Prime Minister and the present Elder Statesman and Chief Privy Councillor, who is a native of the area. This bridge spans three kilometres across the Songkhla Lake while intersects through Kor Yor (Yor Island) in the middle of the lake.

There are only two seasons in Songkhla. From February to May is the summer and from June to January is the rainy season. The average temperature is around twenty eight to thirty degree Celsius.

In addition to the natural water resources from the lake and waterways, Songkhla has forests and minerals with quartz, granite, limestone, and tin being extracted.



Songkhla Lake and its sections

Source : Bartholomew, Thailand : World Travel Map (London: The Edinburgh Press Ltd., 1994).

Demography

Population

People who live in Songkhla include Thai Buddhists, Muslim Thai, and Chinese Thai. The total population is almost one million two hundred and sixty thousand where about six hundred and twenty thousand are males and six hundred and forty thousand are females. The population aged between fifteen and nineteen is the largest group of people in the province.

Almost twenty six percent of the total population lives in Hat Yai, followed by Muang Songkhla (city of Songkhla) at around thirteen percent while Krasaesin district has the lowest percentage of population. However, Muang Songkhla has the highest population density at around nine hundred and forty seven people per square kilometre or three times of the population density in Hat Yai.

Almost ninety nine percent of the population is in private households where seventy four point seven percent of them are the household owner. The detached house is the most popular type of the living quarter and follows by the row house and the brick row house respectively.

Religion

The two main religious in Songkhla are Buddhism and Islam. Seventy six point six percent of the population is Buddhist. Twenty three point two percent is Muslim while the rest are Catholic, Hindu, Sikh, and so forth.

Language

The majority of the local people use Thai language. However, they have Southern dialect, which is spoken fast. Some vocabularies are much different from those used in other parts of the country. This reflects the contact with various communities, such as people from India, Malaya, Java, China and Cambodia, and the receiving and blending of the cultures of those communities since the old time.

Education

Songkhla is the educational centre of the southern region of Thailand. There are all levels of education starting from kindergarten, elementary school to university level. Besides its many well-known secondary schools, Songkhla also boasts some of the country prestigious universities such as Prince of Songkhla University, Rajamankala Institute of Technology, and Rajabhat Institute for example.

The population of Songkhla

	Total	Males	Females
Total	1,255,662	615,316	640,346
Muang Songkhla	162,700	79,626	83,074
Sathing Phra	52,907	25,734	27,173
Chana	92,163	45,799	46,364
Nathawee	54,772	27,443	27,329
Thepa	64,636	32,128	32,508
Sabayoi	55,735	27,909	27,826
Ranot	78,387	38,794	39,593
Krasaesin	18,412	8,968	9,444
Rattaphum	65,585	32,328	33,257
Sadao	102,217	51,028	51,189
Hat Yai	324,596	154,862	169,734
Namom	20,597	10,084	10,513
Khuanniang	34,276	16,705	17,571
Bangklam	26,180	13,032	13,148
Klong Hoykhong	22,933	11,648	11,285
Singha Nakhon	79,566	39,228	40,338

Source: The National Statistics Office, Songkhla: Key indicators of the population and households, Population and Housing Census 2000 [Online], Accessed 20 November 2003

Available from <http://www.nso.go.th/pop2000/finalrep/songkhlafn.pdf>

The population of Songkhla by age group and sex

Age group	Population			Percentage		
	Total	Males	Females	Total	Males	Females
Total	1,255,662	615,316	640,346	100.0	100.0	100.0
0-4	102,061	52,743	49,318	8.1	8.6	7.7
5-9	110,359	56,953	53,406	8.8	9.3	8.3
10-14	113,372	57,742	55,630	9.0	9.4	8.7
15-19	120,180	60,444	59,736	9.6	9.8	9.3
20-24	115,913	56,704	59,209	9.2	9.2	9.2
25-29	111,415	53,288	58,127	8.9	8.7	9.1
30-34	106,156	50,425	55,731	8.5	8.2	8.7
35-39	101,174	48,445	52,729	8.1	7.9	8.2
40-44	87,036	41,535	45,501	6.9	6.8	7.1
45-49	70,709	34,457	36,252	5.6	5.6	5.7
50-54	52,839	25,498	27,341	4.2	4.1	4.3
55-59	43,042	21,197	21,845	3.4	3.4	3.4
60-64	39,760	19,007	20,753	3.2	3.1	3.2
65-69	30,498	14,173	16,325	2.4	2.3	2.5
70-74	23,553	10,920	12,633	1.9	1.8	2.0
75-79	13,350	5,946	7,404	1.1	1.0	1.2
80-84	8,041	3,419	4,622	0.6	0.6	0.7
85 and up	6,204	2,420	3,784	0.5	0.4	0.6

Source: The National Statistics Office, Songkhla: Key indicators of the population and households, Population and Housing Census 2000 [Online], Accessed 20 November 2003

Available from <http://www.nso.go.th/pop2000/finalrep/songkhlafn.pdf>

Songkhla's private households by type of living quarters and tenure of living

Type of living quarters And tenure of living quarters	Households	Percentage
Total living quarters	315,732	100.0
Detached house	216,027	68.4
Town house	11,749	3.7
Apartment, flat, and condominium	6,211	2.0
Row house	42,462	13.4
Brick row house	29,945	9.5
Others	7,064	2.2
Tenure of living quarters	315,732	100.0
Owner	235,846	74.7
Hire purchaser	3,322	1.1
Rent	44,589	14.1
Payment in kind for service	6,274	2.0
Rent free	19,743	6.3
Unknown	5,958	1.9

Source: The National Statistics Office, Songkhla: Key indicators of the population and households, Population and Housing Census 2000 [Online], Accessed 20 November 2003

Available from <http://www.nso.go.th/pop2000/finalrep/songkhlafn.pdf>

Economy

Economic situation of Songkhla mainly depends on agriculture, followed by commerce, general industry, and travel industry. The agriculture in the area involves fishing, livestock farming, and plantations including rice, rubber plant (*Hevea brasiliensis*), sugar palm, oil palm (*Elaeis guineensis*), durian (*Durio zibethinus*), coconut, banana, and mango. Rubber is one of Thailand's major export goods and Songkhla has the largest area of rubber plantation in Thailand. In the opening ceremony of the National Rubber Day, held at Songkhla on August 26, 2004, the Prime Minister Thaksin Shinawatra officially declared Songkhla as the 'Rubber City'. This is one of the strategies used to lead Thailand to be the 'World Rubber Hub'. Public and private companies and all kinds of shops are plenty within the province. Moreover, the southern industrial zone is located within Songkhla, where there are food, rubber, and wood processing plants, textile factories, and chemical and plastic factories for examples. Travel industry is another main source of income for Songkhla. There are hotels, restaurants, service businesses, and entertainment businesses, catered for tourists.



The ancient map of Thailand drawn by R.P. Placide, who came to Thailand in 1686 A.D.

Source : Charnvit Kasetsiri, *Ayutthaya: History and Politics* (Bangkok : Thammasat University Press, 2001), 25.



The ancient map of Thailand in the report of Sir John Bowring, British ambassador
 Source : Mulanithi Saranukrom Wattanatham Thai Thanakarn Thaipanich, "thalaesap Songkhla," Saranukrom Wattanatham Thai Paktai. 7(1999): 3061.

History

Geographically, ancient Songkhla is much different from today. At that time, the Songkhla Lake did not exist but it was a bay, having islands in front of it. The bay extended from Songkhla to Phatthalung and Nakhon Si Thammarat. According to the ancient map drawn by French who came to Ayutthaya in 1686 A.D., there was a big island near Ligor (Nakhon Si Thammarat) indicated as 'I.Goete Inficos' and four small islands near Singora (Songkhla). Later on, the big and four small islands transformed into one island which was indicated as 'Pulo Tantalam' or 'Tantalem' in many ancient maps drawn by foreigners.

Finally, the island transformed to be present Sathing Phra peninsula as the north of the island reached the mainland at Ligor (Nakhon Si Thammarat) and the Songkhla Lake was formed. The geographical transformations were the results of the accumulation of soil, sand, shells and dead corals over a period of time.

Songkhla has long history of settlements dated back to four thousand to five thousand years ago. At first, people lived on the elevated area or in the caves, which were on the western part of the present Songkhla. Various archaeological finds such as pottery, human and animal skeleton were discovered in the hilly area of Muang Songkhla, Rattaphum, and Sadao district. Then later they moved to settle in the fertile plain around the present Songkhla Lake and along the sand ridge of the present Sathing Phra peninsula. The evidences are a three thousand years old stone axe, found in Sathing Phra district and some stone tools found in Ranot district. The settlement in the lower and fertile area was for the agricultural purpose and this community development into agricultural societies was the basis for an evolution to towns later on. It is believed that the settlement moved down to lower and fertile area as the results of the population increasing while the natural resources on the highland were limited and the people gradually learning how to grow or rear plants, vegetable, fruit, and animal (Suttiwong Pongpaiboon 2001:30).

A Bronze Age ceremonial drum or Dongson drum found in Chana district shows that settlements then moved along the sea coast. The Dongson Culture was first discovered in Vietnam and later in China, Laos, Thailand, Cambodia, Malaysia, and Indonesia. The discovery of the drum in Chana district of Songkhla indicates people in the area contacted and had cultural exchange with other communities in other areas.

To look at the history of Songkhla, five main historic periods of time will be involved as follow:

- Early history (1 st.century B.C.- 5 th. century A.D.)
- 6 th- 12 th. century A.D. and Sukhothai period (mid-12 th. century A.D.- 1438 A.D.)
- Ayutthaya period (1350 -1767 A.D.)
- Thonburi period (1767 -1782 A.D.)
- Rattanakosin period (1782 A.D. onwards)

Early history (1 st. Century B.C. -5 th. Century A.D.)

During this period of time, there were three main cultural societies, namely hunting society, agricultural society, and trading port society. The hunting society included the highlanders or cavemen, who lived on the high elevated areas, in the caves or in the forest and the seafarers, who made their homes along the coasts and lived on fishing, using rafts and boats. The hunting society depended on the use of the natural resources found in the forest and the sea respectively. Some of them did not have contact with other communities while some supported the trading port communities with the natural resources such as wood, animal skin and horn, fruit, and fish.

The agricultural society included people who lived on lower fertile areas made their living on rearing rice, vegetable, fruit, and animal. Some of them did not have contact with other communities but some supplied other communities with their agricultural goods. Finally, the trading port society included some groups of people in the agricultural society. This group further developed their communities to be the trading port communities and did not engage in agriculture but focused on trading only using resources from other communities. The Indian, Arabian, and Chinese merchants were among the first foreigners who had contact with the trading port society. During this period of time, Hinduism and later Mahayana Buddhism came to the local people through Indian merchants, fishermen, and priests. The spreading of alphabetic cultures through oversea trading and contact also started in this period of time. However, the local people did not write about themselves or what was happened during their times. Instead, the historical records about them were written by foreigners who had contact with them. The cultural developments of the local people resulted from the blending of the local culture with the foreign ones. Elephant training, palm sugar producing, cotton weaving, goldsmithing, perfume and brick making are examples of these cultural developments. Many of the local-made bricks were used in the constructions of the monasteries and local houses. Other cultural developments in this period of time were the construction of reservoir or 'pung' or 'trapung' to store fresh water for the communities and the construction of the moats around the settlement to divide the inner and outer areas and they were also used as the transport channel.

6 th.- 12 th. Century A.D. and Sukhothai Period (mid 12 th. A.D. - 1438 A.D.)

During this period there is evidence of four great and powerful communities. These were Pa-o, Sathing Phra, Siyang, and Khao Kuha. Pa-o community was in the area, where it is in Singha Nakhon district nowadays whilst Sathing Phra and Khao Kuha communities are in Sathing Phra district, and Siyang community is in Ranot district. All these communities are on the present Sathing Phra Peninsula. Among these communities, Sathing Phra community was the most developed and powerful community on the Sathing Phra Peninsula and it was even one of the powerful communities on the Malayu Peninsula. This community set up their independent city and had influences or governed many other nearby communities.

The ancient city of Sathing Phra succeeded in economic and political development due to local and international trading. The city's important and highly demanded

export goods included ivory, animal horn, spices, scented wood, betel nuts, and birds' nests. The role of ancient city of Sathing Phra lessened around 11 th.- 12 th. century A.D. as the ancient city of Nakhon Si Thammarat (the present Nakhon Si Thammarat province) came into power. Finally, Sathing Phra was governed under Nakhon Si Thammarat. When Sukhothai had power over Nakhon Si Thammarat, Sathing Phra was automatically under the governing of Sukhothai.

Between 6 th.- 12 th. century A.D., the local people absorbed religions and languages from foreigners and these were the basis for social development. For instance, people started to make the written records about themselves and their communities. Some of the alphabets used included Khamer, Tamil, Mon, Palawa, and Sanskrit. Moreover, there were many religious cultures including the worships of Hindu goddess statues and the construction of religious monasteries, both Hindu and Buddhism ones. Theravada Buddhism entered Sathing Phra when it was under the power of Nakhon Si Thammarat and later, when Sathing Phra was under the governing of Sukhothai, Thai language gradually set root in the area.

The local people gave priority to trading and the trading culture of the 'middle man' rapidly increased. In this period of time, being a trading port could bring both wealth and power but at the same time, it led to high competition and disagreements among the nearby trading ports.

Ayutthaya Period (1350- 1767 A.D.)

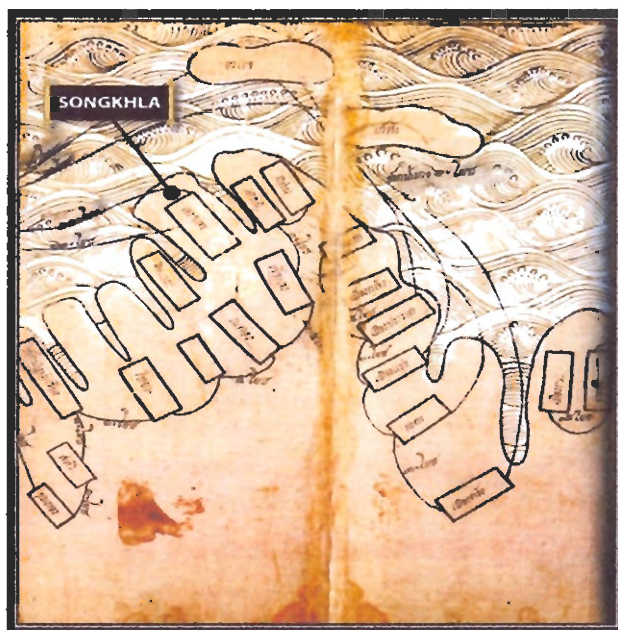
Around 13 th. century A.D., Sathing Phra and Nakhon Si Thammarat were invaded by Malay pirates and these led to the fall of both cities. Finally, Nakhon Si Thammarat was under the control of Ayutthaya. The people of Sathing Phra moved to nearby area at Pa-ko monastery. The king of Ayutthaya used Pa-ko monastery as the local governing centre and the religious ritual centre. Land and people were given to Pa-ko monastery by the king and the monastery is said to be given 'kalapana'. The land was used for the construction, extension, or renovation of the monastery and part of the given land was used for cultivation. The given people from the king or 'khaphrakon than' took care of the monastery and the monks. They also worked on the cultivation for the benefits of the monastery and the religion. Although these people were not much different from the slaves, they had the privilege not to send money as tribute to Ayutthaya. They would not be sent to help Ayutthaya in the war (but if the monk wished so, they had to follow the order), and did not to be the officials of Ayutthaya. However, they had to protect the monastery, monks, and their community from any invaders. The monk was the community leader who had the right to govern the monastery, khaphrakon than, and the people who lived within kalapana area.

When the community at and around Pa-ko monastery grew in size and became stronger, the people set up a city called 'Muang Patthalung Ti Pa-ko' (city of Patthalung at Pa-ko). During 14 th.- 16 th. century A.D., the Malay pirates always invaded the Muang Patthalung Ti Pa-ko. Houses and monasteries were destroyed by fire. People then moved once again to settle in two areas. One is present Patthalung

province and the other is the area known as ‘Rim Khao Daeng’ (foothills of the red mountain) in Singha Nakhon district of Songkhla.

The role of Nakhon Si Thammarat did not completely fade away after the city was under Ayutthaya. It continued to be a centre of political and economic power within the southern region. Finally, the community at Rim Khao Daeng was under the governing of Nakhon Si Thammarat. In 16 th. century A.D., Dato Moghal was the leader of Rim Khao Daeng community and set up a city called ‘Songkhla’. Foreigners knew Songkhla as ‘Singu’ or ‘Singora’, as it was mentioned in the records of the Arabian- Persian merchants during 1450- 1550 A.D. (Sagan Chantararat and Sagnop Songmuang 1991:6).

In the beginning, it is believed that Indians knew Songkhla as ‘Singhala’ or ‘Singkorn’, which means city of the lion. There are two small islands in front of Songkhla named ‘Kho Nu’ (mouse island) and ‘Kho Maew’ (cat island). They look like two crouching lions in a far distance when entering Songkhla by the sea thus the origin of the city name came from this. However, Thais called the city as ‘Sathing’ while Malaya traders called it ‘Senggora’. The western traders called it ‘Singor’ or ‘Singora’. Later, Thais followed both Malaya and western traders but eventually it was known as ‘Songkhla’. The differences in the name of the same city were the result of the different accents of the people. Thawan Hongsakul indicated that King Rama V (King Chulalongkorn), of the Rattanakosin Dynasty, believed Songkhla was earlier called ‘Singha nakara’. Malayan made it short plus their different accent from Thais, they called the city ‘Singkara’ or ‘Singkora’. The westerners called it with different accent as ‘Singora’ (Srisamon Sribenjapalangkul 2001:1).



The ancient map of Thailand's southern cities and the distance of the routes
 Source : Srisak Vallipodom. U-arayatham Lamthong Karbsamut Thai. (Bangkok :
 Matichon Press, 2003), n.pag.

Dato Moghal was a Muslim of Arab-Persia descent, who moved from Java when Java was invaded by the Dutch. He used to be the head of pirates so he and his men could completely control the people at Rim Khao Daeng (Sagan Chantarat and Sagnop Songmuang 1991:30). Around 1605 A.D., King Eakathosarot of Ayutthaya appointed Dato Moghal as the official Governor General to Songkhla. The king also gave the city freedom in trading. Dato Moghal increased the role of Songkhla economically and politically by making the city as a tax free port. Anyone who wished to do trading in Songkhla did not need to get permission from Ayutthaya and he did not need to pay tax to Ayutthaya as well. Only some small gratitude to Dato Moghal was enough to do the business. Ayutthaya used Songkhla as a buffer zone to limit the spread of Islam by giving freedom and power to the Muslim Governor whilst giving kalapana to monasteries to promote Buddhism in Songkhla.

During the 14 th.- 16 th. century A.D., it was a time of the western colonization. In 1613 A.D. and also in the reign of King Eakathosarot, the Dutch were granted the right to monopolize trading in Songkhla. The reason behind this was to stop the British from taking control over the trading in Songkhla and in the southern region as the British tried to make friends with Dato Moghal by sending him gifts. Later, the trade monopoly of the Dutch ended in the reign of King Prasatthong (1629- 1656 A.D.). When Dato Moghal passed away in 1620 A.D., King Songtham of Ayutthaya appointed Dato Moghal's elder son, Sulaiman, as the Governor General to Songkhla. There were many developments in Sulaiman's time. Songkhla was developed into a modern port, where the place for big vessels was clearly set for docking. In protecting the city, Sulaiman built city walls, moats, and 18 forts, equipped with cannons bought from the Dutch and British merchants. In addition, his armed forces were well-trained. The trading success allowed Songkhla has its own coins additional to the use of coins from Ayutthaya and foreign countries.

In 1642 A.D., which was in the reign of King Prasatthong, Sulaiman declared independence from Ayutthaya. He appointed himself as the first king of Songkhla named 'Prachao Songkhla Ti Neaung'. In doing so, the Dutch and British supported him. Songkhla was an independent state for 38 years. At last in 1680 A.D., King Narai the Great (1656- 1688 A.D.) of Ayutthaya got Songkhla back as a territory. Mustafa, the Sulaiman's son, was the ruler of Songkhla at that time. Songkhla's city walls, forts, and gates were destroyed by fire. King Narai the Great wished to use Songkhla as a port once again but he did not trust the Dutch and British so he invited the French to live and set up trading company in Songkhla. King Louis XIV of France was not interested in Songkhla for he thought the city was badly damaged by war with Ayutthaya.

Songkhla Rim Khao Daeng then was abandoned. People moved further to the other side of the Khao Daeng foothills to the edge of the Sathing Phra Peninsula with the Songkhla Lake close by. This new settlement area was located just opposite the present city of Songkhla. The city was set up and named 'Songkhla Lamson'. It was still under the central governing power of Ayutthaya, with the decreasing role as only a southern principal city under the city of Patthalung and Nakhon Si Thammarat respectively.

When King Narai the Great passed away, the next king, Praphetraja, ended relationships with Europeans. The role of Songkhla as the important trading port was also lessened. When Burma won the war over Ayutthaya in 1767 A.D., Nakhon Si Thammarat declared independence from Ayutthaya. The ruler of Nakhon Si Thammarat appointed his loyal official, Vithin, to govern Songkhla.

Thonburi Period (1767 - 1782 A.D.)

King Taksin the Great then decided to eliminate the power of Nakhon Si Thammarat so he conquered the city and its principal cities, including Songkhla. The area of Songkhla at that time included the area that is now Muang Songkhla, Hat Yai, and Sathing Phra district. The king appointed a new leader named 'Yom', who was a Buddhist monk to govern Songkhla. The king also appointed a Chinese named 'Yiang Sae Hao' to be 'nai arkorn rungnok' or the person who had the official right to conduct bird's nest (swiftlet's nest) business on Kho Si and Kho Ha Islands in the Songkhla Lake. The nest is made from the saliva of the swiftlet. The Chinese are the biggest consumers of the bird's nest and they believe it is the health food or medicine to improve strength. The consumption of the bird's nest by the Chinese dates back to the 6 th. century A.D.. Because of the very high demand and the limited supply of the bird's nest, the nest trading is a very good revenue generating business and was usually in the hands of the Chinese or Sino-Thai people since they spoke the language and had better connection with the Chinese importers from China.

Later, the wealthy Yiang Sae Hao, who also had good relationship with King Taksin the Great, was appointed as 'Luang Suwan Kiri Sombat' and then 'Praya Songkhla' to govern Songkhla. He was the origin of the Na Songkhla clan, which continuously governed Songkhla for about one hundred and twenty six years. Songkhla was under the control of Nakhon Si Thammarat for about ten years (1767 - 1777 A.D.) and then was under the direct central governing of Thonburi for five years.

The good relationship between King Taksin and the Songkhla Governor enabled Thonburi to completely control Songkhla whilst the role and power of the monasteries and the monks were lessened. There was no doubt why many Buddhist monasteries were left emptied in this period of time.

Rattanakosin Period (1782 A.D. onwards)

King Rama I (1782- 1809 A.D.), of Rattanakosin time or Bangkok time, appointed Boonhui Na Songkhla as the second Governor to Songkhla and brought Songkhla under the control of Nakhon Si Thammarat once again. Boonhui Na Songkhla had business talent and he generated lots of revenue, especially from the tin mining and bird's nest business, and sent the revenue to the king. The roles of the Songkhla Governor and Songkhla were clearly noticeable by the king when he conquered Pattani, one of Thailand's foreign territories under the control of Songkhla, as Pattani wished to be an independent state. King Rama I then had Songkhla brought directly under the central governing in Bangkok and the Governor was promoted to be 'Chao Praya Pichaikiri', having the highest official ranking.

Chao Praya Pichaikiri passed away in the reign of King Rama II (1809- 1824 A.D.). Then Praya Visetpakdi (Thienjong Na Songkhla) was the third Songkhla Governor. In this period, the role of Nakhon Si Thammarat was far more important than Songkhla. When the Governor to Songkhla failed in his job and did not cooperate with the central government in Bangkok, King Rama II had Praya Soonthorn Nurak (Thienseng Na Songkhla) appointed as the fourth Governor. King Rama III (1824- 1851 A.D.) then gave the new title to Praya Soonthorn Nurak as 'Praya Vichienkiri'.

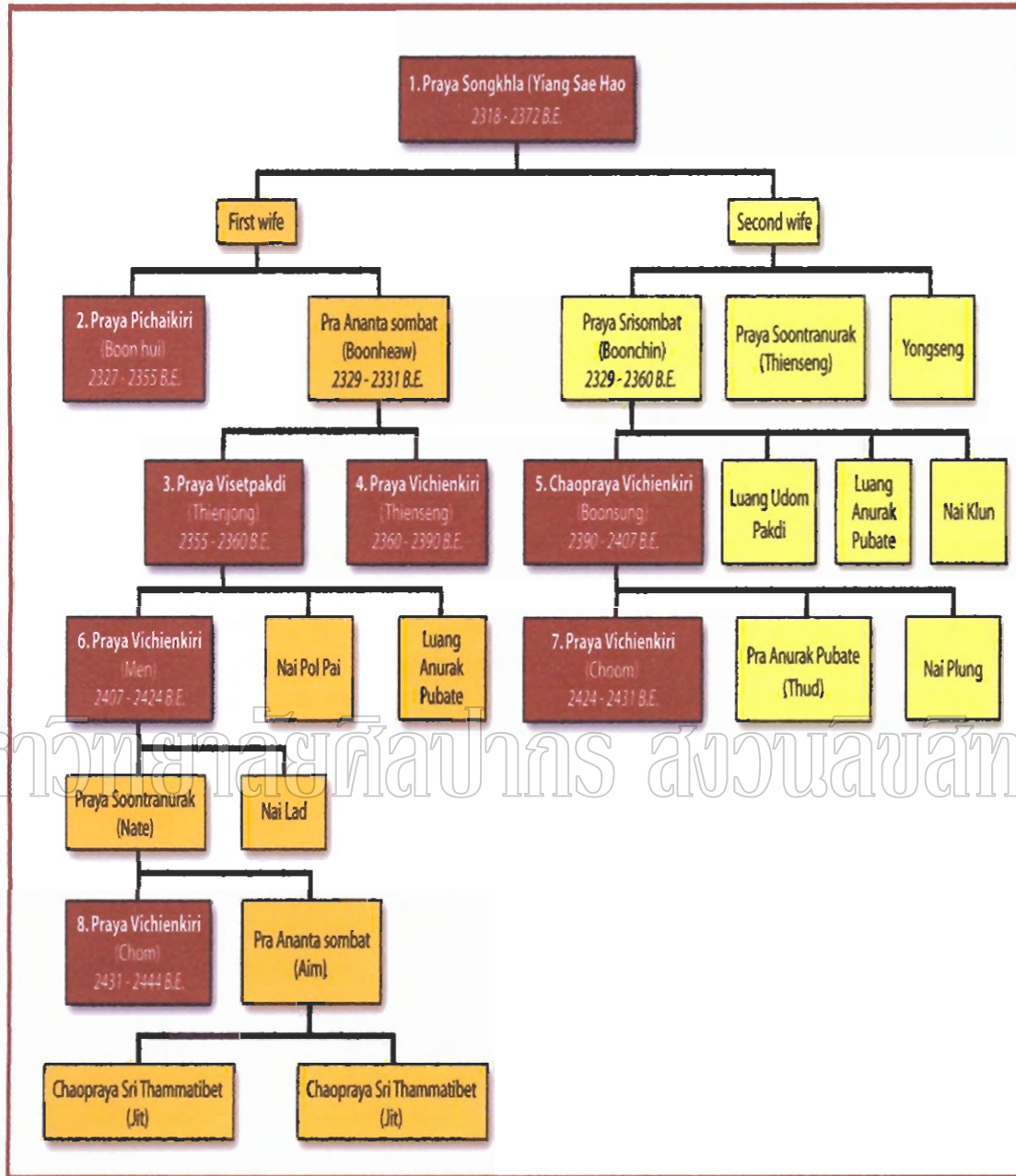
In 1836 A.D., King Rama III decided to move the city of Songkhla from Lamson to Bor Yang sub-district, where the present city of Songkhla or Muang Songkhla district is located. The king also ordered Praya Vichienkiri, the Songkhla Governor to construct city walls and forts at Bor Yang and gave money to Songkhla in the form of tax exemption so the construction was possible. In 1842 A.D., the work was completed.

Geo-politics

According to Sa-ngop Songmuang, Songkhla Lamson is located on the edge of the Sathing Phra Peninsula, with a small plain between the foothills and Songkhla Lake. Thus it is difficult to expand the city. On the other hand, Songkhla Bor Yang is located on the bigger plain, having many areas that serve as the natural deep-sea ports. The number of people living in Songkhla Lamson increased rapidly due to the city development and the migration of the Chinese from China. The supply of the fresh water in Songkhla Lamson was also limited (Srisamon Sribenjapalangkul 2001: 114-115).

In 1842 A.D., King Rama III gave a wooden pillar (city pillar) to Praya Vichienkiri (Thienseng Na Songkhla), Songkhla Governor. On March 10, 1842, the city pillar was placed at the centre of Songkhla. The religious ceremony was attended by the Songkhla Governor, as well as Thai and Chinese dwellers. After that, three buildings in Chinese style architecture were constructed as the city pillar shrine. The free trade policy in the time of King Rama III helped boost the development of Songkhla. The Chinese migrants and the Governor from Na Songkhla clan, who was also Chinese compositions, gave much Chinese cultural influence to the city and its people. Architectural in Chinese style were popular in Songkhla during the reign of King Rama III. Some of the constructions with Chinese influences include the Governor's resident, houses of the local people, buildings in monasteries, and the city gates.

Much of the popularization of alcohol, opium, and gambling in Thailand, as well as in Songkhla, was another influence from the Chinese migrants. All these things were income sources of the central government in Bangkok as they were taxed. This tax collecting in Songkhla was in the form of concession and mostly the concession was in the hands of the Songkhla governor or his people. Thus they were rich and had lots of power.



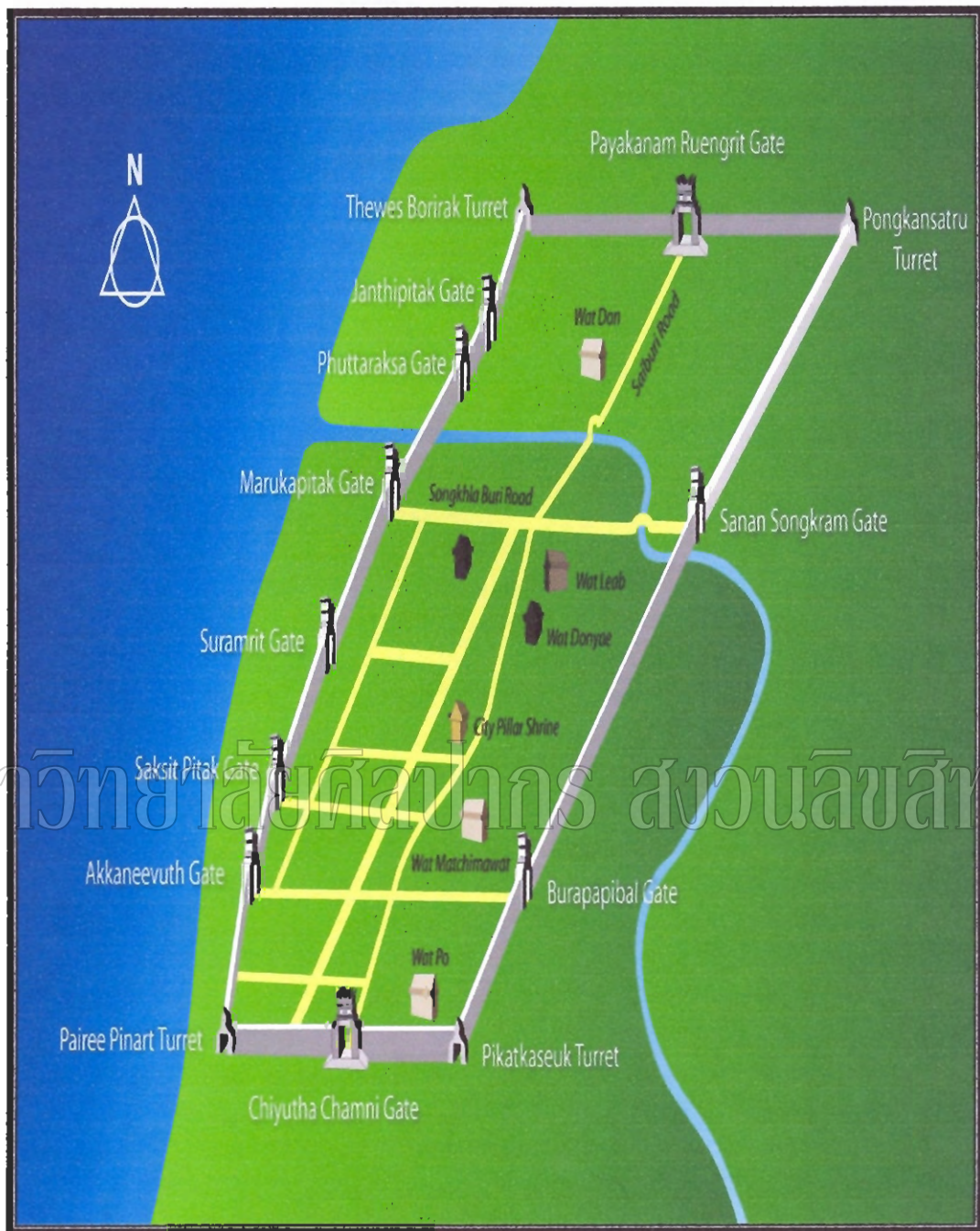
The family tree of the Na Songkhla clan

Source : Mulanithi Saranukrom Wattanatham Thai Thanakarn Thaipanich, " Na Songkhla, trakul," *Saranukrom Wattanatham Thai Paktai*, 5(1999) : 2330.



The locations of Songkhla

Source : Srisamon Sribenjapalangkul, *Prawat Muang Songkhla* (Bangkok : Pappim Limited Partnership, 2001), 115.



The ancient city walls and gates of Songkhla Bor Yang

Source : Mulanithi Saranukrom Wattanatham Thai Thanakarn Thaipanich, " Kumpang Muang Songkhla, " Saranukrom Wattanatham Thai Paktai. 1(1999) : 408.



The Songkhla city gate

Source : Mulanithi Saranukrom Wattanatham Thai Thanakarn Thaipanich, “ Kumpang Muang Songkhla, ” Saranukrom Wattanatham Thai Paktai. 1(1999) : 408.



The Chinese migrants and the gambling

Source : Poraminthra Krouethong, King Mongkut (Bangkok : Matichon Co. Ltd., 2004), 118.

In the reign of King Rama IV (1851 -1868 A.D.), Songkhla was first sub-divided into ten districts. The importance of the city increased in the eyes of King Rama IV and the central government as Songkhla was located next to the British territory in Malaya whilst the western colonizations were spreading within the region. The king paid much attention to Songkhla and its people. Thus that was why he visited Songkhla twice. King Rama IV was regarded as the first king of the Rattanakosin

Dynasty, who visited Songkhla. His first visit was in 1859 A.D., when he spent ten days visiting many important places and monasteries in the city. The king was also very impressed by the warm welcome of Praya Vichienkiri (Boonsuang Na Songkhla), the fifth Songkhla Governor, the Governor was promoted to be Chaopraya Vichienkiri. The second visit of King Rama IV to Songkhla was in 1866 A.D., when the city had its sixth Governor, Chaopraya Vichienkiri (Men Na Songkhla). During his second visit to Songkhla, the king gave money to the Songkhla Governor to construct the stupa (chedi) on the top of Tunguan Hill. This stupa is now one of the city's popular tourist attractions.

King Rama IV also gave Songkhla the money and support for the construction of Saiburi Road, which linked Songkhla with Saiburi, one of the Malay principal cities under Thailand. This road was aimed to promote the development between the two cities and facilitated the governing activities of Songkhla over Saiburi. The western cultures and influences were gradually entering Thailand in the time of King Rama IV as a result of the direct contact with the western countries and the contact with the western colonized cities or countries, such as Penang and Singapore. The designs and constructions of the buildings in Songkhla, whether they were religious buildings or the local dwellings, became more western looking.

Before ascending to the throne, King Rama V (1868- 1910 A.D.) visited Songkhla in 1871 A.D. and 1888 A.D.. His first visit was on the return trip from India. He traveled from Saiburi, along the Saiburi Road, to Songkhla, where he continued on board his ship to go back to Bangkok. His second visit was accompanied by his mother, Somdej Phrasi Patcharintra Boroma Rachinenart. Praya Vichienkiri (Chom Na Songkhla), the Songkhla Governor, welcomed him and his mother. This time he had an opportunity to visit local market, wat Matchimawat, ancient forts on Khao Daeng, Kor Yor, and other islands in the Songkhla Lake. When he was a king, King Rama V and the central government continued to create and retain the good relationship with Songkhla. The king made eight visits to Songkhla. His visits brought many developments to the city, such as the construction of the roads and buildings whilst gave the local habitants the opportunities to show their loyalty and greetings to him.

Songkhla, at the time, had fifteen districts. In 1894 A.D., the king made the administrative revolution as he thought the former administrative system had been used for almost 300 years since the Ayutthaya period and it was not suitable for the fast developing Thailand at that time. The new administrative system called 'Monthon Thaesapibal' was effective in the southern principal cities in 1896 A.D. Under this system, administrations were set for the town, sub- district, district, and the city. Two or more cities were combined to be a certain administrative area called 'monthon', having 'Khaluang Thesapibal' as the government official to be responsible for the governing of the monthon. After the administrative revolution, Songkhla had only five districts.

The southern administration was divided into four monthons, namely Monthon Phuket, Monthon Nakhon Si Thammarat, Monthon Chumporn, and Monthon Pattani. Songkhla was included in Monthon Nakhon Si Thammarat, where other cities in this monthon at that time were Nakhon si Thammarat, and Phuttalung. Later, other seven

Muslim dominated principal cities, namely Pattani, Yala, Yaring, Ra-ngae, Raman, Saiburi, and Nongjik, were included in this monthon. King Rama V appointed Praya Sukhumnaivinit (Pan Sukhum) as the first Khaluang Thaesapibal to the Monthon Nakhon Si thammarat. However, the office of Monthon Nakhon Si Thammarat was in Songkhla. This clearly shows how important Songkhla was during that time. All this happened when Praya Vichienkiri (Chom Na Songkhla), the last Governor from the Na songkhla clan, was the Songkhla governor and he had close co-operation with the central government and Khaluang Thaesapibal so when he retired King Rama V gave him the higher pension than any other retired Governors in the same monthon.

After the death of Praya Vichienkiri (Chom Na Songkhla), the Governors to Songkhla were sent from the central government in Bangkok. This was the end of the power of the local governor and the Na Songkhla clan. The second Khaluang Thaesapibal was Praya Cholburanurak (Charoan Jarujinda). During the period of the first and second Khaluang Thaesapibal, transportable system was developed as many roads, bridges, and man-made waterways were constructed. For the education in Songkhla, primary schools for boys were set up within the monasteries, having monks as the teachers. In addition, teacher-training schools were also set up within the monthon. The third Khaluang Thaesapibal to Monthon Nakhon Si Thammarat was Somdej Chaofa Kromaluang Lopburirames, the son of King Rama V.

In 1913 A.D., King Rama VI (1910-1925 A.D.) set Sunday as the official holiday and the office hours were from nine o'clock in the morning till three o'clock in the afternoon. The status of Songkhla was changed in 1914 A.D. from a city to one of Thailand's province. A year later, 'Samuhathaesapibal' was replaced by the official rank of 'Khaluang Thaesapibal' whilst the country was divided into five regions or 'pak'. Each region had an 'Uparat' as the top administrative person who reported directly to the king. Songkhla was included in the southern region or 'pak puktai', having Somdej Chaofa Kromaluang Lopburirames as both the Samuhathaesapibal and the Uparat. He was an Uparat who had the highest royal ranking and was King Rama VI's brother. Because of the high risk of the western colonization within the southern part of Thailand, the area needs such an important, capable, and dependable person to be responsible as the Uparat.

Somdej Chaofa Kromaluang Lopburirames was successful in getting co-operation from the powerful group of people, who had close relationships or connections with the former city governors. He appointed these people as the member of his advisory board. Songkhla Hospital, roads, bridges, modern schools for boys and girls are some examples of the development in this period of time. The Uparat also concerned about the southern local culture. He encouraged the local people to preserve the local cultures and wisdoms whether they were performing arts, crafts making or local language. Moreover, the officials were also encouraged to speak the local language and Malay to have better communication with the local people. Somdej Chaofa Kromaluang Lopburirames worked and resided in Songkhla for fifteen years. His palace, Pratumnak Khao Noi, is now the residence of the Songkhla Governor.

After World War I, Thailand was also affected by the world economic problems. King Rama VII (1925 -1934 A.D.) decided to limit the national expenditure and one of

the ways he chose was the cancellation of the administrative rank of 'Uparat' and the administrations of some monthons. Finally, after the political revolution in 1932 A.D., when Thailand became a democratic country, the monthon administration was abolished. This new administration system after the revolution was the basis for the present political administration of the country.

Looking at the history of Songkhla, we can see a lot of changes through time. These changes cover four main areas, which include geography, politics, social, and economy. Geographically, the natural transformation, resulting from the accumulation of the sand, soil, and fossils, combined five islands into a big one. Then later, this big island connected to the main land and became a fertile peninsula. This peninsula, Sathing Phra, was the origin of some great settlements and ancient cultures. The disappearance of the big island also created the Songkhla Lake, the valuable natural resources and the cradle of cultures. Songkhla is also located between the two oceans, the Pacific Ocean and the Indian Ocean, and the two great cultural empires, which are India and China. Because of such a propitious location, Songkhla had never been left alone for foreign merchants, missionaries, and travelers always came to the city. Thus the location and the natural features of Songkhla were significant controls in the development of the city.

Politically, there are four main periods to be taken in to account; these are the Sukhothai, Ayutthaya, Thonburi, and Rattanakosin periods. When Sukhothai had influences over many southern cities, the governing style of Sukhothai was like father taking care of his children. At the same time, those southern city rulers or Governors still had lots of power. Thus being under Sukhothai was quite satisfactory and acceptable in the eyes of those rulers or governors. On the other hand, when they are under the power of Ayutthaya, the relationship between those cities and Ayutthaya was like the master and the servants. The king was the god, as this belief came from the Khmer influence. Under the power of Ayutthaya, the city rulers or governors had less power than they used to have so they tried whatever and whenever to be independent from Ayutthaya.

The role and status of Songkhla in this period varied from a territory of Ayutthaya to an independent state, and then was back as Ayutthaya's territory once again. As Songkhla was quite far from Ayutthaya, had smart Muslim governors, and had good relationships with other foreign countries, especially the western countries, the central government at Ayutthaya tried to get the balance of power over Songkhla. To limit and control the power of the Muslim governors, the kings of Ayutthaya used Buddhism as the tool. 'Kalapana' system was used and this created control over the local power. In effect, this was religious power over the ruling power of the governors. The relationship between Songkhla and other countries was controlled and directed by the political and economic relationship between Ayutthaya and some western countries such as Holland and England. Songkhla was the variable factor of the benefit negotiating between Ayutthaya and those western countries.

In Thonburi and the beginning of the Rattanakosin period, the political power was in the hands of the Chinese from the Na Songkhla clan. During this time, the central government at Bangkok was able to balance the power of the Songkhla Governor by

appointing other members of this clan as the Governor's assistants. There were conflicts between the family member from the first and second wife of Praya Songkhla (Yiang Sae Hao), so the central government used these conflicts as the strategy in appointing the Songkhla Governors and their assistants. In gaining loyalty and support from the Chinese, the central government let the Chinese be the government officials. Many of them were trained and worked in Bangkok.

During Thonburi and the beginning of Rattanakosin period, the role and status of Songkhla depended largely on the trading and personal relationships between the Governors and the kings. The aims of the central government in developing Songkhla included having Songkhla as the southern international port, to use Songkhla in governing its territories in Malaya, as Songkhla located nearer these territories than Bangkok, and to use Songkhla to limit the power of Nakhon Si Thammarat as it always tried to be from the central government. The officials from the central government were replaced the appointed local Governor and officials in the time of King Rama V. Finally, Songkhla became a province of Thailand since the time of King Rama VI.

Socially, Buddhism and the monastery in the Sukhothai period had very important role in re-uniting people and the formation of the city on the Sathing Phra peninsula. Such role faded away in the following periods. However, the monastery had the increasing role in the education within the province in the time of King Rama V, but again, this role was lessened by the emerging of the formal schools in the time of King Rama VI. Songkhla is a province having the mixed population. In the Rattanakosin time, the government had the Songkhla governors, who had the Chinese origin, to bridge the gaps and get balance of powers among the Thai Buddhist, Muslims, and the Chinese in the province.

Among the foreigners who had contacts with Songkhla, the Chinese were the most welcome by the local people. The Chinese and the local people had a long history of trading relationships. They had the same religion (Buddhism) although with different sects. Moreover, many Chinese volunteers helped Thais fight the Burmese in the Ayutthaya period and they also took great part in helping Thais get independence from the Burmese in the period of King Taksin of the Thonburi Dynasty. The Chinese were much encouraged to be government officials in Thonburi and early of the Rattanakosin period. In addition, some of the Chinese girls or women were sent to be trained at the royal court. These gave both Thais and Chinese the opportunities to exchange their cultures.

Economically, Songkhla was a successful trading port over a long period of time. At first, the city only acted as the middle-man. When the Chinese brought with them many know-how and production techniques Songkhla turned to be both the producer and the trader. Under the governing of the Na Songkhla clan, Songkhla received international trading skills and techniques from dealing with China, Hong Kong, Penang, Singapore, and even Bangkok.

Songkhla during World War II

The outbreak of World War II (1939- 1945 A.D.) happened after Germany, under the leading of Adolph Hitler, invaded Poland on September 1, 1939. The World divided into two enemy groups, the Axis and the Allies. The Axis included Germany, Italy, and Japan while England and France formed the Allies at the beginning, then the United States and Russia joined them later. There was fighting and suffering in Europe, Africa, Asia, and the islands of the Pacific.

Japan's aims were to attack the British and French territories in Asia and to attack China. On Sunday morning, December 7, 1941, Japan launched an air attack on Pearl Harbor, Hawaii, the American navel base in the Pacific. Meanwhile, the Japanese Embassy in Bangkok, Thailand organized a party in the evening of December 7, 1941. The Thai Ministers and the Prime Minister, Supreme General Plak Piboonsongkram, were invited to the party. The Japanese intended to limit and control the ordering and working of the Thai government as the Japanese troops entered Thailand both on the eastern and the southern part of the country. However, the Prime Minister and some Ministers did not go to the party. Finally, the Japanese Ambassador left the party to inform the Thai Foreign Minister, at around 11.30 p.m., that Japan had already declared war on England and the United States. However, Thailand was not regarded as Japan's enemy but it was necessary for Japan to use Thailand as the passage to attack Burma and Malaya.

Whilst there had no decision and reaction from the Thai government, at around 01.00 a.m. on December 8, 1941, the Japanese troops entered Thailand. They needed air bases in the southern part of Thailand as near as possible to the Malaya. Songkhla was the first province to see the Japanese troops. The Japanese anchored their vessels near the Samila Cape and the navy airport in Muang Songkhla district. They came ashore on the northern and eastern part of the district to join their spies, who had been sent to Muang Songkhla earlier. These Japanese spies included the consul, consular officials, and the Japanese soldiers, who covered up themselves as doctors, dentists, photographers, mechanics, merchants, and businessmen. Many of them set up their shops, offices or clinics in Muang Songkhla district. These spies secretly did the surveys and data collections that were useful to the military plannings.

In addition to the information from these spies, the number of Japanese soldiers was much greater than that of the Thai soldiers in Songkhla. Fiftyfour thousand Japanese soldiers landed on Songkhla while Thai had not more than one thousand and two hundred soldiers (Major General Date Tulwantana 2003: 104). Thus the Japanese troops could quickly control Muang Songkhla district before dawn and moved further to Hat Yai district and Malayu. Some of the Japanese soldiers remained at Muang Songkhla. They acquired and used government offices, schools, monasteries, shops, and houses as their offices and dwellings. Many of the local residents, especially children, women, and old people moved to other areas, districts or provinces such as Kho Yor, Sathing Phra district, Singha Nakhon district, and Phuttalung province. Whatever they could bring with them, money, jewellery, clothes, food, and so on, they did. Men were left at home to look after or protect the residences and belongings.

When England launched an air attack on Japanese troops at Muang Songkhla, a monastery was destroyed and a monk was killed. During the war, life in Muang Songkhla was not easy. Even the monks and novices had to leave their monasteries and moved to somewhere else as the Japanese soldiers occupied the monasteries (Prakru Nipitsamajan 2004). The government offices in Muang Songkhla were also moved to nearby Lamson sub-district in Singha Nakhon district. After Germany surrendered to the Allies on May 7, 1945, Muang Songkhla started being bombarded days and nights by the Allies. Many Japanese soldiers were injured and died whilst houses, school, and local market were destroyed. The United States' nuclear bomb attacks at two Japanese towns, Hiroshima and Nagasaki, brought to an end of the World War II as Japan completely surrendered to the Allies. Songkhla and other provinces were back to peace once again.

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