

Management Plan of Historical Site for Case Study of Amphawa Community

By

Siriporn Luekveerawattana
มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

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.....
(Associate Professor Sirichai Chinatangkul Ph.D.)
Dean of Graduate School
...../...../.....

The Thesis Advisor
Professor Ken Taylor, Ph.D.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

The Thesis Examination Committee

..... **Chairman**
(Prof.Dr.Trungjai Buranasomphob)
...../...../.....

..... **Member**
(Prof. Ken Taylor, Ph.D)
...../...../.....

..... **Member**
(Prof. Ornsiri Panin)
...../...../.....

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PROFESSOR KEN TAYLOR, Ph.D 237 pp

Amphawa community is a significant place with a long history of riverside settlement community dating back to the Ayuddhaya period as shown by some historic evidences and artifacts found in the temples and habitations of this area. Moreover, Amphawa area has plenty of cultural and natural resources which could be developed as natural and cultural tourism destination of Thailand. Therefore, it is necessary to manage tourism in Amphawa community in a sustainable way to avoid destroying the various values of its natural and cultural environment.

The best method to safeguard integrity and fabric and to keep Amphawa life style which is a unique community can be achieved by sustainable tourism management. There are many cultural resources which are evaluated as the value of Amphawa community or the unique community: these include the birthplace of King Buddhalertlarnaphalai, distinguished vernacular architecture, simply life-style of Amphawa people that have harmonious relationship with canal and river, and the lasting history about the famous floating market.

Sustainable tourism management could fulfill satisfactions of everyone and every organization concerned about Amphawa in aspect of using natural and cultural resources. This management can keep cultural heritage which shows our origin for our descendants. As a result of this study, the researcher has suggested Tourism Management Plan and Conservation Plan for promoting tourism and conserving cultural arts.

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Student's signature.....
Thesis Advisor's signature.

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Chapter 1

Introduction

Amphawa community is an interesting case to study because of its authentic attributes of local settlement and community and their evolution through time from the early Rattanakosin period(the late 17th century) to the present. This community is composed of many cultural characteristics and themes which relate to the history of the area, ways of life, and ways of living. These include:

- Form and design, materials and substance, use and function of wooden architecture reflecting western influence;
- The immigration of Chinese people who settled in the area and later came to dominate commercial activity of Amphawa.
- The area is the birthplace of King Rama II of Chakri Dynasty.

The proposed study area forms the basis of excellent raw material to study cultural diversity of ruler group, locality and spirit place of each group. Relationship to natural ecology and way of thinking of people in Amphawa tells us about the special characteristics and local distinctiveness of the Amphawa area within the context of the cultural history of Thailand. Some parts of Amphawa's characteristics tell us about what Thailand was like in the past. It is an important part of the Asian community with a rich store of historic, scientific and social value which deserves to be conserved and interpreted for future generations.

Aims:

1. To promote understanding of the cultural significance of historic setting within Amphawa municipality to foreign and Thai visitors.
2. To enhance conservation awareness of stakeholders

Objectives:

1. To explore history and general condition of Amphawa community.
2. To devise an interpretation plan and express various values both tangible and intangible of cultural historic setting in Amphawa municipality.
3. To formulate conservation regulations based on sustaining and respecting fabric of Amphawa evolution.
4. To provoke awareness of change within the conservation atmosphere and explore important historic resources such as tradition, activity, or way of life disappeared from the Amphawa community and to generate income for local people base on sustainable tourism.

Outcome anticipated

1. Foreign and Thai visitors come to know and value cultural significance of historic setting in Amphawa municipality.
2. Increase conservation awareness of all stakeholders
3. Interpretation plan to express all values of historic setting and generate return and income for local community
4. Safeguard traditional way of life as well as cultural fabric from the past to present of riverside people.
5. Disseminate history and general condition of Amphawa community.
6. Acknowledge evolution of Amphawa community.

Stakeholders of historic setting in Amphawa municipality

1. the owner of traditional architecture in Amphawa municipality
2. representative committee of people within Amphawa municipality
3. government representative on behalf of Amphawa municipality
4. government representative on behalf of Amphawa district
5. government representative of Samutsongkhram Province
6. abbot and monks of Amphawan Chetiyaram temple
7. abbot and monks of Bangkokhom temple
8. fine art department

Scope of the study

This research concentrates on the area of the municipality of Amphawa sub-district, Amphawa district, Samutsongkhram. It contains 1,470 families (males 2,862 and females 3,196). Access is on the Prachasech Road from the main road no. 325.



Amphawa municipality

Figure: 1 Amphawa Municipality

Amphawa municipality locates in Amphawa district, Samutsongkhram province. This province is in the lower part of central region. There is Mae-klong River run through this province.

Research Methodology

In this research the primary task is to acknowledge history and development of Amphawa community through time. Therefore, the author has applied qualitative research to explore tradition, architecture, ethnic group, ritual, and way of life of Amphawa people. Research instruments used are questionnaire, general checklist, interviewing key local informants and key external informants, and empirical research. The study also uses both primary data and secondary data in gathering Amphawa evolution.

Statement and significance of the problem

Samutsongkhram is the smallest province in Thailand. It consists of 3 districts, Muang Samutsongkhram, Bangkhonthei, and Amphawa. There are many historic sites in this province that relate to history and evolution of Thailand from Ayutthaya period to Rattanakosin period. A particularly interesting and notable historic site is in Amphawa municipality, Amphawa district. Its value concerns history, events, craftsmanship, beliefs and activities of royal and local people over time, including:



Figure 2 : Amphawan Chetiyaram temple
Source : www.maeklongtoday.com/tour/watamphawan.htm

1. Amphawa has important historic value to the Chakri Dynasty of Thailand. This area was the location of Queen Amarin (the first queen of Chakri Dynasty)'s house and the birthplace of King Rama II when his father had still not established himself as King Rama I. As this area is the original root of the Chakri Dynasty, there are ancient historic places related to and supported by Chakri's family through time, such as temple, military camp, and memorial park. These places from the past remain in good condition reflecting original characteristics. The important temple in this area relevant to Chakri Dynasty is Amphawan Chetiyaram temple. The location of this temple originally was the first queen's house and the place of birth of King Rama the second. This causes the royal relative of Chakri dynasty always to take care of this historic monastery. This temple has a big Prang which is the same style as big prangs of Dawn temple in Bangkok. Amphawan chetiyaram temple's prang contains relics of King Rama the second. In front of it there is a King Rama the second statue standing and carrying sword in his left hand for the visitors to show respect. This is indication of this temple how important.

The Amphawa area is the land of queen's family¹. The first queen and the second queen of Chakri Dynasty of Thailand come from this precinct. As a result, names of the three big bridges across the Mae Klong River are King Buddha Loet La Nabhalai Bridge, Queen Ammarin Bridge and Queen Suriyeta Bridge. The present location of Amphawan Chetiyaram temple and King Rama the second memorial park marks the birthplace of King Rama II and residence of his grandmother. Later, temple and park were created as a memorial place of King Rama the second. This place pertains to the founder of Chakri dynasty as well.



Figure 3: Mural painting within Bangkok temple

2. Mural painting within Bangkok temple depicts way of life and beliefs of people 200 years ago. The unique workmanship of mural painting is a rare example of its type, being found hardly anywhere else. The Vihara (chapel) of this temple is the one archeological evidence remaining in the compound of this temple. Characteristics of this building show influence of Chinese architecture. Within the Vihara (chapel), There is a stand of 4 footprints of Buddha. On the inside wall there are 2 parts, the upper part is the embossed mural painting depicting history of the Lord Buddha dated over 200 years that was created by Thai and Chinese artists. The lower part contains arc sloped niches Buddha images.



Figure 4: Commercial center at Amphawa canal

3. Vernacular riverside houses that identify status of the owner along Amphawa canal mouth display evolution of Amphawa area which was formerly an important source of food to support the capital city. Amphawa area was the commercial center of agricultural products in the past. Remaining historic

¹ Wimol Angsunanthawiwat, *Ar Nu Sam Or So Tor*, June 2001, p.80

evidence is in the form of specific types of river front houses scattered around the Maeklong River and small canals surrounding this area, especially at Amphawa canal. These houses have architectural value for study and conservation for the next generation. They are traditional wooden Thai style houses without gable. The fronts of these houses face the canal. People in this community are Chinese and Thais. Chinese are merchants and vendors in this area, but Thais are the owners of plantations spread in Amphawa district. So, also there are some Chinese shrines located along the road and canal in addition to Thai temples.

This architecture reflects way of life of people in Amphawa community that depends on river and canal within this area from the past to the present. The main commercial center is at Amphawa canal. Several years ago there was a floating market that attracted people from surrounding area due to a good quality of production from plantation of Amphawa district.

In summary, this historic site has historic, cultural, architectural, and aesthetic significance. It is worthy of attention for its conservation and interpretative value and potential for visitors and tourists and as a way of protecting the local community.

Amphawa has a quiet atmosphere because trend of development depends on the main road, not the river or canal as traditionally in the past. The flourishing life of this past agricultural hub is easily by-passed by tourists. The main road from Samut Songkhram to Ratchaburi does not pass the center of Amphawa. As a result, many visitors do not know of this historic site. It represents what is known as a secondary attraction, that is it offers opportunity for interpretation and presentation to visitors as an attractive to well-known primary cities. As Du Cros suggests that "secondary attractions will appeal to tourists once they are already at a destination and examining the options for best use of their time and so become a more discretionary choice for tourists". This suggests how it is very important to evoke visitors' conservation consciousness by exploring this site.

The traditional way of life that depends on the river and canal has not changed much, people still keep their own identity and the environment is still calm, quiet and green. There are no high-rise buildings, supermarket, and factories there. It is an oasis of traditional life and lifestyle. There is great potential to interpret and present the places as a visitor attraction and preserve the way of life and character to future generations. As ICOMOS International Cultural Tourism Charter stated that "host communities and indigenous peoples should be involved in planning for conservation and tourism" so, this research involves on interpretation plan and conservation proposals for outstanding historic architecture.

Recommendations in this report could be a sustainable optional way and guide for involving stakeholders, especially historic site manager, to manage their cultural property and protect it in the proper way. Sharon Sullivan outlines such an

approach in A Site-Management Training Course at the Yungang Grottoes². In this she reviews how a course arranged for site managers, specialists and administrators from various parts of China demonstrated the combination of a good planning framework and simple, cost-effective management techniques had much to contribute to the preservation of sites.

Key Words : Definition

For the purposes of this study, the determination of the cultural significance of Amphawa district applies definitions from three relevant documents. The documents are :

1. Towards the Preparation of the Hoi An Protocols for Best Conservation Practice in Asia, UNESCO Bangkok,(2005)(www.icomos.org/australia/downloads.htm.)
2. The Burra Charter: the Australia ICOMOS Charter for Places of Cultural Significance 1991. Australia ICOMOS,(1999)(www.icomos.org/australia/burra.html)
3. Principles for the Conservation of Heritage Sites in China, China ICOMOS(www.getty.edu/conservation)

Sites: works of human groups or individuals or the combined works of humans and nature and areas including archaeological, cultural landscape planned or evolved over time through use or human events, environment of cultural significance, sacred geographies, and landscapes religious, artistic, historical or other cultural associations³

Historic Urban Site or Heritage Group: is made up of a number of related and spatially adjacent, or at least proximate, resources, all of which are individually of heritage value and/or which contribute to the overall heritage significance of the group.⁴

Cultural Landscape: is a geographic area, including both cultural and natural resources and the wildlife of domestic animals therein, associated with a historical event, activity, person or exhibiting other cultural or aesthetic values.

In 1992 the world heritage convention recognized three categories of cultural landscape:

- Landscape designed and created intentionally by human beings
This includes garden and parkland landscape created for aesthetic purpose, which are often associated with religious building and ensembles.
- Organically evolved landscape

² *The management of Ancient Chinese Cave Temples*, Sharon Sullivan,http://www.getty.edu/conservation/publications/newsletters/8_1/gcinews4.html

³ *Towards the Preparation of the Hoi An Protocols for Best Conservation Practice in Asia*: UNESCO Bangkok 2005,www.icomos.org/australia/downloads.htm, p 9.

⁴ *Ibid.* p 29.

This type of landscape is a relic or living landscape that result from an initial social, economic, administrative, religious imperative and has been developed by associated with its surrounding nature. It reflects a process of evolution and its constituent.

- **Associative cultural landscape**

It is a landscape that can be valued by rectitude of religious, aesthetic or cultural associated with its environment rather than objective evidence found.

Place means site, area, land, landscape, building, or other work, group of buildings or other works, and may include components, contents, spaces and views.⁵

Cultural significance means aesthetic, historic, scientific, social or spiritual value of past, present or future generations.⁶

Cultural significance embraces both tangible and intangible value such as place itself, its fabric, setting, use, meaning and association events.

Fabric means all the physical material of the place including components, fixture, contents, and objects.⁷

Setting means the area around a place that may include the visual catchment.⁸

Conservation means all the process of looking after a place so as to retain its cultural significance.⁹

Maintenance means the continuous protective care of the fabric and setting of a place, and is to be distinguished from repair. Repair involves restoration and reconstruction.¹⁰

Preservation means maintaining the fabric of a place in its current state and retarding deterioration.¹¹

Following assessment, analysis of cultural significance, a model for an interpretation plan based on the principles and processes in Burra Charter (The Australia ICOMOS Charter for Places of Cultural Significance 1999) and China Charter (principles for conservation of heritage sites in China issued by China ICOMOS). The interpretation plan is critical for presenting the essence of the cultural significance for visitors and locals on a way of protecting and retaining that significance

⁵ *The Burra Charter*, The Australia ICOMOS Charter for places of Cultural Significance 1999, www.icomos.org/australia/burra.html, p2.

⁶ *Ibid.* p2.

⁷ *Ibid.* p2.

⁸ *Ibid.* p2.

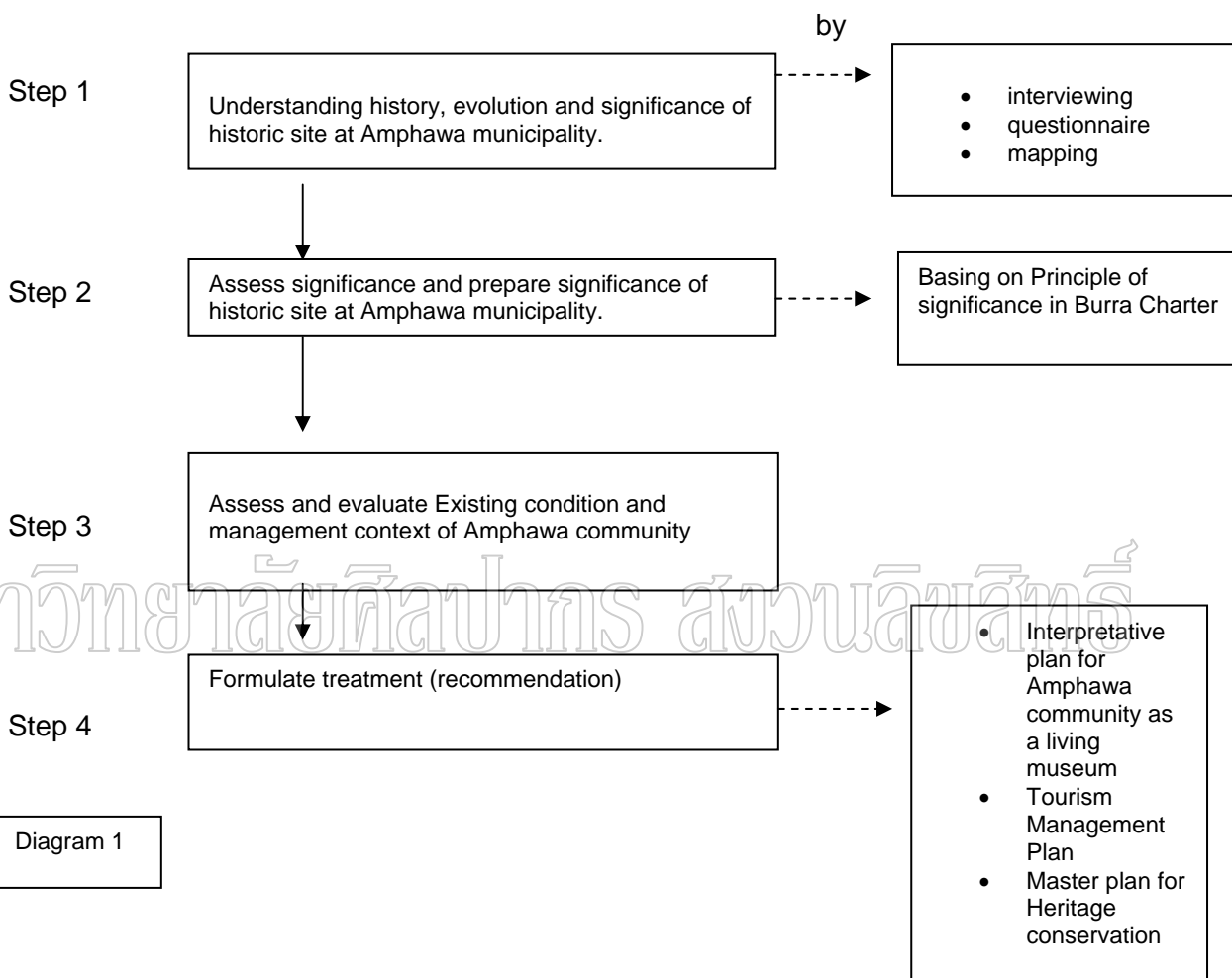
⁹ *Ibid.* p2.

¹⁰ *Ibid.* p2.

¹¹ *Ibid.* p2.

Study Method

In this dissertation will divide study method into 4 steps by basing on study method on national charter as Burra Charter: the ICOMOS charter for places of cultural significance, Australia (1999) and Principles for the conservation of Heritage Sites in China, China (2002).



Chapter 2

Literature Review

Following per many reviews of literature on historic site management and documents recording events occurring in Amphawa community through time, the research model of this thesis is classified into 6 types as following.

- Cultural landscape in Asia Pacific
- Literature and related documents identifying the significant tangible and intangible aspects of culture within Amphawa community.
- Historic Setting Management regarding conservation and tourism issues
- Historic Setting Management principles of various charters
- Tourism Master plan of Thailand's government and Samutsongkhram province development strategy
- Interpretation principles

2.1 Cultural landscape in Asia Pacific

The background of Cultural landscape

The term 'cultural landscape' originated in academic field in the earlier 20th century. It was encouraged by Professor Carl Sauer and Berkeley School of Human Geographers in the USA. It became internationally recognized and accepted in the conservation field in 1990s. Even now it is used widely in every related profession but its concept is still ambiguous.

Cultural landscape concept achieved World Heritage status in 1992 and embraces ideas of belonging, outstanding, significance, locality, meaning, value and singularity of place. Every cultural landscape has its own particular significance and is valued by the local inhabitants. World Heritage recognition also embraces the understanding that traditional cultures have depth, complexity, and various relationships to the surrounding features. Cultural landscape is the medium to display these relationships. For World Heritage purposes cultural landscapes fall into three categories:

1. Clearly defined landscape is one designed and created intentionally by man.
2. An organically evolved landscape results from an initial social economic, administrative, and or religious imperative and has developed its present form by association with and in response to its natural environment. This category comprises of a relict or fossil landscape and continuing landscape.

3. Associative cultural landscape , cultural landscape associated with the natural element¹

These conceptual categories have been used for 10 years. The most common category of cultural landscape type is the second category.

World Heritage status also recognizes the important factors of authenticity and integrity: these have particular relevance in the Asia region. This means that the source of information and the meaning of the heritage need to be assessed including form and design, material and substance, use and function, tradition, technique, location and setting, and spirit and felling². This is called the test of authenticity and should be undertaken to ensure relevant values are addressed and assessed. The other important issue is integrity. Integrity is wholeness, completeness, unimpaired or uncorrupted condition, and continuation of traditional uses and social fabric³. Continuing cultural landscape can tell us about process of evolution of that landscape. The continuity of all traditional components associated to the whole landscape defined that it has integrity. Therefore, cultural landscape represents the combined work of nature and man designated in Article 1 of the World Heritage Convention. They are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal⁴.

The World Heritage selection and assessment process for inscribing places on the list takes responsibility of finding places that illustrate human evolution related to the specific and surrounding natural cultural environment. The ICOMOS deal with the all aspects related to cultural value while IUCN take a role to evaluate those sites that have potentially important natural value. Both agencies use World Heritage criteria as listed in World Heritage Convention to evaluate the value of the potential heritage site.

World Heritage Cultural Landscapes

UNESCO wants to protect the linking of people and their cultures to the surrounding nature that have universal value by establishing international instruments such as convention, charter, operational guidelines. These instruments help the relevant bodies to manage and conserve the cultural landscapes of world heritage value. The actual action international recognition was promulgated in 1992.

The revised operational guidelines concerning the protection of the World Cultural and Natural Heritage, adopted by the General Conference of UNESCO in 1992, are based on consideration of the associative values of landscapes. They address the following factors:

- Recognition of the diversity of manifestations of the interaction between humankind and its natural environment
- Introduction of the term sustainability into the operational guidelines via specific techniques of sustainable land-use
- Acceptance of the living heritage of indigenous people

¹ World Heritage Paper 6, P.J Fowler, *World Heritage Cultural landscapes 1992-2002*, p19

² World Heritage Paper 6, P.J Fowler, *World Heritage Cultural landscapes 1992-2002*, p20

³ Ibid.

⁴ World Heritage Paper 6, P.J Fowler, *World Heritage Cultural landscapes 1992-2002*, p22

- Introduction of traditional management mechanisms into the operational guidelines
- Recognition of traditional forms of land-use
- Maintenance of biological diversity through cultural diversity
- Consideration of spiritual relationships to nature
- Opening of the convention to other regions and cultures of the world⁵

Other considerations relating to cultural landscapes include:

- In the long term, cultural landscape on the World Heritage List should help to promote more awareness of particular cultural landscape and their heritage values.
- Generally cultural landscape is understood as rural cultural landscape. It is a narrow view. Cultural landscape should be included to urban landscape, industrial landscape, or other significant historic landscapes that display long relationship of human and nature. This relationship tells us about the continuity of human evolution associated to its natural environment. Moreover, those cultural landscapes should be an outstanding example of the history of humanity.

Characteristic of World Heritage cultural landscapes

Cultural landscape may be a remote place that the people still continue their traditional lifestyle. It often relates to living people and living landscape.

Currently (August 2006) there are fifty-one World Heritage Cultural landscapes on the World Heritage List. Nineteen of the thirty sites are obviously linked with traditional human settlement or land-use. It is important that the critical significance of cultural landscapes in Asia is addressed, particularly given that there are still only nine places listed for Asia (including India and Kazakhstan).

Next is the paper that describes about the important issues we should concern in conserving heritage in Asia-Pacific region.

Cultural landscape in Asia-Pacific : Potential for filling World Heritage gaps ⁶

This paper is set within the framework of concepts of authenticity and increasing interest in the cultural landscape concept in Asia. It proposes that the public presentation for tourism needs to understand the sense of continuity and interrelationship between people, events, and place through time. It also suggests that the concept of world heritage in Asia tends to just focus on monuments and archaeological locations, famous architectural ensemble or historic site. However, there is a different value system inherent in cultural landscapes and associated heritage values. This is because cultural landscapes reflects everyday way of life, way people create places through time. The visitor can read landscape as a document of human history. This is why cultural landscape is so significant.

Angkor Wat, for example, strongly represents the concept of the continuous nourishing tradition of living history. It is a powerful interaction between people and environment that has created the cultural landscape setting for the

⁵ World Heritage Paper 7, Mechtild Rossler, *Cultural landscapes: the challenges of conservation*, p10

⁶ Ken Taylor, Australian National University and Silpakorn University, Bangkok ; Kirsty Altenburg, Department of the Environment and heritage. K.Taylor@anu.edu.au

monuments . Therefore, interpretation and presentation of Angkor Wat should provide evidence of continuous living like religious practices, sustenance farming, vernacular architecture, craft traditions, and trade skill to the visitor as well. All these things are the important component of continuous Khmer living not just the monument itself.

A notable example of an outstanding cultural landscape in Asia Pacific region is Tana Toraja, in South Sulawesi, Indonesia. Tana Toraja is the traditional settlement, which comprise of ten settlements and their setting. These include: Pollawa, Bori Parinding, Kande Api, Nanggala, Buntu Pune and Rante Karassi, Ke te Kesu, Pala Tokke, Londa, Lemo, and Tumakke. There are many prehistory remains found in this living settlement sites. They have significance at universal level. Traditional systems of land-use, building, and customs at Tana Toraja represent a link with prehistoric living of Neolithic people and Austronesian-speaking and megalithic culture. The presence of this outstanding settlement consists of its dwelling (tongkonan) , granary (alang), burial place, ceremonial ground with menhir, rice field, bamboo forest and pasture for water buffalo and pig. Their cultural landscape and traditional practice especially burial ceremony is continuously perform and hand over to young generation that never sees from anywhere else. Their burial performances identify social status of Toraja people. Moreover, they have way of life and belief related to cosmology that are supreme power, god, divine ancestor as the form of house and its components that they live is the symbolic of Toraja cosmology. The special traditional technique in building timber houses involves the use of tongue and groove. It is a perfect rare traditional settlement of the world. It has educational, scientific, artistic and technical value. Now, it is a nominated World Heritage Site (February 2005) and is attracting increasing numbers of tourists. According to the Tana Toraja Regency office of Tourism, Art and Culture the number of visitors in 2002 was 62,516.

The present conservation duty is undertaken by local community. They repair the heritage every four years. They gradually use the modern material to replace the traditional material because it is inexpensive and has long lasting such as they use corrugated zinc to replace bamboo as roofing material. They also set a foundation to response for maintaining and take care of traditional tangible and intangible culture of Toraja. Several programs have been implemented for Tana Toraja such as worldwide promotion, the Toraja Cultural festival, internet promotion, broadcast audio visual presentation, providing reliable information, ecotourism in Tana Toraja, interactive museum, publishing pictorial monograph and book, and launching annual Toraja traditional art market. The management of Toraja property must be undertaken under the republic of Indonesia Act number 5/1992. The authority departments are as the following;

- Deputy of History and Archaeology , Ministry of Culture and Tourism of the Republic of Indonesia
- The office of Archaeological Heritage Conservation in Makassar
- The Tana Toraja Regency Office of Tourism, Art and Culture
- Local Foundation of the nominated site.⁷

All circumstances of restoration and rehabilitation of Toraja property must be compatible with international standards of cultural heritage and traditional

⁷ *Nomination of the Tana Toraja traditional settlement for inscription on the world heritage list*, Department of culture and tourism the Republic of Indonesia 2005, p 60

conservation techniques. Sources of funding for conserving and managing Toraja culture come from both central and local government.

A special case is the cultural landscape value of Uluru in central Australia. Uluru is the sacred rock for Aboriginal people and their culture. It is located in Kata Tjuta National Park. It was explored by Ernest Giles and William Gosse, the first Europeans to visit this area. The first aim to explore this area is finding additional pastoral space. It is an attractive place for tourism because of its distinctive quality. It is of interest to many tourists as it is full of belief and stories associated with Aboriginal people who are the indigenous people of Australia. This sacred place is of universal value therefore, it was inscribed on the World Heritage List in 1994 as a cultural landscape. It represents the combined works of nature and of man and manifesting the interaction of humanity and its natural environment as both a continuing and associative cultural landscape⁸. The important thing to retain in this rare cultural place is protecting its intangible heritage such as traditional ceremonial activities. Anangu have continued their belief, traditions, and practices intact. At the same time, their way of life is influenced by powerful religion, ancestor's teaching, and cultural association of natural element. This place has artistic, associative, historic and cultural significance for the world. The responsible parties have used traditional Anangu methods to manage Uluru and Kata Tjuta National Park. Their ancestors' actions generated code of social behavior of Anangu today. This code covers both interpersonal behavior and the way to maintain the environment as well as landscape. Anangu regard that climbing the monolith of Uluru is inconsistent with their spiritual site. They concern to the stories of the ancestor attached to the big red rock. Moreover, there are some sites in Kata Tjuta Park prohibited to women or outsiders to access. This is a special significance of Anangu's belief that the visitors should respect. Anangu also created painting on the rock faces at Uluru and Kata Tjuta. It reflects of their religious ceremonies and other stories. This is a special art that was and still is valued by Anangu.

Another notable World Heritage site is the Loire Valley in France. The Loire Valley between Maine and Sally-Sur-Loire was an important cultural area for meeting s and influences between French and European. It is the most perfect model for modern landscape. Its location is between the two great natural environments of the river and the surrounding forest. Its beautiful cultural landscape is represented as heaven on the earth informed by representation in paintings, poetry, literature, writings, geography, pictures, and gardens. It was celebrated by many artists before Renaissance age, through the age of Enlightenment until present. Now it forms an important tourism destination in Europe for domestic and international visitors.

The cultural landscape models in the Loire Valley developed during Renaissance based on the spatial distribution system. The major characteristic of Renaissance garden is attaching to a grand house and cultivation area of vineyard and orchard with fully been take care. The other characteristic is a famous historic building, its town and village which usually focus on a quay flanked by the esplanade and the built-up river front. The history of this place was strongly influence from Roman times in term of settlement location, form and road communication. It is an important trading route in Gaul and a key point for settlement in the middle ages. Then, castles were rebuilt and became massive fortresses during the war in the 15th

⁸ World Heritage Paper 7, Mechtild Rosslar, *Cultural landscapes: the challenges of conservation*, p105

century. Moreover there is evidence in the 17th-18th found as water management secular commercial activities related to industry, crafts, trade, shipping as well as feudal allotment system of the ancient regime. In term of management and protection, this area has various ownerships and it is under varying measures of control from local through regional to national agencies. But there is cohesion and cooperation between each level of control. In 1994, the French government launched a master and specific plan to manage the whole conservation circumstances in the valley. The main objective is to protect, historic building, the inhabitants against flooding and restore ecological diversity as well as water management.

These examples, and the notion of cultural landscapes of outstanding universal value, indicate the potential role cultural landscapes can play in presenting the unique cultural heritage of various countries. They emphasize the important link between people and places through time. Moreover, they suggest a basis for an informed study of the cultural landscape of the Amphawa community, which is the focus of this thesis.

2.2 Literature and related documents identifying the significant things both tangible and intangible of the culture within the Amphawa community

In the Amphawa community, there are many significant things for Thais and non-Thais to experience and visit.

Firstly, Klong(canal) Amphawa is the location of buildings and architectural types relating to the source of the Chakri Dynasty, especially Wat(temple) Chulamane and Wat Amphawanchetiyaram. These buildings are of historical significance to the Chakri Dynasty of Thailand as outlined in the following review:

On the Klong(canal) Amphawa stands Wat(temple) Chulamane, an important temple. The foot of the bridge at this temple has been excavated and two ancient boats were found, one of which was taken to the national museum. This canal has a long legend related to King Rama I while he was Luang Yokkabat. When the enemy destroyed Ayuddhaya city, King Rama I escaped to live at the original house of his wife. Later on, his wife became the great first queen of the Chakri Dynasty.⁹

The walls of the Wat Amphawanchetiyaram are covered in exquisite frescoes. The reconstructed painting runs from floor to ceiling and pictures in great detail life at the court of King Rama II, who was born in Amphawa. His history permeates the province and a great many of the numerous temples there go back to his time. Wat Amphawanchetiyaram is in the grounds of King Rama II Botanical Garden, which includes a museum set up in an old-style wooden house.¹⁰

⁹ *Anusarn Or. Sor. Tor*, June 2001, p. 85

¹⁰ Curtis Winston, *The nation*, Nov 16 2002

A few kilometers away from the town lies serene Amphoe Amphawa. Inside Wat Amphawanchetiyaram stands a statue of King Lertla (King Rama II), dressed in full royal regalia with a sword in his left hand. The house he used to live in is no longer there. A small temple structure is now built on the site. It is in these pleasant surroundings that King Lertla, born on February 26, 1768, grew up. His mother was called Nak, later to be elevated to her full title as Queen Amarin. His father, Thongduang, entered the royal service in Rachaburi, getting married to Nak and moving to live with her family in Amphawa. Thongduang would later join the service of King Thonburi, rise quickly in titles and power and eventually establish himself as King Rama I of the Chakri dynasty.¹¹

Samutsongkhram province is the primary source of Queen Amarin's family and her royal relatives. Their original residences at Amphawa canal are in the Amphawa district. Wat (temple) Amphawan Chetiyaram was located at north of Amphawan canal's mouth at the east of Mae Klong River. This temple was built by Somdejprarusirisopakmahanaknaree (King Ramall's grandmother) in the reign of King Rama I and was restored in the period of King Rama III¹²

Following is an account of a private visit by King Rama V in 1904 to Amphawa area and Amphawa market and Amphawanchetiyaram temple as evidenced in written source about the private travel of King Rama V.¹³

On 22nd July, His Majesty, in the morning, went to visit Wat Puangmalai and travel in Klong Amphawa market. There was some bother owing to tradition of Samutsongkram, if anyone saw a strange man in their area, they must tell Kumnun or Phooyaiban¹⁴ and then he had to welcome the strange man. This trip was a private travel of the king so we did not inform them. Thus wherever we went, there was at least one person to ask about our team that who are you or where do you do. Furthermore there were not only two bureaucrats in our team but also Kun Sawanwinit who were well-know in Amphawa district. When anyone who know them, they were greeting them. Consequently it made His Majesty unhappy so he separates himself from the Royal Yacht to Rua Ton. His Majesty let them –the well-know on Amphawa- and some follower to face Amphawa people in the Royal Yacht. I suspected that all of them will know that ones who were well-know would like to be private and this greeting may annoy him. Kun Sawanwinit tried to make a clever strategy by argument that the saffron glaze of noonday might heard an old lady so someone should bring her back home. But just a minute the new one has come back. Kun sawanwinit tried to use a new strategy to keep away Amphawa people. Untill Rua Ton was returned and pass the Royal Yacht to Wat Daowadung for breakfast. Next, His Majesty went to Bangnoi for travelling at Kumnun Jun's house. Finally His Majesty returned to the temporary stay around 8.00 pm.

In the morning of 23rd July, H.M. went to the district office and Wat Amphawan and came back in late evening. He planned that tomorrow he will go to travel at Mueng Petch by the Royal Yacht parade because it had to pass the Gulf of

¹¹ www.nationmultimedia.com published on Apr 12, 2002

¹² *Samutsongkhram journal* 1962 p.17

¹³ *Opening ceremony of Amphawa district building*, Samutsongkhram, 14 August 1997 p25-27.

¹⁴ it means a head of villagers

Thailand but he will firstly go to Lamu to see fishery by Rua Ton. Next he will go to join in Royal Yacht at Samutsongkram.¹⁵

The prosperous way of living of people in Amphawa at that time was emphasized as its important commercial center can be seen from the fact that Prince Nakronsawanworapinit(King Rama V's son) bought land and built his summer palace for recreation at the east of Amphawa canal opposite Pak Ngam market or Amphawa market of Amphawa sub-district in boundary of Amphawa district. This summer palace was called Pra TumnuK Amphawa¹⁶

Also at Klong Amphawa, there are some original buildings of cultural significance that are in perfect condition. These buildings were important to the way of life of local people in the past. In particular is riverfront shelter at the mouth of Klong Amphawa. This river-front shelter is between 50 and 100 years old, it is distinctive of the architecture within the Amphawa community. It could be said that this kind of architecture is symbolic of the Amphawa community. It reflects the prosperity of the floating market here and the way of living. In the past there has always been a relationship with the waterway and the floating market. Here, besides the riverfront shelter, visitors can find an ancient raft-house aged more than 100 years that the owner keeps in near original condition. Moreover, at Amphawa district there are plenty of old Thai-style houses lining the waterways. The following commentary indicates the heritage aspects of Amphawa:

Tourists are able to experience the lifestyle of people who lived in Thai-style homes, that are related to the waterways, which include more than 300 rivers and canals around the province. The highlight of the visit should include the Tha Kha floating market, which is the most original market with the genuine lifestyle of the villagers of this province. Visitors can see a Buddhist monk paddling a small boat in the morning recalling an old lifestyle that has not been lived in Bangkok for more than a half of century. This amazing Buddhist activity is still found aplenty in Amphawa canal at the Amphawa market.¹⁷

You'll get to see the way of life in the town. You will get a feeling that you are travelling back in time, as you see the old-style wooden buildings that line the banks of the canal. The character is in stark contrast to the concrete and steel structures that have taken over the landscape elsewhere in the kingdom.¹⁸

The inner orchard is Bangkok, the outer orchard is Bang-Chang. This is the traditional name of Amphawa. Amphawa is a time honoured traditional riverside community that is abundant with agricultural products. It was an important source of food supply for Ayuddhaya. Therefore, it is believed that The Amphawa community has as long a historical significance as Ayuddhaya.¹⁹

In the past, floating and riverfront markets in Amphawa were famous places for bartering commodities of vendors and people from Dumnern Saduak and Maeklong City. Many vendors who have their own orchard always bring the fruits from

¹⁵ *opening ceremony of Amphawa district building*, Samutsongkhram province, 14 August 1997 p25-27

¹⁶ *Samutsongkhram journal* 1962 p.18

¹⁷ *Anusarn Or. Sor. Tor.* page 79,85 June 2001

¹⁸ Curtis Winston, *The nation*, on Nov 16,2002

¹⁹*House and Garden*, p 175

their orchards to exchange or sell to others or customers. The Amphawa floating market is the waterway intersection point for all vendors in this area. Because of a great prosperous riverside life in the past the riverfront shelter was constructed and rented to people who demanded accommodation near or close to the center of the market for doing business.²⁰

The Amphawa community has historic significance relating to the royal family of the Chakri Dynasty. There are diverse cultural and natural resources here. This area is qualified as suitable to be developed as a cultural and natural tourism destination. This is because the special style of the settlement of the riverside community and the ancient sites as well as the traditional customs of Amphawa people are unique to visitors²¹.

From reviewing conservation and developing environment of Amphawa canal project undertaken by Chulalongkorn University, I propose that the significance of Amphawa community can be classified into 2 types.

1. Cultural heritage : temple, King Rama II memorial park, riverside Amphawa canal and Bang Jak Community
2. Natural heritage : bilateral of Pi lok and surrounding agricultural area

This project proposes approaches to conserve the physical characteristic of Amphawa. These are:

1. Dividing into three conservation zones: riverside urban, riverside rural, and biological zone.
2. Controlling land use and construction of new projects by arranging guidelines on design, building and structures in the conservation zone.
3. Proposing to improve and develop slum, landscape, facilities, building, and natural environment of the canals.

Guideline of the appropriated design for building in the riverside urban conservation zone includes the following criteria.

Style	- traditional style
Height	- single –storey building which is in the same line to those the adjacent building for the first 18 meters from the riverside frontage. Besides, the height should not over 2-storey.
Roof	- Banya or Lima style or traditional Thai style
Material of roof	- terra cotta tile (rhomboid shape), short and small size carved roofing, in necessary case, good quality corrugated iron sheet would be allowed.
Color of roof	- natural tone such as white, brown, red- brown which is compatible to the nearby
Wall	- cream or brown wooden or processed wall
Window/ Door	- wooden folding door, wooden window
Ventilation panel	- wooden slats alternated or wire netting and compatible with the nearby
Name plate	- should be same or similar to the old style and located above the door

²⁰ interview from Mrs. Siripornkitti S. (boat vendor, May 13,2004)

²¹ final report of pilot project for conserving and developing environment of Klong Amphawa, Chulalongkorn University,

Guideline of the appropriated design for building in the riverside rural conservation zone and biological conservation zone

Style	- traditional Thai house or contemporary Thai house or Banyan style, raised above ground level and compatible with surrounding natural condition
Open space proportions	- should not be less than 40% of the whole land for riverside rural conservation zone and not less than 50% for biological zone
Set back	- should not be less than 6 meters from the canal bank
Embankment	- compatible with natural environment, should be the mixture use of natural plantation and natural material or planting trees to protect and cover the riverbank
Trees	- should plant trees at the front and the back of the house as natural view and keep natural condition of the canal

2.3 Historic setting Management regarding to conservation and tourism issue

The research of Liza D. Fallon and Lorne K. Kriwoken on the topic of Community Involvement in tourism infrastructure, the case study of the Strahan Visitor center, Tasmania, stated that "it is not enough to only assess a visitor center by its popularity with visitors. It is also important to consider the needs of managers, operators, and local and cultural communities". The authors also suggest adopting a consultative approach and involving stakeholders when planning. Reference is also made to IUCN's World Conservation Union, suggestion that tourism should move visitor experiences beyond passive enjoyment to an active role that promotes positive environmental ethics and fosters preferred behavior.²²

The Development Project and Master Plan of historic park " Sukhothai" published by UNESCO in 1982, emphasizes importance of studying archaeology and history to understand the group of monuments, land use pattern, living condition of inhabitants, landscape and geological condition in Sukhothai time to the present time. The plan promotes tourism and creation of job opportunities for this heritage area by setting up public facilities and utilities to accommodate tourists. UNESCO also planned to develop water resources, roads and electricity to serve locals and tourists. All restorations were strictly based on the content in the Venice Charter. Landscape development was created as the one recorded in the stone inscription. Sukhothai case is the example for this study because it was promoted to increase the number of tourist.²³

²² tourism management 24(2003) 289-308 www.elsevier.com/locate/tourman

²³ *Sukhothai historical park development project and master plan*, Unesco, 1982

Recommendations for Conservation and Revitalization of the walled city of Ahmadabad, set out an assessment of historic sites in Ahmadabad, India. The researchers wanted to assess historic buildings and monuments that were damaged by the earthquake. This undertaking brought about cooperation to restore and revitalize all traditional houses that were affected from the earthquake and lacking of maintenance for several decades. In addition, they created regulation to preserve these historic structures and boosted tourism to this heritage resource. They wanted to recover prosperity of the Ahmadabad. This program aimed to understand and carry out an inventory of the entirety of the walled city, the pols and the houses. Its purpose is to set the recommendations to protect and revitalize the heritage. The researchers described the parcel system, traffic, population, housing and activities in Ahmadabad. They classified the heritage into 3 types that are the walled city, the pols (grouping of houses) and the traditional houses. They found out the history of the walled city. They also study the features, organization and origins of the pols which are generally found in Ahmadabad. They stated that the threat to these pols is its image that it is not modern and therefore it is likely to be replaced by new modern building and business facilities. This team also acknowledged the house-building techniques and materials and identified that the houses mostly were traditionally built of carved wood and brickwood. Some houses had been changed in their material and decoration. These houses were divided into 2 phases, which are traditional model and foreign influenced model. Most of the damage is caused by dampness and demolition and construction work done in a careless way. They planned to create activities to raise heritage awareness such as celebration of Pol-day, the Heritage Walk, the Rikshow guides (tricycle), an association of owners of old houses, illumination of the gates, information through the media, signposting of the pols, training for administrators, and the financing of the restoration with HUDCO, the premier housing agency in India.²⁴

In a review, Cultural Heritage and Tourism at Angkor, Cambodia: developing a theoretical dialogue, Winter pointed out that the cultural tourism management authority of Angkor, Cambodia should be examined through the following issues:

- ❑ Travel programs offered by tour operators
- ❑ Images and texts of promotional brochures
- ❑ The rhetoric of management policies
- ❑ Understanding and values of those who consume heritage and tourist both domestic and international

Now, managing Angkor is concerned only with its material and logistical issues. This case also highlighted the importance of considering tourism and cultural heritage as socio- cultural industries.

Angkor is facing problem of conflict between conservation and development. The government mainly promotes Angkor to lure tourists. Therefore, Angkor is the main source of making money for Cambodia. However, international community perceives that this is a principle threat to Angkor. The international Coordinating Committee for the Safeguarding and Development of Angkor(ICC) only focuses on conserving material heritage of Angkor as it was in the past time. They ignore value of heritage as a form of living property within the context of local tourism such as music and dance.

²⁴The Directorate for Architecture and Heritage and the French Association of Artistic Action, *Recommendations for the conversation and revitalisation of the walled city of Ahmadabad*,2001

They need to consider and understand living heritage, contemporary landscape by basing on national conserving of architecture, anthropology, and social both historical and contemporary. A monument landscape not only represents the country's history, but it can also identify identity from the past to present of the country.

Winter also states that tourists have little understanding for the link between Angkor and Cambodia, either in historical or contemporary terms. Many traditions and forms of Cambodia are ignored because tourists overlook the cultural development of Cambodia through time. They just want to explore Angkor period only. The Cambodian government promotes Angkor structure and a little part of its motif such as Apsara figure as a vital icon of Cambodia to the nation wide, they do not understand the value of a cultural landscape of Cambodia. This article noted that it is very important to concern the other aspects of Cambodia's culture such as diversity, ethnic group, dance, dress, music, landscape rather than material aspect. These characteristics are national identities of this country that deserve to preserve and interpret to the tourism industry to perceive its significance and authenticity. As quoted in this article

" Exploring the connections between cultural heritage and tourism as socio-cultural industries reveals the ways in which tourism comes to define and redefine identity formations. It is necessary to consider the extent to which the diversity and complexity of Cambodia's cultural past, present and future are being silenced through the creation of a national brand for touristic consumption."²⁵

This is an example of cultural heritage management of Cambodia that only emphasizes the material of the Angkor monument. It is very importance to realize cultural landscape, fabric, setting, tradition, history, ethnic group, local cultural property and authenticity of Cambodia itself. These characteristics represent the identity of Cambodia besides Angkor. The agencies involved in managing cultural heritage and tourism sector should present and interpret these aspects to tourists to understand its inherent significance. If more concern about both tangible and intangible property was shown it would safeguard the cultural heritage of Cambodia and sustain its value to transmit to the next generation.

Another relevant review to Amphawa is the example of the study of the impact of tourism on local communities in Beng Mealea, Cambodia. The previous literature review outlines the way tourism is the main source of generating income for Cambodian government. Many historical and national sites are set in the plan of promoting tourism to attract tourists from around the world but lack a depth study and way of promoting good heritage management for tourism. This circumstance of Cambodia government unexpectedly brings threats to these cultural heritage sites especially Angkor, which is now facing problem of overcrowding of visitors. And Bang Mealea also is the one place of many historical and natural sites in the tourism promotion plan of Cambodia. Bang Mealea is in the pristine state, and there is not enough in-depth research about the site. The Cambodian government wants to boost tourism in the country by allowing the investors from outside and inside to build many tourism facilities to accommodate tourists. This brings both positive and negative effects to the villagers surrounding the heritage site. Their agricultural social way of life is going to change to capitalization social. Some roads are improved to serve tourists by removing some part of ancient track. Tourism generates job opportunities to the villagers and increases their income but most of the money goes to groups

²⁵ Tim Winter, Cultural heritage and Tourism at Angkor, Cambodia: developing a theoretical dialogue, *Historic Environment* volume 17 number 3 2004, page3-8

which do not distribute to the local villagers. Tourism brings both positive and negative outcomes to the stakeholders of cultural heritage at the same time. The cultural heritage manager must closely consider these problems and try to safeguard the heritage sites because it is characteristic of Cambodia. The author expresses the view that :

“Tourism is about to bring changes and development, but there should be preservation of historical heritage (tangible and intangible assets), national identity, and authenticity for future use”.²⁶

Converting vernacular architecture to the new use,
 “Wat Damnak, Siem Reap-Angkor: conserving built heritage in a Cambodian Buddhist monastery is notable example of cultural heritage management in the form of adaptive reuse of a building”

Management of Angkor has emphasized preservation and restoration of major monuments, the icons of Cambodia. But vernacular architecture has been neglected. They should also launch policy to protect and conserve the vernacular architecture that is the important source of information about belief, artists, master works, traditions, and rituals to keep the sense of continuity of this country and transmit its significance to the future. This article stated that both vernacular and old architectures are the vital representative of Cambodia's evolution and integrity. The cultural heritage management authority of Cambodia must give consideration to vernacular architecture issue also. This article focuses on studying conservation method regarding transforming the old abandoned building of Wat Damnak to the new use. In this project, local community, achars, and older people cooperate to do decision making for the future of these buildings. Several buildings in the compound of Wat Damnak are the mixtures of Khmer and colonial architectures. The building erected in the 1920s reflects the influence of French with no concern about climate conditions. Then, the building built by the French military troops identify French architecture influence by giving more concern to the local climate. It was built by using local techniques and increasing ventilation. In the time of colonial expansion a building design style was created which saw a trend of blending Khmer and colonial. Even mural painting on the building's wall showed the variety of inspiration in creating the works. There is renovation in term of design, decoration, and technique all the time from Khmer period to colonial period to Cambodian period. It is important to preserve and renovate the vernacular buildings in the compound of this temple. They present the continuity of this country. The traditional use of monastery is for educational purpose and mostly teaching Pali language and Buddhist study. Now these buildings have been adaptively reused to be a library and conference hall for general people. This is an example of a management project that tries to preserve the former function of the abandoned building and to protect integrity of the buildings of the cultural heritage manager. Moreover, this project still promotes research and increasing knowledge regarding vernacular architecture of Cambodia to the new generation.²⁷

A comparative study of the cultural heritage management regimes of the two towns, Bowraville and Bellingen in Australia which has applicability to Amphawa, suggests that that there is no difference in the matter of heritage management regime between the two towns. The councils of the two towns have authority to make

²⁶ The impact of tourism on local communities in Beng Mealea, Cambodia, Phlong Pisith, *Historic Environment* volume 17 number 3 2004, p9-11

²⁷ Wat Damnak, Siem Reap-Angkor: conserving built heritage in a Cambodian Buddhist monastery, *Historic Environment* volume 17 number 3 2004, p12-15

decisions making about adaptation and demolition the heritage structures freely. They do not consider protecting the inherent value of the heritage buildings and their fabric. Moreover, some parts of the heritage site were neglected. It is suggested that the following be given attention:

- Increasing community involvement to gain a sense of belonging of the cultural heritage.
- Distributing return from the heritage management for tourism to the local community.
- Supporting the expert or specialist in managing cultural heritage.
- Enhancing public awareness in conserving cultural heritage and protecting it.

If the community perceive that conserving heritage building can attract tourism and can bring them family's economic development, they will be willing to give cooperation.²⁸

In an essay Better place to live, it is stated that historic environment informs us of the connections between people and events, who we are, why and where we came from. Therefore, it needs to be maintained and developed. This is not just our big iconic sites, but the local significant site also. Some local sites have enormous value and significance to local people. It is necessary to create sense of ownership and involvement to people to have pride and want to sustain their historic environment such as historic site, objects, and archaeological site. To value heritage is entirely subjective, when times changed an attitude and opinion of the involving body changed. Sometimes its value does not return equally among people. Government and heritage organizations have to intervene by balancing competing priorities as well as providing resources for the preservation and improvement of historic site.

It also said that built environment, old and new, is part of our culture. Historic sites objects, modern and historic architecture tells us history as the way as literature, music does. As quoted that

" It gives physical form to our individual and communal histories. Every teacher and every parent know that our landscapes, castles, cathedrals, great houses, canals churches, mills, workhouses and much else tell us of our historic with an immediacy that few books, pictures or pieces of music can match"²⁹

This essay examines a modern approach to how we protect the built and historic environment by using a more democratic system and empowerment of people. When there is are contesting views on preserving the built and historic environment in term of social gain or an opportunity for an innovative new design, we need to consider outcomes that bring fulfillment to all stakeholders' needs, especially the local community where the built and historic environment is located.³⁰

²⁸ Cultural heritage management: policy and practice in two country towns, Janet Fingleton, *historic environment* volume 17 number 3 2004,p29-31

²⁹ Article Better place to live :Government, Identity and the value of the historic and built Environment, Tessa Jowell, Department for Culture, Media and Sport

³⁰ Ibid.

2.4 Historic site Management principle of various charters

As mentioned, we will see that the Amphawa community is so rich in cultural significance that we should conserve and take care of its identity for the next generation. The best way to conserve this significance is to make all stakeholders, particularly the local community realize, and absorb the heritage significance. But it is very difficult to quantify how significant those cultural heritages are. Therefore this study uses as a base the Burra Charter (Australia ICOMOS) and China Principles (China ICOMOS) to establish values of the place and heritage' significance. As Ken Taylor noted in Cultural Heritage Management: The role of Charter and Principles is that

Charters set out to assist in helping us define this critical notion of significance, of which we must try to embrace both the tangible and the intangible, even though the significance related to the meaning of places can be slippery notions. Critical to the existence of charters and conventions related to defining the significance is the process of establishing and assessing values and such matters as integrity of heritage places and their continuing authenticity.³¹

The recent commentary on preserving authenticity in an Asian context, The Hoi An Protocols, is highly relevant to a critical review of Amphawa, recognizing its significance and recommending steps for its conservation management. The Hoi An Protocols are guidelines for assuring and preserving the authenticity of the heritage sites in the context of the cultures of Asia.³² The protocols describe the specific methods in conserving various kinds of heritage sites in Asia such as cultural landscapes, archaeological sites, historic urban site, heritage groups, monuments, buildings and structures. Asia is a mix of ethnic groups, religions, beliefs. Therefore we need to appreciate the local sensibilities and fabric of history of each country in Asia as expressed in the Protocols:

Many countries of Asia are custodians of important heritage sites reflecting religions different from those of the modern state. It is not unusual, for example, for Islamic nations to have within their border valuable Hindu and Buddhist sites.³³

As the Amphawa historic site fits the Asian context it is proposed that methods used in doing research should strictly adhere to the Hoi An Protocols, particularly in relation to the following:

- Find out authentic sources which includes not only written records but information of wall-paintings that show details of the life and technology of people in Amphawa.
- Safeguard authenticity of historic site in Amphawa by using defensive mechanisms such as restrictions, special conservation zone and planning zone.
- Conserve the existing historic buildings by focusing on assisting habitants of the historic building to continue residential use.
- Identify and actively promote traditional and endangered local trades.
- Promote coordination and cooperation in administrative and decision making between local government, business and community representation as well as conservation and planning expertise.

³¹ Taylor K., *Journal of the Faculty of Architecture Silpakorn University* Vol.19(2002-2003)

³² UNESCO Bangkok(2005), *Towards the Preparation of the Hoi An Protocols for Best Conservation Practice in Asia*: www.icomos.org/australia/downloads.htm

³³ Ibid.

The Burra Charter (The Australia ICOMOS Charter for Places of Cultural Significance 1999) also provides guidance for the conservation and management of places of cultural significance (cultural heritage place).³⁴ This charter contains guidelines in the context of cultural significance conservation policy, procedures for undertaking and code of the ethics coexistent in conserving significant places. It proposes that the aim of conservation is to retain the cultural significance of a place. The appropriate way to conserve a place is caring for the existing fabric, use, associations and meaning. Traditional techniques and materials should be conserved to ensure continuity of significant fabric. If it is necessary to reinforce the structure to retain its fabric, new techniques and materials can be acceptable. It is important to understand cultural significance of a place and other issues affecting its future such as stakeholders' need, resources, external constraints and its physical condition. Conservation may include these circumstances:

- ❑ reintroduction of a use
- ❑ retention of association and meanings
- ❑ maintenance
- ❑ preservation
- ❑ restoration
- ❑ reconstruction
- ❑ adaptation
- ❑ interpretation

All the above circumstances must respect the fabric of a place and minimize impacts on the significance of the place.

The Burra Charter recommends a procedure for assessing the cultural value of a place. It classifies four types of value (Aesthetic, Historic, Scientific, and Social):

- Aesthetic value is sensory perception to the place.
- Historic value associated to history, that place has influenced or has been influenced some events or activities in the past.
- Scientific value relates to the data in doing research. That place may have some parts being the essential information for acknowledging something that is very rare to see or something that is a masterpiece work.
- Social value associated with some groups of belief or some ethnic groups.

This research on Amphawa critically applies guidelines outlined in the Burra Charter to generate recommendations for conserving the historic site of Amphawa because it recognizes and considers both tangible and intangible value of a place. The sequence of investigations, decisions and actions involved in the Burra Charter process in order to understand cultural values of a place and appropriate management are set out in diagram 1. It is necessary to understand the inherent value of the place and assess this by applying international guidelines such as The Burra Charter, but acknowledging these may need to be adapted and modified to take into account different cultural attitudes and practices.

³⁴ Australia ICOMOS, (1999). *The Burra Charter: the Australia ICOMOS Charter for Places of Cultural Significance* 1991. Burwood, Victoria Australia: Australia ICOMOS Secretariat, Deakin University; WWW.icomos.org/australia.

Sequence of investigations, decisions and actions of the Burra Charter Process

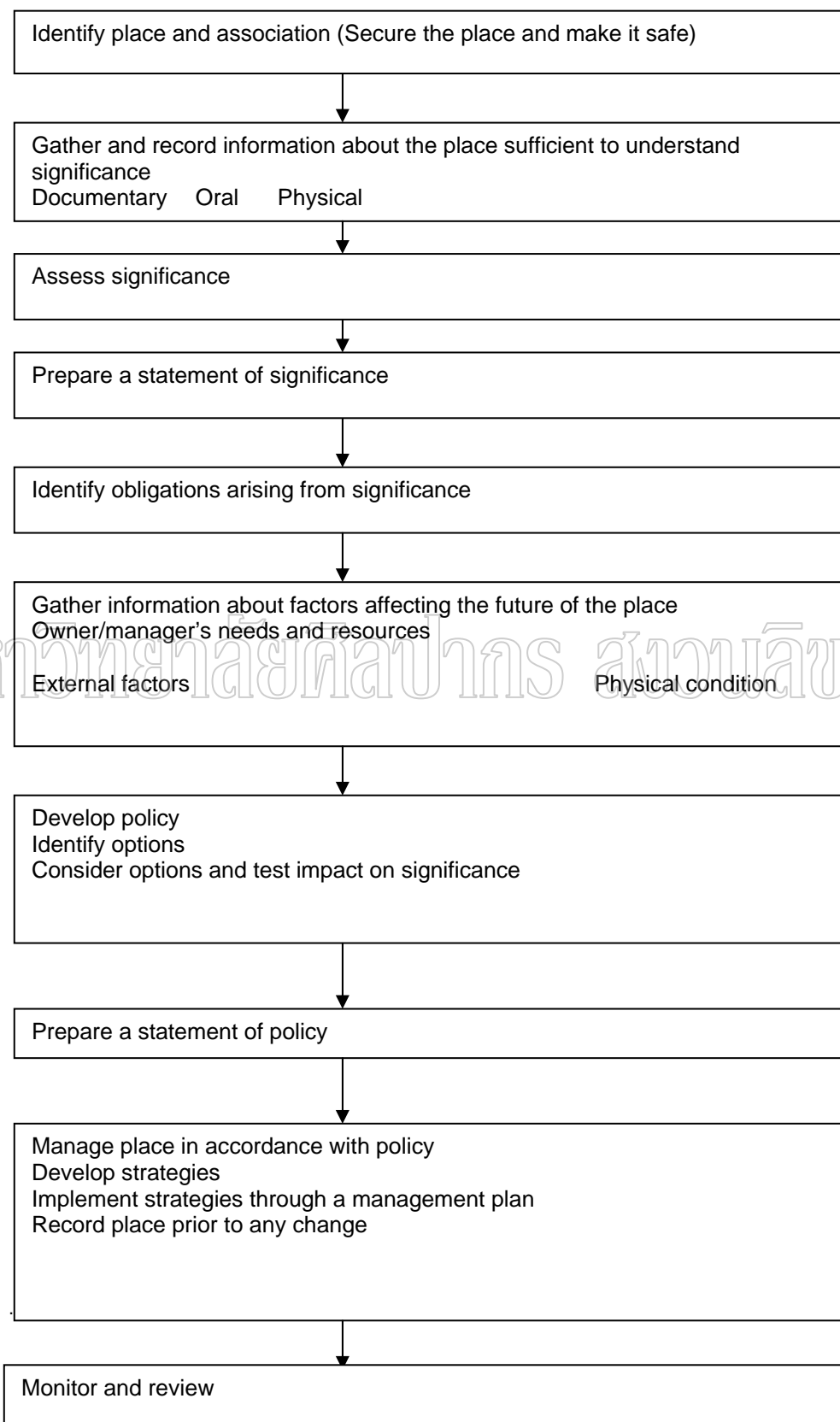


Diagram: 2

Principles for Conservation for Heritage Sites in China

The principles for the conservation of heritage sites in China are professional guidelines within the existing framework of laws and regulations relating to the conservation of heritage sites and provide guidance for conservation practice on those sites, as well as the main criteria for evaluating the results of such work.³⁵

Valuable experience can be gained reviewing the principles for conservation of heritage site in China because China is the famous country for cultural tourism destination of the world. China was formed by a variety of ethnic groups, cultures, beliefs, and traditions over many centuries. Its territory covers a large area of the Asia region. China has different climatic and geological characteristics which have helped to shape different ways of living in each area of China. It is increasingly attracting people around the world to experience the interesting variety of ethnic groups in China. Chinese experience and practice offer a good guide and valuable background for this research.

Principles for Conservation for Heritage Sites in China consist of five parts:

- ❑ Forward to the English-language translation
- ❑ Introduction: on the development of the principles for the conservation of heritage site in China, by Zhang Bai, Chairman, China ICOMOS
- ❑ Principles
- ❑ Commentary
- ❑ English-Chinese Glossary

The China Principles describe the purpose of conservation is to preserve the authenticity of the heritage site and all relevant components. It is important to retain all aspects of this historic evidence to pass to the next generation. The fundamental heritage significance of a site is seen as residing in its inherent values: historic, artistic and scientific values. The Principles state that a heritage site must be used in an appropriate way to generate benefit to the people. Every circumstances of conservation must be based on the authentic data and should be recorded in detail. The Conservation Process in China consists of six steps

- ❑ Identification and investigation
- ❑ Assessment
- ❑ Formal proclamation as an officially protected site and determination of its classification
- ❑ Preparation of a conservation master plan
- ❑ Implementation of the conservation master plan
- ❑ Periodic review of the master plan³⁶

The first step is doing survey and inventory information of the heritage site. Then, the assessment step is determining the general condition of the site by using on-site inspection, the present state of preservation and management and its significance. The next step is developing a management plan based on the outcome of the assessment step. Strategies in conserving the heritage site would be conservation measures, appropriate uses, day to day management, exhibition and interpretation. All interventions should be compatible with laws and regulations and

³⁵ China ICOMOS,(2000).*Principles for the Conservation of Heritage Sites in China*. English translation by Neville Agnew and Martha Denis(2002).Los Angeles, CA:Getty Institute.WWW.getty.edu/conservation

³⁶ China ICOMOS,(2000).*Principles for the Conservation of Heritage Sites in China*. English translation by Neville Agnew and Martha Denis(2002).Los Angeles, CA:Getty Institute.WWW.getty.edu/conservation

cultural practices of those countries. A master plan must be created to preserve the existing condition of the heritage site and to safeguard the setting, ie the cultural and natural landscape, of the site that contributes to its significance. The implementation stage and intermittent review the plan form the next step in the process following preparation of the master plan.

Flow chart of Conservation Process of China Charter

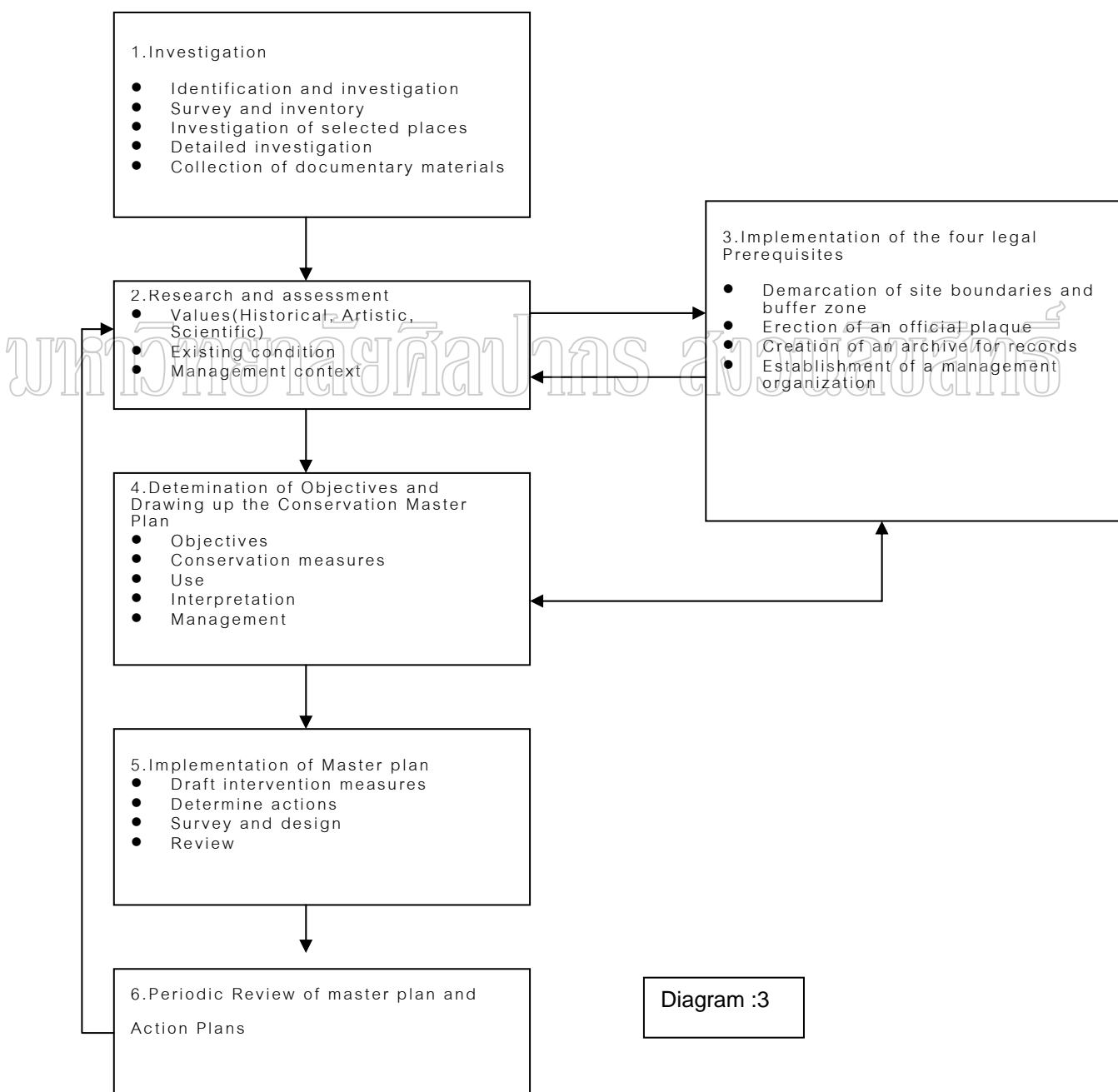


Diagram :3

2.5 Tourism Master plan of Thailand's government and Samutsongkhram province development strategy

Preparation of an interpretation plan of historic setting and regulations to control future management of a site such as Amphawa should conform with government policies. It is necessary to consider the Thai government's ninth national economic and social development plan (2001-2006) and the master plan of national tourism development.

The purposes of the Thai government's ninth national economic and social development plan is divided to 3 aspects:

1. Social aspect
2. Knowledge and learning base
3. Relationship and helpfulness society aspect

The goals of this policy are to distribute more deeply and widely income to the poor as a way of addressing poverty alleviation and to increase the ability and opportunity of self reliance, and to upgrade the level of income and the quality of life for the Thai people.

In making the tourism development plan, it is necessary to consider these key topics.

- Human development and quality of society
 - Adjustment about rural and urban sustainable development structure
- Natural resources and environmental management
- Managing a holistic economic administration system (macro economic administration)
- Increasing the competitive ability:
 - to focus on the quality and efficiency's tourism development
 - to promote the participatory role in tourism administration of private sector, local organizations and local people
 - to enhance linkages with neighbor countries for cooperation in tourism development and investment
 - to improve service business to international standard such as health care business, hotel, restaurant and cuisine which emphasize the standard and boost systematic investment
 - to raise the quality of service and built the efficiency infrastructures and standard of safety
 - to add the private sector investment and reduce the public sector investment

- promoting all technologies and innovation which support the development of production and service
- Making a point of meeting good governance strategy which emphasizes responsibility, participation and decentralization. (It effects on increasing the local potential for the economic administration and take more benefits to locality.)

In the Thai government's ninth national economic and social development plan, it gave a particular focus and attention to emphasize human development, participation of local residents, promoting the consecutive industrial investment such as tourism business because it directly and indirectly create job opportunities and local income.

Master plan for the national tourism development.

This plan focuses on many aspects including the following:

1. Development of the transportation system in tourism province
2. Controlling the environmental quality and reducing pollution by adding more green area, improving landscape and controlling property usage.
3. Expansion of the public utility system with emphasis on water allocation waste disposal for supporting both of local population and tourist.
4. Persuade all local people to participate in protection of tourism resources and to create the benefit from service activity and keeping these activities
5. Using the economic legal and social principles for controlling the tourist behavior and entrepreneur in order to save tourism resources
6. Cancellation on the monopoly service and transportation business because free competition results in better quality of service

This plan shows the fact that tourism development policy of Thailand is consistent in the Thai government's ninth national economic and social development plan. It emphasises promotion of businesses that are concerned with tourism such as expansion of public utilities, encouraging increased community participation, and setting out ways to measure sustainable tourism management

Before preparing an interpretation plan for Amphawa it is necessary to review the Samusongkhram strategy:

Samutsongkhram is the smallest province of Thailand. It only has three districts. Its area is around 416 square kilometers. The geographical features of this province are an integration of garden and sea atmosphere. Most of the population are fisherman and farmers producing coconuts, pomelo and lichees. There are three types of water: seawater, fresh water and brackish water. In the coastal area which has sea water people are occupied in fishing or coastal and activities such as prawn farm, salt field. Next area is brackish water, which is suitable for planting coconut as the raw material for making palm sugar. The rest area is fresh water and is appropriate for gardening or orchard. Coconut tree planted in this area is usually sold for its fruits. It is different from coconut planted in brackish water zone.

Samutsongkhram provincial governor has set development strategy to be consistent with the condition of water. Also the requirements of Samutsongkhram citizens are an important factor in making this strategy.

In setting out Samutsongkhram strategy. It is very useful to consider strength of this province by using SWOT analysis and the out come is as the following:

- ❑ Source of good seafood
- ❑ Plenty of water for agricultural sector
- ❑ Don Hoi Lod, source of worm shell which is worm shell found only in this place
- ❑ Close to Bangkok
- ❑ Perfect natural environment
- ❑ Clean network of canals as the last Venice of the east
- ❑ Traditional way of life and culture of people in Samutsongkhram province³⁷

The findings show that there are strengths such as fertile land, Don Hoi Lod, near Bangkok, canals, and ordinary life style, culture and tradition.

Aim : to increase Samutsongkhram citizens' income.

Vision : Samutsongkram is a province of clean seafood and non-toxic fruit, and a center of eco-tourism and conserving canals nationally.

Strategies: were set into 3 aspects:

1. To develop and promote this province as a land of clean seafood and non-toxic fruits.
 - To follow a government's policy that expects to make Thailand a major international supplier of foods. This province has a plan to be the clean seafood and non-toxic fruit center. All goods in this market are guaranteed for freshness and safety. Moreover, this strategy has also promoted and expanded the market to be the basement of exporting foods to world kitchens. Besides, it has increased the capacity of cultivation of all aquatic activities.
2. To develop this province as a relaxation place and conserved canal and river tourism center.
 - The traditional life-style along the canal offers an attractive aspect to the outsiders. So home-stay, seeing firefly, making a model of firefly's life are an important strategy for developing this province to be the center of relaxation and eco-tourism. There are policies to prohibit setting-up heavy industries, restaurants on rafts, floating discotheque in this area. The distinguishing issue of this strategy is the idea of the natural place for all retired foreign tourists. Finally, Samutsongkhram citizens can earn money from the tourists' expenditures. The slogan of Samutsongkhram is "Samutsongkram is the destination of tourists who love Thai life style."
3. To enhance locality awareness of Samutsongkhram people about loyalty in their province and hospitality.
 - Increasing the awareness of pride in their mother-land and hospitality. The measure of provincial government is arousing the trend of locality

³⁷ *Local Technology magazine*, special report, issue 327, January, 2004, page 50

sincerity. Creating the awareness of buying or consuming local product in this province such as clothes using natural dyes from tree bark at Khaoyeesarn village, Amphawa. Stimulating all manufacturers in Samutsongkhram to recruit local people into their factories to make up no less than 80% of their employees. Besides, this strategy rehabilitates the ancient tradition to attract tourists. It also promotes work for local people. The target of this project is to minimize unemployment, security, no drugs, alleviation of poverty from Samutsongkhram within one year.

4. To reserve ecosystem of the city as three types of water
 - Rehabilitating and Reviving three types water ecosystem

To promote the sustainable tourism management, to gain for all parties concerned and to protect tourism resource for our descendant as set out in the resolution of Globe'90 conference at Canada. Therefore we have to use the principle of sustainable tourism in our tourism management at Amphawa.

The definition of sustainable tourism is the development, which respond to tourist requirement and local people and relies on the protection and preservation on the tourism resources.

Tourism broadly means the management of resource to respond economic, social and esthetic necessary while keeping cultural identity and ecological system.

The principles of sustainable tourism

- using resources sustainably
 - to conserve and moderately use all resources, including natural, social and cultural resources and to seek guidance of long-term tourism business
- reducing over-consumption and waste
 - to reduce over-consumption and waste, to cut some of the damaged resource maintenance cost and to expand the base of tourism industry
- integrating tourism into planning
 - to integrate tourism development into the framework of national strategy plan with local development. All of these can increase the tourism potential in the long-term.
- supporting local economic
 - to support local economic activity in aspect of price and environment value, to create economy of scale to the local and to protect environment
- involving local communities

to induce local participation in the tourism plan, to return a profit to them and the environment and to help raise the quality of tourism management

- consult stakeholders and the public

to perform in the same direction by the stakeholders and the public

- training staff

to educate about thinking and performing to human resource on sustainable development

- marketing tourism responsibly

to be responsible for marketing the tourism resource and to inform tourists to realize and respect the society and culture of that tourism resource

- undertaking research

to follow these plan by undertaking research and checking up the process is to the benefit of managing the tourism resources and concerned people

Under the development concept for Thailand there is a focus on constructing a wealthy economy at the macro level. One of the many policies in developing of Thailand is promoting tourism attraction of remote places in Thailand to capitalize on the tourist dollar. The Thailand government tries to raise appreciation at the local level by encouraging public and tourism facility investment. This development plan has spread to remote pristine communities. The local way of living of these communities is interesting and a distinguishing hallmark to attract many tourists.

However, tourism does not only bring benefits, creating job opportunities and upgrading the quality of life of local people, but it also causes damage to places such as losing their traditional life style and accepting western values. As a result of social problems such as prostitution, drugs, crime, deforestation occur. Sometime the privacy of local people is compromised.

To balance advantages and disadvantages of tourism, David A Fenwell(1999) who is a tourism academic expert from the faculty of recreation and relaxation study, Brog university, Canada proposes that the best way is focusing on responding to the needs of the local community. There should not be unilateral exploitation of the local environment, society and culture. Sophisticated technologies of the outside world should be used in community as little as possible.

Fenwell's community based tourism principal embodies the following points:

1. Income from tourism industry should directly go to host community without any charges of any agents. Each family should be trained to prepare themselves and their places to accommodate their guests (tourists).

2. All new public utilities must absolutely facilitate local community and generate well being of local people (not be aimed specifically at tourists).
3. It should avoid stirring social and cultural tension as a result of copying western behavior.
4. It must be tourism that encourages a high level of public awareness. The visitors should conserve and respect the environment and culture of the host community. All activity created by tourism agent should generate conservation awareness to the visitors.
5. This kind of tourism should promote good relationship between different cultures from various countries and the host community The visitors are encouraged to understand local biological and cultural diversity of the host community. This could prevent belittled problem of people from different culture. There is no which culture is more valuable than another.

2.6 Interpretation principles

Interpretation is playing an increasingly important role in the presentation of places for tourism purposes. Interpretation is concerned with making connections between the past, present and future of objects and places. In addition to objective values, it involves subjective values we attach to knowing about places and objects, who has been involved in making them and why people have undertaken certain actions. The definitions of interpretation are as following:

1. An education activity which aims to reveal meaning and relationships through the use of original objects, by first hand experience, and by illustrative media, rather than simply to communication factual information .³⁸
2. Interpretation describes the process of helping people in discovery and appreciation of their natural and cultural heritage. Effective interpretation requires the combination of information (about why the place is special), education, entertainment, and inspiration. It deals in stories, ideas and experiences which explain, guide, reveal, arrange, question, share and provoke. Interpretation use a wide range of media as is appropriate to the setting and audience needs.³⁹
3. Interpretation is not information. It is not a visitor center, a sign, a brochure or the pointing out of attractions of they pop into view. It is not a slide show or role play. These are merely techniques by which interpretation can be delivered. It goes beyond focusing on the oldest, the largest, the rarest. It goes beyond telling people the name of a plant species or the age of building. Interpretation is a co-ordinated, creative and inspiring from of learning. It provides a means of discovering the many complexities of the world and our role within it.⁴⁰

³⁸ Tilden,F., *Interpreting our heritage* , 1977

³⁹ Australia Heritage Commission, *Successful Tourism at Heritage Places*, 2001

⁴⁰ McArthur, *in Ecotourism*, vol 2,1998

4. Interpretation is communication.

Interpretation is about telling a story.

Interpretation is a vital part of how people experience the places they visit-our towns and countryside, our historic sites and monuments, our museums and galleries.⁴¹

According to Tilden (1977,p..9) the six principles that interpreter should base on as follow :

1. Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile.
2. Information, as such, is not interpretation. Interpretation is revelation bases upon information. But they are entirely different things. However, all interpretation includes information.
3. Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical or architectural. Any art is in some degree teachable.
4. The chief aim of interpretation is not instruction, but provocation.
5. Interpretation addressed itself to the whole man rather than any phase.
6. Interpretation addressed to children(say , up to the age of twelve should not be a dilution of the presentation to adults, but should follow a fundamentally different approach. To be at its best it will require a separate program.

In connection with interpretation principles and definitions it is significantly useful, for example, to understand how a museum ' s role in interpretative techniques for visitors helps us to apply interpretation principles in a wider context. In this sense Amphawa community may be seen as an outdoor living museum of a way of life and traditional approach to doing things.

In the past museums have been known as buildings of specifically educational value for specific groups such as scholar, student , and related groups. We now see museums playing a broader and varied role as suggested by Hooper and Greenhill. They propose that museums are understood very broadly to include art galleries, historical sites and historic houses. The museum has been constructed as a symbol in Western society since the Renaissance. This symbol is both complex and multi-layered, acting as a sign for domination and liberation, learning and leisure , through their collection, display, building. Museums communicate society 's values, cultural politics.⁴²

A museum is a place for life-long learning. However, there is no guarantee that the intended meaning of display and exhibition will be perceived or understood by the visitors. Therefore, the museum managers have to have concern for the range of and differences in visitors when they plan to make an interpretation as quoted by Ballantyne,Packer and Brckmann(1988,p14)

Visitors to an interpretative setting have different motivations for their visit, reflecting their personal characteristics, attitudes and interests. These motivations, in turn

⁴¹ *What is interpretation?*, www.snh.org.uk/ww0/Interpretation/default.html

⁴² Hooper- Greenhill,E., *Museums and the Interpretation of Visual Culture*,2000

influence not only the type of recreational experiences that these visitors seek and select but also their needs and preferences regarding the information/interpretation sources and content to which they are likely to pay attention.

Other literature supporting this study is from Falk.J and Dierking.L(1992,p2). They suggest that a museum manager needs to understand the visitors in three contexts:

1. The personal context
2. The social context
3. The physical context

The personal context: it is necessary to understand that each visitor has different experience, knowledge, interest, motivation and concern. These factors influence to the visitor's enjoyment and appreciation.

The social context : The visitors are in group or family have behavior differently from some visit alone. So, the museum manager needs to concern the point of social context as well.

The physical context: this includes all of physical features of the museum such as building, object, artifact, display, label contained within. These things have influence how visitor behave, observe, and remember. Good interpretation needs to realize the underlying importance of these three contexts because the visitor 's experience occurs as a result of the interaction between them.

Falk.J and Dierking.L (1992, p4) demonstrate that the museum experience occurs within the physical context, a collection of structures and things we call the museum. Within the museum is the visitor, who perceives the world through his own personal context. Sharing this experience are various other people each with their own personal context, which together create a social context. The interactive experience model predicts how a visitor's experience can best be understood.

มหาวิทยาลัยเทคโนโลยีพระจอมเกล้าธนบุรี

McArthur.S & Hall.M suggest in a critical review of interpretation and practice that the key steps in interpretative planning for visitor management is:

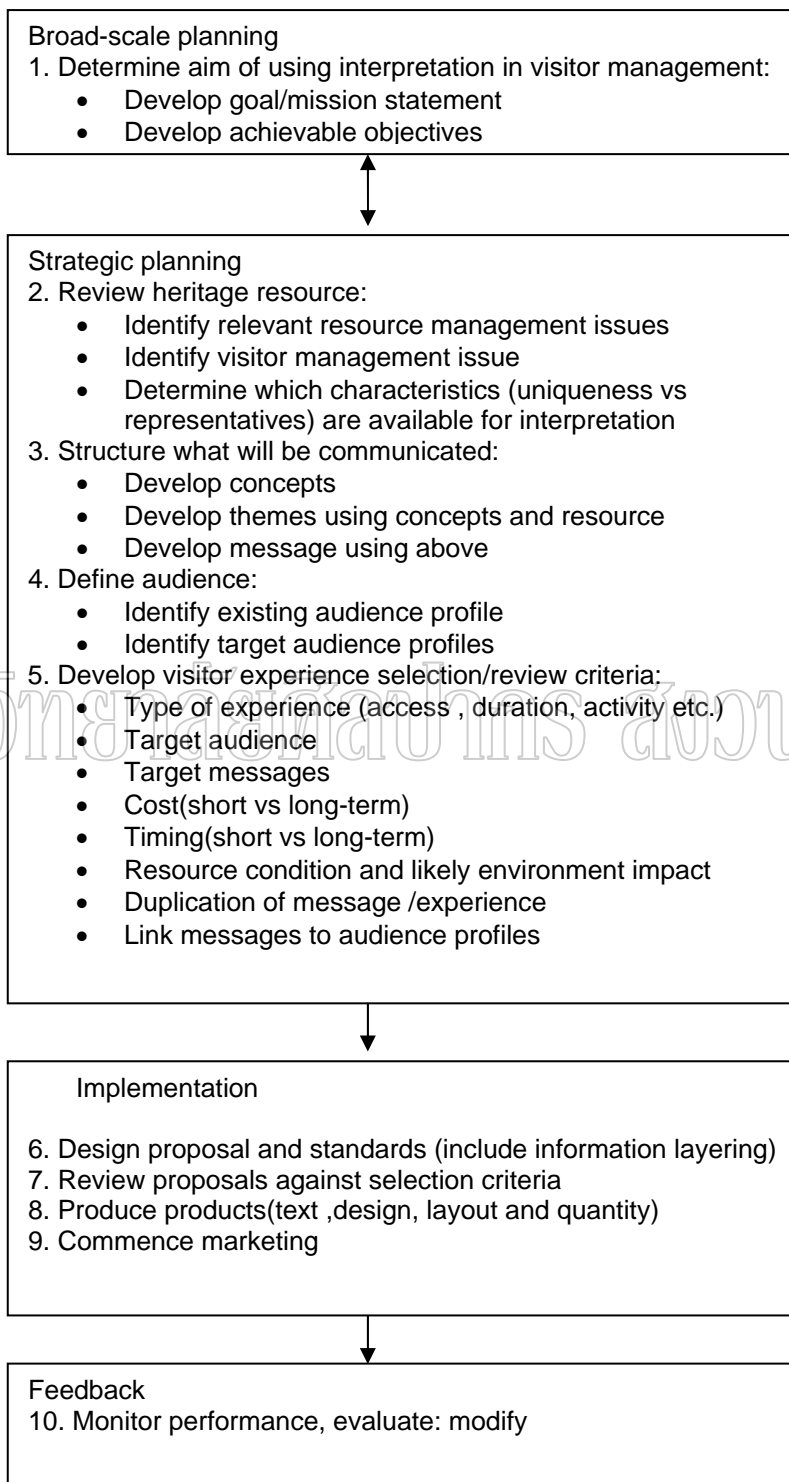


Diagram:4

Source: Simon McArthur & C.Michael Hall, interpretation principle and practice, heritage management: the human dimension p.94

Key Interpretative planning issues

There is a range of key planning issues to consider :

1. Why do you want to interpret something?
2. Who should be involved in the interpretive process?
3. What are you interpreting?
4. Who you are interpreting for?
5. What messages do you want to communicate?
6. What are your specific objectives?
7. What media will you use?
8. How will your interpretation be implemented?
9. How will it be evaluated?
10. How will it be maintained? ⁴³

Summary

Following the review of relevant critical literature sources on conservation and tourism management issues , international charters, existing research projects undertaken in Amphawa community, documents that identify the significance of Amphawa community and tourism master plan of Thailand, the following is a summary of my major findings and recommendations for a sustainable future for Amphawa.

Conservation issue : a conservation zone is proposed with guidelines about style, height, roof, color, door, window, set back, tree in order to retain integrity of Amphawa community. Moreover, the author also studies conservation procedures of international charters such as the Hoi An Protocols that are specifically designed for Asia; in particular and of relevance to Amphawa is the emphasis on conserving heritage in term of authenticity and integrity of information sources. It also promotes coordination between stakeholders in safeguarding the heritage site. The process of the Burra Charter is also relevant in that this document states that it is important to understand the heritage site 's significance. Conservation circumstances embrace adaptation, interpretation, preservation, reintroduction a use and retention the meaning of the site. Furthermore, the conservation process in the China ICOMOS Principles composes of six steps these are identification and investigation, assessment, formal proclamation, preparation conservation master plan, implementation the master plan, periodic review the master plan.

Tourism issue : in this thesis I looked critically at tourism management regime of heritage sites in Asia Pacific, including as Angkor Wat , Sukhothai, Bowraville and Bellingen in Australia and Tana Toraja to guide tourism management plan of Amphawa community. The following important points can be summarized:

- Understanding the values of those who consume heritage and tourism both local and oversea visitors
- Increasing community involvement
- Distribute benefit from heritage management for tourism to locality
- Enhancing public awareness of cultural heritage conservation

In addition, in generating tourism management plan it is useful to review economic and social development plan and master plan for tourism development. These documents indicate that that it is necessary to consider the following topics in setting tourism management plan:

⁴³ *Interpretive Planning*, www.snh.org.uk/ww0/Interpretation/default.html access10/1/2006

- Human development and society quality
- Rural and urban sustainable development
- Natural resources and environment management
- Develop transportation system
- Expand the public utilities system
- Promote and support production and service

The literature and ideas reviewed in Chapter 2 offer a theoretical and applied professional basis for a critical assessment of the case study of Amphawa community. The knowledge gained informs the approach to working towards elucidating a conservation management plan and interpretation plan for the historic setting of Amphawa following on assessment of the study area, community and visitor attitudes and analysis of the significance of the cultural landscape of Amphawa community.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Chapter3

Background and History of Amphawa community

The propose of this chapter is to set out the background and history of Amphawa community as the following topics:

- General information of Samutsongkhram province
- General information of Amphawa municipality
- History of Amphawa community
- Natural and cultural landscape in Amphawa
- Ecological condition in Amphawa area
- Boat
- Way of living of Amphawa people
- Trend of Amphawa city development
- Cluster arrangement
- Trend of Tourism in Amphawa
- Summary

3.1 General information of Samutsongkhram province

Samutsongkhram province is located in the lower part of the central region of Thailand. Its latitude is between 13-14th degree north and longitude is 99-101th degree western.

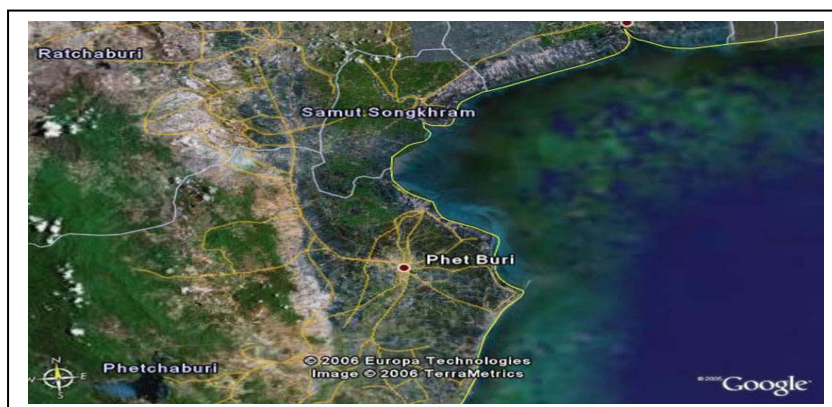


Figure5 : Samutsongkhram province

The former name of Samutsongkhram province is Maeklong. Its name comes from the attribution of geography, which is the location that Maeklong River runs through. This river is very important to this province. Samutsongkhram province is around 70 kilometers west of Bangkok. In fact, Maeklong is a more familiar name than Samutsongkhram. Thai people who live in other regions know this province as Maeklong.

People are sometimes confused between the names Samutsongkhram and Samutsakop provinces. They are separate neighbouring provinces connected to each other by railway and highway no.35, Thonburi-Pakthor road. This road passes through Samutsakorn province first. The other well-known name of Samutsakorn province is Mahachai.

There is no historical evidence about the city being established. Archaeologists do not regard it as being an ancient relic nor historic spot of the previous era before Ayudhaya period. It is assumed that Samutsongkhram might have been established in the Ayudhaya period. According to the chronicle of Mr. Cebere, a diplomatic representative of France, there is important evidence that shows the existence of Maeklong in Ayudhaya period around 1687-1688 A.D.¹ The modern Maeklong or Samutsongkhram province is a little province, 416 square kilometers, and is divided into 3 administrative districts. There are Muang, Bangkhonthi and Amphawa districts. There are around 200,000 people in this province which is composed of 36 sub-districts or 278 villages.

Geographical features

In generally, it is a low-lying area. The Maklong River flows on a north-south line through the central part of this area. It passes Bangkhonthi district, Amphawa district and empties into Thai-Gulf at the mouth of river in the Muang district. The coastal line is 23 kilometers in length and most areas are close to the sea. There are no mountains and islands. But there is a network of natural creeks and 300 constructed canals.

The properties of water in Samutsongkhram can be divided into 3 types:

1. sea-water area

It covers the areas around 3 kilometres from the coastal area inland. It is seawater. Most of Muang district is sea-water area.

2. brackish-water area

It covers the areas that are located next to sea-water area around 3 kilometers. Some parts of Amphawa and Muang district are brackish-water area. The water is brackish.

3. fresh-water area

It covers the areas that are located next to brackish-water area. The water is fresh and can be consumed. The northern part of Amphawa and Bangkhonthi are fresh-water area.

The climate of Samutsongkhram

The climate is influenced by Depression storms and Typhoon storms. There are 3 seasons:

- summer : from the mid of February to the mid of May
- rainy season : from the mid of May to October
- winter : from November to the mid of February

The major geology of Maeklong City is northern basin flat land. There are many canals and creeks in this area but the Maeklong River is the main river. It

¹ *Local Technology magazine*, special report of samutsongkhram province, issue 327, January, 2004.

originates from the convergence of the Kwaenoi River and Kwaeyai River at Kanjanaburi province. The Maeklong River then flows to the Thai-Gulf at Don Hoi lod, Chuchi village, Samutsongkhram province.

Southern area of this province is coastal area. It is a muddy shore forest. There are many salt-fields in this area. Therefore, this area is appropriate for agriculture, salt-field, shrimp farming and fisheries.

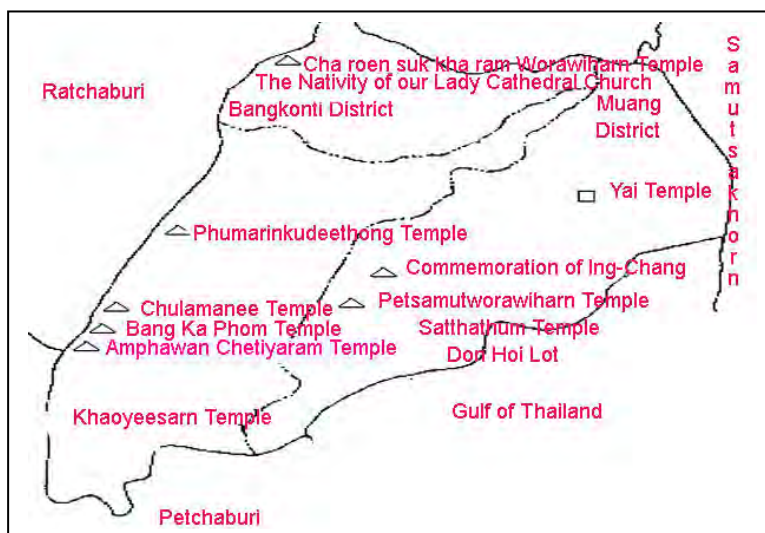
Samutsongkhram province has a rather good in economy. The quality of life of population in this province is moderate. There are 3 main kinds of agriculture in Samutsongkhram province:

- 1) Orchards : Planting coconuts is a traditional occupation of this province. Half of Samutsongkhram 's boundary is coconut orchard. Cultivation is not for coconut fruits but using coconut tree for making sugar palm. Vegetable and Lichees are also cultivated.
- 2) Fishing : Maeklong people are expert in fishery. Some people in Samutsongkhram province are fishermen. So it is one way to upgrade Samutsongkhram province 's economy. There are several kinds of fishery in this area such as prawn farm, fish farm and cockle farm.
- 3) Other : Making salt-field and working in factory are examples

Nowadays, although Maeklong or Samutsongkhram is a small town hidden in the coconut garden, it is a lovely places to settle or travel. The spirit place of this province is Banlaem temple. It is renowned throughout Thailand. There are a lot of people from this and other provinces who pay their respect to this sacred place.

The most attractive aspect of this province is the way it retains an atmosphere of the olden day. It is composed of Thai traditional style houses near canal, making sugar-palm, making salt-field and seafood at Don Hoi lod. The relation between Samutsongkram province and Chakri dynasty are closely interconnected. The old house of Somdej Phra Amarintramad (the queen of King Rama I) and a birthplace of King Rama II and his queen Somdej Phra Srisuriyentramad is located at Bangchang sub-district, Amphawa district. Moreover, queen Somdej Phra Srisuriyentramad is the mother of King Rama IV and VII.

Attractive places in Samutsongkhram province



Map 1: Attractive places

Amphawan Chetiyaram Temple



Figure 6: Amphawan Chetiyaram Temple
Source:<http://province.prd.go.th/Samutsongkram/travel.htm>.

Amphawan Chetiyaram Temple is located in the Amphawa sub-district, Amphawa district, Samutsongkhram province. It is next to King Rama II memorial park and about 6 kilometers from Mae Klong city. The access is on the highway number 325. It is the one of the many royal temples of Thailand because it is the birthplace of King Rama II. The appearance of its architecture is early Rattanakosin period style. There are many ancient artifacts conserved inside.

Somdejphra Amarintramad, queen of the King Rama I and mother of the King Rama II, ordered this temple to be built for her mother named Phra Roopsirisopachmahanaknaree (the former name is Sun). Next, King Rama IV or King Phrachomkao who ordered the construction of a new Pavilion and monk's cells. In the reign of King Rama V, this temple was in ruins so he ordered the pavilions to be renovated and a new chapel constructed.

King Rama V visited this temple and contributed 4,000 Baths when he was on a trip to Rachaburi province for renovation in 1909. After that, the King Rama IX and his queen went to perform the ceremony of presenting yellow robes to the Buddhist monks at the end of the Buddhist Lent and planted Po and Chan tree for being as memorials to their coming in 1958. Moreover, the architectural style, especially the chapel and most of the components of this temple are artistically of the style of the early of Ayudhaya period. It is said that this chapel is very artistically decorated.

Chulamane Temple



Figure 7: Chulamane Temple
Source:<http://province.prd.go.th/Samutsongkram/travel.htm>.

This temple is around 8 kilometers from Mae Klong city. It is on the highway number 325. It was the standing place of house of queen Amarintramad's parent and also it is a birthplace Queen Srisuriyentramad (King Rama II's queen). This ancient temple was constructed around the end of King Prasatthong era of Ayudhaya period. It is assumed that Towkaewphaluck, master of Bangchang market who is an ancestor of Bangchang family built the temple.

The former name of this temple is Chaomaetip temple; it originates from the innovator's name that is Thanchaotip Watchalamane. There is a big wooden religious hall. The magnificent chapel was ornamented with valuable materials such as Naga headed-shaped horn adorned with multi-color glass that were imported from Belgium, master pearl inlay window and its floor is paved with various colors of marble. This Ubosot was built in the period of Luangphor (abbot) Nuang (Phrakru Kowitsamutkhun). Local people respected this abbot so much because he gave good luck and cured diseases. It is believed, for example that any patients who eats his

magic lemon leaf will get well and a pregnant woman will deliver easily. So there are many people come from every where to pay respect this abbot and make a merit at this temple.

Phumarinkudeethong temple



Figure 8: Phumarinkudeethong Temple
Source:<http://province.prd.go.th/Samutsongkram/travel.htm>.

This temple located on the bank of Mae Klong River at the mouth of Prachachuen canal, Suanluang sub-district, Amphawa district. It is opposite to Amphawanchetiayaram Temple and the King Rama II memorial park.

It was constructed in the early Rattanakosin period. There is an outstanding monk's cell which is made of teak wood that was built through financial support of Queen Amarintramad's parents. Queen Amarintramad's parents were a rich couple and known to be ancestors of Bangchang family. This monk's cell is very beautifully decorated with many valuable ancient materials inside. Furthermore, it displays some personal belongings of the King Rama I, the great King Putthayodphachulalok when he was Longyokabut at Ratchaburi city, and Queen Amarintramad.

Satthathum temple

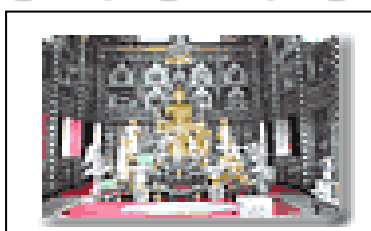


Figure 9: Satthathum Temple
Source:<http://province.prd.go.th/Samutsongkram/travel.htm>.

"The first chapel in Siam which is made of golden teak wood decorated with mother pearl inlay."² It was built by the former abbot of this temple, Phrakru Samutwisuttiwong, in 1992. This chapel is made of golden teak wood and the inside wall depict Buddha history, Ramayana, birthday Buddha statue totally 54 pictures. These pictures are in the mother pearl inlay technique. The outside wall of the chapel is covered with gold foil in Thai design. Inside this chapel there are Praputthachinarach statue, Luangpu tuad yeab num tala juad³ statue, Luangphor Li statue⁴ and Luangphor Chub statue⁵. These monk statues are generally respected by many people.

² :<http://province.prd.go.th/Samutsongkram/travel.htm>.

³ A magic monk that people believe that he can turn salt water into fresh water

⁴ The founder abbot of this temple

⁵ The former abbot

The commemoration of Ing-Chang (Siamese twin)



Figure 10: Siamese twin
Source:
<http://members.thai.net/smskcul/tourism.html>

This place is located at Moo.4, Ladyai sub-district, Muang district. It is far from Samutsongkram town-hall around 3 kilometers on the highway number 3092.

Inn-Chan twin are the first Siamese twin that is well-known around the world. They have lived for 63 years-old. Their lives are interesting to study.

They were born at Mae Klong sub-district near the mouth of Mae Klong canal. They live everyday lives like the local people. They traveled to the U.S.A and lived there earning money in a circus. They became rich people and died in U.S.A. They are ancestors of the Bungker family.

Their place is built to be memorial place for their prestige as because of them Thailand is known to the foreigner. It stands in the same area of boat museum. Their bronze statue is one and a half times real size. Now Samutsongkhram province has improved the setting around the commemoration so that people may relax in an attractive place.

Benjarong House



Figure11: Benjarong House
Source: www.tourismthailand.org

This house produces Thai design pottery in five colours. It is located on Samutsongkhram-Bangpae road. It also is a shop for selling the five-color dishware pieces that are very artistic and show Thai art. This dishware is appropriate for being souvenir or decorated artifact in the house. All visitors can visit and take a look at the steps involved in five color pottery production.

The Nativity of our Lady, Cathedral Bang-nok-khuek



Figure12: The Nativity of our Lady
Source:
<http://www.maeklongtoday.com>

Established at Moo.7 Bang nok khuek sub-district, Bang kon ti district, is a holy place for Christians. There are 400 Christian families living around this place. This church was built in 1890 under the supervision of Father Paulo Sulmon, a French missionary. It took 6 years to complete this building. It is believed that it is the oldest Christian church in Thailand. The architectural style is Gothic. The walls are made of highly-heated clay brick coated with sugarcane molasses mixed into lime. There are many interesting artifact inside such as colored glasses, statue, the seat

for preaching, expiate sin basin, altar, sculpture which depict historical anecdote in Bible. All of these are unusual elsewhere in Thailand.

This church is located on the left side of Samutsongkram-Bang nok khuek road next to Somdej Phra Amarin Bridge around 100 meters. It is highly visible and a landmark.

Cha roen suk kha ram Worawiharn temple



Figure 13: Cha roen suk kha ram Temple

This interesting temple is located at Bang nok kweag sub-district, Bang khon thi district. It is around 5 kilometers from the Bang khon thi town. There is a fish sanctuary especially silver carp and golden carp. The visitors can be amused and pleased with feeding fish and sightseeing around there. The venerated Buddha image in this temple is Luang phor toa (one of the biggest laterite Buddha image in Mae Klong basin). The style of this Buddha image is Pangmarnwichai⁶ of Sukhothai period. The scale of the image is 178 centimeters wide (measure from one knee to the other) and 208 centimeters high (measure from the seat to the crown).

Embossed mural painting at Bangkokhom Temple



Figure14: Embossed mural painting
Source:
<http://www.maeklongtoday.com>

This temple is located at Amphawa sub-district, Amphawa district, Samutsongkhram province. There are many artistic artifacts and structures within this temple. Moreover, there are four-footprints of Buddha which built in Krungthonburi period.

At the interior of the Wihara decorated with old Buddha statues in the pointed frame, there are embossed mural painting depicting Buddha history and people who propagated Buddhism doctrine. Furthermore, this mural painting describes the pattern of gardens and life style of Amphawa people.

Yai Temple

This interesting temple is situated on the bank of Mae Klong River. It is an ancient temple created in the early Rattanakosin period. It is believed that the ancestor of Rat ta na kul se ree rueng rit family was the founder. Originally, Longphorkanchan was the main Buddha image in the temple but it has disappeared. Its height was 2.10 metres and its chest width is 40 centimeters. Additionally, there are many ancient materials in the temple. The first town-hall of Samutsongkram was established at Wat Yai. Moreover, Amphawa people brought the big drum which they kept from the river in this temple.

⁶ Buddha subduing Mara

Khaoyeesarn Temple



Figure15: Khaoyeesarn Temple
Source:
<http://www.maeklongtoday.com>

It is located at Yeesarn sub-district, Amphawa district. It is around 20 kilometers from Samutsongkram town hall heading to Rama II road and then turns left.

It is not clear which period saw the establishment of this ancient temple. It is assumed that it might be Sukhothai art because there are a lot of “Tumpo”-an ancient jar. It is also argued that it might be the end of Sukhothai art. Some believe that it is Ayudhaya style.⁷ It is on a sedimentary rock-hillock. There is an annual festival at here on December. Moreover there are Longpusiracha Joss, local museum, fish-park and beautiful shore view. All of them have cultural heritage conservation value.

Important figures related to Samutsongkhram province

King Buddha Loet La Naphalai

He is the fourth son of King Rama I (the great King Buddha Yod Pha Chulalok). He ascended the throne on 7 September 1809 when he was 43 years old after King Buddha Yod pha died. He is the second king of Chakri Dynasty. He is the great king and good politician, soldier and poet. His works show a lot of his contributions for developing Thailand and upgrading well-being of Thai people. It may be said that he had the great merit because he has 3 sons who are king. King Nungklao, King Jomklao and King Pinklao.

His former name is “Chim”. His birthdate is Wednesday 24 February 1767 during the Ayudhaya period (the era of King Eakkatat or Phrateenung Suriyad Amarin). When he was born, his father’s position was Luangyokkabut Muang Ratchaburi in Ayudhaya period.

The former name of his mother is “Nag”. After the King Rama I enthroned, he set up his wife (Nag) to be Queen Amarintramad.

There are many comments about the birthplace of King Buddha Loet La Naphalai. One⁸ suggestion is that it might be the location of Wat Ampawan located near the mouth of Amphawa canal, that is, the former house of Somdej Phraroopsirisopakmahamaknaree, his grandmother. Alternatively it is thought it might be the location of Wat Chulamane. However, it can be concluded that the birthplace is in Bangchang sub-district, Amphawa district, Samutsongkram province.

King Buddha Loet La Naphalai had two younger sisters and one younger brother. As the following:

1. Princess Cham Kromalong Srisunthornthep.(1770-1807)

⁷ *The cultural encyclopedia of Samutsongkhram province*, p 31.

⁸ King Rama the Second memorial park public relationship committee, *Commemoration to King Rama the Second*, Yanhee Printing Company, 1978, p 25.

2. Prince Phrabhawornrachchaow
Kromphrarachawungbawornmahasenaturak (Jui-the former name(1772-1817)
3. Princess Aieng (Prapaiwadee) Kromalongthumwadee(1777-1823)

In 1782, His father,(King Rama I) was enthroned through conquest as the first King of Chakri dynasty. At that time, he was 16 years old and took a position as HRH Chaowphakromalong Isarasunthorn. In 1785, he moved to Thonburi palace-his former palace. This palace belonged to King Taksinmaharach. It is now the Navy School.

While his age ought to become a monk⁹, his father gave the tonsure to him at Wat Phrasiratanasadsadaram(Wat Phrakaew). He is the first king who became a monk at this temple. But he did not live in the temple. He moved to live at Wat Samorline(Wat Rachatiwas) around 1788.

There are only two person who were appointed to be queen because their sons became king. The first one is Chaowjommanda Rium who is mother of King Rama III (King Phranungklao). Her title was enhanced to that of queen named Somdej Phra Srisulalai. The second one is Princess Bunrod who is mother of King Rama IV (King Phrajomklaow) and King Phrapinklao. Her title was enhanced to that of queen named Somdej Phrasrisuriyentramad by the King Rama IV and it was changed again by King Rama VI to Somdej Phra Srisuriyentrabaromrachinee.

In 1806, King Buddha Loet La Naphalai was appointed to be Phramahaoopparach Kromphrarachawungbawornsathanmongkol by the King Rama I. In other word, this position is the position of the next king. According to historical record, it was noted that he participated in some war with his father such as Burmese war at Chiangmai, Aeceewunkee war at Pitsanulok, putting down a colonial country war, occupy a Jumpasak country and occupy the Emerald Buddha image from Krungsrisattanakanahood. He was also appointed to be Yokkabuttub because he won in several wars while he was in the position-HRH Chaowfa Kromalong Isarasunthorn. During 16 years on the throne the country prospered. He died in 1824 when he was 58 years old.

His commemoration was built in 1967 at Wat Amphawan Chetiyaram in Amphawa district, Samutsongkram. His statue, which is life-size, is located at the center of the space in the front of Ubosot. There is one pagoda behind the statue. At the location of the pagoda is the birthplace of King Rama II for 215 years ago.

At his birthday anniversary-24 February, Amphawa people consider this day as the great auspicious day. The committee of king Buddha Loet La Naphalai's foundation, Amphawa officers, merchants and Amphawa people come together there for commemoration making merit, paying respect and demonstrating loyal and steadfast.

Somdej Phra Amarintra Baromrachinee(Queen Somdej Phra Amarintramad)

It can be said that Samutsongkram is the birthplace of the first queen of Rattanakosin Period because after king Rama II was enthroned he appointed his mother to be "Kromsomdej Phra Amarintramad": the queen of thousand year old.

This queen was born at Bangchang sub-district, Amphawa district, Samutsongkram province on 9 March 1737. Her previous name is "Nag". Her birthplace is at the rear of Wat Chulamane, that is, her parent's house. Her father

⁹ Generally, Thais belief is a son should be in priesthood when he is more than 20 years old.

name is Thong and her mother name is Son. Her family is very rich. She has 10 sisters and brothers in total.

Nag married Luangyokkabut (Thongduang) who is one of Ayudhaya officer's sons. She delivered her fourth child, Chim, at the same time of the defeat of Krungsri Ayudhaya to Burma in 1767. When her husband appointed himself and her to be King and Queen, he also set Chim to be prince and named Prince Chaofa Kromlong Isarasunthorn. After his father-King Rama I- died, he enthroned and appointed his mother to be Kromsomdej Phra Amarintramad. Therefore Samutsongkram is the birthplace of the first queen of Rattanakosin period, that is, the queen of king Rama I. She is very beautiful and well-known in Maeklong. The abbot of Wat Banglee(Noi) predicted that she was going to be queen when she followed her mother to make a merit there.

Public Utilities

Electrical works

1) Amount of users (especially on December 2002)

Type of users	Amount (cases)	Revenue (Baht)
Civil service	353	2,295,173.78
Government enterprise	474	407,640.04
Important party	221	14,846,833.63
Individual	42,273	21,918,698.93

Table 1

2) Status of electrical support

Number of sub-district	Number of village	Number of having electrical support household (case)	Percentage of total household
33	266	42,397	91.14

Table 2

3) Electric current distribution system

The length of high distribution system 717.188 kilometer-circuit

The length of low distribution system 1,600.232 kilometer-circuit

Transformer 52,105 KVA

Source : Samutsongkhram provincial electricity authority

Water work

Samutsongkhram provincial water works authority has duty to provide hygienic and sufficient water for all people in its area and neighbor area. Ed comtara Co.Ltd. who produce water send to the water work authority who is distributor. Its production capacity is 1,000 cubic meter per hour. In present day, there are 10,563 users in total. (At the date 28 February 2003)

Source : Samutsongkhram provincial water works authority

Post work

Each districts in Samutsongkhram province has its own post office. It provides either general post or express post (EMS) to everywhere with dispatch.

Source: Samutsongkhram post office

Telephone work

The status of used telephone number on 31 December 2002

location	Available telephone number of TOT	Used telephone number of TOT	Rest telephone number of TOT
Samutsongkhram	7,680	7,441	239
Nangtakian	640	483	157
Taihad	512	324	188
Amphawa	2,048	1,967	81
Bangkhonhi	2,048	1,322	726
Bangsakae	512	383	129
Watpradoo	256	220	36
Thakha	384	231	153
Yeesarn	256	152	104
Donmanora	512	408	104
Total	14,848	12,931	1,917

Table 3

location	Available telephone number of TT&T	Used telephone number of TT&T	Rest telephone number of TT&T
Samutsongkhram	1,280	1,064	216
maeklong	1,280	1,190	90
Laemyai	1,024	925	99
Bangkhantaek	1,280	1,041	239
Amphawa	1,024	1,020	4
Bangcare	512	431	81
Muangmai	512	461	51
Bangkhonhi	1536	1,316	220
Bangsakare	896	526	370
Klongcone	512	389	123
Total	9,856	8,363	1,493

Table 4

There are two telephone works' offices in Samutsongkhram province. The first one is Samutsongkhram telephone service office. The second is Amphawa telephone service office.

Source: TOT corporation public company limited

Transportation route information of Samutsongkhram

In the olden days, the water way was the most important way for communication in Samutsongkhram. Until 10 June 1905, the first train from MaeKlong railway station to Banlaem railway station was running. Highway ,from Bangkok to Samutsongkhram, was constructed in 1969. Communication types in Samutsongkhram can be divided as follows:

1. Road transportation

1.1 highway : there are 5 main highways.

- 1) highway number 35 : Rama II road (Thonburi-Pakthor)
- 2) highway number 325 : Samutsongkhram-Bangpae road, phase 2
- 3) highway number 3088 : Ratchaburi-Watpleng road
- 4) highway number 3092 : Eakachai road
- 5) highway number 3093 : Samutsongkhram-Pakthor road

Source: Samutsongkhram transportation office

2. Local roads

2.1 There are 14 local roads which are in responsibility of local highway department.

No.	Code	Route name.....	District
1	SS.2001	Amphawa-Bangnokkwaek	Amphawa
2	SS.2003	Thaiwithee-Klongkok	Muang
3	SS.2009	Main road 35,km 76+070- Baan Sri Yak	Amphawa
4	SS.2012	Main road 35,km 75+450- Baan Khog kaj	Amphawa
5	SS.2014	Main road 35,km 71+290- Baan Mob lad	Muang
6	SS.3010	Main road 325,km 40+300- Baan Tha Ka	Muang
7	SS.3011	Main road 325,km 32+110- Baanbangsapai	Bang khon thi
8	SS.4004	Main road 3093,km 15+240- Baanpaknum	Amphawa
9	SS.4005	Main road 3088,km 8+330- Baannokkwaeg	Bang khon thi
10	SS.4007	Main road 3092,km 7+065- Baan klong kok	Muang
11	SS.4013	Main road 3093,km 11+740- Baan kung gathin	Bang khon thi
12	SS.6006	Baannokkwaeg-Baan Dum Noen	Bang khon thi
13	SS.6008	Baanlad peng-Baanpok	Muang

Table 5

Local Road Map



Map2: Local road
Source: www.dor.go.th

2.2 There are 63 routes which are in responsibility of local Government.

No.	code	Route name	District	Distance (Km.)	Transfer to Local government
1	SS.1001	Moo.1-2 Bangkung sub-district	Bangkhonithi	0.800	Bangkung
2	SS.1002	Moo.1 Yaaipang sub-district	Bangkhonithi	0.600	Yaipang
3	SS.1003	Moo. 2 Bangyeerong sub-district	Bangkhonithi	0.600	Bangyeerong
4	SS.1004	Moo.6 Nangtakien sub-district	Muang	1.805	Nangtakien
5	SS.2009	Watamoradee-Muengmai	Amphawa	3.972	Samutsongkhram
6	SS.2010	Highway intersection SS.2003-Baannangtakien	Muang	3.000	Samutsongkhram
7	SS.2011	Highway intersection SS.2006-Watkettukaram	Bangkhonithi	3.000	Rongheeb
8	SS.2012	Salamaepra-Watkettukaram	Bangkhonithi	3.000	Samutsongkhram
9	SS.2014	Wathepprasit-Daowadueng	Bangkhonithi, Amphawa	3.456	Samutsongkhram
10	SS.2015	Baanpakmaab	Muang	1.400	Bangkaew
11	SS.2016	Watmaneesawan	Amphawa	2.000	Thakha
12	SS.2017	Watsinwiset-Watbangkhontheenai	Bangkhonithi	2.500	Bangkhonithi
13	SS.2019	Sarapee-Salamaepra	Bangkhonithi	3.000	Bangyeerong
14	SS.2020	Tawanjak-Klonghubplub	Muang	6.650	Ladyai
15	SS.2022	Donmanora-Ranghatamleung Health center	Bangkhonithi	3.000	Donmanora
16	SS.2023	Watusanamchan-Watrongtham	Muang	5.700	Samutsongkhram
17	SS.2024	Watpramote-Bangyeerong	Bangkhonithi	4.600	Samutsongkhram
18	SS.2025	Watnoisangchan	Muang	1.200	Ladyai
19	SS.2027	Nangtakien-Thakha	Muang	1.770	Samutsongkhram
20	SS.3001	Watkaewcharoen-Watpramote	Bangkhonithi	1.700	Samutsongkhram
21	SS.3002	Municipality-Ramall	Muang	0.547	Municipality
22	SS.3003	Bangchakreng-Chuchee Bangchakreng subdistrict	Muang	1.200	Bangchakreng
23	SS.3004	Watkaewcharoen-Watpramote	Bangkhonithi	1.416	Samutsongkhram
24	SS.3005	Watsuankaew-Ladyai sub-district	Muang	1.344	Ladyai
25	SS.3006	Watnangpim Bangkhantaak sub-district	Muang	1.000	Bangkhantak
26	SS.3007	Entrance to	Amphawa	1.000	Suanluang

		Watworapoom Suanluang sub-district			
27	SS.3008	Ladtatub-Ladkrap-i- Bangbor	Muang	1.300	Bangkaew
28	SS.3009	Watraswattanaram Nanglee sub-district	Amphawa	0.700	Banglee
29	SS.3010	Entrance to Watprachacositaram Paipongpang sub-district	Amphawa	0.550	Paipongpang
30	SS.3011	Watomorradee Paipongpang sub-district	Amphawa	1.000	Paipongpang
31	SS.3012	Watpetcharatrasadonbu mrung Praknamdang sub-district	Amphawa	0.900	Praknamdang
32	SS.3013	Watkanchan	Amphawa	1.000	Bangproem
33	SS.2019	Baanbangkhonthee- Baantaluang	Bangkhonthee	3.055	Samutsongkhram
34	SS.3013	Baandonmanora- Baanrangnampueng	Bangkhonthee	2.350	Donmanora
35	SS.3014	Baanpramote-Watbose	Bangkhonthee	3.435	Samutsongkhram
36	SS.3020	Baanbangkhun- Baanbangsakaee	Bangkhonthee	2.040	Samutsongkhram
37	SS.3022	Baanbangtaboon- Baanladpeng	Muang	2665	Ladyai
38	SS.3032	Baanladtachua-y- Baanthongkung	Amphawa	1.391	Samutsongkhram
39	SS.3037	Baanklongpeelok- Baanpraknamdang	Amphawa	2.670	Praknumdang
40	SS.3046	Baandaodong-Baanprok	Muang	5.398	Samutsongkhram
41	SS.3041	Baanbungpeen- Baansunukhorn	Muang	2.850	Samutsongkhram
42	SS.3047	Baanklongwua- Baankaewcharoen	Amphawa	2.220	Muangmai
43	SS.3057	Baanklongcanoonlek- Baandonchan	Amphawa	1.906	Yeesarn
44	SS.3061	Baanpuangmalai- Banntaihad	Muang	1.889	Taihad
45	SS.3063	Baanklongtaja Moo.3	Bangkhonthee	2.550	Bangyeerong
46	SS.3065	Baantaihad-Baanruahuk	Muang	1.311	Taihad
47	SS.3069	Baantawanjak	Muang	1.395	Ladyai
48	SS.3071	Baanklongcoodlek- Baansapanhun	Amphawa	1.953	Praknumdang
49	SS.3072	Baanklongtaja- Baanklongthaibumroong	Bangkhonthee	3.170	Bangyeerong
50	SS.3073	Baantanoderai- Baanklongpub	Bangkhonthee	1.889	Bangkrabua
51	SS.3074	Baanklongpeelok- Baanrua	Amphawa	2.035	Praknumdang
52	SS.4002	Baandonchan- Baanklongchong	Muang	6.500	Klongcone
53	SS.4003	Baanbanghuaya-	Muang	5.968	Yeesarn

		Baantonlumpan			
54	SS.4004	Baanbangsam- Baanbangcuntak	Muang	2.225	Taihad
55	SS.4005	Baandonmanora- Baanranghatumrueng	Bangkhonthei	3.670	Donmanora
56	SS.4010	Baanwatpho- Baankataseemuen	Bangkhonthei	1.365	Bangnokkwaew
57	SS.3015	Baancokkate- Baanklongcudlek	Amphawa	4.400	Paipongpang
58	SS.4017	Baankradungnga- Baanpakngam	Bangkhonthei	4.937	Samutsongkhram
59	SS.2021	Baanrongkung- Baanchaitalay	Amphawa	11.000	Bangkaew
60	SS.4056	Baanklongcudlek- Baanklongcudsomboon	Amphawa	2.200	Yeesarn
61	SS.2062	Baanbangnangjean- Baanpaknum	Muang,Ampha wa	5.838	Samutsongkhram
62	SS.4102	Baanwatbangyai- Baankradungnga	Bangkhonthei	2.490	Samutsongkhram
63		Entrance to Watwachirakam	Muang	0.540	Paipongpang

Table 6

1.3 Bus transportation

1.3.1 Four bus-routes: Bangkok-Samutsongkhram

No.	Route	Distance (Km.)
78	Bangkok-Samutsongkram (A)	127
	-Bangkok-Buddhamonthon- Samutsongkram	117
972	Bangkok-Samutsongkram (C)	119
976	Bangkok-Samutsongkram (B)	78
996	Bangkok-Dumnoensadok	102

Table 7

1.3.2 bus routes from Samutsongkhram to the nearby provinces

No.	Route	Distance (Km.)
333	Ratchaburi-Samutsongkhram (C)	38
	Watphongam	25
	Samutsongkhram-Rongje village	8
	Samutsongkhram-Baanbangsakae	28
379	Samutsongkhram-Bangtaboon	25
	Samutsongkhram-Baanklongchong	18
415	Ratchaburi -Samutsongkhram	49
	Samutsongkhram-Watcokeketbunyasiri	16

467	Samutsongkhram- Dumnoensadok	18
	Samutsongkhram-Watalonggorn	10
471	Ratchaburi -Samutsongkhram	45
473	Petchaburi -Samutsongkhram	53
481	Samutsongkhram -Samutsongkhram	37
701	Ratchaburi -Watbote	25
	Ratchaburi -Baanbangsakae	29

Table 8

1.3.3 bus routes inside Samutsongkhram province

No.	Route	Distance (Km.)
8148	Samutsongkhram – Ladyai police station	13
	Technical college	2.5
	Satthasamut school	3
	-Samutsongkhram –Watsuankaew	6
	-Samutsongkhram –Watnoisangjan- Ladyai police station	12
	-Samutsongkhram –Baanklongkok	17
	-Samutsongkhram -Baantawanjak	11
8152	Samutsongkhram –Baanchuchee- Baanpakmab	12
8131	Samutsongkhram – Watpradoo	23
	-Samutsongkhram – Watkaewcharoen pier	20
	-Samutsongkhram-Watwanjan	9
8322	Samutsongkhram –Watsrisatthatham	7
8378	Samutsongkhram –Thaka-Baandonsam	23
	-Samutsongkhram –Klongthaka dam	17
6004	Samutsongkhram -Baanranghatumrung	24
	-Samutsongkhram –Baandonsam	23
6005	Samutsongkhram –Watpramote	21
6006	Samutsongkhram –Wattaihad	11
6007	Samutsongkhram –Watbangkonteenai	23
6010	Watpaknum-Sapanbangkae intersection	17
75001	Samutsongkhram –Watproksuthammaram	19
	-Samutsongkhram –Watbangjakreng	6
	-Samutsongkhram –Baanbangkratai	12
	-Samutsongkhram –Watwanjan	15
75002	Samutsongkhram – village 11	9
	-Samutsongkhram –Watrongtham	5
75003	Samutsongkhram –Baanklongsongrong	9
75005	Samutsongkhram –Watbangbor	5
75006	Samutsongkhram -Watchusanamjan	6
75007	Pakthang-Robmueng	5
75008	Sangwanich pier –Wattaihad	5
75012	Samutsongkhram –Nangtakian agricultural center	9

Table 9

2. water transportation

2.1 the path of Maeklong river in 3 districts of Samutsongkhram province

- flow over Muang district (15 Km.)
- flow over Amphawa district (6 Km.)
- flow over Bangkhonthei (9 Km.)

2.2 Canal : there are 338 canals that separate from Maeklong river

- flow over Muang district (64 canals)
- flow over Amphawa district (112 canals)
- flow over Bangkhonthei (162 canals)

2.3 Pier: there are 3 kinds of pier

- 1) public pier (2 piers)
- 2) private pier
 - for fishery
 - for fuel-container ship
 - for ferry
- 3) Individual pier of people who live at riverside houses and it was built for a long time ago.

2.4 inter-provincial communication by boat

2.4.1 Samutsongkhram-Ratchaburi: Communication via Maeklong river

2.4.2 Samutsongkhram-Baanlaem, Petchaburi: Communication via Sea

2.4.3 Transportation between Samutsongkhram-Bangkok

Now, the visitors have to hire a boat privately to the nearby province because there is no public boat available any longer.

3. Railway transportation

There is only one railway route (Maeklong-Wongwianyai).

3.1 Section 1: Maeklong railway station – Baanlaem railway station
33.80 km.

3.2 Section 2: Mahachai railway station – Wongwianyai railway station

Source: Samutsongkhram transportation office

Economic Situation

The following information relates to the overall economic situation in Samutsongkhram province (the fourth quarter of 2000: during October-December 2000)

1. Economic indicator

It is reported that there were 205,081 people in Samutsongkhram province on 9 January 2001 by the Central Registration Office under Administration Department. The Office of Committee of National Economic and Social Development reported that GDP of Samutsongkhram province in 1998 is 9,017 millions bath. Economic Growth Rate is expand from the year 1997 around 4.11%; average income of Samutsongkhram population is 43,773 Baht per year.

2. Trade and Investment in Samutsongkhram province

2.1 There are 272 factories in Samutsongkhram. Total investment fund is 4,521.85 million Baht. The amount of employment are 7,159 people. It can be concluded from the statistic of the register of partnership company and company limited as following:

- There are 13 new partnership companies with registered fund 10.9 million Baht in 2000. Registered fund decreased 43.52% when comparing with the last year. During October-December 2000, there are 4 new partnership companies with registered fund 3.3 million Baht ,when comparing with the last quarter , registered fund have decreased 56.58% while the last year registered fund increased 119% in the same quarter.
- There are 10 new companies limited with registered fund 18.10 million Baht. The fund decreased 17.72% when comparing with the last year. During October-December, there are 2 new companies limited with registered fund 6 million Baht.

2.2 The most potential investments types are reformed seafood industry, continuous industry of agricultural product and tourism businesses are potential investments

3. Implementation plan of Sumutsongkhram province and commercial affair department

3.1 the province is promoted to be the source of reformed-agricultural industry which is able to control pollution, accommodate natural environment conservation style for tourism industry, having good waste and garbage disposal systems, promoting sport for protecting Samutsongkhram citizen from addiction. There are 89 projects and budget (93.09 million Baht) in fiscal year in 2001.

3.2 there are 6 projects with budget 240,000 Baht in 2001 by commercial affairs department. Most of projects aim to develop and promote about distributing local product in provincial level.

4. Proposition on provincial trade development

It should be emphasized on promoting safety local food product (coconut, pomelo, lichee, seafood) and handicraft products to domestic and international markets. Moreover, finding new markets are essential project.

5. Present economic situation

5.1 Agriculture: 55.63% of Samutsongkhram province is agricultural area. The value of economic plant is 736.71 million Baht (coconut 32.20 million Baht, palm sugar 642.38 million Baht, young coconut 8.07 million Baht, pomelo 54.06 million Baht). The value of fishery is 1,452.78 million Baht.

5.2 Industry: During October-December, there are 4 new industrial factories with investment fund 13.7 million Baht and 1 expanding feed product factory with investment fund 30 million Baht.

5.3 Commerce and service: It is a few more increase than last quarter. Trading during a New Year period is more active than usual period because people from other provinces come to buy seafood.

5.4 Tourism: promoting conservation tourism is one of strategies to attracting tourist.

Source: Samutsongkhram Provincial Commerce office

Industry

Investment rate of industrial section in Samutsongkhram province is decreasing while comparing between the year 2002 and 2001. The important reason of this situation is the decline of overall economic condition in Thailand and globally. In 2002(January-December), there were 7 cases asked for registering factories. It decreased 3 cases from the year 2001. Total industrial fund are 84.6 millions Baht. Employment rate are 177 people. The most increasing investment business types are agriculture industry, wood and wood product industry and food and beverage industry.

There are 5 cases registered for closing their factories in 2002(January-December). It decreased 7 cases from 2001. Total investment fund is 9.09 million baht. There are dismissal 49 cases. Food and beverage industry is the most industry which registers for dismissal

Concluding, investment situation of industry sector in Samutsongkhram, there are 257 industrial factories in present. Total investment fund is 4,429.61 millions Baht. Employment rate is 6,473 people. The important industrial types are food industry, wood and wood product industry, transportation industry, medical industry and metal product industry.

Commercial banks in Samutsongkhram are as following

- ♥ Commercial Bank at Mae Klong district :
 - 1.Bangkok Bank Public Company Limited
 - 2.Krung Thai Bank Public Company Limited
 - 3.Krung Thai Bank Public Company Limited (Maeklong sub-brance)
 - 4.Siam City Bank Public Company Limited
 - 5.Kasikorn Bank Public Company Limited
 - 6.The Siam commercial Bank Public Company Limited
 - 7.Ayuddhaya Bank Public Company Limited
 - 8.Thai military Bank Public Company Limited
 - 9.Asia Bank Public Company Limited
- ♥ Commercial Bank at Amphawa district :
 - 1.Bangkok Bank Public Company Limited
- ♥ Government Saving Bank in Samutsongkhram
 1. Government Saving Bank, Samutsongkhram branch
 2. Government Saving Bank, Petsamut branch
 3. Government Saving Bank, Amphawa branch
 4. Government Saving Bank, Bangkonthi branch
- ♥ Agricultural Bank Samutsongkram branch)

Source: Samutsongkhram provincial treasury office

Fishery

1.area of sea fishery	41,670 Rais ¹⁰
2.area of inland fishery	3,926 Rais
total area	45,596 Rais
3.coastal worm shell fishery in Bangjakreng, Bangkaew, Laemyai sub-district	
total 5 highland area	15,065 Rais
4. Fishery tools	
- Pantakae-otter trawl	177 boats
- Pantakae-otter trawl with small dockyard	173
- double otter trawl	642
- pushing otter trawl	2
-sticking otter trawl or diving otter trawl	58
-floating otter trawl	89
-shell harrow	9
-otter trawl for catching squid	48
-otter trawl for catching crab and fish	300
total fishery boat	1,498
5.permanant licensed-fishery tools	
-Stake net for shallow water	9 points
-Stake net for deep water	-
-bag net(fish trap laying along a long net)9 points	17 channels

Number of Co-op: dividing by Type and District

no	District	Quality of Cooperatives	Agricultural cooperatives	Fishery cooperatives	Saving cooperatives	Shop cooperatives	Service cooperatives
1	Muang	14	4	3	6	0	1
2	Amphawa	4	4	0	0	0	0
3	Bangkonthi	4	2	0	1	1	0
Total		22	10	2	7	1	1

Table 10

Livestock information in 2002

Animal type	District			Total
	Muang	Amphawa	Bangkonthi	
Ox	24	387	2	413
Water buffalo	6	-	-	6
Pig	939	186	2,426	3,551
Chicken feed	91,000	24,950	-	11,950
Chicken egg	418,580	250	400	419,230
Local chicken	17,053	2,685	3,785	23,523

¹⁰ Unit of area equal to 1,600 square metres

Duck feed	350	150	100	600
Barbary duck	-	-	300	300
quail	-	20,000	-	20,000
Feed shop	6	2	-	8
Feed factory	3	-	-	3
Slaughter house	2	-	1	3

Table 11

Remarks: It is survey in the farm who feed more than 50 fowls

Source: Samutsongkram provincial livestock office

Important information about agriculture and industrial crop

Agricultural area (181,410 Rais) are divided by district

Muang	64,436 Rais
Amphawa	77,876 Rais
Bangkonthi	39,098 Rais

Cultivate information

Rice	2,398 Rais
Fruit	110,476 Rais
Vegetable	818 Rais
Dry crops	98 Rais
Garden plants	32 Rais
Indigenous medicinal herb	110 Rais
Other	67,478 Rais

Agricultural household information

Muang	5,799 Rais
Amphawa	5,261 Rais
Bangkonthi	6,152 Rais

Agricultural organization information

Total number of Agricultural organization 119 groups

Agricultural organization	Total group	Sub-group		
		Muang	Amphawa	Bangkonthi
Farmer group	6	4	2	-
House wife of farmer group	47	17	18	12
Young farmer group	21	8	8	5
Promoting farmer career group	36	6	19	11
Total	119	35	47	28

Table 12

Information about planting area of all important economic plants

no	Type of plants	Total of plantation area (Rais)	Detail of plantation area		
			Muang	Amphawa	Bangkonthi
1	Single-crop rice	2,398	-	2,398	-
2	Double-crop rice	2,242	-	2,242	-
3	Coconut fruit	53,009	18,939	19,741	14,329
4	Coconut tree for making coconut sugar	20,075	10,716	4,690	4,669
5	Young coconut	5,403	356	1,035	4,012
6	Lichee	9,557	-	3,982	5,575
7	Pomelo	12,936	1,348	5,987	5,601
8	Mango	1,210	183	440	587
9	Banana	9,689	1,746	1,615	6,328
10	Papaya	42	-	17	25
11	Longan	125	4	34	87
12	Betel palm	157	-	137	20
13	Pine	1,787	-	1,787	20
14	orange	210	-	1	209
15	Rose apple	74	-	15	59
16	cucumber	55	-	20	35
17	Chinese kale	439	-	353	86
18	Guinea-pepper	524	-	335	189
19	Cow-pea	56	-	10	46
20	Egg plant	34	-	-	34
21	Tobacco	98	-	-	98

Table 13

rice product and Promotion community center

Performance area: Moo.3 Praknamdang sub-district, Amphawa district

There is only one center covering 1,000 Rais

20 farmers are trained in this center

Pomelo promotion and development project

Performance area: Moo.7 Rongheeb sub-district, Bangkonthi district

Activity : Processing pomelo (having one group in this activity)

Thai indigenous medicinal herb product promotion project

Performance area: There are 3 sub-district in Muang district area, 5 sub-district in Amphawa district area, 4 sub-district in Bangkonthi district area.

Activities : promoting production 20 sectors, 100 Rais

Training and observation 350 farmers

lichee promotion and development project

Performance area: Muengmai sub-district, Amphawa district and Bangsakae sub-district, Bangkonthee district

Activities : teaching technology to farmer (30 people, 300 Rais)

Source: Samutsongkhram provincial agriculture office

The statistics of 5 types of criminal offences in Samutsongkhram province during 2003

Types of Crime	Reported	Arrested
Violent Crimes	24	12
Crimes against to person	198	65
Crimes against to property	231	60
Interesting Crimes	119	19
Victimless Crimes	-	591

Table 14

Source : provincial police station

3.2 General information of Amphawa municipality

Originally, Amphawa area was named Kwang Bang Chang. There is no evidence to prove that when Kwang Bang Chang was formed. Another name of this area is Suan Nok (the outer orchard). Even though it was a small community in the past, it was flourishing with commercial and agricultural activities. There was rich traditional riverside living and classical architecture. It could be said that it was an important source of food and commodity for the capital city as Kung thonburi (The inner orchard) and Bangkok.

In the reign of King Pra Srat Tong , there was a very recognized market in Kwang Bang Chang. People knew as Bang Chang market. The Chief of this famous market was a woman. Her name is Noi and her title is Tao Khaw Paluk. This woman was a member in a wealthy family in this area which finally Bang Chang family become an original root of royal Bang Chang family of the Chakri Dynasty.

In 1938 A.D., Amphawa sub-district and Bang kra phom sub-district were merged together with an up-grade to municipality status because of its prosperous economy and high amount of population.

Many years ago, Amphawa was surrounded by extensive grows of mango trees as we can see that all departments of this municipality has mango forest in the background in their symbols.

Location

Amphawa municipality covers all area of Amphawa sub-district, which consists of 1 sub-district and 1 village. This municipality is under the authority of amphawa district, Samutsongkhram province. Its area covers about 2.5 kilometers², 71 kilometers far from Bangkok, 6 kilometers away from the city of Samusongkhram province.

Population

Totally amount of population in Amphawa municipality is about 5,976 people, 2,840 are men and 3,139 are woman. There are approximately 1,288 families. The average members in each family are 5 people. Crowded rate is 2,392 people per square kilometer

Community

There are 10 communities in Amphawa municipality as the following:

1. Ban Hua Lam community, 108 families, 487 people
2. Rong Jae community, 102 families, 422 people
3. Wat(temple) amphawan community, 59 families, 182 people
4. Bang Chak community, 102 families, 350 people
5. Talad(market) Amphawa community, 181 families, 556 people
6. Pra Cha Au Tit community, 130 families, 633 people
7. Klong(canal) Amphwa community, 164 families, 400 people
8. Bang kra Phom 1 community, 150 families, 950 people
9. Bang kra Phom 2 community, 54 families, 250 people
10. Rim Kuan community, 69 families, 290 people

Territory

North connects to Bang Chang sub-district, Amphawa district

South connects to Mae Klong River

East connects to Ban Prok sub-district, Muang Samutsongkhram district

West connects to Mae Klong River, Amphawa district

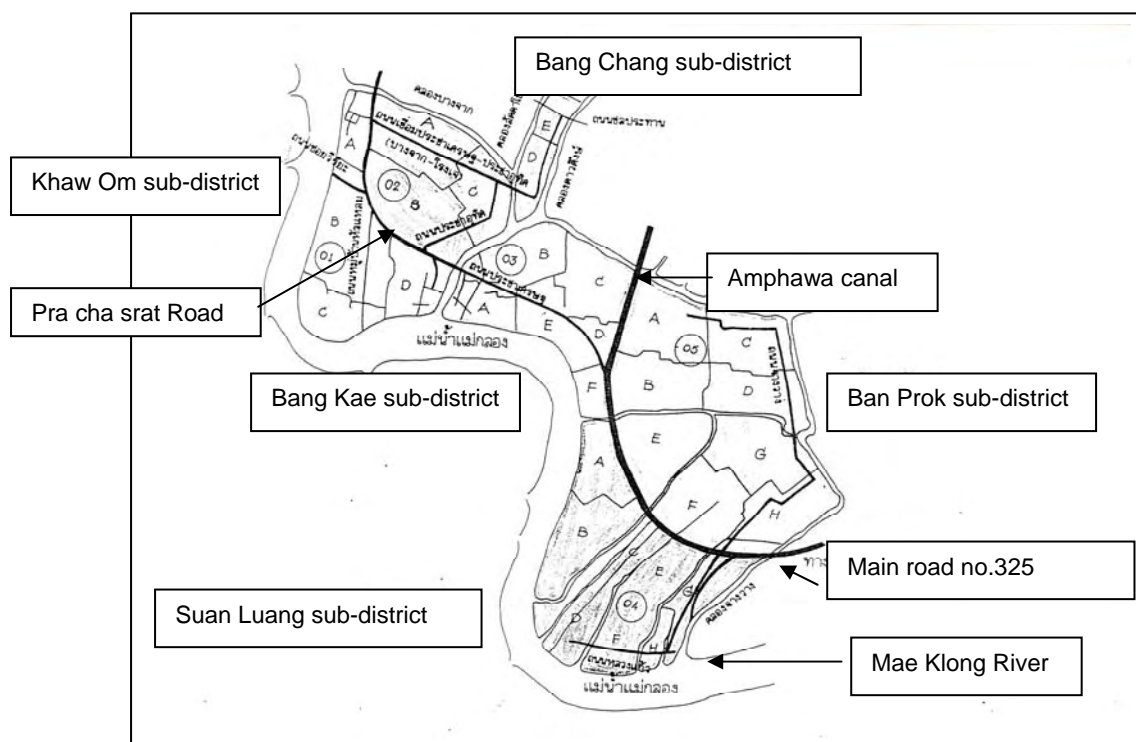


Figure16: Amphawa Municipality
Source: Land Department of Samutsonakhram province

Infrastructure

Transportation and traffic lane

Types of transportation and traffic lane within Amphawa municipality comprise of water route and car transportation such as main road of Thailand and main road of province as well as main road of municipality.

Water

Municipal water department supplies clean water for people in territory of Amphawa municipality.

Electricity

Local electric department of Amphawa district has controlled and distributed electricity to people in Amphawa municipality.

Communication

There are post office and telex office and telephonic office service people in Amphawa.

Land-use

Majority of land-use in Amphawa municipality is agriculture. Minority is for residence and commerce.

Economy

Most of population incomes come from extensive plantations within Amphawa community. Mostly, people of Amphawa community are agriculturists. The rest are merchants, industrial officers, and governor officers. This means that the quantity of income will be relative to their occupation. The average income of people in Amphawa sub-district is about 25,927 baht/person/year.

Type of plantation

There are many types of plantation in Amphawa community such as coconut, lichee , pomelo, mango, betel palms, betel-vines, banana and papaya. Pattern of plantation is mixed orchard, that is there are many kinds of fruit and planted in the same orchard. Generally, gardeners plant coconut trees for main purpose of getting coconut sugar and fruit for selling and together they plant some more another kinds of fruit between space of bed of coconut trees.

Industry

There are both medium and small size of industrial factory such as coconut sugar mill, candy factory, construction material factory.

Education

Within Amphawa municipality boundary, there are some primary schools to educate students nearby. These schools are Wat Nang Wang municipal school, Wat Kasemsoranaram municipal school and Wat Amphawachetiyaram municipal school. In boundary of municipal school, also it is a location of private primary schools that are Lom rul school and Wiriyawitaya foundation school. In addition, there are secondary schools under Department of General Education, which are Amphawan Wittayalai school and Bang kra phom school.

Table of number of rooms, students, teachers of municipal schools

Level \ Number	Rooms	Students	Teachers
Before primary school	10	259	10
Primary school	24	473	33
Total	34	732	43

Table 15

Religion

Most of people in Amphawa municipality are Buddhist. There are 4 Buddhism temples : that are Nang Wang temple, Kasemsoranaram temple, Amphawanchetiyaram temple and Bangkokphom temple.

Public health

There is no public hospital to serve people within Amphawa municipality boundary.

There are just 3 private clinics, 3 pharmacy stores, and municipal health care center with 3 staffs on duty for first aid only.

3.3 History of Amphawa community

Most settlements are established near a waterway, which is the traditional settlement style of gardener communities, although, in the present-day, there is more convenient transportation systems such as main roads and sub roads. This style of settlement has been preserved as a unique characteristic of gardener communities showing that their way of living depended on rivers and canals. There was a cluster of structures at the side of Amphawa canal. The densest settlement was in the business area, which was the center part of the town, this was located near the Amphawa canal mouth. There are some temples and schools located a little further from the Amphawa canal mouth. Moreover, a scattering of cultivation around the furthest edges of the municipality surrounds the center section. Houses are in the

form of rows of timber riverside dwellings and single timber structures, which are made up of corridor and riverside pavilion along the Amphawa canal and there are some 2-3 storied-concrete buildings within the wooded riverfront shelter array as figure17



Figure 17: array of riverfront houses

Usually, a community settlement was spread bilaterally along the banks of the Mae Klong River and its branch, which is a major water route. In addition, there are small canals, creeks and irrigation canals such as the Amphawa canal, Bangjak canal, Dow-dung canal, Prachachomchuen canal and Bangchang canal which all join the Mae Klong River.

As in many Thai provinces the spiritual center for Thais in this community has always been the temple. There are also some joss houses for Chinese-Thais.

In the early Rattanakosin period, Amphawa community was a densely built up area where many people resided because it was an important commercial center for trading agricultural products of this area and nearby province. On the Amphawa canal there were plenty of boats which sold local fruits, vegetables, clothes, food and products necessary for living. At the mouth of the Amphawa canal there was a riverside single house having its cultivatable area along the canal. The Amphawa community was established at the intersection of Mae Klong River and Amphawa canal as well as Prachachomchuen canal which is about 20 Km further from the Gulf of Thailand.

The characteristics of inhabitancy in Amphawa community:

1. An Orchard Zone(as figure 40 on page 92) - people often set their houses further from the mouth of The Amphawa canal and scattered their settlements to make use of a small canal and creek for irrigation. It was expected that it would be the original foundation of this community. Also, it was estimated that this kind of inhabitancy was related to the foundation of temples.
2. A commercial zone (as figure 38,39 on page 91) , this kind of inhabitancy is an array of single story riverside shops located at the Amphawa canal mouth. It was a row of houses made of wooden rooms with a folding door. It was assumed that this kind of house was built nearly at the same time as the appearance of Amphawa floating market.

By reference to Chulalongkorn University study¹¹, cultural heritage atlas of Amphawa community¹², cultural encyclopedia of Samutsongkhram Province and elementary

¹¹ Chulalongkorn University, *Final report of pilot project for conserving and developing environment of Klong Amphawa*, 2003

interviews: it can be deduced that the evolution of the Amphawa community has gone through 3 phases.

Khun Sanan Thittayanurak, the leader of Amphawa community (on June 14,2005), indicated that the numbers of people in Amphawa municipality are 5000-6000 people. This municipality comprises of 10 communities that each community has around 400-500 people. Most Amphawa people are Chinese-Thai. Especially, people who live in the market emigrated since 70-80 years ago. Including many merchants who live in commercial structures along Amphawa canal 's bank.

Chinese God named Kuan-Au was established on the second floor of Amphawa municipal administration building. This Chinese god is the spiritual center of all Chinese-Thai people in Amphawa. There is a festival to show respect to this god twice a year. The first time is organized at the beginning of the year and the second is at mid of the year all. Amphawa people highly revere Kuan-Au god because in the year 1950 A.D, almost commercial buildings within Amphawa market were burned whereas the Amphawa municipal administration building housing this god was safe from fire. It was very miraculous event. This historic event encouraged people in this area to pay respect to this god.

Kuan-Au god festival is the traditional practice that has been arranged for many years ago before the terrible fire event of this market. There is Chinese opera performed in the evening twice a year.

Kuan-Au god is situated on second floor since this place was not originally the municipal administration. It was the Chinese school. After, the building became past of the municipal administration and the office of this department. The Chinese school was moved to the opposite side of the former place. This school was named Kuangtong. It was totally destroyed at that big fire event. Therefore, most of the students have to learn at Yokeng(Chinese school) instead. At that time, Yokeng school was located at the joss house in Amphawa canal.

Originally, Yokeng School at Sumpaokengtek joss house had a palm leaf roof. There were no walls and any fences. After that it has been rebuilt at the present location near Dechadisorn Bridge. Then, it was rented and become Lomrak School. So, there are only two Chinese schools in Amphawa : Kunagtong School and Yokeng School.

The other spiritual center of Amphawa is the Chinese god who is situated at Mettra Foundation 's office. There is Tingkrajad festival arranged by the foundation every year around August or September.

There are many annual cultural ceremonies in Amphawa. First, Kuan-Au celebration, Amphawa people always move the Kuan-Au god to downstairs for paying respect at that day. Then, they sacrifice to this Chinese god by performing Chinese opera. Second, Songkran festival (Thai New Year festival). It was arranged at Banglee temple, the outstanding characteristic of this festival at this temple is Chakphra

¹² Chulalongkorn University for Thailand Cultural Environment Project, *Cultural Heritage Atlas of Amphawa Community: Samutsongkhram Province,2005*

festival¹³. However Chakphra festival was ended. The main reason is the high level of seawater and it intrudes to the fresh water zone around Maeklong River. This is as a result of the dam construction at Kanjanaburi. Many coconut trees cannot grow properly in that environment. The coconut gardeners can not get high revenue as they did before. The other reason is recession total economic situation. Next, Hair-thian-cowpansa festival is the other interesting ceremony which involves four temples located in Amphawa municipality: Bangkapom temple, Pak-Ngam temple, Amphawan chetiyaram temple and Bangjak temple usually arrange this festival.

30-40 years ago, Amphawa market was a most prosperous market. Each boat is full of vegetables, fruit, appliances and so on. Both of the river's banks are hued by rows of wooden houses. Most of people who live in these houses used the front area for commercial purpose. Most of merchants use their houses as shop. After the new road creation, the life style of Amphawa people changed. Boat use gradually decreased. In addition, the new road named Thonburi-Pakthor or Rama II Road passes Mae Klong district to Petchaburi province. This makes Mae Klong district more accessible than Amphawa. So, trading center changed from Amphawa to Maeklong.

Most of the Amphawa people were gardeners. They grew variety kinds of vegetable and fruit. Now they mostly grow fruit such as coconut, pomelo and lichi. A coconut making stove might be seen at Bangjak and Bangkapom area.

Nearly all of the original people who lived at riverside community move to Bangkok because their children go to study and work in Bangkok and then settle there. So they usually take their parent to Bangkok too. However, their houses in this community are not desolate. They leave to their relative to live instead. The traditional occupations of Amphawa people are merchants, coffee makers, Chinese sweet producers and gardeners. In the past, there were around 10 gold-shops standing along both blanks of canalside. Similarly there were many coffee mill to serve people in Amphawa. Now there are only 2 coffee mills left.

The noticeable changes are:

1. Most of the riverside houses are not used for commercial purposes any longer. It is a resident area only.
2. The new immigration is Thai (the former is Chinese).

The Amphawa mayor has initiated the evening floating market project in August 2004. And then the leader of Amphawa community and his team have developed at it. He and his committee promote this project by arranging many activities such as floating boat along the river and canal, seeing firefly by paddling boat, and advertising through broadcast and newspaper. Most travelers are Thai and a few foreigners. From Friday to Sunday which are the day of undertaking the evening floating market, all home stay nearby are full.

The most favorite activity for traveler is seeing the vernacular atmosphere of this market which cannot be seen in Bangkok. Just a few travelers go to visit the

¹³ It is a parade of boats. One boat contains Buddha statue and others are ceremonial boats. They float along the canal for people to show respect.

vernacular houses located along the canal. Most of them are for educational purpose. In the future, it is expected that the number of boats will increase.

Khun Sunee Siripornkitti is now 71 years old. The date in interviewing is 17 May 2005.

She used to be a floating vendor who paddled her boat along Amphawa canal and Bangjak canal. When she was young she lived at Amphawa canal mouth and Bangjak canal mouth. Nowadays she moved to live with her children at Maeklong district. She said that: when she was young, there are a lot of arrays of single house for rent near Amphawa canal. This canal was a famous market place. Her father used water routes around the Mae Klong Rive for his trading route. In particular the Amphawa canal was the center of meeting between wholesalers and retailers. It was filled with plenty of merchant boats. These boat vendors offered various sorts of commodity including cloths, noodle, medicine and so on. Khun Sunee usually sold boiled-corn and sugar cane. Sometime, she sorted other goods to sell such as sea mussel, Wanyen (fruits with ice in syrup) and Thongmuan (crispy flour roll).

Most of the residences near Amphawa canal are Chinese therefore most merchandisers also are Chinese. Khun Sunee grew in Chinese merchant family, she had to help her parent by selling goods from when she was 7-8 years-old. At that time, most children were able to paddle boats. Therefore, they are little merchandisers. Some children took a jar of Chowkuay (black jelly) and sugar in their boats and sold along the Bangkae canal or Kwae-oom canals.

Some commodities such as mackerel and salt were bought from Maeklong City. Other necessary goods were from Dumnoensadoak Ratchaburi such as vegetable and fruit. Each merchandiser had to moor her boat by sticking a bamboo pole into the canal in order to sell their goods.

Later, the road transportation is more convenient and reduces the role of water transportation. This make the floating market declined and finally disappeared from this area.

She told that the most exciting event in her life was when she had to go back home as fast as possible because she heard security signal. It was period of World War II. Furthermore, she fear that bombs might be dropped at sawmill which established near the mouth of Bangjak canal.

She remembers that the most widespread occupation at Amphawa in that period is sugar palm maker. It can be seen this occupation over Kwae-oom, Amphawa and down to Bangpuen area. Most sugar palm makers brought their products to Bannpong and Photaram district in Ratchaburi province by boat for sale. But now, it is hard to see this occupation in Amphawa municipality.

At Bangkhonthi, Bangnoi, Bangkrouy and Ras Canal were well known for the good tasting mangoes especially Oakrong (one kind of mangoes). Besides Yachun (a mild tobacco chew) and Yajued (a strong chewing tobacco) were sold.

Transportation in that period, if she wanted to go anywhere which was not far from her home, she usually used a boat. But, if she went to other areas, which are far from her home, she used Tangmo boat, which is a passenger boat (route:

Maeklong-Ratchaburi). Tangmo boat is a two-storied boat and large size. It was painted a red color and stopped by at the front of a house where the passenger was waiting.

Long-tailed boat was another kind of public boat. Its qualification is similar as motorcycle of this period because it is faster than Tangmo boat. Owing to this qualification, Long-tailed boat is more popular than Tangmo boat.

It is fashion for landlords to build row-houses for rent in the market area. This kind of house is constructed with simple style. It is no partitions inside. A tenant had to use a sheet of fabric for making partitions.

She often went to pay her respect at Joss house in Paknam temple, to see Chinese-opera at Amphawa and gild Buddha's footprint at Paknam temple.

The 5 historical phases of development of Amphawa are set out below:

Phase 1: geological changing from sea to highland (957 A.D.-1350 A.D.)

In the past the area of Samutsongkhram province used to be a sea before. Then geology of this area gradually changed into mudflats and then it progressed into an extensive flat floodplain. Mae-Klong River which is a big river of this area had changed its flowing route.. First this river emptied into Gulf of Thailand at Nakhonprathom province but now it empties into Gulf of Thailand at Samutsongkhram province.¹⁴

In 1350 A.D. there was an appearance of settlement of community at both of Aom River at Mae-Klong Basin¹⁵

Phase 2: Cultivating and fishing community for living (After 1357 A.D.)

This area would be an old community which lived by cultivating and fishing as stated in Visiting Amphawa community and surrounding area in Samutsongkhram province that

“ we could assume from its environmental background, that the Amphawa community was developed from a muddy forest area. Extent of brackish water in that period would be more than nowadays. Therefore it could not be cultivated unless there was a good irrigation system. Thus the main occupation of residents was fishing”¹⁶

The sediments that were laid down created the basis for fertile soils which were suitable for cultivation Therefore, the Chinese migrants who settled down here used their special techniques in cultivating this area.¹⁷

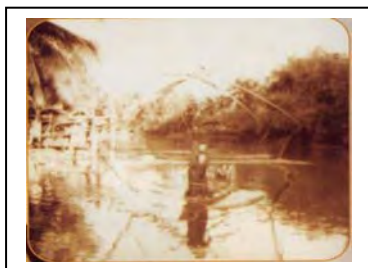


Figure 18 : Vernacular fishery
Source: Group ordination book of Pom khaw Temple

¹⁴ Wongtad S., *Name of Samutsongkhram province*, 2006, p. 46

¹⁵ Ibid., p. 54

¹⁶ Conservation and rehabilitation community unit of Architectural faculty, Chulalongkorn University, *Visiting Amphawa community and surrounding area in Samutsongkhram province*, 2006, p.15

¹⁷ Wongtad S., *Name of Samutsongkhram province*, 2006, p. 56

Phase 3: community of cultivation for trading and the floating market community
(Thonburi-Rattanakosin period,1767-1939)

It is assumed that people in this area live by doing cultivation and they sell the over demand of fruits and products in the floating market. Floating market had been developed to the highest level and it had become an important place. The area of the riverbanks had been developed. The community had become a riverside market place with merchant boats using the canal.

As stated in Rattanakosin Conservation Archive that in the reign of Thonburi,

"further area from the capital city boundary was fertile flat land appropriated to grow fruit orchard as done in the reign of Ayuttaya period. Growing fruit orchard extend to Bang Chang (Amphawa) sub-district, Mae Klong, Samutsongkram".¹⁸

In addition, from reviewing Voyage to Phratandongrung there is documentary evidence written in 1833 A.D. by novice Klan who said the following about Amphawa canal.

"...as soon as you reached Amphawa canal, you could see a great deal of boats which were in line together and a comfortable pavilion at the riverside. People sold their goods from the back of their boats. At the edge of garden, there were a lot of coconuts which were hanging down near the ground because of their weight. It looks tasty. Bunches of golden bananas looked delicious. There were a variety of chilies and eggplants"¹⁹.



Figure19 : Floating market at Bang
Jak canal mouth in the old day
Source: Group ordination book of
Pom khaw Temple

Phase 4: A municipal community (1940 A.D.-2004 A.D.)

This period has seen the development of land route transportation and the change of the ecological system at Mae Klong basin stemming from the building of a dam at the original source of Mae Klong River. It caused a great change in growth. Originally, a network of waterways dictated the design and growth of this community. Next, the community is growing around the network of roads in Samutsongkram.

This trend of development, whilst providing a comfortable transportation land route, prevents visitors and therefore trade at Amphawa City which had to rely on passing trade. People gradually moved away and left only some necessary-product buildings there. Most shops were closed. An economic system was changed into a self-supporting community.

¹⁸ Rattanakosin Conservation Archive, p. 29

¹⁹ Voyage to Phratandongrung, p. 31



Figure20 : Results of a fire at Amphawa market in 1951 A.D. at Amphawa canal mouth. Notice that there some houses were not destroyed (arrow). There is a group of single wooden house on the other bank.



Figure21: Riverside shophouse at Amphawa canal, There are ladies wearing the Sin(a former cotton or silk cloth)

Source: Group ordination book of Pom khaw Temple

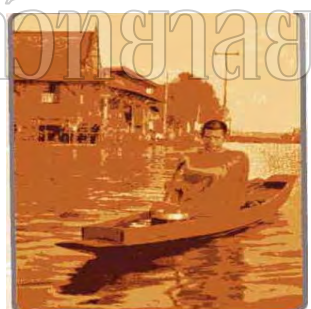


Figure22: People on the riverbank always offer food to a monk paddling a small boat in the morning. In picture, we can see Thai traditional style of house was set on the Mae Klong riverbank.

Source: Group ordination book of Pom khaw Temple

Phase 5 Tourism blooming in Amphawa community (After 2004 A.D.)

Amphawa community was chosen to be a pilot project in conserving cultural and natural environment as its uniqueness (traditional riverside community) So, it could be kept as an example of an environment that relies on canals, rivers and orchards in identical Amphawa style. There are many conservation instruments created and the one is tourism to generate income to the Amphawa villagers. Therefore, we can see overcrowding and traffic jam in Amphawa area. However, many villagers open their shop houses to accommodate the visitors as home stay , restaurant and souvenir shop.



Figure 23: Amphawa community after tourism

Conclusively, the settlement of Amphawa community started as a cultivation and fishing community, which emphasized finding a place to live and work. Therefore, they always set the front of their houses toward the river or canal and carried out gardening or grew orchards at the back. An important temple in this area was built in the community that had a high population. Later, this area was promoted to be a riverside commercial center. Therefore, a river front shelter and traditional Thai style high rise houses were created along side of the Amphawa canal mouth to support demand and economic growth at that time. Next, the main transportation was changed from the waterway to land routes so, the trend changed to settlement along the road line. Some of this settlement was commercial buildings located along a road. This kind of building is gradually increasing in the present time. The new development of this community is increasingly far from the banks of the waterway. The role of old riverside-commercial areas at the Amphawa canal mouth is diminishing. Now it is an attractive places for visitors both Thais and foreigners because of recovering Amphawa floating market.

3.4 Natural and cultural landscape in Amphawa

This area looks like network of canals and little creeks connected to Mae Klong River. These canals are full of historic events associated with Chakri dynasty and old riverside community as historic buildings standing beside each canal and the main river. Moreover, these canals run through many kinds of plantation that spread all over of Amphawa municipality and surrounding area.

After building of dams in Kanchanaburi province which is the source of Mae Klong River, and road cutting in 1973 caused changes in the natural environment and recessional situation in northern area of Samutsongkhram province down to Amphawa district. They have to adapt themselves to cope with troubles and gradually leave riverside way of life of the past. However, Atmosphere of riverside lifestyle in Amphawa such as old pattern of plantation, old building, traditional route, traditional beliefs, historical event and ethnic group in the past can be tracked from the following places:

1. Bangkokphom temple; embossed mural painting on the outstanding Viharn and the legend of Bangkokphom temple
2. Plantation; kind of plantation and agricultural pattern relate to Bangkokphom temple and floating market at Amphawa canal mouth and natural water system in Amphawa
3. Floating house, wooden Chinese house and riverfront houses are remnants of the flourishing Amphawa floating market period in the past. This commercial center reflects Chinese and western influence to Thais for each period.
4. Amphawan Chetiyaram temple and King Rama II memorial park are the places associated with Chakri dynasty because in the past the location of this temple was birthplace of King Rama II and his grandmother 's house.

In the past, center of city always originates at commercial center or at residency of the important person such as governor, royal person. In addition, when different ethnic people come together, they will generate spirit place such as temple, church or Joss house for their firmness in living. These phenomena happen in Amphawa and

relate to the above four places. It is a good example of evolution of the old city of former times that we should conserve.

Bangkaphom temple was built in the late Ayutthaya period around 1769 A.D. when the enemy of Ayutthaya city try to dominate this golden area. It was a hard time for Thais. They escaped to find somewhere remote and safe to live. Although some buildings within the temple compound are production of early Ratanakosin period but it does not degrade its cultural and historical significance. It shows how important this temple is to the next generation. People keep continually looking after and maintaining this temple. Moreover, from analyzing its name, Bang means village, and Kaphom means rice container. Its name relates to a special kind of agricultural product that never seen in the present time. In the old day, there were rice fields found between coconut tree bed around Amphawa district. Agriculturists plant many kinds of fruit such as coconut tree for making coconut sugar, pomelo, lichee, rice and banana which is called mixed orchard. They used every part of their land due to plentiful water supply from the Mae Klong River and more than 300 canals within this province. Later, quantity of water is too low to do rice field after building dams in Kanchanaburi province. Pattern of land use is mostly allocated for agricultural purpose and set mixed orchard behind their backyard. Their houses are always set close to and face the river and canal. The agricultural area is full of beds of coconut tree laid in the same direction and alternate with a coconut tree bed in the cross direction through orchard like placing many lines in frame.

As 3 types of natural water- fresh, brackish and salt water within Samutsongkhram province shape way of living of people here most of people earn their livelihood from fishery and mixed orchard. As a result, many kinds of agricultural product are distributed at Amphawa canal mouth. People from different and same city come here to buy and sell or exchange agricultural products at Amphawa canal mouth where many vendors well know for their high quality of coconut sugar, fruit, and fishery product. Goods sold in this big floating market associate with agricultural pattern and reflect prosperous way of life of riverside people in the past. There were many floating shop houses scattered on the surface of Mae Klong River and Amphawa canal mouth. Many shop houses were erected to serve demand of vendors who want golden location in trading. This is good evidence of evolution of riverside settlement, when people fled from Ayutthaya City during Thais-Burmese war and set their family here. Luang yok kabut (later is King Rama I) took his wife to live at her parent's house until King Rama II was born. Later, this place is Amphawan Chetiyaram in the present. However, these 4 places are important to next generation to conserve because each place associated with evolution of the old city of riverside people. Traditional lifestyles of these people depend on the water route, which is traditional transportation way. Water is a main source of natural resources that effect to cultural practice including historical event of riverside community as Amphawa community.

Cultural tradition characteristic

Thai Classical Music and dance

Amphawa is renowned as a musical city as can be seen from the traditional Thai song " Khaek Mon Bang Chang". It also originates many famous musicians such as Luang Pradit Pairon and the famous puppet master, Mr. Wong Ruamsook.

Khaek Mon Bang Chang song is a traditional Thai song. The famous Thai musician in the reign of King Rama III, Master Nai composed this song. Later, Luang

Pradit Pairoh adapted the rhythm of the song to reflect the past love. In that period, The competition of flute orchestra was very popular. Once HRH Phanurangsi Sawangwong hired the orchestra of Mr. Pon Nilawong to perform at his palace and HRH Boriphath Sukumphan also hired the orchestra of Mr. Luan Nilawong to perform and compete at his palace at Amphawa. Now, The palace at Amphawa was demolished and rebuilt at Suan Pak Gad Palace at Bangkok. Since then, the flute orchestra has been reserved and inherited to present performers such as The Thai Bunleng Orchestra, Mit Banleng Orchestra, Dow wa duengsilp, etc.²⁰

In addition, King Rama II's foundation has initiated the project to inherit the culture of the Thai classical dance and music by offering the special curriculum such as teaching mask dance, Thai classical drama, singing traditional Thai song, performing Thai classical orchestra for the new generation.

Food

Amphawa area is fertile with food from local and nearby such as fresh water food, brines food, fruits, and vegetables. In Ayudhaya period, it was an important source of foodstuffs in peace and war. At present, the popular native commodities of this area are coconut sugar, coconut fruits, pomelo, and lichee.

Floating market played an important role for trading in various communities in this area such as Amphawa floating market and Bang Jak floating market. Once the land transportation was popular and convenient, the land market located on various temples has replaced the floating market. As a result of this change, the price of the commodities has also been risen. In addition, the promotion of this city to attract tourists caused the rise of cost of living, the change of the trading system, and the consumption of local people. However, Amphawa still reserves its unique characteristic, which can be seen in :

- Food sale on boat is still popular as most people live by the river and canals. The vendors persuades their customers to buy by shouting what they are selling, pressing the horn, shaking the bell, etc.
- Cooking for special ceremonies, the neighbor people will join cooking for any special ceremonies of the host by using the raw materials from their plantations. Then, after finishing the ceremony the host will give food or dessert for taking home.
- Fishery, people living by the river are skillful in fishing and making fishing equipment such as fishing pole, fishnet, etc. They are also good at preserving food for future consumption.

Traditions

A total point for traditions is the Buddhist faith of the majority of the population and the ancient temples In Amphawa such as Amphawan Chetiayaram temple, Bangkokhom temple, Nang Wang temple, and Kasemsaranaram temple. Much of the traditional way of life, thinking and doing have their foundation in Buddhist thinking.

Chak Pra Tradition, The parade of Buddha image along the river is an important tradition of this area. In this parade, the Buddha image is situated on a decorated boat. People then make merits and offer robes to the monks. Finally, there will be a boat race. Any boats that take the yellow flag on the winning pole first will be the winner. At the present, transportation route has been changed, the parade of the

²⁰ *The cultural encyclopedia of Samutsongkhram province*, p 109.

Buddha image seem to be inconvenient. Therefore, many temples situate the Buddha image at the hall in front of the temple for people to splash water on the Buddha image for making merit. .



Figure24 : Chak Pra Tradition

Paying homage to the replica of the Lord Buddha's footprint Tradition, at Bangkokaphom temple will arrange this tradition yearly for local people and the nearby to show their respect and make merit.



Figure25 : Lord Buddha's footprint at Bang kaphom temple

Thai Lunar New Year Tradition, on this day people make merit and bring ashes of their ancestors to take part in a ceremonial rite performed by a Buddhist monk in honor of the dead.

Lichee festival, this festival will be arranged in April. There are demonstrations of handicraft and selling agricultural products made within Amphawa.

Pomelo Festival, it will be arranged in August. Many pomelo orchard owners will bring pomelo and fruit to sell at special price. The visitors can take a look at local agricultural exhibition and the interesting things on this day.

Tradition of making merit, the most outstanding tradition of riverside community's lifestyle is offering food to monks paddling boats. Local people always prepare cooked rice, various kind of condiment, sweet and fruits. Monks paddle a little boat to receive the offered food by stopping by at the ladder of each house where there are people waiting with their foods in early morning every day. These offered food will be placed into the bowl in the boat. This is traditional belief and practice to devote the merits they gained with their parent or relatives who have already passed away.

Loy Kratong, in November of every year, at the date of fourteen-fifteen waxing moon and waning moon, people in Amphawa have tradition to float Kratong(the replica of lotus which made of banana leaf or paper) at canals and river. The purpose is to show respect to water spirit.

Songkran, it is Thai traditional New Year, on 13th April, people in this area go to the temple in the morning to make a merit and devote a merit to their relatives who have already died. Then young people and some adults go to join and enjoy Songkran

festival at the temple that arrange special activities. Some temples will move the Buddha image to situate outside for people to splash water to gain a good fortune.

Magha Puja Day, This day is an important Buddhist day. It is held on a full moon day of February. Buddhist people in Amphawa generally go to make merit at the temple nearby in the morning. Next, they go to walk around the temple with the candle, flower, and joss stick in their hand in the evening.

Vesak Puja Day, This day is a significant day of Buddhism. It is held on a full moon of May. There is a religious rite arranged in this day. People in Amphawa go to make merit at the temple. Then, they listen and practice Dhama, praying, as concentration for their purified minds.

Asaraha Puja Day, This day is another Buddhist day. It is held on a full moon day of July. Buddhists in Amphawa practice religious rite as others important Buddhist day. They go to perform merit making at the temple surrounding their houses. Some people do meditation and practice Dhama. Last, they always go to the temple with candle, joss stick and flower and walk around the temple in the evening.

Some festival and tradition arranged by the temples in the boundary of Amphawa municipality

Bang Ka Phom Temple

Mid - February: birthday of the abbot of this temple. Monks in this temple donate foods and money to the public hospital and children.

February: Lord Buddha's footprint tradition, local people go to make merit by offering dry food to monks in this temple. This is a special chance in paying respect to Lord Buddha's four footprints. In addition, there is an ancient ceremony showed on this day that is cutting knotted hair. This is rare ceremony found in the present.

April: Songkran festival was arranged same as general temple in this area. The principal Buddha images are anointed with lustral water.

May: Candle festival, people go to make merit in the morning and to walk around a temple with lighted candles in hand.

Amphawan Chetiyaram Temple

This is a royal temple, there are not many lavish festivals in this temple. This temple arranges only the religious tradition such as Vesak Day, Magha Puja Day, Asarahabucha Day, Kounpansa Day (beginning of Buddhist lent), and Orkpansa Day (ending of Buddhist lent). It is only humble making merit ceremony. The most outstanding festival of this temple is King Rama II memorial festival day. This festival is held in February every year. It is Memorial Day to praise King Rama II and his works. At this festival the boundary will be connected to the boundary of King Rama II memorial park by opening the door situated near the crematorium. There are many local shops set at the area of King Rama II memorial park and some area of

this temple that is a walking path to the King Rama II memorial park. Princess Sirindron go to see Khon(masked drama performance) and traditional food demonstration every year.

Kasemsaranaram temple

This temple arranged some enjoyable performance such as out door movie, local play on Songkran festival's night. For religious activities, on this festival, Amphawa people go to make merit by offering fresh and dry food in the morning. Then, they splash water to the image of Buddha in the afternoon. On Kounpansa Day(the beginning of Buddhist lent), they set Chalakkapat ritual in daytime. Amphawa people bring the yellow package of necessary stuff for monk living. Then, they attach the number written on the paper and stick into the package. Monks in this temple will draw the number. If the number of which person is drew which monk, that person has to offer his or her package to that monk.

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3.5 Ecological condition in Amphawa area

Ecological condition of Amphawa is nearly perfect. The quality of water is good. It is clear and there is plenty of biological diversity. Amphawa canal and the adjacent canals are fine and greenery with atmosphere of coconut orchard, fruit orchard and plantation found in mangrove forest such as Kong Kang (mangrove tree), Lum Poo(*Sonneratia caseolaris*), and Jak (nipa palm). Its water quality of this area is natural pure. Therefore, we can see fire fly on the top of Lum Poo tree (*Sonneratia caseolaris*) in the evening along canals and sub canals of this area.

There are a member of issues regarding ecological management in Amphawa. First, there is a proposal project to build water gate to reserve water for dry season. But there are more related implications of concern in implementing this project. That is this water gate must be only closed when water flow down and opened when water flow up in summer season. Moreover, it needs a pilot project to test the affects to ecological condition in Amphawa by building a little dam at a small canal before real implementation.

A second project that will affect the natural ecosystem in Amphawa is seawater-protecting line project. This project may cause damage to ecosystem. The quantity of water could be low when at low tide. If there is an emergency case such fire event, the historic artifact and wooden architecture will not be left to the next generation. In the past there have been two large fires so it should be a lesson to the environmental manager to manage ecosystem in this area.

Other problem regarding to ecosystem is canal neglecting. In the near future, these canals and sub canals in this area have a high chance of becoming shallow. The good irrigation system is going to disappear from Amphawa. It should have a good management method to cope with this problem.

A spectacular ecological aspect in Amphawa is firefly. Firefly is symbolic of good quality and clean of natural environment. As stated in Local Technology magazine that the advantages of firefly

1. It is an index of fertility of ecology and environment.
2. At the worm stage, it kills shell, which is intermediate host of parasite, that is the cause of meningitis and parasites in intestines in human and blood-diseases in animals.
3. Its light is very beautiful at night. It is possible to setting an ecological tourism resource in case of there is a number of fireflies.¹³

3.6 Boat

Amphawa community and other part of central region of Thailand site their houses at the area of lowland (basin) which waterway can run pass. These water routes were used for transportation and consumption. Boat is inevitable thing for the Amphawa lifestyle. It is also the connection point of past and present. Boat is a main character of riverside settlement that shows us fabric accumulated of Amphawa culture.

¹³ Local Technology Magazine, issue 327, January 2004,p 68.

Boat plays important role in enhancing good relationship among people in society. It is a medium participated in generating cultural, religious and economic activities. Therefore, it is significant part of Amphawa culture that we should explore and show various kind of boats within this area.

The following information is the role of boats at Amphawa was collected from interviewing various sources such as boat merchandiser, boatbuilder and boat user.

Khun Lumpuey Thomklay, who is 71 years old, is a boat user. He told that there is both of dugout and built boat found along every canal in Amphawa. The example types of boats are passenger Sampan boat, Peelok boat, Mad boat, Sampan boat, Clinker-built canoe and Krachang boat.

Khun Ongart Siripornkitti is 69 year-old. He used to work as boat repairman for more than 50 years. His dockyard was located at Bangjak canal near Bangkaenoi temple. He told that Sampan, Krachaeng, Mad, Pab and Chalom boats are usually seen in this area. Moreover, he demonstrated the process of repairing boats. He uses the mixer of Chan, resin, and red lime to fix rotten point on the boat. He warrants that boat will be last for a year.



Figure 26: Chan (powder from plant)



Figure27: Using the mixture of Chan, resin, and red lime fill up at the rotten joint.

The favorable kinds of wood in making boat are Iron wood, Teak wood, Resak tembage, Bermese Ebony. The followings are the outstanding attribute of each kind of wood:

- Iron wood is durable and does not rot despite it being soaked for a long time. Most Sampan boat is made of Iron wood.
- Teak wood is durable and not easy to break or shrink.
- Resak Tembage is invulnerable. It is often brought to make passenger Sampan boat and Taxi boat.
- Bermese Ebony is similar to Teak wood's attribute but it is more durable and flexible than teak wood.

Boat can be classified into two kinds base on their production procedure. The first one is dugout and the rest is built boat.

Dugout is made of a single piece of tree trunk. It is hollowed and chiseled lengthwise and then smoothed with iron tools and baked in final process in order to prevent the tree trunk from breaking.

The appropriate qualifications of selecting the tree trunk are:

- It is hard wood
- It is not have hollow on its trunk
- It has nothing breaking track.

Teakwood, Ironwood and palm tree is favorite kinds to use for making Dugout. Thai people have used dugouts since the ancient period.

Built boat is made from planks of wood which are joined together to form the hull of the boat. This kind of boat has been found since the era of King Rama I.

The various types of boat that can be seen in Amphawa are followings:

- Maad boat is rather large in size and originated around Authaya or early Rattanakosin periods. In the old days, this kind of boat was used by young men to court young maidens or in boat races on such occasions as Twad Kathin(to present a set of yellow roves to monks at the end of the Buddhist Lent) or Pha Bha (robe offered to monks after the Kathin season). Now, it is generally be used as family vehicle of people in Amphawa that still use water transportation.
- Clinker-built canoe is a small-built boat. It was used as lifeboat for ocean liner, men-of-war or ancient junks. Because it is lean shape and light- weight, it can sail at high speeds. At that time, students paddle their boats to school because of its lighter. Currently, monks in Amphawa always use this boat to receive food in the morning as usual practice in Amphawa.
- Long-tailed boat is a motor boat which is built from plywood. It is a rounded or V-shape hull. There are many sizes. It is told that Mr.Sanong Thitapura is an innovator in 2476 Buddisht Era. This boat is very popular in the present time.
- Paddle Sampan boat or Sampung boat is small built boat. It has a leveled bow and stern but the latter may look more raised than the former. The King Rama II ordered the prototype boat from China. It is made with only three pieces of wood. In the period of King Rama II, he dictated his commissions to construct "Suannok" in the palace for his relaxation and all palace women officials' relaxation. It has a big pond for paddling boat.
- The Narrower Sampan boat is more elegant than paddle Sampan boat. It is rather hard to paddle. A paddler has to be professional. Monks and novices usually used in their religious activities.
- Passenger Sampan boat is a built boat which made of teak wood with 5 pieces of wood. It look like the narrower Sampan boat but it is added a main log behind the boat for attaching a paddle and a rudder which is jointed with stalk for controlling by foot of the paddler at the end of boat. In case of paddling in swift current, there is one more paddler at the front of the boat. It is used to transport 4-5 passengers across a narrow canal or river. Sometimes it is used for merchant boat.

- Pab boat or Tae boat looks like Sampan boat but it has a rounded bow and stern. Somebody notices that it look like a half of watermelon but its both sides are straight line and both of its bow and stern are lengthen. Most of floating vendors in this area general use this kind of boats in trading.

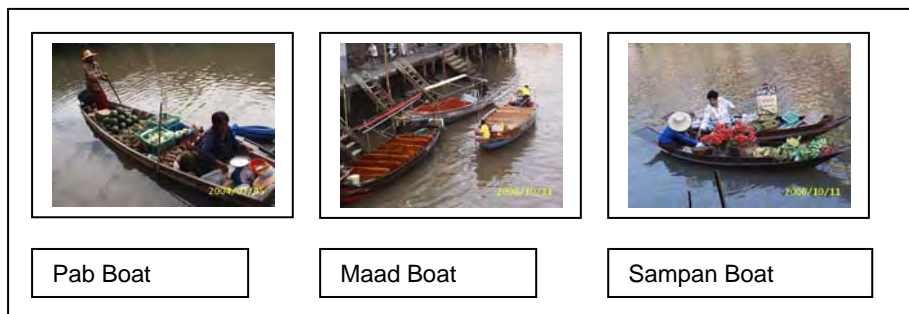


Figure28: Various kinds of boat

- Krasaeng boat is built with a rounded hull. Its structure is composed of a large number of planks that are closely arranged in continuous line for its strength. It can load heavy freight and sail in shallow water. It has canopy over the deck. The wood panels covering both ends fore and aft provide a residential area. It also has a rudder and a tiller in the aft. It is usually towed by motorboat when it is laden. But it can be paddled, too.

- Chalom boat can be seen in many coastal areas in central region of Thailand such as Samutprakarn, Samutsakorn and Samutsongkram. It carried cargoes from the sea to central region. It can move by sail and paddle. It has a rounded hull. Its bow and stern are rather high. It has canopy over the middle part of boat in order to waterproof. This canopy is made of bamboo-woven mat so it is not hot like Krasaeng boat's canopy which is made of galvanized iron. It has a rudder at the rear and sails in the front. This kind of boat has never seen in this area for a long time.

- Peelok boat is one kind of boats that shows ingenuity of Thai ancestors. It is invented for catching fish. It is designed by basing on the knowledge about the nature of fish. The length of this boat is around 5-6 meters. It can be made by either built or dug method. It has a plank lying from bow over stern for walking. At the stern, it has a paddle. At the port deck, there is a one meter high post with net. At the starboard, there is a whiten plank hang up into the water. In the moonless night of the season of ebb tide, a fisherman paddles this boat along the blank. Next, fish which live in that area are frighten by the white color of this plank and jump across the plank and then bump against the net and falling into the boat. If fisherman can catch a lot of fish in one night, they will dryly preserve the fish. There is no see at the present.

3.7 Way of living of Amphawa people

Refer to page 98, Amphawa life style is rather simple and focused on water. Local people use canals in their every day lives as transport route, cleaning place for their body and clothes, relaxing and trading place. So the network of canals in this area is of vital importance to Amphawa's livelihood. It may be said that natural canals shape life- style of people in Amphawa as they build their houses near to canal in order to their convenience in transporting and trading purpose or they learn the nature of rising and ebb tide to storing fresh water. In other way, Amphawa lifestyle sometime shapes the environment surrounding them such as digging sub-canals for agricultural benefits.

Most of Amphawa people, around 80%, are Thai-Chinese. In the weekday, their descendants go to work or study. For some families their descendants work or study near house, they return home everyday. However, In case of their descendants work or study in Bangkok or the further province, they sometimes come back home on weekend or at least on Amphawa's yearly festival day.

On the other hand, if that house is used for both resident and commercial purpose, the number of people in this kind of house is a few more than others general house. These shop-houses are very busy on Friday-Saturday-Sunday because there are a lot of visitors, which come to the evening-market at Amphawa. Conversely, on Monday to Thursday, the atmosphere of this community is very quiet.

As background research 60 people were interviewed at Klong Amphawa community where is the location of cultural heritage standing. This is 15 % of 400 people from 164 household in this community. The interviewees are divided into 3 group based on age that are 10-30 years old 20 people, 31-50 years old 20 people, 51 years old up 20 people.

The question is concerning the issue of habitation problems in Amphawa, way of living, trend of movement. The finding shows that:

15.5% are land-rental and build their own houses

34.5% own both house and land

34.5% house-rental

15.5% are relative or housekeeper.

The other finding is that 97% of Amphawa people would not like to relocate to other area because they love Amphawa. This is because of its quiet atmosphere, clean canals, friendly neighbor, greenery environment, easy to go to elsewhere due to convenient transportation, no big factories, and lack of pollution.

Some villagers are retired and stay at home. Some of them earn barely enough to keep body and soul together. So there is not a problem of theft. Most Amphawa people buy food from various places nearby their houses, such as Amphawa market, temporary land market arranged on Thursday at Amphawan Chityaram temple, temporary land market arranged on Saturday at Wat Pak-Ngam. In addition, some houses located on river line can also buy foodstuff and articles of everyday use from sculling boat. Besides, in case of special necessary goods, they have to go to Mae-Klong market.

For health issue, most of them use "curing every disease in 30 Baht cost program" that is launched by the government at Phra-Put-tha-Lert-Lar Hospital in

Mae-Klong district. However, they sometimes see doctor at clinic near their house or Dao-Wa-Dung health station because they want to save time and its expenditure is not too much. In case of special disease which need a specialist doctor, they usually go to Chula Hospital, Siriraj Hospital or Rama Hospital in Bangkok.

The most important problem about their houses is having lots of white ant because their houses are made of wood.

Transportation system in Amphawa is very convenient. There are both land and water way to serve them. People in Amphawa can go to Mae Klong district by mini bus and go to the surrounding province by taking buses at the Mae Klong transportation center. If they want to visit Bangkok they can take Dumneon-Bangkok air condition bus at Amphawa market.

They often go to the temples located near their houses to make merits and virtue. These temples are Pak-Ngam temple, Bang-Ka-Pom temple, Nang Wang temple and Chu-La Ma Nee temple. Furthermore, they can offer food to a monk at the front of their houses because monks are usually walk or paddle to receive food offered in the morning.

The finding also shows that most of the villagers are interested to run home stay business because they want to earn more money, to know other people and to learn new thing and knowledge from various people. Whereas the limit of space is the main constraint of their reasons in the group of not interested to run home stay business. Some villagers want to buy land within the area of Amphawa to build resort or home stay. The increasing demand of land as a result, its price is skyrocketing. This is an effect of tourism expanding at Amphawa.

Traditional Occupation

In the old time, the single wooden houses at Amphawa canal mouth were traditionally shop houses. Some owners are floating vendors also, they use space in their single houses to produce goods or products from natural resources nearby such as dessert made from fruits, traditional medicine form herb, stream fish, etc. Next, they sell these products to local people who live at riverside house located along more than 300 canals within Samutsongkhram province.

Not Amphawa people only brought agricultural product from their houses or orchards to distribute at this floating market. But vendors from different places such as Petchaburi, Bangkok, Ratchaburi also came here and stored their local agricultural products to sell or exchange and buy products from Amphawa. The numerous numbers of vessels concentrated at on surface of the intersection of Amphawa canal and Mae Klong River down to the front of Pak Ngam temple.

As historic evidences found in these shop houses, there are many types of business operating here such as more than 10 gold shops located at both side of Amphawa canal mouth. This suggests that there was a thriving community in Amphawa at that time.

At Rim Klong Amphawa community, there are many historic evidences of the prosperity of Amphawa floating market when it was a commercial center of agricultural product to support the capital city of Thailand. Some shop-houses inherit their parent's occupation and building. This is a perfect characteristic of historic way

of life of people in 30-40 years backward that we should conserve. Some descendants in these historic houses have changed their old way of life after economic recession. However, historic tool, handicraft and artifact hidden in these houses can be found as the following:

1. O-Pas Panich shop or Ko-Kim-Cow-Man-Gai, which used to be Rong-Tee-Lek-Tra-Dao¹⁴. The historic equipment and tools were used to make ironware in the blast furnace can be found at the back of this house and people could also order knives. In the past, there were a lot of palm-sugar makers that need a sharp knife for cutting coconut flower to get coconut juice. Therefore, this occupation is quite necessary for coconut gardeners at that time. But now there are a few of palm-sugar makers. So it is not necessary to use plenty of knives any longer. This house has changed to a restaurant.
2. Ruen-Ca-Nom-Thai-Aut-Ta-Yan-Roa-2 shop¹⁵, The owner is Khun Arunee Srirus. Almost all of these desserts are traditional Thai sweet which were made in the age of King Rama II. The owner always demonstrates how to make this elaborate dessert to everybody. She open her shop at Amphawa community daily and at Aut-Ta-Yan-Roa-2(King Rama II memorial park) on weekend. The examples of these Thai desserts are Moo-Nam, Cho-Mong, traditional Ja-Mong-Kut, Rung-Rai, La-Tieng, Tong-Yip, Tong-Yoad, Phoy-Tong, Tong-Eak and Sa-Ne-Jun. The source of these desserts is from poetry composed by King Rama II. This royal cuisine reflects way of life of royal people in the early Rattanakosin period. Moreover, There is rarely found at the present.
3. Loam-Ruk school¹⁶, the former name was Rasadon-Yok-Eng¹⁷. This place used to be Chinese language school in the past. Many Chinese children 30-40 years ago study here. After, Chinese people gradually become Thai -Chinese and send their children to Thai school. Chinese language school was not popular anymore. It had to close and was rented and turned into kindergarten. Its building is made of timber and in good condition of contemporary wooden house style. It is an interesting and notable example of local architecture.
4. Tae-Kim-Heng shop, It is a traditional grocery shop, The owner is Khun Bunsung Worakulbunjerd. This shop is reminiscent of the atmosphere of traditional children dessert and toy wholesale shop that contain traditional style of various categories of children goods of 30 years ago.
5. The information center of this community, Its building is in the row of wooden house that belongs to Chaipattana Foundation. It is arranged to display information about Amphawa community and the attractive places within Samutsongkhram province. At the back of this center is demonstrative plantation of this foundation under the project "land development." There are many kinds of native fruits planted and demonstrated.
6. Deep-fried bean shop of Aunt Bunyuen, She is a deep-fried bean wholesaler. She offers various kinds of product such as deep-fried horse

¹⁴ Blacksmith mill

¹⁵ Thai dessert shop

¹⁶ kindergarten

¹⁷ Chinese language school

bean, deep-fried soybean, and deep-fried peanut. She allows the visitors to see her production process.

7. Thai traditional twin wooden house, It belongs to Khun Prateep Choosakul who is a teacher. In the period of Amphawa floating market flourishing, this house is used to be a gold shop. Nowadays the remaining of prosperity in the past is gold case and other instruments in producing golden ornaments as well as old bowls and plates within this house. In this house there is an old lady who always sits at the front of this house. It is said that she is a symbolic person of this house because whenever you go there, you will see her at the same posture and position.
8. Bann-Thai-Bun-Leng¹⁸, Mr. Tuek Kaewlaeait organized this Thai traditional musical band in 1937. At present the leader of this band is Mr. Samarn Kaewlaeait who is the third generation in succession. This band plays a special kind of Thai orchestra called Pi Part Mon and Thai. There are 20 bandsmen. His band serves for general occasional entertainment in Thai culture. Moreover, he also teaches how to play Thai musical instrument to children in this community without any charges.
9. Rann-Sawan-O-sot¹⁹, This store was established for more than one hundred years. The owner is Khun Bunkerd Jiampreecha. At present, he still uses traditional equipment such as grinder and has also keep remedies and produce medicine from herb as the ancient method.
10. Chinese joss house named Ngek-Seng-Sum-Pao-Keng-Tek, There is a comfortable courtyard near the canal at the front of it. Inside this joss house, it contains Bodhisattva image. People pay the greatest esteem to the image. On vegetarian festival, there are a lot of people from all parts of Thailand attend and observe religious precepts as well as pay their respects to the Chinese god here.
11. Pra-Ya-Yad temple (Pak-Ngam temple). There is an old Ubosot that contains mural depicting Buddha biography. In addition, there is a group of unique high raised buildings in the Thai traditional style. This building group is an accommodation for monks within this temple. The open space at the center of this temple is also an activity space of this community. It is the place for associating both children and adults when it has cultural activities.
12. Mae-Tui's house²⁰, Mae Tui or khun Chalaow immigrated from China. She make traditional desserts and uses banana leaf as a package such as Kanom-Kloy(banana-steamed pastry), Kanom Sai-Ci. The visitors want to see demonstration. They have to visit on Saturday or Sunday. There are many kind of Thai desserts offer the visitors here or at Amphawa evening floating market.
13. Coffee mill named Aung-Seng-Huad, Mr.Sanchai Arayaukkanee is the shop-owner. They usually have roasted coffee during 7.00am.- 3.00pm. at the back part of his house. Its aroma spreads around the Amphawa canal.
14. Heng-Kee shop (Chinese dessert shop), Mr.Kanchit Winunhachatphan is the owner of this shop. The owner uses the back part as factory to produce traditional Chinese dessert. They produce many kinds of Chinese dessert such as Kanom²¹-Jun-Up, Kanom-Pier, Kanom-Look-Tao,

¹⁸ traditional Thai musical house

¹⁹ traditional Chinese drug store

²⁰ a house that produce a kind of Thai dessert that used banana leaf as package

²¹ sweets



Figure 29 : Chinese dessert shop

Kanom-Sai-Tua. Furthermore, they also produce a special type of sweets that are made of soybean or sesame covered by flour shaped as fish, duck and chicken figure. This sweet always has been used to offer Chinese shrine. It is Chinese cultural sweets. This shop reflects Chinese influence in this area.

15. Sa-Marn-Kan-Kha. This is a roast coffee mill. In this shop roast coffee is served and sold to the visitors and the owner is willing to allow the visitors to see roast coffee procedure. In the past there were many single houses were adapted to coffee mill for serving the increasing demand from floating coffee vendors. The practice of selling coffee grew because most of the Amphawa people had coconut orchard and collect raw material in producing coconut sugar every early morning. They have to wake up at 3-4 a.m. to get juice for transforming to coconut sugar from coconut flower. So, these people needed coffee to stimulate them. Present, there are 2 traditional coffee mills left because of depressed situation in Amphawa after the roads are constructed and water system is changed.



Figure30: Coffee seed



Figure31:In packaging procedure



Figure32: Finished goods

Source: Saman Karn ka shop

16. Vintage restaurants along Sri Amphawa road such as Ngow-Pot-Cha-Na shop, Aea-Tai-Chin shop, and Kan-Eng shop. At the intersection, there is O-Cha-Ros(coffee shop). This shop is located as long as Amphawa is well known by the outsider. It has still kept the atmosphere of ancient coffee shop, which ornamented by antique cupboard, table and chair.
17. The municipal administration's office, It is a two-storied wooden building. There is Kuan-Au²² shrine situated inside. This is the important spirit center of Amphawa people. In the past, there was a big fire date. Many other buildings surrounding to this building were fired besides this building that The Chinese god located. Therefore, It is believed that this building is safe from fire because of the protection of this god. This shrine was renovated in the early of year 2005 under the project "Conservation of cultural environment" that Denmark government supported half of total cost.

²² Chinese god

18. An outstanding evening floating-market is the source of excellent quality local food at a reasonable price, which is made by Amphawa people. They sell their local products in their boats from 4.00pm. – 9.00pm. The example of food are Kway-Jub, grilled squid, fruit salad, variety curry and rice, sweets, Thai vermicelli eaten with peppery curry, Pad-Thai, Hoi-Tod(mussel with flour), Kway-Tiew-Tom-Yum (noodle) and soft drink. Additionally, there are various fruits such as coconut, banana and pomelo on sale also.
19. Gold shop house, the owner of this house is Khun Jass. There are historic artifacts found in this house such as gold balance, counter for selling and making gold and nameplate. The resident s in this house is used to run gold shop named Mae Nai before.



Figure33: Traditional gold balance



Figure34: Name of gold shop in traditional style

There are many local shops not paddling boat on the surface of the Amphawa canal only but there are many local stalls on both side along Liabnatee road and Chotdumrong road also. These venders sell food, sweet and souvenir such as Benjarong, key ring and postcard.

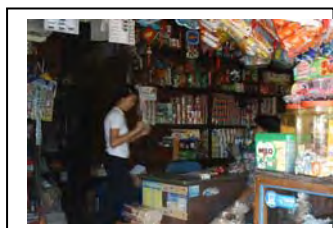


Figure35: Grocery store

People in Amphawa

People in Amphawa community are friendly and warmly welcome people from different places who come to experience their local lives. This attractive living is plain but demonstrates a fundamental concern between people and natural environment. It shows good practices and traditions of the past of forefathers' undertaking. People in Amphawa municipality co-operate with their municipality governor to keep and conserve their unique characteristic such as old houses and shop houses at Amphawa canal mouth. Moreover, they try to retrieve floating market that used to flourish in the old day by arrange floating market every Friday, Saturday, and Sunday. They have boats to serve tourists who want to see people, houses, and way of living of riverside people. Although, there are few boats than in floating market

in the past, but this activity definitely can help us to feel the traditional atmosphere in the old day of this area.

In summary, before generating the evening Amphawa floating market, the movement of commercial activities occurs between residents in this community. Some houses were adapted to the new style of this era. But some houses still keep traditional style intact that identified its period. Several of these traditional houses are still used by locals in the old way. This traditional way of living reflects that this area was the prosperous center of agricultural people and commercial Chinese people in the past that rely on river and canal in earning and transportation. There are 2-3 outstanding kinds of house generated both in the same and different period. This is historic architectural evidence left in Amphawa place. It is a uniqueness of riverside settlement of people in the past. Their life relied on natural resource as water route and associated with the way of thinking of them in earning. This reflects a distinctive quality of integrity and authenticity of the Amphawa community. There are some traditional occupations that identify the prosperity of Amphawa in the past. It is still alive in the old houses. Although, after constructing road, this area was ignored from the outsiders and became a passive place for several years. Now, it is starting to revive again after launching the evening floating market project. Many local activities are created especially trading which is the icon of this area to serve the increasing number of visitors.

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3.8 Trend of Amphawa city development

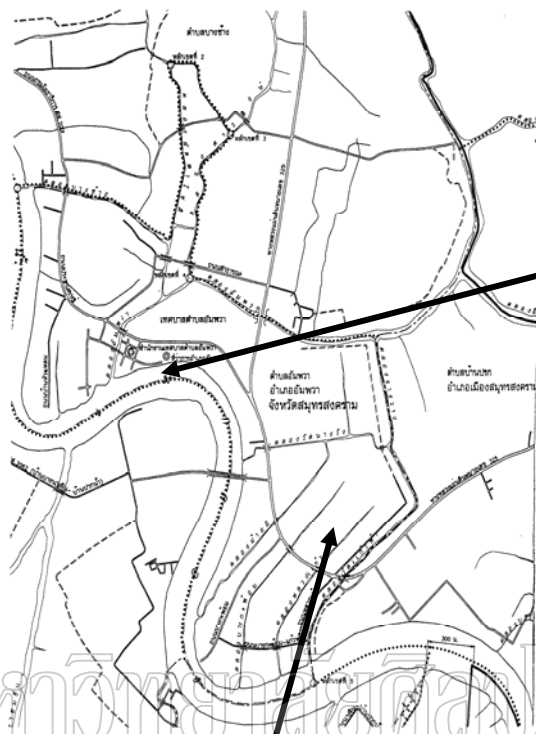


Figure36: This aerial photograph at Amphawa canal mouth, Samut Songkhram, was taken in 1995. This view shows density encroachment at Amphawa canal mouth and development adjacent roads. Further surrounding areas are plantations.

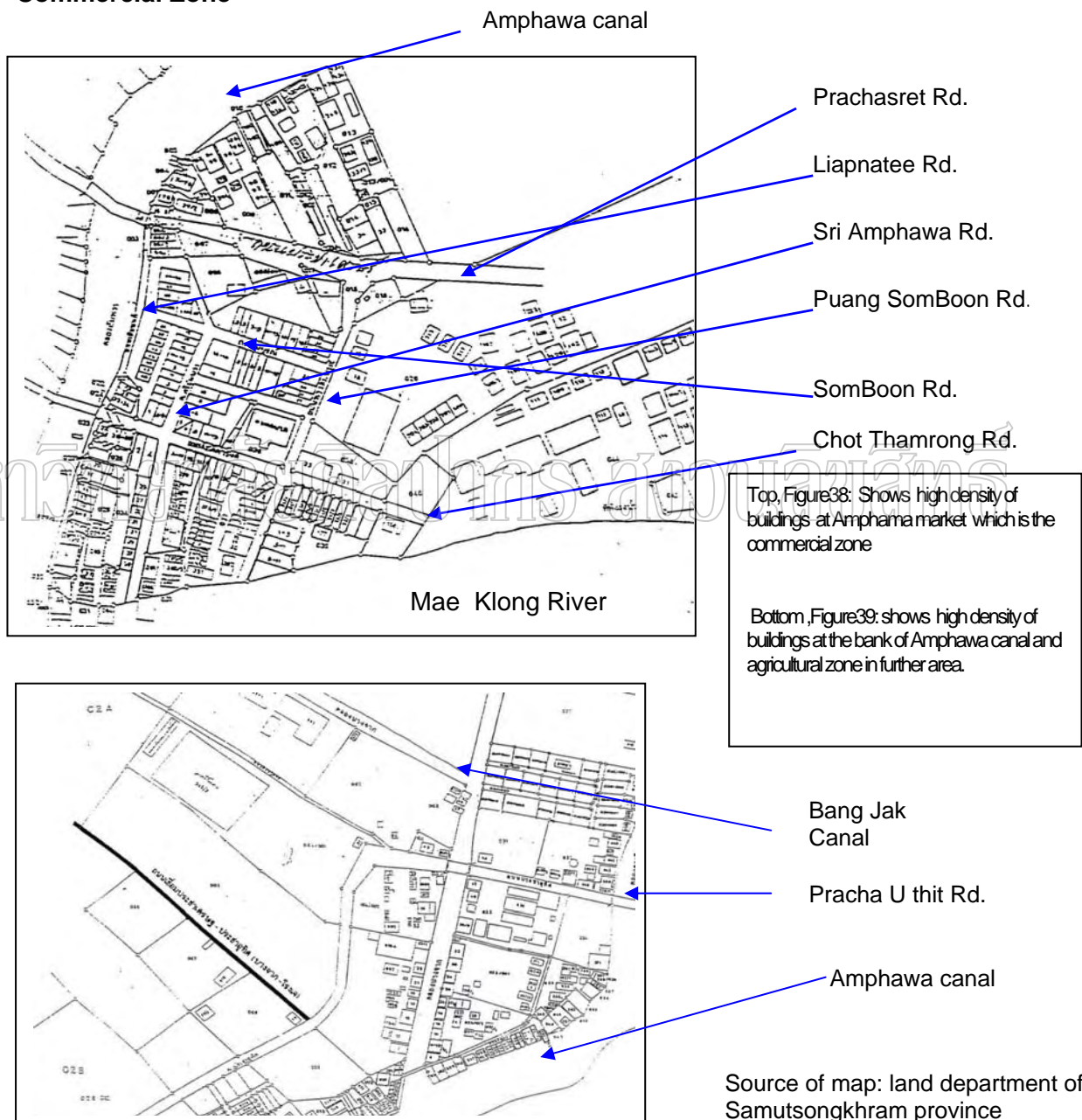


Figure 37: This aerial photograph at Amphawa municipality. This view shows density development along the main road no.325. There are many plantations in further area.

3.9 Cluster Arrangement

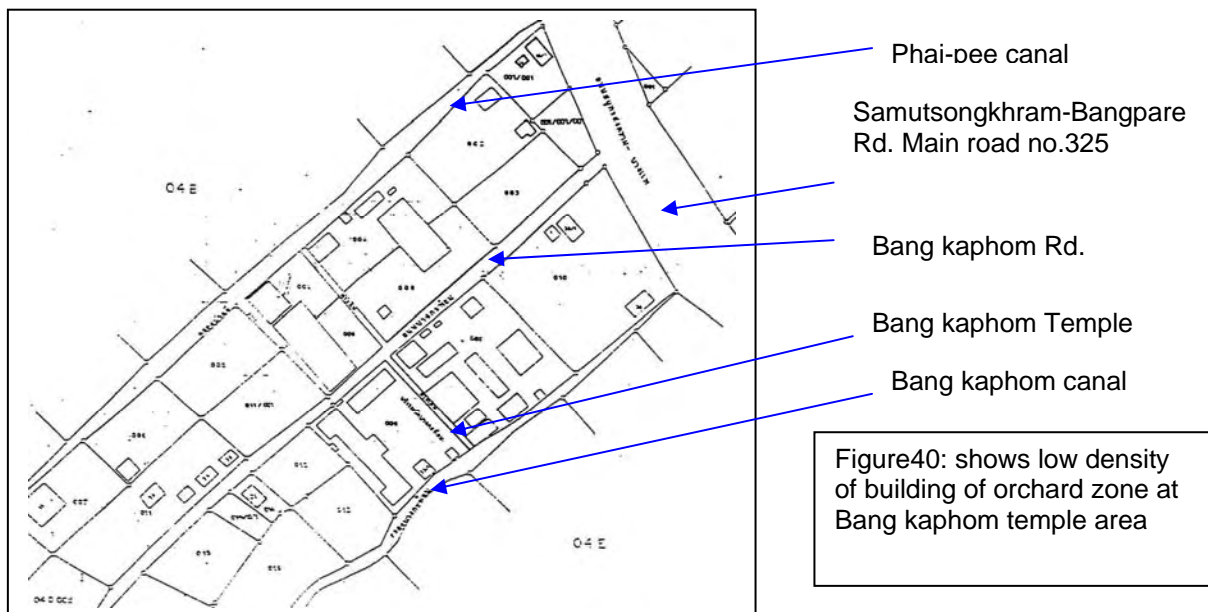
Cluster Arrangement means the arrangement of individual buildings, driveways, paths, gardens, fences, work areas and open spaces within discrete land units²³. Cluster arrangement in Amphawa municipality can reveal cultural practices within Amphawa community. The 2 main occupations of Amphawa people are commerce and growing. Therefore, this research will study cluster arrangement of commercial zone and orchard zone to elucidate the setting of the properties

Commercial Zone



²³ Reading the Cultural landscape, Ebey's Landing National Historical Reserve, <http://www.nps.gov/archive/ebla/rc/rcl5e.htm>

An orchard zone



Source: land department of Samutsongkhram province

Buildings and structures within the commercial zone are grouped densely at the Amphawa market and along the bank of Amphawa canal and Mae Klong River. As in the past the waterway is the main transportation for people in this area. Most buildings are located densely at the mouth of each canal that connected to the Mae Klong River and Amphawa canal in the zone which is commercial and vernacular zone. Behind these vernacular structures are greenery orchards.

For other group of building in this zone, it was constructed for religious purpose so, its structure plan and density is similar as general temple found in the early Rattanakosin period. But in the boundary of King Rama the second Memorial Park can be divided to building zone and park are built to display artifact and historic things and plantation regarding to history and works of King Rama II, therefore there 3 mains outstanding buildings in this memorial park only.

In orchard zone, buildings and structures are located near the sub-canals in this zone and it is low density because most of land use pattern in this zone is a house surrounded by orchards.

The highest density of settlement in Amphawa community is at the mouth of Amphawa canal which is the old commercial center. In the past, this area used to be a trading place for local agricultural products from many orchards that is the main occupation of people in Amphawa. Their land-use pattern is for combined commercial and resident purpose. Additionally, there are a few government building such as Amphawa municipality office, Amphawa district office, municipal school and primary and secondary school. Moreover, there are sub-communities spread around the main community. These sub-communities have a temple which acts as a social and physical focal point. These sub-communities are surrounded by plantation area such as coconut, lychee, pomelo orchard.

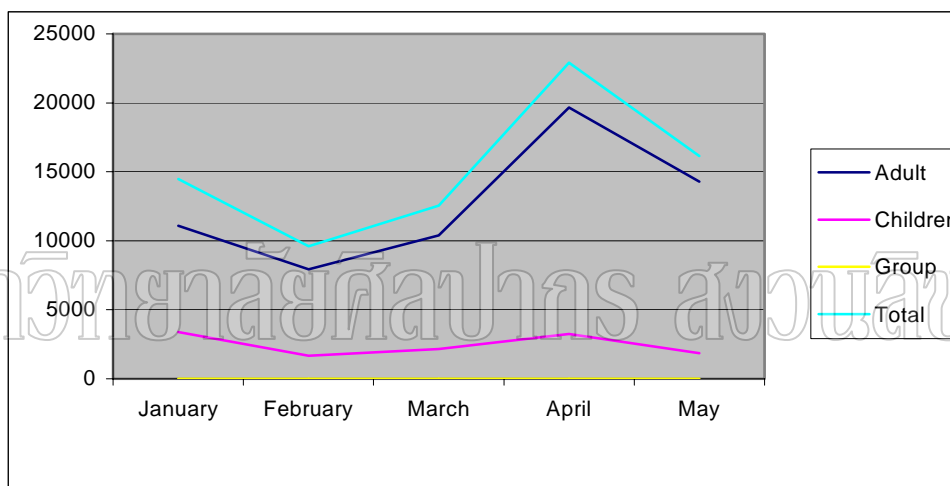
3.10 Trend of tourism in Amphawa

Data of visitors in term of cultural tourism

month/2005	Adult	Children	Group	Total
January	11084	3383	0	14467
February	7938	1663	0	9601
March	10386	2160	0	12546
April	19677	3247	0	22924
May	14275	1865	0	16140

Table 16

Source: King Rama the Second Memorial Park Foundation



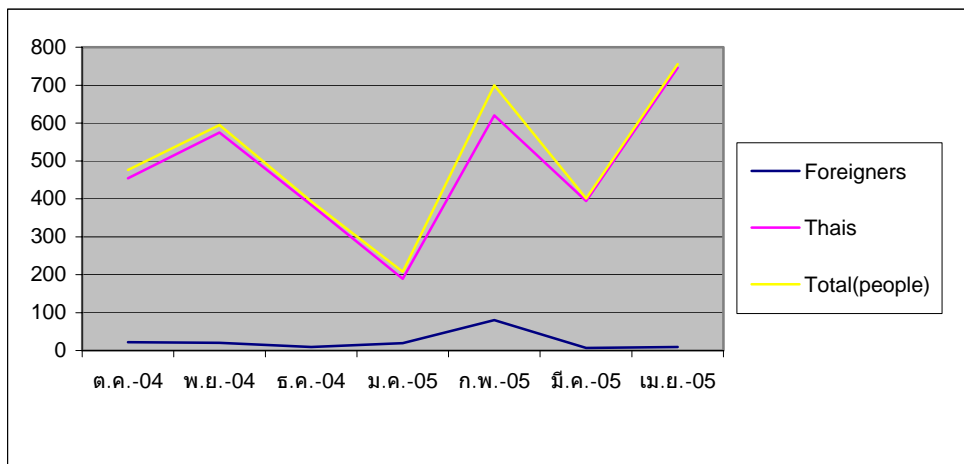
Graph 1: shows the number of tourists who visit King Rama II memorial Park, Amphawa, Samutsongkhram.

Data of visitors in term of agricultural tourism in Amphawa district

	Foreigners	Thais	Total(people)	Income(Baht)
October/2004	22	454	476	207,040
November/2004	20	575	595	200,870
December/2004	9	384	393	260,600
January/2005	19	189	208	96,838
February/2005	80	620	700	110,270
March/2005	7	394	401	160,090
April/2005	9	746	755	126,930

Table 17

Source : Agricultural department of Samutsongkhram



Graph2 shows the number of agricultural tourists in Amphawa district

Data from interviewing the leader of Amphawa market community, Khun Sanun Thittayanuruk, on 14th June 2005.

"He said that the amount of visitors who visit Amphawa gradually increase. Most of visitors know this place by watching T.V., reading newspaper. Most of the visitors are Thais from different area and nearby. There are a few foreign visitors come to Amphawa. He estimates that the number of visitors per month could be 20,000-30,000 people after launching the evening floating market project. This project was started 8 months ago. It was promoted to recall the prosperous times of Amphawa floating market in the past. This project is arranged weekly in the evening on Friday, Saturday, and Sunday. It is successful in generating income to local people. All home stays surrounding Amphawa area are full on these three days. "

As post of the research, 50 tourists who visit evening floating market at Amphawa canal on 1-3 July 2005 were interviewed(the questionnaire is shown on page 155-157).The following is a summary of the findings

On Friday, most of visitors are Thais and come from surrounding area such as Mae Klong district, Bang Khon Thi district, Ratchaburi province, and Mahachai distirct, Samutsakhon province. They directly come to see floating market in the evening and on average spend 1-2 hours for sightseeing and shopping for local foods. Most of them visit here every week because of cheaper price of merchandise and local way of life of riverside settlement atmosphere. Some local tourists went to Mae Klong district or Don Hoi lot or Wat Phet Samut Worawihan and finished their route at Amphawa. Generally it is a short route as one-day trip.

The example of Route

1. Mahachai → evening floating market, Amphawa → Mahachai
2. Mae Klong → evening floating market, Amphawa → Mae Klong
3. Bang Khon Thi → Mae Klong market → evening floating market, Amphawa → Bang Khon Thi
4. Ratchaburi → evening floating market, Amphawa → Ratchaburi

5. Ratchaburi → Don Hoi Lot → evening floating market, Amphawa → Ratchaburi

On Saturday and Sunday, many tourists come from different areas in Thailand and want to see fire fly at Amphawa and stay at home stay or resort located surrounding Amphawa such as Plai Pongpang (traditional Thai style house), Ruan Mae Lumpoo, and Ban Tai Had. This kind of tourist goes with their friend or family or group tour. Some tourists know local people in Samutsongkhram and stay at his or her friend's house. Most of them go to the interesting places within samutsongkhram such as Don Hoi lot, Wat Phet samut worawihan, Bang Kung camp, King Rama II memorial park, The Church of the Virgin Mary Or Asanawihan Maephbangkerd before visiting Amphawa canal.

The example of Route

1. Lopburi province → Damnoen Saduak floating market → King Rama II memorial park → Evening floating market, Amphawa → Ruan Mae Lumpoo resort

2. Khonkan province → Don Hoi Lot → Wat Phet Samut Worawihan → Mae Klong → Evening floating market, Amphawa → Friend's home

3. Cholburi province → Don Hoi Lot → Damnoen Saduak floating market → friend's home

4. Nong Kai province → Evening floating market, Amphawa → home stay → Damnoen Saduak floating market → King Rama II memorial park

5. Kanchanaburi province → Wat pra du → Evening floating market, Amphawa → Kanchanaburi province

6. Nontaburi → Don Hoi Lot → Evening floating market, Amphawa → Friend's home → Wat pra du

7. Nontaburi → Evening floating market, Amphawa → home stay → Dumneun floating market

8. Bangkok → Don Hoi Lot → Evening floating market, Amphawa → Bangkok

9. Bangkok → Evening floating market, Amphawa → Bangkok

10. Pratumtani province → Bangkung camp → Wat Phet Samut Worawihan → Maeklong market → Evening floating market, Amphawa → home stay

The Evening floating market was promoted as magnet to attract people to visit Amphawa canal. Now, this project is advertised to the public by T.V. , Magazine, billboard, and the key way to attract tourist is local people's transmission. Most of tourists come here after informative from friends who live in Samutsongkhram

province. Moreover, some home stay 's managers help to promote this place by including this place in their tourism routes to Samutsongkhram.

The evening floating market is different from the other normal floating market found in Thailand. It is arranged in the evening instead of in the morning as traditional way of life of riverside settlement. This is done to attract and catch for people from different places in Thailand who want to see this floating market in the evening. From interviewing tourist 50 people, it can be scan that, the reason that they come here is because they want to see floating market in the evening and buy local food and see fire fly. Majority of these visitors know people in this area, such as friend and cousin who persuade to see Amphawa floating market. Other visitors know this place from T.V. , radio, newspaper, magazine, billboard, and T.A.T's public relations.

From reviewing package tour of resorts and home stays located nearby Amphawa as well as tourism agent, it can be summarized that:

- ❑ Ban Mai Shy Klong Resort
- ❑ Dara Resort
- ❑ Plai Pongpang village

They all arrange schedule for their tourists to visit attractive places in Samutsongkhram province and adjacent province such as Damnoen Saduak floating market²⁴, Bang Kung camp, Chulamanee temple, King Rama II memorial park before going to Amphawa canal to see the evening floating market and firefly. Most of these group tours come to Amphawa canal by resort's boat. It is noticed that all group tour has to go to Damnoen Saduak floating market in the morning before going anywhere else because boat-trading activities here are crowded and colorful in the morning only.

From an interview with the guide tour of Best group tour²⁵ about foreign tourists. It appears that where the number of tourists is 4-5 people, they would lead them to Amphawa because there is enough time. But if there were many tourists, guide leader would lead them to the railway market at Mae Klong district first and then go to Orchid farm, next is Damnoen Saduak floating market and would not drop by at Amphawa.

An interview with staff of T.A.T (Khun Phipop PuknilChai) on 8/6/2005 by telephone, confirmed that: Thai visitors always go to Don Hoi Lot, Bang Kung temple, in the morning and go to Amphawa floating market in the evening. Some groups of Thai visitor always goes to fish sanctuary, the Church of the Virgin Mary Or Asanawihan maephrabangkerd, next go to Amphawa floating market in the evening.

Most of the foreign visitors stay at Rose Garden, Nakhonprathom, to see the elephant show. Next destination is Damnoen Saduak floating market in the morning and attractive places in Samutsongkhram in the evening. Now, tourism situation in Amphawa is becoming successful in terms of the number of visitors. As we seen from data recorded of King Rama II memorial park which is the important cultural tourism destination in Amphawa and the number of eco-tourist visited Amphawa from agricultural department. From interviewing the leader of Amphawa community and the visitors who come to sightsee the evening Amphawa

²⁴ The best known floating market is at Damnoen Saduak, Ratchaburi province.

²⁵ The name of tour company

floating market. It can be stated that they want to see the natural and cultural environment of Amphawa. This is a good sign in term of tourism growth within Amphawa. The increasing number of tourist means the potential of distributing income both direct and indirectly to locality. This is a good public relationship of the relevant bodies. It attracts many the potential visitors who come here to see the revival Amphawa floating market. The floating market managers also have a plan to increase the number of boats in the Amphawa canal. This implies that they merely on focus promoting trading activity, which is the main icon of the tangible heritage reflecting the thriving Amphawa floating market in the past. They should also take adding more activities that attract people, into consideration such as promotion the visitors to appreciate local architecture, vernacular tradition, and traditional way of living. It should be the way in stimulating and enhancing visitors' experience and appreciation in sustainable way. This canalside traditional building and practice is a significant part of Amphawa floating market evolution as well. In this way the intangible heritage values of Amphawa and its traditions can be presented to and appreciated by visitors.

From observing and interviewing the visitors and owners of home stay located around Amphawa area. The following factors are apparent.

Khun Kobsuk Pujarern is the visitor of Tha Ka home stay. She is 52 years old. She was interviewed on 23/July/2005. She comes from Bangkok. She loves to see real way of life of local people. Local people at Tha ka are very friendly and helpful. However, she also wants the following things from the relevant stakeholders of home stay:

- Many noticeable signs identified which way she should go to get this home stay.
- Security
- More activities for her to experience such as sightseeing way of living of gardeners, how to produce local craft. She does not want to sleep and eat only. She wants to have more things to do during staying here. She wants to explore what the locality does in this house or that house.
- She prefers a lot of shops and boat vendors. She loves shopping. She would like this place have a lot of local shops as Don Wai market at Nakhonpathom province. She said that Bangkokian love shopping.
- More facilities are better, if possible, such as bathroom and toilet within the house. Anyway, she can sleep at the open area of the house and use mosquito net.

She advises that:

- After seeing fire fly at night, it should have a noodle or souvenir shop available to the visitors.

Next interviewee is Khun Pratip Jiathai who is the owner of Tha Kha Home stay.

He indicated that many visitors complain about lack of sign explaining how to come here. Some visitors request air condition room, security and more facilities than general local way of living. Sometime he faces a problem about the visitors' chatting to 2 a.m.²⁶ However, many visitors are satisfied with the accommodation available.

²⁶ Generally, way of life of local people at amphawa district go to bed and get up early. Sometime way of life of people in the city may make them annoy when host and guest have to sleep in the same house.

An interview with Khun Aschara Khawpucho who is the one in many home stay owners at Tha Ka and is 58 years old, revealed that: She is going to build resort and home stay available for the visitors. She said that actually, she has only home stay for the visitors. There are fan, inside bathroom and toilet, bed, dinner and breakfast including preparing food offered to the monks. Some western visitors like to experience the local way of life. But some visitors especially Japanese and Taiwanese ask personal room, air condition, and other facilities that resorts provide. Therefore, she and her son build resort near their house to serve this group. It is optional choice for the visitors.

Last, Khun Mali Bunpat is the owner of Phai Pong Pang home stay. She is 58 years old. She said that there are not many visitors who ask for more facilities than usual provided. Most of the visitors call to ask information about facilities available before coming. Japanese always request warm water. Some westerners want personal house and have a long stay for 1 month. These visitors usually ask the owner that they want calm and natural environment and they do not want the owner to fell coconut tree. Anyway, this home stay is going to build separate house to serve a long stay tourist.

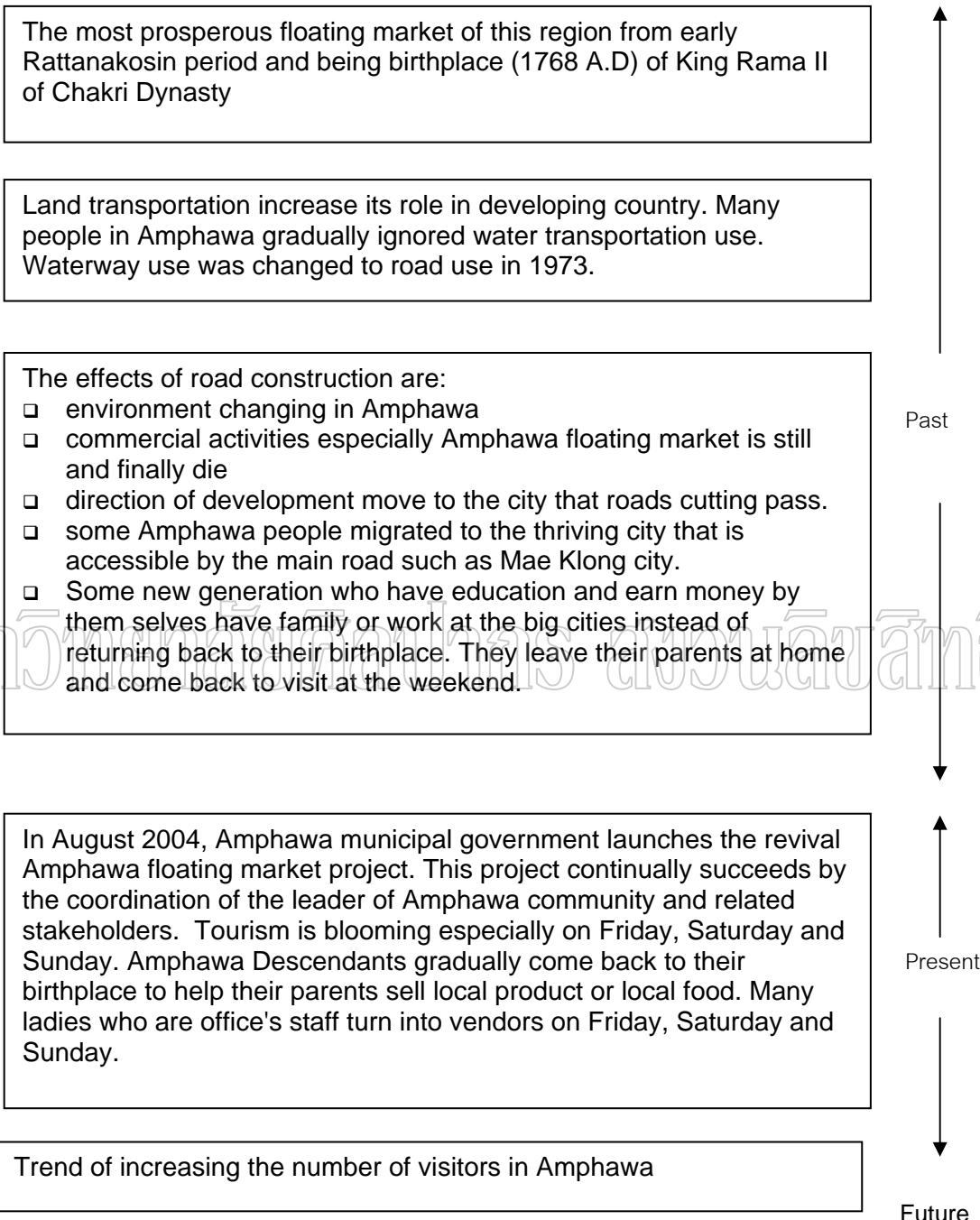
In summary, characteristic of home stay visitors can be classified into two types. First, the visitors who want to experience real way of life of locality as they do in everyday life. They do not need additional facilities beyond what is available. This group always prepares themselves to explore native way of life. They do not mind to perform as local way. They are satisfied to sleep at the open space of the traditional Thai house without bed. They can take a bath at a bathroom located outside the house and eat on the wooden floor without dinner table. Second, the last group is just a few numbers. There are various behaviors and culture of the visitor in this group. For instance Taiwanese and Japanese ask air condition and warm water while some western people request personal room. It reflects that different background and behavior of the visitors that are the source of income can cause local way of life change. However, the distinguishing issue of tourism for this area is green environment and traditional culture of locality. These characteristics will be factors to encourage local people not to change their way of life too much.

In my opinion, accommodation as home stay is the best way for the visitors to experience and perceive way of living of hosts. Home stay is a kind of tourism business in which community can participate and get benefit from tourism industry. If local people are hosts and the visitors are guests this means that guests have a chance to learn cultural activities and lifestyle of the hosts directly by staying at their own houses. These guests can understand and respect the hosts' culture and belief at the same time. As we know that culture of each country varies to its geography, geology, climate, belief. Home stay is one way to express the context inherent in those cultures. However, the resort is another kind of accommodation in tourism industry providing full facilities to serve guests. Sometime guest may miss a chance to participate social activities regarding to way of life and culture of the hosts if they stay in personal accommodation as in a resort. Although, some resort owners create activities for guest to experience the different culture but staying with home stay is a better way to experience and interact natural and real character of the host in the community.

Trend of locality tries to adapt and build accommodation furnished with full facility to serve tourists' need could be a threat to way of life of locality in the future if there is no controlling from the relevant party. It may be destroy identity of Amphawa to lure the visitor.

3.11 Summary

Cycle of Amphawa community



Last, Amphawa community has long evolution from the early Rattanakosin period. This area has been neglected in the recent past but has potential to develop tourism related to its local attractions through the work of locals, Chipattana Foundation and government agencies. Therefore, it is important that all parties work to conserve cultural and natural heritage and to manage tourism in sustainable way.

Chapter 4

Existing Physical Condition

This chapter will describe existing physical condition of Amphawa community to emphasize its significances in the term of the following :

- Amphawa community at the present
- Secular Building and structure characteristics
- Non-Secular building characteristics
- Land-use pattern
- Natural environment system and features
- Vegetation characteristics
- Summary

4.1 Amphawa community at the present

Amphawa community was the source of foods for the capital city of Thailand in the past. At that time, water route was the main transportation. People generally set their houses near rivers and canals which were the main associated routes and communication. Their houses mostly have frontage to the water route for convenience in trading and earning. Water routes are diminished in the present. However, the integrity and authenticity of traditional riverside settlement as Amphawa community offer a unique setting especially with its architectural style and its land use components and spatial patterns reflecting living history. Most of the structures in Amphawa community are wooden houses created by craftsmanship in the past. These structures are plenty of historic and historic and artistic significance. Therefore, this community is full of significant cultural heritage of Thailand.

The characteristic of this community is as the following:

- Generally the houses are faced toward and along Amphawa canal.
- Wooden houses style found are single riverfront house (lima roof, single gable and double gable roof), traditional floating house, house with double traditional Thai style roof and contemporary Thai house
- Old array of riverside single storey wooden houses
- Two storey contemporary Thai houses are set at the mouth of Amphawa canal
- Concrete buildings are erected at the Amphawa market because of Fired event in 1951 A.D. and concrete building created to replace the former wooden house in some part of the canal because it has long lasting and easily to maintain.
- Wooden house roof material is both terracotta tile and corrugated iron
- Folding doors and traditional shop name

View of Amphawa community

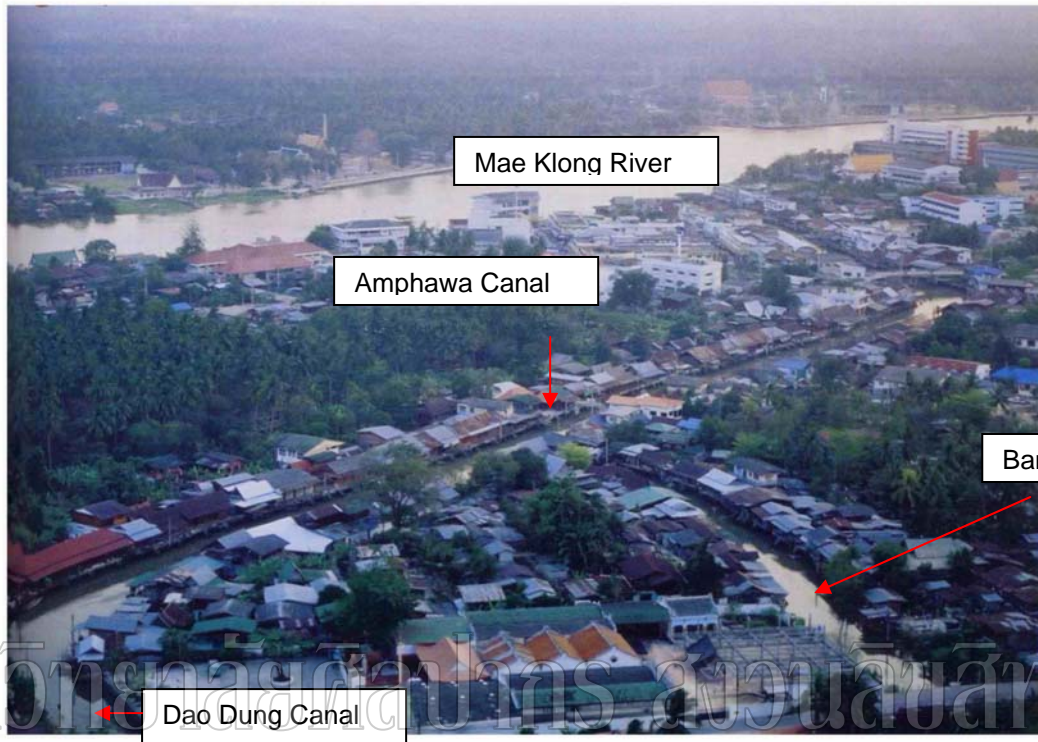


Figure 41: View of Amphawa community

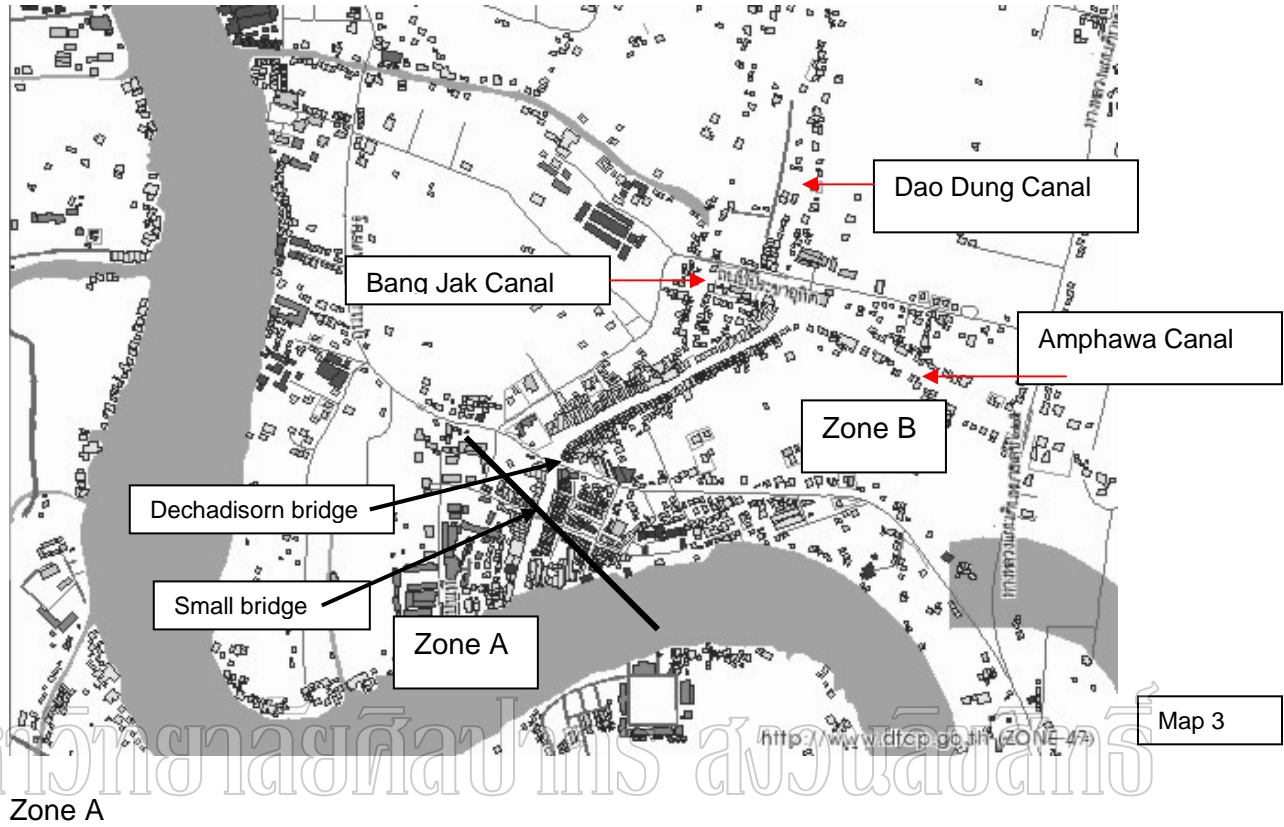
Source of picture: 28th group ordination of Phom Khaw Temple Book

Mae Klong River and its tributary such as Amphawa canal, Bang Jak canal and Dao Dung canal are the main source of water and transportation routes.

For the purpose of assessing and analyzing the existing condition, the study area is divided into two zones (see map, page 102).

Zone A is from the mouth of Amphawa canal to a small bridge next to Khun Ya restaurant. Zone B is overall structure from a small bridge to Pra Ya Yad (Pak Ngam) temple. Both zone A and Zone B have outstanding architectures found as map on page 103 and 105 and pictures on page 103-106.

Map of Amphawa community



Zone A



Figure 42: Contemporary Thai house at Amphawa canal mouth



Figure 43: concrete building at the Amphawa market



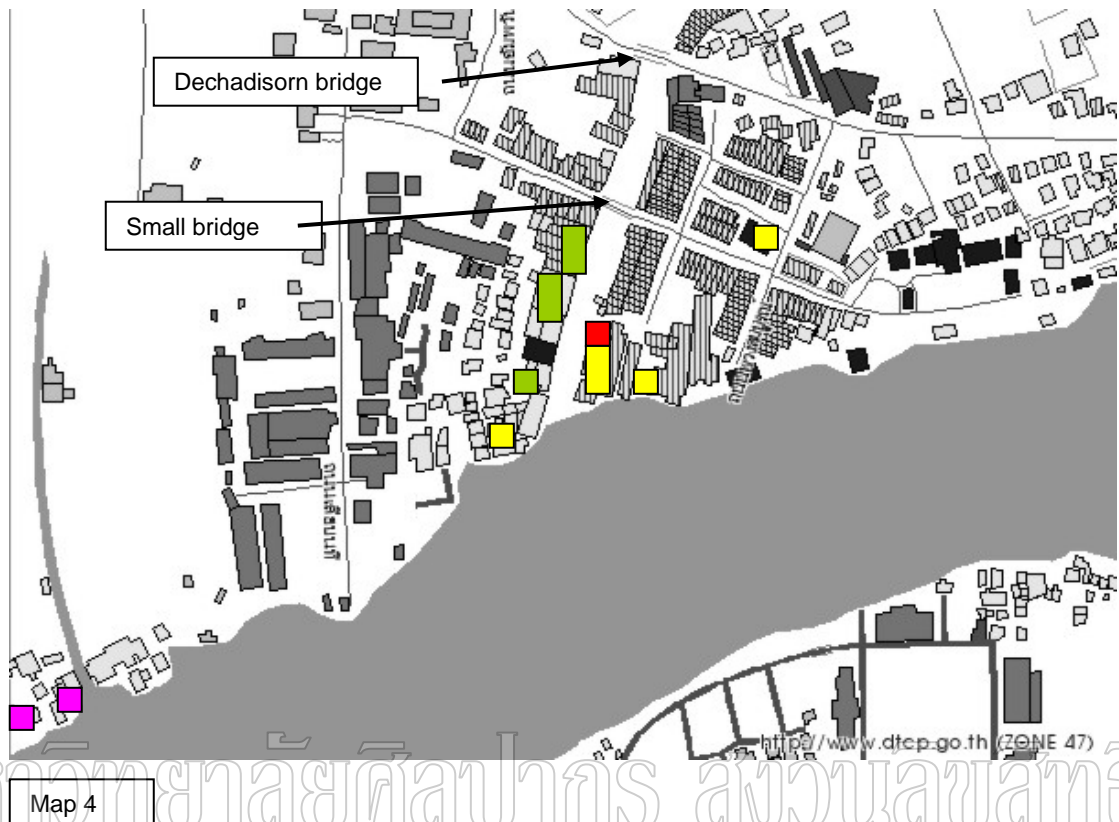
Figure 44: riverfront single wooden house at the Amphawa canal mouth

Zone B



Figure 45: array of single wooden houses at the mid of Amphawa canal

Zone A



- House with traditional Thai style double roof
- Contemporary Thai house
- Single riverfront house (lima roof, single gable and double gable roof)
- Traditional floating house

The position of outstanding architectures found in this zone are depicted in this map and the following pictures :

- House with double traditional Thai style roof



Figure 46

■ Contemporary Thai house



Figure 47,48,49,50 : Contemporary Thai house in Zone A

■ Single riverfront house

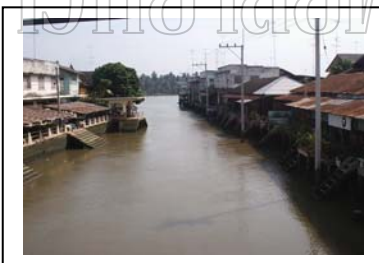


Figure 51 : river front single house in Zone A

■ Traditional floating house



Figure 52 : traditional floating house at Hau lame community in Zone A

Zone B



Map 5

- Single riverfront house (lima roof, single gable and double gable roof)
- Contemporary Thai house
- House with double traditional Thai style roof

■ Single riverfront house (lima roof, single gable and double gable roof)



■ Contemporary Thai house



Figure 61

■ House with double traditional Thai style roof



Figure 62

4.2 Secular Building and Structure characteristics

The character-defining features of secular architecture at Amphawa community are the following:

Firstly, the array of riverfront shelter (wooden single house) covered with Banya or Lima style roof set along both side of Amphawa canal mouth to Pak Ngam temple. This kind of architecture within Amphawa community was been in use for more than 50 years ago. Some arrays of this single house have dating back to 80 years. The terrace of wooden single houses was alternated with modern style of concrete houses in some spans of the long distance of Amphawa canal. When the visitors go across Dechadisorn Bridge on Pra Cha Sret road, they will always see an old terracotta tile roof in Banya or Lima style of this array of wooden single house. It is a symbolic feature of Amphawa community. Looking at this distinctive architecture of Amphawa , visitors will think of Amphawa floating market in the past, which was very famous source of food to support people from different places nearby. As interviewing from Mrs. Bunyeam Asawetsh , 92 years old, indicates that this type of riverfront single house was generated for supporting the prosperous economic situation of Amphawa and the increasing demand of housing at the old day. Mostly, the owners of the this type of single house have divided their occupancy into 8 to more than 10 rooms and use 1-2 rooms for their own living only, and leave the rest rooms to rent out.

The exterior features of wooden single houses are:

- 8 to more than 10 rooms covered with terracotta tile or corrugated iron sheet in Banya or Lima style roof
- wooden twin house covered with tile or corrugated iron sheet in traditional Thai style roof
- single floor
- small port for storing a boat in front of houses
- small ladder orient to canal or river in front of houses
- wooden folding door and wooden window
- riverfront
- wooden or metal ventilation panel at top of folding door

The interior features are different in each house depending on their occupation. Most of these kind of house have more space when looking from the outside for multi purpose use. Some houses are offices for running business, therefore they have added a small rooms to accommodate activities of the members.

Next, Temporary Thai house (figure 52,53), an old two-storey house at the Amphawa canal mouth, this kind of house can reflect the owner's status of the houses. Only wealthy people can afford distinctive two-story house. It was a modern style of house of the old day. As the green house located near the Amphawa port, It was built in the reign of King Rama VII (1925-1934). There are many interesting things such as material, style, design, and workmanship left as picture show on the next page. It perfectly keeps characteristic of wealthy house dating back 70 years ago.

The following photographs in figure 52-172 illustrate the variety of building types that are a significant aspect of Amphawa's unique character and the rich display of beautiful details reflecting traditional techniques and decoration.

Details of architectures found at Amphawa canal community



Figure64:Wooden 2-storeys green house dating back to King Rama VII.
(Contemporary Thai house)



Figure63:This building was Chinese language school in the past, but present it is an office of Amphawa Municipality.(Contemporary Thai house)



Figure65:Modern concrete building was generated after fired event of Amphawa market in 1951 A.D

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Figure66: An outdoor living area in front of the 2-storeys green house.



Figure67: Group of wooden 2-storeys house at the mouth of Amphawa canal.
(Contemporary Thai house)



Figure68: Contemporary Thai building, Kindergarten building, it was a Chinese language school in the past



Figure69: Carved wooden panel above the window of a house at Amphawa canal.



Figure70: The interesting design of window and porch of wooden house



Figure71: Another outstanding design of porch



Figure72: Wooden staircase inside the 2-storeys house



Figure73: Traditional design of a long bolt at the 2-storeys house's window



Figure74: House on stilts



Figure75: A high pitched roof and its decorative gable finials in stead of Ngao style



Figure76: A low pitched roof above projecting eaves



Figure77: Fantastic design of roof

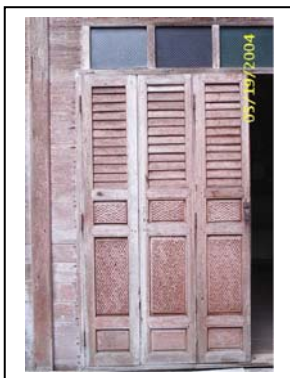


Figure78: The interesting design of window some spans have carved decoration and top span is shutter



Figure79: Wooden window with metal sheet inside



Figure80: Another design of wooden window

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Figure81: The owner of this is Sri Pret Theatre



Figure82: Decoration on top of post at outdoor verandah



Figure83: Open area of the back porch with 2-3 steps of stair connecting to backyard



Figure84: Plaque name of Sri Pret Theatre above folding door



Figure85: Front view of roof



Figure86: Glass window

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Figure87: Riverside entrance and folding door of Sri Pret Theatre house



Figure88: An old small port to river of Sri Pret Theatre house



Figure89: Mosaic on the ground floor of Sri Pret Theatre house



Figure90: Landscape of Amohawa



Figure91: Port and boat stored area



Figure 92: Decoration on the pointed part of windbreak



Figure93: Carved wooden panel below the eaves and top of window



Figure94: Corrugated iron roof on traditional Thai style house



Figure95: Terracotta tile roof cover a terrace of single house



Figure96: Two-storeys wooden house connecting to single house



Figure97: Another pattern of mosaic found in a house at Amphawa canal



Figure98: A single house covered by corrugated iron sheet and terracotta tile roof



Figure 99: Landscape of Amphawa canal is lined with single, 2- storeys and twin wooden house



Figure 100: Roofscape of terrace of single house with coconut tree behind



Figure101: Original terracotta roof with additional corrugated iron sheet in repairing



Figure102: Bridge across the Amphawa canal accessible to both side of residence



Figure 103: Twin wooden traditional Thai house next to the modern 2-storeys wooden house



Figure104-111: Various styles of ventilation panel at top of various designs of folding door

มหาวิทยาลัยศิลปากร สาขาอนุรักษ์ศิลปกรรม

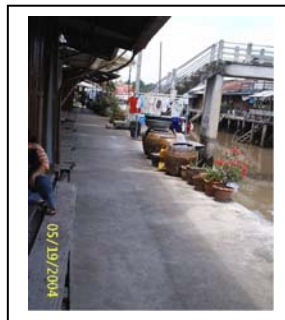


Figure112-120: Accessible path both of riverside and between building itself, a pottery pot found during the path is a rubbish bin.



มหาวิทยาลัยศิลปากร สาขาวิชาสถาปัตยกรรมศาสตร์

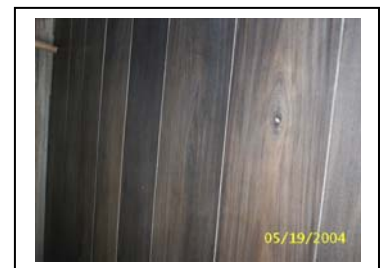


Figure121: Roofscape with coconut trees behind

Figure122: Door stopper

Figure123: Wooden panels of floor



Figure124: Carved wooden panel of partition



Figure125: Opening side-wall



Figure126: The mixture of terracotta tile and corrugated iron sheet roof



Figure127: Low level of water in the canal



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Figure128-131: Variety of name plaque design. These were the old plaques at the old shop-houses at Amphawa canal.



Figure132-134: Wooden and metal bracket found at the riverside shop-house at Amphawa canal



Figure135: Traditional barber shop



Figure136: Front- view of traditional barber shop



Figure137: A small ladder for water transportation use



Figure138: Array of Flowerpots along the riverside path within Amphawa community



Figure139: Way of life of people in Amphawa community



Figure140: Wooden panels of door still are found in Amphawa community, somebody said this is a former creation before becoming folding door. (They put hinge into each of wooden panel.)



Figure141: Number of each wooden panel protective confuse



Figure142: Community advertising board

Floating house



Figure 143

In the past, in Thailand was plenty of floating houses and floating shops laid along at the intersection of the main river and its branches. Much of Thai life was still located on the river or canal. Like many rivers in Thailand, Mae Klong River is the important route to many provinces surrounding of Samutsongkhram such as Ratchaburi, Khanjanaburi, and Petchaburi as well as Bangkok. Therefore, there was floating market set at the intersection of Amphawa canal and Mae Klong River to serve people nearby and capital city. As historic evidence found is this floating house. It used to be floating shophouse before. Now it is moved to dry land on the bank of Mae Klong River in boundary of Amphawa municipality. It is an ancient floating house dating back about 100 years ago. It is a traditional Thai style of Shophouse that the owner still keeps its original material nearly as the first introduction.

Next, in time of Prime Minister Pibulsongkhram (during 1956), way of life on river and canal was prohibited, living in the floating house was not allowed any longer. Most floating houses and shophouses were replaced by modern house on land. But this floating house had been moved to land and repaired to perpetuate its original characteristics and style for habitant.



Figure 144: Reproduction in the old style of floating house at Muang Boran.

From interviewing of the owner, this floating house was bought from a noodle vendor by her parents. Next, it was adapted to floating grocery store by adding more shelves, cupboard, etc. After, They stopped running floating grocery store and took the shelves out to increase more spaces in living of the owner.

There are many historic materials of house's structure remained for new generations to associate with their background within this house such as lamp, jar, ceiling, panel of door, small window, shelf, supporting beam under the house that used to joint the body of house and raft.



Figure145: Entrance and the front of this house



Figure146: Entrance (view from the other side)



Figure147: Folding door of floating house. In the past, it was a small panel of door.



Figure148: Verandah of floating house

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Figure149: Gable and windbreak with Ngao design are defining characteristics of traditional Thai architecture.



Figure150: A big opening hole at the floor which is used as drainage and repairing hole



Figure151: Address number in character of Thai number of this floating house



Figure152: The front area of This house



Figure153: An original window of Floating house



Figure154: This is an original ground floor that had been covered with tin and attached to a raft



Figure155: External view of wooden wall some parts are new material such as window



Figure156: adjoining point on the ceiling



Figure157: Original supporting beam under the ground floor that been attached to raft



Figure158: The altar is in the third span of the house



Figure159: Shelf hung under the ceiling



Figure160: Many holes on ceiling were used to fasten thatch in the past.



Figure161: Holes on the posts were put a wooden stick called Na tung in the past



Figure162: liquor and rice measure and calculator, these instruments are used in operating a floating shop in the past.



Figure163: Present style of window



Figure164: Panels of wooden wall are broken



Figure165: An outstanding style of window of a wooden house beside the floating house



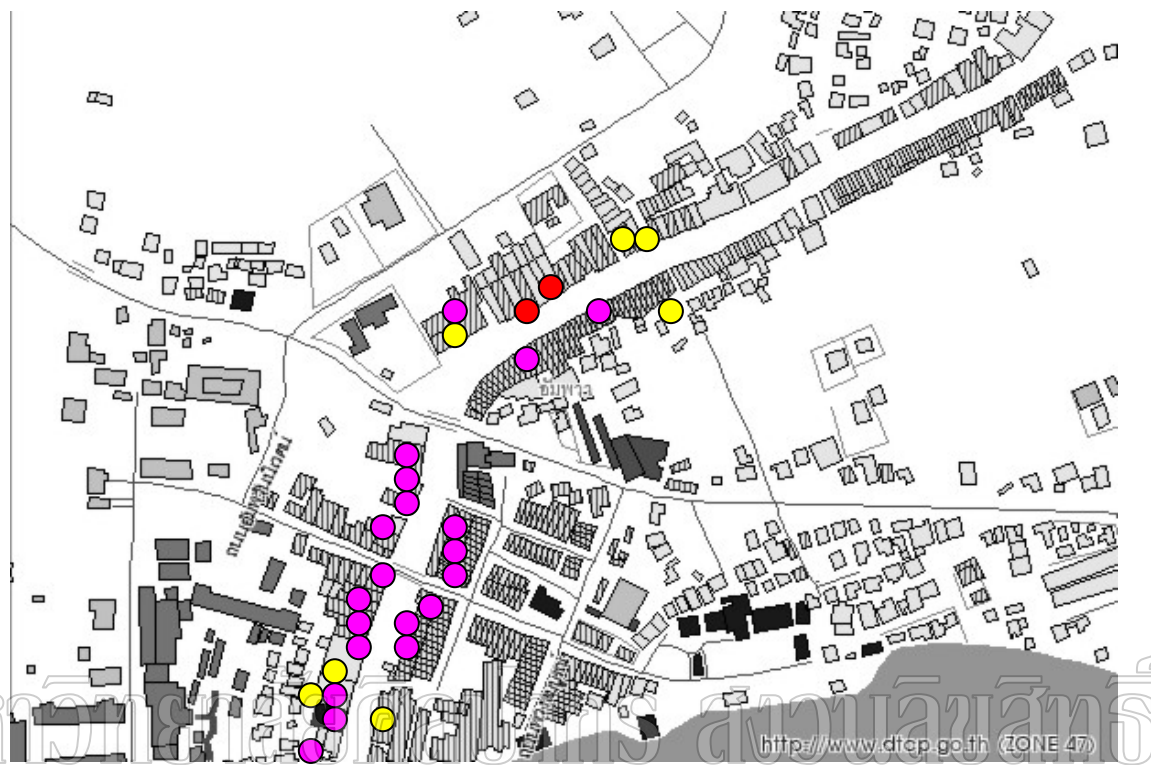
Figure166: Maintenance of boat when water is low level



Figure167: A riverside path

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

After tourism growing in Amphawa, there are many facilities created as the following map is showing



- Map 6
- Home-stay and resort
 - Shop-house
 - Local Museum
 - Homestay and resort



Figure168-170: above are Home stays and resorts at the Amphawa community. There are many choices and services of accommodations to serve the visitors.

● Shop-house



Figure171-179 : These shop houses are both traditional shops that were generated to serve people in the community and new shops that were generated to serve tourists

● Local Museum



Figure180-183: Local museum is arranged by local people in Amphawa community and the other museum is arranged by Chulalongkorn University.

Now, there are some home-stays and resorts generated for serving tourism growth in Amphawa. Moreover, modern goods and services shop houses and traditional goods shop house are found generally at the mouth of Amphawa canal. Some shops are generated to serve new life style of the visitors such as Thai massage and spa shop, cafeteria or coffee shop.

Next to Dechadisorn Bridge, there are local museums arranged by the Thai government and local people for visitors who are interested.

Many wooden houses in Amphawa are adapted to Home-stays and resorts. Some Amphawa villagers build a small house furnished with air condition, inside bathroom and toilet. They call this house that resort to serve the visitors as well. There are various kind of visitors so the home stay owner provide many choices such as mosquito net ,fan, air condition , private and full facilities rooms to support their needs. The price for accommodation at Amphawa community is the following:

- Home-stay is 200-300 baht per person. The villagers arrange a big house with many rooms. There are mosquito net, fan, air-condition, personal bathroom and public bathroom available. Some places include a meal but some places exclude.
- Resort is 350 baht per person and 700-over 1,000 baht per house. The number of the visitors per house depend on the room' size which are 2-20 person per room and per house
- Price of food to offer monk in the morning is around 40-50 baht.
- Price of fire fly boat is 600 baht.

Now, Amphawa is crowded with people and cars on Friday-Sunday. Amphawa community is going to change and its integrity is threatened by tourism. However, this community still has living, thriving entity to interpret for, and present to, visitors. It is in effect on outdoor living museum and cultural landscape. It represents living history with all its attractions for visitors which is full of cultural collective things related to Amphawa people and the prosperous time in the past. The issue facing the community is that of encouraging tourism and change without destroying or overwhelming the heritage value of what is there. The inclusive and cooperation of the local community is vital in future planning as suggested in the article an Angkor, Cambodia discussed in the literature review(Chapter 2)

4.3 Non-Secular Building and structure characteristic

History of Amphawan Chetiyaram temple

Amphawan Chetiyaram temple's location used to be a residential palace of Queen Amarindaramas the queen of King Rama I and also the birthplace King Rama II. Later, Queen Amarindaramas renovated it as a temple in dedication to her mother, Phrasirisophak Mahanak Naree. The Ubosoth is in early Ratanakosin style (19 th century A.D.). The statue of King Rama II is also situated here.

Amphawan Chetiyaram temple is one of the most important temples in Samutsongkhram province of Thailand because it is a second important range of royal temple. The whole territory of this temple including King Rama II memorial park as well as Amphawan Wittayalai School is about 67 rais (1rai=800 m²). This temple was located at the north of Amphawa canal mouth in Amphawa district, Samutsongkhram province. Initially, this temple was named Amphawa temple as the village's name. Next, during the reign of King Rama III, it underwent big restoration and was given a new name of Amphawan Chetiyaram temple, which means a temple of pagodas and lush mango orchards that offer much pleasure and command high respect.

Amphawan Chetiyaram temple has significant value as with Suwandararam temple in Ayutthaya province. This is because Suwandararam temple is the initiative creation of the primary great father of King Rama I, while Amphawan Chetiyaram temple is built due to the great mother of Queen Amarindaramas in King Rama I era had donated her land. For the structure of buildings had been finished by donation property of Queen Amarindaramas and her royal cousins. This temple has been continually rehabilitated since King Rama III era to King Rama IV era as can be seen in the present form.

History of historical features within this temple compound

As believable evidence of Pra ya wi chit wong wutikai, the former minister of religious affairs during the reign of King Rama V, he had rearranged the legend of 155 royal temples from his working experience about religion.

For history of Amphawan Chetiyaram temple, he had submitted to the King Rama V for verifying before issuing, had been stated as the following

“ Investigating for the primitive residential site of the Princess Grandmother of King Rama II, it could be merged in territory of this temple compound.”

It means that the former residence of Queen Amarindaramas's mother is in the Amphawan Chetiyaram temple compound. It probably is the point of Ubosoth(chapel) located now. The Ubosoth is the most important building in the temple compound. The Ubosoth, where a new monk is ordained, may not be the largest building in the temple's area. Eight boundary stones symbolizing the sacred place always surround it. Buddhist always believes that donation land for generating Ubosoth is same as directly offers a good thing to Buddha. Ubosoth is the important element of the temple creation. Therefore, erecting Ubosoth is similar to create a whole temple itself and no one can take privilege to remove or demolish Ubosoth. It is forever prestigious and fortunate for their descendant and family. This why it is believed that the location of ubosoth of this temple should be the former location of original residential building of the Princess Grandmother of King Rama II.

In summary, this temple is generated by the Princess Grandmother of King Rama II by her donation of land, then by Queen Amarindaramas and her cousins built Ubosoth, Sala Kanprien, Monk's quarters firstly. Next, there was a construction of additional building in the reign of King Rama II. Finally, a major restoration occurred in the era of King Rama III. During this reign, Prang was built for keeping his father's relic, which is the main purpose in constructing. Moreover, Viharn and Songtham Pavilion also were created. So, every element within this temple was completed as we see now since King Rama III reign.

Ubosoth(chapel)



Figure: 184: Chapel Of Amphawan Chetiaram Temple

Design of Ubosoth is same as Ubosoth of Sawandararam temple, Ayutthaya province. It is the ordinary design found in the reign of King Rama I that is why King Rama V had assumed that this Ubosoth was built during the reign King Rama I because both Ubosoths have same workmanship. This Ubosoth was restored during period of King Rama III and other restorations in period of King Rama IX.

In Ubosoth, the visitors will be amazed by elaborate mural painting around inside wall to ceiling. Mural painting depicts the outstanding works and history of King Rama II such as, literatures, way of living of local people, variety ethnic groups of people in his reign. Moreover, the visitors can learn about technique in painting. Painters used natural color from plants. The visitors can identify how important person in the mural painting is from the color, golden color is represented the high hierarchy people, light pink is represented local people.

This mural painting is created in period of King Rama IX. The first painter of this mural painting is The Royal Highness Sirindron Princess.

Main Buddha Image



Figure: 185: Main Buddha Image

The main Buddha image was set in Ubosoth of Amphawan Chetiaram temple. His design is same as the main Buddha image in Ubosoth of Dawn temple, Bangkok. Originally, this Buddha image has beautiful features as Buddhism

characteristics. But present appearance of his head is not the original. This may be caused by repairs over time.

As King Rama V stated that

“ It could be caused from being broken and could not be repaired to look like the old one. Workmanship of his face is worse than his body and his followers as well.”

This Buddha image was built in the reign of King Rama I when he started ascending to the throne since 1782 A.D until at the end of his period 1809 A.D successive to the era of King Rama II 1824 A.D which was totaled 42 years only. It is unreasonable for the image to be broken down before time. It probably is that when the Princess Grandmother of King Rama II died, King Rama II wanted to contain her relic at the basement of this main Buddha image. While drilling the basement of the image caused shaking and damage to the image's head. Repairers had insufficient skill to reflect the original workmanship.

Songtham Pavilion



Figure: 186 : Songtham Pavilion

Beside the Viharn, Songtham Pavilion was built before the reign of King Rama I (1782-1809) and was formally a wooden residence of the Princess Grandmother of King Rama II. It was named Songtham Pavilion (attending religious practice) by the King Rama II because it was the palace where the princess Grandmother usually attended religious practices when she was a nun. This pavilion was reconstructed as a masonry building in the reign of King Rama III giving it a feature as seen in the present.

Inside the Pavilion, there are four-foot prints of Buddha and Chinese fresco.



Figure187: Four- foot prints of Buddha



Figure188: Magnificent Chinese fresco

The meaning of 4 foot- prints of Buddha is that there are 4 Buddhas who have enlightened this world; these are Kakusonto, Konakomno, Kuspo, and Kotmo.

Now, Songtham pavilion has a function for monks and local Buddhism people to listen and practice as Buddha's teaching.

Royal residence



Figure: 189: Royal residence

There are 2 halls within Amphawan Chetiyaram temple that are the big hall and the small hall. The big one was located at the south of Amphawan Chetiyaram temple next to Amphawan wittayalai school. For the small one is at the west near the big hall next to group of house of resident nun live.

Formerly, these two buildings were King Rama II(1809-1824) residence built in the Right Garden in the Grand Palace of Bangkok. The northern building was moved to the present location during the 1998-1999 restoration.

Initially, both of these halls were built of wood as traditional Thai style with folding door. These two halls were constructed at Suan Kwa(Right Garden). Then, King Rama II had given to

Somdejpramahasamanajaokromprayawahchirayanwahroros. Later, Somdejpramahasamanajaokromprayawahchirayanwahroros had given both halls to Amphawan Chetiyaram temple together with King Rama II's bed. Finally, Fine Art department renovated these 2 halls as we can see its present appearance.

King Rama II's statue



Figure190: King Rama II statue stands in front of Vihara

King Ramall's statue stands next to Ubosoth in front of Vihara. This statue was molded at Fine Art department, Bangkok. Then, King Rama IV and his queen went to pour golden liquid on 28 June 1966.

The reason of creating King Ramall's statue and standing at Amphawan Chetiyaram temple is he was born at Amphawan chetiyaram temple. Therefore, it will be a memorial creation to everyone to appreciate his prestige.

Vihara



Figure191: Right: view of Vihara from Prachasret Road



Figure192: Left: view of the back of Vihara itself, notice that wooden windows laid along the building

Vihara of Amphawan Chetiyaram temple was located at the back of King Rama II 's statue. This Vihara was constructed during the reign King Ramalll whereas this temple had a big restoration. Within the Vihara, there is a big reclining Buddha that his length is measured 19 sorks(Thai measurement unit, 1 sork equal 1 arm of human). There are 52 ancient Buddha images sat around inside wall of this Vihara. Buddha images were made from stucco. They all are damaged and 22 images have been rehabilitated. For the rest images will be renovated for the next chance.



Figure193: The ancient Buddha around inside-wall of the Vihara



Figure194: Declining image Buddha inside the Vihara



Figure195: Chedi around Vihara before restoration



Figure196: After restoration of Find Art department

Prang (Main Pagoda)



Figure197: This prang is in the center of Vihara. Prang style is look alike Prang at Dawn temple. This was restored in King Rama III reign.

King Rama III (1824-1851) had this pagoda built to enshrine the relics of king Rama II his father, at his birthplace. Prang was situated at the center of the Vihara of Amphawan Chetiyaram temple. It is believed that the area of vihara standing is the birthplace of King Rama II too. It was contained King Rama II 's relics. This prang was created during the reign of King Rama III.

King Rama V had critiqued this prang that

“ This prang is surrounded by verandah covered roof and have a big size of top. It is unusual. There is no where else same as this style”.

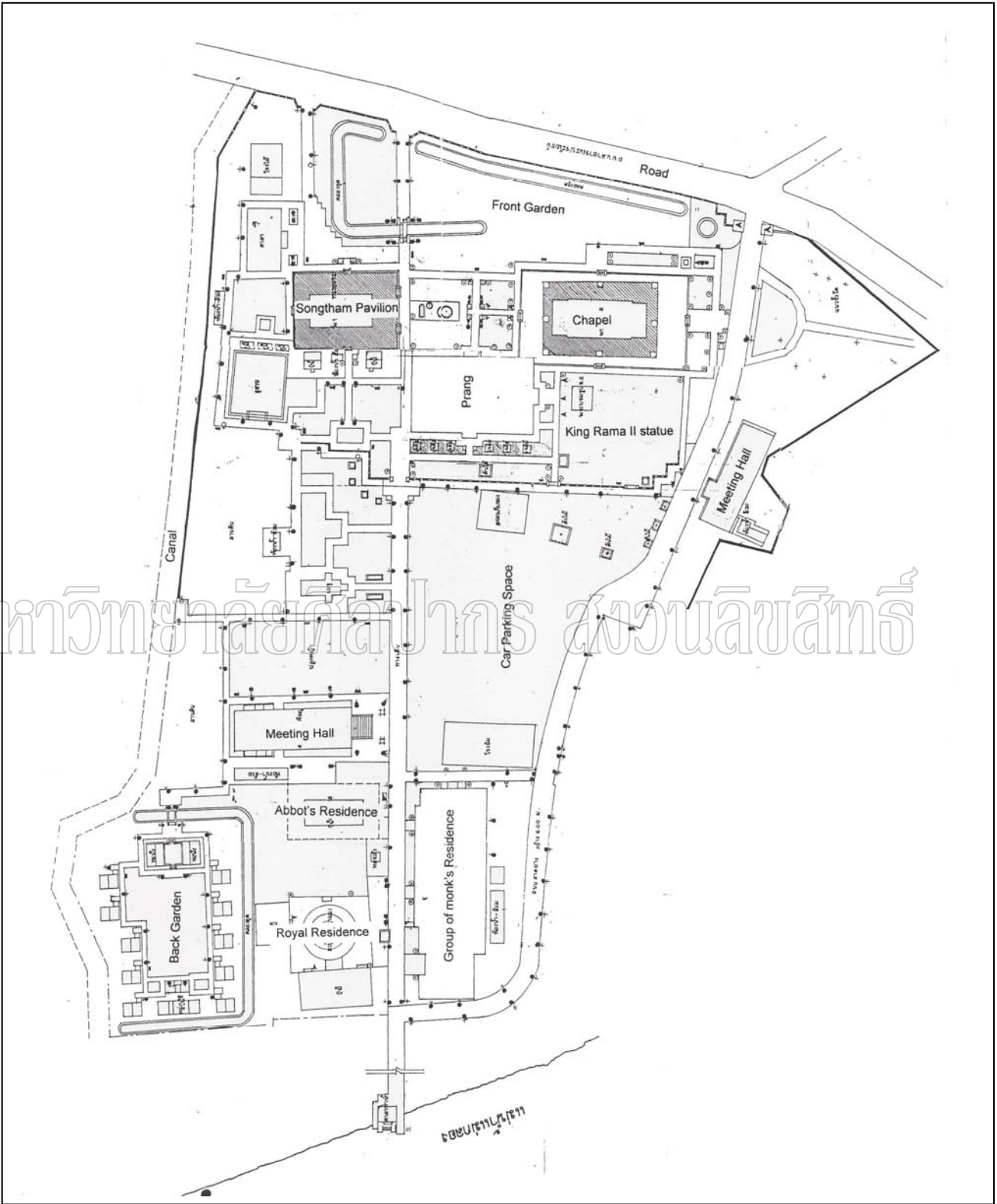


Figure198: Monk's quarters



Figure199: Sala Kanprien(the meeting hall)

Amphawan chetiyaram temple site map



Map 7: Amphawan Chetiyaram temple site map
Source: Ratchaburi Find Art Department

History of King Buddhalertla Naphalai

King Buddhalertla Naphalai(King Rama II) was born at location of Amphawan Chetiyaram temple, on February 26, 1768. He accompanied his father (King Rama I) on military campaigns as a young man. He was 16 when his father ascended the throne and was immediately created a Prince of the rank of Somdetch Chao Fa and given the name of Isarasundorn. Appointed Maha Uparaja(or Deputy King) by his father in 1806,he was the only Maha Uparaja to eventually succeed to the throne during the period of Chakri Dynasty. He became King on the death of his father(at the age of 42), King Rama I. His reign was a period of consolidating the achievements of the previous reign and he began the custom of appointing senior princes to supervise over the different departments of state. He is best remembered though for his interest in the arts which flourished during his reign. He was an artist, writer, and composer. He died on July 21,1824(at the age of 58)

King Rama II ,The Poet King

Of the nine Chakri monarchs who have ruled Thailand since 1782, King Rama II enjoys unrivalled reputation as a poet and dramatist. King Rama II is credited with the authorship of several Thai literary classics, including a version of the epic Ramakien (Story of Rama) specifically for Khon (Masked Dance Drama) performances, Inao based on Javanese legends, and widely regarded as the most beautiful Thai poetic dance drama ever written and popular stories such as Sang thong (prince of the Golden Conch Shell) and Kraithong. The most famous works of King Rama II made him is well known as the artistic King. As a result, all displays in the museum regarding artistry and objects showing way of life in his reign.

King Buddhalertla Naphalai Memorial Park

The King Buddhalertla Naphalai Memorial Park is located in the in Amphawa district, Samutsongkhram. A coastal province is just sixty minutes west from Bangkok, honors the province's most famous son, the second monarch of the present Chakri dynasty who, as King Rama II, ruled Thailand from 1809 until 1824.

King Rama II museum is located at King Rama II memorial park which is in the same area Amphawan temple in Samutsongkhram province.(The area of park is used to be a part of Queen Amarindaramas (King Rama II's mother) house's garden and the area of Amphawanchetiyaram temple located is used to be a location of her house.) King Rama II museum was built as a memorial of King Rama II birth place so, this museum is the symbol of King Rama II and his activities especially the famous poetry such as Krai Tong, Sang Tong. Moreover, around the museum, it is a botanical garden, which has a rare coconut tree and plants mentioned in poetry written by King Rama II. Furthermore, in February Princess Sirindhorn will go to see Khon drama (mask play) at the open-air theatre in front of the museum every year. On that day, there are many shops demonstrating and selling cultural Thai food mentioned in poetry written by King Rama II.

The artfully landscaped 4-acre park was the birthplace of King Rama II and, enjoys a riverine setting fronting the Maeklong River, amid an area laced with

canals and, minor waterways, and best known for its lush tropical orchards, mangroves, vineyard, orchid farms and novel floating markets.

The museum architectural style is Ruen Khahabodi(a wealthy family house) which comprise of four houses. The museum is divided into four parts. The first part, there are Rama II statue, Benjarong, archeological objects, masks for a folk play, puppet. Then, the visitors can see the way of life of Thai women and man at the old time at the second and third part. The last part displays kept Thai musical instrument. As the visitors walk through the museum they will see the past decoration of Thai house and the old kitchen on the basement.

As in the leaflet of King Rama II memorial park suggests, the park's major architectural complex is a traditional Thai-style teak mansion comprising a museum and Thai classical music instrument house measuring some 600 square meters. The complex enjoys a picturesque setting and overlooks a botanical garden containing extensively Thai literature.

The Thai style mansion is divided into major elevated areas that evoke Siam during the early 1800s. Three rooms are arranged around a spacious verandah open to the sky, and decorated with dwarf plants and miniature trees, and ceramic tubs containing lotuses and lilies.

A Gentleman's Bedchamber features a typical bed with traditional floral decorations, screens and minor furnishings including weaponry and hunting trophies.

A Middle Chamber houses a bust of King Rama II, a collection of ceramics and porcelain, and several items connected with royally-authored dramas, including puppets shadow play figures, masked dance headgear and miniature tableaux of classic presentations

A Lady's Bedchamber features a Thai style bed, dressing table, mirrors, screens and furnishings, including ceramics and palm-leaf manuscripts.

Above a pond, there is a house for keeping and displaying Thai musical instruments.

Finally, a ground floor reconstruction of an early nineteen-century kitchen of a middle class Thai family, replete with cooking utensils, crockery, dining sets and the like, completes the evocation of a bucolic yesterday.



Figure200: King Rama II museum



Figure201: Riverside Sala



Figure202: Beautiful garden in front of the museum



Figure203: Wooden museum built as Thai traditional style house



Figure204: Toilet within the park



Figure205: The construction of new museum in the park

มหาวิทยาลัยศิลปากร ล่วงลิขสิทธิ์



Figure206: Library near the entrance of the park



Figure207: Walking path to appreciate botanical garden



Figure208: Local product shop beside the walking path



Figure209: Pomelo shop in front of the park

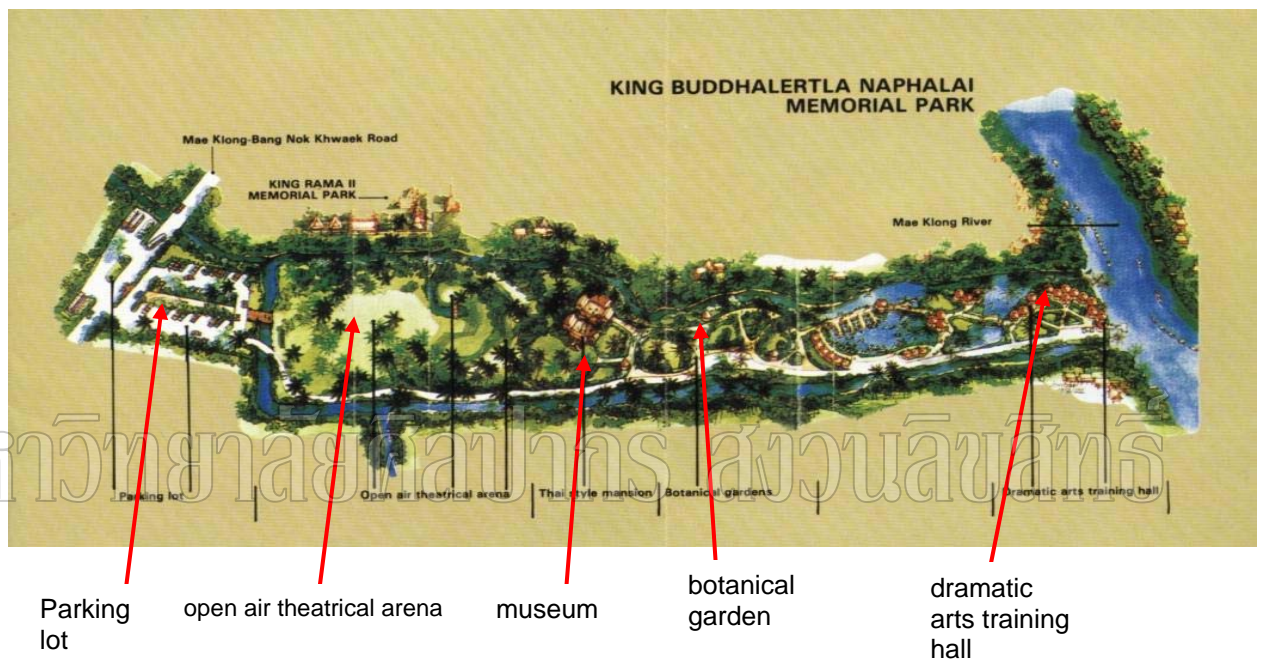


Figure210-214: The variety kinds of plant and sculptures that was mentioned in the poem composed by King Rama the second.

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Park office hours and site plan

The park is open daily from 9.00 to 18.00 hours and the admission fee is 20 baht per person. Plan of King Rama II memorial Park, the entrance is next to parking lot. Then visitors have to take a walk 5 minutes to review museum and magnificent botanical garden and interesting sculptures in the park.



Map8 : King Buddhaertla Naphalai Memorial Park site map
Source: King Buddhaertla Naphalai Memorial Park brochure

Parking lot of the park is not enough to support tourism in high season but there is plenty of parking area at Amphawan Chetiaram temple Where is in the same area but separate entrance.

Bangkaphom Temple

Before Ratanakosin period, not many people lived in Amphawa district. But after Thailand lost Ayutthaya city to an enemy at the second time in 1767 many refugees go here to settle down permanently because it is a suitable location for doing agriculture and trade. The most important reason of the ancient people to reserve this area being their habitat is the big Maklong River's flowing through. There are many canals spread all over this area that is useful for plantation and orchard nearby. Most people in Amphawa area have coconut, mango, lichee orchard. Some localities grow rice between the beds of coconut orchard. Generally a gutter between a bed of coconut orchard has a big width for rapidly drain sea water. There are many related

occupation to support this agricultural product such as weaving bamboo basket, bamboo mat, and bamboo rice container.

Geographical feature of Amphawa district is flat land near the big river and accessible way by using the main road no.325.

From interviewing a monk in the Bangkokphom temple, he stated that in the ancient time many Chinese people lived in Bangkokphom area because this area was a route for of Chinese merchants passing from China to Ayutthaya city. He still points to a big granite stone that is evidence from Chinese merchant's ship.

On the opposite side of Bangkokphom temple across the Maeklong River is the location of Bangkok camp. This camp is settlement of Thai-Chinese soldier troop to defend land of Thais in the era of King Thonburi. These Chinese soldiers and locality have probably influence the ancient architecture of the Bangkokphom temple that this report will focus on for doing physical Investigation.

History of Bangkokphom Temple

A book "History of Samutsongkram " that the committee of Samutsongkram province had printed for donative purpose to funeral ceremony of Shaka

Pra ari-ya-wong-sa-kod-yan at the royal cemetery of Tapsirindrawas Temple, Bangkok, on 13th November 1962, stated that this is an ancient temple that was built in Ayutthaya Period. There is no evidence of the builder's name. However, as per a memory of an elder nearby the temple: it is thought that these was a rich man and his family had escaped an enemy (that period was Burmese) together with their treasures when the city of Ayutthaya was destroyed. They ran away from an enemy by boat until got to Bangkokphom district and had settled down at the area of Bangkokphom temple now. They lived by weaving Tra-kra(a bamboo basket), Sua lumpan (a bamboo mat), and Kar-Phom (rice container made of bamboo).

Next day, local people shouted that the enemy was coming and hurry to run away. This wealthy man though that he probably could not flee away from the enemy in time therefore, he went to hide himself in Kar-Phom (rice container made of bamboo) and prayed to the holy thing in his mind. If he escapes the enemy's notice, he will build the temple here. After then, he can survive and build this temple as he gave promise to the holy thing. ¹

From details on leaflet of the temple, it supports that this temple was built in B.E. 2312 (A.D. 1769) during Ayutthaya period. History of the temple is same as the previous page.

There is another documentary source said that, actually B.E.2312 should be in Thonburi period. ²

Boundary of Bangkokphom temple

From North to South is about 140 meters wide, and from West to East is about 160 meters wide. At North and South connect to private orchard. The east side of the temple is Bangkokphom canal. ³

¹ *Draft of history of Kong abbot*, Bangkokphom Temple, Amphawa district, Samutsongkram.

² *Silpakorn Journal* Vol .4, No. 5, September-October 1998.

Origination of Bangkok temple

Normally, Thai people in the ancient time usually donate money to construct a major building like temple for just one reason, that is making merit for himself or herself or the one beloved. If anyone builds a new temple he will get a big virtue and accumulative to the next life. Therefore, there were many temples creating in Ayutthaya period and the early Ratanakosin period.⁴

Unlike other general temples in Thailand, Bangkok temple was built because the builder wanted to redeem a vow when he was in crisis situation and no one can help him except praying to the holy thing. This shows a strong attachment of this man to Buddhism. He has to return a good thing back to unseen miraculous power that allowed him to survive from the enemy. Later on, descendent of this family keep restoring this temple as stated in the history of Kong abbot, Bangkok Temple.

There are 3 ancient buildings in this temple. These are Ubosot (ordination hall), Vihara (chapel) and Sala Kanparean. In this report attention is focused on Vihara (chapel) and ornament within the building itself for the purposes of physical investigation.

Physical feature of Vihara chapel

This Vihara is a kind of Thai architecture and it is used for religious ritual purpose between monks and general people.⁵ This Vihara (chapel) is the one of archeological evidence remained in the compound of this temple. Characteristic of this building shows the influence of Chinese architecture. Shape of roof makes the building dark when the visitors go inside. Roof covering is tile. Size of this building is 18.30 x 23 meters (W x L).

There is beautiful stucco decoration on the gable; front gable has person in a dress that look alike western soldier but on the back gable has a stucco of flower and plant.

Wall of the building is concrete without post. It looks thick and wide. Totally there are 2 doors at the front and backside each. At the front door, there are 2 statues of western soldiers as security of the door but they are 2 Chinese statues at the back door. There is a window that is oval shape with stucco ornament of each sidewall.

Within the Vihara (chapel), it has a stand of 4 footprints of Buddha. The inside wall is in 2 parts, the upper part is the embossed mural painting depicting history of the Load Buddha dated over 200 years that was created by Thai and Chinese artists, the lower part has a series recessed arches which house many Buddha images.

³ *Draft of history of Kong abbot*, Bangkok Temple, Amphawa district, Samutsongkram.

⁴ Jiranatsanakul S., *Wat: Thai Buddhism architecture*, Thammasart University printing, Bangkok, 2001)

⁵ Jiranatsanakul S., *Wat: Thai Buddhism architecture*, Thammasart University printing, Bangkok, 2001)

Layer of this Vihara chapel through the time

Originally, this vihara (chapel) houses four Buddha's footprints but it was not completed perfectly (not specific year). After that a royal family member in the Chakri dynasty went into the monk hood and stayed at this temple during the reign of King Rama II (1808-1824). Later on, he was promoted to the chief of monks of this temple. He renovated the Vihara chapel and rare and beautiful embossed mural painting inside.⁶

From at that time there was no document mentioned about change of this Vihara chapel. In 1998, there a major restoration of this Vihara (Chapel) including the following:

- Ground was changed to granite (see figure 225)
- Statue guard of the front door changed from Chinese style to western soldier (see figure 218)
- Statue guard of the back door is changed to new material but keep same Chinese style. There is setting of remain beside the new statue. (see figure 219)
- Built additional roof from the building itself to cover entry path. This roof is made from corrugated iron and wooden post. (see figure 224)
- Restore some damaging embossed mural painting by keeping same style.
- At half lower part of 4 inside walls connecting to the ground put mosaic. (See figure 225.)⁷

⁶ Details on a leaflet of Bangkokphom temple, Amphawa district, Samutsongkram province.

⁷ Interviewing from Pra Jasada Somjitto (Wat Bangkokphom 's monk), Amphawa district, Samutsongkram province.

Exterior View



Figure 215 : Vihara of Bangkok temple

Style and pattern: typical style was found in the reign of King Rama III. Which is the mixture of Thai and Chinese art.

Size: about 8.66 x 13 x 4 meters (width x length x height)
 Story: 1 story and single building
 Material: brick covered by mortar



Figure 216: Vihara's roof

Roof: cover with tiles and no decoration with Naga headed – shaped horn as typical Thai style
 Roof structure: wood



Figure 217: Vihara 's window

Window: an oval window on both sides of wall, there is stucco decoration as Chinese style surrounding a frame of window.



Left, Figure 218: Front door
Right, Figure 219 :
Back door



Front door

Back door

Door: circle shape of both door as Chinese style with secure statues.



Figure 220: Remnant of Chinese statue

Remnant of Chinese statue was placed beside the new Chinese statue at the back door.



Figure 221: Exterior wall

Exterior wall is appearing fungus around the lower part of the building.



Figure 222: Back gable

Back gable of the building has stucco of flower and plant as Chinese style.



Figure 223 : Front gable

Front gable appears stucco of person wearing western dress that seems as Western soldier. It reflects western influence to Thai culture in the past.



Figure 224 : corrugated iron roof

This corrugated iron roof covers the entrant way of the ancient architecture.

Interior view



Figure 225: interior view of the Vihara

New development of the interior of the Vihara (chapel), Granite paved on the ground instead of traditional style of pavement and white mosaic covered the lower part of the inside wall underneath the niches of Buddha stand.



Figure 226 : Vihara's roof

Hole was covered by mirror on the roof to make this chapel brighter.

Embossed Mural painting on the inside wall of the Vihara

In this Vihara of Bangkok temple, there is an embossed mural painting where an artist used a special technique of the ancient method. This painting has artistic significance because they are still strong and nearly as perfect as original, 200 years ago. This embossed mural painting is a heritage from the ancient artist and remains for the next generation to study.

As general decoration of Thai traditional style, the artist always use picture paint on the wall for decoration as be called mural painting but in this temple the artist use stucco to decorate inside wall which is different from the others because stucco is always used for outside decoration only such as on a gable, or outside wall.

This unique technique was found at 2 places. The first place is at this Vihara. The second place is at the Ubosot Wat Pai Lom, Petchburi province but the condition is not perfect as Bangkok temple. It just left a frame of the story but no details to see.

Creating Method of Embossed mural painting

1. Low relief represents background of the story. It gives more details and additional characteristically environment of each place such as tree, mountain, and wave of the river.
2. High relief depicts the important thing or key person in that scene

Coloring

Technique to color these embossed mural paintings are using clay color to paint on stucco to make it beautiful and more interesting.

Story of embossed mural painting

There are 4 sides of embossed mural painting about history of Lord Buddha.

The first side depicts the Buddha's footprint in five places, Suwannamalik, Suwannabanpot Mountain, Sumonakuta Mountain, Yonok city, and Nam mata-nathee River. Beautiful pearls decorated all of these holy footprints.

The second side of stucco mural painting, at this side describes the Buddha reclining before attaining Nirvana. There were many followers surround to listen the last preaching.

The Third side, after the Buddha attained Nirvana for seven days, royal cremation was prepared.

The fourth side, it is general history of Lord Buddha.



Figure 227



Figure 228

At the north inside wall depict the mixture of Thai and Chinese riverside house. Which is a way of life in the ancient time that depends on the river for living.



Figure 229

There is a Buddha's footprint stand in the Mon Dop at the top of Suwannabapot Mountain.



Figure 230

Reclining Buddha at the Eastern wall, the Lord Buddha lay down on a pillow. Which is different from general traditional style of reclining Buddha that uses Buddha's hand to sustain his head.



Figure 231

The stucco of the Lord Buddha floated golden tray to Neranchara River. The artists used a curve line to represent a river.



Figure 232

High relief of The Lord Buddha and his follower reflected the how important of them.



Figure 233

The coffin of the Lord Buddha, an artist imitated the royal coffin of the early Rattanakosin period. The coffin was decorated neatly by using gold. Behind the coffin, there are flowers fallen down from the heaven.

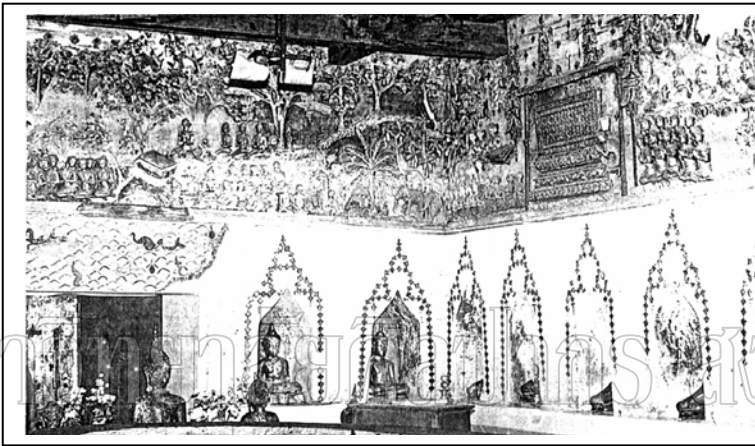


Figure 234

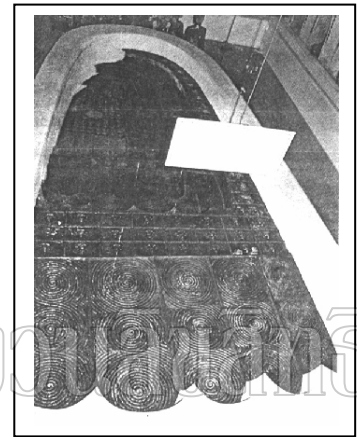


Figure 235

Picture 20 and 21, the elaborate construction of interior view of the Vihara and the 4 Buddha's footprint at the center of the hall. These four footprints made of wood decorated with mother of pearl inlay.



Figure 236

Interpretation sign made of paper in poor condition and some signs disappeared.

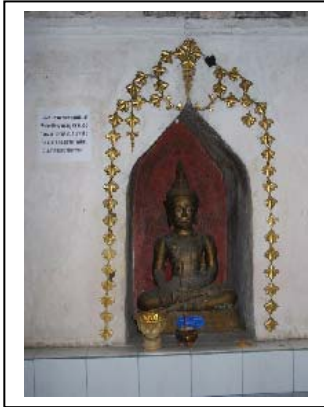
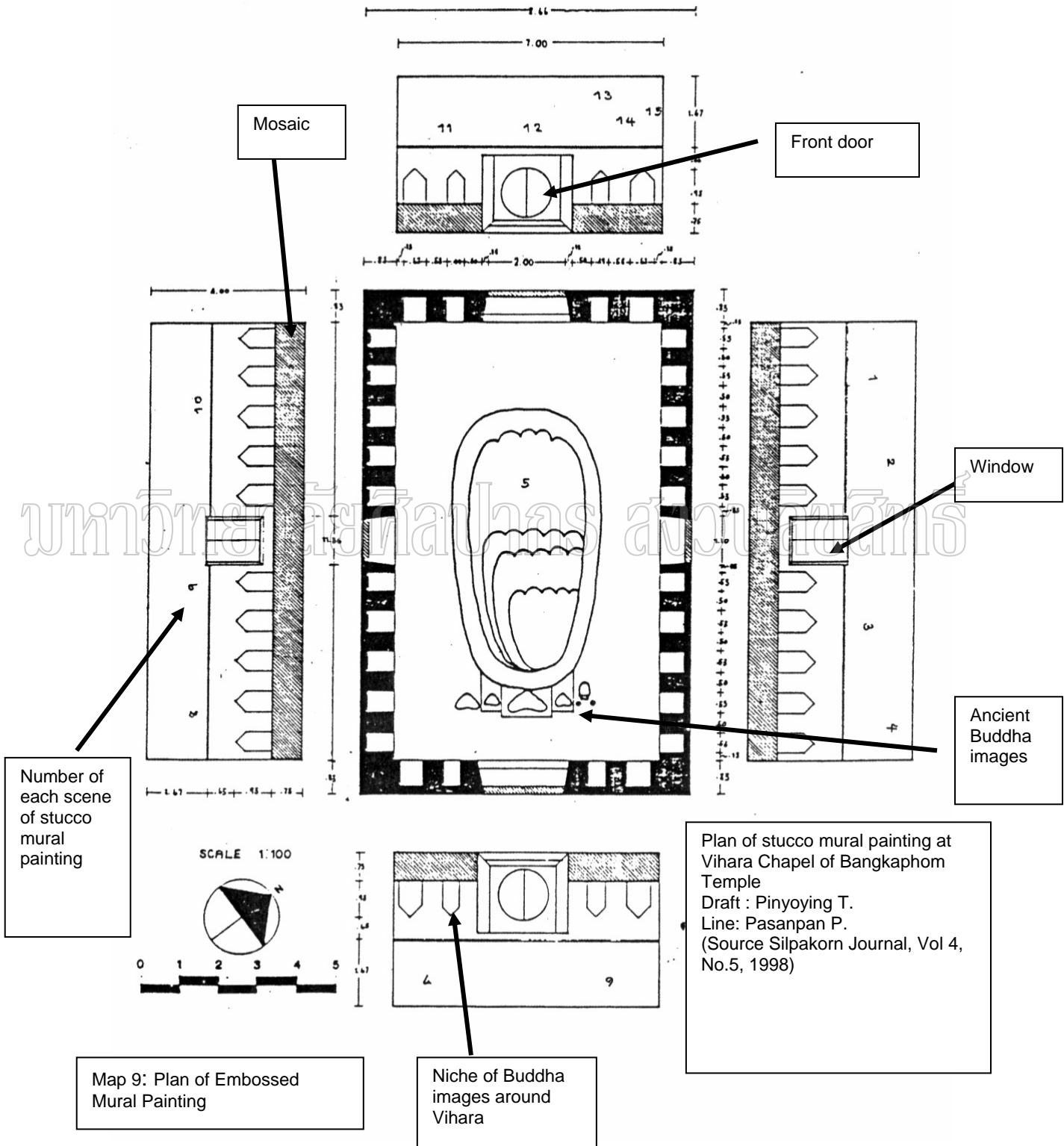


Figure 237: Buddha image

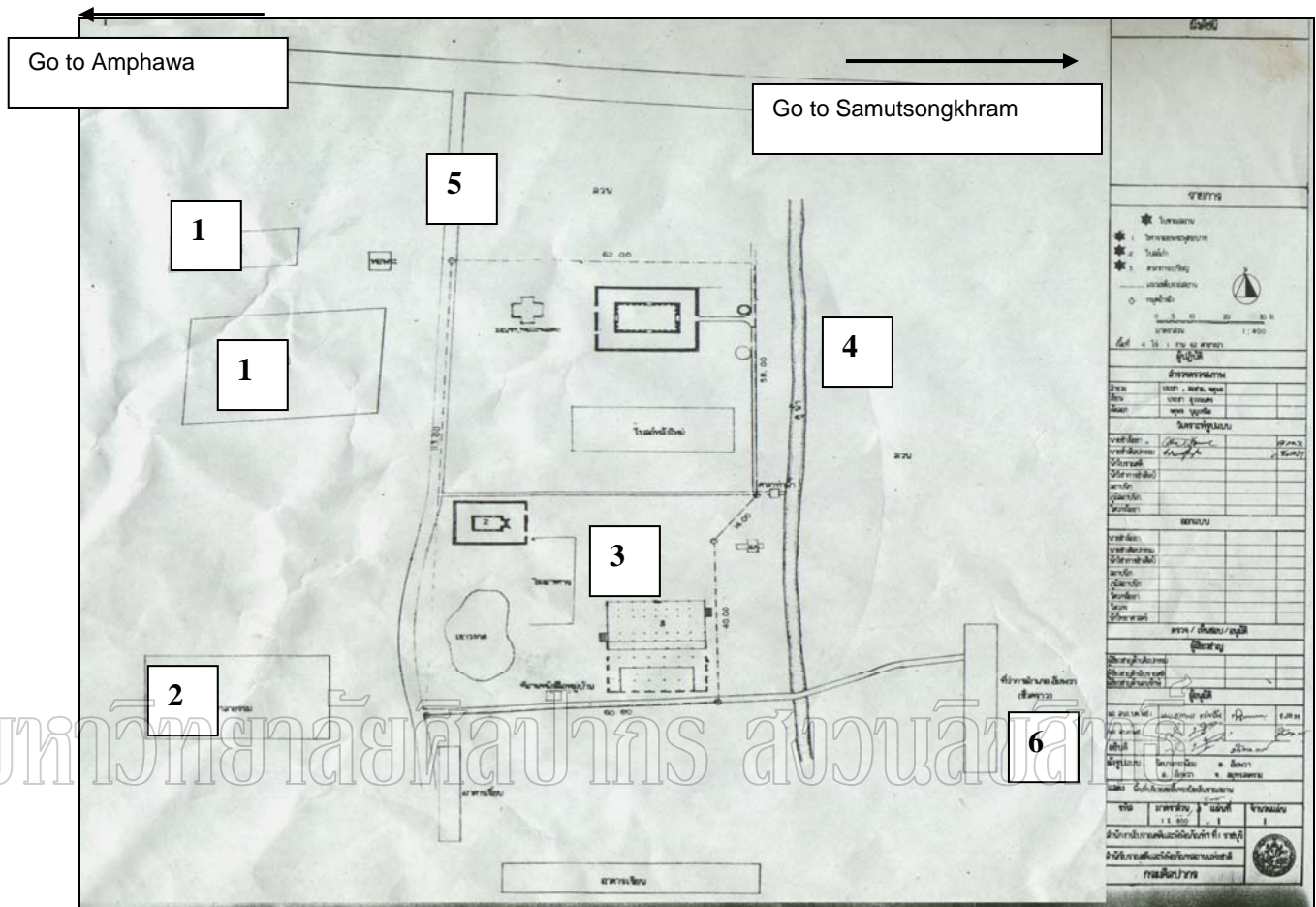
Front view of Buddha image underneath the stucco mural painting.

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Plan of Embossed Mural Painting within the Vihara(chapel)



Map of Bangkaphom Temple



Map 10: Map of Bangkaphom Temple

Source: Archeological department (Ratchburi province)

- 1 Group of monk's room
- 2 Religious hall
- 3 Group of archeological building (Ubosot, Vihara, Sala kanprien)
- 4 Ditch
- 5 Main road to Archeological building
- 6 Government office of Amphawa district



Figure 238: Ubosot

The old Ubosot(chapel) built as the popular style in the early Ratanakosin period of Bangkok temple



Figure 239 Sala kanprien (the meeting hall)



Figure 240 Sala kanprien (the meeting hall)



Figure 241 : A small hall

4.4 Land-use pattern of Amphawa community

Majority of land use in Amphawa is for agricultural purposes. Minorities include habitation and commercial purposes. Most of the people in Amphawa are farmers. The important kinds of agriculture are coconut, pomelo, litchi, mango, and coconut sugar.

The area of Amphawa municipality is 1,562 rai. Agricultural area is 736 rai (agricultural report of agricultural division Samut Songkhram province). In the past, people in this area generally planted coconuts as a cash crop. Therefore, the land use pattern was created to accommodate many orchards around and nearby. Many ditches were dug to irrigate and drain water for supporting many coconut plantations there. They divided their land into Kha-nud (blocks). Then, they created a flat mound by digging soil on the ground and turning it up along the length of the block. The width of each column depends on the width of the furrows (ditches) that were dug. Generally, the width of the furrows is 6 meters. The farmer plants coconut trees on each column of the mound's surface. The number of trees is related to the length of each column. The furrow or ditch was used for water movement. Some farmers also plant rice in the waterway. The furrow would be wider than usual. The farmer in Amphawa crosses the furrow by using a single stem of bamboo to be a bridge. So, it is generally seen that people in this area walk on this single bamboo bridge. People in this area have to join a source of water. The irrigated waterway of this area is connected to neighboring orchards and nearby. They respect the right in using a public source of water of each gardener by separating responsibility to maintain half of the furrow and had to dig the accumulated soil flowing by water every year.

Kha-nud is the land use pattern of people in the old days when there is a lot of water there. When those people passed away, it was easy to divide their whole land and property to children by using Kha-nud. For instance, the beginning Kha-nud belongs to the younger, and the end Kha-nud belongs to the older.



Figure 242,243,244,245: plantation

Now, the development of roads and new technology water systems has reduced the importance of waterways and irrigated ways. Farmers can easily get to their plantations by road.

Attribution of Vegetation

In olden days, most of the northern area of Samutsongkhram was Suantian (short-cycled plants) such as pepper, mild tobacco and vegetable which has harvest duration of about 3 months. Samutsongkhram villagers generally dig small canals or creeks for irrigational purpose to their vegetation area because there is much more fresh water. These sub-canals are called Tong-Rong. For vegetation beds are called Lung-Rong. Characteristic of vegetation lay out is quite similar all over the province. The farmers always set the irrigated route about 1-1/2 meters wide and vegetation bed about 7 meters wide as figure

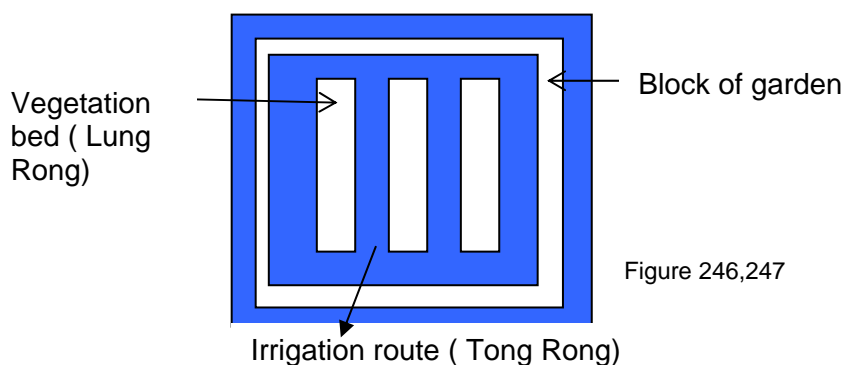


Figure 246,247

The farmers divided their gardens into several beds which were surrounded by a sub canal for irrigated purpose as you see above. Size of each block identifies the territory of the cultivated area which the farmer calls that Kanus. Size of Kanus depends on the total area of those families' land. Moreover, the body of the block is used for protecting the garden in flood season also.

In the past in the central part of the province which is the location of Amphawa community, the villagers planted same kind of vegetation as the northern part. Now, the influence of salt water turns fresh water in this area into brackish water. Farmer in this part plants perennial plant such as betal palm, betal-vine and coconut tree. However, the layout of gardens still look alike Suantian lay out. Especially, in flood season (more fresh water), rice can be planted in the sub canals.

The southern part of Samutsongkhram is salt water area because it is close to the Gulf of Thailand. Therefore, most people in this area make salt farm, shrimp farm, mangrove forest, charcoal and fishery.

This is water management of the Samutsongkhram villagers. Water utility from Mae Klong River is allocated to every cultivated plot. When the farmers get water enough for their usage they will close the irrigated route of their territory. It is local water management of local people in this area to earn their life and adapt themselves to the surrounding environment. Water is the important part of local people here such as for transporting, planting, relaxing, cleaning their body and earning. So, in the past they always redig sub canal for good flow of water. The connection of these sub canals spread all over Samutsongkhram area like a network of canal. This is a distinguishing and outstanding characteristic of this area.

These water routes are source of a wide range kind of vegetation. There are many agricultural products from this area. Floating market emerged at the connected point of the river and canals to distribute these agricultural products.

Generally floating market was mainly originated to support the villagers' need in the aspect of daily product such as fresh food, clothes, or medicine. The most famous is Amphawa floating market. There are community floating markets as well such as Tha Ka floating market and Bang Noi floating market. The boat vendors are the same set. That why these markets arranged in the different day and every 5 days turnover.

4.5 Natural environment system and features : influence on cultural traditions

Natural feature of Amphawa is the network of small canal and canal connecting to plantation of local people and Mae Klong River. The Mae Klong River is the main source of water to support all people in Amphawa area. Local wisdom of ancestors at Amphawa was shaped by natural water system of Mae Klong River and many small canals within this area. Tradition, ritual, living pattern, circulation, and other cultural feature mainly relate to natural movement of water. People in Amphawa area mostly use canals for their commercial purpose, irrigation water to their plantation, transportation for their social purpose and general purposes such as cleaning their cloths and body, and as a swimming area for their ducks or geese. A kind of plantation is mixed orchard and coconut orchard. Amphawa growers plant coconut tree for making coconut sugar and some growers plant coconut tree for selling its fresh fruit. In the past, before constructing dam in Kanchanaburi province, in time of fresh water flooded season, grower always grow rice between the rows of coconut bed. Fresh water flow from up north area produces a water level high enough to grow rice for their family consumption. All of circumstances of people in Amphawa related to water system every step. So, water system is a background of accumulative local wisdom of people there from the past to present.

It is necessary to understand the nature of water system. Water level of Mae Klong River and canals in this area raises and lowers twice a day. The average interval is six hours. The specific time of going up and down of water system in this area will delay about half an hour or an hour of everyday because the influence of 50 minutes delay of the moonrise. The other natural factor that affects the level of water and time of going up and down is wind. The general principle is if the water is in high-level condition it will increase but if the water is in low level condition it will slow the tide. Local people understand that going up and down of water level is general characteristic and happens everyday. They must understand and notice this natural feature to live with it. Moreover, they know that the situation of high level and overflow of water and the opposite situation have relationship with the period of the waxing moon and waning moon.

There are some other factors that influence the fluctuation of level and quantity of water, the tidal effect including the time of season interchange, and natural wind as well as temperature. When coming to the season interchange in April before entering to rain in May, in this time water and wind are uncertain and this causes morning-water and evening-water in the same day to have equal quantity and level. The local people called this phenomenon, twin-water. When getting to the real wet time in May the evening-water will gradually increase quantity and level until higher than the morning-water. The local people called this natural situation the evening-water time. This phenomenon occurs until October, again the evening-water and morning-water are equal level and quantity to be twin-water. Likely, when entering to the interchange of rain to winter in November the morning-water gradually increases and level is higher than evening-water. It is called morning-water time. The ancestor of Amphawa area understood thoroughly the natural and geographical features of Amphawa. They adjust their way of living by digging network of many canals, sub canals around this area. Because their life is depending on water from they getting up

to they go to bed. They try to select the best kind of fruit and coconut to grow for their good living and the tide of water and circulation of water must conform with all above information about natural tide. Therefore, canal and sub-canals is very significant characteristic to this area.

4.6 Vegetation characteristics

Historic Vegetation in Amphawa

Chan tree



Figure248,249: Chan tree stands next to King Rama II statue.

This Chan tree is a historical tree of this area. It represents to Queen Amarindaramas of King Rama I.

When the present king and queen of Chakri dynasty, King Bhumibol Adulyadej and Queen Sirikrit, went to Thod Kathin⁸ ceremony at Amphawan Chetiyaram temple on 22nd November 1958. King Bhumibol Adulyadej planted Bodi tree but Queen Sirikrit planted Chan tree at this temple. There is a meaningful matter hidden in this planting. The Bodi tree is symbolic of Lord Buddha's enlightenment. In addition, Bodi tree has thick leaves and trunk and broad canopy to shelter human and animal passing. Therefore, planting Bodi tree in the temple is spiritually understood that giving shade to lives.

For this Chan tree associates with Khun Nak later, was established to Queen Amarindaramas, the first of Chakri dynasty. Khun Nak was born in 1737 A.D. at the present location of Amphawan Chetiyaram temple. There was Chan tree standing beside her residence. This kind of tree represents her prestige and this tree has long lasted to the reign of King Rama VII. It has declined and died for several years ago before the royal Thod Kathin ceremony. So, Queen Sirikrit has planted the new Chan tree next to the old one. The Chan tree seen at the present is the new one instead of original Chan tree.

⁸ Thod Kathin, held at the end of the annual Rains Retreat, are ceremonies in which groups visit temples to present various necessities to the resident monks. Besides new robes and Buddhist literature, offerings may include financial donations.

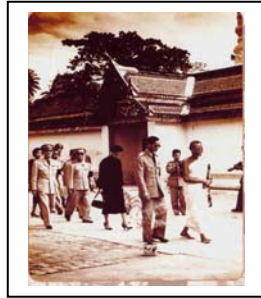


Figure 250: King Bhumibol Adulyadej and Queen Sirikit, went to Thod Kathin ceremony at Amphawan Chetiyaram temple on 22nd November 1958.

Outstanding Vegetation found in Amphawa



Figure251,252,253: Various kind of rare and local plants grew in King Rama II memorial park



Figure254: Coconut orchard that always see bamboo bridge across of each block

Figure255: Nipah/atap Palm (*Nypa fruticans*) found along canals and some part of roads in Amphawa

Figure256: Mixed-orchard (banana, pomelo, lychee)



Figure257: Bang ka phom road

Figure258: Bang ka phom pier

Figure259: Fresh betel nuts



Figure260: Cutting betel nut



Figure 261: drying betel nut under the sun



Figure262: betel palm



Figure 263: Amphawa fruit

4.7 Summary

Changes at Amphawa

The increase in tourism industry is playing an increasing role for the resulting in Amphawa, many physical changes in Amphawa community causing a rejuvenation of the area. In the past, Amphawa is the quiet city that was disregarded by visitors and business speculators. Now, it is as a source of generating money. The number of the incoming visitor is increasing especially on Friday, Saturday, and Sunday. There are many accommodations especially home stay and resort and restaurant generated in Amphawa community and in the surrounding area. Moreover, tourism facilities are being created such as the concrete dock to increase mooring area for boat vendors and the visitor seat as figure 253.



Figure264: Concrete dock at Amphawa canal

The development of the tourism industry helps to generate added money to Amphawa people. Some villagers open their house to welcome the visitors as home stay for some who have more money run resort business. But some resort owners are not the local people. Most of the big resorts with complete facility to serve the visitors are belonging to non local people while small and inexpensive accommodations are belonging to local people.

Most of the visitors want to join the most popular activity in Amphawa community, that is sightseeing fire fly at the evening. This affects local people who have their house in the fire fly seeing route. They are bothered from the visitors' noise and boat engine noise. It is noisy and destroys the quiet atmosphere of the fire fly

habitat and local people. Sometimes, the villager who has a house next to Lum Poo tree which is fire fly habitat cut Lum Poo tree out to avoid intrusion.

The other problem is traffic crisis in Amphawa. It is a small town and is not planned to serve a big number of cars. In the past not many people came to Amphawa. Therefore, road or street planning developed to serve small number of villagers in the community only. When tourism industry comes to Amphawa it makes Amphawa narrow with the big number of private car and big size of tourists' coach.

There are some of the challenges facing the area in the future. Sensitive handling of development change resulting from tourist pressure, so that the traditional character, integrity of historic setting and authenticity, needs to be the fundamental aim of future management. Ideas for addressing this are explored in the following chapters.

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Chapter 5

Exploring community and visitor attitudes

In addition to collecting of information on tangible aspects of the physical fabric of the study area, intangible values (see chapter3) are a critical aspect of the research.

Research Method

Qualitative research was undertaken to explore history and evolution of Amphawa community. It is mainly concerned with traditions, way of life, events, architectural issues, landscape, ethnic group, ritual, and religion associated with the tangible and intangible significance of cultural heritage within Amphawa community. This research aims primarily to understand how this study area developed through time and what has happened within the Amphawa community from the past to present.

Research Design

The study was undertaken by using on site discussions with the leader of Amphawa community in order to assess and review the cultural context and background of Amphawa and significance of the topic to research assistants¹. A general checklist and questionnaire (Table 18,19,20 on the next page) were used as a guide in fieldwork. The design of the checklist and questionnaire is based on the objectives of the project.

¹ This research uses field assistance to interview local people and visitors

Direct Observation checklist

Topic	result
Historic evidence <ul style="list-style-type: none"> • old Thai traditional house • artifact remain • old tradition/custom/festival • old occupation 	
Daily life activities of local people <ul style="list-style-type: none"> • occupation • transportation • occupation of their children • condition of their house • tradition/custom/festival 	
Participation of local people	
Tourism Facilities <ul style="list-style-type: none"> • Toilet • Car parking space • Accommodation • Interpretation sign • Interpretation center • Rubbish bin • Souvenir shop 	
Activities of visitors <ul style="list-style-type: none"> • Movement of visitor • Most activities visitors done • How long visitors spend their time 	
Community economies <ul style="list-style-type: none"> • Main income • Extra income 	

Table 18

Questionnaire for Amphawa people

Interviewer..... Date..... Time.....

1. Sex female male Interviewee.....

2. Age.....years Address.....

3. Are you Amphawa people?

- yes
 no

4. How long have you been in this house?

- less than 10 years 10-20 years 20-30 years 30-40 years
 40-50 years 50-60 years 60-70 years other.....

5. What is your own-status in this house?

- owner dependant tenant other.....

6. Would you like to move away from Amphawa?

- yes, because.....
 no, because.....

7. How many people live here? And what does each person work?

- merchant.....
 public service.....
 labor.....
 employee.....
 study.....
 other.....

8. If interviewee is shopkeeper, Ask:

- What is your grade in your sale?
 good fair not well
- Who is your major customer?
 Amphawa people in community tourist other.....

9. What do you usually do in one day?

- Where do you go for buying food?.....
 Where do you go when you are sick?.....
 Where are your children study?.....
 How do you get there with your children?.....

10. On your holiday or weekend, What do you do?

- the same as other days travel with family
 prepare for sale at evening market other.....

11. Do you have any problem with your accommodation? If any. Please specify

- house.....
- connection with other.....
- transportation.....
- deluge.....
- fire.....
- other.....

12. Which temple do you usually go to make merit?

13. What do you do when there is a new born?
 deliver at home deliver at hospital

14. What do you do when there is any a death?

15. Are there any special festivals here? (over the year January-December)

16. Observation: What is race of the interviewee?
 Thai
 Chinese

17. Are you glad to welcome any tourists for staying in your house as home-stay?
 yes
 no
 other.....

Table 19

Questionnaire for visitors

Interviewer..... Date..... Time.....

1. Sex female male Interviewee.....

2. Age.....years

3. What is your accommodation or where do you come from?

4. Who do you travel with?
 alone friend family colleague other

5. Why do you choose to come here?
- Because I would like to see evening floating market
 - Because I would like to buy local food
 - Because I would like to see firefly
 - Because it is my passageway
 - other.....
6. How do you know Amphawa?
- friend
 - relative
 - radio
 - television
 - newspaper
 - other.....
7. What is your last visited place before arriving here?
- Don Hoi Lod Bangkok temple Petsamutworawiharn temple
 - Maeklong market
 - Petchaburi, specify.....
 - Ratchaburi, specify.....
 - Bangkok, specify.....
 - Nakornpratom, specify.....
 - Samutsakorn, specify.....
 - other.....
8. Then, where is your next destination?
- Don Hoi Lod Bangkok temple Petsamutworawiharn temple
 - Maeklong market
 - Petchaburi, specify.....
 - Ratchaburi, specify.....
 - Bangkok, specify.....
 - Nakornpratom, specify.....
 - Samutsakorn, specify.....
 - other.....
9. How long do you expect to spend time here?
- 1 hour 2 hours 3 hours 4 hours 5 hours other.....
10. Which activities are you interested?
- shopping strolling eating float boat seeing fire-fly
 - other.....
11. What is your most interested activity?
- shopping strolling eating float boat seeing fir-fly
 - other.....
12. If having local museum here, are you interested to visit it or not, and why?
- yes, because.....
 - no, because.....

13. Are you interested to see the demonstration of traditional coffee mill ?
 yes, because.....
 no, because.....
14. What is your most impression at Amphawa?
 shopping strolling eating float boat seeing fir-fly
 other.....
15. How do you feel about Amphawa after visiting it?

16. Do you have any recommendation for improving Amphawa tourism?
 no
 yes, such as
 shop arrangement
 variety of goods
 having interesting activities such as.....
 other.....
17. Are you interested in home-stay accommodation?
 yes, because.....
 no, because.....

Table 20

Data collection

The study methodology uses the following data sources:

1. Secondary data collection, there are many useful data from secondary sources such as document from local document, Samutsongkhram journal, and the World Wide Web.
2. Primary data collection, primary data consists of the following:
 - *Direct observation*, it is important to check real condition of Amphawa community and tourism situation through mapping, photography, and writing. This has involved the researcher undertaking walks around the Amphawa community to observe activities, ask questions and note down critical information as appendix 1. This approach provides extensive useful information of the community and first hand direct observation of everyday life and sense of place. It demonstrates how the community functions, how tourist behave, and what gives the place its special character.
 - *Mapping*, local information from land department of Samutsongkhram province has enabled the researcher to draw a draft map of old and new circulation routes and interesting historic place in Amphawa. This

has helped the researcher understand more about the Amphawa community's history and developing tourism program.

- *Qualitative interviewing:* The interviews took place between March 2005 - June 2005. Data were collected on site using a face to face method to interview the involved cultural structure stakeholders within Amphawa boundary, especially key informants who were able to give informative and significant data
 1. Key informants, key informants are major source of information of this study. They provide fundamentally useful information such as their attitude, belief, what has occurred in Amphawa from past to present and other knowledgeable informants. The research used in-depth interview and obtained data from:
 - a. the owners/tenants of historic house and the riverside shop-house
 - b. abbot and monks who live in monastery in Amphawa
 - c. the leader of Amphawa community
 - d. Amphawa municipality staff who have responsibility for managing tourism in Amphawa

2. Semi – structured interviews, the researcher also used semi-structured questionnaires to interview 60 local people and 50 visitors. The interviewing was conducted by using questionnaire (figure2 and figure3) to find out opinion of stakeholder and the visitor about tourism issues in Amphawa. The local interviewees as sampling 15% were chosen from Klong (canal) Amphawa community, 164 families, 400 people. This sampling is both male and female. The researcher divided this sampling into 3 group ;
 - a. 20 questionnaires for the interviewee's age over 50
 - b. 20 questionnaires for the interviewee's age between 30-50
 - c. 20 questionnaires for the interviewee's age below 30

The on site research and interviews addressed the following basic questions that are critical in understanding places of heritage value:

- What has occurred
- When have things occurred
- Who has been involved
- Why have things occurred²

Questionnaire

The questionnaire includes close end and open end questions and is divided into two types and two parts:

First type is for interviewing Amphawa people.

- The first part asks about background of the interviewees such as age, race, sex, name.
- The next part asks about status of occupancy, trend of movement, occupation of members in the family, where they buy food, what they do in the daytime and weekend, problem in living in Amphawa, cultural activity, are they willing to greet the visitors.

Last type is for interviewing the visitors:

- The first part asks about background of the interviewees such as age, race, sex, name, where they come from, do they visit in group or individual.
- The next part asks about movement of the visitors, route in traveling, how do they know Amphawa, how much time they spend at Amphawa, what activity attracts them to Amphawa, are they interesting in staying with home stay at Amphawa, are they interested in seeing traditional occupation demonstration at the Amphawa riverside houses, do they want to visit local museum (if it is established), are there any things that they want the tourism authority to improve.

² *Making Spaces into Places*. Exploring the Ordinarily Sacred' Landscape Australia 2/1999, pp107-112.

Research instrument

- Key local informants are people who know and experience various events occurring in Amphawa community. The key informants in this group were people from older age group (local people who are aged over 50 years old), have long association with Amphawa, own the historic house, used to be or are a community leader or member of authority body of Amphawa government.
 1. the leader of Amphawa community
 2. Amphawa floating vendors
 3. the owner of the old traditional house
 4. ex-Amphawa government officer
 5. ex-Amphawa floating vendor
 6. the owner of coffee mill
 7. the owner of dessert shop
 8. King Rama II memorial park staff
- Key external informants as follows:
 1. Tourism authority of Thailand (TAT) officer (Kanchanaburi province)
 2. tour operator outside Samutsongkhram province
 3. home-stay owner at Tha-Kha village
- 60 questionnaires designed to study relationship of Amphawa people to heritage buildings and their attitude to tourism.
- 50 questionnaires designed to study the characteristic of the visitors and their routes, satisfaction to activity and tourism management of Amphawa tourism authority.
- Empirical research, non-participation observation to collect data by walking around Amphawa community, historic places and Amphawa floating market location. The aspects observed are people activities, form of activities in the community, traditional culture, status and roles of members in this community, relationship of members in family, social and economic relationship of members in community, and tourism activity participation of the member in this community.
- Formal interview, questionnaire (figure 2,3) was set broadly before interviewing the informants. Then deep data will be collected while the researcher is interviewing the target person. It is possible to interview deeply if the informant is willing. Topics in interviewing are relationship of member in the family, satisfaction of the incoming tourism industry, history of their family, history of Amphawa floating market, history of the outstanding building, the continuous traditional practice, daily way of living and problem in dwelling in Amphawa community.
- Informal interviews were undertaken with some vendors and tenants at Amphawa market. The issue used in interviewing is about the additional benefit from tourism booming in Amphawa. It is necessary to know stakeholders' attitude and satisfaction of locality. This instrument still help to select appropriate interviewee who should be a key local informant that can give some specific issue i.e. history, cultural practice, tourism management plan, the researcher chose the target by using snowball sampling because the member in the community know well who should be the appropriate informant for the issue asked

Preparatory study

Prior to March 2005, the researcher has reviewed related literature and background studies on heritage management plans and interpretation plans as well as draft proposal for dissertation supervisor's approval. Then the researcher has introduced myself to the leader of Amphawa community. The research informed objective in coming to study and interview some background of Amphawa community. Before fieldwork, the researcher discusses with the research assistants³ about the study topic and get through question in the questionnaire.

Data processing and Analysis

Following the preparatory work the fieldwork was completed. All necessary data were as collected in form of writing, tape, photography, transcript, completed questionnaires from interviewing, field notes and written documents. The researcher starts to read through all data collected and organized to each topic and files. Data were classified by applying content/ theme analysis. This technique facilitates creation of a classification scheme for qualitative information and integrates only relevant data.

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³ This research uses of field assistance to interview local people and visitors

Chapter 6

Analyzing significance of cultural landscape in Amphawa community

Following the documentation and assessment of data on Amphawa, this chapter analyzes the significance of outstanding tangible and intangible cultural landscape values found in Amphawa community comprising of:

- Unique architecture and riverside way of life found in Amphawa community
- Amphawan Chetiyaram temple and King Rama II memorial park
- Embossed mural painting and architectural features in the compound Bangkokphom temple
- Vegetation
- Statement of significance of Amphawa community cultural landscape
- summary

6.1 Unique architecture and riverside way of life found in Amphawa community

Unique cultural features as single riverfront house, house with double traditional Thai style roof, traditional floating house, contemporary Thai house and riverside way of life found in Amphawa community have social significance because Amphawa cultural landscape is a setting accumulated with spiritual and cultural sentiment to a riverside community of Chinese and Thai people over 40-50 years. As Burra Charter stated that social value embraces the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority residents. Amphawa community cultural landscape is an old riverside settlement. The two main ethnological groups are Chinese and Thais. Majority of the Chinese people are merchants. They dominate commercial activities in this area. The outstanding example is the prosperity of Amphawa floating market in the past. There are many commercial boats floated on the surface of waterway at the intersection of Mae Klong River and the mouth of Amphawa canal to the front of Pak Ngam (Pra-ya-yad) temple. Most of these merchants are Chinese people.

Clear evidence of this landscape that reflects the thriving commercial activities of the past are floating houses, array of single houses, Chinese language school building, Joss house, living traditional occupation and antique artifacts which used to be in use in daily activities and work. These architectural features and everyday-used artifacts found inside are collections that display cultural and spiritual sensitivity and can help tell the story of Amphawa over time.

Some Thai people in this community are gardeners and rulers and landlord. Most of people in this community are landlord. The landowners that have a good land location near canal or river usually build wooden single houses for rental. While some landlords who own land at the further area always split their land and rent to other people for growing crops. As we notice from the architectural evidence such as big two-storey houses with western influence located at the mouth of

Amphawa canal belong to the ruler family of that time, big traditional Thai houses located next the commercial zone are belonging to the landlords in Amphawa. Moreover, there are spiritual places, such as temple located not far from these vernacular structures. This attribute shows status diversity and strong religious belief of residents in Amphawa. Moreover, this community still inherits traditional religious practice of their ancestors such as offering food to rowing monks in the morning, Chak Pra tradition, paying homage to the replica of the Lord Buddha's footprint tradition, and tradition of making merit.

These are the outstanding vernacular features of riverside community as Amphawa that is full of social significance.

6.2 Amphawan Chetiyaram temple and King Rama II memorial park

Amphawan Chetiyaram temple has historic significance because there is an important event concerning to Chakri Dynasty occurred in this temple location. It is a birthplace of King Rama II. Moreover, the original house of queen Amarin and her family was located in the boundary of this temple. The house she used to live in is no longer there; but the site is occupied by Amphawan Chetiyaram temple. Therefore, this unit has historic value as described in Burra Charter that a place may have historic value because it has influenced, or has been influenced by, an historic figure, event, phase or activity. It may also have historic value as the site of an important event. For any given place the significance will be greater where evidence of the association or event survives in situ.

It is the site that displays important historic value including both tangible and intangible heritage, in particular the location of King Rama II memorial park and Amphawa Chetiyaram temple related to the important person of Thailand that is King Buddhalertla Naphalai (King Rama II). Amphawa Chetiyaram temple used to be a residential palace of Queen Amarindaramas the queen of King Rama I and also the birthplace King Rama II. Later, Queen Amarindaramas renovated the building as a temple in dedication to her mother, Phrasirisophak Mahanak Naree. The Ubosoth is in early Ratanakosin style (19 th century A.D.). King Rama II memorial park was built as the memorial place to King buddhalertla Naphalai's famous work, particularly his literature and craftsmanship. His valued work is Kharp Hae Chom Kheang Khow Wan¹. He appreciated Thai cuisine of his beloved lady. This poetry was composed he ascended to the throne. His poetical composition is like informal record tape that tells us about royal people way of life in the reign of early Ratanakosin period. It identifies that there is not even status in Thai society at that time. Only high status people and ruler group was able to have a chance of education. This poetry was the outcome of their esthetic emotion in cooking and living. Moreover, this poetry still reflects Thai feminine status at that time must depend on her husband strictly. There fore, these ladies have to take care of and hold her husband's mind by cooking the most elaborate dishes as mentioned in the poetry. This esthetic work tells us about status diversity of Thai culture and royal Thai cuisine in the past. If we visit King Rama II memorial park we will see demonstration of royal Thai cuisine as described in this poetry. In addition, in this park also contains sculptures of a key scene in a play composed by King Rama II such as Sung Thong and Kai Thong.

¹ A kind of Thai poetical composition, in this poetry describes about Thai cuisine and feminine.

It reflects Thai traditional play performance that was popular in Thai culture at that time. In the boundary of Amphawan Chetiyaram temple is the location of many historic structures created and restored by the members of Chakri Dynasty family continuously from the early Ratanakosin period to present. Therefore, its style, pattern, material, and shape inform us about the story and history of a key person and craftsmanship as well as artistic skill of each period. It is fully of accumulated fabric and historic layers for the next generation to absorb their ascendant's history.

6.3 Embossed mural painting and architectural features in the compound Bangkokphom temple

The distinctive value of Embossed mural painting is scientific value. The embossed mural painting is on the inside wall of the Vihara. It is rare to see a technique used to depict traditional belief of Buddhist and history of Buddha. The other historic tangible heritages found in the compound of this temple are Ubosot (chapel), Sala kanprien (the meeting hall), and Vihara.

In the Vihara of Bangkokphom temple, there is an embossed mural painting. Which an artist used a special technique of the ancient method. It is still strong and nearly perfect even though it is passes the time over 200 years old. This embossed mural painting is a heritage from the ancient artist for the next generation to study.

For mural painting within this Vihara, the artist used stucco to decorate inside wall which is different from the others because stucco is always used for outside decoration only such as on a gable, or outside wall.

This unique technique is found at 2 places in Thailand. The first place is at the Vihara of Bang ka phom temple. The second place is at the Ubosot Wat Pai Lom, Petchburi province but the condition is not perfect as Bankaphom temple because it has just left a frame of the story but no details to see.

It has scientific value because the extreme rarity of the technique used. The Burra charter states that the scientific or research value of a place will depend on the importance of the data involved, on its rarity, quality or representatives, and on the degree to which the place may contribute further substantial information.

The vihara(chapel), Ubosot(ordination hall) and Sala kanprien (the meeting hall) of this temple have architectural significance. These structures were created in the early Ratanakosin period. The vihara (chapel) reflects the influence of Chinese craftsmanship and the entrance of western people as stucco displaying on the front and back gable. The shape of doors and window also shows the influence of Chinese skill. Therefore, this vihara has architectural value for the next generation to preserve.

The architectural style and ornament of the Ubosot in Bangkokphom temple and sala kanprien(the meeting hall) are generally found in the early Ratanakosin period. So, the new generation can acknowledge and study more about traditional technique, material, style, pattern, decorative way done in that period underpinning their architectural significance.

6.4 vegetation

Vegetation in Amphawa has a range of associative values. Vegetation in this research includes various types of plant and traditional way to cultivate it. Various types of vegetation such as mango orchard, coconut orchard, mixed – fruit orchard, lychee orchard , pomelo orchard, Lum Poo tree which is fire fly ‘s habitat, Chan and Bodi tree at Amphawan Chetiyaram, and botanical garden at King Rama II memorial park are totally related to the past of Amphawa area. These kinds of vegetation inform us on how to understand forefather action of Amphawa people in the past. Further, the landscape of Amphawa, with its underlying network of canals, reflects forming traditions of the area. It shows how people use and shape the landscape according to their way of life and ideologies. It shows that most Amphawa people in the past were growers because this area is fertilized. This vegetation is a connection with the past. Moreover, vegetation still tell people understand a link of floating market which is a symbolic of Amphawa community and commercial area in the past to Amphawa landscape. Therefore, it have associative significance to preserve for being historic evidence to tell the Amphawa community story. As quoted in Ken Taylor handout that associative value: ability to put into context what has occurred and who promoted the actions; this value hinges on a knowledge and understanding of the way our predecessors have been involved in landscape making. It is a powerful human value related to our need to understand past human actions and the people who participated. It is very much a sense of a link with the past and the resultant values and meanings people attach to places²

6.5 Statement of significance of Amphawa community cultural landscape

Cultural landscape in Amphawa community presents pattern of living and traditional settlement identity of Thais over time. It has social significance as the representative of many association aspects in the past such as commercial, spiritual, social, educational, cultural pattern. As criterion G1 of Criteria for the register of the national estate (Australia) :Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational or social associations³. Criteria for the register of the national estate(Australia) is criteria of the record of natural, cultural and indigenous places that are worth for Australian. It would be useful to apply this criteria to a particular community with full of special associations as Amphawa.

The riverside way of life of Amphawa community still also display an outstanding way of life, custom, land-use, function or design that is rare to see in the present. As criterion B2: Importance in demonstrating a distinctive way of life, custom, process, land-use, function or design no longer practiced, in danger of being lost, or of exceptional interest.

Architecture and related ornament in the compound of Amphawan Chetiyaram temple and King Rama II memorial park as well as history in creating them are related to important royal figures which are in ruler scale in the late of Ayuddhaya period to early Ratanakosin period. So unit II has significance at national

² Taylor K., Handout of Architectural Heritage Management and Tourism Program, Silpakorn University.

³Criteria for the Register of the National Estate, www.ahc.gov.au/register/furtherinfo/criteria.html

level as criterion H1: Importance for close associations with individuals whose activities have been significant with the history of the nation, state or region.

Mural painting at Vihara of Bangkokpoom temple has technical significance for later craftspeople. It presents the rarity of craftsmanship in creating mural painting by using stucco to depict Lord Buddha history and belief of people in the late of Ayuddha period to early Rattanakosin period. Therefore, it is very importance to locality and next generation to preserve because they can understand ancient technique through this mural painting. As criterion F1: Importance for its technical, creative, design or artistic excellence, innovation or achievement.

6.6 summary

In summary, there are many cultural and natural heritages that are outstanding and unique. These cultural and natural features bounteously have social, historic, scientific, and associative value. These heritages tell people about Amphawa history, evolution, life cycle of community from the past to present. It is like a thread woven into fabric. These heritages are as thread weaved to Amphawa fabric. It passed a long time to tell us what happen in the past. Therefore, all stakeholders of these heritages need to realized its value and understand to use it in sustainable way to fulfill stakeholders 'satisfaction.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Chapter 7

Interpretation plan and conservation plan

In conserving cultural and natural heritage in Amphawa community, it needs to retain both cultural tangible and intangible heritages such as traditional riverside way of life, riverside vegetation, traditional orchards and knowledge in maintaining it, architecture, and cultural physical features related to Amphawa community. Both cultural intangible and tangible aspects present the heritage's fabric and integrity of the community. The research involved in thesis and proposed actions and outcomes suggest a way forward where future development in Amphawa respects and responds to the area 's unique sense of history and community. It can be a role model for similar communities where traditions, development and tourism play harmonious roles and benefit the local community.

An interpretation plan and a heritage conservation plan are prepared to ensure a sustainable future in Amphawa. This final chapter addresses the following :

- Current existing Interpretation plan for Amphawa community
- Interpretation plan for Amphawa community as a living museum
- Example of brochure
- Tourism management plan
- Master plan for heritage conservation
- Suggestion for further study

7.1 Current Existing interpretation plan of Amphawa municipality

Currently the Amphawa community and related tourism departments in Samutsongkhram province are promoting the Evening Floating Market program and fire fly sightseeing program to attract visitors to spend the time and money at Amphawa. Tourism brings both advantages and disadvantages to Amphawa as mentioned in the topic 4.7 of the fourth chapter. However, in this topic will study the present interpretation plan of this tourism destination. The first thing that the researcher wants to express is the vision of the leader of Amphawa municipal government from an interview in business magazine¹.

He suggests that it is important for the well-being of Amphawa that there is good administration and economic and social development of the municipality so the vision of the leader has to be clear and make an opportunity.

The present leader of Amphawa municipality is first lieutenant Patcharodom Aunsuwan. His main idea in developing Amphawa is using good economic principle. He adopts his knowledge about running business to govern Amphawa municipality. He tries to create supply to stimulate demand. That is, he has tried to present all advantages of Amphawa such as firefly, home stay, evening floating market and local food to attract tourists. He said that he spent promotion budget around 200,000 baht for Amphawa's rehabilitation. He paid advance cost for

¹[http:// www.manager.co.th/SMEs/ViewNews.aspx?NewsID=9490000040815](http://www.manager.co.th/SMEs/ViewNews.aspx?NewsID=9490000040815)

10 boats. Each boat cost him 300 baht per day. Moreover he raised some activities and provided some rewards for tourists who visit the evening floating market.

He has arranged a meeting with all community's leaders in Amphawa for brain storming on how to attract all tourists and then he supported their ideas. He believes in power of Amphawa people's thinking. He doesn't want to manipulate them.

Finally, he has an attention to create Amphawa as "East Venice". He thinks that it is possible because one of the good identities of Amphawa is this area has more than 300 canals and water transportation that us still used.

It is summarized that his interpretation plan is blooming Amphawa to Venice of the East. This shows that he is using natural and cultural resources inherent in Amphawa to lure visitors. It is a good way to generate money form promoting tourism in Amphawa and exploit form an outstanding natural and cultural resources of Amphawa. However, he has to make sure that all income form tourism development will go to the villagers of Amphawa community. All activities related to tourism must not destroy the significant of Amphawa ' s heritage. He and the committee are concerned about the value of the heritage in every stages of tourism development.

7.2 Interpretation plan for Amphawa community as a living museum

We can consider the whole cultural landscapes components of Amphawa as a museum. Notably, it is an extensive living museum composed of historic layers concerning to way of living of Asian people.

Goal : to enhance visitors experience by connecting visitor experiences to the historic past of Amphawa.

Objective: the visitors can appreciate cultural resources at Amphawa area and feel that these resources are important, interesting, and worthy of respect

As significant analysis chapter, we know that there is distinctive significant value in each cultural landscape unit. Therefore, this plan will interpret its value by focusing on :

- The special feature of Amphawa
- Secular building and non secular building found in Amphawa
- Tangible and intangible heritage of Amphawa
- Tourism facilities such as car park, access, accommodation, signage, and toilets

Proposed interpretive instruments

1. creating more cultural activities concerning Amphawa evolution

The Amphawa governor could organize many activities related to way of life or religious ritual or belief of Amphawa people such as early boat binthabat ceremony and allow the visitors to participate in the local ritual of this ceremony to retain Amphawa way of living. The local governor can cooperate with the surrounding temples in the early boat binthabat ceremony to allow monks of their temples to

paddle the boats to get food from the local people and the visitors in the period of Buddhist religious holidays. Normally there is early boat binthabat for local people and visitors who stay overnight in Amphawa community. So, the local governor can make the difference by arranging parade of boat binthabat on Buddhist religious holidays. This ceremony can attract visitors to come to join religious activity and learn more about way of living of Amphawa people.



Figure 265: Early Boat Binthabat

2. prepare information for local guide and related stakeholders

Local children as guides would be a good public relations exercise for the Amphawa community. The local governor can cooperate with local school in the Amphawa municipality to create local children project to support tourism industry in the sustainable way. They can recruit young volunteers to participate in this project. The local school should provide all important information related to Amphawa background historical events, cultural ceremonies , evolution of people in Amphawa , and significant things in Amphawa to these young students and volunteers. This project must have all knowledgeable scholars from the locality and representative of central government to instruct and support authentic information of Amphawa history.

3. Introduce range of potential media and tourism facility to facilitate both Thais and oversea visitors at pre visit, on site, and post visit.

Range of potential media

Suggested hierarchy of media : where different potential might be provided to the visitors

Visual media

- Posters

Poster advertise nodal sites and linked sites in Amphawa

- Postcard

Postcard can advertise sites and act as souvenir and memorial of Amphawa. Picture in postcard should be an interesting scenic or photogenic on places and people associated to culture, tradition, way of living, natural environment of Amphawa, In this postcard could have a brief literal information.

- Information panel

It provides history and relevant information as well as photograph.

- Historic Amphawa setting Photographic service for specialists and interested groups such as slide, old picture

- CD-Rom

This is an excellent way to convey educational and related information. It is a form of high quality media that can present many aspects of information that the site manager wants to communicate to the public.

Publications

- General guidebook

It should contain short essays to describe nodal sites in Amphawa and may extend to attractive places in Samutsongkhram province. It should provide details of accommodation, restaurants, interesting activities and outstanding traditions.

□ Site guidebook

It could contain more detail about the given site and linked site or nearby site in Amphawa

□ Leaflets

These provide information that expands what is on the information panel. Sometimes information panel is not practical. Its strength is that visitors can carry in their hand while viewing the site. They would be an advantage even at unstaffed site.

□ Guided walk

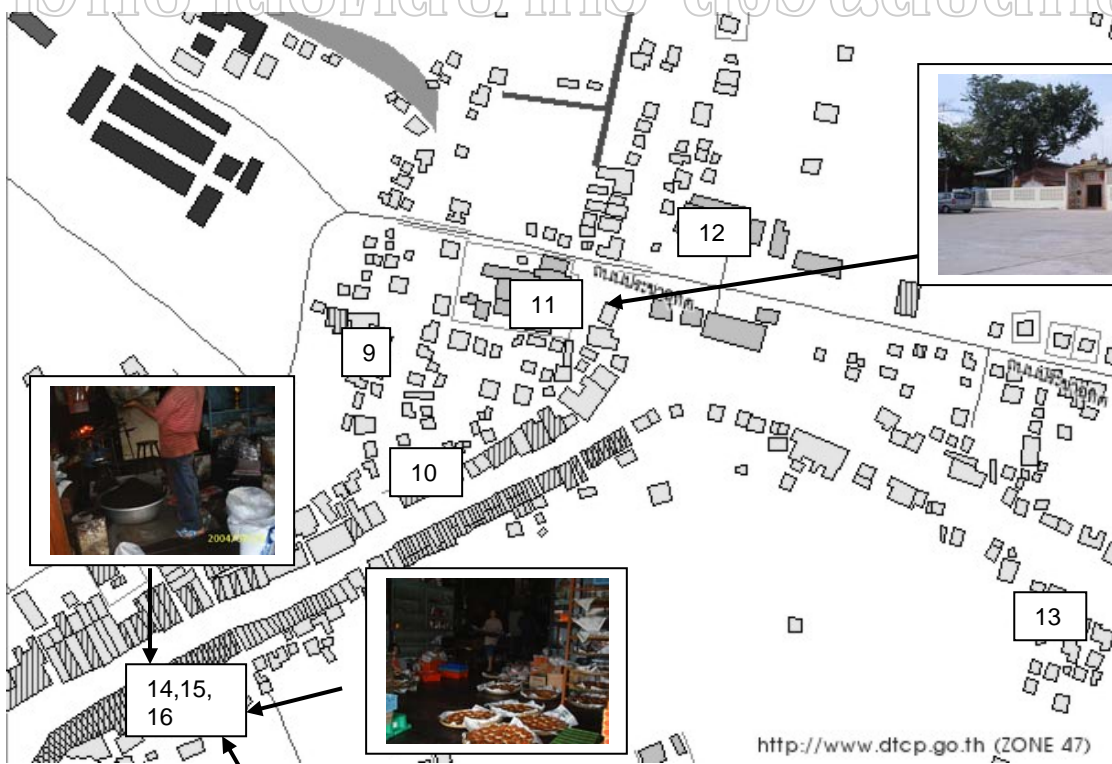
Guided walk is already arranged and published by NADINA and Chulalongkorn University. This guided walk guides the visitor to view riverside Amphawa community by walk and by bicycle. In my opinion, it should be a folded brochure and have both Thai and English literal interpretation. The following plans and photographs on page 175-179 illustrate the guided walk. It is a proposed model to explain to the visitors what they can see.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Guided walk



มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์



14,15, 16



มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

1. The member of Amphawa municipal government's house. The owner is Khun Jass. There are historic artifacts found in this house such as gold balance, counter for selling and making gold and nameplate. The resident s in this house used to run gold shop named Mae nai before.



Figure 266: Traditional gold balance



Figure 267: Name of gold shop in traditional style

2. Ruen-Ca-Nom-Thai-Aut-Ta-Yan-Roa-2 shop², The owner is Khun Arunee Srirus. Almost all of these desserts are traditional Thai sweet which ordinary made in the age of King Rama II. The owner always demonstrates how to make this elaborate dessert to everybody. She open her shop at Amphawa community daily and at Aut-Ta-Yan-Roa-2(King Rama II memorial park) on weekend. The examples of these Thai desserts are Moo-Nam, Cho-Mong, traditional Ja-Mong-Kut, Rung-Rai,

² Thai dessert shop

La-Tieng, Tong-Yip, Tong-Yoad, Phoy-Tong, Tong-Eak and Sa-Ne-Jun. The source of these desserts is from poetry composed by King Rama II. This royal cuisine reflects way of life of royal people in the early Rattanakosin period. Moreover, There is rarely found at the present.

3. O-Pas Panich shop or Ko-Kim-Cow-Man-Gai, which used to be Rong-Tee-Lek-Tra-Dao³. The historic equipment and tool that were used to make ironware such as blast furnace are found at the back of this house and people could order knife also. In the past, there were a lot of palm-sugar makers that need a sharp knife for cutting coconut flower to get coconut juice. Therefore, this occupation is quite necessary for coconut gardeners at that time. But now there are a few of palm-sugar makers. So it is not necessary to use plenty of knives any longer. This house has to change to a restaurant.
4. Loam-Ruk school⁴, which the former name was Rasadon-Yok-Eng⁵. This place used to be Chinese language school in the past. Many Chinese children 30-40 years ago study here. After, Chinese people gradually become Thai-Chinese and send their children to Thai school. Chinese language school was not popular anymore. The school closed and was rent and turn into kindergartner as seen now. Its building is made of timber and in good condition of contemporary wooden house style. It is the interesting outstanding architecture.
5. Tae-Kim-Heng shop, It is a traditional grocery shop, The owner is Khun Bunsung Worakulbunjerd. This shop makes us think of the atmosphere of traditional children dessert and toy wholesale shop that contain traditional style of various categories of children goods of 30 years ago.
6. The information center building of this community is in the row of wooden house that belong to Chaipattana Foundation. The former owner gives 33 wooden rooms to Chaipattana Foundation. Some rooms are arranged to display information about Amphawa community and the attractive places within Samutsongkhram province. There are many interesting displays related to Amphawa way of living in the past such as Num Kiang Nursing, local museum. At the back of this center is demonstrative plantation of this foundation under the project "land development." There are many kinds of native fruits planted and demonstrated.
7. Deep-fried bean shop of aunt Bunyuen, who is a deep-fried bean wholesaler. She offers various kinds of product such as deep-fried horse bean, deep-fried soybean, and deep-fried peanut. She allows the visitors to see her production process.
8. Thai traditional twin wooden house, it belongs to Khun Prateep Choosakul who is a teacher. In the period when Amphawa floating market flourished, this house used to be a gold shop. Nowadays the remaining of prosperity in the past is gold case and other instruments in producing golden ornaments as well as old bowls and plates within this house. In this house, there is an old lady who always sits at the front of this house. It is said that she is a symbolic person of this house because whenever you go there, you will see her at the same posture and position.

³ Blacksmith mill

⁴ kindergartner

⁵ Chinese language school

9. Bann-Thai-Bun-Leng⁶, Mr. Tuek Kaewlaeait organized this Thai traditional musical band in 1937. At present the leader of this band is Mr. Samarn Kaewlaeait who is third generation. This band plays a special kind of Thai orchestra called Pi Part Mon and Thai. There are 20 bandmen. His band serves for general occasional entertainment in Thai culture. Moreover, he also teaches how to play Thai musical instrument to children in this community without any charges.
10. Rann-Sawan-O-sot⁷, This store was established for more than one hundred years. The present owner is Khun Bunkerd Jiampreecha. He still uses traditional equipment such as grinder and has also keeps remedies and produces medicine from herbs as the ancient method.
11. Chinese joss house named Ngek-Seng-Sum-Pao-Keng-Tek, There is a comfortable courtyard near the canal at the front of it. Inside this joss house, it contains Bodhisattva image. People pay the greatest esteem to the image. On vegetarian festival, there are a lot of people from all parts of Thailand attend and observe religious precepts as well as pay their respects to the Chinese god here.
12. Pra-Ya-Yad temple (Pak-Ngam temple). There is an old Ubosot that contain mural painting depicted Buddha biography. In addition, there is an array unique high raised building that was created as Thai traditional style. This array of building is an accommodation of monks within this temple. The open space at the center of this temple is also an activity space of this community. It is the place for associating both children and adults when it has cultural activities.
13. Mae-Tui's house⁸, Mae Tui or khun Chalaow immigrated from China. She make traditional desserts and uses banana leaf as a package such as Kanom-Kloy(banana-steamed pastry), Kanom Sai-Ci. The visitors want to see demonstration. They have to visit on Saturday or Sunday. There are many kind of Thai desserts offer the visitors here or at Amphawa evening floating market.
14. Coffee mill named Aung-Seng-Huad, Mr.Sanchai Arayaukkanee is the shop-owner. They usually have roasted coffee during 7.00am.- 3.00pm. at the back part of his house. Its delicious aroma spreads around the Amphawa canal.
15. Heng-Kee shop (Chinese dessert shop), Mr.Kanchit Winunhachatphan is the owner of this shop. The owner uses the back part as factory to produce traditional Chinese dessert. They produce many kinds of Chinese dessert such as Kanom⁹-Jun-Up, Kanom-Pier, Kanom-Look-Tao, Kanom-Sai-Tua. Furthermore, They also produce a special type of sweets made of soybean or sesame covered by flour shaped as fish, duck and chicken figure. This sweet always has been used to offer Chinese shrine. It is Chinese cultural sweets. This shop reflects Chinese influence in this area.
16. Sa-Marn-Kan-Kha. This is a roast coffee mill. In this shop there are roast coffee to serve and sell to the visitors and the owner is willing to allow the visitors to see roast coffee procedure. In the past there were many single

⁶ traditional Thai musical house

⁷ traditional Chinese drug store

⁸ a house that produce a kind of Thai dessert that used banana leaf as package

⁹ sweets

houses adapted to coffee mill for serving the increasing demand from floating coffee vendors. Most of the Amphawa people had coconut orchard and collect raw material in producing coconut sugar every morning early. They have to wake up at 3-4 a.m. to get juice for transforming to coconut sugar from coconut flower. So, these people needed coffee to stimulate them. Present, there are 2 traditional coffee mills left because of depressed situation in Amphawa after the roads are constructed and water system is changed.



Figure268:Coffee seed



Figure269: In packaging procedure



Figure270: Finished goods

Source: Saman Karn ka shop

17. Vintage restaurants along Sri Amphawa road such as Ngow-Pot-Cha-Na shop, Aea-Tai-Chin shop, and Kan-Eng shop. At the intersection, there is O-Cha-Ros(coffee shop). This shop is located as long as Amphawa is well known by the outsider. It has still kept the atmosphere of ancient coffee shop, which ornamented by antique cupboard, table and chair.
18. The municipal administration's office, It is a two-storied wooden building. There is Kuan-Au¹⁰ shrine situated inside. This is the important spirit center of Amphawa people. In the past, there was a big fire. Many other buildings surrounding to this building were burned besides this building where the Chinese god is located. Therefore, It is believed that this building is safe from fire because of the protection of this god. This shrine was renovated in the early of year 2005 under the project "Conservation of cultural environment" that Denmark government supported half of total cost.
19. An outstanding evening floating-market. It is the source of tasty local food and at a reasonable price, which is made by Amphawa people. They sell their local products in their boats from 4.00pm. – 9.00pm. The example of food are Kway-Jub, grilled squid, fruit salad, variety curry and rice, sweets, Thai vermicelli eaten with peppery curry, Pad-Thai, Hoi-Tod(mussel with flour), Kway-Tiew-Tom-Yum (noodle) and soft drink. Additionally, there are various fruits such as coconut, banana and pomelo on sale also.

There are many local shops not paddling boat on the surface of the Amphawa canal only but there are many local stalls on both side along Liabnatee road and Chotdumrong road also. These vendors sell food, sweet and souvenir such as Benjarong, key ring and postcard.

¹⁰ Chinese god

□ Detail catalogue

This would be in the form of a book and include all Amphawa attractions. It should provide more information than available in site guide book. It could contain background and its significance of those sites in Amphawa. Cultural Heritage Atlas of Amphawa Community arranged by the cooperation of Chulalongkorn university, Amphawa municipality, DANIDA (Danish International Development Assistance) and cultural and environmental resources policy and plan department is a good example book. This kind of book should be disseminated to local schools in Samutsongkhram province. It could be educational resources for potential children guides.

□ Further research and academic activities and publication

Produce newsletter about activities arranged in Amphawa community. It should interpret the meaning of cultural and natural heritage in Amphawa to educate the readers. The responsible party about cultural and natural heritage in Amphawa should create academic activities to stimulate further research and enhance conservation awareness related to the Amphawa value. The example of academic activities are :

- Essay competition on cultural environment
- Essay competition on natural environment
- Club debates between primary or secondary school
- Arrange cultural or natural camp in Amphawa
- Study tour cultural and natural heritage located in Amphawa
- Organizing mobile museum to educate students in Samutsongkhram province
- conduct session Leadership training for youth leaders to educate and enhance cultural and natural value in Amphawa
- manual for heritage education
- Special art workshops

□ Education resource for teachers to teach children guides

It would be advantage if all media such as CD-ROM, map, archive, slide concerning many aspects of characteristic of Amphawa setting were to be produced for educational purpose. These resources are for teacher in Amphawa and the interested group that want to use greater details and teach children. It is necessary to facilitate teachers in this area in teaching local children and potential children guides to support tourism sector in Amphawa. So, it has to provide all educational media to meet this group's need.

Multi-media

□ Historic Amphawa web page

This could provide detail to the public especially both potential Thai and foreign Amphawa visitors. An up-to-date information review of each historic site in Amphawa should be available. In this web site yearly festival and tradition as well as event of each temple and other cultural places within Amphawa would be explained. It could be a reference for potential visitors that want to visit Amphawa to review background, information before doing decision-making.

□ Touch screen

It is a versatile tool to convey information for visitors. It needs to bear in mind about its cost but it is suitable for children who want to know the site in an interactive way. It should be noted level of context must be set to suit children.

- Audio guide for those who are blind

It would be advantage to think of disabled visitors. If it is possible, audio guide should be prepared to convey cultural and natural heritage site information in Amphawa setting.

4. Launch an Amphawa traditional art market

It would be very interesting if the relevant bodies in tourism and culture disseminations set some spaces for free walking of visitors and displaying art, cultural show, or traditional craft demonstrations of locality. For example,

Children's Toys woven from coconut leaf demonstration. Local people who can weave coconut leaf may demonstrate and sell to visitors interested. This also encourages using local natural material as coconut leaf in this area.

Basket and various kinds of food container woven from coconut leaf and banana leaf demonstration. This is another way to encourage use of local natural material instead of plastic. It also conserves crafts skill of the locality. Moreover, locality will receive benefits from visitors who are interested.

Five- colored pottery painting; it helps to conserve and promote local skill in producing five – colored pottery of Amphawa

Tiny traditional Thai house assembly

This way raises conservation awareness traditional Thai house to visitors and locality's children.

5. Publish pictorial and monograph and book on aspects of natural and cultural environment of Amphawa culture

It should arrange site information panel and site bilingual leaflet and general information brochure of Samutsongkhram province in every tourism site.

An example of brochure is in the next topic.

6. Set highlight activities appropriate to each season of Amphawa for catching the visitors' interest as example.

Special theme recommended for interpretation program

The special theme should be promoted every 2 months to the visitors because there are interesting active and non-active cultural activities and festivals in Amphawa. We can apply these local resources to be interpretive material.

January-February

Theme – land of artist

March-April

Theme-land of fruit

May-June

Theme-land of Thai traditional music and music instrument

July –August

Theme-Thai traditional puppet show

September-October

Theme- firefly

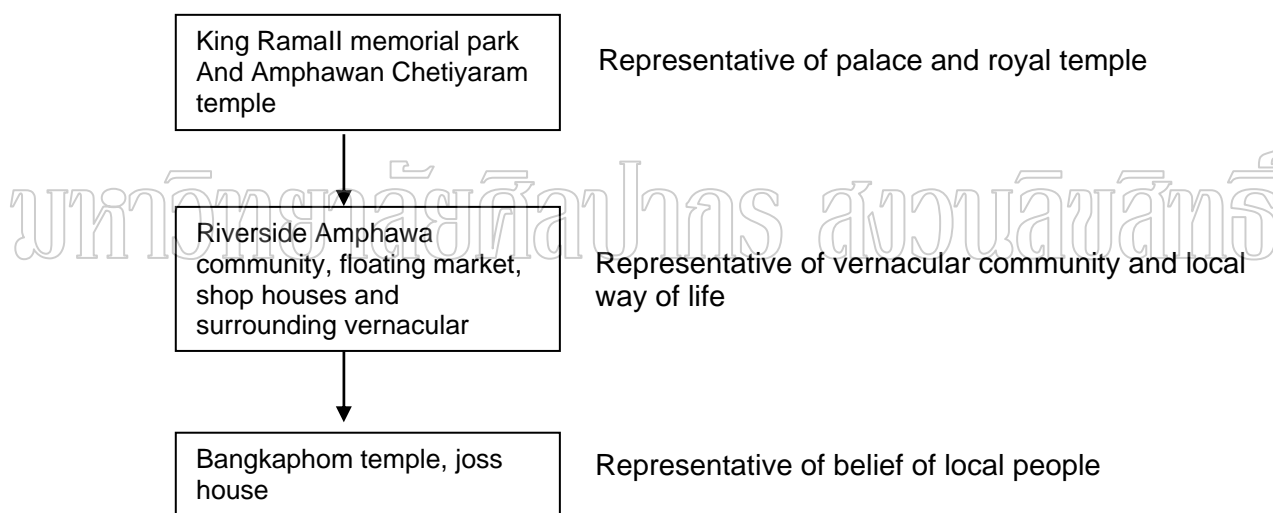
November-December

Theme- Loy Ka Tong and long tail boat competition

7. Build interpretation center for the visitors

An interpretation center or orientation hall for the benefit of visitor and for provoking their interest needs to be built. It takes much more important roles in tourism industry. The visitors should be encouraged to visit this point first. In the interpretation center should display concept of Amphawa with exciting instrument to stimulate the visitors to explore the real physical things as well as intangible heritage intrinsic in Amphawa. The visitors should appreciate and understand cultural landscape of Amphawa from intactness of fabric or survival of historic evidence. They should be enlightened on historic, social, associative and integrity value of this place so, they can create links with the past. This interpretation center should contain all aspects of uniqueness of Amphawa such architecture, vegetation, traditional activities and practices, religion, culture, and local way of life. This center could use and apply various techniques to enhance the visitors 'appreciation and knowledge. Therefore as a result of my research the following activities and media are proposed.

This is a significant fabric of Amphawa evolution that could be explained in the interpretation center



The attribution, which is recognition of the significance of Amphawa culture, is its geographical location in relation to waterway.

The interpretation manager has to enhance and experience of the place because visiting an historic town is not about going to museum or a journey into the past to see how people used to live: it is a pleasurable experience of leisure and cultural activity in a place where people still live.

The tourism authority bodies in Amphawa should promote the link of past to present of Amphawa and strong relationship of palace, local people and local spiritual center in Amphawa. This is an outstanding relationship that ties everything together.

Create on site interpretation booth and off site interpretation booth such as at the provincial center or other attractive tourism destination

Recommendation issues

- Less of eye catching information, it should have information sign or panel to attract the visitors' interest to discover Amphawa community.
- Availability of information both visual and written interpretation is not introduce to the need of the visitors
- Associated activities should embrace cultural context not just selling foods
- Every effort should be made to express local value of Amphawa community
- Some interesting sites no interpretive sign to express history and role in Amphawa community
- It should have information center of each site to disseminate guidebook or leaflet for visitor discovery by themselves by reading from guidebook

8. Create benefit to local community

All commercial activities and all business related to tourism facility should be operated by the local people in Amphawa community.

9. Provoke cooperation between stakeholders

The heritage stakeholders must have regular meetings to give cooperation in heritage management planning and tourism management planning including implementation and controlling stage. Stakeholders must start by understanding the old town, its values and they must also remember that design is for the benefit and enjoyment of all, particularly the people who call a town their own.

10. All tourism facilities should not impair visual integrity or coherence of the whole. All tourism facility should not impair integrity of Amphawa community's evolution and value. Local instruments and local way of life should be retained and applied to the new creation of tourism facilities.

11. Commerce

To retaining the urban fabric, the relevant body of tourism and conservation need to support the existing traditional commercial activities and craft within Amphawa community especially crafts that use local raw material from local. Display a local craft in the community help preserve skill, natural local tree grown in the environment of Amphawa. For instance craft made of coconut shell encourage people to keep their coconut orchards around Amphawa rather than cut it off as these coconut orchards are the important component of cultural landscape Amphawa.

However, commercial activity must be appropriate and sensitive to the qualities of an historic area. The authority must concern about quantity of tourists, amenities and hospitality service such as cafes and restaurants.

To balance the locality need and visitor, local culture and climate influences activity in a commercial area should be dictated by climate and social lifestyle of Amphawa people.

12. Proposing tourism linking in Amphawa municipality

Amphawa municipality should develop four nodal sites (King Rama II memorial park, Amphawan Chetiyaram temple, riverside Amphawa community including floating market as well as Bang kaphom temple) as the key vehicle for interpretation

Local Museum

There are two interesting museums found in Amphawa community. These are:

- Amphawa community information center
- Sa wad dee Amphawa museum.

Amphawa community information center is arranged by cooperation between Architectural faculty, Chulalongkorn University and Amphawa municipality. This museum has 2 rooms and it is located in the row of wooden single riverside house of Chaipatana foundation. There are exhibitions, publications and document concerning Amphawa way of life, cultural and natural heritage in Amphawa, and evolution of Amphawa from past to present for visitor. Moreover, this information center also provides some local souvenirs for the visitors.

The other outstanding museum is Sa wad dee Amphawa museum. This museum is owned by an Amphawa villager. He has accumulated many artifacts related to Amphawa forefather's way of living. He has operated the museum before tourism became popular in Amphawa and did not used to open daily. Now, this museum opens every day. The visitors will understand Amphawa history, events that have occurred in Amphawa, and how Amphawa people earn their living when they look at these traditional artifacts. This museum displays various kinds of boat, jar, coin, balance, pottery, lamp, and long saw.

Museum is the one of interpretive materials found in Amphawa that should be sustained and supported for benefit of the visitors who come to explore Amphawa community.



Figure271: Amphawa community information center



Figure 272: Sa wad dee Amphawa museum

These two local museums help the visitors clearly understand integrity of Amphawa fabric in a short visit. Additionally interpretation and presentation of the place would be enhanced by the facility of being able to see Amphawa community as a living outdoor museum by boat. The community displays strong interrelationship between natural features and way of living of Amphawa people. This strong relationship between cultural and natural forces would be greatly enriched for visitors by facilitating seeing and experiencing it contextually as an aquatic atmosphere.

7.3 Example of brochure for long visit Getting to know Samutsongkhram



General background

Samutsongkhram province is located in the lower part of the central region of Thailand. Its latitude is between 13-14th degree north and longitude is 99-101th degree western. The former name of Samutsongkhram province is Maeklong. Its name comes from the attribution of geography, which is the location that Maeklong River runs through. This river is very important to this province.

Samutsongkhram province is around 70 kilometers west of Bangkok. In fact, Maeklong is a more familiar name than Samutsongkhram. Thai people who live in other regions know this province as Maeklong.

People are sometimes confused between the names Samutsongkhram and Samutsakorn provinces. They are separate neighbouring provinces connected to each other by railway and highway no.35, Thonburi-Pakthor road. This road passes through Samutsakorn province first. The other well-known name of Samutsakorn province is Mahachai.

Borders

North:	Ratcha Buri
South:	Phet Buri
East:	Samut Sakhon
West:	Phet Buri and Ratcha Buri

Distance from Samut Songkhram city to its districts

Amphawa	6 kms.
Bang Khonthi	12 kms.

Distance from Samut Songkhram city to nearby Provinces

Phetcha Buri	67 kms.
Ratcha Buri	45 kms.
Samut Sakhon	36 kms.

Land and nature

In generally, it is a low-lying area. The Maklong River flows on a north-south line through the central part of this area. It passes Bangkhonthi district, Amphawa district and empties into Thai-Gulf at the mouth of river in the Muang district. The coastal line is 23 kilometers in length and most areas are close to the sea. There are no mountains and islands. But there is a network of natural canals and 300 constructed canals.

The properties of water in Samutsongkhram can be divided into 3 types:

1. sea-water area

It covers the areas around 3 kilometres from the coastal area inland. It is seawater. Most of muang district is sea-water area.

2. brackish-water area

It covers the areas that are located next to sea-water area around 3 kilometers. Some parts of Amphawa and Muang district are brackish-water area. The water is brackish.

3. fresh-water area

It covers the areas that are located next to brackish-water area. The water is fresh and can be consumed. The northern part of Amphawa and Bangkonthi are fresh-water area.

History

There is no historical evidence about the city being established. Archaeologists do not regard it as being an ancient relic nor historic spot of the previous era before Ayuddhaya period. It is assumed that Samutsongkhram might have been established in the Ayuddhaya period. According to the chronicle of Mr. Cebere, a diplomatic representative of France, there is important evidence that shows the existence of Maeklong in Ayudhaya period around 1687-1688 A.D. The modern Maeklong or Samutsongkhram province is a little province, 416 square kilometers, and is divided into 3 districts by its administration. There are Muang,

Bangkhonthi and Amphawa districts. There are around 200,000 people in this province which is composed of 36 sub-districts or 278 villages.

Climate

Most of climates are influenced from Depression storm and Typhoon storm. There are 3 seasons:

- summer : from the mid of February to the mid of May
- rainy season : from the mid of May to October
- winter : from November to the mid of February



Coconut Nursery

Exploring samutsongkhram

Local wisdom of people in Samutsongkhram Province

Local wisdom of fruit growers

Samutsongkhram province is fertile plain which is suitable for agricultural business especially fruit growing. Fresh fruit coming from the gardens in Samutsongkhram province is renowned for its good taste and high quality. Mae Klong River is a big source of water of habitat in this province. It is utilized by the growers for irrigating their gardens. They dig small canals to act as water gutters. This way of living make this province like a network of water route spread all over Samutsongkhram province. The localities learn from the nature of water up and down system to live and earn then hand down this local wisdom experience such as pattern of laying cultivation bed, time and season in utilizing fresh water, to the next generation for more than 100 years. It is continuity. In the past, there were many mixed- fruit garden such as mangosteen, longan, durian, betel palm, betel vine, coconut tree, and chili. Constructing a bog dam at Kanchanaburi province caused a decrease in the diversity of plantation in this area. Now, there are not various types of fruit planted in Samutsongkhram province.

The main types of fruit found at the present are coconut, pomelo, lichee.

Local wisdom of fishery



There are two types of fishery found in Samutsongkhram. Which are sea fishery and vernacular fishery.

Sea fishery attribute is catching fish in the sea by using a big boat. It takes a week or month or year in fishing.

Vernacular fishery attribute is using fish trap near the seashore. The most famous vernacular fishery is Poh (bamboo strake trap). The fisherman uses Poh in catching fish (Mackerel). The fisherman must have knowledgeable data about system of water, wind, life cycle and behavior of fish and the effect of tide up and down. Which are local people only who know these data well. However, this kind of vernacular fishery is hardly found in the present because of environment changing and decreasing fertility at the mouth of Mae Klong River.

The other interesting of fisherman local wisdom is boat building. They build a big boat and ship by using timber. Most of the building process is handmade. The boat body is not very strong and long lasting only, but it is still graceful also.

Most of fishermen are black skin, and stout. They always wear long sleeves shirt and Chinese trousers and general being bare foot.

The fishermen belief in holy thing such as tying color fabric at the prow of the boat, and praying to boat spirit before going out to the sea. They usually give a respect to Kom Luang Chum Porn Kate U Dom Sak and Chinese god because they believe that this thing will help them success and safe in sailing boat.

Local wisdom of rice farmer

Geographical feature of Samutsongkhram is wet flat land. It is suitable for growing rice. In the past, rice farmer grow rice in the irrigated channels between coconut beds. It does not have to plough the paddy. The rice farmers just use a small hoe to loosen soil. This rice growing method is practiced in wet season. But now, this practice no longer exists due to less of fresh water quantity. Anyway, we can see rice cultivation as general way done in other

parts of Thailand at Praknamdang , Wat pra du sub-district.

Way of living of rice farmer is helping neighbor to harvest rice without any paying. This is a cultural practice of the farmer group. Now, some parts of rice cultivation area are transformed to gourami pond.

Their tradition is first – time farming ceremony. This is believed that they will be good fortune whole the working season.



Salt Farm

Local wisdom of salt farm

Salt farm is the occupation that uses totally natural resources in samutsongkhram province.

Those are soil, water, wind, and sun therefore,

the salt farmer have to value of all these natural

resources. Water used in the salt farm will circulate to other salt field without waste water to the nature. They pay attention and are

patient in maintaining their salt farm from it is salt liquid until it becomes salt crystal. While salt liquid turn into spread of salt, the farmers have to use a special instrument (E-Run) to break salt sheet to a small crystal. After, they mound it in the line for convenient transporting. They use a thin, long wood and pave for walking in the salt farm when transporting salt to the barn.

Local wisdom of Coconut Palm Sugar



Boiling palm sugar

Coconut Palm Sugar, along both sides of Mae Klong – Bang Pae route,

the profession of making home-made palm sugar is quite important. At present, visitors often stop to see the stoves that are used in making palm sugar. There are many kinds of stoves (or Tao) that are used in making palm sugar, such as Tao Ta Waan, Tao Tan Dee, and Tao Thai Derm. In the morning, villagers climb a coconut tree to retrieve coconut nectar collected in containers made from cut-bamboo sections that were hung overnight from the coconut trees. The nectar is boiled in a large pan until it turns brown and dry. The boiling time is between 08.30. – 14.00. Some parts of the sugar palm could be made into a fresh palm juice, which is also a famous beverage.

Mon People

Mon people gradually immigrated to Thailand in Ayudhdhaya period. They worked for the Ayudhdhaya government as a result; the king gave them appropriate land for their houses. That land usually located on the bank of river.

For, Mon people at Mae Klong Basin always live along the bank of Mae Klong River. Especially, for Mon people in Samut Songkhram province there is no evidence proved when they migrated there. However, there was immigration of Mon people from Hong Sa Wa Dee city passing Three Pagodas check point. They came along Mae Klong River and settle at Potaram of Ratchburi province to Amphawa and Bang Ja Kleng and Bang Rua Huk.

Present, Mon people at Bang Ja Kleng and Bang Rua Huk are very similar to Thai people because the cultural mixture. Historic evidences left of Mon people are herbal inscription, book, sermon scripture, and sermon in Mon style.

Festival



Chak Pra Tradition

Chak Pra Tradition, The parade of Buddha image along the river is an important tradition

of this area. In this parade, the Buddha image is situated on the decorating boat. People then make merits and offer robes to the monks. Finally, there will be a boat race. Any boats that take the yellow flag on the winning pole first will be the winner. At the present, transportation route has been changed, the parade of the Buddha image seem to be inconvenient. Therefore, many temples situate the Buddha image at the hall in front of the temple for people to splash water on the Buddha image for making merit.

Paying homage to the replica of the Lord Buddha's footprint Tradition, at Bangkokphom temple will arrange this tradition yearly for local people and the nearby to show their respect and make merit.

Thai Lunar New Year Tradition, on this day people make merit and bring ashes of their ancestors to do a ceremonial rite performed by a Buddhist monk in honor of the dead.

Lichee festival, this festival will be arranged in April. There are demonstrating handicraft and selling agricultural products made within Amphawa.



Pomelo
Festival

Pomelo Festival, it will be arranged in August. Many pomelo orchard owners will bring pomelo and fruit to sell at special price. The visitors can take a look at local agricultural exhibition and the interesting things on this day.



Thai Kite festival, this festival is arranged at Wat Progsuthamaram on the early of March. There is a competition between Chula and Puk-Pao which is the traditional kite of Thailand.

Tradition of making merit, the most outstanding tradition of riverside community's lifestyle is offering food to monks paddling boat. Local people always prepare cooked

rice, various kind of condiment, sweet and fruits. Monks paddle a little boat to receive the offered food by stop by at the ladder of each house that there are people waiting with their foods in early morning every day. These offered food will be placed into the bowl in the boat. This is traditional belief and practice to devote the merits they gained with their parent or relatives who have already passed away.

Loy Kratong, in November of every year, at the date of fourteen-fifteen waxing moon and waning moon. People in Amphawa have tradition to float Kratong(the replica of lotus which made of banana leaf or paper) at canals and river. The purpose is to show respect to water spirit.

Songkran, it is Thai traditional New Year, on 13 th April, people in this area go to the temple to make a merit and devote a merit to their relative who have already died in the morning. Then young people and some adults go to join and enjoy Songkran festival at the temple that arrange special activities. Some temples will move the Buddha image to situate outside for people to splash water to gain a good fortune.

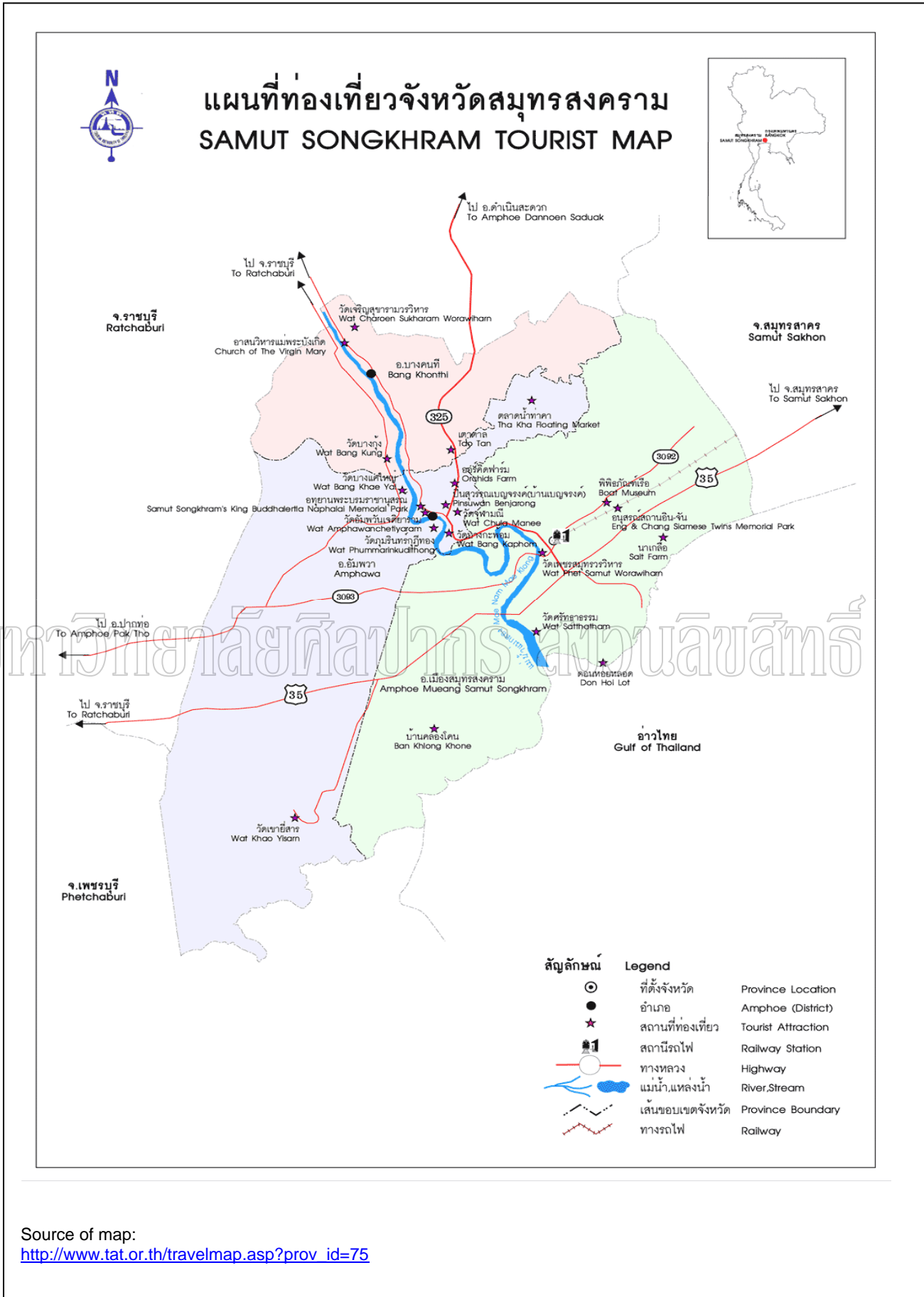
Magha Puja Day, This day is an important Buddhist day. It is held on a full moon day of February.

Buddhist people in Amphawa generally go to make merit at the temple nearby in the morning.

Next, they go to walk around the temple with the candle, flower, and joss stick in their hand in the evening.

Vesak Day, This day is a significant day of Buddhist. It is held on a full moon of May. There is a religious rite arranged in this day. People in Amphawa go to make merit at the temple. Then, they listen and practice Dhama, praying, concentration for their purified minds.

Asarahabucha Day, This day is another Buddhist day. It is held on a full moon day of July. Buddhists in Amphawa practice religious rite as others important Buddhist day. They go to perform merit making at the temple surrounding their houses. Some people do meditation and practice Dhama. Last, they always go to the temple with candle, joss stick and flower and walk around the temple in the evening.



Natural Destination in Samutsongkhram Province
Klong Muan Harn natural conservation camp

This is a perfect source of Mangrove forest and sea-shore bird. It is also a place for culturing aquatic animals. The governor of Bang-Kaew sub district arranges and supports activities related to conserve natural aquatic resources.

Khlong Khlon mangrove forest and Visiting at fishery villages

There are 7 villages in Klong khon sub-district but there are only 4 villages which are fishery villages. These four villages have around 400 households where located near Klongkhon , Klongpraktalay , Klongchong and Klongkod. All of these canals flow to Thai-Gulf at Klongkhon sub-district. Most of the Klongkhon villagers are shoreline fishermen. Examples of this occupation are catching ark shells, and catching small – sized shrimps (Keoy) for making shrimp paste. Keoy Ta Dum shrimp paste is the most famous kind of local product in this area. It is very tasty for cooking shrimp paste meals. Villagers have to spend 3-4 days in sailing further for 1-2 kilometers in catching shrimps. Then, they have to stop a week to wait for the new small-sized shrimps to arrive. The suitable time for catching small-sized shrimps is in the winter season (November-December). In this time, there are many small-sized shrimps for catching. Visitors can have a walk around the village on a small path. They will see drying out shrimps under the sun in front of villager's houses. If the visitors would like to sail out, they can rent boats of villagers to participate in shrimp catching or shoreline birds and mangrove forest sightseeing.

Don Hoi Lot

It is a bar of worm shells at the mouth of the Mae Klong River. The bar located amidst the bay can be seen during the dry season (April and May) only. It is not so far from the township area. To access the bar one can hire a longtailed boat from the Mae Klong Market Landing and the trip takes 45 minutes.

Worm Shells have 2 shells which resemble a straw and a muddy white meat. It lives in the muddy sand. Catching the worm shell is best done at low tide. The way to catch a worm shell is by using a little wooden stick dipped in lime and plaster mixture and sticking it into the worm shell's hole. The worm shell will be agitated by the mixture and will come to the surface and caught. It is not advisable to dump the lime and plaster mixture onto the ground as will likely kill all kinds of molluscs living there. The best time of the year to

catch the worm shells are during the months of March to May, when they are in season.

Don Hoi Lot is created by sedimentation of sandy soil or "Khee Ped Sand" as called by the locals. It occupies a vast area 3 Kilometres wide and 5 Kilometres long. There are two places: Don Nok, located at the mouth of Mae Klong Gulf which can be accessed by boat. The second is Don Nai, located at Chu Chi village's beach, Tambon Bang Cha Kreng and at Bang Bo Village's Beach, Tambon Bang Kaeo; which can be reached by car. This bar contains various species of mollusc such as Hoi Lai, Hoi Puk (Ridged Venus clam), Hoi Pak Ped, Hoi Khraeng (scallop), and most abundant is the of Hoi Lot (worm shells).

A very important site within the Chu Chi Village area at Don Hoi Lot is the Shrine of Prince Chumphon Khet-udomsak which is highly revered by all Thais. There are also restaurants and stalls selling a vast variety of local products such as fresh-dried worm shell, fresh-dried seafood, fish sauce, Khlong Khon shrimp paste, palm sugar, and palm juice, and many others. There are a plenty of restaurants and stalls selling a vast variety of seafood products. You can reached this famous tourist attraction by driving along Highway No. 35 and a 5 kms. access road on the left.



Shrine of Prince Chumphon Khet-udomsak

Cultural Destination in Samutsongkhram Province

The relation between Samutsongkram province and Chakri dynasty were close. The old house of Somdej Phra Amarintramad (the queen of King Rama I) and a birthplace of King Rama II and his queen Somdej Phra Srisuriyentramad located at Bangchang sub-district, Amphawa district. Moreover, queen Somdej Phra Srisuriyentramad is the mother of King Rama IV.



Ban Laem Temple
www.mae klongto day.com

Ban Laem or Phet Samut Worawihan Temple

The former name of Phet Samut Woravihara temple is "Sri Champa temple". According to history, in B.E. 2307 (1764) the Burmese invaded Phetburi city but Ayuddhaya's troops protected the city. Ban Laem people in Phetburi city migrated to escape from the Burmese and settled down at Mae Klong district, further up from Sri Champa temple, and called this village "Ban Laem", the same name as their former village in Phetburi city.

The people all pitched in to renovate Sri Champa temple and gave it the new name of "Ban Laem temple". Most of the Ban Laem people were fishermen. One day, they went to catch fish as usual using a net in the Mae Klong bay, two Buddha images were caught in the net: one was a seated image, another was a standing image. The sitting image of the Buddha was enshrined at Khao Ta Krau temple, Phetburi province. For the second standing image of the Buddha, the image was 1.67 metres high and holding an alms-bowl, unfortunately, the bowl could not be recovered. This Buddha image was enshrined at Ban Laem temple.

This temple was promoted to the status of royal temple of the class "Worawihan" and was granted the name of "Wat Phet Samut Worawihan" by the King. To replace the lost alms-bowl of Luang Pho Ban Laem, Prince Phanuphanwongworadej presented a blue glass-bowl that can still be seen today.

In the temple compound, there is a monk museum, exhibiting Buddha images, amulets from various periods, artifacts, antiques, and a pulpit from the Ayuddhaya period.

This temple is the biggest monastery and most important in Samut Songkhram Province. It is located in the town center. The main attraction of this temple is the revered Buddha image named "Luang Pho Wat Ban Laem" housed in the Ubosot. People come there to pay homage to "Luang Pho Wat Ban Laem", an old Buddha image enshrined in the chapel, and donate money for maintenance it. In front of Ban Laem temple, there is a pier of boats that you can hire it for a trip along the Mae Klong River to King Rama II Memorial Park and Damnoen Saduak Floating Market. Contact Mae Klong Travel Company (under the care of the Chairman of Samut Songkhram Chamber of Commerce) at 0-3471-3053, 0-1916-3494.

Mae Klong railway line

It is an ancient railway line of Thailand. Originally, it belonged to foreign private company which was Tajeen Railway Company Limited. This company got franchise from Thai government in the reign of King Rama V in building and operating this railway line. Its grand opening was held on 29 December 1904. When this company had run Mae Klong railway line for 40 years, the franchise duration was ended. This railway line was transferred to Thai government. It is a short railway line and still operates daily. The station is located at Muang Samutsongkhram district near the Mae klong market. Therefore, there are a lot of vendors spread their merchandise on canvases along the track. When the train is approaching the station, the vendors have to move away from the track. And once the train is gone they resume their activities quickly. This practice shows the harmonious and reciprocal way of life which impresses every passer-by.



Amphawan Chetiaram Temple

Amphawan Chetiaram Temple

Amphawan Chetiaram Temple locates at Amphawa sub-district, Amphawa district, Samutsongkhram province. It is next to King Rama II memorial park and far away from Mae Klong city about 6 kilometers. The access is on the highway number 325. It is the one in many royal temples of Thailand because it is the birthplace of King Rama II. The appearance of its architecture is early Rattanakosin period style. There are many ancient artifacts conserved inside.

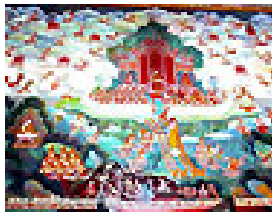
Somdejphra Amarintramad, queen of the King Rama I and mother of the King Rama II, ordered to build this temple for her mother named

Phra Roopsirisopachmahanaknaree (the former name is Sun). Next, King Rama IV or King Phrachomkao ordered to construct a new Pavilion and monk's cells. In the reign of King Rama V, this temple was very old and ruin so he ordered to renovate all over pavilion and construct a new chapel.

King Rama V went to this temple and contributed 4,000 Baths when he has a trip to Rachaburi province for renovation in 1909. After that, the King Rama IX and his queen went to perform the ceremony of presenting yellow robes to the Buddhist monks at the end of the Buddhist Lent and planted Po and Chan tree for being memorial thing in 1958.

Moreover, architecture style especially chapel and most of its components of this temple are artwork found in the early of Ayudhaya period. It is said that this chapel is very artistically decorated.

Chulamane Temple



Mural painting at the chapel of Chulamane temple
www.maeklongtoday.com



The chapel of Chulamane temple
www.maeklongtoday.com

This temple is far from Mae Klong city around 8 kilometers. It is on the highway number 325. It was the standing place of house of queen Amarintramad's parent and also it is a birthplace Queen Srisuriyentramad (King Rama II's queen). This ancient temple was constructed around at the end of King Prasatthong era of Ayudhaya period. It is assumed that Towkaewphaluck, master of Bangchang market who is an ancestor of Bangchang family are constructor.

The former name of this temple is Chaomaetip temple. The name of this temple is from the innovator's name that is Thanchaotip Watchalamane. There is a big wooden religious hall. The magnificent chapel was ornamented with valuable materials such as Naga headed-shaped horn adorned with multi-color glass that imported from Belgium, master pearl inlay window and its floor is paved with various color of marble. This Ubosot was built in the period of Luangphor (abbot) Nuang (Phrakru Kowitsamutkhun). Local people respected this abbot so much because he gave a good luck and cured a disease. Especially, his magic lemon leaf is believed that any patients who eat it they will get well and pregnant person

will deliver easily. So there are many people come from every where to pay respect this abbot and make a merit at this temple.

Satthatham Temple



www.maeklongtoday.com

For over two hundred years, Satthatham has been a place of pilgrimages as well as a religious center that contributed to the social and educational development of Mon community at Bang Cha Greng sub-district, Samutsongkhram province. It was established by Buddhist Mon refugees who fled Burma and settles here. Made of shiny golden teak, this Buddhist temple with its elegant design resembling a Chinese junk is inlaid with glittering mother of pearl. The center of attraction, its Ubosot has also been a part of the uniqueness of Thailand gracing the skyline of Don Hoi lot on the coastal area of gulf of Siam. The Ubosot features mural paintings, depicting the history Lord Buddha and Ramayana Epic. At the center is seated Phra Phuttachinarat, one of the kingdoms most respected Buddha image. Situated beside are seated the carved wooden statue of Luang Pho Baan Laem (the late much respected monk) and the Luang Pho Chub (the former temple abbot) Situated behind are seven Buddha images representing the seven days of the week. The ceiling is decorated in a traditional Thai design. Its outside surface and gallery are also inlaid with mother of pearl.



Phumarinkudeethong temple
www.watphummarin.com

Phumarinkudeethong temple

This temple located at the bank of Mae Klong River at the mouth of Prachachuen canal, Suanluang sub-district, Amphawa district. It is opposite to Amphawanchetiyaram Temple and the King Rama II memorial park.

It was constructed in early Rattanakosin period. There is an outstanding monk's cell which made of teak wood that Queen Amarintramad's parent supported money in building. Queen Amarintramad's parent is a rich couple which known as the ancestor of Bangchang family. This monk's cell is very beautiful decorated with many

valuable ancient materials inside. Furthermore, it displays some personal belongings of the King Rama I (the great King Putthayodphachulalok) and Queen Amarintramad when he was Longyokabut at Ratchaburi city.

Bang Kung Barrack



Bang Kung barrack is an ancient historic navy camp of Thailand. King Somdej Pratinang Suriyamarin (Eagkatas Monarch) ordered a navy troop to defend an enemy and set their camp at Bang Kung village. That why this camp is called Bang Kung barrack. This barrack's boundary includes Bang Kung temple area. This temple stands at the center of the barrack. As a result, this temple is the spirit center of this Navy troop also. After Thailand had to loose Ayuddhaya city to the enemy in 1767 AC, this barrack had no body on duty and it was deserted until the reign of King Taksin. King Taksin wants to redeem the capital city of Thailand from the enemy therefore; this barrack was recovered again by gathering of Chinese people from Rayong, Cholburi, Kancharaburi and Ratchaburi province. These Chinese people are volunteers being on duty in this barrack on behalf of King Taksin government. Therefore, this barrack was named Bang Kung Chinese soldier camp. Later, the enemy attacked Thailand by passing Kancharaburi province and enclosed this barrack. Then, the King Taksin commanded Pra Maha Montri (Boonma) to arrange the navy troop to help Chinese soldiers in defending the enemy. At that time, they can defeat the enemy. After the victory, this barrack had been deserted for 200 years. Now, this barrack are recovered and promoted to tourism destination of Samutsongkhram province.

Bodi tree covered chapel

It is an ancient chapel built in Ayuddhaya period. It is covered by four kinds of big trees that are Bodi, Ban Yan, Kai and Krang tree. These big trees help to reinforce the ancient chapel. Moreover, it makes this temple look more sacred influential. Inside the chapel, there is an ancient Buddha statue stand. This Buddha statue is called Luang Por Nil Ma Nee. In addition, there is mural painting which is Ayuddhaya skill depicting Buddha history. It is promoted to be an unseen in Thailand by TAT as well.

Bang Kung temple

Bang Kung temple is located at the opposite side of Bang Kung barrack. It is an ancient temple built in Ayuddhaya period. The interesting things in this temple are ancient herbal book, and fish sanctuary.

Embossed mural painting at Bangkokphom Temple

This temple locates at Amphawa sub-district, Amphawa district, Samutsongkhram province. There are many artistic artifacts and architectures within this temple. Moreover, there is four- footprints of Buddha which was built in Krungthonburi period.

At the interior of the Wihara decorated with old Buddha statues in the pointed frame, embossed mural painting depicted Buddha history and fellow who propagates Buddhism doctrine. Furthermore, this mural painting still describes pattern of garden and life style of Amphawa people.

Bang Khae Yai Temple

Located on the west bank of the Mae Klong River opposite the King Rama II Memorial Park, this temple houses beautiful mural paintings depicting a story about the Thai-Burmese wars. These paintings, completed during the reign of King Rama II, are some of the most important in Thailand. Green, white, red, black, blue and brown colored powder and glue were used. The value of these paintings lies in the skill of the artists and the historical background



The ancient chapel built in the Ayuddhaya period at Bang Khae Yai Temple

Bangkhae Noi Temple



Teak wood carved by Petchaburi skilled master at Bangkokhae Noi temple

Bangkhae Noi is a small temple located on the bank of Mae Klong River. Originally, 2411 B.E., Khunying Noi (Jui Wongsaroj) planned to construct a small Ubosot on a bamboo raft and bind the raft with a big tree on the river bank. The style of this

Ubosot is called Uthokkukakhaeppaseema. After, this Ubosot was moved to the earthen location by arranging of the second abbot – Phra a thi garn rode and supporting land of Khunying Noi. This temple covers an area around 8 Rais. Then it was established to official temple in 2418 B.E.

Next, the second Ubosot was set up in 2430 B.E. and changed to Mahaood (closed) style. There is only one door at the front and made of bricks and cement. The front shape looks like butterfly. It does not have Naga headed-shaped horn (decorations of the two ends of the temple's roof) and decorative leaf as Thai traditional belief.

Interesting things in this temple are:

1. The main Buddha image in Ubosot (It is Chinese art.)
2. The interior walls of the Ubosot were teak wood carved by Petchaburi skilled master depicting the history of ten lives of Buddha (Todsachad).

Moreover, its floors compose of 7 pieces of Takien wood planks.

Size of each piece is 39-40 inches width and 2 inches thick.

Bangnangliyai Temple

This temple is located on the bank of Mae Klong River. It is opposite of Amphawa district office. It is an ancient temple. It has no evident about the founder but it can be assumed from the style of Ubosot that it might be constructed in Sukhothai period. Its shape looks like a Chinese junk. There is only one entrance and no other exit which imply that no any monks here leave the monkhood.

At the beginning, there were 2 Wat Bangnangli-Wat Bangnangliyai and Wat Bangnanglinoi. Then, Wat Bangnanglinoi collapsed so some important things were moved to Watphummarin such as golden wood cell.

At the former, the area of Wat Bangnangliyai was named 'Tambolsanluang'. It was a place for execution.

The important things of this temple are:

- The standing Buddha image in style of holding an alms-bowl (named 'Luangphortakien')
- The main Buddha image in Ubosot.
- The Buddha image –named 'Luangphorsan'-was made of ratten.
- The royal pulpit for 4 monks.(it was moved to Watpetsamutworawiharn)

Yai Temple

This interesting temple is situated on the bank of Mae Klong River. It is an ancient temple created in the early Rattanakosin period. It is believed that the ancestor of Rat ta na kul se ree reung rit family was the founder. Originally, Longphorkanchan was the main Buddha image in the temple but it was disappeared. Its height is 2.10 metres and its chest width is 40 centimeters. Additionally, there are many ancient materials in the temple. The first town-hall of Samutsongkram was established at Wat Yai. Moreover, Amphawa people brought the big drum which they kept from the river in this temple.

Khaoyisarn Temple

It locates at Yisarn sub-district, Amphawa district. It is far from Samutsongkram town hall around 20 kilometers heading to Rama II road and then turn left.

It is not clear about establishing period of this ancient temple. Someone assumed that it might be Sukhothai art because there is a lot of "Tumpo"-an ancient jar. Somebody said that it might be the end of Sukhothai art. Somebody believes that it is Ayudhaya style. It is on the sedimentary rock-hillock. There is an annual festival at here on December. Moreover there are local spiritual center as Luangpusriracha shrine, local museum, fish-sanctuary Park and beautiful muddy shore view. All of them are valuable to conservation.

Cha roen suk kha ram Worawiharn temple



The beautiful chapel at this temple



The ancient building located in the boundary of this temple

This interesting temple locates at Bang nok kweag sub-district, Bang khon thi district. It is far from the Bang khon thi town around 5 kilometers. There is a fish sanctuary especially silver carp and golden carp. The visitors can be amused and pleased with feeding fish and sightseeing around there. The venerated Buddha image in this temple is Luang phor toa (one of the biggest laterite Buddha image in Mae Klong basin). The style of this Buddha image is Pangmanwichai of Sukhothai period. The scale of the image is 178 centimeters wide (measure from one knee to the other) and 208 centimeters high (measure from the seat to the crown).

The Nativity of our Lady, Cathedral Bang-Nok-Khuek



Beautiful gothic style Church

In the year 1835 A.D. Bishop Courvesy was installed by the Holy Father in Rome as the first Bishop of Siam, Asian Region, comprising Thailand, China, Laos, Cambodia, Malaysia, Myanmar, and Singapore. He invites Fr. Albrand who was very good in the Chinese language from Singapore to help with the pastoral work at Calvary Or Rosary church in Talad Noi in Bangkok, Thailand. On his missionary journey Fr. Albrand passed through the Maeklong River valley. On reaching a village in Simuen water canal, he found eight Chinese Catholic families who had moved from Calvary church and settled on this fertile plantation land. When Fr. Albrand was ordained Bishop of China, Fr. Dpond succeeded him according to Bishop Pauegua's delegation. In the year 1847 there were about 200 Catholics and they built a wooden church with a thatched roof on Mr. Francisco Ngai's land and named it Sala Daeng Church (red hall) or Raung Yao church (long canal branch) because the church was situated near the irrigation canal. In 1850 Fr. Martin acquired a piece of good land the Damnern Saduak canal which linked the Tajeen and Maeklong Rivers. He dedicated this in honor of Our Lady's Nativity. Now, we come to see how today's church was built. In the year 1980 Fr. Paulo Salmon, whose statue is in front of the parish residence, prayed and initiated the work of pouring the concrete. He undertook supervising the construction as well as raising funds from place as far away as Bangkok, Paris, Rome. After six years of god's kind providence he was able to celebrate the grand opening of February 11, 1896. All the old material had been removed to build a multipurpose hall that became Mary Help of Christians Chapel. What a marvelous sight this church is, built a century ago in beautiful gothic style. The wall are made of highly-heated clay brick coated with sugarcane molasses mixed into the lime. The colour of the exterior walls was created by the mixture of wood charcoal powder. The stained glass windows made by the Hector Co. from France, tale of the events from the Bible and the lives of the our lady.

Baan Phraya Sor (Fiddle house)

Visitors can go to see a process of producing fiddle and a puppet-show in the garden at Mr. Somporn Ketkaew's house, 43 moo.5 Brangprom, Bangkokthi, Samutsongkhram 75120. His house is divided into two parts. The first part is one-storey Thai traditional style house. The other part is two storied Thai style wooden house which used for craving his fiddles show, and teaching Thai musical instruments and showing puppets in traditional style. The rest area is used for planting various kinds of fruits such as Lychee, Maprang, mango and coconut. It is recommended that seeing puppet show must reserve in advance by phone at 034-761949. If visitors come there around February –April, they will enjoy with fruit season in his orchard. Praya Sor is the scarce kind of coconut. The special character is there are three knots at its shell which make resonant and soft sound. Mr. Somporn has planted Phraya Sor coconut trees about 20. Visitors can ask him to see this special coconut tree in his orchard.



Mr. Somporn Ketkaew with his fiddle

Benjarong House

This house produces Thai design pottery in five colours. It is located on Samutsongkhram-Bangpae road. It also is a shop for selling the five-color dishware pieces that are very artistic and show Thai art. This dishware is appropriate for being souvenir or decorated artifact in the house. All visitors can visit and take a look at the steps involved in five color pottery production.

Siamese cat house



Visiting living heritage as Siamese cat at 21, Moo 7, Khawoom sub-district, Amphawa district, Samutsongkhram province

There is a Siamese cat farm in a boundary of Khun Pricha Pukkabut' house. Khun Pricha is in love Siamese cat since he was child. He and his friend who love Siamese cat cooperate to set Siamese cat conservation group in 1986 A.D. Present, there are various kind of Siamese cat totally over 60. Khun Pricha allows tourists interested to visit. He also gives knowledge about Siamese cat to the tourists.

This place has a unique Siamese cat that has specific character of the original breed.

Khun Pricha takes three generations of cat in breeding to get original breed as Thai cat characteristics. Moreover, He also demonstrates a correct way in taking care of Siamese cat. He stated that :

“Originally, there are 23 breeds of original Siamese cat. But now there are only 4 original breeds left. That are Wi-Sian-Mat , Ko-Rad, Su-Pa-Luk and Kon-Ja. Wi-Sian- Mat has dark brown color at ears, foots, tail, nose, and reproduction organ. Ko-Rad is blue-grey. Su-Pa-Lux is copper color. And Kon-Ja is definitely black color and soft hair”.

Floating Market

There are several floating markets in the vicinity of Chagwat Samut Songkhram. A visitor can hire a boat from Mae Klong Market Landing to visit them. They are :

Bang Noi Floating Market

This floating market, located in the vicinity of Kradang-Nga Sanitary Area of Amphawa district takes place on the 3rd, 8th, and 13th days of both waxing moon and waning moon from 06.00 to 11.00 hours.

Tha Kha Floating Market



This floating market is a rendezvous of vendor boats that carry local food, vegetable, and fruit for selling and boat rental services-offer for travelling to the villages and fruit orchards around the market-at Tha Kha sub-district , 10 kms. from the town along Route NO. 325 and 5 kms. along an access road. The floating market takes place on the 2nd, 7th, and 12th days of both the waxing and waning moon of the Thai lunar month, and also operates on every Saturday and Sunday from 7.00 a.m. till noon.

The Visitors can go to the Tha Kha Floating Market by car, taking the Highway No. 325 (Samut Songkhram - Bang Pae), take a right turn at Km. 32 and proceed for another 5 Kilometres You can also take the local buses servicing the Mae Klong

– Damnoen Saduak Route and the Tha Kha - Don Sam Route from the market in town in front of the Thai Military Bank.

Amphawa Floating Market

In Front Of Amphawan Chetiyaram temple.This floating market, located in the vicinity of Amphawa district, Amphoe Amphawa, takes place on Friday, Saturday, and Sunday from 06.00p.m to 09.00 p.m.

Museum



The building of King Rama II museum

King Rama II memorial park

King Rama II museum was located at King Rama II memorial park which was in the same area Amphawan temple in Samutsongkhram province.(The area of park is used to be a part of Queen Amarindaramas (King Rama II's mother) house's garden and the area of Amphawanchetiyaram temple located is used to be a location of her house.) King Rama II museum was built for being a memorial of King Rama II birth place so, this museum is the symbol of King Rama II and his activities especially the famous poetry such as Krai Tong, Sang Tong. Moreover, around the museum, it is a botanical garden, which has a rare coconut tree and plants mentioned in poetry written by King Rama II. Furthermore, in February Princess Maha chakri Sirindhorn will go to see Khon drama (mask play) at the open-air theatre in front of the museum every year. On that day, there are many shops demonstrated and sold cultural Thai food mentioned in poetry written by King Rama II.

The artfully landscaped 4-acre park was the birthplace of King Rama II and, enjoys a riverine setting fronting the Maeklong River, amid an area laced with canals and, minor waterways, and best know for its lush tropical orchards, mangroves, vineyard, orchid farms and novel floating markets.

Ing-Chan Siamese Twin statue



This place is located at Moo.4, Ladyai sub-district, Muang district. It is far from Samutsongkhram town-hall around 3 kilometers on the highway number 3092.

Ing-Chan twin are the first Siamese twin that is well-known around the world. They have lived for 63 years-old. Their lives are interesting to study. They were born at Mae Klong sub-district near the mouth of Mae Klong canal. They live everyday lives like the local people. They traveled to the U.S.A and lived there earning money in a circus. They became rich people and died in U.S.A. They are ancestors of the Bungker family.

Their place is built to be memorial place for their prestige as because of them Thailand is known to the foreigner. It stands in the same area of boat museum. Their bonze statue is one and a half times real size. Now Samutsongkhram province has improved the setting around the commemoration so that people may relax in an attractive place.

Dao-Dong local museum at Dao- Dong temple

There are many ancient local artifacts which have been displayed in this museum. Examples of these ancient materials are five-colored pottery (Benjarong), china with designs in indigo blue, tea sets, golden cuspidor, ancient tool for pressing cloths which using in royal court, various kinds of lamps, King Rama V style food carrier, lotus petal- shaped tray, celadon, star fruit - designed jug, ancient Thai-monetary coins. There are also other ancient materials which reflect to local wisdom of people in this area. It shows local craftsman skill and medicine knowledge such as masked play model, Thai-ancient book, herbal pharmacopeia and astrological text. This museum is located at abbot cell in Dao Dong temple, Klongkern, Muang, Samutsongkhram. It was divided into two parts. One display ancient secular materials of locality used and the other one display Buddhism artifacts.

Ban Yi Sarn museum



Opening hour: 9.00a.m-15.00p.m on Saturday-Sunday (closed day is on Buddhist day of worship in Lent period)

According to cooperation of locality and Yi Sarn temple, Ban Yi Sarn museum was arranged for displaying an ancient belonging of the temple and locality. These artifacts are displayed at Sara Kanplian (meeting hall) of the Yi Sarn temple for people interested. Next, Pra Kru Samut Wisutikhun abbot donated his money to restore that Sara Kanplian and promote to local museum. He also has get help from historic, archaeological scholar in recording all museum pieces in this local museum.

The scholar analyzes that Yi Sarn community could be established in Ayuddhaya period. The museum pieces displayed are as the following: The second storey – there are replicas depicting evolution, developing of Yi Sarn community. Data in displaying is brought from the historic evidences found in the community such as pattern and design and material of Buddha's head, seat of sermon, boundary stone, scripture box, local ritual and belief related to Sri Ra Cha shrine, Pho (local water container), and mural painting of Buddha history.

The first storey – It is displaying of local way of life of Yi Sarn people such as replica of producing Klong Klang charcoal which is primitive occupation of this community. This kind of charcoal is well known as a good quality charcoal. Moreover, there are local instruments used in way of living for instance herb, herbal tools, trays, plates and dishes.

Tangseumha museum

The owner of Tung Seam Ha Museum is Khun Tawatchai Pisretcharasai. He accumulated many significant local heritages related to Mae Klong Basin. He started local artifacts collecting when he was 26 years old. At that time, He saw some ancient artifact traders from Bangkok traveled to Koh Khaw temple. There were about 10 ships sailed from the old city (Ayudhaya) and stopped at this temple to find out underwater ancient artifacts in Mae Klong River. Khun Tawatchai 's house was located close to this temple and sold fuel to a passing ships. Then, he though to be an ancient artifact trader in the future so, firstly he began to buy a sugar jar in 1983 A.D. He have bought and sold these underwater ancient artifacts for a year. Eventually, he took 3-4 years to learn techniques in considering ancient artifacts. He collected a lot of ancient artifact. He fell appreciated and has sense of belonging. He never sold it again after that. He only buy and collect it. The example of these artifacts is terracotta pottery, Sugar jar, Ta-non pottery, etc. Now, there are over 2,000 pieces. It is variety of ancient artifacts including its pattern and design. He never thinks to arrange a museum before. One day, he has a space in his house and arranges these artifacts to tidy. He fell happy to see a lot of ancient artifact. He give an opportunity to the interest to visit and learn more ancient heritage of

Mae Klong River. He wants to keep these valued artifacts to the new generations. .

There are many ancient artifacts besides the above things displayed in this local museum for the interested people. 80% of these artifacts are found in Mae Klong River, Bang Noi canal, and Amphawa canal. The most quantity is found at Bang Kung Camp which is the historic place of Thailand.

Interesting activities



Boat tour

From Mueang Samut Songkhram town, visitors could travel by boat to see scenic views of Mae Klong riverside. Along the banks of the Mae Klong, there are coconut groves and ancient style Thai houses, which are rare nowadays, in the areas of Kwaie Om sub-district and Muang Mai sub-district. The adjacent areas of Amphawa district and Bang Khonthi district features lychee orchards. The lychee contest is held yearly from April to May.

Watching Fireflies

One of popular night attraction is to watch fireflies. In the evening along this stretch of the river which is almost entirely dark and distant from homes and commercial areas, the wooded river bank is home to fireflies that glow spectacularly. According to the boat driver, waning moon nights are the best times to watch these fiery insects as the sky is dark with not much light interference. However, waxing moon nights, when we paid the visit, were not too bad after all. Although fireflies were not glowing on every tree, one or two bushes were illuminated in a dancing light formation that went on and off.

Local cuisine

Too Fish (Mackerel)

There is annually Too fish festival arranged at the Samutsongkhram province town hall. Too fish is the famous local product of Samutsongkhram province. There are both fresh Too fish and stream Too fish. This kind of fish is well known as a good taste, and soft meat. It is a unique food of this province. It is laid in basket that made of woven bamboo strips. The interesting way to contain this fish in the basket is its head bone is broken and pull down artistically. Examples of Too fish menu are grilled Too fish with sour and sweet paste,

fried Too fish with chilli paste, Tom Yum Too fish, green curry Too fish, and Yum Too fish

Thai –traditional style desserts

Making Thai –traditional style desserts of Samutsongkhram people is very unique and delicious. They use authentic coconut sugar as an ingredient. Moreover, they try to retrace traditional menu from King Rama II's literary works and want to maintain Thai culinary heritage. We can find this traditional cuisine at Ban Kanom Thai Group in Amphawa district.



Too Fish (Mackerel)
www.maeklongtoday.com



How to get there

There are 3 main routes to Samut songkhram Province :

By Car

From Bangpakaew T-intersection onto the Thonburi - Paktho Road, take along Highway No. 35, through Mahachai - Naklua intersection, at Km. 64, turn right into Mueang Samut Songkhram.

By Bus

The Transport Co., Ltd. services Bangkok - Samut Songkhram buses daily from the Southern Bus Terminal on Baromrajonnani Road. Call at 0-2435-5031 for air-conditioned buses and at 0-2434-5557-8 for non-air conditioned buses. Website: www.transport.co.th

By Train

From Wongwianyai Railway Station, there are daily Bangkok - Samut Songkhram trains. Get off at Samut Sakorn Province Railway Station, take a boat to Ban Laem Railway Station and get on the train to Samut Songkhram. You can also take a train from Wongwianyai Railway Station, and get off at Mahachai Railway Station and take a bus to Samut Songkhram. Call Wongwianyai Railway Station at 0-2465-2017 for more information. Website: www.srt.or.th

Accommodation**Homestay**

- Baan Mae-ar-rom (Amphawa, Amphawa, Samutsongkhram), phone no.01-8566861
- Paipongpang Homestay (Paipongpang, Amphawa, Samutsongkhram), phone no. 034-717510, 01-4037907
- Baan Tha-ka (Tha-ka, Amphawa, Samutsongkhram), phone no.034-766123, 034-766094
- Baan Huahard (Muangmai, Amphawa, Samutsongkhram), phone no.034-735073
- Baan Supanee (at the backward of Watsadej, Kwae-oom, Amphawa, Samutsongkhram), phone no.034-735107
- Kumsangthong (at Soi Watlungka, Samutsongkhram-Bangpae Road), phone no.034-752087,01-9174362
- Chaowlay (50/6 moo.6 Banprok, Muang, Samutsongkhram), phone no.034-752618
- Baan Chomduean (Soi Watchancharensuk, Samutsongkhram-Bangpae Road), phone no.034-752200-1
- Baan Taihard resort and water sport (Taihard, Muang, Samutsongkhram), phone no. 034-7677220-4
- RuanKradung-nga (Kradung-nga, Bangkonthi, Samutsongkhram),phone no.01-8572921, 034-761625
- Baan Suansongkru (Kradung-nga, Bangkonthi, Samutsongkhram),phone no.01-4230622, 034-738066
- Baan Maihoam (Banprok, Muang, Samutsongkhram), phone no.05-9060011, 06-8088000
- Baan Loongkhan (Muang, Samutsongkhram), phone no. 06-1727225, 034-714770
- Baan Ruarimklong (Muang, Samutsongkhram), phone no. 01-8235544, 034-767299
- Baan Maelumpoo (Taihard, Muang, Samutsongkhram), phone no. 01-6577412, 034-736040
- Baan Ruanpen (Suanluang, Amphawa, Samutsongkhram), phone no. 01-7933499, 034-751468
- Baan Suksawate (Klongkern, Muang, Samutsongkhram), phone no. 01-8744814, 034-717139
- Baan Suanrimnum (Ladyai, Muang, Samutsongkhram), phone no. 034-717761
- Baan Rimklong (Banprok, Muang, Samutsongkhram), phone no.034-7525775, 09-1702904
- Baan Pensurus (Muangmai, Amphawa, Samutsongkhram), phone no.034-753301-2, 01-6106513
- Baan Suanruanthai (Thaka, Amphawa, Samutsongkhram), phone no. 034-766323, 06-7898130
- Baan Dalah (Suanluang, Amphawa, Samutsongkhram), phone no. 034-751023, 01-7935560
- Ruansuanwanjan, phone no. 01-7533237, 07-1610960
- Baan Bunanrak (Bangkare, Amphawa, Samutsongkhram), phone no. 09-7862942, 01-7050661
- RuanKungrublom (Suanluang, Amphawa, Samutsongkhram), phone no. 034-751344, 01-9435751
- Baan Ruknum-rimklong, phone no.01-8572012, 01-0087778
- Baan Suanlanna ,phone no. 034-751129, 04-8003240, 07-0265008
- Baan Suanamphawa, phone no.034-751-604, 034-752-678, 06-7709874
- Baan Thipsuanthong, phone no.034-730095, 01-8163077, 01-7152248
- Baan Klangsuan, phone no.01-697-3817, 06-3440726
- Baan Subkasem ,phone no.01-3712099, 09-2389985, 034-752305
- Baan Suansriwara , phone no.07-1119500, 034-765018
- Baan Suanpuangthong ,phone no.01-5864376, 034-761110
- Baan Suanrak , phone no.01-2868717, 034-761743
- Baan Chidchon ,phone no.09-9949844, 01-3198663
- Baan Suansukcharoen, phone no.01-3715231, 034-762744
- Baan Suanmanowechphan , phone no.01-3378668, 01-8059748
- Baan Suankhunyaai, phone no.09-0278659, 034-730659
- Baan Phiromsumrit, phone no. 034-730205
- Baan Saisanit ,phone no. 06-7619960, 09-9281738
- Ruanroynum Baan Kammatep ,phone no.05-0641635, 01-0164167
- Baan Supanee ,phone no.09-5205023, 034-735107
- Baan Putaklom , phone no.01-8543288, 09-5122837

Hotel

- Naracort : Phraram2 road, Km.56, Muang, Phone no. 034-16718-9
- Alongkorn 1 : Kasemsukhum road, Muang, Phone no.034-711017
- Alongkorn 2: Kasemsukhum road, Muang, Phone no.034-711709
- Maeklong Hotel : Petsamut road, Muang, Phone no. 034-711025
- Thaisawad : 524-526 Petchsamut Rd. Mae-Klong subdistrict, Tel.034-711615 ,non-aircondition rooms with bathroom (120 Baht per room)

Restaurant

Mae Klong district

1. Jin Da restaurant tel.034-711350, 034-715825-6
2. Sa Wai restaurant tel. 034-711190
3. Nai Kae restaurant tel.034-712222
4. Sab E Li restaurant tel. 034-716016
5. New Peng Luang restaurant tel.034-712413
6. Tiam restaurant tel. 034-712427
7. Lung Khan restaurant tel. 034-714718
8. Thep Ni Mitt restaurant tel. 034-713714
9. Khun Lin restaurant tel. 034-714384
10. Puan restaurant tel. 034-714816
11. Su Ki Chern Chern restaurant tel. 034-712414
12. Bann Rao restaurant
13. Rean Wa Ree restaurant tel. 034-711816
14. Dang restaurant tel. 034-712077
15. Po. Sirin restaurant tel. 034-716687
16. Huan Hu Cha lam restaurant tel. 034-714819
17. Khiang Tah la restaurant tel.034-723680-3
18. Khua Lai Khram restaurant tel.034-715764
19. Som Nuk restaurant tel. 034-716643
20. Wat Noi Sang Chan tel.034-716661
21. Rim Khuen restaurant tel. 034-732923
22. Chao La restaurant
23. Rean Lah Or restaurant tel.034-718599, 09-9197868
24. Rean Na Tee restaurant tel. 01-8914431
25. Klong klon fisf noodle restaurant tel. 01-6428665
26. Khun Pao restaurant
27. Khua So Pa restaurant
28. I-Sarn Classic restaurant

Amphawa district

1. Nong Oom restaurant tel.034-751209
2. Porn Sa wan restaurant tel. 034-751048
3. Chang Pueng restaurant tel. 034-725541, 01-4983269
4. Bua Ma Ree restaurant tel. 034-725801

Bang Khon Ti district

1. Sino Phat tra restaurant
2. Tran tip restaurant

Example of brochure for short visit Getting to know Samutsongkhram



General background

Samutsongkhram province is located in the lower part of the central region of Thailand. Its latitude is between 13-14th degree north and longitude is 99-101th degree western. The former name of Samutsongkhram province is Maeklong. Its name comes from the attribution of geography, which is the location that Maeklong River runs through. Samutsongkhram province is around 70 kilometers west of Bangkok. In fact, Maeklong is a more familiar name than Samutsongkhram. Thai people who live in other regions know this province as Maeklong. The modern Maeklong or Samutsongkhram province is a little province, 416 square kilometers, and is divided into 3 districts by its administration. There are Muang, Bangkhonthei and Amphawa districts

Borders

North:	Ratcha Buri
South:	Phet Buri
East:	Samut Sakhon
West:	Phet Buri and Ratcha Buri

Distance from Samut Songkhram city to its districts

Amphawa	6 kms.
Bang Khonthei	12 kms.

Distance from Samut Songkhram city to nearby Provinces

Phetcha Buri	67 kms.
Ratcha Buri	45 kms.
Samut Sakhon	36 kms.

Climate

Most of climates are influenced from Depression storm and Typhoon storm. There are 3 seasons:

- summer : from the mid of February to the mid of May
- rainy season : from the mid of May to October
- winter : from November to the mid of February



Coconut Nursery

Exploring samutsongkhram Local wisdom of people in Samutsongkhram Province

Local wisdom of fruit growers

Samutsongkhram province is fertile plain which is suitable for agricultural business especially fruit growing. Fresh fruit coming from the gardens in Samutsongkhram province is renowned for its good taste and high quality. The growers dig small canals to act as water gutters. This way of living make this province like a network of water route spread all over Samutsongkhram province. In the past, there were many mixed- fruit garden such as mangosteen, longan, durian, betel palm, betel vine, coconut tree, and chili.

Now, there are not various types of fruit planted in Samutsongkhram province. The main types of fruit found at the present are coconut, pomelo, lichee.

Local wisdom of fishery



There are two types of fishery found in Samutsongkhram. Which are sea fishery and vernacular fishery.

Sea fishery attribute is catching fish in the sea by using a big boat. It takes a week or month or year in fishing.

Vernacular fishery attribute is using fish trap near the seashore. The most famous vernacular fishery is Poh (bamboo strake trap). The fisherman uses Poh in catching fish (Mackerel).

The fisherman must have knowledgeable data about system of water, wind, life cycle and behavior of fish and the effect of tide up and down. Which are local people only who know these data well. However, this kind of vernacular fishery is hardly found in the present because of environment changing and decreasing fertility at the mouth of Mae Klong River.



Salt Farm

Local wisdom of salt farm

Salt farm is the occupation that uses totally natural resources in samutsongkhram province.

Those are soil, water, wind, and sun therefore, the salt farmer have to value of all these natural resources. Water used in the salt

farm will circulate to other salt flied without waste water to the nature.

Local wisdom of Coconut Palm Sugar



Boiling palm sugar

Coconut Palm Sugar, along both sides of Mae Klong – Bang Pae route, the profession of making home-made palm sugar is quite important. At present, visitors often stop to see the stoves that are used in making palm sugar. There are many kinds of stoves (or Tao) that are used in making palm sugar, such as Tao Ta Waan, Tao Tan Dee, and Tao Thai Derm. In the morning, villagers climb a coconut tree to retrieve coconut nectar collected in containers made from cut-bamboo sections that were hung overnight from the coconut trees. The nectar is boiled in a large pan until it turns brown and dry. The boiling time is between 08.30. – 14.00. Some parts of the sugar palm could be made into a fresh palm juice, which is also a famous beverage.

Festival in Samutsongkhram



Chak Pra Tradition

Songkran, it is Thai traditional New Year, on 13 th April, people in this area go to the temple to make a merit and devote a merit to their relative who have already died in the morning. Then young people and some adults go to join and enjoy Songkran festival at the temple that arrange special activities. Some temples will move the Buddha image to situate outside for people to splash water to gain a good fortune.

Chak Pra Tradition, The parade of Buddha image along the river is an important tradition of this area. In this parade, the Buddha image is situated on the decorating boat. People then make merits and offer robes to the monks. Finally, there will be a boat race. Any boats that take the yellow flag on the winning pole first will be the winner.

Paying homage to the replica of the Lord Buddha's footprint Tradition, at Bangkokphom temple will arrange this tradition yearly for local people and the nearby to show their respect and make merit.

Lichee festival, this festival will be arranged in April. There are demonstrating handicraft and selling agricultural products made within Amphawa.



Pomelo Festival

Pomelo Festival, it will be arranged in August. Many pomelo orchard owners will bring pomelo and fruit to sell at special price. The visitors can take a look at local agricultural exhibition and the interesting things on this day.



Thai Kite festival, this festival is arranged at Wat Progsuthamaram on the early of March. There is a competition between Chula and Puk-Pao which is the traditional kite of Thailand.

Loy Kratong, in November of every year, at the date of fourteen-fifteen waxing moon and waning moon. People in Amphawa have tradition to float Kratong(the replica of lotus which made of banana leaf or paper) at canals and river. The purpose is to show respect to water spirit.

Natural Destination in Samutsongkhram Province

Khlong Khlon mangrove forest and Visiting at fishery villages

Fishery villages around 400 households located near Klongkhon , Klongpraktalay , Klongchong and Klongkod. All of these canals flow to Thai-Gulf at Klongkhon sub-district. Most of the Klongkhon villagers are shoreline fishermen. Examples of this occupation are catching ark shells, and catching small – sized shrimps (Keoy) for making shrimp paste. Keoy Ta Dum shrimp paste is the most famous kind of local product in this area. It is very tasty for cooking shrimp paste meals. If the visitors would like to sail out, they can rent boats of villagers to participate in shrimp catching or shoreline birds and mangrove forest sightseeing.

Don Hoi Lot

It is a bar of worm shells at the mouth of the Mae Klong River. The bar located amidst the bay can be seen during the dry season (April and May) only. It is not so far from the township area. To access the bar one can hire a longtailed boat from the Mae Klong Market Landing and the trip takes 45 minutes.

Worm Shells have 2 shells which resemble a straw and a muddy white meat. It lives in the muddy sand. The best time of the year to catch the worm shells are during the months of March to May, when they are in season.

Don Hoi Lot is created by sedimentation of sandy soil or "Khee Ped Sand" as called by the locals. It occupies a vast area 3 Kilometres wide and 5 Kilometres long.



Shrine of Prince Chumphon Khet-udomsak

A very important site within the Chu Chi Village area at Don Hoi Lot is the Shrine of Prince Chumphon Khet-udomsak which is highly revered by all Thais. There are also restaurants and stalls selling a vast variety of local products such as fresh-dried worm shell,

fresh-dried seafood, fish sauce, Khlong Khon shrimp paste, palm sugar, and palm juice, and many others

Cultural Destination in Samutsongkhram Province



Ban Laem Temple
www.maklongto.com

Ban Laem or Phet Samut Worawihan Temple

This temple is the biggest monastery and most important in Samut Songkhram Province. It is located in the town center. The main attraction of this temple is the revered Buddha image named "Luang Pho Wat Ban Laem" housed in the Ubosot. People come there to pay homage to "Luang Pho Wat Ban Laem", an old Buddha image enshrined in the chapel, and donate money for maintenance it. In the temple compound, there is a monk museum, exhibiting Buddha images, amulets from various periods, artifacts, antiques, and a pulpit from the Ayudhaya period.

there is a pier of boats that you can hire it for a trip along the Mae Klong River to King Rama II Memorial Park and Damnoen Saduak Floating Market. Contact Mae Klong Travel Company (under the care of the Chairman of Samut Songkhram Chamber of Commerce) at 0-3471-3053, 0-1916-3494.

Mae Klong railway line

It is an ancient railway line of Thailand. Originally, it belonged to foreign private company which was Tajeen Railway Company Limited. This company got franchise from Thai government in the reign of King Rama V in building and operating this railway line. Its grand opening was held on 29 December 1904. When this company had run Mae Klong railway line for 40 years, the franchise duration was ended. This railway line was transferred to Thai government. It is a short railway line and still operates daily. The station is located at Muang Samutsongkhram district near the Mae klong

market. Therefore, there are a lot of vendors spread their merchandise on canvases along the track. When the train is approaching the station, the vendors have to move away from the track. And once the train is gone they resume their activities quickly. This practice shows the harmonious and reciprocal way of life which impresses every passer-by.



Amphawan
Chetiaram
Temple

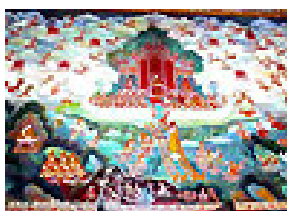
Amphawan Chetiaram Temple

Amphawan Chetiaram Temple locates at Amphawa sub-district, Amphawa district, Samutsongkhram province. It is next to King Rama II memorial park and far away from Mae Klong city about 6 kilometers. The access is on the highway number 325. It is the one in many royal temples of Thailand because it is the birthplace of King Rama II. The appearance of its architecture is early Rattanakosin period style. There are many ancient artifacts conserved inside.

Somdejphra Amarintramad, queen of the King Rama I and mother of the King Rama II, ordered to build this temple for her mother named Phra Roopsirisopachmahanaknaree (the former name is Sun). Next, King Rama IV or King Phrachomkao ordered to construct a new Pavilion and monk's cells. In the reign of King Rama V, this temple was very old and ruin so he ordered to renovate all over pavilion and construct a new chapel.

Moreover, architecture style especially chapel and most of its components of this temple are artwork found in the early of Ayudhaya period. It is said that this chapel is very artistically decorated.

Chulamane Temple



Mural painting at the chapel of Chulamane temple
www.maeklongtoday.com



The chapel of Chulamane temple
www.maeklongtoday.com

This temple is far from Mae Klong city around 8 kilometers. It is on the highway number 325. It was the standing place of house of queen Amarintramad's parent and also it is a birthplace Queen Srisuriyentramad (King Rama II's queen). This ancient temple was constructed around at the end of King Prasatthong era of Ayudhaya period. It is assumed that Towkaewphaluck, master of Bangchang market who is an ancestor of Bangchang family are constructor.

There is a big wooden religious hall. The magnificent chapel was ornamented with valuable materials such as Naga headed-shaped horn adorned with multi-color glass that imported from Belgium, master pearl inlay window and its floor is paved with various color of marble. This Ubosot was built in the period of Luangphor (abbot) Nuang (Phrakru Kowitsamutkhun). Local people respected this abbot so much because he gave a good luck and cured a disease.

Satthatham Temple



www.maeklongtoday.com

For over two hundred years, Satthatham has been a place of pilgrimages as well as a religious center that contributed to the social and educational development of Mon community at Bang Cha Greng sub-district, Samutsongkhram province. It was established by Buddhist Mon refugees who fled Burma and settles here. Made of shiny golden teak, this Buddhist temple with its elegant design resembling a Chinese junk is inlaid with glittering mother of pearl. The center of attraction, its Ubosot has also been a part of the uniqueness of Thailand gracing the skyline of Don Hoi lot on the coastal area of gulf of Siam. The Ubosot features mural paintings, depicting the history Lord Buddha and Ramayana Epic. At the center is seated Phra Phutthachinarat, one of the kingdoms most respected Buddha image.



Phumarinkud
eethong
temple
www.watphu
mmarin.com

Phumarinkudeethong temple

This temple located at the bank of Mae Klong River at the mouth of Prachachuen canal, Suanluang sub-district, Amphawa district. It is opposite to Amphawanchetiyaram Temple and the King Rama II memorial park.

It was constructed in early Rattanakosin period. There is an outstanding monk's cell which made of teak wood that Queen Amarintramad's parent supported money in building. Queen Amarintramad's parent is a rich couple which known as the ancestor of Bangchang family. This monk's cell is very beautiful decorated with many valuable ancient materials inside. Furthermore, it displays some personal belongings of the King Rama I (the great King Putthayodphachulalok) and Queen Amarintramad when he was Longyokabut at Ratchaburi city.

Bang Kung Barrack



Bang Kung barrack is an ancient historic navy camp of Thailand.

In the reign of King Taksin, King Taksin wants to redeem the capital city of Thailand from the enemy therefore; this barrack was recovered again by gathering of Chinese people from Rayong, Cholburi, Kanchanaburi and Ratchaburi province. These Chinese people are volunteers being on duty in this barrack on behalf of King Taksin government. Therefore, this barrack was named Bang Kung Chinese soldier camp. Later, the enemy attacked Thailand by passing Kanchanaburi province and enclosed this barrack. Then, the King Taksin commanded Pra Maha Montri (Boonma) to arrange the navy troop to help Chinese soldiers in defending the enemy. At that time,

they can defeat the enemy. After the victory, this barrack had been deserted for 200 years. Now, this barrack are recovered and promoted to tourism destination of Samutsongkhram province.

Bodi tree covered chapel

It is an ancient chapel built in Ayuddhaya period. It is covered by four kinds of big trees that are Bodi , Ban Yan , Kai and Krang tree. These big trees help to reinforce the ancient chapel. Moreover, it makes this temple look more sacred influential.

Inside the chapel, there is an ancient Buddha statue stand. This Buddha statue is called Luang Por Nil Ma Nee. In addition, there is mural painting which is Ayuddhaya skill depicting Buddha history. It is promoted to be an unseen in Thailand by TAT as well.

Bang Kung temple

Bang Kung temple is located at the opposite side of Bang Kung barrack. It is an ancient temple built in Ayuddhaya period. The interesting things in this temple are ancient herbal book, and fish sanctuary.

Embossed mural painting at Bangkokphom Temple

This temple locates at Amphawa sub-district, Amphawa district, Samutsongkhram province. There are many artistic artifacts and architectures within this temple. Moreover, there is four- footprints of Buddha which was built in Krunghonburi period.

At the interior of the Wihara decorated with old Buddha statues in the pointed frame, embossed mural painting depicted Buddha history and fellow who propagate Buddhism doctrine. Furthermore, this mural painting still describe pattern of garden and life style of Amphawa people.

Bangkhae Noi Temple



Teak wood carved by Petchaburi skilled master at Bangkhae Noi temple

ago in beautiful gothic style. The wall is made of highly-heated clay brick coated with sugarcane molasses mixed into the lime. The colour of the exterior walls was created by the mixture of wood charcoal powder. The stained glass windows made by the Hector Co. from France, tale of the events from the Bible and the lives of the our lady.

Bangkhae Noi is a small temple located on the bank of Mae Klong River. Originally, 2411 B.E., Khunying Noi (Jui Wongsaraj) planned to construct a small Ubosot on a bamboo raft and bind the raft with a big tree on the river bank. The style of this Ubosot is called Uthokkukakhaeppaseema. After, this Ubosot was moved to the earthen location by arranging of the second abbot – Phra a thi garn rode and supporting land of Khunying Noi. This temple covers an area around 8 Rais. Then it was established to official temple in 2418 B.E.

Interesting things in this temple are:

1. The main Buddha image in Ubosot (It is Chinese art.)
2. The interior walls of the Ubosot were teak wood carved by Petchaburi skilled master depicting the history of ten lives of Buddha (Todsachad).

Moreover, its floors compose of 7 pieces of Takien wood planks.

Size of each piece is 39-40 inches width and 2 inches thick.

The Nativity of our Lady, Cathedral Bang-Nok-Khuek



Beautiful gothic style Church

This church was built in the year 1980 Fr. Paulo Salmon, whose statue is in front of the parish residence, prayed and initiated the work of pouring the concrete. He undertook supervising the construction as well as raising funds from place as far away as Bangkok, Paris, Rome. After six years of god's kind providence he was able to celebrate the grand opening of February 11, 1896. What a marvelous sight this church is, built a century

Cultural attractive places in Samutsongkhram Benjarong House

This house produces Thai design pottery in five colours. It is located on Samutsongkhram-Bangpae road. It also is a shop for selling the five-color dishware pieces that are very artistic and show Thai art. This dishware is appropriate for being souvenir or decorated artifact in the house. All visitors can visit and take a look at the steps involved in five color pottery production.

Siamese cat house



Visiting living heritage as Siamese cat at 21, Moo 7, Khawoom sub- district, Amphawa district, Samutsongkhram province

There is a Siamese cat farm in a boundary of Khun Pricha Pukkabut' house. Khun Pricha is in love Siamese cat since he was child. He and his friend who love Siamese cat cooperate to set Siamese cat conservation group in 1986 A.D. Khun Pricha allows tourists interested to visit. He also gives knowledge about Siamese cat to the tourists. This place has a unique Siamese cat that has specific character of the original breed.

Khun Pricha takes three generations of cat in breeding to get original breed as Thai cat characteristics. Moreover, He also demonstrates a correct way in taking care of Siamese cat.

Floating Market

There are several floating markets in the vicinity of Chagwat Samut Songkhram. A visitor can hire a boat from Mae Klong Market Landing to visit them. They are :

Bang Noi Floating Market

This floating market, located in the vicinity of Kradang-Nga Sanitary Area of Amphawa district takes place on the 3rd, 8th, and 13th days of both waxing moon and waning moon from 06.00 to 11.00 hours.

Tha Kha Floating Market



boats that carry local food, vegetable, and fruit for selling and boat rental services-offer for travelling to the villages and fruit orchards around the market-at Tha Kha sub-district , 10 kms. from the town along Route NO. 325 and 5 kms. along an access road. The floating market takes place on the 2nd, 7th, and 12th days of both the waxing and waning moon of the Thai lunar month, and also operates on every Saturday and Sunday from 7.00 a.m. till noon.

The Visitors can go to the Tha Kha Floating Market by car, taking the Highway No. 325 (Samut Songkhram - Bang Pae), take a right turn at Km. 32 and proceed for another 5 Kilometres You can also take the local buses servicing the Mae Klong – Damnoen Saduak Route and the Tha Kha - Don Sam Route from the market in town in front of the Thai Military Bank.

Amphawa Floating Market

In Front Of Amphawan Chetiaram temple.This floating market, located in the vicinity of Amphawa district, Amphoe Amphawa, takes place on Friday, Saturday, and sunday from 06.00p.m to 09.00 p.m.

Baan Phraya Sor (Fiddle house)

Visitors can go to see a process of producing fiddle and a puppet-show in the garden at Mr.Somporn Ketkaew's house, 43 moo.5 Brangprom, Bangkonthi, Samutsongkhram 75120.

His house is divided into two parts. The first part is one- storey Thai traditional style house. The other part is two storied Thai style wooden house which used for craving his fiddles show, and teaching Thai musical instruments and showing puppets in traditional style. The rest area is used for planting various kinds of fruits such as Lychee, Maprang, mango and coconut. It is recommended that seeing puppet show must reserve in advance by phone at 034-

761949. If visitors come there around February –April, they will enjoy with fruit season in his orchard. Praya Sor is the scarce kind of coconut. The special character is there are three knots at its shell which make resonant and soft sound. Mr. Somporn has planted Phraya Sor coconut trees about 20. Visitors can ask him to see this special coconut tree in his orchard.



Mr.Somporn
Ketkaew with his
fiddle

Museum in Samutsongkhram



The building of King Rama II
museum

King Rama II memorial park

King Rama II museum was located at King Rama II memorial park which was in the same area Amphawan temple in Samutsongkhram province.(The area of park is used to be a part of Queen Amarindaramas (King Rama II's mother) house's garden and the area of Amphawanchetiyaram temple located is used to be a location of her house.) King Rama II museum was built for being a memorial of King Rama II birth place so, this museum is the symbol of King Rama II and his activities especially the famous poetry such as Krai Tong, Sang Tong. Moreover, around the museum, it is a botanical garden, which has a rare coconut tree and plants mentioned in poetry written by King Rama II. Furthermore, in February Princess Maha chakri Sirindhorn will go to see Khon drama (mask play) at the open-air theatre in front of the museum every year. On that day, there are many shops demonstrated and sold cultural Thai food mentioned in poetry written by King Rama II.

Ing-Chan Siamese Twin statue



This place is located at Moo.4, Ladyai sub-district, Muang district. It is far from Samutsongkhram town-hall around 3 kilometers on the highway number 3092. Ing-Chan twin are the first Siamese twin that is well-known around the world. They have lived for 63 years-old. Their lives are interesting to study. They were born at Mae Klong sub-district near the mouth of Mae Klong canal. They live everyday lives like the local people. They traveled to the U.S.A and lived there earning money in a circus. They became rich people and died in U.S.A. They are ancestors of the Bungker family.

Their place is built to be memorial place for their prestige as because of them Thailand is known to the foreigner. It stands in the same area of boat museum. Their bronze statue is one and a half times real size. Now Samutsongkhram province has improved the setting around the commemoration so that people may relax in an attractive place.

Ban Yi Sarn museum



Opening hour: 9.00a.m-15.00p.m on Saturday-Sunday (closed day is on Buddhist day of worship in Lent period)

The scholar analyzes that Yi Sarn community could be established in Ayuddhaya period. The museum pieces displayed are as the following:

The second storey – there are replicas depicting evolution, developing of Yi Sarn community. Data in displaying is brought from the historic evidences found in the community such as pattern and design and material of Buddha's head, seat of sermon, boundary stone, scripture box, local ritual and belief related to Sri Ra Cha shrine, Pho (local water container), and mural painting of Buddha history.

The first storey – It is displaying of local way of life of Yi Sarn people such as replica of producing Klong Klang charcoal which is primitive occupation of this community. This kind of charcoal is well known as a good quality charcoal. Moreover, there are local instruments used in way of living for instance herb, herbal tools, trays, plates and dishes.

Interesting activities



Boat tour

From Mueang Samut Songkhram town, visitors could travel by boat to see scenic views of Mae Klong riverside. Along the banks of the Mae Klong, there are coconut groves and ancient style Thai houses, which are rare nowadays, in the areas of Kwaeng Om sub-district and Muang Mai sub-district. The adjacent areas of Amphawa district and Bang Khonthi district features lychee orchards. The lychee contest is held yearly from April to May.

Watching Fireflies

One of popular night attraction is to watch fireflies. In the evening along this stretch of the river which is almost entirely dark and distant from homes and commercial areas, the wooded river bank is home to fireflies that glow spectacularly. According to the boat driver, waning moon nights are the best times to watch these fiery insects as the sky is dark with not much light interference. However, waxing moon nights, when we paid the visit, were not too bad after all. Although fireflies were not glowing on every tree, one or two bushes were illuminated in a dancing light formation that went on and off.

Local cuisine

Too Fish (Mackerel)

There is annually Too fish festival arranged at the Samutsongkhram province town hall. Too fish is the famous local product of Samutsongkhram province. There are both fresh Too fish and stream Too fish. This kind of fish is well known as a good taste, and soft meat. It is a unique food of this province. It is

laid in basket that made of woven bamboo strips. The interesting way to contain this fish in the basket is its head bone is broken and pull down artistically. Examples of Too fish menu are grilled Too fish with sour and sweet paste, fried Too fish with chilli paste, Tom Yum Too fish, green curry Too fish, and Yum Too fish

Thai –traditional style desserts

Making Thai –traditional style desserts of Samutsongkhram people is very unique and delicious. They use authentic coconut sugar as an ingredient. Moreover, they try to retrace traditional menu from King Rama II's literary works and want to maintain Thai culinary heritage. We can find this traditional cuisine at Ban Kanom Thai Group in Amphawa district.



Too Fish (Mackerel)
www.maeklongtoday.com



Thai –traditional style desserts

How to get there

There are 3 main routes to Samut songkhram Province :

By Car

From Bangpakaew T-intersection onto the Thonburi - Paktho Road, take along Highway No. 35, through Mahachai - Naklua intersection, at Km. 64, turn right into Mueang Samut Songkhram.

By Bus

The Transport Co., Ltd. services Bangkok - Samut Songkhram buses daily from the Southern Bus Terminal on Baromrajajonnani Road. Call at 0-2435-5031 for air-conditioned buses and at 0-2434-5557-8 for non-air conditioned buses. Website: www.transport.co.th

By Train

From Wongwianyai Railway Station, there are daily Bangkok - Samut Songkhram trains. Get

off at Samut Sakorn Province Railway Station, take a boat to Ban Laem Railway Station and get on the train to Samut Songkhram. You can also take a train from Wongwianyai Railway Station, and get off at Mahachai Railway Station and take a bus to Samut Songkhram. Call Wongwianyai Railway Station at 0-2465-2017 for more information. Website:

www.srt.or.th

Accommodation

Homestay

- Baan Mae-ar-rom (Amphawa, Amphawa, Samut Songkhram), phone no.01-8566861
- Paipongpang Homestay (Paipongpang, Amphawa, Samut Songkhram), phone no. 034-717510, 01-4037907
- Baan Tha-ka (Tha-ka, Amphawa, Samut Songkhram), phone no.034-766123, 034-766094
- Baan Huahard (Muangmai, Amphawa, Samut Songkhram), phone no.034-735073
- Baan Supanee (at the backward of Watsadej, Kwae-oom, Amphawa, Samut Songkhram), phone no.034-735107
- Kumsangthong (at Soi Watlungka, Samut Songkhram-Bangpae Road), phone no.034-752087,01-9174362
- Chaowlay (50/6 moo.6 Banprok, Muang, Samut Songkhram), phone no.034-752618
- Baan Chomduean (Soi Watchancharernsuk, Samut Songkhram-Bangpae Road), phone no.034-752200-1
- Baan Taihard resort and water sport (Taihard, Muang, Samut Songkhram), phone no. 034-7677220-4
- RuanKradung-nga (Kradung-nga, Bangkokthi, Samut Songkhram),phone no.01-8572921, 034-761625
- Baan Suansongkru (Kradung-nga, Bangkokthi, Samut Songkhram),phone no.01-4230622, 034-738066
- Baan Maihoam (Banprok, Muang, Samut Songkhram), phone no.05-9060011, 06-8088000
- Baan Loongkhan (Muang, Samut Songkhram), phone no. 06-1727225, 034-714770
- Baan Ruarimklong (Muang, Samut Songkhram), phone no. 01-8235544, 034-767299
- Baan Maelumpoo (Taihard, Muang, Samut Songkhram), phone no. 01-6577412, 034-736040
- Baan Ruanpen (Suanluang, Amphawa, Samut Songkhram), phone no. 01-7933499, 034-751468
- Baan Suksawate (Klongkern, Muang, Samut Songkhram), phone no. 01-8744814, 034-717139
- Baan Suanrimnum (Ladyai, Muang, Samut Songkhram), phone no. 034-717761
- Baan Rimklong (Banprok, Muang, Samut Songkhram), phone no.034-7525775, 09-1702904
- Baan Pensurus (Muangmai, Amphawa, Samut Songkhram), phone no.034-753301-2, 01-6106513
- Baan Suanruanthai (Thaka, Amphawa, Samut Songkhram), phone no. 034-766323, 06-7898130
- Baan Dalah (Suanluang, Amphawa, Samut Songkhram), phone no. 034-751023, 01-7935560
- Ruansuanwanjan, phone no. 01-7533237, 07-1610960
- Baan Bunanrak (Bangkare, Amphawa, Samut Songkhram), phone no. 09-7862942, 01-7050661
- RuanKungrublom (Suanluang, Amphawa, Samut Songkhram), phone no. 034-751344, 01-9435751
- Baan Ruknum-riimklong, phone no.01-8572012, 01-0087778
- Baan Suanlanna, phone no. 034-751129, 04-8003240, 07-0265008
- Baan Suanamphawa, phone no.034-751-604, 034-752-678, 06-7709874
- Baan Thipsuanthong, phone no.034-730095, 01-8163077, 01-7152248
- Baan Klangsuan, phone no.01-697-3817, 06-3440726
- Baan Subkasem, phone no.01-3712099, 09-2389985, 034-752305
- Baan Suansriwara, phone no.07-1119500, 034-765018
- Baan Suanpuangthong, phone no.01-5864376, 034-761110
- Baan Suanrak, phone no.01-2868717, 034-761743
- Baan Chidchon, phone no.09-9949844, 01-3198663
- Baan Suansukcharoen, phone no.01-3715231, 034-762744
- Baan Suanmanowechphan, phone no.01-3378668, 01-8059748
- Baan Suankhunyaai, phone no.09-0278659, 034-730659
- Baan Phiromsumrit, phone no. 034-730205
- Baan Saisanit, phone no. 06-7619960, 09-9281738
- Ruanroynum Baan Kammatap, phone no.05-0641635, 01-0164167

- Baan Supanee ,phone no.09-5205023, 034-735107
- Baan Putaklom , phone no.01-8543288, 09-5122837

Hotel

- Naracort : Phraram2 road, Km.56, Muang, Phone no. 034-16718-9
- Alongkorn 1 : Kasemsukhum road, Muang, Phone no.034-711017
- Alongkorn 2: Kasemsukhum road, Muang, Phone no.034-711709
- Maeklong Hotel : Petsamut road, Muang, Phone no. 034-711025
- Thaisawad : 524-526 Petchsamut Rd. Mae-Klong subdistrict, Tel.034-71 1615 ,non-aircondition rooms with bathroom (120 Baht per room)

Restaurant

Mae Klong district

1. Jin Da restaurant tel.034-711350, 034-715825-6
2. Sa Wai restaurant tel. 034-711190
3. Nai Kae restaurant tel.034-712222
4. Sab E Li restaurant tel. 034-716016
5. New Peng Luang restaurant tel.034-712413
6. Tiam restaurant tel. 034-712427
7. Lung Khan restaurant tel. 034-714718
8. Thep Ni Mitt restaurant tel. 034-713714
9. Khun Lin restaurant tel. 034-714384
10. Puan restaurant tel. 034-714816
11. Su Ki Chern Chern restaurant tel. 034-712414
12. Bann Rao restaurant
13. Rean Wa Ree restaurant tel. 034-711816
14. Dang restaurant tel. 034-712077
15. Po. Sirin restaurant tel. 034-716687
16. Huan Hu Cha lam restaurant tel. 034-714819
17. Kiang Tah la restaurant tel.034-723680-3
18. Khua Lai Khram restaurant tel.034-715764
19. Som Nuk restaurant tel. 034-716643
20. Wat Noi Sang Chan tel.034-716661
21. Rim Khuen restaurant tel. 034-732923
22. Chao La restaurant
23. Rean Lah Or restaurant tel.034-718599, 09-9197868
24. Rean Na Tee restaurant tel. 01-8914431

25. Klong klon fisf noodle restaurant tel. 01-6428665
26. Khun Pao restaurant
27. Khua So Pa restaurant
28. I-Sarn Classic restaurant

Amphawa district

1. Nong Oom restaurant tel.034-751209
2. Porn Sa wan restaurant tel. 034-751048
3. Chang Pueng restaurant tel. 034-725541, 01-4983269
4. Bua Ma Ree restaurant tel. 034-725801

Bang Khon Ti district

1. Sino Phat tra restaurant
2. Tran tip restaurant

7.4 Tourism management plan

Proposal project

- Traffic and transportation management objective is to cycle and control the movement of the visitors to the appropriate point of the interpretative plan. For instance they should go to orientation hall before going to others point.
- Tourist bus management can reduce intrusion and dangerous impact an the fabric of historic area.
- Various transportation types should link into one another
- Bus stop positioned, riverside pier , pedestrian zone, need to tie into transportation system
- Good external links such as location on a major railway network will help to reduce the pressure of cars and parking (supported by good local network)
- Transportation has to be cheap to be attractive and must primarily serve the local need.
- Open –top double –Decker boat tour, the scale of this kind of boat is appropriate to a big river. Therefore, tour operators should cooperate with local rowing boat operators in taking the tourists to sightsee small scale of historic canals or water routes. This will help tourists experience the integrity and unity of Amphawa community’s environment.
- Cycle and cycle rickshaws
- Public transportation system will be good enough to discourage car usage
- Widening of pavements increased activity and was further supported
- This created a lively pedestrian area which encourages visitors to explore the old town and wander in the quiet of the small path in front the riverside houses
- With good access to central locations, visitors and encouraged to lodge centrally , thereby benefiting the local economy
- Authorities have to recognize the importance of design and creative initiative the design role covers many aspects of an historic town, including:
 - urban design
 - design of pedestrian areas, materials and interface
 - appropriate care car park
 - transportation and related facilities
 - visitor facilities , information booths, kiosks and the like
 - street furniture
 - heritage trails
 - signage

Traffic and transportation management

To avoid damaging the integrity and attraction of the historic environment, traffic and transportation should be well managed by the relevant authority. They have to plan the use of transportation to reach destination and parking space to support the visitor. All form of transportation within Samutsongkhram province can be used such as water way, public transportation system, private car, buses, coaches and the closest railway station in relation to an historic area.

Signage

Clear direction and interpretation sign should be attached to the easily invisible points. The direction and interpretation sign should have a design linked to cultural or natural resources in Amphawa.



Figure 273: This sign post can be changed to traditional Thai designed roof to show symbolic item of Amphawa.

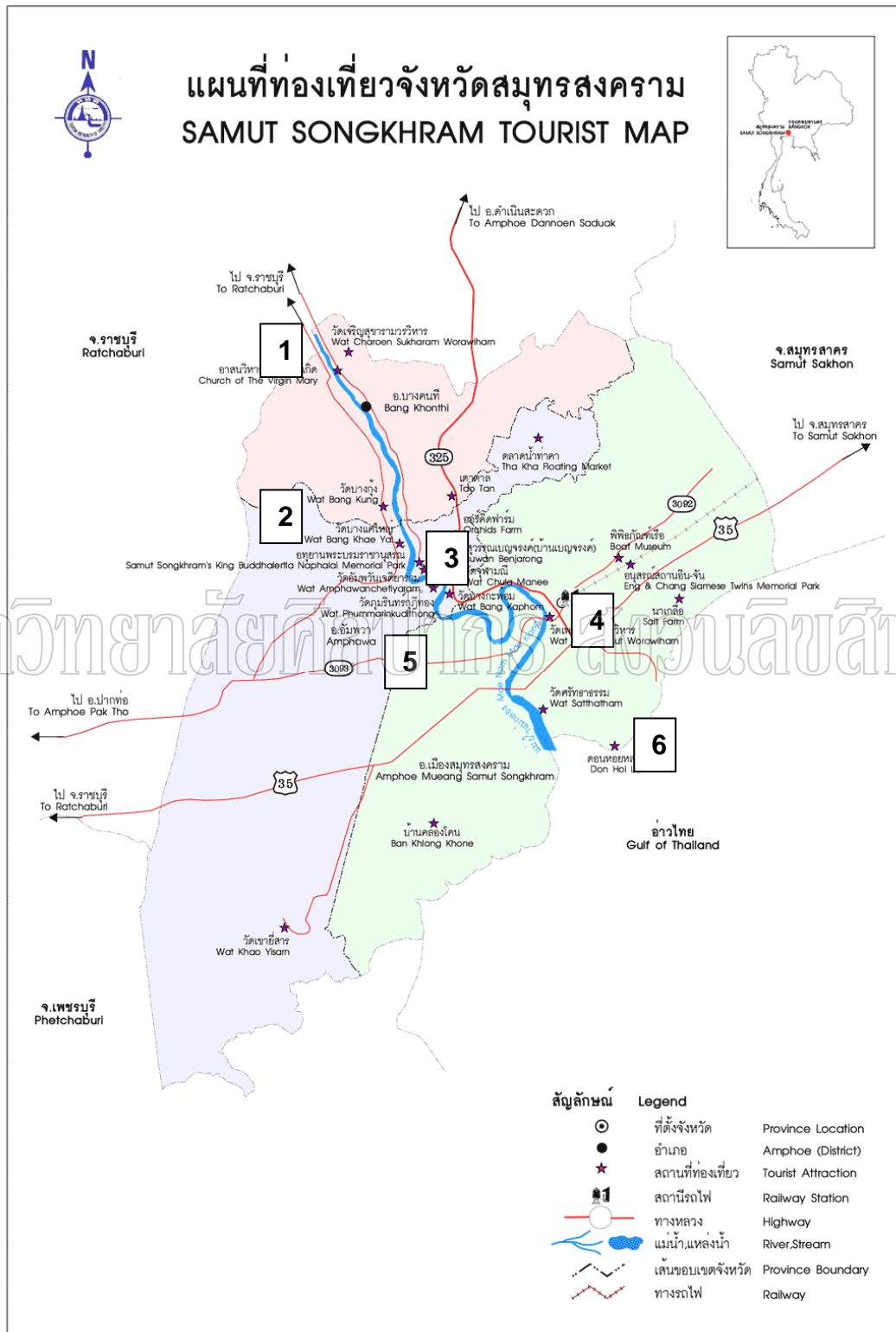


Figure 274: Artistic interpretation sign could be created to tell story or history of Amphawa. This interpretation sign can stimulate visitors to discover Amphawa in the many aspects.



Figure 275-277 : Three pictures above are Interpretation sign found in Amphawan Chitiyaram Temple

Promote other attractive place close to Amphawa community to built tourism network



Map 11 Attractive places

Source of map: http://www.tat.or.th/travelmap.asp?prov_id=75

Tourism authority of Samutsongkhram province should make network of tourism destinations in the province to reduce traffic problem at Amphawa and distribute income to local people in Samutsongkhram as well. In this research propose to use six popular tourism destinations as key nodes. These six destinations have many parking lots.

1. Church of the Virgin Mary
2. Wat Bang Kung
3. Amphawa community
4. Wat Pret Samut Woraviharn
5. Wat Pumarin Kudhithong
6. Don Hoi Lot

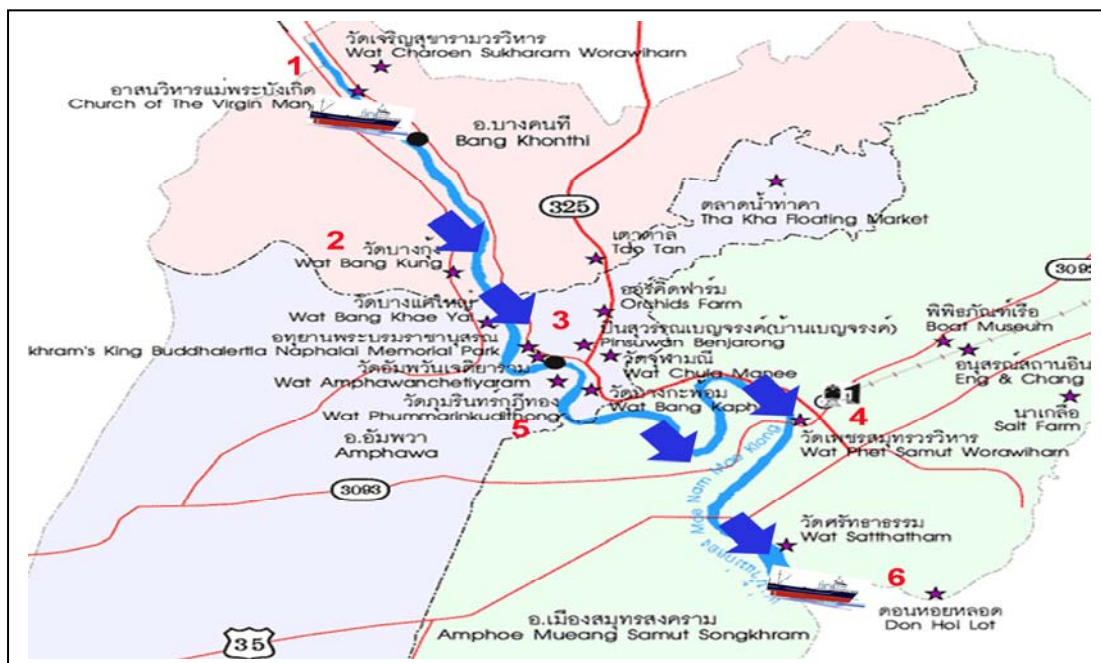
Creating public bus route

The tourism authority of Samutsongkhram should create bus route to link these six key nodes in samutsongkhram province because it helps to reduce private cars of the visitors. They can use light tram to reduce pollution. It should run every day as often as possible and have schedule to check. This public vehicle can facilitate mass visitors and reduce private car using.

Creating public boat route

Boat route can reduce traffic problem. The visitors can park their cars and take a public boat to other key tourism nodes in samutsongkhram province as map 12. Moreover they also have sightseeing Mae Klong River and way of living of riverside people. It should run every day as often as possible and have schedule to check. This public vehicle can facilitate mass visitors.

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Map 12

Arranging space for different car's size

It is important to arrange space for different car's size as coach, van, motorbike, and bicycle. Each node should have space for these kinds of car.

Setting information booth

It is necessary to set information booth of each node to give data and information related to tourism destination and tourism facilities in Samutsongkhram province. Tourism information includes brochure, map, accommodation, foods and restaurant, transportation and other necessary information for visitors.

Floating boat stop

Secure floating boat stops of each key destination should be available to facilitate visitors and local people as well as boat driver to make a stop.

Boat Taxi

Boat taxi can support visitors who travel with group.

Promoting other tourism destination surrounding each key node

Some visitors may like a short trip so tourism staff of each node can promote tourism destination around the node. Moreover, this promotion may encourage long staying of the visitors.

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The example of short trip is as the following

1. Church of the Virgin Mary → Wat Charoen Sukharam Woraviharn
→ Tung Seum Ha museum



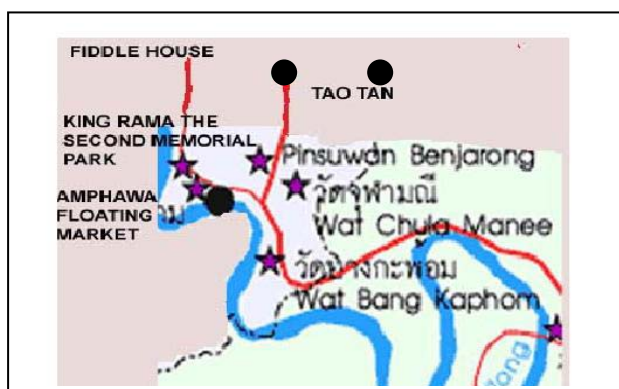
Map 13

2. Wat Bang Kung → Bang Kung camp → Wat Tri Chin Da (Buddha's foot print) → Wat Klang Nua (boat museum) → Wat Bot → Tai Peng Aung Kong Shrine



Map 14

3. Amphawa community → Amphawa floating market → Wat Amphawanchetiyaram → King Rama II memorial park → Fiddle house → Tao tan (Palm sugar making center) → Wat Bang Kaphom



Map 15

4. Wat Pret Samut Woraviharn → Siamese twin memorial park → salt farm



Map16

5. Wat Pumarin Kudhi Thong → Wat Bangkare Yai → Siamese cat farm → Wat Bangkare Noi



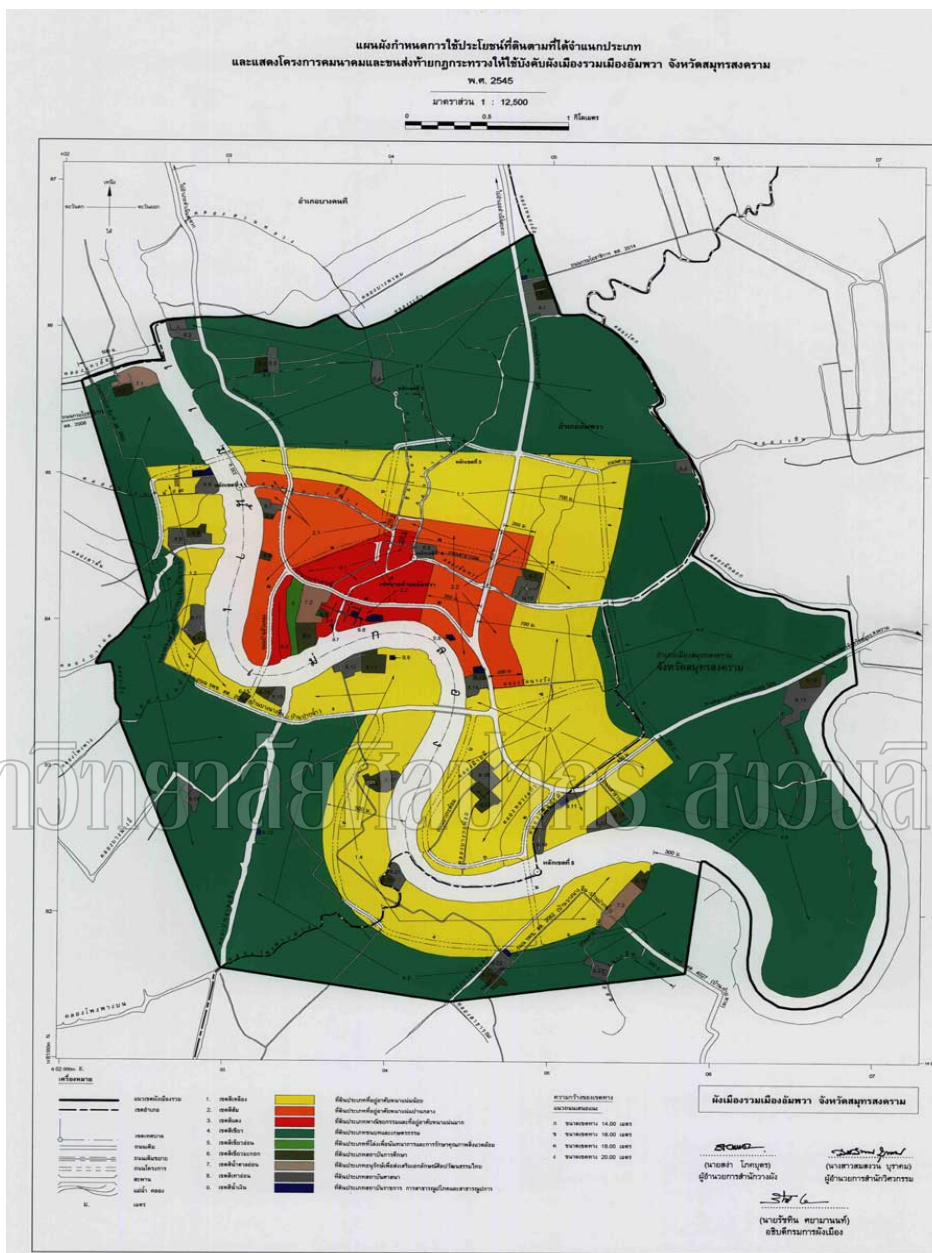
Map 17

6. Don Hoi lot → Wat Sathatham → Wat Pret Samut Woraviharn



Map 18

Map of Land use restriction of Amphawa city, Samutsongkhram province



Map 19

Yellow zone – land use for light dwelling
 Orange zone – land use for moderate dwelling
 Red zone – land use for commercial purpose and high density dwelling
 Green zone – land use for rural and agricultural zone
 Light green – land use for recreation and environmental conservation space
 Dark green – land use for educational institute
 Light brown – land use conserved for promoting uniqueness of Thai culture
 Light gray – land use for religious institute
 Navy blue – land use for government service and public service
 This is the present land use restriction promulgated in Amphawa city.
 However in this research wants to propose a heritage conservation zone and a Master plan for heritage preservation as following.

7.5 A master plan for heritage conservation

At this time, facilities related to tourism industry are generally created to support tourism blooming in Amphawa. Therefore, some regulations need to be generated and applied to protect and preserve cultural, natural heritage and its fabric in Amphawa as stated in the chapter 2 in the topic of principles for conservation for heritage site in China that it needs to prepare a conservation master plan which in the one in the six steps of conservation process in China.

Rehabilitating cultural landscape of Amphawa canal (historic canal)

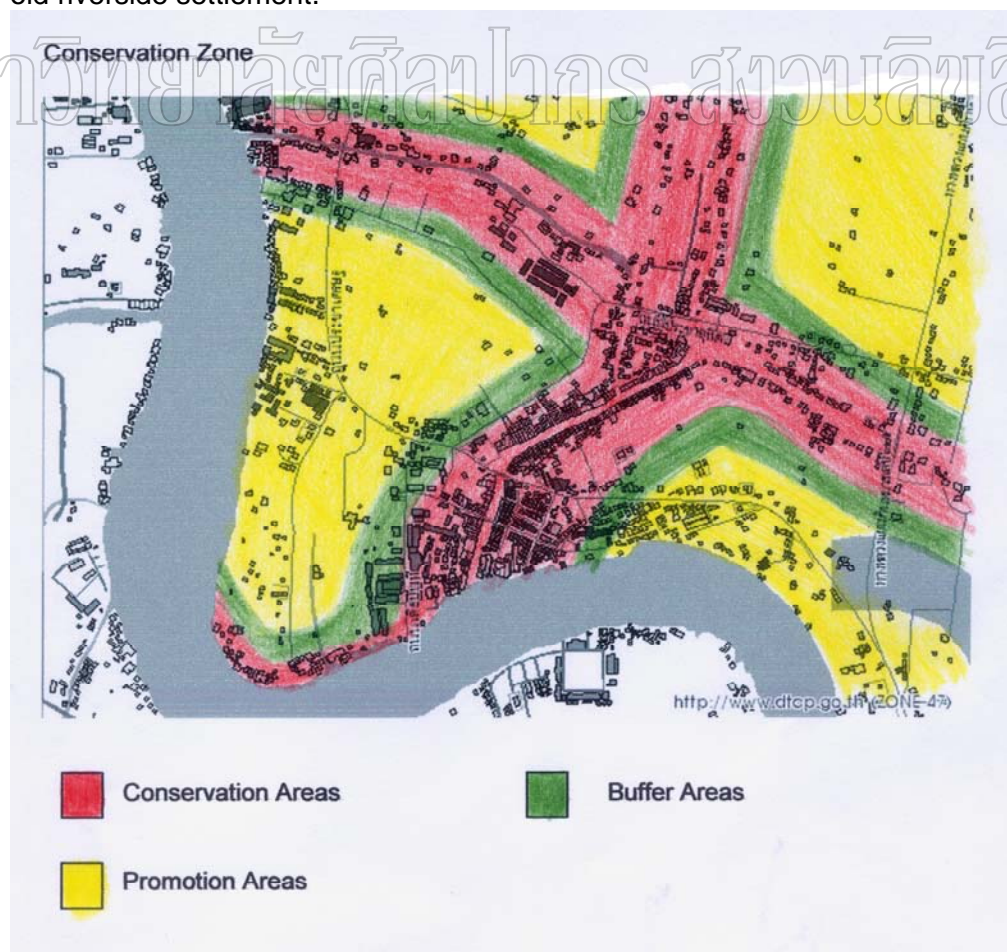
Amphawa floating market is the site that should be conserved as it was a big floating market in this area. Therefore, recovering floating market should rehabilitate cultural landscape of Amphawa canal and the river to the old condition has been before. Rehabilitating cultural landscape on the surface and on land besides the canal is very important to link people to the past.

Adapting old life style and new life style

It is important to adapt new life style of new generation incompatible of traditional life style of old people by planning to cut road or recovering traditional route as a part of natural environment to keep the traditional orchards alive.

Setting Conservation Zone

This zone includes secular building, non secular building agricultural features and natural heritage that contribute to fabric of Amphawa. Building in this zone should be protected by regulation. Conservation zone should cover the area along the historic canal such as Amphawa, Bang Jak, Dow Dung canal and river to retain atmosphere old riverside settlement.



Map 20

In this research would like to divide conservation zone into three areas that are as on the following:

	Criteria	Areas
Conservation Areas	<ul style="list-style-type: none"> • Building in this zone should be controlled by regulation in term of style, height, design, paint, size. • Prohibiting for the improper activities that not compatible with conservation aspects • Do not encourage commercial buildings that can accommodate large number of people to this area such as entertainment house, theater 	This zone includes secular building, non secular building agricultural features and natural heritage that contribute to fabric of Amphawa. Conservation zone should cover the area along the historic canal such as Amphawa, Bang Jak, Dow Dung canal and river to retain atmosphere of old riverside settlement.
Buffer areas	<ul style="list-style-type: none"> • Building in this area could be moderate controlling in the aspects of conservation • This area should be arranged to green zone especially traditional orchard 	1 kilometer around conservation areas
Promotion Areas	<ul style="list-style-type: none"> • More providing good standard of public infrastructure and facilities to encouraging dwelling in this area • Create some codes to promote private investment in public facilities <p>Buildings in this area are under less conservation controlling</p>	Further area from conservation areas and Buffer areas in Amphawa community

Figure 278: Inappropriate height of new intervening building



Regulation to control new intervening at Amphawa community

Building design

- Traditional style that being compatible with the old active style such as house with double traditional Thai style roof , lima roof, single vernacular gable or double vernacular roof.

Height of building

- Height of building should not dominate the adjacent building. It should be in the line of the adjacent building.
- The height should not over 2-storey

Material of building

- Wooden
- New trendy material as imitated wooden material is acceptable

Material of roof

- Terra cotta tile, good quality corrugated iron sheet

Color of building

- Natural tone which is compatible to the nearby building 's color

Color of roof

- Natural tone which is compatible to the nearby building 's color

Set back

- 6 meters from the riverside frontage

Advertisement sign on building

Signage policies must be part of management framework.

- Advertisement sign on all walls of buildings should not disrupt the visual continuity of rows of shop-houses and character of the historic buildings.
- Its size and position must not obscure and be compatible to the character of the historic buildings

Stalls

Stalls policies are important part to management regime also.

- Stalls zone should be set and categorized by type of products such as food, flower, souvenir, craft, and miscellaneous zone.
- Food zone should have appropriate and enough seats available to the visitors.



Figure 279: Stalls zone should be organized

Fire management

- It is necessary to set fire extinguisher at the appropriate position for emergency case of fire because wooden house is good inflammable material.
- Fire event practice should be included in the heritage management plan

Canopy

- Any canopy must not obscure the outstanding character or unique details of the wooden building.

Coconut trees backdrop

- Coconut trees backdrop must be protect from falling down in any developing because it is character of Amphawa community.

To provide adequate protection for this heritage site we need to have a Local Planning Policy.

Local Planning Policy for structures created in Amphawa community

Policy basis:

This policy focuses on controlling any new developments and existing buildings including education zone and surrounding area.

Objectives:

- To ensure any building development of surrounding area will be sympathetic with distinctive architecture which is characteristic of Amphawa community.
- To conserve the relevant cultural fabric of this community intact.

It is policy to:

- Ensure the new development of education zone and residential zone in term of design, style, mass, character of architecture do not destroy the view and vista of the heritage site.
- Encourage the cooperation between the temple, local community and government sector.
- Increase the use of local wisdom and the unique things of Amphawa district such as local fruit, local handicraft, and way of life of Amphawa people in the peculiar natural environment to support tourism and conserve the fabric of the community.
- Increase the use of local plant in gardening of local community.
- Control all new and existing tourism facilities will not destroy local traditional and way of life of the community.
- Develop additional infrastructure needed for local people and support tourism industry.
- Control and increase standard of facilities such as sufficient litter bins, street furniture, high quality of food and product, sufficient car parking.
- Keep natural environment intact.
- Encourage the young generation to perceive the significance of the heritage site and generate conservation awareness to them by starting at the local school firstly.

Some guidelines are created to support the Amphawa community planning scheme and control new development as following.

- a) Guideline for new decorating of the rental space of shop house
- b) Guideline of new development of religious building
- c) Guideline for development of local housing in the temple area
- d) Guideline for shops (stalls)

Guideline for new decorating of the rental space of Shop house

Aim:

- To create a guideline that supports the remaining zoning legislation for sustainable heritage management.
- To protect the unique thing within shop house and shop house itself.

Objective:

- To conserve the historical fabric of Shop house.

Guidelines:

- Painting must be compatible to the old building itself and surrounding ancient buildings.
- Style and pattern of counter and showing shelves must be Thai tradition.
- Drainage must be set in the proper place and do not make eyesore to the beautiful view of the community.
- All decorative materials must come from natural local things such as bamboo, wood, and coconut leaves.
- All decorating designs must be good ventilation to shop house and still keep the unique of the building.

For the ancient active building conservation such as contemporary houses, this program should protect any new developments of residential contemporary building within the community as well as conserve the existing traditional local house.

Guideline of new development of religious building (Amphawan Chetiaram and Bang kaphom temple)

Aim:

- To conserve the significant of Buddhism ancient building.

Objective:

- To protect the authenticity fabric of the heritage.

Guidelines:

Design

- Do not reproduce the original historical religious architecture.
- Should ensure the new development respect to the ancient religious building.
- Do not obscure the historic religious building.

Height

- Do not dominate the heritage religious building.

View line

- All old and new developments must be harmonized in the Buddhism atmosphere and respect to the ancient architectural remaining.
- All components in the temple must set as the spiritual center of local community.

Painting

- Must be compatible with the ancient building.

- Must not copy the heritage's color which is a cause in confusing the layer of the temple.

Authority of this guideline

A staff of Fine art department of Amphawa district should take action in controlling this development.

Guideline for development of local housing in the temple area

Aim:

- To conserve the historical and esthetic value of this temple.

Objective:

- To ensure all new development and adaptation of the local housing in the temple will be compatible with the temple's fabric.
- To set buffer zone between community area and temple's boundary. This should green zone.

Guidelines:

Design

- Do not imitate a characteristic of architecture of this temple.
- Must keep an old historical design of an old local house

Frontage

- All houses must not encroach the frontage to the canal and river
- Must be in the same line and keep natural line of canal and river

Height

- Must not over than 8 meters.

Size

- Must not dominate the temple atmosphere.

Paint

- Must use a proper color for external feature.
- Do not use a curious color for external painting.

Permeability

- Pedestrian space must be left for amenity absorbing and taking a walk to the river or canal.

Parking space

- Do not park boat or car to interfere transportation within the temple.

Authority of this guideline

Local houses in the temple area should be controlled by an officer of the Amphawa district authority in term of fences, satellite dishes, air conditioning plant, car parks, height regulations, adaptation work and view lines must respect to the temple.

Guideline For shops (stalls)

Aim:

- To protect view and vista of the heritage site.

Objective:

- To ensure any new developments of shop will be compatible with the distinctive characteristics of nearby local architecture.

Guidelines:

- Architectural style should be in harmony with that of the temple.
- All shops must not erect anything that obscures the view of the temple and ancient structures found in the Amphawa community
- Use local natural materials in building the shops for instance bamboo, wood, coconut leaves and coconut trees that identify the characteristics of the Amphawa district see the pictures.



Figure 280,281



- Do not use any permanent material such as iron.
- All material used, patterns, style of the shops etc. should represent the symbols of the Amphawa district.

- The height of the shops should not be over obscure frontage of historic buildings
- Set backs should be in the same line with the adjacent shops
- Drainage and pipe must be set in the appropriated area and keep cleaning of a canal and river.
- Do not destroy environmental and cultural significance of the historic setting and canal.
- All shops must be located only in the shop zone.
- Must get permission before building and/or adapting anything
(No exceptions)

The conservation of heritage site could assist in developing of local community as following:

1. Market value should be occurred from the flourish of the heritage tourism which is this community. Demand in tourism facilities may cause in increasing of property and land value.
2. Economic value such as income, employment increasing and potential business, can be generated from tourism industry. Moreover, a copyright of mural painting to reproduce a souvenir for instance key ring, glass, t-shirt and mural painting book can return benefit in term of baht back to the temple and local community.
3. Education value, this community will be educational, historical, architectural, religious, and artistic resources to young generation.
4. Social value, conservation those temples can reflect the spiritual center of community from the past until now.

The heritage committee of the local government and the chief of community have to generate sense of place to the community and stimulate them to have sense of belonging of the heritage place not just monks in the temple. This will lead them to conserve and prevent the heritage site and fabric because they must feel lost if the heritage site is destroyed. The important factor that makes the local community to keep the heritage thing is the economic source of the heritage for their live.

To fulfill the planning the local authority should create some incentives to promote conservation awareness of local community.

Incentives for conservation a historical house of local community.

- Government tax incentive, give tax reduction to local community who preserve and protect the heritage significance.

- Low interest rate loan for restoration the heritage building, the local government should provide low interest loan to local people who are restoring their heritage buildings.
- Free assistance from specialist in adaptation the heritage building, there are free assistance of heritage specialist available to give a proper way in reserving heritage building.
- Transfer of development right, in case, there are some people own a property more than 1 place, they will get a development right or relaxation in adapting the other property place if they reserve their own heritage building.
- Setting heritage foundation to give or lend current fund in restoring and conserving the old traditional houses and structures.

Budgeting Management

In this research would like to propose budget management by encouraging cooperation of all stakeholders relevant to tourism aspects and heritage conservation within Amphawa community such as.

1. the owner of traditional architecture in Amphawa community
2. representative committee of people within Amphawa municipality
3. government representative on behalf of Amphawa municipality
4. government representative on behalf of Amphawa district
5. government representative of Samutsongkhram Province
6. fine art department
7. Tourism Authority of Thailand
8. private sectors including local and international level

The proportion of budget cooperation between government and private sector is as the following

Years	1-5	6-10	11-15	16-20	21-25	26-30
Budget form Government sector	100%	80%	70%	60%	50%	40%
Budget from private sector	0%	20%	30%	40%	50%	60%

Table showing stakeholders of the proposal projects in the interpretation plan

projects	Local School & College	Local villager	Private Sector	TAT	Amphawa Municipality	Samutsongkhram province	Education Department	Cultural Department	Find Art Department	Environment Department	Marine Department	Transportation Department
1. local children guide	●	●	●	●	●	●	●	●				
2. potential medias	●	●	●	●	●	●	●					
3. art market	●	●	●	●	●	●						
4. interpretation center	●	●	●	●	●	●	●	●				
5. traffic and transportation management			●		●	●		●	●	●	●	●
6. tourism linking within Amphawa municipality	●	●	●	●	●			●	●	●	●	●
7. tourism linking within Samutsongkhram province	●	●	●	●		●		●	●			

Table 21

Summary

In conserving cultural and natural heritage in Amphawa community, it needs to retain both cultural tangible and intangible heritages such as traditional riverside way of life, riverside vegetation, traditional orchards and knowledge in maintaining it, architecture, and cultural physical features related to Amphawa community. Both cultural intangible and tangible aspects present the heritage's fabric and integrity of the community.

This chapter is recommendation to the management parties involved in Amphawa community and surrounding area. It may be an optional way to manage this historic site. However, it is important to these parties to perceive that conserving both natural and built environment is vital component to keep cultural landscape of Amphawa community intact and reserve it as open museum.

Suggestion for further study

The author would like to suggest further research regarding to the technique of conservation both urban and architectural techniques.

It is suggested as a result of my research for this thesis that further investigation of appropriate processes for urban conservation and architectural conservation techniques would be helpful.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

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 province: *vision*
http://www.tat.or.th/thai/media/images/doc/resource_1_1031398322_samutsongkhram.doc
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Autobiography

Name-Surname	Miss Siriporn Luekveerawattana
Permanent Address	10/8, Bangjakreng soi 4, Mae-Klong Sub-District, Muang District, Samutsongkhram, Thailand
Contact Address	10/8, Bangjakreng soi 4, Mae-Klong Sub-District, Muang District, Samutsongkhram, 75000,
Educational Background	Bachelor of Business Administration, The University of the Thai Chamber of Commerce Master of Business Administration, Assumption University

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์